

Wind-god's offspring, resembling his sire himself or (the deity of) Fire in prowess, is alive, there is hope for our lives". Then approaching that aged one, Hanuman—son unto the Wind god—saluted him humbly, holding Jambavan's feet. Hearing Hanuman's voice, that foremost of monkeys, with his senses sorely smarting, deemed himself as having regained his life. Then that exceedingly energetic one addressed Hanuman, saying,—“Come, O powerful monkey. It behoveth thee to rescue the monkeys. There is none else. Endowed with profuse prowess, thou art the greatest friend of these. This is the hour when thou shouldst display thy might. Any other see I not. Do thou cheer up this host consisting of bears and monkeys; and do thou also heal the wounds of these two tormented by them. Bounding sheer over the main, thou, O Hanuman, shouldst repair to the Himavan—foremost of mountains. There thou wilt see that best of mountains—the golden Rishabha of terrific aspect, and, smiter of foes, the peak also of Kailaca. Lying in the Up of these two, thou, O hero, O powerful monkey, wilt see the mountain of medicines, fraught with healing herbs of all kinds. On its summit thou wilt find four medicinal herbs flaming and illumining the ten cardinal quarters—viz., Mritasanjivani [Lit. reviving the dead.], Vicalyakarani [Lit. healing wounds inflicted by darts.], Suvarnakarani [Lit. transmuting any thing to gold.], and the mighty medicine, Sandhani. O Hanuman, providing thyself with these, thou shouldst come hither without delay. Do thou, O offspring of the Wind-god bringing back lives unto these monkeys, cheer them up”. Thereat Hanuman filled himself with energy, even as the Ocean heaveth with the force of the winds (blowing on its breast). And ascending the summit of that mountain, and hurting it with his tread, that hero—Hanuman—appeared like a second mountain, and crushed under the tread of that monkey, the mountain was dispirited; and sore distressed, it could hardly contain itself. And the trees on it began to topple to the earth; and on account of the vehemence of the monkey, they flamed up. And smitten by Hanuman, its peaks were scattered around. And monkeys could no longer dwell on that foremost of mountains, which, being hard pressed (by Hanuman), was trembling all over, with its slopes covered with broken trees and rocks. And with her giant gateways shaking, and the doors of her edifices broken, that night Lanka, overwhelmed with fright, seemed to be dancing. And the offspring of the Wind-god, resembling a mountain itself, bringing that mountain to sore straits, agitated the entire earth with her Oceans. And hurting the mountain with his tread, he, opening wide his mouth resembling that of a mare, sent up loud shouts, terrifying the night-rangers. And hearing those tremendous roars as he kept emitting cries, the powerful Rakshasas were quite stupefied. And bowing down unto the Ocean, that subduer of enemies, the Wind-god's son, endowed with dreadful prowess, began to ponder over the mighty mission with which he had been entrusted in the interests of Raghava.—And, then upraising his tail resembling a serpent, bending his back, contracting his ears, and opening his mouth looking like that of a mare, that one possessed of terrific impetuosity, bounded into the sky. And with the vehemence of his rush,—he carried away in his wake whole tracts of trees, and rocks, and crags, and inferior monkeys; and after having been carried away some distance by the vehemence of his arms and thighs, they, at length losing their velocity, fell into the waters (of the Ocean.) And stretching his arms resembling serpents, the son of the Wind-god endowed with the prowess of Garuda coursed on towards the monarch of mountains, as if making all the quarters tremble. And seeing the sea with its hosts of billows rolling furiously, and with the confederacies of aquatic animals bewildered by the angry waters, he coursed on rapidly, like the discus discharged by the hand of Vishnu. And surveying hills and birds and pools and rivers and tanks and splendid cities and flourishing provinces, that one equal to his sire himself in celerity, held his way. And that hero—Hanuman—like unto his father in prowess, and incapable of being fatigued, vigorously proceeded along the orbit of the Sun. And that powerful monkey possessed of the speed of the Wind itself, and having mighty impetuosity, careered, making all sides resound with his roars. And remembering Jambavan's words, that redoubtable monkey, son unto the Wind-god, possessed of terrific prowess, and resembling a mountain, suddenly saw (before him) the Himavan: furnished with countless cascades and numerous caves and rivulets; with splendid summits appearing like masses of pale clouds; and graced with various trees. And arriving at that lord of mighty mountains, furnished with excellent towering golden summits, he saw the great sacred asylums (of the ascetics), inhabited by the flower of celestial saints. And he saw Brahmakoca [The place of Hiranyagarbha.] and Rajatalaya [The place of Rajatanabha.] and Sakralaya [The abode of Sakra.] and Rudracarapramoksha [A place name.] and Hayanana [A place name.] and the flaming Brahmacciras [The place of the deity presiding over the Brahma weapon.], and the servants of Vaivacwata [An appellation of Yama.]. And he saw the abode of the Fire-god, and the abode of Vaicravana and the effulgent Suryyanivandhana [The spot where the suns meet.], and the abode of Brahma, and the bow of Sankara, and the

navel of the Earth. And he saw Kailaca of terrific aspect, and the stone of Himavan, and that bull, and the golden mountain, and that foremost of mountains furnished with all medicinal herbs, flaming, and illuminated with every kind of medicinal plants. And beholding that flaming mass of fire, the offspring of Vasava's emissary [The emissary of Vasava was Hanuman.] wondered. And bounding up to the lord of medicinal mountains, he fell to searching for the drugs. And that mighty monkey—the Wind-god's son—leaving behind a thousand yojanas, began to range the mountain containing the divine remedies in its entrails. And those potent medicines, in that foremost of mountains, knowing (before-hand) that one was coming seeking for them, rendered themselves invisible. And not seeing them, the high-souled Hanuman was angered; and from wrath he set up roars. And not brooking that, (Hanuman) with eyes resembling glowing fire, addressed that foremost of mountains, saying,—“What is this that thou hast decided on, that thou showest no compassion for Raghava? But, O lord of mountains, to-day witness thyself, overpowered by my arms and torn in pieces!” And (anon) on a sudden, he violently rooted up its summit with trees and elephants and gold, and furnished with a thousand varieties of ore,—having its tops torn and its slopes aflame. And uprooting it, he sprang into (the bosom of the air), terrifying the worlds containing celestials and the lords thereof. And hymned by countless rangers of the air, that one endowed with the terrific impetuosity of Garuda himself, taking that summit furnished with the splendour of the Sun, went along the orbit of the Sun. And near the Sun, that Sun-like one seemed to be another Sun. And with that mountain, the offspring of the bearer of perfumes appeared surpassingly grand, like very Vishnu equipped with the flaming discus having a thousand edges. And seeing him, the monkeys shouted,—and he also, seeing them, shouted in delight. And hearing their tremendous cheers, those residing in Lanka shouted still more dreadfully. And then the high-souled one dropped on that best of mountains in the midst of the monkey-forces; and, bowing down unto the principal monkeys there, he embraced Bibbishana. And then those sons of that king of men, smelling the perfume of that mighty medicine, were then and there healed of their wounds; and the heroic monkeys also sat up. And all the heroic monkeys were instantly healed and cured; and those also that were slain (in battle), through the smell of that best of drugs, sat up, like persons risen after sleep at break of day. Ever since the monkeys and Rakshasas had begun to fight, for maintaining honour, all those Rakshasas that were slain there by the mighty monkeys, were thrown into the sea. Then that monkey, the offspring of the bearer of fragrance, endowed with terrific speed, took that medicinal mountain (back) unto Himavan and again presented himself before Rama.

SECTION 75.

Then the exceedingly energetic lord of monkeys, Sugriva, said unto Hanuman these words fraught with import,—“Inasmuch as Kumbhakarna hath been slain as also the princes, Ravana can no longer defend the city. Now let those principal monkeys that are endowed with great strength and that are furnished with fleetness, taking fire-brands (in their hands) rapidly rush towards Lanka”. Then when the Sun had set and at the terrific front of Night, those foremost of monkeys marched towards Lanka, equipped with fire-brands. And charged at all points by numbers of monkeys armed with fire-brands, those fierce-eyed (Rakshasas) that guarded the gates [Pioneer division of an army.] suddenly fled away. And thereat, (the monkeys) delighted set fire to gates and upper apartments and spacious high-ways and various by-ways and edifices. And the fire burnt their mansions by thousands; and mountain-like superstructures toppled headlong to the earth. And there burnt aguru, and sweet sandal, and pearls, and sheeny gems, and diamonds and corals. And there burnt linen and fine silk and avikas and various kinds of woolen cloths; and vessels of gold, and weapons; divers kinds of furniture, trappings and ornaments of steeds; cords for tying elephants; burnished ornaments for cars; armour of warriors; and hides of horses and elephants. And swords and bows and bowstrings and arrows and tomaras [An Iron club.] and anucas [The hook used to drive an elephant.] and darts. And blankets and chowrisand tiger-skins and musk and other things. And pearls and excellent gems; and edifices all around. And there the fire burnt heaps of various kinds of arms. And then the fire burnt various kinds of curious structures, and the dwellings of Rakshasas and all householders. And there the fire flaming up again and again burnt down by hundreds and thousands the houses of the denizens of Lanka,—clad in curious golden mail; and wearing wreaths and ornaments and attires; having their eyes wildly moving in intoxication; reeling in drink; those whose paramours were dressed in flowing apparels; or those wroth with their foes; or bearing maces and darts and swords in their hands; or engaged in eating or drinking; or asleep with their beloved on costly couches; or who, agitated with fright, were hastily going taking their sons with them.—And that fire burnt down firm-based rich dwellings furnished with innumerable apartments,

and garnished with golden Moons and crescents,—and mansions having graceful crests; and variegated windows and daises raised there, embellished with rubies and lapiques, and seeming to touch the Sun; and piles resembling mountains in grandeur,—and resonant with the cries of Kraunchas and peacocks and the tinklings of ornaments. And the flaming gateways all round appeared like clouds in the rainy season lighted up by lightning, or like the peaks of a mighty mountain ablaze for the forest-conflagration. And superb damsels asleep in lofty edifices*, being burnt, cast away their ornaments and shrieked. [* Vimana, according to Ramanuya, is a seven-storied built structure. A Vimana (literal meaning "having been measured out") is also a kind of flying vehicle described in the Rig-Veda. In the Ramayana it is usually called "pushpaka."] And consumed by the fire, buildings began to drop down like the summits of a mighty mountain smit with the thunder-bolt of the thunderer. And those burning, appeared from a distance like the peaks of Himalaya aglow. And in consequence of those tops of the edifices burning and of the living flames, that night Lanka looked as if swarming with flowering Kinukas. And with elephant-riders, and elephants, and steeds left loose, Lanka appeared like the Ocean at the hour of Universal tumbling,—with its ferocious aquatic animals whirling in wild chaos. Sometimes, an elephant seeing a steel left loose,—was flying away in fear; and sometimes a horse seeing a frightened elephant, was stopping, himself seized with fear.—And on Lanka burning, the mighty main with the reflection (of the conflagration) looked like an Ocean of red waters. And in a short time that city set on fire by the monkeys, looked like the earth glowing at the time of the Universal dissolution. And the cries of the females amidst the drift of smoke, heated by the flames, could be heard from an hundred Yojanas. And as Rakshasas having their bodies burnt came out of houses, monkeys eager for encounter on a sudden sprung upon them. And the shouts of the monkeys and the cries of the Rakshasas made the ten cardinal quarters and the ocean and the Earth resound.

And on those high souled ones—both Rama and Lakshmana—having been cured of their wounds, possessing themselves in calmness, took up their excellent bows. And Rama drew that best of bows. And thereat there was heard a tremendous twang striking terror into the Rakshasas. And drawing his redoubtable bow, Rama appeared like the reverend enraged Bhava, drawing his bow having sounds and instinct with Brahma energy. And the twang of Rama's bow, drowning the roars of both the monkeys and the Rakshasas,—was alone heard. And the ululations of the monkeys and the cries of the Rakshasas and the rattle of Rama's bow—these three filled the ten cardinal quarters. And with the shafts discharged from his bow, the gateway of the city resembling the summit of Kailaca was crushed in pieces, scattered around on the ground. And seeing Rama's shafts in cars and dwellings, the preparations for conflict were pushed on with great vigor. And in consequence of the foremost Rakshasas preparing for fight, and emitting roars, that night appeared like the Fatal Night itself. And the foremost monkeys were directed by the high-souled Sugriva, saying,—“Ye monkeys, do ye fight, approaching the gate lying at hand. But he that flyeth from his ranks, should be slain by main force”. As the principal monkeys stationed themselves at the gate, equipped with fire brands, wrath took possession of Ravana. And as he yawned, the wind (blowing from his mouth), filled the ten cardinal regions; and his wrath resembled that appearing in the person of Rudra. And wrought up with a mighty rage, he sent forth Kumbha and Nikumbha—both sons of Kumbhakarna—in company with innumerable Rakshasas.—And in accordance with Ravana's command, Yupaksha and Sontaksha, and Prajangha, and Kampana went with Kumbhakarna's sons. And, setting up leonine roars, he commanded all those highly powerful Rakshasas, saying,—“Do ye go this very day for battle”. Thus directed, those heroic Rakshasas, equipped with flaming weapons, went out, roaring again and again. And the firmament was illuminated with the splendour of the ornaments of the Rakshasas and the splendour of their persons and the fire kindled by the monkeys. And there the light of the Moon and that of the stars and the brilliance of their ornaments,—combined, lighted up the welkin.—And the beams of the Moon and the brilliance of the ornaments and the flaming splendour of the planets emblazoned all round the forces of the monkeys and Rakshasas. And the light of half-burnt houses, again, falling on the restless ripples of the sea, made it wear an extremely beautiful aspect. And those dreadful Rakshasa hosts, possessed of dreadful prowess and energy, were seen,—with ensigns and banners; excellent swords and paracwadhas [A platoon consisting of one chariot, one elephant, three horse and five foot soldiers.], terrific steeds and cars and elephants rife with paths [A kind of sword.], and flaming darts and clubs and scimitars and yrasas and tomaras and bows; bearing blazing prasas; ringing with the tinklings of hundreds of balls; with their arms encased in golden networks; flourishing axes; whirling their mighty weapons; fixing shafts on their bows; making the air swoon away with the perfumes of their wreaths; extremely terrific;

swarming with heroes; sending out sounds like those of the sea. And seeing the army of the Rakshasas incapable of being coped with advance, the monkey-forces began to move and send up loud cheers. And thereat that array of Rakshasas vehemently sprang forward before the force of the foe, like unto insects plunging into aflame. And whirling with their arms bludgeons and acanis, that army of Rakshasas appeared exceedingly grand. And the monkeys, eager for encounter, darted forward like maniacs; and began to despatch the night-rangers with rocks and trees and clenched fist. And Rakshasas possessed of dreadful prowess with whetted arrows swiftly cut off the heads of falling monkeys. And the Rakshasas ranged there, with their ears torn with teeth, or their heads broken by blows, or their limbs crushed with the discharge of crags. And in the same way other grim-visaged night-rangers slew with sharpened swords the foremost of monkeys on all sides. And one about to slay another was himself slain by the latter; and one, about to bring another down, was himself brought down (by his adversary), and one that was railing at another, was in turn rebuked by his enemy; and one who was going to bite his foe, was himself bitten by him. And one was crying 'Give,' [Battle.] and his adversary anon giveth; and another, again said,—'I will give. Why putteth thyself to trouble? Stay.' Thus there did they accost each other. And there was waged a terrific encounter between the monkeys and the Rakshasas,—in which arms lay scattered about; and armour and weapons strewn around; and mighty pracas [A bearded dart.] were upraised; and which was fought with blows and darts and swords and Kuntalas (?). And in that conflict the Rakshasas slaughtered monkeys by tens and sevens. And then the monkeys hemmed in the Rakshasa-forces, with their apparels falling off and with their mail and standards strewn around.

SECTION 76.

On that furious and destructive carnage proceeding. Angada, eager for encounter, approached the heroic Kampana. Thereat, challenging Angada in wrath, he assailed him with impetuosity. And Kampana dealt a blow to Angada with his mace; and thereat, wounded with it, he reeled. Then regaining his senses, that energetic one hurled a mountain-top. Borne down by the blow, Akampana dropped down to the earth. And seeing Kampana slain in the conflict, Sonitaksha mounted on a car, intrepidly rushed against Angada. And he then impetuously pierced Angada with sharpened shafts, keen and capable of cleaving the body and resembling the Fatal Fire itself in appearance,—with Kshuras [Arrows having razor-like edges.] and Kshurapras [Crescent-shaped shafts.] and Narachas [Arrows made entirely of iron.] and Vatsadantas [Arrows resembling the teeth of calves.] and Siliumkhas [Arrows resembling the feathers of the Kanka.] and Karnis [Arrows furnished with two sides resembling chariots.] and Salas [Arrows with short leads.] and Vipatas [Arrows.], and countless (other) whetted arrows. And the powerful son of Vali—Angada—endowed with prowess having his person pierced with arrows suddenly smashed (his adversary's) car and arrows and dreadful bow. And thereat, Sonitaksha swiftly took up his sword and shield; and without reflecting for a moment, that vigorous one sprang forward. And the powerful Angada, speedily bounding up, seized his enemy's sword and holding the same with his hands shouted. And then hitting at (Akampana's) shoulder-blade, that powerful monkey—Angada—hewed him in twain, his blow going obliquely down like the sacred thread. And taking that terrific sword, and shouting again and again, in the field, Vali's son rushed against other enemies. And then strong and heroic Yupaksha accompanied by Prajangha,—mounted on a car, wrathfully approached the mighty son of Vali. And taking an iron mace, that hero, Sonitaksha, adorned with a golden angada,—attaining a little respite, advanced against Angada. And that redoubtable hero, the powerful Prajangha, also, accompanied by Yupaksha, fired with wrath, equipped with a mace, advanced towards the son of Vali endowed with exceeding prowess. And placed between those two—Sonitaksha and Prajangha—that foremost of monkeys appeared like the full Moon placed between the Visakhas [The asterisks so named.]. And Mainda and Dwivida defending Angada, remained beside him, desirous of witnessing the encounter between those two (combatants). And fired with fury, those huge-bodied Rakshasas endowed with dreadful prowess, equipped with swords and shafts and maces,—being on their guard, fell upon the monkeys. And the encounter that took place between those three lords of monkeys combined (on one side), and the three redoubtable Rakshasis (on the other), was dreadful and capable of making people's down stand on end. And the monkeys, taking up trees, hurled them in the conflict (against their antagonists); and the powerful Prajangha resisted all those with his swords. And (the monkeys) in the contest showered rocks and trees on the cars (of their enemies) and the exceedingly strong Yupaksha cut them off with volleys of arrows. And the powerful Sonitaksha, endowed with prowess, with his mace severed in the middle the trees which Dwivida and Mainda had uprooted and discharged. And summoning speed, Prajangha darted against

Vali's son, upraising a huge scimitar capable of piercing into the vitals of trees. And seeing him approach, that lord of monkeys possessed of exceeding strength and great prowess struck him with an Acwakarna tree; and with a blow smote his antagonist on his arm holding a nistringa. And seeing the sword resembling a mace dropped to the earth, that exceedingly mighty one clenched his fist into a blow like unto the levin; and that one, endowed with wondrous energy, smote in the forehead that foremost of monkeys possessed of redoubtable prowess. And thereat he for a moment was staggered. And then recovering his senses, the energetic and powerful son of Vali by means of his clenched fist severed Prajangha's head from his body. Thereat Yupaksha, seeing his uncle slain in battle, with his eyes filled with tears, finding his shafts exhausted, swiftly descended from his car and took a sword. And finding Yupaksha charge, Dwivida, waxing wrath, speedily smote him on the breast; and that powerful one also seized him. And finding his brother taken, the highly energetic Sonitaksha then dealt the mighty Dwivida a blow in the chest. And overcome by that blow, that one endowed with great strength, shook; and Dwivida seized his antagonist's upraised mace. In the meanwhile Mainda came to the side of Dwivida. And Sonitaksha and Yupaksha, bestirring themselves, began to vehemently and forcibly drag and pull those (two) monkeys. And Dwivida with his nail tore Sonhaksha's face; and that powerful one violently bringing him down to the earth, pressed him with might and main. And fired with wrath, Mainda—foremost of monkeys—grasped Yupaksha with his arms; and that one dropt down dead on the earth. And thereupon the force of the lord of the Rakshasas, having its foremost heroes slain,—and aggrieved thereat, went to where Kumbhakarna's son was. And then cheering up the flying forces, that best (of Rakshas),—the energetic Kumbha—seeing that Raksha host with its mighty heroes slain by highly powerful monkeys crowned with success, began to perform difficult feats in the encounter. And needfully taking his bow, that first of bowmen discharged shafts resembling venomous serpents capable of piercing the body. And his excellent bow with shafts shone resplendent like the very bow of Indra himself affluent with the splendour of Airavata and lightning. And then drawing his bow to its utmost bent, he hit Dwivida with a feathered shaft knobbed with gold. And suddenly wounded with it, that best of monkeys having the splendour of Trikuta, fell down senseless to the earth, stretching his legs wide. And Mainda, seeing his brother, broken in mighty encounter, furiously rushed forward, taking a gigantic crag; and that one possessed of great strength, hurled it at the Rakshasa. And thereat Kumbha severed that crag with fire shafts discharged (from his bow). And then aiming other fair-headed arrows resembling venomous snakes, that exceedingly energetic one smote Dwivida's elder brother in the chest. And struck (with those arrows), that leader of monkey-bands, Mainda, with his marrow pierced therewith, fell down to the earth, deprived of his senses. And Angada seeing his (maternal) uncles endowed with exceeding prowess, overpowered, darted vehemently at Kumbha staying with bow upraised. And as he descended, Kumbha pierced him with fire shafts; and as one pierceth an elephant with tomaras, he also pierced (Angada) with three other arrows. And the powerful Kumbha pierced Angada with a great many arrows, sharp-pointed, whetted, keen and ornamented with gold. And Vali's son Angada, albeit pierced all over in his person, did not shake; and he kept showering on Kumbha's head stones and trees. And the graceful son of Kumbhakarna cut off and cleft all those (stone and trees) discharged by Vali's son. And seeing him spring up, Kumbha pierced that monkey-leader on the ground with shafts, even as one assaileth an elephant with fire-brands. And blood gushed out of his closed eyes. And then covering his eyes with his hand, Angada with another took a sala that was hard by. And placing on his breast the sala furnished with shoulders, and pulling its branches and bending its top, he cleared it of its foliage, in that mighty encounter. And then in the sight of all the Rakshas he violently discharged that tree resembling the very banner of Indra and appearing like Mandara itself. And thereat Kumbha severed it with seven sharp shafts capable of piercing the body. And Angada experienced a sharp pang and fell down deprived of his senses. And seeing the invincible Angada down like ebbing sea, the foremost monkeys informed Raghava of it. And Rama, hearing that Vali's son had come to grief in terrific fight, directed the principal monkeys, headed by Jambavan. And hearing Rama's command, the monkeys, fired with wrath, charged Kumbha, staying with his bow upraised. And those powerful monkeys, with their eyes crimsoned with choler and bearing rocks and trees in their hands, were engaged in defending Angada. And Jambavan and Sushena and the monkey, Vegadarci, wrought with wrath, darted against that hero—son unto Kumbhakarna. And seeing them spring forward; he covered up those exceedingly mighty lords of monkey, with showers of shafts, even as a crag obstructeth the course of a current. And even the great deep cannot see his own shores, those high-souled lord of monkeys, coining within the range of his arrows, could not even see. And seeing those monkeys sore distressed by the shafts, the

king of the monkeys, Sugriva, in that conflict taking his brother's son on his back, rushed against the son of Kumbhakarna, even as a powerful lion rusheth at an elephant ranging on the slopes of a mountain. And that mighty monkey, uprooting many an acwakarna and other mighty trees of various kinds, discharged them (at the foe). And by means of his sharp arrows the graceful son of Kumbhakarna cut off that down-pour of trees covering the welkin; and incapable of being resisted. And being baffled those trees looked like catagnins. And seeing that shower of trees riven by Kumbha, the graceful lord of the monkeys endowed with exceeding strength and prowess, did not feel any mortification. And suddenly attacked, he bearing those arrows, seized Kumbha's bow resembling in resemblance the very bow of Indra. And swiftly bounding up and performing that feat difficult of being achieved, he, exceedingly enraged, addressed Kumbha resembling an elephant shorn of his tusks, saying,— "O elder brother of Nikumbha, marvellous are thy might and the force of thyself as well as the modesty and prowess that are thine and Ravana's. And, O thou equal unto Prahada or Vali or the slayer of Vritra or Varuna or Kuvera! thou alone walkest in the wake of thy yet mightier father. As mental anguish doth not dog one that hath controlled his senses,— the celestials cannot cope in conflict with thee alone, O repressor of foes, O of mighty arms, bearing thy dart in thy hand. O thou of high intelligence, put forth thy prowess! and do thou also witness my work. It is only by virtue of the boon he hath received, that thy uncle can bear the deities and the Danavas. But Kumbhakarna copeth with the immortals and Asuras by means of his native might. And in the bow equal to Indrajit himself and in power equal to Ravana, thou now in might and energy art the foremost of Rakshasas. And to-day let all creatures witness the mighty and wonderful encounter in conflict between thee and me, like unto the meeting of Sakra and Samvara. And unparalleled is the feat thou hast performed; and thou hast displayed thy skill in weapons. And heroic monkeys endowed with dreadful vigor, have been brought down by thee. And, O hero it is only because of the apprehension of censure of the people that I do not slay thee who art fatigued in consequence of the acts that thou hast performed. And reposing from fight, do thou see my strength!" And being thus honoured (by Sugriva) with fair speech, (Kumbha) flamed up like a flame into which oblations have been poured. And then Kumbha seized Sugriva by the arms. And like two elephants in rut, they sighing momentarily, fastened on each other's person, and possessed each other,—and from fatigue emitting from their mouth flames mixed with vapour. And with the stamping of their feet, the earth was rent into rivers, and the main was waxed, with its billows surging furiously. Then Sugriva lifting up Kumbha clean, violently plunged him into the salt wash, making his eyes acquainted with the locality of the deep. And in consequence of Kumbha's plunge, the waters heaving up, rolled on all sides like the Vindhya or Mandara. Then springing up, and bringing Sugriva down, Kumbha, transported with wrath dealt a blow on his chest, like unto the levin. And thereat his skin was rent, and blood began to gush out,—and the impetus of that blow broke Sugriva's bones. And the vehemence (of the blow) caused a great fire to blaze up at that spot; even as the thunder-bolt smiting the mountain Meru, maketh place blazed. And the mighty Sugriva—foremost of monkeys—sorely handled by him, fastened his fingers into a box resembling the thunder-bolt, and furnished with all the effulgence of the solar disc having a thousand rays. And then that powerful one made that blow descend right on Kumbha's breast. And agonised with that stroke, Kumbha reft of his senses, dropped like unto a fire that hath lost its brightness. And overpowered by that blow, the Rakshasa anon dropped down, like unto the bright Lohitanga dropping from the firmament urged on by Destiny. And the aspect of the falling Kumbha with his breast broken by the blow, appeared like that of the Sun routed by Rudra. And on his being slain, in encounter, by the foremost of monkeys endowed with terrific strength, the earth with her hills and woods, shook; and a mighty fear took possession of the Rakshas.

SECTION 77.

Seeing his brother slain by Sugriva, Nikumbha, gazed at the lord of the monkeys, as if consuming him with his passion. And then that one endowed with calmness, grasped a bludgeon entwined with wreaths, and furnished with an iron ring measuring five fingers, and resembling the top of the Mahendra [The mountain, so named.]; plated with gold and embellished with diamonds and lapises,—and looking like the rod of Yama himself; dreadful, and capable of removing the fear of the Rakshas. And whirling this, that highly powerful one, resembling the banner itself of Sakra in energy, Nikumbha possessed of terrific strength, with his mouth wide open, set up shouts. And with gold adorning his breast, and angadasplacel on his arms and a pair of curious and variegated earrings, Nikumbha, with his ornaments and that same bludgeon, appeared beautiful like a mass of roaring clouds laughing with lightning and furnished with the iris.

And the head of that huge-bodied hero's parigha undid the conjunction of the Seven Winds and appeared like a noiseless and smokeless flame. Along with the gyration of Nikumbha's parighathe whole welkin, together with the excellent city [Either Vitapabati or Alaka.] of the Gandharbas, and the planets, stars and the moon, began to whirl. And Nikumbha was hard to approach like unto the fire of dissolution, being resplendent with the brilliance of parigha and other ornaments and having his anger stir even out of fear. And the Rakshasas and monkeys did not dare stir even out of fear. And the heroic Hanuman, spreading his breast, stood before him. And thereat the powerful (Nikumbha) having long-arms threw his parigha resembling the Sun at the breast of that powerful one. And falling on the firm and spacious breast of Hanuman it was broken into hundred pieces. And the broken portions, being scattered, appeared like hundreds of fire-brands in the sky. Like unto a mountain standing still even at the time of an earthquake that mighty monkey was not moved albeit struck with the parigha. Being thus hurt that highly powerful Hanuman, the foremost of the monkeys, with great velocity clenched his fist. And with this, the powerful (monkey) gifted with great impetuosity, and resembling the wind in prowess, struck Nikumbha on his breast. And with that fist, his (Nikumbha's) armour was riven and blood gushed out. And a light rising out of his breast suddenly disappeared like unto lightning disappearing in a mass of clouds. And being struck with his (Hanuman's) fist Nikumbha was greatly moved and restoring himself attacked the mighty Hanuman and pulled him up. And beholding in conflict the terrible and powerful Hanuman pulled up by Nikumbha, the residents of Lanka began to shout with joy. Being thus put to shame by that Raksha, Hanuman the son of the Wind, struck him with his iron fist. And releasing himself from the grasp of Nikumbha, Hanuman the Wind-god's son instantly planted his foot on the earth. Inflamed with ire, he, throwing down Nikumbha, began to crush him; and gifted with vehemence, he, with great impetuosity, leaped up and sat on the breast (of the Raksha). And holding his head with two hands, he, emitting loud roars, displaced his head. Nikumbha being thus slain in conflict by the Wind-god's son, there ensued a terrible conflict between the highly enraged armies of the son of Dacaratha and the lord of Rakshasas. And Nikumbha being deprived of his life, the monkeys began to shout—as if resounding all the quarters. And with it the whole earth moved and the abode of the celestials dropped down. And the Rakshasa-hosts were greatly terrified.

SECTION 78.

Beholding Kumbha and Nikumbha slain, Ravana was excited with ire like unto flaming fire. And being beside himself, simultaneously with wrath and grief Ravana spoke unto Makaraksha, Khara's son, having spacious eyes, saying—"O child, do thou proceed at my command with the army and destroy Raghava and Lakshmana with all the monkeys". Hearing the words of Ravana, Khara's son, Makaraksha, proud of his own prowess, delightedly spoke unto the night-ranger, saying, "Be it so". And saluting and circumambulating the Ten-necked one, that hero, at Ravana's behest, issued out of the house. And Khara's son spoke unto the commander who was near him, saying,—"Do thou speedily bring the chariot here and all the soldiers". And hearing his words, that commanding night-ranger, soon led before him the army and the chariot. And going round the chariot and addressing the charioteer that night-ranger (Makaraksha) said,—"O charioteer, do thou soon drive the chariot". And Makaraksha addressed those Rakshasas, saying,—"O Rakshasas! do ye all fight before me. I have been commanded by the high-souled Ravana, the lord of Rakshasas, to slay both Rama and Lakshmana in conflict. I shall slay to-day, O night-ranger, with my excellent arrows, Rama, Lakshmana, Sugriva and all other monkeys. Like unto fire consuming dry fuel, shall I to-day slay the host of monkeys with my darts". Hearing those words of Makaraksha, the mighty night-rangers, (addressed themselves for fight). They were armed with various weapons, cautious; assuming shapes at will, crooked, having fearful teeth, coppery eyes; roaring like elephants, having dishevelled hair and terrible. And encircling the huge-bodied son of Khara, those gigantic (Rakshasas) began to proceed, delighted and moving the earth (with the weight of their persons). There arose a terrible noise on all sides from the sound of conches, and thousands of bugles, and from the moving of the arms of the heroes. And all on a sudden the reins slipped off (the hands of) the charioteer and the flag of the Rakshasas dropped down. And the course of the steeds was thus slackened and they began to move slowly and poorly with their heads drooping down. There blew a terribly rough wind mixed with dust when the fearfully wicked-minded Makarakshas issued out for battle. Those powerful Rakshasas neglecting those bad omens proceeded towards where Rama and Lakshmana were. They were all black like unto clouds, elephants and buffaloes, and had marks of swords and maces on their persons. And all those night rangers were skilled in the art of warfare and began to range to and fro (in the battle field) saying, "I shall go first".

SECTION 79.

Beholding Makaraksha out for battle, those foremost monkeys, leaping on a sudden, addressed themselves for fight. Thereupon ensued a terrible conflict, capable of making one's down stand on end, between the night-rangers and the monkeys like unto one between the celestials and Danavas. And those monkeys and night-rangers crushed each other down with trees, darts, maces and parighas. And those night-rangers began to assail those foremost of monkeys with sakti [A short arrow thrown from the hand or shot through a blowgun.], swords, maces, kuntas, tomaras, patticas, Vindipalas [An Iron spear or dart.], arrows, nooses and clubs. Being thus assailed with fearful arrows by Khara's son, those monkeys, stricken with fear, fled away. And beholding the monkeys fly away, the victorious Rakshasas began to roar like excited lions. The monkeys thus flying away to all quarters, Rama with a downpour of shafts assailed the Rakshasas. And beholding the Rakshasas thus overpowered, the night ranger Makaraksha, excited with the flame of ire, said,—"Stay, O Rama, let us both fight with each other; I shall take thy life with sharp arrows discharged off my bow. Thou didst slay my father in the forest of Dandaka. Remembering thy action and finding thee before, my ire is excited. O Raghava! Vicious souled one! My limbs are being burnt (with wrath) for I did not see thee then in that mighty forest. O Rama, by my good luck, I have got thee to-day, like unto a hungry lion desiring to have other animals. Being despatched by my arrows to the world of devils, thou shalt live with those heroes, who had been killed by thee before. What is the use of speaking more, O Rama, do thou hear my words. Let all the people behold thy as well as my prowess in the battlefield. Either with weapon or with clubs, in whatever thou art expert, do thou fight with me in the battle-field, O Rama". Hearing the words of Makaraksha, Rama, Dacaratha's son, smiling, replied to the words of the babblers. "O Raksha, what is the use of idle prating? None can achieve success in battle with idle words—but with fighting. I slew in the forest of Dandaka thy father with fourteen thousand Rakshasas, Tricra and Dushana. O vile one, thou being slain to day, with thy flesh, vultures and crows, having sharp beaks and nails, and jackals shall be satisfied. Being thus addressed by Raghava, the mighty Makaraksha, began to dart sharp arrows towards him in the battle-field. And Rama, with his shafts, sundered into several pieces, those arrows. And being thus rendered useless those arrows, feathered in gold, fell down on the earth. Then there arose a terrible conflict between the Rakshasa Khara's son and Dacaratha's son. And there were audible in that battle-field, the outcry of the heroes and the twang of the bows stretched by their hands, like unto the muttering of the clouds in the sky. And to behold that wondrous conflict, the celestials, Danavas, Gandharbas, Kinnaras and the mighty serpents stationed themselves in the sky. They were wounded with the arrows discharged by each other and their strength was doubled. And they began to fight in that battle-field one attacking and the other withstanding the attack. And in that conflict the Rakshasa sundered the shafts discharged by Rama. And likewise Rama severed into several pieces the arrows shot by the Rakshasa. All the quarters were covered with arrows and nothing on earth or in the sky was visible. Thereupon being excited with ire, Raghava of long arms sundered his (Rakshasa's) bow in conflict and with eight Narachas pierced the charioteer. And with arrows Rama sundered the chariot and killing the horses brought them down. And the night-ranger Makaraksha was brought down on the earth from the chariot. He then again rose up with a dart in his hand creating terror unto all creatures and resembling the Fire of Dissolution in resplendence. It was a terribly huge dart conferred on him by Siva, shining in the sky in its native brilliance and like unto another weapon of destruction [Used by Siva, the God of destruction.]. And beholding which dart even the celestials fly away in fear to different quarters. And taking up that huge flaming dart, the night-ranger, being excited with ire, hurled it at the high-souled Raghava. And Raghava, with four shafts, sundered that dart, in the sky, flaming and hurled at him by the son of Khara. And that flaming dart, feathered in gold, being splintered into several pieces by Rama's arrows fell down on earth like a huge fire-brand. And beholding that dart baffled thus by Rama of unwearied actions all those, stationed in the welkin began to shout, "Well done! Well done!" And beholding his dart thus sundered, the night-ranger Makaraksha clenching his fist spoke unto Kakutstha, saying, "Stay! Stay!" And seeing him advance thus, the descendant of Raghnu, smiling, fixed a fiery arrow on his bow. And with that arrow the Raksha was slain by Kakutstha in battle. And having his heart pierced he fell down and died. And beholding Makaraksha thus slain all the Rakshasas, being afraid of Rama's arrows, proceeded towards Lanka. And seeing that night-ranger, the son of Khara, slain by Rama's arrows, like unto a mountain cleft by a thunder-bolt, the celestials were greatly delighted.

SECTION 80.

Hearing of the destruction of Makaraksha, the heroic Ravana, being excited with ire, began to grind his teeth.

Being thus angered, and thinking within himself what steps to take, he ordered his son Indrajit to proceed to the battle-field. "O hero, gifted with great prowess as thou art, do thou, hidden (in clouds) or appearing before them, slay the two heroic brothers Rama and Lakshmana. Thou didst defeat in conflict Indra of unequalled prowess. Shalt thou then neglect to slay men as they are?" Being thus addressed by the lord of the Rakshasas and obeying his father's command, Indrajit proceeded towards the sacrificial ground to satisfy Fire (with oblations). There came some she-demons with crimson turbans and waited respectfully where Ravana's son was offering oblations unto Fire. In that sacrifice the weapons were the leaves of sara [Saccharum—a reed or grass.], bibhutaks* were fuels [* Beleric myrobalan; In traditional Indian Ayurvedic medicine, Beleric is known as Bibhitaki, Marathi: Behada or Bhenda, Latin: Terminalia bellirica.], and there were brought crimson clothes and sruvas* made of black iron. [* A ladle with a double extremity or two oval collateral excavations made of wood to pour ghee upon the sacrificial Fire.] And spreading fire on all sides with saraleaves and tomaras, (Indrajit) caught a living goat, all black, by the neck. And the fire, with oblations of sara, became greatly blazed and devoid of smoke. And there were visible many good omens indicating victory. The flame of the fire was like unto gold, and moving Southwards began to receive offerings of clarified butter. And thus offering oblations unto fire and unto celestials, Danavas and Rakshasas, he ascended an excellent car and soon disappeared. It was drawn by four horses and a huge bow, set with sharp arrows, appeared beautiful on that excellent car. The chariot was brilliant with its own native resplendence, adorned with gold and painted with the figures of deer and a crescent. It was encircled on all sides with golden bracelets, adorned with flags made of vaidurja and was like unto the flaming fire. And being thus well protected with Brahma weapons resembling the Sun in brilliance, the mighty son of Ravana became invincible. And offering oblations unto Fire in accordance with demoniac incantations and thus obtaining the power of hiding himself, that hero, ever victorious in battle, issued out of the city and said,—"Slaying these two brothers in battle, who have uselessly wandered away into the forest, shall I crown my father Ravana with victory. Destroying Rama and Lakshmana, and clearing the monkeys off the earth, shall I satisfy my sire greatly". Saying this, he disappeared from their view. Thereupon that fearful foe of the lord of celestials appeared in the battle-field, excited with wrath, armed with bow and sharp Narachas and commissioned thus by the Ten-necked one. He beheld there those two heroes discharging flaming arrows and surrounded by the monkeys like unto the fearful three-hooded serpent in the midst of other serpents. And thinking "these must be Rama and Lakshmana," and stretching his bow he began showering arrows like unto clouds. He was seated in a car in the welkin and hidden from the human gaze and began to assail Rama and Lakshmana with sharp shafts. And being hurt with the arrows, Rama and Lakshmana, fixing arrows on their bows, began to discharge celestial shafts. And those two highly powerful heroes could not even touch his person with their arrows resembling the Sun albeit they covered the whole welkin therewith. And clouding the whole sky with smoke that effulgent one, enveloped in frost, hid himself from their gaze. There was not audible the twang of his bow, the sound of the wheels, or the noise of the steeds. Nor was he seen by any. In that terrible darkness of clouds that one of mighty arms began to make a downpour of Narachas and arrows like hail storms. And in that encounter, Ravana's son, inflamed with ire, wounded Rama, with shafts, resembling the Sun and obtained by him as a boon. And being hurt with Narachas, like unto mountains wet with rain, those two foremost of men, began to discharge shafts feathered in gold. And reaching the son of Ravana in the sky and soaked in blood those golden arrows, fell down on earth. And those two best of men, hurt with his arrows, became more effulgent and baffled the shafts discharged by the Rakshasa. Thereupon Rama and Lakshmana began to aim their sharp shafts to the direction whence the arrows came down. And stationed in his chariot that mighty car-warrior disturbed all quarters with his arrows and pierced Dacaratha's sons with sharp shafts won by him. And being greatly hurt with those sharp-pointed and terrible arrows Rama and Lakshmana appeared like blossoming kingsukas. Like unto the sun hidden in clouds they could see neither his countenance and motion, nor his bow and arrows. And being wounded with those arrows hundreds of monkeys died and fell down on the earth. Thereupon Lakshmana, being excited with wrath, spoke unto his brother, saying—"To slay all the Rakshasas shall I discharge to-day Brahma weapon". Thereupon Rama spoke unto Lakshmana, gifted with auspicious marks, saying—"It doth not behove thee to clear all the Rakshasas off the earth for the folly of one individual. Thou shouldst not slay him, who hath retired from battle, hath hidden himself, hath sought thy shelter, hath stood before thee with joined palms, hath fled away or who is bewildered. O thou of mighty-arms, let us try to slay him (Indrajit). And to accomplish it I shall use the weapons gifted

with great impetuosity and resembling the serpents. He is hidden from the public gaze so we must slay him—had he been fighting openly the leaders of the monkey hosts could have slain that Rakshasa. Truly he shall be burnt to death with my shafts and fall down on the earth albeit he entereth the regions under the earth or the abode of the celestials". Having said these words pregnant with a high significance, the high-souled and heroic descendant of Raghu, being surrounded by monkeys, began to concert various plans for the destruction of that terrible Rakshasa of wicked deeds.

SECTION 81.

Having read the intention of that high-souled Raghava, he retired from the battle-field and entered into the city of Lanka. And remembering the destruction of many a quick-paced Rakshasa, his eyes were rendered coppery with ire; and that hero, the son of Ravana, issued out of the city again. And that highly powerful, Indrajit, a descendant of Pulasta and an enemy of the celestials, issued out, encircled by the Rakshasas, by the western gate. And beholding the heroic brothers Rama and Lakshmana prepared for fight, Indrajit spread illusions. And placing an illusory figure of Sita on the car, encircled by a huge army he began to make arrangements for her destruction. And desiring to charm all with his illusions, that one of wicked intent, preparing himself to slay Sita, proceeded towards the monkeys. And beholding him thus proceed, the monkeys, inflamed with ire, desirous of fighting and with crags in their hands, moved on, and preceded them all, Hanuman, the foremost of the monkeys, with a huge mountain-top in his hand. He beheld there, on Indrajit's car, Sita, deprived of all joy, poorly, greatly reduced with fasts and wearing a single braid. And Raghava's beloved spouse wore a piece of soiled cloth, and though highly beautiful, the grace of her person was greatly spoiled with dirt. That daughter of Janaka, was not seen by him for a long time. And beholding her and deciding instantly that she is the daughter of Mithila, (he became greatly sorry). And seeing her on the car, innocent, poor, deprived of joy and brought under the influence of the son of the lord of Rakshasas that great monkey thought within himself—"What must be the intention of Indrajit?" and accompanied by heroic monkeys advanced towards the son of Ravana. And beholding that monkey host, Ravana's son became beside himself with ire and unsheathing his weapon Nistrinsha, caught her by the hair. And that Rakshasa addressed himself to strike her in the presence of all those monkeys, and that illusory figure of Sita began to bewail saying, "O Rama! O Rama!" And seeing her thus caught by the head, Hanuman, the son of Maruta, greatly sorry, began to shed tears. And beholding that beloved spouse of Rama, having a tender and beautiful person, he addressed angrily the son of the lord of Rakshasas with harsh words. "It is for thy destruction, O Vicious-souled one! that thou hast touched her hair. Being descended from that great Brahma ascetic thou art born as a Rakshasa. O! cursed art thou, since thou hast cherished such a desire and engaged in such a vicious deed. O vile! O wicked! O cruel and dishonourable wight! O thou having vice for thy prowess! O shameless! Art thou not ashamed of perpetrating such an inhuman deed. What hath Maithili done by thee, O cruel one! that thou art ready to slay her—She hath been banished from her home, territory and hath been separated from her lord. O thou worthy of being slain, destroying Sita, thou shalt not live long as thou hast been brought under me. Thou shalt after the death reach the place which is occupied by those who murder women—a place which is avoided even by those who commit every sort of crime punishable by law". Saying this Hanuman, accompanied by monkeys armed with weapons, and excited with ire, proceeded towards the son of the lord of Rakshasas. Beholding the highly powerful monkeys advance thus the Rakshasas, inflamed with wrath, obstructed them. And assailing the monkey-hosts with thousands of arrows, Indrajit spoke unto that foremost of monkeys, Hanuman, saying,—"To-day I shall slay before you all Vaidehi, for whom thou, Sugriva and Rama have come. Slaying her, O monkey, I shall afterwards kill thee, Rama, Lakshmana and Sugriva and the dishonourable Bibhisana. And O monkey, about not destroying women, of which thou wert speaking (I might say) that we must always do what pains our enemies". Saying this, Indrajit with a sharp sword, himself killed the illusory Sita thus bewailing. And being sundered by him obliquely in a way in which a sacred thread lies on one's own person, the innocent (Sita) having a beautiful countenance fell down on the earth. And slaying her Indrajit spoke unto Hanuman, saying,—"Behold I have slain (before thee) with my sword Rama's beloved. And Vaidehi being thus slain, all your labours have been rendered useless". And destroying her with his own hand by means of a huge sword, Indrajit, greatly pleased ascended his car and began to emit dreadful roars. And the monkeys stationed near heard that terrible roar and saw him enter the castle. And slaying Sita that wicked-minded son of Ravana became greatly pleased. And beholding him thus delighted the monkeys being greatly sorry fled away.

SECTION 82.

Hearing that dreadful uproar resembling the sound of Indra's thunder-bolt, the monkeys, casting their looks on all sides fled away. Thereupon Hanuman, the son of Maruta, spoke unto them, poorly, terrified and of a sorrowful countenance, saying,—"O monkeys, why do ye look so melancholy and why are you flying away? Why have ye renounced your earnest desire for fight? And where is your heroism gone? Do ye remain behind me, I shall go first in the battle". Being thus addressed by that highly intelligent son of the Wind-god, they were greatly excited with wrath and being pleased took up trees and crags in their hands. And roaring thus the leading monkeys advanced towards the Rakshasas and stood encircling Hanuman in the battle-field. And being surrounded on all sides by leading monkeys, Hanuman began to burn down enemy's host like unto fire spreading its flames. And being encircled by monkey-hosts that mighty monkey resembling Death himself began to grind the Rakshasas. And being overwhelmed with grief and wrought up with ire, that monkey Hanuman, threw a huge crag on the car of that son of Ravana. Beholding that crag about to fall down on the car, the charioteer moved his horses and it was speedily brought at some distance. And not reaching Indrajit stationed on the car and the charioteer, that crag, uselessly hurled, fell down on the earth. And that crag falling down many of the Rakshasas were crushed. Thereupon hundreds of huge-bodied monkeys, emitting cries and taking up crags and trees proceeded towards him (Indrajit) and hurled them at him. And the monkeys gifted with dreadful prowess began to make a down-pour of crags and trees. They thus assailed the enemies and frequently emitted cries. And the grim-visaged night-rangers were thus assailed with trees in that field by the terrible monkeys. Beholding his army thus distressed by the monkeys, Indrajit, excited with wrath, and taking up his dart, proceeded towards the enemies, and encircled by his soldiers showered terrible shafts upon them. And that one of dreadful prowess slew many a leading monkey by means of darts, Acanis, swords, paticcas and clubs. And the highly powerful monkeys destroyed his retinue, with crags, stones and trees having strong trunks. And Hanuman thus crushed many a Rakshasa of terrible deeds. Obstructing the Rakshasas (for some time) Hanuman spoke unto monkeys, saying,—"Stay, we should not fight now. That daughter of Janaka hath been slain, for whom we have engaged in fight, renouncing all hope of life and desiring to accomplish Rama's satisfaction. Let us now go and inform Rama and Sugriva of it. And we shall do as we shall be commanded by them. Saying this and desisting all the monkeys from encounter that foremost of monkeys proceeded undaunted and heroically. And beholding Hanuman proceed thus where Raghava was that wicked-minded one (Indrajit) with a view to offer oblations unto Fire entered the sacrificial altar Nikumbhila. And reaching there Indrajit lighted up fire and began to pour oblations therein. And the Fire blazed up receiving oblations of blood, and being satisfied assumed the appearance of the setting sun. And Indrajit conversant with all ceremonials, offered oblations in due form for the welfare of the Rakshasas. And they all stood there watching the result and desirous of ascertaining the success of the battle.

SECTION 83.

Hearing the terrible war-cry of the Rakshasas and monkeys Raghava spoke unto Jambavan, saying—"O gentle one, forsooth hath Hanuman performed some mighty act—for I hear the dreadful sound of the weapons. Do thou therefore proceed speedily, O lord of bears, with all thy soldiers to assist that foremost of monkeys.

Thereupon, saying, 'So be it,' that king of bears, surrounded by his forces, approached the Western gate, where the monkey, Hanuman, was stationed. And then the lord of bears saw Hanuman approach, surrounded by monkeys sighing hard, who had fought the fight. And seeing on the way that host of bears dreadful and resembling dark clouds, on the march, Hanuman made them desist. And that illustrious one along with that force, speedily presented himself (before Rama), and with a heavy heart addressed him, saying—"As we were fighting in the field, Ravana's son, Indrajit in our very sight slew Sita, crying (in distress). O subduer of enemies, seeing her (in this plight) I, with my senses bewildered, have been overwhelmed with grief. Therefore I have come unto thee to inform thee of what hath befallen". Hearing these words of his, Raghava, overwhelmed with grief, dropped down to the earth, like a tree whose roots have been severed. Seeing the god-like Raghava down on the earth, the foremost monkeys from all sides rushed forward and came to where (he was). And with water scented with lotuses, they fell to sprinkling that one resembling a furious fire that hath suddenly arisen. Thereat Lakshmana overcome with sorrow, embracing Rama, spoke unto him words fraught with reason and import,—"Profits virtue is incapable, O noble one, of delivering from calamities thee, who hast subdued thy senses, and who ever abidest in the good path. Beings and the mobile as well as the immobile cannot have that direct perception of virtue which they have of happiness.

Therefore, I ween, virtue is a non-entity. Inasmuch as the mobile (albeit devoid of any regard for virtue) are nevertheless happy, and as the mobile also are so, this virtue cannot lead to happiness. (If it were so), one like thee would have not been placed in peril. If unrighteousness would bring unhappiness on creatures, Ravana should hence to hell, and thou possessed of virtue, shouldst not come by misfortune. And seeing that he is free from danger, and thou art in it, righteousness and its opposite are found to have tendencies the very reverse of those assigned to them respectively (by the Vedas). And if by means of virtue, one attaineth the felicity attached to it, and by means of unrighteousness, one reapeth its proper fruit, then let those that are unrighteous reap the fruit of their impiety,—nor let those that set their face against sin, be deprived of the fruit of their righteousness; and let those that walk in the way of virtue reap the fruit of their piety. But as prosperity attendeth those that are established in un-righteousness, and as those regardful of righteousness fare lamentably,—these [Virtue and vice.] have not the senses assigned to them (by the scriptures). If, O Raghava, (it is contended that) unrighteousness cutteth off the wicked, then whom shall unrighteousness, himself slain by the act of slaughter of the destroyer,—slay in his turn? Or if it is said that one is slain or slayeth another by ordinance, then it is Destiny, which is touched by the sinful act and not he. O chastiser of foes, incapable of meting out retribution,—unmanifest itself, and non-existent, how can virtue, even if we grant its existence, find out the person that should be slain? If, O foremost of the good, it had existed, thou wouldst not have come by any misfortune. But inasmuch as thou hast fallen into this plight, there is no such thing as virtue. Or itself feeble and impotent, it taketh refuge in manliness. And being powerless and bereft of dignity, it should, I deem, by no means be followed. And if virtue is a property of manliness, then carefully forsaking virtue, do thou follow strength as thou hast hitherto followed virtue. But, O subduer of enemies, if truthfulness be virtue, art thou not bound by that departing from which the king lost his life? And, O chastiser of foes, if virtue must be practised above all, or if prowess must have precedence,—then the thunder-handed Satakratu would not have celebrated his sacrifice, slaying the ascetic. O Raghava, virtue aided by prowess, destroyeth enemies. Therefore, O Kakutsha, people, for compassing their ends, resort to both virtue and prowess. This, sire, is my opinion: this, O Raghava, is virtue. But thou, having then renounced the kingdom, hast laid the axe at the root of righteousness. Like streams issuing out mountains, all acts spring from wealth flowing from various regions and attaining magnitude. Like a shrunken stream in summer, all the acts of that foolish person who hath been divorced by wealth, are annihilated.—He that renouncing riches within his reach, hankers after enjoyment,—being carried away by his overmastering desire, taketh to getting at wealth by sinful acts; and then he incurreth guilt. Unto him that hath wealth are friends, unto him that hath wealth are acquaintances,—he that hath wealth is an individuality in this world, and he that hath wealth is a learned person. He that hath wealth is powerful; he that hath wealth is intelligent; he that hath wealth is mighty-armed; and he that hath wealth is full of all graces. All these that I have enumerated are the evils of forsaking fortune. (I cannot divine) what made thee, renouncing the monarchy, to adopt such a course.—He that hath riches, hath virtue and desire attending on him, and hath everything auspicious. That one without wealth, that seeketh it, cannot secure the wealth of prowess, without riches and desire. And, O lord of men, cheerfulness, and desire, and pride, and piety, and anger, and self-restraint, and self-control—all these come from wealth. As the planets are not discovered on a stormy day, that wealth, the want of which renders this world naught even unto the ascetics practising righteousness,—is not visible in thee. O hero, thou having abode by the words of thy superior and having come (to the forest), thy wife dearer than life itself hath been ravished by Rakshas. But, O hero, to-day, O Raghava, by my acts will I remove this huge sorrow that hath been heaped upon us by Indrajit. Therefore, rise thou up. Rise up, O foremost of men, O long-armed one, O thou who observest vows. Why dost thou not understand thyself as the Supreme Soul? [Rama is conceived as an incarnation of Vishnu.] And, O sinless one, urged on behalf of thy welfare, I, waxing wrath on hearing of the slaughter of Janaka's daughter, shall with my shafts entirely raze to the ground Lanka with cars and elephants and steeds and the foremost Rakshas".

SECTION 84.

As Lakshmana devoted to his brother was comforting Rama, Bibhishana, posting his forces at their proper quarters, came there, surrounded by four heroes accoutred in various arms, resembling masses of collyrium or leaders of elephant-herds. And approaching the high-souled Raghava, overwhelmed with grief, he saw the monkeys with tears in their eyes. And he saw that joy of the Ikshwaku race—the high-souled Raghava—stupified with grief, lying on the lap of Lakshmana. And seeing Rama cast down and inflamed with

grief, Bibhishana, inly pained, said,—“What is this? Thereat, gazing at Bibhishana’s countenance as well as all those monkeys, Lakshmana, with his eyes flooded with tears, said these words pregnant with dire import,—“O placid one, hearing from Hanuman’s lips that Sita hath been slain by Indrajit, Raghava hath been overcome with stupor”. As Sumitra’s son was speaking thus, Bibhishana, preventing him, addressed the stupefied Rama in these pregnant words,—“O king, all that Hanuman in distressful guise had communicated unto thee I deem as improbable, like unto the drying of the deep. I know the intent of the impious Ravana with reference to Sita, O mighty-armed one. Her he will not slay. I, seeking his welfare, had besought him much, saying,—“Let go Vaidehi”,—but he did not act up to my speech. Neither by conciliation, nor by gift, nor by dissension,—and where is war?—nor by any other means is one capable of obtaining the very sight of Sita. Having bewildered the monkeys, the Rakshasa hath gone back; and, O mighty-armed one, know her to be the illusory daughter of Janaka. To-day, going to the sacrificial ground (called) Nikumbhila, he will offer oblations into fire; and there the deity of fire will present himself along with Vasava and the (other) divinities. And then Ravana’s son shall be invincible in battle. Indubitably that illusion hath been wrought by him, to deceive (the monkeys), so that they might not through their prowess disturb him there. Thither will we go before he hath furnished his (sacrifice). O foremost of men, shake off this vain sorrow that hath overcome thee! Seeing thee smitten with grief, this entire host is despirited. Here, with thy heart composed, do thou stay, summoning thy strength. Send Lakshmana along with us and the flower of the forces. This foremost of men by means of sharpened shafts will make Ravana’s son give up his rites; and then shall he be capable of being slain by us. These keen and sharpened shafts of his, attaining access of velocity through the feathers of birds, and themselves resembling fierce fowls, will drink Indrajit’s blood. Therefore, O mighty-armed one, do thou in order to the destruction of the Rakshasa, commission Lakshmana, even as the wielder of the thunder-bolt commandeth the same. And as to-day no time should be lost, therefore do thou send Lakshmana for compassing the destruction of the foe, even as Mahendra sendeth the thunder-bolt for bringing about the destruction of the enemies of the immortals. If that foremost of Rakshasas can finish his rites, he shall be invisible to both celestials and Asuras; and, he fighting after finishing his sacrifice, the celestials themselves shall be placed in great jeopardy”.

SECTION 85.

Hearing his speech, Raghava, overwhelmed with grief, could not perfectly comprehend what was said by the Rakshasa. Then, summoning up patience, Rama—captor of hostile capitals—spoke unto Bibhishana, seated near the monkeys,—“O lord of Nairitas, I once more wish to hear what, O Bibhishana, thou hast said”. Hearing Raghava’s words, Bibhishana, skilled in speech, again spoke these words, saying,—“O mighty-armed one, I have stationed the forces, O hero, agreeably to thy directions. The entire force hath been divided around; and the leaders have also been placed properly. Further, O mighty master, listen to what I have to say. On thy having been causelessly aggrieved, we all of us were seized with grief. If this anxiety of thine conduceth to the joy of the enemy, do thou cast it off. And, O hero, bestir thyself,—and summon up spirits. If thou art to have Sita, and if the night-rangers are to be slain by thee, do thou, O Raghava’s son, listen to my profitable speech. Let Sumitra’s son go forth, environed by a mighty force, for slaying in battle the son of Ravana, who hath gone to Nikumbhila; with shafts resembling venomous serpents, discharged from the round of his bow [meaning: the bow drawn to its full stretch.]. By virtue of his austerities, that hero, from a boon conferred by the Self-sprung, hath obtained the Brahmaciras weapon, together with steeds coursing at their will. Now he with his army hath gone to Nikumbhila; and when, having finished his rites, he gets up, know that all of us are slain. When not reaching Nikumbhila, and not having finished thy offerings unto fire, thou, equipped with arms, art slain by a foe,—O enemy of Indra, that is thy death.—Thus, O mighty-armed one, did the lord of all creatures confer a boon (on Indrajit), and, O king, thus was the death of this intelligent one ordained. O Rama, for compassing the destruction of Indrajit, do thou commission a mighty force. On his being slain, know that Ravana along with his retainers are slain”.—Hearing Bibhishana’s words, Rama said,—“O thou having truth for prowess, I know the illusion of that fierce one. Without doubt, he is skilled in the Brahma weapon, is potent in illusion and, is possessed of exceeding strength. In conflict, he depriveth of consciousness even the celestials with Varuna (at their head). And as that illustrious (one) goeth about in the welkin on his chariot, none, O hero, can perceive his course, like the course of the Sun when the sky is covered with clouds”. And Raghava, being well acquainted with the illusive energy of his wicked-minded foe, addressed the renowned Lakshmana, saying,—“Environed by the entire host of the lord of monkeys,—accompanied by the leaders, O Lakshmana, headed by

Hanuman,—with Jambavan—king of bears—and girt round by the forces,—do thou slay this son of the Rakshasa, possessed of the strength of illusion. And accompanied by his counsellors, this high-souled night-ranger shall follow at thy back, in this engagement with that one skilled in illusion”. Hearing Raghava’s words, Lakshmana endowed with dreadful prowess, with Bibhishana,—took up another excellent bow. And donning on his mail, and putting on his armour and his sword, and furnished with arrows, and a bow in his left hand,—Sumitra’s son, touching Rama’s feet, feeling elated, addressed Rama, saying,—“To-day the shafts discharged from my bow, piercing Ravana’s son, shall fall into Lanka, even as swans drop into a tank. This very day shall my arrows, shot from my redoubtable bow-string, rive the body of that terrific one”. Having spoken thus, the effulgent Lakshmana, eager to slay Ravana’s son, went before his brother. And having saluted at the feet of his superior and went round him, Lakshmana set out for the sacrificial ground (named) Nikumbhila, protected by the son of Ravana. And accompanied by Bibhishana, that powerful son of the king—Lakshmana—after his brother had offered up prayers in his behalf,—set off with all speed. And surrounded by thousands of monkeys, Hanuman as well as Bibhishana together with his counsellors—speedily went in the wake of Lakshmana. And strongly encompassed by that mighty monkey-host, (Lakshmana) saw the forces of the bear-king stationed on the way. And having proceeded far, Sumitra’s son—enhancer of the delight of friends—from a distance discovered the forces of the Rakshasa-monarch, drawn up in battle-array. And that subduer of enemies—Raghava’s son—bearing his bow in his hand, coming upon him whose martial might lay in illusion,—stopped (there) for conquering his foe agreeably to the ordinance of Brahma. And accompanied by Bibhishana, the heroic Angada, and the Wind-god’s offspring, the powerful son of the king dived into the forces of the foe, various, blazing with burnished arms, dense with standards; And thronging with mighty cars [Chariots.], capable of striking terror (into the hearts of the spectators), instinct with immeasurable energy, and resembling darkness.

SECTION 86.

When things were in this condition, Ravana’s younger brother addressed Lakshmana in words fraught with evil to foes and conducing to the welfare (of his own party), saying,—“Do thou without delay bring on an engagement between this cloud-black Rakshasa army, which thou beholdest, and the monkeys having rocks for their arms. O Lakshmana, do thou exert thyself to break through Indrajit’s mighty army; and when the ranks are broken, the son of the Rakshasa-lord shall be visible. And scattering among the foes shafts resembling Indra’s thunder-bolt, charge him while he hath not yet finished this ceremony. Slay, O hero, this wicked one, this son of Ravana, given to illusion, and of terrific feats,—the fear of all the worlds”. Hearing Bibhishana’s words, Lakshmana graced with auspicious marks began to shower arrows on the son of the Rakshasa-chief. And bears and monkeys, given to fighting excellently with trees, in a body rushed towards that army (of Rakshas) drawn up there. And the Rakshasas (on their part) burning to slaughter the monkey-forces, rushed in the encounter with sharpened shafts and darts and tomaras. And there took place a tremendous onslaught of the monkeys and the Rakshasas. And Lanka resounded all around with that mighty tumult; and the sky was covered with weapons of various shapes, and whetted arrows and trees and dreadful upraised mountain-tops. And Rakshasas having frightful faces and arms, plying their arms among the foremost monkeys, began to spread terror (there). And in the same way the monkeys in the conflict fell to slaying and wounding the Rakshasas with trees and hill-tops. And great was the terror that was spread among the warring Rakshasas by the flower of the bears and monkeys, possessed of gigantic persons and endowed with prodigious strength.

Hearing his own army hard beset by the enemies, and drooping,—the unconquerable one, ere yet he had finished his rites, rose up. And issuing from the gloom of the trees, Ravana’s son, fired with wrath, ascended his car, which had already been well yoked (with steeds). And accoutred in a dreadful bow and arrows,—that one resembling a mass of collyrium, having a red face and eyes, looked dreadful like the Reaper—Death. And soon as they saw him mounted on his car, that host of Rakshas possessed of dreadful impetuosity, eager to engage with Lakshmana, stood on their ground. At this time that subduer of enemies—Hanuman—resembling a mountain, uprooted a giant tree incapable of being banded. And in that encounter, the monkey, consuming (the forces) like the fire risen at Doomsday, made that army of Rakshasas insensible with innumerable trees. And finding the Wind-god’s son, Hanuman, suddenly spreading devastation among the Rakshasas by thousands, (they) showered (shafts) on him. And approaching on all sides that one resembling a hill, those bearing whetted darts attacked him with darts; those bearing swords in their hands, with swords; those bearing javelins in their hands, with javelins; with patticas, those equipped with patticas; and with bludgeons, and maces and graceful kuntas;

and with hundreds of sataghnis, and iron clubs; and with terrific axes; and with bhindipalas; and with boxes like unto thunder-bolts; and slaps resembling the acani. And fired with fury, he (on his part) spread a huge havoc among them. And Indrajit saw that foremost of monkeys, resembling a hill, the offspring of the Wind-god—possessing himself in calmness, while destroying his foes. And thereat, Indrajit addressed his charioteer, saying,—“Go where the monkey is. Being disregarded by the Ratkschasas, he makes havoc among us”. Thus accosted by him, the charioteer went where the Wind-god’s offspring was, carrying the exceedingly invincible Indrajit seated on the car. And rushing forward, that irrepressible one—the Rakshasa—began to shower on the monkey’s head arrows and swords and patticas and scimitars and axes. And bearing all those dreadful arms, the Wind-god’s offspring, overcome with a mighty rage said,—“O wicked-minded son of Ravana, if thou art a hero, fight on. Combat with me with thy arms. If in the encounter, thou bearest my impetus, then, O thou of perverse sense, thou indeed art the foremost of Rakshasas”. Then Bibhishana pointed out unto Lakshmana the son of Ravana, who with his bow upraised, was eager to slay Hanuman. “This one that, mounted on his car, is eager to slay Hanuman, is the son of Ravana that hath vanquished Vasava himself (in battle). Do thou, O son of Sumitra, with peerless shafts capable of resisting enemies,—dreadful, and competent to finish the lives (of foes),—slay the son of Ravana”. Thus accosted by Bibhishana terrific unto foes, that high-souled one saw (Indrajit) of dreadful prowess, difficult to get at, and resembling a hill,—stationed on his car.

SECTION 87

Having spoken thus unto Sumitra’s son, Bibhishana experienced delight, and taking (Lakshmana) bearing a bow in his hand, hurriedly went off. And proceeding some way and entering the mighty wood, Bibhishana pointed out unto Lakshmana the (place of) sacrifice. And the energetic brother of Ravana showed unto Lakshmana the Nyagrodha, dreadful to behold and resembling a mass of sable clouds. “Here offering presents unto the ghosts, the powerful son of Ravana afterwards engages in conflict. Then the Rakshasa becomes invisible to all beings; and he slayeth his enemies in battle and fastens them with excellent shafts. Do thou, ere he hath passed beyond the Nyagrodha, with flaming arrows destroy the powerful son of Ravana along with his car and steeds and charioteer”. Thereupon saying,—“So be it,” the exceedingly energetic son of Sumitra—that delight of his friends—took up his post there, stretching his variegated bow. And Ravana’s son Indrajit, endowed with strength, mailed, and armed with a sword, and furnished with a banner, was seen mounted on a fire-hued chariot. And the highly powerful Lakshmana addressed Pulastya’s son, never knowing defeat, saying,—“I challenge thee to the encounter. Do thou give me battle, exerting thy utmost”. Thus addressed, the exceedingly energetic and intelligent son of Ravana, seeing Bibhishana there, spoke unto him harshly, thus,—“Born and bred in this (Rakshasa race), thou art the very brother of my father. Why, O Rakshasa, being my uncle, dost thou range thyself against thy son? But neither kinship, nor emity, nor race, O wicked-minded one, nor co-birth, can, O destroyer of righteousness, avail to make thee discern thy duty. O thou of perverse understanding, thou art indeed to be pitied; as thou art worthy of being reproached by the virtuous; since, renouncing thine own, thou hast espoused servitude under another. Neither by thy character nor yet thy understanding dost thou perceive the mighty difference that lieth between living with one’s own kindred, and taking refuge with the base. If one that is not our own, be furnished with every grace, and if one’s own be void of all merit,—one’s kindred, albeit unworthy, is preferable; and he that is not ours, is even always such. He that, forsaking his own party, serveth that of another, is destroyed even by the latter, when his own party is destroyed. O night-ranger, such is this thy relentlessness, that, O Ravana’s younger brother, thou being a kindred, art capable of displaying thy manliness (as no other person can do so)”. Thus addressed by his brother’s son, Bibhishana answered,—“O Rakshasa, why dost thou speak as if in ignorance of my character? O impious son of the Rakshasa-chief, do thou forego the roughness which thou assumest on behalf of my dignity. Albeit born in the race of Rakshas of cruel deeds, yet having regard to the first of principles pertaining to men, my character is not that of a Rakshasa. I do not take pleasure in the terrible; nor do I revel in unrighteousness. But how can a brother, although differing from his brother in character, be renounced by the latter [Ravana.]. One renouncing a person, lapsing from virtue and bent on sinful acts, attaineth happiness, even as one doth by shaking off a venomous snake from his hand. The wise have called that impious one given to stealing others’ goods and violating others’ wives,—as worthy of being forsaken, even like a house that is aflame.—Robbing others’ property, outraging the wives of others, and inspiring fear among friends,—these three vices lead to destruction. The dreadful slaughter of sages, rebellion against all the gods, overweening

conceit, anger, long-continued enmity, and running amuck of counsel,—these sins are sapping the life and fortune of my brother; and they have hidden his virtues even as clouds cover a mountain. It is on account of these vices that my brother, thy sire, hath been deserted by me. And this city of Lanka will not be, nor thou, nor thy father. Thou art proud, and haughty, and a boy, O Rakshasa. Thou art fettered by the noose of Fate. Do thou say unto me whatever thou likest. To-day thou hast addressed harshly me, who have fallen on evil days; but, O worst of Rakshasas, thou canst not pass this Nyagrodha. Having smitten the Kakutstha, thou canst not live. Fight with that man-god, Lakshmana, in encounter. Being slain, thou shalt serve the deities in the abode of Yama. Displaying thy own prowess, do thou spend all thy weapons and all thy shafts. But coming within the ken of Lakshmana's arrows, thou wilt not to-day go hence, living, with thy forces".

SECTION 88.

Hearing Bibhishana's words, the son of Ravana, deprived of his senses by passion, spoke harshly, and rushed forward in wrath. And with upraised weapons and scimitars, he, resembling the Destroyer himself, was mounted on a mighty car yoked with black steeds, and ornamented (on all sides). And that one endowed with terrific strength up-raised a huge, gigantic, strong and powerful bow, and shafts capable of destroying foes. And that mighty bowman and slayer of foes—the powerful son of Ravana—adorned (with ornaments) and mounted on his chariot, saw him dight (with his own splendour). And fired with wrath, (Indrajit) addressed Sumitra's son, who, mounted on Hanuman's back, like unto the risen sun in splendour—accompanied Bibhishana; and he also addressed all those principal monkeys, saying,—“Do ye behold my prowess! To-day do ye in the conflict bear my arrowy shower shot from my bow, incapable of being approached, and resembling the down-pour in the sky. To-day my shafts discharged from my mighty bow shall mangle your limbs, even as fire burneth up a heap of cotton. To-day with your persons pierced with sharp shafts, with darts, and javelins, and rishtis and arrows, shall I despatch you all to the abode of Yama. Who shall stay before me, fleet-handed, creating an arrowy shower in the field, and roaring like unto clouds? Formerly in a night-engagement, with my shafts resembling the thunder-bolt and vajra, ye two along with your foremost adherents, were rendered insensible and laid down on the earth by me. But, perhaps, thou hast forgotten it. As thou hast presented thyself for battle before me, fired with wrath and resembling a venomous serpent, it is evident thou wilt go to the region of Yama". Hearing the vaunt of the Rakshasa-chief, Raghu's son, inflamed with rage, with an undaunted countenance, spoke unto Ravana's son,—“O Rakshasa, hard is the achievement of the task that thou hast mentioned. He that compasseth business by act is alone intelligent.—But thou, O wicked-minded one, incompetent as thou art to bring about thy end, attaining thy arduous aim by words only, deemest thyself as crowned with success. That thou hadst rendered thyself invisible in the field of conflict, was the work of a thief,—and not the way of a hero. Coming within the range of thy shafts, I stay here,—do thou display thy prowess. What dost thou say in words?” Thus addressed, the mighty Indrajit—conquerer of enemies—stretching his dreadful bow, showered sharpened shafts. And discharged by him, those exceedingly impetuous arrows, resembling the venom of serpents, hitting Lakshmana, fell down like unto hissing snakes. And in that encounter, Ravana's son—Indrajit—possessed of eminent impetuosity, pierced Lakshmana, graced with auspicious marks, with vehement shafts. And pierced with those arrows and bathed in blood, the graceful Lakshmana appeared like a smokeless fire. And seeing his own feat, Indrajit, coming forward, and setting up a tremendous cry, said,—“O son of Sumitra, my feathered and sharp-edged shafts shot from my bow, capable of destroying life, will to-day finish thee up. To-day, O Lakshmana, swarms of jackals and hosts of hawks and vultures shall alight on thee lying lifeless, having been slain by me. This very day shall the exceedingly wicked Rama behold thee, who art the friend of Kshatriyas and devoted unto thy brother,—and who ever bearest thyself ignobly,—slain by me; to-day see thee, O Sumitra's son, slain by me, with thy armour fallen off thy person, thy bow broken, and thy head severed”. As Ravana's son was speaking thus harshly, Lakshmana conversant with the import of words, replied in a reasonable speech, saying,—“Leave off thy strength of tongue, O thou of perverse sense, O Rakshasa, O thou of crooked ways! Wherefore dost thou speak thus? Bring all this to pass in worthy deed. Why, O Rakshasa, without doing (what thou sayest), dost thou simply say it? Do the deed,—so that I may have regard for thy utterances. Mark! without speaking anything harsh, without censuring thee in the least, without venting any brag, shall, I, O cannibal, slay thee”. Saying this, Lakshmana drawing his bow to its full bent, hit at the Rakshasa's chest five narachas—wondrous impetuous arrows. And those arrows resembling flaming serpents, with their velocity accelerated by the feathers (with which they were

furnished), blazed on the Nairita's breast like the rays of the Sun. And wounded with those shafts, Ravana's son, fired with wrath, pierced Lakshmana with three arrows discharged (from his bow). And exceedingly dreadful was the encounter that took place between those leonine man and Rakshasa, each eager to conquer the other. And both powerful, and both endowed with strength and possessed of prowess,—and both exceedingly invincible; and both having unparalleled might and energy,—those heroes fought like two planets in the welkin; or like Bala and Vrita, irresistible in conflict; and those high-souled ones fought like two lions. And showering countless shafts and displaying many maneuvers, that foremost of men and that of Rakshasas, fought on cheerfully.

SECTION 89.

Then sighing like an enraged serpent, that chastiser of foes, Dacaratha's son, setting shafts (on his bow-string) showered them on the Rakshasa-chief. And hearing the twang of his bow-string the lord of Rakshasas, with his countenance fallen, gazed at Lakshmana. And then Bibhishana spoke unto Sumitra's son as he was fighting, “I find (inauspicious) signs in Ravana's son. Do therefore hasten on,—broken he is, without doubt”. Then fixing arrows (on his bow) resembling venomous snakes, he let go those keen shafts, like unto serpents furnished with poison. And smit by Lakshmana with arrows having the touch of the levin, (Indrajit) for a while was stupified and had his senses overwhelmed. And eying that hero—son unto Dacaratha—present in the encounter, (Indrajit) with his eyes crimsoned in choler, drew near Sumitra's son. And coming up to him (Lakshmana), he again addressed (that hero) in a harsh speech, saying,—“Dost thou not remember my prowess at that first encounter, when thou along with thy brother was bound up,—that now thou art discharging arms (at me)? Forsooth ye two in mighty encounter, with shafts resembling the thunder-bolt and vajra, by me were first laid down on the ground, deprived of your lives, along with your principal adherents. Either this hath escaped thy memory or I fancy, thou plainly wishest to go to the abode of Yama,—inasmuch as thou hast set thy heart on beating me. If at the first encounter thou hast not witnessed my prowess, to-day shall I show it unto thee. Do thou now stay, summoning thy attention”. Seeing this, he pierced Lakshmana with seven shafts, and Hanuman with ten keened edged excellent shafts. And then, fired with double fury, that powerful one pierced Bibhishana with an hundred arrows, powerfully discharged (from his weapons). Seeing this act of Indrajit, that foremost of men, Rama's younger brother, Lakshmana, with an undaunted countenance, fired with wrath without minding the same,—and saying with a laugh,—“This is nothing”—taking dreadful arrows, in the conflict, discharged them at the son of Ravana. “O night-rangers, heroes, coming to the field never discharge (such shafts as these). These arrows of thine are light and of slight strength, and they conduce to my comfort. Heroic warriors, eager for encounter, do not fight thus”. Speaking thus, (Lakshmana) accoutred with his bow showered volleys of shafts (on his adversary). And at his arrows (hitting), (Indrajit's) mighty golden mail fell off his person, and dropped to the platform of his car like a cluster of stars dropping from the welkin. And with his armour dropping off, that hero—Indrajit—was wounded with narachas, like the Sun at dawn. That hero—Ravana's son—endowed with dreadful prowess, in that conflict, pierced Lakshmana with a thousand shafts. And thereat Lakshmana's gorgeous and mighty mail was rent in pieces. And each rushing forward was engaged in dealing blows and harrying them. And sighing again and again, they fought furiously. And with their persons cut all over, and laved in blood, for a long while the heroes kept cleaving each other with sharpened shafts. And those high-souled ones versed in warfare, and endowed with terrific prowess exerted their utmost in securing victory. And covered with volleys of shafts, with their armour and banners rent, they drew each other's warm blood flowing like water from a fountain. And they discharged dreadful showers attended with tremendous sounds, like the sounds of black clouds at Dooms-day pouring torrents in the sky. And a long time went by as they fought. Nor did they turn away from the encounter, or know fatigue. And those foremost of those acquainted with weapons repeatedly displayed their weapons; and their long and short shafts enveloped the welkin. And the skill that they displayed was perfect, and showed lightness, variety and grace; and both man and the Rakshasa carried on fearful and terrible conflict. And the dreadful and tremendous roars of each were audible (at that place); and terrific like the levin, they made the hearts of hearers tremble (in terror). And as they fought with might and main, the sounds that they sent resembled the deep rumbling of clouds in the sky. And pierced with narachas knobbed with gold, those powerful and illustrious (warriors) with their hearts set on celebrity, bled profusely. And in that engagement gold-knobbed shafts hitting each other's person, pierced the same and covered with gore, entered the earth. And other shafts were resisted in the sky by sharpened weapons; and some were snapped, and thousands of their arrows were cleft (in the sky). And in that

field, the volleys of their shafts were dreadful to behold like unto a heap of Kuca aflame in a sacrifice. And the wounded frames of those high-souled ones appeared beautiful like a leafless, flowering Kincuka and Salmali in a wood. And each eager to vanquish the other, Indrajit and Lakshmana momentarily discharged tremendous and terrific showers (of arms). And Lakshmana smiting Ravana's son, and Ravana's son smiting Lakshmana,—they did not experience any fatigue. And with net-works of arrows deeply entering their persons, those vehement and exceedingly powerful ones resembled mountains topped (with trees). And all their limbs, drenched in blood and covered with arrows, looked like a blazing fire. And a great while did they fight; yet they neither turned away (from the fight), nor did they experience any exhaustion. Then to remove (Lakshmana's) fatigue from fight, the high-souled Bibhishana, working the weal of Lakshmana staying in front of the field, came forward in the encounter and took up his post.

SECTION 90.

Seeing the man and the Rakshasa engaged in battle, with their whole soul, each eager to beat the other,—like unto elephants with the temporal juice trickling from their temples,—desirous of beholding their encounter, Ravana's mighty and heroic brother, bearing an excellent bow, stood in front of the arena. And taking up his post, he stretched his great bow and shot terrific sharp-pointed shafts at the Rakshasas. And even like thunder-bolt cleaving mighty mountains, those shafts furnished with peacock's plumes falling powerfully (upon the foe), rent the Rakshasas. And those foremost of Rakshasas, Bibhishana's followers, also, in the encounter discharged darts and scimitars and paticcasat heroic Rakshasas. And surrounded by those Rakshasas, Bibhishana, then in the midst of his followers, appeared like an elephant in the midst of young ones. Then inciting the monkeys, whose dear object was to slay Ravana, that one versed in time, the foremost of Rakshasas, spoke seasonably thus,—“This one that stayeth (in the field) is the sole and mighty support of the Rakshasa-chief; and this is his remaining force. Why then do the monkey-chiefs remain inactive? On this wicked Rakshasa being slain on the edge of battle, the remnant of his army, with the single exception of Ravana, is destroyed. That hero—Prahasta—hath been slain, and Nikumbha possessed of wondrous strength, and Kumbhakarna, and Kumbha, and the night-ranger Dhumraksha, and Jamvumali, and Mahamali, and Tikshnavega and Hemaprabha, and Suptaghna, and Jainakopa, and the Rakshasa Vajradanstra, Sankradi, and Vikata, and Arighna, and Tapan, and Manda, and Praghosa, and Prajangha, and Jangha, and Agniketu, and Durdharsha, and the powerful Racmiketus and Viddujibha, and Dwijibha, and the Rakshasa—Suryyacatru, and Akampana, and Suparcwa, and the Rakshasas—Chakramali, and Kampana and Satwavanta, and Devantaka and Naranataka.—Having slain these many powerful Rakshasas endowed with excess of might,—having crossed the sea with your arms, do ye cross this foot print of a cow. This is the remaining force which you monkeys must conquer; all those Rakshasas, that had come forward, elated with the pride of strength, have all been slain. It is not meet for me to slay the son of my brother, yet, casting off compassion will I for Rama slay him. Tears surcharge the eyes of me who seeketh to slay him. Let therefore Lakshmana administer him his quietus. Ye monkeys, do ye in a body (first) slaughter those that are beside him (Indrajit).” Thus exhorted by that illustrious Rakshasa, the monkey-chiefs were exhilarated and began to flourish their tails. And then those mighty monkeys roared again and again, and sent up various shouts, even as peacocks cry on seeing clouds. And then Jambavan surrounded by his own forces, assailed the Rakshasas with rocks and with their nails and teeth. Thereat Rakshasas, endowed with exceeding strength, equipped with various weapons reproaching the lord of bears, as he was engaged in smiting (the foe),—and renouncing fear, with shafts and sharp axes and paticcas and yashtis, and tomaras, in the encounter assailed Jambavan, who was engaged in beating the Rakshasa forces. And that conflict between the monkeys and the Rakshas, waxed furious, like unto the tumultuous encounter of the immortals and the Asuras fired with wrath. And the magnanimous Hanuman incapable of being approached growing wroth,—uprooting a mountain, and putting down Lakshmana from his back, began a great carnage among the Rakshasas by thousands. And fighting a furious fight with his uncle, the powerful Indrajit—slayer of hostile heroes—again rushed against Lakshmana. And then there took place an encounter between those heroes in the field,—Lakshmana and the Rakshasa—discharging volleys of shafts and smiting each other; and those mighty and impetuous ones repeatedly covered each other with networks of arrows; like unto the sun and the moon covered by clouds at the expiration of Summer. And on account of their light-handedness, neither discharge of arrows, nor the drawing of the bow; nor the setting of the shaft on the bow-string; nor the taking of the bow; nor the selection of shafts; nor the clenching fast of their fists; nor the hitting of aims,—could be

perceived as they fought on. And in consequence of the sky being covered with networks of arrows all around, discharged powerfully from their bows, the forms (of objects) could not be discovered. And Lakshmana having at Ravana's son, and Ravana's son having at Lakshmana, critical was the huggermugger that ensued in the encounter between each other. And they both kept ceaselessly showering feathered and sharpened shafts, the firmament was engulfed with a deep darkness. And in consequence of countless keen arrows alighting in hundreds, all sides and all the cardinal quarters were swarming with shafts. And all being over-spread with gloom, a mighty fright took possession (of creatures) when the Sun having ascended the setting-hill, and darkness envining all objects. And that day mighty torrents of blood flowed in thousands of streams; and fierce beasts of prey set up terrific yells (all around). And at that hour the wind did not blow, and fire did not blaze; and the Maharshis said,—'Fair befell creatures.' And the Gandharvas along with the Charanas grew exceedingly agitated. Then Sumitra's son pierced the four black steeds of the leonine Rakshasa, caparisoned in gold. And then he hit at (Indrajit's) charioteer with another yellow and sharpened javelin splendid, furnished with feathers; and resembling the thunder-bolt of the great Indra. And through his fleet handedness the graceful son of Raghu with the thunder-bolt of his shaft, resonant with the sound of his palm, separated the (charioteer's) head from his trunk. And on his charioteer having been slain the exceedingly energetic son of Mandodari, himself began to perform the function of a charioteer, and took up his bow. And this in the encounter was wonderful to behold. And then as (Indrajit) was eagerly engaged in managing the steeds, (Lakshmana) pierced him with sharpened shafts; and when (Indrajit) was eagerly wielding his bow, (Lakshmana) discharged shafts at his steeds. And on his steeds having been torn with shafts, Sumitra's—foremost of fleet-handed—in the encounter assailed (Indrajit) doubtlessly ranging the field. Seeing his charioteer slain in the contest, Ravana's son forewent his martial arduour, and was cast down. And seeing the Rakshasa with his face fallen, the leaders of monkey-bands, were exceedingly delighted and rendered homage unto Lakshmana. And then those monkey-chiefs—Pramathi, Rabhasa, Sarabha and Gandamadana, not brooking (their foe) summoned their impetuosity. And suddenly springing up, those highly powerful monkeys endowed with terrific prowess descended upon those four best of steeds. And on those chargers being assailed by those monkeys resembling mountains, blood gushed out of their mouths. And then the steeds were smashed and sent to the ground. And having slain the steeds, and smitten the mighty car-warrior* again by a vehement bound, came to the side of Lakshmana. [* Maharatham (ac) may also mean mighty car (chariot). By the way the samasa or junction called Tatpuruṣa is a frequent source of obscurity in Sanskrit, specially where the gender of the word without samasa is the same with that of the thing signified by the samasa, as in this case.] And springing down from his car whose steeds had been slain, Ravana's son, his charioteer having been pounded, charged the son of Sumitra with arrows. And then Lakshmana resembling the great Indra, on (Indrajit's) best of chargers having been despatched, in the encounter began to terribly rive with arrows discharged (his foe) footing on the earth and showering excellent sharpened shafts.

SECTION 91.

Having his steeds slain, the night-ranger—Indrajit, standing on the ground, waxing fiercely angered, flamed up in energy. And armed with bows, they, desirous of slaying each other with shafts resembled an elephant and a bull in a forest, came out for securing victory in encounter. And slaughtering owe another, the Rakshasas and the wood-rangers, rushing this way and that, did not (for a moment) leave their lords. Then Ravana's son, gladdening all the Rakshasas, and himself feeling cheered, addressed them in words of praise, saying,— "All sides are entirely enveloped in this gloom,—so that, O foremost of Rakshasas, here we do not know who belongeth onto us and who not.—Do ye fight fearlessly for stupifying the monkeys; and I too, mounted on a car, shall come hither into the conflict. Do ye so act that the high-souled rangers of the woods may not attack me as I enter the city". Saying this, that slayer of foes—Ravana's son, deceiving the wood-rangers, entered the city of Lanka for providing himself with a (fresh) car. And embellishing a chariot, graceful and adorned with gold, furnished with pracas and swords and arrows, yoked with superb steeds, and driven by a charioteer, knowing horses and possessed of instructions (anent his art),—that victor in battle—the exceedingly energetic son of Ravana—ascended it. And that hero, Mandodari's son, urged on by the force of the Finisher, went out of the city, surrounded by the foremost Rakshasas; and drawn by fast-speeding steeds, he presented himself before Lakshmana along with Bibhishana. And seeing Ravana's son seated on the car, the son of Sumitra and the exceedingly powerful monkeys and the Rakshasa—Bibhishana—were highly amazed at the lighthandedness of that intelligent one. And Ravana's son, waxing furious, in

that contest began to bring down monkeys by hundreds and by thousands. And that victor in battle—Ravana's son—fired with wrath, summoning all his celerity, slaughtered monkeys, drawing his bow into a circle. And slaughtered by narachas of terrific impetuosity, the monkeys sought the shelter of Sumitra's son, like creatures seeking the refuge of their Lord. Then the son of Raghu, flaming up in martial wrath, severed Indrajit's bow, displaying his fleethandedness. Thereat, taking another bow, (Indrajit) hurriedly fastened the string to it. And this bow also did Lakshmana cut off by means of a brace of arrows. And when (Indrajit) had his bow severed, Sumitra's son pierced the son of Ravana with five shafts resembling the venom of a poisonous serpent. And the shafts discharged from Lakshmana's mighty bow, piercing Indrajit's person, dropped to the earth like unto powerful red serpents. And having his bow cut off, Ravana's son, vomiting blood by his mouth, took up a superior bow powerful to a degree and having a stout string. And then aiming at Lakshmana, he, summoning his utmost celerity, showered arrows, as showereth Purandara in the season of rains. Thereat Lakshmana, subduer of enemies, retaining his calmness, resisted that powerful arrow shower shot by Indrajit. And then that exceedingly energetic one, Raghu's son, possessing himself in calmness, displayed (his prowess) unto the son of Ravana; and this was wonderful (to behold). And then displaying his lightness in the use of weapons, Lakshmana, growing furious, pierced the Rakshasas with three arrows each in that mighty encounter; and the lord of Rakshasas struck him with showers of shafts. And pierced sore by that powerful enemy—slayer of foes—he incessantly sent innumerable arrows after Lakshmana. And ere they reached their destination, that slayer of hostile heroes severed them with whetted arrows; and in the encounter that righteous one and foremost of car-warriors with a dart having bent joints, cut off the head of his charioteer mounted on the car. And deprived of their driver, there the steeds, retaining their calmness, began to go in rounds,—and this was wonderful. Then Sumitra's son of steady prowess, fired with anger, in that contest, frightening all, pierced his horses with arrows. And not brooking that act (of his adversary), Ravana's son in the encounter pierced with ten shafts Sumitra's son capable of making people's down stand on end. And his shafts resembling thunderbolts, and like unto all varieties of venom, touching (Lakshmana's) mail having a golden splendour, were reduced to naught. Thereat considering Lakshmana as clad in an impenetrable armour, Ravana's son—Indrajit—growing furiously enraged, displaying his lighthandedness in arms, pierced Lakshmana in the temples with three well-knobby shafts. And with those arrows lodged in his temples, Raghu's son, delighting in battle, appeared beautiful in the field like a mountain furnished with three summits. Albeit thus smitten in the contest by the Raksha with shafts, Lakshmana swiftly smote him in turn with five arrows; and in the encounter Lakshmana drawing his bow, pierced with shafts Indrajit's face graced with elegant ear-rings. And those heroes—Lakshmana and Indrajit—equipped with exceedingly powerful bows, and endowed with heroism and dreadful prowess, wounded each other with sharp arrows. And both Lakshmana and Indrajit, with their persons bathed in blood in that encounter, appeared like unto flowering Kincukas. And approaching each other, those bowmen, each telling his heart on victory, wounded each other all over the body with terrific shafts. Then Ravana's son, carried away by martial rage, pierced Bibhishana in his handsome face with three arrows. And piercing the lord of Rakshasas, Bibhishana, he with three iron-headed arrows, pierced the monkey-leaders each with a shaft. Thereat, enraged at him more furiously than ever, the exceedingly energetic Bibhishana with his mace despatched the steeds of the wicked-minded son of Ravana. Then jumping down from his chariot with its horses slain, (Indrajit), endowed with great energy, who had his charioteer pounded, discharged a dart at his uncle. And seeing it descend, the enhancer of Sumitra's joy severed the same with whetted arrows and brought it down in ten fragments to the ground. And Bibhishana of a tough bow, growing enraged, discharged at (Indrajit), who had his steeds slain, five speeding shafts having the touch of the thunder-bolt.—And those arrows furnished with gold at the feathered parts, riving his person, were bathed in blood, and resembled mighty red serpents. Thereat wroth with his uncle, Indrajit took up an excellent shaft—bestowed on him by Yama himself—endowed with terrific force,—the flower of shafts among all the Rakshas. And seeing that mighty shaft set by him (on the bow-string), the highly powerful Lakshmana, possessed of dreadful prowess, (in his turn) took up another arrow, bestowed by Kuvvera himself of immeasurable soul in a dream,—unconquerable, and incapable of being borne even by the celestials and Asuras with Indra at their head. And on their best of bows being powerfully drawn with their arms resembling bludgeons, they set up cries like unto Kraunchas. And on those foremost of shafts set on those excellent bows of those heroes, being drawn, flamed up in exceeding splendour. And those flaming arrows, discharged from the bows, illumining the welkin, with vehemence struck at each other's

head. And a concussion took place of those arrows of terrific aspects; and a furious fire sprang up thereat, with embers shooting around. And dashing against each other like unto mighty planets, they, reduced to an hundred shivers in the encounter, sought the earth. Seeing their shafts baffled, Indrajit and Lakshmana, staying on the edge of the battle, were seized with shame and wrath. Thereat Sumitra's son, flying into a fury, took up a Varuna weapon. And the conquerer of the great Indra intent on battle, in the encounter discharged a terrific Raudra weapon; and the exceedingly wonderful Varuna weapon was baffled by him. Then, waxing wroth, that victor in battle—the wondrous energetic Indrajit—as if annihilating the world, discharged a flaming Agneya weapon. And the heroic Lakshmana resisted it with a Solar weapon. Seeing his weapon resisted, Ravana's son, transported with passion, took up an Asura arrow, capable of rending foes. And from that weapon issued daggers and clubs and darts and bhucundisand maces and swords and axes [This arrow resembled somewhat the bomb-shells in modern European warfare.]. And in the conflict, seeing that dire and dreadful weapon, irresistible to all creatures and capable of riving all arms, the effulgent Lakshmana baffled it with a Mahecwara weapon [i.e. belonging to Mahecwara or Siva.]. And the encounter that took place between them was wonderful and capable of making people's down stand on end. And beings stationed in the sky surrounded Lakshmana on all sides. And in that terrific encounter of the monkeys and the Rakshasas resounding with dreadful roars, the welkin was covered with innumerable beings seized with wonderment. And saints and Pitris and deities and Gandharbas and birds and serpents, placing Satakratu in their front, protected Lakshmana in the conflict. And then that hero, Raghava's younger brother, fixed (on his bow) another superior shaft, having the feel of fire itself, and capable of riving the son of Ravana; furnished with fair feathers; tapering; having elegant joints; symmetrical; and plated with gold,—an arrow capable of finishing the body; irresistible; dreadful; terrific unto Rakshasas; resembling the venom of poisonous serpents; and worshipped by the celestial hosts; by which the exceedingly energetic and wonderful Lord riding the horse—Sakra—of old in the war between the celestials and the Asuras had defeated the Danavas. And Sumitra's son, Lakshmana; graced with auspiciousness, drawing on his best of bows that foremost of shafts—the Aindra weapon—invincible in conflict, spoke these words, tending to bring about his success,—"If Dacaratha's son—Rama—is righteous and truthful, and if in prowess he hath no rival, then slay this son of Ravana". Saying this, the heroic Lakshmana in that conflict, drawing the straight-speeding arrow up to his ear [i.e. drawing the bow to its utmost stretch.], discharged it at Indrajit. And shooting the Aindra weapon, that destroyer of hostile heroes—Lakshmana—severing from its trunk the head of Indrajit with its corslet, graced with burning ear-rings, brought it down to the ground. And the mighty severed head of the Rakshasa's son, resembling one made of gold, was seen covered with blood. And slain, Ravana's son dropped to the earth, with his armour and corslet on, and his bow fallen (from his grasp). And then all the monkeys with Bibhishana set up cheers, even as the immortals cheered at the destruction of Vritra. And in the sky there arose the victorious shouts of all beings and high souled saints, and also of Gandharbas and Apsaras. And knowing (Indrajit) fallen (in fight), the mighty army of Rakshasas; attacked by monkeys burning for victory, fled in the ten cardinal directions. And assailed by the monkeys, the Rakshasas, pursued (by their foes), with their senses lost, rushed towards Lanka, leaving their arms behind. And overwhelmed with fright, Rakshasas fled in an hundred directions, all renouncing their arms—bearded darts, and swords, and axes. And harassed by the monkeys, some hurriedly entered Lanka, and some plunged into the sea, and some sought shelter in the mountains. And seeing Indrajit slain and lying down on the field of battle, thousands of Rakshasas fled away. As when the Sun sets, his rays remain no longer, on that Rakshasa having fallen, the Rakshasas dispersed in the ten cardinal quarters, like unto the Sun when his rays have been rendered mild, or fire which hath been extinguished. And the mighty-armed (Indrajit) was utterly reft of life. And on the son of the Rakshasa-chief falling, the world, having its foe slain, with its huge affliction gone off, experienced the bright of joy. And on that unrighteous Rakshasa having been slain, the reverend Sakra together with the Maharshis was filled with delight. And sounds of kettledrums were heard in the sky proceeding from the celestials. And blossoms were showered by dancing Apsaras and high-souled Gandharbas. And this was wonderful (to behold.) And on that Rakshasa of fell deeds having been slain, the dust was laid, the water became transparent, the sky looked bright, and the deities and Danavas were filled with rejoicings. And on that Dread of all creatures having been slain, the gods, Gandharbas and Danavas, assembled together in joy, said,— "Now let the Brahmanas who have their sins removed, with their anxiety gone off, range about". And then the monkey-leaders, seeing that foremost of Nairitas of unparalleled prowess slain in battle, began to gladly pay homage (unto

Lakshmana). And Bibhishana and Hanuman and Jambavan—leader of bears—saluted and hymned Lakshmana on the score of his victory. And shouting and bounding and roaring, the monkeys at this hour of high joy stood surrounding Raghuv's son [Descendant, that is.]. And flourishing their tails and striking the earth (with them), the monkeys shouted,—“Victory unto Lakshmana! And embracing each other, the monkeys with delighted spirits began to converse in various ways touching Raghava's welfare. And beholding that deed, difficult of being done, performed by their beloved friend—Lakshmana—and hearing their foe—Indrajit—slain (in battle), the celestials attained the summit of joy.

SECTION 92.

Having in the conflict slain that conqueror of enemies, Lakshmana graced with auspicious marks, with his body bathed in blood, experienced delight. And then supporting himself on Bibhishana and Hanuman, the exceedingly powerful Lakshmana endowed with prowess, taking Jambavan, Hanuman and all the monkeys with him, speedily went to the place where Sugriva and Raghava were. And then going round Rama and saluted him, Sumitra's son stood before his brother, like Indra's brother staying before Sakra. And approaching with a look which of itself was significant [i.e. of the destruction of Indrajit.], the heroic Bibhishana described unto the high-souled Raghava the dreadful destruction of Indrajit. And then the delighted Bibhishana related unto Rama how the high-souled Lakshmana had cut off the head of Ravana's son. And as soon as that exceedingly powerful one heard of the destruction of Indrajit by Lakshmana, he experienced a huge accession of joy, and thus delivered himself,—“Excellent, O Lakshmana! Pleased am I (with thee). Thou hast performed a difficult feat. The son of Ravana having been slain, know for certain that we have been victorious”. And then smelling the head of the bashful Lakshmana, enhancer of fame, (Rama) endowed with prowess, from affection forcibly hugged him into his lap. And making him seat on his lap, and overpowering him with embraces (Rama), again and again tenderly eyed his brother, Lakshmana. And moved with grief, that best of persons, Rama, smelling the head of Lakshmana, wounded with darts and having his person pierced (with arms), sighing and breathing hard—and nursing his body with his hand, addressed Lakshmana, soothing him,—“To-day his son having been slain, I deem Ravana himself as slain in fight. On that wicked-minded enemy of mine having been destroyed, I am victorious (in encounter). By luck, O hero, hast thou in conflict severed the right arm of the fell Ravana. Verily he (Indrajit) was his stay. Both Bibhishana and Hanuman have done mighty deeds in battle. In three days and nights, (my enemy) hath been brought down. To-day have I been made foeless. Now Ravana will for certain march forth,—backed by a mighty phalanx. Ravana will for certain sally out, hearing his son brought down. That unconquerable lord of Rakshasas, aggrieved for the destruction of his son, marching out,—shall I slay, environed with a mighty force. O Lakshmana, the conqueror of Sakra having in battle been slain by thee—who art my lord—Sita and the (entire) earth are not incapable of being obtained by me”. Having thus soothed and embraced his brother, Raghuv's son—Rama—highly rejoiced, calling Sushena, said,—“Do thou so act that this highly wise son of Sumitra, devoted to his friends, may be healed and be eased. Do thou without delay heal Sumitra's son, attached to his friends, of his wounds. And do thou also carefully relieve all those heroes in the army of bears and monkeys fighting with trees,—as well as others, who have been wounded and have got sores (in consequence)”. Thus addressed by Rama, the high-souled monkey-leader administered a potent medicine to the nose of Lakshmana. And smelling the same, he got healed; he was relieved of his pain and his outgoing vitality was shut up. And at the mandate of Raghava he likewise treated his friends headed by Bibhishana and all the principal monkeys. And restored to his natural condition, Sumitra's son, healed, and with his exhaustion removed, and his suffering gone off in a moment, experienced exhilaration of spirits. And Rama and the monkey-king and Bibhishana and the powerful lord of bears along with their hosts, seeing Sumitra's son risen hale, rejoiced greatly in delight. And the high-souled son of Dacaratha honoured exceedingly that exceedingly hard feat of Lakshmana; and the monkey-king, hearing that the conqueror of Sakra had fallen in fight, was filled with joy.

SECTION 93.

When the counsellors of Pulastya's son, hearing of Indrajit having been slain, speedily conveyed the tidings unto the Ten-necked one, who was ignorant of the same. “O mighty monarch, in our very sight thy exceedingly effulgent son hath been slain by Lakshmana with the help of Bibhishana. And that hero confronted by the (other) hero, hath been vanquished in fight. And the hero, thy son, the conqueror of the celestial chief, hath also been slain by Lakshmana. And having gratified Lakshmana with his shafts, he hath repaired to the supreme regions”. Hearing of that mighty terror, viz.,

the rueful and dreadful destruction of his son, Indrajit, in battle, he straightway swooned away. Then regaining his consciousness after a long while, that foremost of Rakshasas—the king—overwhelmed with grief for his son, and distressed, burst into lamentations, with his senses wildered,—thus,—“O foremost in the Rakshasa army! O my child endowed with high might! Having conquered Indra himself, therefore to-day hast thou come under the sway of Lakshmana? Doubtless, thou enraged could pierce with thy arrows the Destroyer of Time himself, and the summit of Mandara,—what shall I say of Lakshmana in encounter? To-day king Viwacwata hath raised himself immensely in my estimation, for to-day he, O mighty-armed one, hath brought thee under the law of Time. But this is the way of capable warriors as well as celestials. He that layeth down his life for his lord, repairth to heaven. To-day seeing Indrajit slain, the deities and the guardians of the worlds, and the mighty saints, their fear gone off, shall sleep peacefully. This triple world and this entire earth with her woods, left of one—Indrajit—appear to me as vacant. To-day shall I hear the cries of the daughters of the Nairitas in my inner apartment, like unto the roars of she-elephants in a mountain-cavern. Renouncing thy state of an heir-apparent, and Lanka and the Rakshas, O subduer of enemies, and thy mother, and me, and thy wife—whither hast thou gone, (leaving) us all? O hero, I having gone to the region of Yama, thou ought to have performed my last rites, but thou standest in a relation the very reverse of this. And Sugriva living and Lakshmana and Raghava, without extracting my dart, whither hast thou gone, leaving us all? And then vising from the disaster that had befallen his son, a mighty wrath overcame the lord of Rakshasas—Ravana, as he was thus indulging in lamentations. And even as in summer, the (Solar) rays flame up the Sun, the destruction of his son flamed up all the fiercer, him, who was naturally irascible. And as he kept yawning in passion, a flaming fire with smoke darted from his mouth, even as it did from the mouth of Vritra. And burning in grief for the destruction of his son, and coming under masterdom of passion, that hero—Ravana—reflecting (awhile) in his mind, resolved upon slaying Vaidehi. And naturally red, and reddened (still more) by the fire of wrath, Ravana's glowing eyes were dreadful (to behold). And his form, terrific by nature, in consequence of the fire of his wrath having possessed it entirely, resembled the form of the enraged Rudra. And from the eyes of that infuriated one fell drops of tears as drop from a flaming lamp drops of burning oil. And as he grinded his teeth, the gnashing resembled the sounds sent by the machine* drawn by the Danavas and churning the deep. [* Meaning the mountain Mandara. It is identified with the Mandar Parvat, also known as Mandar Hill is a small mountain situated in Banka district under Bhagalpur division of state of Bihar. It is about 700 ft / 230 m high and approximately 45 km south of Bhagalpur city off Bausi, a place located on the state highway between Bhagalpur and Dumka.] The Rakshasas durst not approach that one eyeing round and resembling the Destroyer himself, intent, on devouring both mobile and immobile. Then exceedingly enraged, Ravana—lord of Rakshasas—spoke in the midst of the Rakshasas, inciting them to battle,—“I practised severe austerities for thousands of years; and gratified the Self-sprung at times. Neither from Asuras nor from celestials can any fear spring to me. My mail conferred on me by Brahma, which in effluence resembles the Sun himself, was not broken by blows like unto thunder-bolt at the war between the deities and demons. To-day who will come forward against me in battle accoutred in that and mounted on a car in the conflict? Not even Purandara himself. Do ye, beating hundreds of drums, to-day raise that mighty and dreadful bow of mine which, with arrows, had been bestowed on one by the gratified Self-sprung at the war of the gods and Asuras,—so that I may therewith compass the destruction of Rama and Lakshmana in mighty battle”. Burning (in grief) for the destruction of his son, the fell Ravana, coming under the influence of anger, reflecting (in his mind), resolved to slay Sita. And eyeing round, that copper-eyed and dreadful one of a terrific aspect, distressed, in a piteous voice addressed all the night-rangers, saying,—“By his power of illusion, my beloved child, for deceiving the wood-rangers, slaying something (else), had shown it unto them as Sita. Now will I do that good office myself,—Vaidehi will I slay—even her that is devoted to that friend of Kshatriyas”. Having spoken thus unto his counsellors, he swiftly took up a sword; and raising it, of excellent temper and of cerulean hue, he rushed out vehemently, surrounded by his wives and counsellors. From grief for his son. Ravana with his consciousness wildered, taking up a sword, in rage, rushed towards the place where Mithila's daughter was. Seeing the Rakshasa rising on, some, emitted leonine roars, and seeing the Rakshasa enraged, embracing each other, said,—“To-day those two brothers, seeing this one, will be exceedingly pained. By this one, influenced with passion were the four guardians of the worlds conquered; and many other foes were brought down in battle. Procuring gems from the three worlds, Ravana enjoyeth them. Neither in strength nor in prowess is

there any one on earth who is his compeer”. As they were speaking thus, Ravana, left of his senses by wrath, rushed against Vaidehi, who had taken up her abode in the Akoka wood. And dissuaded by his friends endowed with good intelligence, he, wrought up with high wrath, darted (against Sita), even as an enraged planet [Kuja.] rusheth against Rohini* in the firmament [Hesperos, the Evening Star, the planet Venus in the evening.]. And the blameless daughter of Mithila protected by the Rakshasis, saw the infuriated Ravana bearing that best of blades in his hand. Seeing (Ravana) approach, sword in hand, despite the earnest entreaties of his friends, Janaka's daughter, Sita, pained and overcome by grief, said, weeping,—“From the way in which, wrought up with wrath, this wicked-minded one is rushing on at me personally, it appears that he will slay me, who have a lord, as one who hath not. He did urge me much ever devoted to my lord, saying 'Be thou my wife but forsooth I disregarded him. And plainly in consequence of my refusal, he hath given way to despair. And overcome by anger and passion, he is ready to slay me. Or it may be that to-day for me those foremost of men, the brothers—Rama and Lakshmana—have been slain in encounter by this inglorious one. I heard a furious and fearful uproar raised by countless Rakshasas rejoicing, and expressing their delight.—Alas! O fie! For me those princes have met with destruction. Or it may be that not without slaying Rama and Lakshmana, this terrific Rakshasa, having his heart set on sin, from grief for his son, will slay me. Fool that I am, I did not then act agreeably to Hanuman's words. If I had gone away seated on his back, without waiting for the victory (of my lord), I devoted to him, placed on his lap, should not have come by this repentance. When Kaucalya, having an only son, will hear of her son slain in battle, I fancy, her heart shall burst. And, weeping, she will remember that high-souled one's birth and boyhood, and youth and pious acts and loveliness. And that one bereft of her consciousness, filled with despair, after having performed his sradha* will doubtless enter into fire or water. [* Funereal rites performed in accordance with the injunctions of the Hindu Scriptures.] Shame on the unchaste and hump-backed Manthara, having her heart fixed in sin, for whose sake this grief shall exercise Kaucalya!” Seeing the distressed daughter of Mithila lament thus, like unto Rohini come under the sway of a planet in the absence of the Moon, in the meanwhile Ravana's pure and good courtier, named Suparwa, endowed with intelligence, albeit prevented by other courtiers, spoke unto Ravana, foremost of Rakshasas,—“Wherefore, O Ten-necked one, O thou who art the very younger brother of Vaicravana himself, Dost thou desire to slay Vaidehi, forsaking righteousness? Why, O hero! O lord of Rakshasas! having led the Brahmacharya mode of life, studied the Vedas, and returned from the house of thy spiritual guide, and ever engaged in religious acts, to-day dost thou intend to slay a woman? Do thou, O king, now stay expecting Mithila's daughter endowed with loveliness; and do thou along with us vent thy wrath on him [Rama.]. To-day being the fourteenth day of the dark fortnight, do thou this very day prepare for conflict; at amavasya [i.e. to-morrow.], environed with thy forces, do thou march for victory. Heroic, and intelligent, a mighty warrior and swordsman, thou, mounted on a car, slaying the redoubtable son of Dacaratha, wilt obtain Mithila's daughter”. Thus exhorted by his friend, the unrighteous Ravana accepted his virtuous speech; and then that powerful one went (back) to his house, and, surrounded by his friends, entered the court.

SECTION 94.

Entering his court, the king, distressed, and exceedingly aggrieved, sat him down on the foremost seat sighing like an enraged lion. And stricken with grief in consequence of his son's death, that highly powerful Ravana, with folded hands, addressed all the heroic Rakshasas, saying:—“Do ye all proceed to battle with elephants, horses and cars. And encircling Rama only and discharging shafts at him, delightedly, like unto clouds, in the rainy season, pouring water, do ye slay him. Or I shall slay him to-morrow in the presence of all, wounded by you in the mighty encounter with sharpened arrows”. Hearing the speech of their lord the Rakshasas, with a huge army and a host of cars, speedily issued out for battle. And they all threw at the monkeys life-destroying Parighas, Patticas, arrows, daggers and Paraskwadhas. And the monkeys too threw crags and trees at the Rakshasas. Thus on the eve of sun set there arose a terrible conflict between the Rakshasas and the monkeys. And they struck each other in the conflict with clubs, chitras, Prasas, daggers and Paraskwadhas. The conflict being thus carried on, there arose a mighty dust which was again destroyed by the current of blood gushing out of the persons of the Rakshasas and the monkeys. Elephants and cars were like the banks of that river of blood, the arrows were like the fishes, and the flags were the trees on their banks and the corpses were like planks afloat there. Being thus wounded and assailed by the Rakshasas, those heroic monkeys leaped and broke down the flags, armours, cars, horses and other weapons. And with their sharp teeth and nails they scratched the hair, ears,

foreheads and the noses of the Rakshasas. Like unto vultures falling upon a felled tree, hundreds of monkeys fell upon one Rakshasa in that encounter. And the Rakshasas resembling mountains, with huge clubs, prasas, daggers and parashwadhas, struck the monkeys (in their turn). Being thus assailed by the Rakshasas, the mighty host of monkeys took refuge of Rama, the son of Dacaratha, the worthy refuge of all creatures. Thereupon the highly effulgent and powerful Rama, taking up his bow, entered the Rakshasa host and began to make a downpour of arrows. And Rama entering the field, those terrible Rakshasas, being burnt with the fire of his arrows, could not stand before him like unto clouds disappearing before the Sun in the welkin. And the night-rangers only espied the dreadful feats performed by Rama and which were above the power of others. Except when guiding the huge army or driving the cars they could not see Rama like unto the wind invisible in a forest. They all beheld the Rakshasa force scattered, wounded, burnt down with arrows, broken and assailed with weapons, by Rama, but none could see the quick-moving Rama. As people cannot see the soul which governs all objects of sense so they could not see Rama, who was thus inflicting wounds on them. "It is he who is destroying the soldiers riding the elephants, it is he who is breaking down the mighty cars, and it is he who with sharp arrows is slaying the cavalry—rider and horse". Thus saying those Rakshasas, in that conflict and in the very presence of Rama, highly enraged, began to slay each other. They were all bewildered by the huge Gandharba weapon discharged by the high-souled Rama and so they could not see Rama, who was thus burning down their force. And the Rakshasas sometimes beheld thousands of Rama in the battle field and again saw one Rama only. They at times saw the quick-moving golden end of the bow of that high-souled one, resembling a circular fire brand but they did not behold Raghava. And he looked like kala chakra, having his middle body as its navel, his own strength as its lustre, the arrow for its radius or spoke, the bow for the circumference, the twang of the bow for its sound, his power and intelligence for its brightness, and the aim of the celestial weapons for its limit. And in the eighth division of the time by Rama alone with arrows resembling the flame of fire were destroyed ten thousands swift-coursing cars, eighteen thousand elephants fourteen thousands horses and riders and two million Rakshasa infantry assuming shapes at will. And those night-rangers, who were still left, having their horses killed, cars and flags broken, fled in fear of life to the city of Lanka. And the battle field, filled with slain horses elephants and infantry, looked like the high-souled and enraged Rudra's arena of sports. Thereupon the celestials with Gandharbas, Siddhas and the great ascetics glorified the wonderful feat of Rama. And the virtuous-souled Rama addressed Sugriva, Bibhishana the monkey Hanuman, the leading monkey Jambavan, Mainda and Divida who were near him, saying—"This is the power of my weapons and as well as that of Rudra". The high-souled Rama, equalling Sakra in prowess, thus slaying the huge host of the lord of Rakshasas and assailing them with shafts and weapons—the celestials, delighted, sang his praises.

SECTION 95.

By Rama, of unwearied actions, with flaming arrows feathered in burning gold, were destroyed thousands of elephants—many horses with their riders, many a car crested with flaming banners; thousands of heroic Rakshasas assuming shapes at will, engaged by Ravana, and armed with clubs and parighas; and golden pennons. Beholding and hearing of this the remaining night-rangers assembled and were greatly bewildered, poorly and stricken with anxiety. The widows and those who had lost their children or kinsmen approached those Rakshasas and overwhelmed with grief, bewailed piteously,—“Alas! why did the aged and grim-visaged Surpanakha, having her belly extending down-ward, behold in the forest Rama graceful like Kandarpa. And beholding him of great beauty and prowess, ever engaged in the welfare of all creatures, that ugly one, worthy of being slain by people, was excited with lust. Why did that ugly-faced she-demon, devoid of all qualities, address Rama, having a beautiful countenance, gifted with many virtues and great effulgence? Alas for the misfortune of the Rakshasas, the aged Rakshasee brought before him such a vile proposal, hated of all and worthy of creating laughter. For the destruction of Khara, Dushana and other Rakshasas that ugly one approached Raghava with such a vile intention. It was for her that Ravana created enmity (with Rama) and Sita was carried away by the Ten-necked Rakshasa. But he could not spread his influence upon Sita the daughter of king Janaka and deep rooted and eternal became the enmity with the highly powerful Raghava. And beholding the Rakshasa Biradha slain by Rama alone—(Ravana) wishing Vaidehi should have regarded that as a sufficient proof of his prowess. And fourteen thousand Rakshasas of terrible deeds were slain by him in Janasthana with shafts resembling the flame of fire. Khara, Dushana as well as Tricira were slain by him in conflict with arrows resembling the Sun—this was a sufficient proof (of his power). Yoyanabahu and Kavandha, drinking

blood, were slain by him, roaring with wrath—this too was a sufficient proof of his power. Rama slew the powerful Vali, the son of the thousand eyed one, resembling the cloud—that too was the sufficient proof of his prowess. By him Sugriva, poorly and living in the mount Rishyamukha, having all his desires frustrated, was placed on the throne—that too even was the sufficient proof of his power. He (Ravana) from foolishness did not like the becoming speech of Bibhishana conducive to the acquirement of piety and wealth and securing the welfare of the Rakshasas. Had the younger brother of the lord of wealth (Ravana) observed the words of Bibhishana, Lanka would not have been overwhelmed with grief and reduced to the state of a cremation ground. Hearing of the destruction of the highly powerful Kumbhakarna by Rama, of the irrepressible Atikaya by Lakshmana as well as of his beloved son Indrajit, Ravana did not come to his senses. When one monkey only Hanuman killed the prince Akshaya and reduced the whole city to ashes with the fire of his tail. Ravana should have come to his senses. There is audible in every house of the Rakshasas, the cry,—‘My son, my brother, my husband is slain in battle.’ In conflict have been destroyed by the heroic Rama, thousand cars, horses, serpents and infantry. Perhaps Rudra, Vishnu, Mahendra or the performer of hundred sacrifices, or even Death, in the shape of Rama, is slaying us. By Rama all the heroes have been slain—despair has taken possession of our minds—we do not behold the end of our terror and are bewailing being deprived of our lords. Does not the Ten-necked hero, who has obtained boons (from Brahma) perceive that a mighty disaster shall befall him from Rama? Neither the celestials, Gandharbas, Picachas nor Rakshasas shall be able to save him from Rama in conflict. In every battle many an accident befalls Ravana—this bespeaks of his destruction at the hands of Rama. The great Patriarch, being pleased, conferred upon Ravana the boon that no fear would proceed unto him from the celestials, the Danavas or the Rakshasas—but he did not beg of him, security from men. Forsooth, he is that fearful man who shall slay Ravana and the Rakshasas. The celestials, being thus oppressed by Ravana, who had obtained the boon, worshipped the great Patriarch with severe austerities. And being propitiated with them, the high-souled Patriarch, for their welfare, addressed the celestials, with the following pregnant speech. "From to-day shall the Rakshasas and Danavas roam for ever, afraid of the celestials". Thereupon the celestials headed by Indra engaged in propitiating Mahadeva, the slayer of Tripura, and who rides upon a bull. And being pleased, Mahadeva addressed them, saying,—“For your welfare there will be born a woman who shall be the cause of the destruction of the Rakshasas”. As hunger, being engaged by the celestials, did destroy in olden time, all the Danavas, so shall she (Sita) the root of the extinction of Rakshasa race destroy us all with Ravana. Alas! for the foolishness of the vicious-minded and insolent Ravana destruction has faced us and we are overwhelmed with grief. We do not see any such being in the world who can afford us shelter. Raghava has attacked us like unto the fire of dissolution. There is no refuge for us who have been stricken with fear as no help reaches the elephants in a forest beset with fire. The high-souled Bibhishana did the just thing in proper time—he took shelter of him from whom he expected danger". Thus bewailed piteously and loudly—the she-demons holding each other by the neck and being stricken with fear and grief.

SECTION 96.

Whereupon Ravana heard in every house of Lanka the piteous cries of the she-demons possessed by sorrow. And sighing hard he engaged in meditation for some time. And terrible-looking as he was, Ravana was greatly worked up with ire. Having his eyes reddened with anger, and gnashing his teeth and biting the lips, that one, irrepressible by other Rakshasas, looked like the fire of dissolution incarnate. Thereupon the lord of Rakshasas in anger as if burning down everything with his look, addressed the Rakshas who were near him—Mahodara, Mahaparsha, Birupaksha—"Do ye speedily speak to the soldiers that they should sally out for battle at my command. Hearing his speech—those Rakshas, possessed by fear, asked by the command of the king, the Rakshasa soldiers to be ready. And thereat all those grim-visaged Rakshasas saying 'so be it' and performing benedictory ceremonies proceeded to the battle-field. And those mighty car-warriors, worshipping Ravana, and desiring the victory of their lord, stood before them with folded hands. Thereupon Ravana, beside himself with anger, laughing, addressed those Rakshasas, Mahodara, Mahaparsha, and Birupaksha, saying—"To-day shall I despatch both Rama and Lakshmana to the abode of Death with arrows resembling the sun at the time of dissolution, discharged off my bow. And slaying the enemies I shall repair the loss of Khara, Kumbhakarna, Prahasta and Indrajit. The atmosphere, the quarters the sky and the deep being enveloped with the cloud of arrows shall become invisible. I shall slay to-day all the heroic monkeys with my winged arrows. Ascending my car gifted with the velocity of the wind shall I churn to day the monkey host with arrow-like waves coming from the

ocean-like bow. I shall like an elephant distress to-day the monkey-like pools having their countenances for the blown lotuses, and the lustre of their bodies for the filaments. To-day in the encounter, the leaders of the monkey hosts, with their heads transfixed with arrows, shall cover the earth, like unto lotuses with their stalks. I shall to-day with a single arrow, cleave hundreds of heroic monkeys fighting with trees in their hands. I shall wipe to-day the tears of those whose brother or son has been slain by destroying their foe. In the encounter to-day I shall, with the monkeys deprived of their breath and cleft with my arrows, so cover the earth that it may not be seen by any. I shall satisfy to-day with the flesh of the enemies slain by my shafts, the crows, vultures and others who live upon flesh. Get ready soon my car and bring my bow. And let the remaining night-rangers follow me in battle". Hearing his words Mahaparsha addressed the leaders of the army who were near him, saying,—“Get your soldiers ready”. And the commanders too quickly went round all the houses in Lanka and asked the Rakshasas to be ready soon. Thereupon began to issue out in a moment terrible-looking Rakshasas, emitting roars, having dreadful faces and with various weapons in their hands—daggers, Patticas, maces, clubs, furrows, sharpened saktis, traps, various rods, sharpened chakra, parashwadhas, vindipalas, sataghnis and various other excellent weapons. Thereupon at the command of Ravana the commanders brought one Nijuta (a hundred thousand) cars, three Nijuta elephants, sixty million horses, asses and camels and numberless infantry. They arranged the soldiers before the king and in the interval the charioteer brought the car—filled with excellent celestial weapons—richly adorned, containing many an armour, girt with a network of tinkling ornaments, crested with various jewels, having jewelled pillars and a thousand golden jars. Beholding the car the Rakshasas were greatly astonished. And Ravana, the lord of Rakshasas, rising up all on a sudden, ascended that car, brilliant like the flaming fire and the aggregate rays of a million sun, quick-coursing, having a charioteer, drawn by eight horses, huge and shining in its native lustre. Thereupon proceeded Ravana, encircled by many a Rakshasa as if rending the earth with the excess of his prowess. There arose a huge sound of bugles accompanied with that of Mridangas, drums, conchs, and kalapas. The lord of the Rakshas—wicked, the slayer of the Brahmins—the thorn of the celestials, and who hath brought away Sita by stealth, has come with his umbrellas and chowries to fight with the foremost of Raghus—this cry was heard everywhere. And with his tremendous roar the earth shook. And hearing all on a sudden that sound, the monkeys fled away in fear. And the highly effulgent Ravana, having huge arms and surrounded by his ministers, came there being certain of gaining victory. Being commanded by Ravana, Mahaparsha, Mahodara and the irrepressible Birupaksha ascended the car. They, desirous of winning victory, issued out emitting dreadful roars in delight and as if rending the earth therewith. Thereupon the highly effulgent (Ravana) resembling Death, with uplifted bow, sallied out for battle along with the army of Rakshas. And that mighty car-warrior, went out in his chariot drawn by quick-coursing steeds by that gate which led to where Rama and Lakshmana were. Thereat the sun lost its brilliance—the quarters were enshrouded with darkness; the birds sent forth dreadful cries and the earth shook. The celestials poured down bloody rains—the course of the horses was slackened—the vultures sat on the banners and jackals emitted inauspicious cries, his left eye and the left arm began to shake—his countenance became pale and his voice grew harsher. The Ten-necked Rakshasa thus going out for battle there appeared many bad omens indicating his destruction. From the sky fell a fire-brand accompanied with the sound of thunder; vultures and crows emitted inauspicious cries. Disregarding these dreadful omens which appeared then, Ravana, incited by death, foolishly went out to slay his (enemies). And by the wheel-sound of the chariots of the great Rakshasas the host of monkeys calling each other, excited with anger and willing to gain victory, addressed themselves for fight. Thereupon the Ten-necked one, enraged, with his arrows feathered in gold, made a dreadful slaughter of the army of monkeys. And some of those heroic monkeys were beheaded by Ravana—some had their hearts rent and others were shorn of their ears. Some had their breath choked, some were killed and others had their sides broken. Some had their hands cut off and others had their eyes put out. And wherever in the encounter, the Ten-headed Rakshasa, whirling his eyes in ire, went in his car—the monkey leaders could not stand the vehemence of his arrows.

SECTION 97.

There the earth was covered with monkeys whose bodies were rent with the arrows of the Ten-necked (Ravana). As the flies cannot stand before the flaming fire so they could not bear the vehemence of Ravana's shafts. Being thus assailed with pointed arrows they fled away crying, like unto elephants being burnt by fire. And Ravana with his arrows pursued in conflict the course of clouds. Thus slaughtering the monkeys the lords of Rakshasas speedily reached in the

encounter where Raghava was. And beholding the monkeys assailed and afraid Sugriva placing Sushena in charge of a gulma [The division of an army; a body of troops consisting of 9 platoons or 9 elephants, 7 chariots, 27 horses and 45 foot soldiers.] addressed himself for the battle. And placing that heroic monkey, his equal in prowess, in that command Sugriva sallied out with a tree in his hand to meet the enemy. And followed him on all sides the leaders of the monkeys with huge crags and various trees. The heroic Sugriva emitted terrible roars in the conflict and assailed the heroic Rakshasas and many others. The huge-bodied monkey-chief crushed the Rakshasas like unto the wind uprooting the trees at the time of dissolution. He began to make a downpour of crags at the Rakshasa host like unto the cloud pouring down hailstorms at the birds in the forest. And being beheaded by the crags discharged by that monkey chief the Rakshasas fell down like unto mountains cleft. The Rakshasas being thus attacked and shattered by Sugriva and roaring and falling down on all sides, an irrepressible Rakshasa, skilled in archery, by name Birupaksha, pronouncing his own name, got down from the car and mounted an elephant. And mounted on the elephant that highly powerful Birupaksha sent forth leonine roars and dashed against the monkeys. Exciting the joy of the Rakshasas and removing their anxiety he discharged dreadful shafts at Sugriva and his army. And being assailed by the pointed arrows of that Rakshasa that lord of monkeys roared in anger and made up his mind to destroy him. Thereupon uprooting a tree the heroic monkey, skilled in warfare, leaped and struck that huge elephant down in his presence. And being assailed greatly by Sugriva that huge elephant proceeded a little within the range of the bow and roared and died. And being greatly enraged on the destruction of that elephant the highly powerful Rakshasa dashed forward to face the enemy. That one of quick movements took up his dagger and armour and viling, approached Sugriva. And beholding his movement Sugriva took up a huge crag resembling a cloud and hurled it against Birupaksha. That highly powerful leading Rakshasa, finding the crag about to fall, turned a little away and struck the monkey with his dagger. And being assailed with dagger by that powerful Rakshasa the monkey remained senseless for sometime on the ground. And rising up all on a sudden he, clenching his fist, struck that Rakshasa in the mighty encounter on his breast and got him down. Being struck with the fist the night-ranger Birupaksha greatly enraged cut down with his dagger Sugriva's armour and tumbled him down with his feet. And the monkey rising up again was about to deal him a blow, hard as a thunder-bolt, with a dreadful sound. And receding a little, he baffled its aim and returned one on Sugriva's breast. Finding his aim baffled and himself struck in return by the Rakshasa, Sugriva, the lord of monkeys, was excited with anger. And the monkey-chief was now on the look-out for an opportunity to strike Birupaksha. And immediately in anger he struck him down with a blow on his forehead. And being thus assailed with the fist resembling the thunder-bolt of Mahendra, he fell down on the earth bathed in a pool of blood. And blood gushed out of the person of Birupaksha like unto water issuing out of a fountain. And the monkeys beheld their enemy (Birupaksha) with his eyes disfigured in anger, bathed in a foam of blood, his whole body discoloured, trembling, rolling and crying piteously. Thereupon those two armies of the monkeys and Rakshasas, being ready to engage in the encounter, began to roar like unto two mighty oceans having their banks broken. And observing that highly powerful Rakshasa, of discoloured eyes, slain by the king of monkeys, the monkeys and Rakshasa forces engaged in fight and looked like the rising Ganges.

SECTION 98.

Like unto a pond in the summer both the armies became gradually reduced. Beholding his own army and Birupaksha slain, Ravana, the lord of Rakshasas, was doubly excited with ire. And observing his army reduced and slain by the heroic (monkeys) he perceived ill omen in the fight and was accordingly pained at heart. And he addressed Mahodara, who was near him, saying, "O thou of great arms, all my hopes of success are now centered in thee. Do thou slay the enemy's force, O hero, and display thy prowess. Now hath come the time of returning the favours of thy master. Do thou fight bravely". Being thus accented that Rakshasa-chief Mahodara, saying "so be it" entered the enemy's army like unto a fly entering into a flame. Excited by his master's command and empowered by his own prowess that (Rakshasa) gifted with great strength, began to assail the monkeys. And the highly powerful monkeys too taking up huge crags dashed against the dreadful army of the enemies and crushed all the Rakshasas. And Mahodara, greatly angered, severed in that mighty encounter, with his arrows feathered in gold, the hands, feet and thighs of the monkeys. Then the monkeys, in fear of the Rakshasas, fled away to different quarters and some sought shelter of Sugriva. And beholding his powerful monkey force thus assailed in the conflict, Sugriva dashed forward and fronted Mahodara. And taking up a huge and dreadful crag resembling a mountain, the monkey-king hurled it with great vehemence to slay him. Thereupon

finding that crag about to fall, Mahodara fearlessly severed it with his arrows. And being sundered into a thousand pieces by the arrow of that Rakshasa, it fell down on the earth like unto a band of vultures. And beholding that crag thus severed, Sugriva was beside himself with ire; and uplifting a sala tree hurled it: and the heroic Rakshasa, the slayer of enemy's force, severed it into several pieces with his arrows. Thereupon excited with wrath he saw a parigha on the ground. And hurling that flaming parigha and displaying his (light-handedness) he struck his excellent horse therewith. And having his horse slain, that hero—the Rakshasa Mahodara, ascended his car, and in great anger took up his club. Those two heroes, with club and parighain their hands, engaged in battle, roaring like two bulls or clouds accompanied with lightning. Thereupon the night-ranger Mahodara, inflamed with ire, hurled at Sugriva, the club flaming like the Sun. And beholding that dreadful club about to fall the highly powerful Sugriva—the lord of monkeys, uplifting his parigha struck it therewith. And the parigha, being sundered, fell quickly down on the earth. Thereupon the effulgent Sugriva picked up from the ground a musala made of iron and ornamented with gold. Taking that musala up he hurled it at the Rakshasa and who again hurled a club; and both of them being severed fell down on the earth. Having their weapons baffled thus, those two heroes, gifted with great prowess and effulgence and resembling the burning fire, were ready to interchange blows. They, emitting roars again and again, struck each other down on the earth with their clenched fists. And rising up speedily they again assailed each other. Thus those two heroes, unsubdued, struck each other with their arms. Thereupon both of them, highly proficient in fighting with arms, were greatly exhausted. Thereupon they took up daggers. And uplifting them, (those two heroes) with their persons trembling in ire, proficient in fighting and skilled in the use of weapons, dashed on roaring. And both of them enraged with each other and anxious to score success, moving in a circle on each other's right side, addressed themselves for action. Thereupon the vicious-minded, heroic Mahodara, gifted with great vehemence and proud of his own heroism, flung his dagger at (the monkey's) armour. And as he was about to extricate his dagger from the armour, that foremost of monkeys severed with his dagger that Rakshasa's head with helmet and kundalas. And beholding the Rakshasa-chief fall down on the earth with his head off, his forces fled away from the field. And slaying him that monkey-chief, delighted, began to roar along with other monkeys. There-upon the Ten-necked one became highly enraged and Raghava greatly delighted. And all the Rakshasas, with their hearts broken and countenances rendered poorly and stricken with fear fled away to different quarters. Slaying and striking down on earth Mahodara like unto a portion of a mighty hill severed, that son of the Sun appeared resplendent in his own effulgence and became irrepressible like unto the Sun. And winning victory in the action that lord of monkeys was espied by the celestials, Siddhas and Yakshas along with all creatures on earth, having their eyes flushed with joy.

SECTION 99.

Mahodara being thus slain by Sugriva, the highly powerful Mahaparshwa, having his eyes reddened with ire, looked towards him. And the Rakshasa, with his weapons, assailed the dreadful army of Angada as well as the leading monkeys. The Rakshasa severed the heads from the bodies of the monkeys like unto the wind throwing away the fruits from trees. And he cut off, with his arrows, the arms of some and some were deprived of their sides. The monkeys were thus assailed by Mahaparshwa with a shower of shafts. All the monkeys were thus stricken with grief and rendered senseless. And hearing of the anxiety of his own army thus assailed by the Rakshasa, Angada, gifted with great vehemence, taking his parigha made of iron and resembling the rays of the sun, dashed on like the rising deep during the lunar half of a month. And that foremost of monkeys encountered Mahaparshwa, who, thus struck by the monkey, became insensible with his charioteer and fell down on the earth. Thereupon leaped on the battle-field the highly powerful and effulgent lord of bears, having the hue of red collyrium, with his army resembling the cloud. And excited with ire, he, taking up a huge crag resembling the summit of a mountain, speedily struck down his horses and broke down his car. And regaining his senses in a moment the highly powerful Mahaparshwa, again assailed Angada with many arrows. He struck Jambavan, the lord of bears, on his breast with three arrows and assailed Gabaksha with many shafts. And beholding Jambavan and Gabaksha overwhelmed with arrows, Angada, beside himself with ire, took up a dreadful parigha. And holding with two hands that parigha made of iron and bright like the rays of the sun, Angada, the son of Vali, with his eyes reddened in wrath, hurled it at Mahaparshwa who was stationed at a distance, to slay him. And being hurled by the highly powerful (Angada) the parigha, struck down from his hands the bow with arrows and the helmet of the Rakshasa. And approaching him vehemently, Vali's son, gifted with great prowess, in anger, struck him, with clenched fist, on his

ears having excellent kundalas. There-upon Mahaparshwa gifted with great vehemence and effulgence, highly angered, took up in his hands a huge parashivadhya, sharpened with oil, bright and hard as iron and discharged it at Vali's son, and struck him therewith on his left shoulder. And Angada baffled that parashivadhya. Thereupon that hero, powerful like his own father, clenching his fist, hard as thunder-bolt and resembling even Indra's acani, dealt it, in great anger, upon the Raksha's breast. And being struck with that fist the Rakshasa's breast was shattered and lie fell down on earth. He falling down on earth slain, his soldiers were greatly sorry and Ravana attained to an excess of ire in the conflict. The noise set up by the delighted monkeys like unto a dreadful leonine roar, as if rending the city of Lanka abounding in edifices and gates, resembled the great roar of the celestials along with Indra. And hearing the noise of the celestials and monkeys, the lord of Rakshasas, the enemy of the gods, in great anger, again proceeded towards the battle field.

SECTION 100.

Beholding Mahodara, Mahaparshwa and the highly powerful Birupaksha slain in the encounter Ravana attained to an excess of ire. And ordering his charioteer to hurry on he gave vent to the following words—"All my courtiers have been slain and my city is shut up—I shall remove my grief consequent on all these by slaying Rama and Lakshmana. I shall destroy Rama-like tree in the conflict whose flower is Sita and whose branches are Sugriva, Jambavan, Kumuda, Nala, Divida, Mainda, Angada, Gandhamadana, Hanuman and all other leading monkeys". And resounding the ten quarters with the sound of his chariot wheels that mighty warrior proceeded quickly towards Raghava. With that sound all quarters were filled, and the earth, with rivers, mountains and forests shook and all the lions, deer and birds were terrified. He created a dreadful darkness with the discharge of his sharp weapons and burnt down the monkeys who fled away to different directions. Dust was raised on the ground by those monkeys assailed and flying to various directions. They were unable to withstand the power of that weapon made by Brahma himself. Beholding his own army, assailed and cut into hundred pieces by the excellent weapons of Ravana, Raghava dashed forward. And assailing the monkey-host, that foremost of Rakshasas espied Rama, unconquered, at a distance with his brother Lakshmana like unto Basava with Vishnu, holding a huge bow like one painted on the sky, having expansive eyes like lotus-petals, long arms, and always subduing the enemies. Beholding the monkeys slain in the encounter and Ravana approach, the heroic and highly powerful Rama, with Sumitra's son in his company, delightedly set arrows on his bow. And as if rending the whole earth with that dreadful sound he began to draw the string of his excellent bow. With the sound of Ravana's arrows and the twang of Rama's bow hundreds of Rakshasas fell down on earth. And coming within the range of the arrows of those two princes, Ravana appeared like Rahu in presence of the sun and the moon. And desiring to fight with him first Lakshmana setting sharp arrows on his bow, discharged shafts at him resembling the flame of fire. And the highly powerful Ravana too with his arrows stopped the course of those shafts in the sky as soon as they were discharged by Lakshmana, skilled in archery. And displaying his light-handedness, he, with one arrow, severed Lakshmana's one, with three his three and with ten his ten. Surpassing thus the son of Sumitra, Ravana, ever victorious in battle, confronted Rama in the encounter, standing like another hill. And approaching Raghava, Ravana the lord of Rakshasas, with his eyes reddened in ire, began to make a shower of arrows. Thereupon beholding the arrows shot off Ravana's bow fall on all sides, Rama speedily took up a valla [An arrow with a crescent shaped head.]. And Raghava sundered with his sharp valla his dreadful arrows flaming and resembling poisonous serpents. With various sharpened arrows Raghava assailed Ravana, and he again assailed Rama in return. And forming a circle, they passed each other by the right side. Uprooting the earth with the vehemence of their arrows, irrepressible by each other, fighting equally discharging arrows, they looked dreadful like Death himself—and created terror in all creatures. The sky was filled with their various weapons, like unto clouds in the rainy season accompanied with lightning. And the welkin appeared full of windows with that shower of arrows, sharpened, shot with great vehemence and winged like vultures. The earth was stricken with darkness caused by these arrows like unto clouds appearing after sunset. There took place a dreadful conflict between them, desiring to slay each other, having their prowess unknown and fighting like Vitra and Vasava. Both of them were proficient in archery, skilled in the art of conflict and foremost of those conversant with the use of weapons. And they began to veer round the battle-field. And wherever they went, there appeared arrows like unto waves of the deep roused by the winds. Then that destroyer of creatures—Ravana—with his hand engaged in discharging shafts, shot at Rama's forehead a network of arrows. And thereat Rama on his head bore that shower of shafts shot from his terrific bow,

having the lustre of the petals of blue lotuses; nor did he experience any pain, And then reciting a formula, the exceedingly energetic Rama endowed with prowess, wrought up with wrath, engaged in incessantly shooting his shafts, taking his Raudra weapon and again seizing his arrows, discharged them at that lord of Rakshasas. And alighting at the impenetrable hail of the Kakshasa-chief, resembling a mass of mighty clouds, those arrows did not then occasion him any pain. Again Rama skilled in all weapons, from a powerful weapon discharged arrows at the sovereign of the Rakshasas mounted on his car. And piercing Ravana, those like unto five-hooded serpents, resisted by him, entered the earth, hissing. Having baffled Raghava's weapon, Ravana, transported with passion, took up a dreadful Asura weapon; and discharged sharpened shafts having the faces of lions and tigers, and the faces of kankas and kokas [A lizard.] and the faces of vultures and hawks, and the faces of jackals, and the faces of wolves,—with gaping mouths,—and terrific of aspect; five-mouthed and red-hued. And that highly powerful one, enraged, sighing like a snake, by his power of illusion shot at Rama other keen arrows having the faces of mules and the faces of bears, and the faces of dogs and cocks, and the faces of makaras [A marine carnivour.] and venomous serpents,—these as well as others. Covered with that Asura weapon, that foremost of the Raghus, himself resembling fire, discharged an exceedingly vigorous weapon informed with fire; and shot various shafts having faces filled with live flames, and faces like unto suns,—and hued like unto planets and stars,—and furnished with faces resembling mighty meteors, or resembling tongues of lightning. And those terrific shafts of Ravana, resisted by Raghava's weapon, were annihilated in the sky, and destroyed (monkeys) by thousands. And seeing that weapon (of Ravana) destroyed by Rama of untiring deeds, all those heroes, the monkeys—headed by Sugriva, capable of wearing forms at will, shouted, surrounding Raghava. And the high-souled son of Dacaratha—Raghava—having by his might destroyed that weapon discharged by Ravana's arms, was delighted; and the monkey-chiefs, filled with glee, began to emit shouts.

SECTION 101.

On that weapon of his having been baffled, Ravana—lord of the Rakshasas—was fired with double fury, and the highly effulgent Ravana from wrath set about discharging at Raghava a dreadful Raudra weapon, which had been conferred on him by Maya. And from his bow began to issue forth in large numbers darts and maces and clubs, flaming and having the might of thunder; and various kinds of sharp clubs and daggers and nooses and flaming thunderbolts began to descend like unto the winds at the universal tumbling. And thereupon the graceful and exceedingly effulgent Raghava—foremost of those accomplished in noble arms—resisted that weapon with a powerful Gandharva weapon. On that weapon being baffled by the high-souled Raghava, Ravana, with his eyes rendered coppery with passion, took up a Solar weapon. Thereupon from the bow of the wondrous vehement and intelligent Ten-necked one rushed out discuses flaming and mighty. And the firmament all round blazed up with those impendent (arms), as blaze up the cardinal quarters on the Sun and the Moon and the planets dropping down. Thereat Raghava in the van of that army by means of volleys of shafts cut off Ravana's wonderful weapons and discuses. And seeing that weapon destroyed, Ravana—lord of Rakshasas—with ten arrows pierced Rama all through his vitals. And pierced by Ravana with those ten shafts discharged from his mighty bow, the exceedingly powerful Raghava did not so much shake. Then Raghava—victor in fight—waxing wondrous wrath, with countless shafts pierced Ravana all over his person. In the meanwhile Raghava's younger brother, the mighty Lakshmana—destroyer of foes—growing enraged, took up seven arrows. And with those highly impetuous arrows that exceedingly effulgent one severed the human-headed standard of Ravana. And the mighty and graceful Lakshmana with a shaft cut off the head of the Nairita's charioteer, illumined with ear-rings. And then with five sharpened arrows Lakshmana severed the bow of the Rakshasa-chief, resembling the trunk of an elephant. And Bibhishana, bounding up, with his mace despatched Ravana's excellent steeds, resembling hills or dark-blue clouds. Thereat, leaping down from his mighty car, whose horses had been slain, Ravana was fired with high wrath against his brother. And the powerful lord of Rakshasas endowed with immense strength, hurled at Bibhishana a dart resembling the flaming thunder-bolt. And ere the dart had reached its destination, Lakshmana severed it with three shafts; and thereat in that mighty conflict there arose a mighty uproar from the monkeys. And the dart dight with networks of gold fell down in three fragments, as droppeth a mighty meteor from the firmament, flaming and shooting out scintillations. Then (Ravana) took up a huge dart, glowing in its own energy, celebrated as being irresistible, and incapable of being borne by the Destroyer himself. On being whirled by the impious and strong Ravana, the dart possessed of exceeding energy, flamed up. In the meanwhile the heroic Lakshmana swiftly came to the side of

Bibhishana, whose life was placed in peril. And in order to save him, that hero—Lakshmana—drawing his bow, covered the dart-handed Ravana with showers of shafts. On being covered with arrows shot by that high souled one, Ravana, with his prowess baffled, made up his mind to let (his brother) go. And seeing his brother delivered by Lakshmana, Ravana, facing Lakshmana, spoke these words,—“O thou proud of thy prowess! as Bibhishana hath this wise been delivered by thee, passing by the Rakshasa, this dart, discharged from my bludgeon of an arm, will depart, depriving thee of thy life”. Having said this, Ravana, waxing furiously enraged, discharged at Lakshmana that dart forged by Maya with his power of illusion, furnished with eight bells, having mighty sounds,—incapable of being resisted,—competent to finish foes; and flaming in energy,—and shouted simultaneously. And hurled with terrific force, the dart sending sounds resembling that of Vajra or the thunder-bolt, vehemently alighted at Lakshmana in that encounter. Thereat, as the dart descended, Raghava addressed it, saying,—“Peace be to Lakshmana! Be thou frustrated; and let thy energy go out of thee”. But the dart discharged in the encounter by the enraged Ravana, resembling a venomous serpent, dived into the dauntless and heroic Lakshmana; and (the dart) exceedingly splendid and blazing, possessed of dreadful impetuosity; and resembling the tongue of the king of serpents, smote Lakshmana in his mighty chest. And with his breast riven by the dart, driving deep through the force of Ravana, Lakshmana fell down to the earth. And Raghava, standing by, seeing Lakshmana in that plight, had his heart overspread with sorrow. But reflecting only for a while, he, with his eyes surcharged with tears, was filled with greater martial ardour, and resembled the fire risen at the universal dissolution. Then thinking,—“This is not the time to indulge in grief; he, gazing at Lakshmana, entered into a terrific encounter, resolved upon slaying Ravana, laying under contribution his dearest energies. And Rama saw Lakshmana with his chest riven by the dart in the mighty conflict, lying drenched in blood, and resembling a hill with serpents present in it—And in spite of all their efforts, the foremost monkeys failed to extract the dart which had been hurled by the powerful Ravana.—And, further, they were (all the while) sore assailed with showers of shafts by the foremost Rakshasa of them all. The dart, having pierced Sumitra's son, had entered the earth. In the encounter the mighty Rama, grasping the dreadful dart with his hands, extracted the same and wrathfully snapped it. As he (Rama) was engaged in pulling the dart out, the mighty Ravana kept pouring marrow-piercing shafts all over his person. Thinking nothing of those arrows, Rama, embracing Lakshmana, spoke unto Hanuman and the mighty monkey, Sugriva,—“Ye foremost of monkeys, do ye stay here, surrounding Lakshmana. The opportunity for putting forth my prowess which I had sought, is present. I shall slay this wicked-minded Ten-necked one, who is resolved to pursue the course of unrighteousness. Even as on the expiry of summer the Chataka is eager for the sight of clouds, I had long been eager to obtain a sight of (Ravana.) Ye monkeys, this, I swear unto you,—this very hour not long after ye will see this world without Ravana or Rama. To-day having slain Ravana in battle, I shall renounce all sorrow arising from the loss of my kingdom, from my sojourn in the woods, from my wandering in Dandaka, from the ravishment of Vaidehi, from encounter with the Rakshas,—all the terrible evils that I have suffered, and all the troubles resembling hell. He for whom I have brought over the monkey-forces, made Sugriva king, slaying Vali in battle, for whom I have crossed the ocean and constructed a bridge over the deep—the same hath been come at by me in conflict, and the same hath come within the range of my vision.—And having come within my ken, Ravana will not live, even as one coming within ken of a serpent of poisonous sight, doth not live; or even as a serpent doth not live, coming within ken of Vinata's son. Do ye, ye irrepressible ones, ye foremost of monkeys, seated at the brow of the mountain, behold the battle between me and Ravana. To day let the three worlds with the Gandharvas, and the Siddhas, and the Chiranas, see that for which Rama is Rama. To-day I shall do a deed of which the worlds with the mobile and the immobile and the gods, shall speak as long as the Earth sustaineth (creatures.)” Having delivered himself thus, Rama, concentrating his attention, began to charge the Ten-necked one in encounter with whetted arrows decked with burnished gold. And in the same way Ravana showered on Rama great narachas and clubs, even as clouds pour down showers. And there arose a tremendous uproar of mighty arrows discharged by Rama and Ravana, smiting one another. And the shafts shot by Rama and Ravana, severed and scattered, with flaming heads dropped to the Earth. And the mighty twangs of the bow-strings of both, terrifying all creatures, were wonderful to behold. And then even as clouds disperse on being trampled by the Winds, Ravana, covered with showers of arrowy networks by that high souled one and reduced to sore straits by that one (Rama) of a glowing bow, fled away in fear.

SECTION 102.

Seeing the heroic Lakshmana brought down by the dart discharged by the powerful Ravana, and lying drenched in blood, he (Rama) after having fought furiously with the wicked-minded Ravana,—and having showered volleys of shafts, addressed Sushena, saying,—“This heroic Lakshmana brought down to the earth by the prowess of Ravana, lieth like a serpent, enhancing my sorrow. Seeing this hero, dearer to me than life, what power have I, with my soul overwhelmed with dole, to fight? If this brother of mine graced with auspicious marks, delighting in battle, breathe his last, what shall life avail me or happiness? My prowess is ashamed; my bow falleth off from my hand; my arrows droop; my sight is dimmed with tears; my limbs weaken as do those of men in a dream; thought racks me; and I even desire death”. Seeing his brother wounded by the wicked-minded Ravana, crying in preternatural accents, and sore stricken in his vitals, (Rama) overcome by a mighty sorrow, lamented with his senses wildered. “Seeing my brother, Lakshmana, wounded, and lying over the dust of the field, even victory, O hero, doth not seem to me sweet. If the Moon is hid from the sight, whom doth he then delight? What have I to do with battle? What have I to do with life? I have no more to do anything with fighting, seeing that this Lakshmana wounded, lieth in the field of battle. As this highly effulgent one had followed me into the forest, so will I in the same way follow him to the abode of Yama. Ever seeking my welfare and ever devoted to me, he hath been reduced to this pass by Rakshasas fighting in crooked ways. In land after land one meets with wives, in land after land one meets with friends, but country find I none where a uterine brother may be met with. What, O irrepressible one, shall I do with the kingdom without my Lakshmana? And what shall I say unto mother Sumitra, fond of her son? And I shall never be able to bear the reproach Sumitra shall cast upon me. And what shall I say unto Kaucalya, and what unto mother Kaikeyi? And what shall I say unto Bharata, and what unto the exceedingly powerful Satrugna? ‘Thou hadst gone to the woods with him. Why then dost thou come (back) without him?’ ‘Tis better (for me) to renounce my life here, instead of bearing the censure of friends. What a sin had I committed in another birth, seeing that my virtuous brother, staying before me, hath been slain? Ah, my brother! Thou best of men! O master, who wert the foremost of heroes! Why, forsaking me, dost thou repair to the other regions. Wherefore, brother, dost thou not speak to me, who am lamenting? Get up. See! Why dost thou lie down? Look on me with thine eyes. O mighty-armed one, in the woods and mountains thou didst ever use to cheer me, tried by grief and pining in despondency, with my mind overwhelmed (with woe)”. As Rama was speaking thus with his senses overwhelmed with emotion, Sushena, soothing him, spoke these pregnant words,—“O foremost of men, cast off this train of thought tending to overwhelm thy understanding,—this anxiety giving birth to grief, and resembling the shafts of foes in the van of the embattled forces. Lakshmana enhancer of auspiciousness is not dead. His face is not distorted or blackened. Do thou look at his countenance, which is beautifully bright and cheerful. His hands have palms resembling lotus-petals, and his eyes are pleasant. O king, one dead doth not look thus. (Therefore), O hero, do not grieve. O subduer of enemies, this one is instinct with life. As he is lying down on the ground, stretched at length, his heart, O hero, trembling momentarily, testifieth to his respiration”. Having spoken thus unto Raghava, the highly wise Sushena thus addressed the mighty monkey, Hanuman, saying,—“O placid one, heing hence to the mountain, Mahodaya, which, O hero, had formerly been mentioned unto thee by Jambavan, bring hither the mighty drug sprung at its right summit—Vicalyakarani by name, and Savarnyakarani [Lit.—that which restores the former complexion.], and Sanjivakarani, O hero, and the potent medicine—Sandhani. Do thou bring (these) in order that the hero—Lakshmana—may be revived”. Having been thus instructed, Hanuman, repairing to the Medicinal mountain, was wrought up with anxiety, not knowing the drugs. And then the thought sprang up in the mind of the Wind-god's offspring of immeasurable prowess,—“I shall go, even taking this (entire) summit of the mountain. In this very summit must that delightful drug have sprung. This I infer, inasmuch as Sushena had forsooth said so. If I fail to take Vicalyakarani, I shall come by disgrace,—and if I spend much time (in thought), that would be fraught with evil”. Having reflected thus, the exceedingly powerful Hanuman, foremost of monkeys,—swiftly drawing up to that best of mountains, and giving three shakes to the mountain filled with various flowering trees,—raised it up with his hands. And taking that summit of the mountain resembling dark-blue clouds charged with rain, Hanuman from the earth bounded up into the sky. And arriving (at his quarters), that wondrous vehement one, putting down the mountain-peak, and reposing for a while, spoke unto Sushena,—“I did not find the drug, O best of monkeys; and therefore have I brought this entire summit of the mountain”. When the Wind-god's offspring had spoken thus, that foremost of monkeys—Sushena—praising him, uprooted the herb and

secured it. Seeing Hanuman's feat, incapable of being done by even the celestials, the choicest of the monkeys were amazed. Then crushing the healing herb, that best of monkeys—the exceedingly effulgent Sushena, made Lakshmana smell the same. And thereupon the wounded Lakshmana,—slayer of hostile heroes—smelling it, cured of his wound and ailments, speedily rose up from the ground. Seeing Lakshmana rise up from the earth, the monkeys, exceedingly rejoiced, honouring Lakshmana, exclaimed, "Excellent! Excellent!" "Come!" said that slayer of hostile heroes—Rama—and with his eyes filled with tears, he deeply embraced Lakshmana. And having embraced Sumitra's son, Raghava then addressed him, saying—"By good fortune it is that, O hero, I see thee returned from (the mansion of) Death.—Verily my life, or Sita, or Victory is worthless (without thee). And thou being dead, what is my life worth?" When the high-souled Raghava had spoken thus, Lakshmana, aggrieved on account of the words (of Raghava) expressive of infirmity of purpose, said,—"Having bound myself by that vow, it doth not, O thou having truth for proress, behave thee to speak like one fickle and feeble. Those speaking the truth, never falsify their promise: the mark of a great one is even observance of vow. O sinless one, do not suffer thyself to be overcome by despair on my account. Do thou to-day by slaying Ravana, make thy promise good. Thy foe coming within the sway of thy shafts, will not hence, living, even like a mighty elephant coming before a sharp-toothed roaring lion. I wish the speedy destruction of this impious one, ere the maker of day, having performed his work, has ascended the Setting-hill. If thou wishest to slay Ravana in battle, if thou desirest to recover the princess, then, O noble one, O hero, to-day speedily set about what I say".

SECTION 103.

Hearing the words uttered by Lakshmana, that slayer of hostile heroes—Raghava—endued with prowess, taking his bow, set shafts on it, and in the brunt of battle began to discharge dreadful arrows at Ravana. And mounted on another car, Ravana—lord of Rakshasas—rushed against Kakutstha, endued as Swarbhahu rusheth against the Sun. And even as a mass of clouds poureth down torrents on a mighty mountain, the Ten-necked one, mounted on his car, smote Rama with shafts resembling thunder-bolts. And in the encounter Rama, concentrating his thoughts, showered on the Ten-necked one arrows embellished with gold and looking like living fire. And celestials and Gandharvas and Kinnaras declared that there had been no other battle like unto the encounter of Rama stationed on the ground and the Raksha mounted on his car. Then the foremost of celestials—Sakra—hearing their ambrosial speech, summoning Matali, said,—"Taking my car, hie to the best of the Raghvas. And reaching the earth, do thou, welcoming (him), bring about great good unto the gods". Thus accosted by the sovereign of the celestials, Matali—celestial charioteer—bending down his head, addressed that celestial, saying,—"Speedily shall I go, O lord of the celestials; and I shall also do the office of a charioteer (unto Raghava)". Then yoking with steeds that best of cars, curiously wrought with gold; adorned with hundreds of small bells; resembling the Sun new risen; having its pole studded with lapis; yoked with excellent horses caparisoned in gold; furnished with white chowris,—drawn by steeds resembling the Sun; decked with golden networks,—and provided with a golden standard,—the graceful car of the sovereign of the celestials,—Matali, commanded by the king of the immortals, ascending the car, went out of the celestial regions and came to Kakutstha. And with his hand holding the reins, the charioteer of the thousand-eyed (Deity) with joined hands addressed Rama, saying,—"O Kakutstha, in order that thou mayst obtain the victory, the thousand-eyed (god) hath sent thee this car. And, O exceedingly powerful one! O graceful (hero)! thou that slayest thy foes! this is the redoubtable bow of Indra,—and this is the mail resembling fire,—and these are the arrows looking like the very Sun; and this is the dart shining and fraught with fair fortune. Ascend thou this car, O hero. Slay the Rakshasa—Ravana, with me as thy charioteer, even as the lord of the celestials slayeth Danavas". Thus addressed, Rama, going round the car and saluting it, ascended the same, illumining the worlds with his splendour. And the encounter that took place between the two cars with the mighty-armed Rama (on one side), and the Raksha—Ravana—(on the other), was wonderful to behold. And Raghava highly proficient in weapons with a Gandharva weapon resisted the Gandharva weapon of the Rakshasa king, and with a celestial weapon, his celestial weapon. And then that lord of Rakshasas—the night-ranger—fired with high rage, again discharged an exceedingly dreadful Rakshasa weapon. And the gold-decked shafts shot from Ravana's bow, becoming furiously venomous serpents, covered Kakutstha. And vomiting living flames, they of terrific aspect, having flaming faces, showered over Rama with gaping mouths. And those flaming venomous serpents, having the feel of Vasuki himself, covered all sides and enveloped all quarters. And seeing those serpents descending in the encounter, Rama employed a dreadful

Garuda weapon. And discharged from Raghava's bow, those arrows plated with gold at the feathered parts, and furnished with the splendour of peacocks, becoming golden birds—began to range (the field of battle) as the enemies of the serpents. And the shafts of Rama capable of wearing forms at will, turned into birds, destroyed all the exceedingly swift-coursing arrows having the forms of serpents. On his weapon having been baffled, Ravana—lord of Rakshasas—waxing Wroth, poured tremendous showers of shafts on Rama. And smiting Rama of untiring deeds with thousands of shafts, (Ravana) pierced Matali with volleys of arrows. And with an arrow, Ravana severed the standard; and having brought down the golden standard on the floor of the car, Ravana wounded even Indra's steeds with a net-work of arrows. And seeing Rama hard pressed, celestials and Gandharvas, and Charanas along with Danavas, and Siddhas, and the supreme saints were overcome with sadness; and the foremost monkeys together with Bihishana were aggrieved. And seeing a Moon of Rama Chandra in the grasp of a Rahu of Ravana, that bringer of evil unto creatures—Budha—stood, assailing the Prayapatya star—Rohini—beloved of the Moon. And the enraged Ocean, heaving with smoking surges, and flaming as it were, swelled up, seeming to the touch the Sun. And the Sun was blackened and assumed a stern aspect, with his rays dimmed. And he was seen with a headless trunk on his lap, and he was in conjunction with a comet. And that star of the Kocalas, relating to the deities—Indra and Agni—Angaraka—stood in the sky, attacking Vicakha. And the Ten-necked one, having ten faces and twenty arms, equipped with his bow, looked like the mountain—Mainaka. And Rama reduced to sore straits by the Ten-necked Raksha, could not discharge his arrows in the conflict. And then the enraged Rama with his eyes slightly red, flew into a tremendous passion, as if burning up the Rakshasas. Seeing the face of the enraged Rama endued with understanding, all the creatures were overwhelmed with fear and the Earth herself shook. And mountains abounding with lions and tigers began to tremble, and trees to shiver. And even the deep—lord of streams—was wrought up wondrously. And rough and terrific clouds in the sky sent forth fierce roars. And stormy clouds rumbling went about the heavens. And seeing Rama wrought up with a mighty passion, and the fearful disastrous omens, all creatures were possessed by fright and Ravana was struck with dismay. And then stationed in the sky, celestials and Gandharvas and mighty serpents and saints and Danavas and Daityas and those related to Garuda—fowls—beheld that conflict like unto the universal tumbling, as the two heroes fought on with various dire arms. And as they looked on the mighty encounter, the celestials and the Asuras, who had come to the conflict, from feeling of regard cheerfully spoke (these words). And the Asuras staying there said unto the Ten-necked one, 'Be victorious!' and the celestials again and again said unto Rama, 'Be victorious!' In the meantime, the impious Ravana, desirous of slaying Raghava, from wrath took up a mighty weapon, fraught with the essence of the thunder-bolt; sending terrible sounds; capable of destroying all foes,—furnished with forks resembling mountain-peaks; tending to strike terror unto mind and sight; sharp-pointed, resembling the smoking fire risen at the hour of universal dissolution; exceedingly terrible; irresistible (in battle); unbearable even by the Destroyer,—the terror of all creatures—terrific; and competent to rive (all things). Flaming up with wrath, Ravana took this dart. And fired with furious wrath, that powerful one took the dart in the encounter, surrounded in that contest by many heroic Rakshasas. And uplifting (the dart), the huge-bodied Ravana, with his eyes reddened in passion, emitted mighty roars. And the shouts of the Rakshasa sovereign made the earth and the sky and the cardinal quarters and all sides tremble. And at the roars of that wicked-minded and huge-bodied one, all creatures were struck with terror, and the sea was vexed. And the exceedingly energetic Ravana, taking that mighty dart, and sending up furious shouts, addressed Rama in a harsh speech, saying,—"O Rama, I in wrath uplift this dart having the strength of the levain. This will utterly deprive of life thee who art assisted by thy brother. O thou that delightest in battle, to-day swiftly slaying thee, I shall make thee even with those heroic Rakshas slain in the van of the forces. Stay now. O Raghava, thee shall I slay with this dart". Saying this, the lord of the Rakshasas hurled the dart. And discharged from Ravana's hand, (the dart), surrounded with garlands of lightning, furnished with eight bells, sending mighty roars,—rising to the sky, looked exceedingly splendid. Seeing the dart, flaming and of terrific aspect, Raghava's son—Rama—endowed with prowess, drawing his bow, discharged arrows. And with volleys of shafts Raghava resisted the descending (dart), even as Vasava extinguished the fire of doomsday with his showers. Then even as a flame consumeth insects, the mighty dart of Ravana burnt up those shafts shot from the bow of Rama. Seeing those shafts reduced to ashes and crushed on coming in contact with the dart, as they were coursing in the sky, Raghava was transported with passion. And then waxing wondrous wroth,—Raghava's son—Raghava—took up a javelin, liked by Vasava himself, brought by Matali. And on being wielded

by that strong one, the javelin, resonant with bells, made the welkin blaze up, like a burning meteor on the occasion of universal rack. And when hurled, it alighted on that same dart of the Rakshasa-chief. And thereat, with its splendour lost, the mighty dart, riven, dropped (to the earth.) Then Rama, shooting straight-speeding arrows, pierced his (Ravana's) exceedingly fleet steeds. And then he pierced Ravana in the chest with whetted arrows. And the energetic Raghava hit (Ravana) in the temples with three feathered shafts. And thereat with all his limbs pierced (with arrows), and his body laved in blood, the lord of Rakshasas furnished with many limbs, looked like a flowering Acoka. And with his person pierced with the shafts of Rama, the lord of night-rangers having his body drenched with blood, was stricken with sadness in the midst of his forces,—and was also overwhelmed with terrific wrath.

SECTION 104.

On being greatly harassed by Kakutstha in anger, Ravana, delighting in battle, came under the sway of a towering passion. And with his eyes aglow, that powerful one from wrath and fury assailed Raghava in mighty encounter. And even as clouds pour down from the sky on a pool, Ravana showered thousands of arrows on Raghava. And covered with volleys of shafts discharged from (Ravana's) bow in the conflict, Kakutstha like unto a mighty mountain did not shake. And that one endowed with prowess stood in the field, resisting those networks of arrows, and took up shafts resembling the rays of the Sun. Then the fleet-handed night-ranger, fired with rage, discharged a thousand arrows at the chest of the high-souled Raghava.—And thereat in that encounter Lakshmana's elder brother, with his body bathed in Mood, appeared like a mighty Kinckua tree in a forest. And with his ire aroused by the blows he received, the exceedingly energetic Kakutstha took up arrows resembling the Sun risen at the time of the universal dissolution. And in the darkness spread by the arrows (discharged), Rama and Ravana both fired with wrath could not be discovered of each other. Then that hero—Dacaratha's son—Rama, overcome with wrath, addressed Ravana, laughing, in a harsh speech, saying,—"Thou vilest of Rakshasas, in consequence of having through lack of sense carried off my wife from Janasthana and brought her under thy subjection, thou hast been deprived of thy prowess. Having forcibly carried away Vaidehi staying in that mighty forest, forlorn and without me, thou thinkest—'I am a hero.' Outraging the helpless wives of others,—doing this craven deed, thou thinkest—'I am a hero.' O thou having thy dignity destroyed! shameless wight! O thou of volatile character, having through thy violence brought destruction on thyself, thou thinkest,—'I am a hero.' A great and famous act hath been performed by thee,—a hero, and the brother of the Bestower of riches, surrounded with thy forces! To-day receive the mighty fruit of that infamous act done through pride, productive of evil [here and in the next world.]. O wicked-minded one, thou thinkest of thyself—'I am a hero;' but thou that hast taken away Sita like a thief, hast no feeling of shame. Hadst thou forcibly outraged Sita in my very presence, thou, slain by my shafts, wouldst have seen thy brother—Khara. By luck, O thou of an evil soul, thou hast come within the range of my vision. To-day by means of sharp shafts shall I bring thee to death's door. To-day beasts of prey will drag thy head having burning ear-rings, severed by my shafts and covered with the dust of the battle-field. O Ravana, vultures will alight on thy breast, as thou wilt lie low on the ground; and, athirst, they will drink the blood gushing out from thy wounds. To-day fowls of the air will keep pulling at thee pierced with my shafts, and lying lifeless, as birds do serpents". Having spoken thus, that slayer of foes—Rama—showered arrows on the lord of Rakshasas, staying before. And the prowess and strength and spirits and force of arms of Rama burning for the destruction of his foe, were doubled. And all the Weapons [i.e. the presiding deities of them.] presented themselves before that one cognisant of self; and the fleet-handedness of that exceedingly powerful one increased immensely from exhilaration of spirits. Seeing all these auspicious omens coming of themselves, Rama, finisher of Rakshasas, set about smiting his foe more energetically than ever. And assailed with stones by the monkeys and showers of shafts by Raghava, the Ten-necked one felt his heart undergoing a revolution. And when through the stupefaction of his inner self, he could not discharge any weapon, or draw his bow, or put forth his prowess, (Rama) did not persist in smiting him. And the shafts and various arms discharged by him betokened his death; and his last moments were present. And his charioteer, driving his car, perceiving this, calmly took the car away from the field of fight. And then, seeing the king shorn of prowess, and dropt, his charioteer, struck with fear, swiftly turned away his dreadful car having the clatter of clouds, and went away from the field of battle.

SECTION 105.

After gradually regaining his senses, Ravana, urged on by the force of the Finisher, getting into a furious passion, with his eyes reddened in wrath, addressed the charioteer,

saying,—“O thou of perverse sense, disregarding me as devoid of prowess, and incompetent, and bereft of vigor,—as cowardly, light, nerveless and shorn of energy,—and as divorced by the power of illusion and debarred by arms,—thou actest on thine own understanding. Wherefore disregarding me, and not minding my purpose, hast thou taken away my car from before the presence of the enemy? O object one! by thee have my long-earned renown and energy and prowess and credit been brought to naught. In the very sight of an enemy of renowned prowess, and one capable of being gratified with valorous deeds, hast thou made me, burning for battle, look as if I were a coward. As, O wicked-minded one, thou dost not even through heedlessness, take the car to the field of battle, I infer for certain that thou hast been bribed by the foe. The act that thou hast done, doth not appear as that of a friend seeking our welfare; but to-day thou hast acted like an enemy. If thou hast been maintained by me, if thou rememberest my merit, do thou swiftly turn the car before my enemy has departed”. Thus admonished by him of slender sense, the charioteer possessed of intelligence, humbly spake unto Ravana words fraught with good,—“I am not afraid, nor stupefied, nor have I been bribed by the foe, nor am I negligent. And I have not forgotten thy affection or thy good offices. And studious of thy welfare, I have saved thy fame; and with a mind over-flowing with affection I have done (unto thee) this unpalatable good. O mighty monarch, for this, thou shouldst not, like a frivolous and base one, criminate me that am ever engaged in what is good and dear unto thee. Listen! I shall render thee reason why I turned away from the field the car, rushing like a river when the sea is swelled up [On the ascension of the Moon.]. I knew that thou hadst been fatigued in consequence of thy mighty exertions in the fight. And I could not perceive that thy prowess then stood superior (to that of the foe). And the steeds of my car were worn out by carrying it; and they were battered, and helpless, and perspired like kine in a shower. And bad omens fast sprang up before us. And on these occurring, I perceived that things would go against us. O thou endowed with exceeding might, a charioteer should be conversant with season and place, with omens, and the expressions of emotions; as also with depression of spirits, exhilaration, and grief. And he should have a knowledge of low, level and uneven grounds, and the time for conflict, and he should be able to perceive the shortcomings of the enemy. And a charioteer mounted on a car, should know when to draw near an enemy, when to turn away from him; when to stay; and when to turn round from before the foe—all these (he should know). What I, for bringing respite unto thee as well as the horses of the car, have done by way of removing the terrific exhaustion, is proper. I did not, O hero, turn away the car of my own sheer will. What I have done, O lord, had been dictated by my affection for thee. Command me. What thou sayest, O destroyer of foes; I will do every way, O hero, with my whole soul”. Thereat, well-pleased with the speech of the charioteer, Ravana, eager for encounter, after praising him in various ways, said,—“O charioteer, do thou swiftly take the car towards Raghava. Without slaying his foe in fight; Ravana turneth not away (from the field)”. Speaking thus, Ravana—lord of Rakshasas—gave the charioteer on the car an excellent ornament for the hand. Hearing Ravana’s words, the charioteer drove the car. And urged on by the speech of Ravana, the charioteer drove on the steeds,—and in a moment the mighty chariot of the Rakshasa chief appeared before Rama in the field of battle.

SECTION 106.

Then the revered Agastya, who, desirous of witnessing the fight, had along with the deities come there,—seeing Ravana spent with the toil of conflict, staying in the field plunged in thought, and stationed before Rama for engaging in encounter,—addressed Rama, drawing near to him, saying,—“Rama, Rama, O mighty-armed one, hearken to the eternal secret, whereby, my child, thou wilt conquer all foes in fight,—Aditya-hridaya [Lit—The heart of the Sun.—the designation of a Vedic Hymn.], sacred, capable of destroying all foes, bringing victory—the recitation, enduring and indestructible,—and supremely good; fraught with all welfare, removing every sin,—chasing away anxiety and grief, bringing length of days; and excellent. Do thou worship Vivacwata’s offspring—the Sun—lord of the world, furnished with rays,—who maketh people engage in work, and who is bowed down to by deities and Asuras. This effulgent one, producing rays is instinct with the spirits of all the deities; and he with his rays ruleth all creatures—and the hosts of celestials and Asuras. This Sun is Brahma and Vishnu and Siva and Skanda [The celestial generalissimo.] and Prajapati [The lord of all creatures.], and Mahendra and Dhanada [Dispenser of riches, a name of Kuvera.] and the Destroyer—Yama—and Soma [A name of the Moon.] and the Lord of waters; and the Pitris [Lit. the ancestral manes. Here the generator of everything.], and the Vasus, and the Sadyas [An order of semi-divine beings (angels). Here, ‘He who is adored by the spiritual.], and the two Acwinis [In virtue of his omnipresence and his being the healer of all ailments.]

and the Maruts and Manu [All-knowing and being the primeval sovereign.], and the Wind-god and the God of fire and the creatures and the Creator of life and the seasons. And he is Aditya [‘He from whom all derive sustenance.], and Savita [‘The producer of heart and the spiritual faculties by heat, and corn, etc. by showers.], and Surya [‘He that sets people to work.], and Khaga [‘the heavens of the heart.], and Pusha [‘The maintainer.], and Gavastiman [‘Having the all-permeating Spirit of Auspiciousness.], and the Golden-looking and Bhanu [‘having brightness.], and Hiranyareta [‘instinct with the cosmic energy.], and Divakara [‘maker of day]. And he is Haridacwa [‘pervading all sides’ or ‘having black steeds.], and Saltasarachi [‘He whose cognition points in infinite directions.], and Saptasapti [‘He from whom proceed the seven organs of sense of people.], and Marichiman [‘Having rays.]. And he subdueth darkness, and he is Sambhu [‘He from whom proceed the several sorts of happiness.], and Tashta [‘He who removes the misfortunes of his votaries.], and Martandaka [‘He that infuses life into the lifeless mundane egg.], and Ancuman [‘Having rays.]. And he is Hiranyagarbha [‘The cause of the creation, preservation and destruction of the Universe.], Sicira [‘Good-natured.], and Tapani [‘The possessor of all riches.], and Ashakara [‘Day and Kara—maker.], and Ravi [‘He that teacheth.], and Agnigarbha [Lit. fire-wombed. He that carries the fire of doom within himself.], and Aditi’s son [‘Brahma knowledge.], and Sankha [Supreme happiness.], and Siciranaacana [‘The remover of intellectual stupor or evil-mindedness.], Byomanatha [‘Lord of the welkin.], and Tamabhedha [‘Dispeller of darkness.], the one proficient in Rik, Yajus and Sama; and Ghanavrishti [‘He from whom floweth the fruit of acts.], and the friend of the Apas [‘The waters or good things.], and he that swiftly courseth in the Vindhya way. And he is Atapi [‘He that is intent on creating the cosmos.], and Mandali [‘Ray-crowned or adorned with gems.], and Mrityu [‘The bringer of death.], and he is Pingala [‘The motive force of the blood-tube called Pingala.], and the destroyer of everything, and the Omniscent, and he having the universe for his form [‘The ornament of the Universe.], and the exceedingly energetic one, and the beloved of all, and that one lording it over all kinds of actions. And he is the lord of stars and planets and constellations, and the origin of everything, and the one powerful pre-eminently of powerful things—and the one having twelve forms [i.e. he months of the year.]. I bow unto thee (having these forms and functions). Salutation unto the Eastern mount and the mount of the West. Salutation unto the lord of the stellar bodies and salutation also unto the lord of day. Salutation and salutation unto him that bringeth victory, and the joy that springeth up from victory; and unto him of yellow steeds. Salutation, salutation, O thousand-rayed one; Salutation and salutation unto Aditya. Salutation unto him that keepeth his senses under subjection; Salutation and salutation unto the Hero, and unto Saranga [‘Him that deserveth the pranaba, the holiest formula in all Hindu Scripture.], and unto him that awakeneth the Lotus [‘That awakeneth the external lotus as well as the lotus of the heart.], and (salutation) unto thee, O fierce one. Salutation unto the Lord himself of Brahma, Icana [Siva.], and Achchryuta [Vishnu.], and unto Sura [The Sun.], and unto him that constitutes the knowledge of Aditya, and unto him that unfoldeth me and not-me; and unto the devourer of all, and unto the form of the destroyer of the darkness of ignorance, Salutation unto the destroyer of darkness, and unto the destroyer of enemies, and unto him of immeasurable Soul, and unto the destroyer of the ingrate, and unto the deity, and unto the lord of all stellar bodies. And salutation unto him that boasteth of the splendour of burning gold, unto the destroyer of all mental obscurity,—and unto the maker of the universe. Salutation unto the remover of darkness; unto the illuminator of the Soul; unto the all-beholding one of all the worlds. The lord createth everything and verily destroyeth it. And with his rays he sucketh up, and destroyeth and createth (everything). When all are asleep, this one waketh, and he is resident in the hearts of all creatures. This one is both Agnihotra as well as the fruit reaped by the sacrifices thereof. And he constitutes the gods and the sacrifices and the fruit also thereof; and he is the lord of all acts that are performed by creatures. If a person recites this (hymn), he, O Raghava, doth not come by misfortune, when he is in peril of his life, or is ill, or in a lonely place, or in fear. Do thou, with concentration, worship this god of gods, this lord of the universe. By reciting (this hymn) instinct with the three virtues, thou wilt obtain victory in battle. This very instant, O mighty-armed one, thou wilt conquer Ravana”. Having said this, Agastya went whither from he had come. Hearing this, that exceedingly energetic one had his grief gone. Then, well pleased, Raghava, exerting himself, contemplated (the hymn). And reciting this, he beholding the Sun, attained excess of joy. And sipping water again and again, and becoming purified, that powerful one, taking up his bow, and viewing Ravana, advanced with a delighted heart, to obtain victory. And he became intent on his death with his dearest energies. Then exceedingly delighted, and filled with rejoicings, the Sun, in the midst of the celestial hosts knowing

that the destruction of the Sovereign of the night-rangers was at hand,—spoke unto Rama “Bestir thyself”.

SECTION 107.

Then the charioteer fully drove with speed Ravana’s car, capable of bringing down the hosts of foes, resembling in form a city of the Gandharvas, having elevated streamers, yoked with surpassingly superb steeds, engarlanded in gold; stocked with war-like implements; furnished with ensigns and standards; appearing to devour the welkin; making the earth herself resound; destructive to hostile hosts; and filling its own party with delight. And as it speedily descended, the monarch of men beheld that Rakshasa-king’s resounding car, having huge standards, yoked with black chargers, and endowed with fierce splendour; as if flaming in the firmament; having the resplendence of the Sun himself; with thronging lightning pennons; displaying the glow of Indra’s weapon [The rainbow.]; showering arms; and resembling rain-charged clouds. Seeing the enemy’s car resembling a mass of clouds having a chatter resembling the sounds sent by a cleaving mountain rived by the thunder, Rama, vehemently drawing his bow curved like the infant moon, addressed Matali—charioteer unto the thousand-eyed deity [Indra.], saying,—“O Matali, behold the enraged chariot of my foe as it courseth on. From the furious speed with which he is again wheeling in my right, it appeareth that he hath set his heart on slaying me in encounter. Do thou therefore heedfully drive the car right against the vehicle of my foe. I wish to destroy this one even as the wind scattereth clouds that have appeared. Do thou with all thy wits about thee, without trepidation, and holding thy heart as well as thy eye in calmness, swiftly drive the chariot ruled by the reins. Worthy of Purandara’s car, thou ought not to be taught by me. Desirous of encounter and my whole soul bent on fight, I simply remind thee—not teach thee”. Pleas’d with these words of Rama, the excellent celestial charioteer—Matali—drove the car. Then leaving Ravana’s mighty car on the right, he enveloped Ravana with the dust raised by the wheels. Thereat the Ten-necked one, enraged, with his eyes coppery and dilated (in passion), covered with arrows Rama staying in front of his car. Enraged at the smiting, Rama, with his ire aroused, but summoning up patience, took up in the encounter the bow of Indra endowed with exceeding vehemence; as well as highly impetuous shafts having the resplendence of the solar rays. And then there began a furious encounter between those (two) eager for slaying each other; confronting each other like unto flaming lions. And then desirous of destruction of Ravana,—celestials with Gandharvas, and Siddhas and supersaints assembled to go to behold the encounter taking place between the two cars. And for the destruction of Ravana and the success of Raghava, there occurred round about the cars terrible bodements capable of making people’s down stand on end. The god poured down showers of blood on the car of Ravana; and a violent tornado eddied on his right. And a mighty swarm of vultures, wheeling in the heavens, pursued the car wherever it moved. And Lanka was enveloped with evening resembling the red java flowers and even in day appeared ablaze. Lightnings and firebrands accompanied by a terrible sound began to fall down on all sides. And beholding these omens inauspicious unto Ravana all the Rakshasas were greatly sorry. And wherever Ravana moved the earth shook and the hands of all the Rakshasas fighting were as if paralysed. The copper coloured, the yellow, the red, and the white rays of the sun falling before Ravana appeared like melted metals of a mountain. And the jackals followed by vultures, vomiting forth fire and casting their looks at him, began to emit inauspicious cries. And in that battle-field the unfavourable wind began to blow raising dust and obstructing the vision of the king of Rakshasas. On the Rakshasa host on all sides dreadful lightnings were showered without the sound of the clouds. All the quarters were enshrouded with darkness and the welkin became invisible being covered with darkness. And setting up a dreadful quarrel hundreds of terrible Sharikas* began to fall down on his chariot. [A kind of bird (Turdus Salica, Buch).] The horses emitted forth sparks of fire from their hips and tears from their eyes. These and various other dreadful omens arose there announcing the destruction of Ravana. And there appeared on all sides many an auspicious and good sign intimating the approach of Rama’s victory. And beholding all those auspicious marks announcing Rama’s success, Lakshmana was greatly delighted and considered Ravana as slain. Thereupon beholding all those auspicious signs, Raghava, well qualified to decipher them attained an excess of delight and became anxious to display a greater prowess.

SECTION 108.

Thereupon there ensued a mighty and dreadful encounter of two cars between Rama and Ravana, creating terror unto all people. And the army of Rakshasas and the mighty host of the monkeys, although they had weapons in their hands, became stupefied (for the time being). And beholding them (Rama and Ravana) fight, all the Rakshasas and monkeys, having their minds agitated, were greatly surprised. With various weapons

and hands uplifted for fight, they, greatly wondered, stood there beholding them and did not address themselves to fight with each other. The Rakshasas beholding Ravana, and the monkeys beholding Rama with wonder-stricken eyes, the whole army appeared like a picture. And espieing all omens Raghava and Ravana began to fight, undaunted, firm, resolute and unagitated by anger. And determining that Kakuthsta would win victory and Ravana would die, they began to display their own prowess. Thereupon the highly powerful Ravana, setting his arrows in anger, discharged them at the pennon stationed on Raghava's car. Those arrows reaching the flag staff of the Purandara chariot and perceiving its might fell down on the earth. Thereupon the highly powerful Rama, wroth, stretching his bow, made up his mind to return the blow. And aiming at Ravana's flag staff he discharged a sharpened shaft flaming unbearably by its own lustre like a huge serpent. And the effulgent Rama discharged a shaft aiming at (Ravana's) banner which, piercing the Ten-necked demon's flag fell, down on the earth. And beholding his flag staff thus broken down the highly powerful Ravana became ablaze as if burning down every tiling with his unbearable ire And being possessed by wrath he began to make a downpour of shafts. Ravana then, with flaming arrows, pierced Rama's steeds. The celestial horses were not bewildered thereby nor their course was slackened. And they remained thoroughly unagitated as if they were stricken with lotus stalks. Beholding the steeds thus unmoved Ravana was again exercised with wrath and began to discharge afresh his various weapons—gadas, parighas, chakras and musalas, mountain tops, trees, darts and parashus and thousands of other shafts by virtue of his illusive powers. And unmoved was his energy. And that downpour of various weapons became huge and terrible in the conflict creating terror and making a dreadful noise. Thereupon leaving aside Raghava's car he began to assail the monkey-host and enveloped the sky with a continual discharge of arrows. The Ten-necked demon let loose many a weapon even at the risk of his own life. And beholding Ravana in the encounter thus actively engaged in the discharge of arrows, Kakuthsta, smiling, set up pointed shafts, and discharged them by hundreds and thousands. Beholding them Ravana again filled the welkin with arrows—and thus with shafts discharged by them both another flaming sky was created. None (of the arrows) missed the aim, none of them failed to pierce another and none of them was fruitless. And the arrows discharged by Rama and Ravana striking each other fell down on the earth. And they standing on their right and left began to make a continued downpour of arrows and enveloped the sky entirely. And they opposing each other, Ravana slew Rama's steeds and Rama in his turn slew Ravana's. They, thus enraged fought with each other and for sometime there ensued a terrible encounter capable of making ones down stand on end. And the highly powerful Ravana and Rama righting with each other in the conflict by means of sharpened arrows, the lord of Rakshasas beholding his flag staff broken down became enraged with the foremost of Raghus.

SECTION 109.

Rama and Ravana thus opposing each other in battle, all the animals beheld them, stricken with astonishment. And those two great heroes, highly angered, began to dash towards and assail each other; and being determined to slay each other they looked greatly dreadful. And their charioteers drove the cars on, displaying their skill by moving in circles, in rows and diverse other ways. And those two excellent heroes, discharging their shafts and influenced by illusions, assailed each other proceeding and receding, Rama attacking Ravana and Ravana withstanding him. And these two cars coursed the earth for sometime like clouds accompanied by showers. And displaying many a movement in the conflict they again stood facing each other, the forepart of one car touching that of the other and the heads of the steeds touching each other; and the pennons, stationed on one touched those of the other. Rama, with four sharpened arrows, shot off his bow, removed the flaming horses of Ravana to some distance. And finding his steeds thus removed he was exercised with wrath. And the Ten-necked one discharged sharpened arrows at Raghava. And he was pierced by those arrows coming from the powerful Ten-necked demon. He was neither overwhelmed nor pained therewith and he again discharged arrows resembling the thunder-bolts. And the Ten-necked demon again discharged arrows at the charioteer, which fell with great vehemence on the person of Matali. Matali was not the least pained or overwhelmed in that encounter. And beholding his charioteer thus assailed Rama was excited with wrath and overwhelmed his foe with a net of arrows. And the heroic Raghava showered on his enemy's chariot shafts by twenties, thirties, sixties, hundreds and thousands. And the lord of Rakshasas, Ravana, who was stationed on the car, wroth, attacked Rama in the conflict with maces and Musalas. And there again ensued a terrible conflict capable of making one's down stand on end. And the seven oceans were overwhelmed with the sound of maces, musalas, Parighas and gold feathered arrows. And those

inhabiting the regions under the agitated oceans, all the Danavas and thousands of Pannagas were greatly pained. And greatly shook the earth with her mountains, forests and gardens. The Sun was shorn of its resplendence and the wind blew very rough. Thereupon the celestials, with Gandharbas, Siddhas, great saints, Kinnaras and serpents were all worked up with anxiety. And beholding the dreadful encounter between Rama and Ravana capable of making people's down stand on end, the celestials with ascetics began to pray,— "May good betide the Brahmins and cows, may people live in peace and may Raghava defeat Ravana, the lord of Rakshasas, in the conflict". And the crowd of Gandharbas and Apsaras beholding that wonderful battle between Rama and Ravana, said,— "The ocean resembleth the sky and the sky resembleth the ocean—forsooth this encounter between Rama and Ravana befits them only". Thereupon Rama of long-arms, the enhancer of the glory of Raghu's race, enraged, set his arrow, resembling a serpent, on his bow, and cut assunder Ravana's head wearing shining Kundalas. And that head in the presence of the inhabitants of the three regions fell down on the earth. Instantly there arose another head resembling the former; and it was speedily cut off by the light-handed Rama. As soon as the second head was chopped off in the encounter by means of shafts another appeared again. And that was again severed by Rama's shafts resembling thunder-bolts. And thus were severed hundred heads all equal in brilliance. But the end of Ravana's life was not seen by him. Thereupon the heroic Raghava, conversant with the use of all weapons, the enhancer of Kaucalyi's joy, began to reason within himself in various ways,— "Verily these are the arrows by which Maricha was killed, and Khara with Dushana was slain— Viradha was destroyed in the forest of Krauncha—the headless demon in the forest of Dandaka—Salas and mountains were broken—the ocean was agitated—and Vali was killed;—I do not perceive the reason, why they are becoming fruitless when discharged at Ravana". Thinking thus Raghava made himself ready in the conflict and began to shower arrows on Ravana's breast. Thereupon Ravana too, the lord of Rakshasas, seated in a car and highly enraged, assailed Rama in the conflict with a downpour of maces and Musalas. That dreadful and huge conflict, capable of making hairs stand on end, continued for seven nights before the eyes of the celestials, Danavas, Yakshas, Pisachas, Uragas and serpents stationed in the sky, on the earth or on the mountain-tops. Neither for the night nor for the day, nor for a moment did the fight between Rama and Ravana cease. And beholding the conflict between Dacaratha's son and the lord of Rakshasas, and Raghava's victory, the high-souled charioteer of the lord of the celestials spake speedily unto Rama engaged in the conflict.

SECTION 110.

Thereupon Matali, reminding him, spake unto Raghava— "Why dost thou, O hero, as if not knowing, fear him? Do thou, O lord, discharge at him the weapon obtained from the great Patriarch. The time for (his) destruction, as described by the celestials, hath arrived". Being reminded by those words of Matali, Rama took up the flaming shaft, breathing as if like a serpent. The great Rishi Agastya first conceived this upon him. This is a huge and dreadful shaft given by Brahma, and highly useful in battle. It was made by Brahma of undecaying prowess for Indra and conferred by him upon the Lord of celestials desirous of acquiring victory. In its wings there is wind, in its head there is fire and the Sun, in its body there is the sky and in its weight there are the (hill) Meru and Mandara. It is resplendent by its own lustre, well feathered and adorned with gold—made of the essence of all objects and bright as the rays of the Sun. It is like the fire of dissolution enveloped in smoke—like the flaming serpent, capable of piercing men, serpents and horses and was swift-coursing. (It can) rend the gateways, Parighas and hills—is soaked in blood, dipped in marrow, and extremely dreadful. It is hard as the lightning—producing a dreadful sound, assailing various (divisions of) the army, creating terror unto all, dreadful and (as if) breathing like a serpent. It is terrible as the Death in the conflict and provides food always for the herons, vultures, cranes, jackals and the Rakshasas. It is the enhancer of the monkey-leaders' joy and the repressor of the Rakshasas and is feathered like unto a bird with many a picturesque wing. And the highly powerful Rama, consecrating in accordance with the mantras laid down in the Vedas, that huge shaft—the foremost of all in the world, removing the fear of the Ikshwaku race, destroying the fame of the enemies and conducting to the joy of its own party, set it on his bow. And that excellent arrow being mounted on his bow by Raghava all the animals were stricken with fear and the earth shook. And (Rama) highly enraged, and greatly wary, suppressing (his breath) discharged that shaft at Ravana—piercing to the vitals. (That Brahma weapon) irrepressible as the thunder, dreadful as the Death and discharged by Rama, fell down on Ravana's breast. And that shaft, capable of bringing about death and gifted with velocity, when discharged, cleft the breast of the vicious-souled Ravana. And that body-ending arrow, bathed in blood,

stealing away the life of Ravana, entered the earth. That shaft, slaying Ravana, soaked in blood and successful, again entered the quiver humbly. And from his hand, who was deprived of his life, fell down instantly on earth his shafts and bow. And fell down on the earth from the chariot, the highly effulgent Ravana, gifted with dreadful velocity and shorn of his life. And beholding him thus fallen down, the remaining night-rangers, deprived of their lord and stricken with terror fled away to various quarters. And beholding the destruction of the Ten-necked (demon) and the victory of Raghava, the monkeys, fighting with trees, pursued them on all sides. And being assailed by the monkeys and having their countenances full of tears in consequence of their lord being slain they fled away to Lanka in fear. Thereupon the monkeys being greatly delighted roared out the victory of Rama. The celestial bugle was sounded in the sky and there blew the excellent air carrying the celestial fragrance. Flowers were showered upon Rama's car which was covered therewith. The celestials in the sky began to chaunt the glory of Rama and praise him. And Ravana, the dread of all people, being slain, the celestials with the Charanas were greatly delighted. And slaying that foremost of the Rakshasas, Rama satisfied the desire of Sugriva, Angada and Bibhishana. Thereupon the celestials attained their peace, the quarters were delighted, the atmosphere was clear, calm air began to prevail all over the earth, and the Sun appeared in its full rays. Thereupon Sugriva, Bibhishana and Lakshmana, welcomed Rama, of unmitigated prowess, singing his glory. And there appeared beautiful at the battle-field Rama of firm promise, slaying his enemy and encircled by his army and friends, like unto the Lord of the celestials surrounded by the gods.

SECTION 111.

Beholding his brother defeated, slain and lying down on the battle-field, Bibhishana, overpowered with the weight of his grief, began to lament—"O hero, well-known for thy prowess, wise and conversant with polity, thou wert used to excellent beds, why dost thou lie down on the earth, spreading (on the earth) thy long and actionless arms, always adorned with Angadas and being shorn of thy helmet having the resplendence of the Sun? O hero, thou hast come by what I had anticipated and what did not please thee who wert possessed by delusions. Prahasta, Indrajit, Kumbhakarna, Atikaya, Atiratha, Naranataka, yourself and others—none of you paid heed, out of haughtines, to what I had said which hath now been brought about. Oh! the bridge of the pious hath been broken, the figure of the virtue hath been spoiled, the refuge of the strong and powerful hath disappeared and thou hast attained to the state of the heroes! The sun hath fallen down on the earth, the moon hath been shorn of its lustre, the fire hath been extinguished and virtue hath desisted from its action, this hero, the foremost of those using weapons, falling down on the earth. O thou the foremost of the Rakshasas lying down in the dust on the battle field like one asleep, whom else have these remaining (Rakshasas) deprived of their power and energy, got? The huge tree, of the lord of Rakshasas, having patience for its leaves, velocity for its flowers, the power of asceticism and heroism for its firm roots, hath been uprooted by the Raghava wind. Mad-elephant-like Ravana, having prowess for its tusk, family rank for its back bone, anger for its legs, and delightedness for its trunk, hath been laid low on the ground by the lion of the Ikshwaku race. The powerful Rakshasa-fire, having prowess and energy for its rays, angry breath for its smoke, own strength for its power of burning, hath been extinguished in battle by Rama—like cloud. The Rakshasa bull ever defeating others and powerful as the wind, having Rakshasas for its tail, hump and horns, and fickleness for its ears and eyes, hath been slain today by *Rama-tiger". Hearing these words, pregnant with sound reasonings from Bibhishana and beholding him overwhelmed with grief Rama said,— "(This lord of Rakshasas) of dreadful prowess hath not been slain in battle disabled. He is gifted with great prowess and energy and devoid of the fear of death [i.e. he has accidentally met with death.]. The heroes abiding by the virtues of the Kshatriyas, who fall at the battle field for enhancing their glory, when dead, should not be mourned for. This is not the time to mourn for him although possessed by death, by whom gifted with intellect, Indra with the three worlds was terrified in conflict. Besides success in battle is not perpetual; either one slays his enemy or meets with his destruction at his hands in the conflict. This procedure of the Kshatriyas was laid down by the ancient preceptors that a Kshatriya, when slain in battle should not be mourned for. Beholding this to be certain and attaining calmness, do thou be freed from thy sorrow and think what should be done now. Thereupon Bibhishana stricken with grief addressed the powerful son of the king speaking thus with words tending to his brother's well-being. "Thou hast, like the ocean breaking down its banks, broken him down, who had not been ere this even defeated by Basava and the celestials. By him were conferred many a gift on those who wanted them, were enjoyed many a luxury, were maintained many a servant, distributed wealth unto friends and slain the enemies. He propitiated fire, performed great

austerities, was conversant with the Vedas and the great performer of sacrifices. I desire to perform, by thy instructions, his becoming obsequies". Being thus addressed by Bibhishana with piteous accents, the high-souled son of the lord of men, gifted with great energy, ordered him to perform his obsequies and said. "With death our enmity hath terminated and our object hath been accomplished: he is as dear unto me as unto thee: perform (therefore) his funeral rites".

SECTION 112.

Beholding Ravana slain by the high-souled Raghava Rakshasees, stricken with grief, issued out of the inner apartments. Stricken with grief and with dishevelled hairs they rolled in the dust albeit prevented again and again like unto cows separated from their calves. And coming out by the northern gate along with the Rakshasas, entering the dreadful arena of battle and searching their slain lord the she-demons cried piteously—"O lord, O husband, O our all" and moved along the battle field soaked in blood and filled with headless corpses. With eyes full of tears and overwhelmed with the grief of their husband they began to move about like she-elephants without the lord of their herd. Thereupon they beheld there on the earth the huge-bodied and the highly powerful and effulgent Ravana slain like red collyrium. And beholding their lord lying down on the battle-field they all fell on his body like creepers torn assunder. Some wept embracing him respectfully—some holding his feet and some placing themselves around his neck. And some taking up his hand rolled on the ground and some were beside themselves (with grief) beholding the slain (Ravana's) countenance. And some placing her head on his lap, and beholding his face, wept, bating it with tears like a lotus enveloped with snow. Seeing their husband Ravana thus slain on the earth, they stricken with grief, bewailing again and again in sorrow, wept profusely. He by whom the king Vaisrabana was deprived of his flower car, who terrified the high-souled Gandharbas, ascetics and the celestials in battle field, who did not know of any fear from the Asuras, celestials and the Pannagas, hath now been overpowered by a man. He, whom the celestials, the Danavas and the Rakshas could not slay, hath been slain in conflict by a man walking on foot. He, who was incapable of being killed by the celestials, Yakshas and Asuras, hath met with death like one devoid of prowess at the hands of a mortal". Speaking in this wise, the she-demons, over-powered with sorrow, wept and bewailed again and again (saying),—"Not hearing (the counsels) of thy friends, always pointing out thy welfare, thou didst bring Sita for thy destruction as well as that of the Rakshasas. Although thy brother Bibhishana addressed thee with words pregnant with thy welfare—thou, for thy own destruction, out of thy misgivings, didst excite his anger and hast (now) seen (the result thereof). Hadst thou returned Sita the daughter of the king of Mithila to Rama, this mighty and dreadful disaster, destroying the very root, would not have befallen us. Rama's desire would have been encompassed—his friends would have been successful (through Bibhishana)—we would not have been widowed and our enemies would not have got their desires fulfilled. By thee, Sita was kept by force in captivity in a ruthless manner, and the Rakshasas, ourselves and thyself—all three equally have been slain. O foremost of the Rakshasas, forsooth this is not thy own folly—it is Accident that unitheth all things and it is Accident again that bringeth about destruction. O thou of huge arms—the destruction of the monkeys and the Rakshasas as well as that of thyself hath been brought about by Accident. When the course of accident is about to bring about result—wealth, desire, prowess or command—nothing is capable of with-standing it". Thus wept piteously the wives of the lord of Rakshasas like unto so many she-elephants—rendered poorly, stricken with grief and with tears in their eyes.

SECTION 113.

The foremost of the wives of the Rakshasa (king) bewailing piteously cast her looks poorly towards her husband. And beholding her Ten-necked husband slain by Rama of inconceivable actions Mandodari bewailed there piteously,—"O thou of huge arms! O younger brother of Baishravana! Even Purandara feared to stand before thee when enraged. The great Rishis—the far-famed Gandharbas and the Charanas, fled away to different quarters in thy fear. And then (how) hast thou been overpowered in battle by Rama who is a mere man? Why is it that thou art not ashamed of it, O king, O lord of the Rakshasas? Conquering the three worlds with thy prowess thou didst attain thy glory; and it is unbearable, that a man, ranging in the forest, hath slain thee. Thou, who art capable of assuming shapes at will, hast been slain in conflict by Rama, in the city of Lanka unapproachable by men. I do not believe that thy destruction,—who hadst always been crowned with success, before the forces, is work of Rama. (Methinks) Death (himself) came there in the shape of Rama and spread illusions unconsciously for thy destruction, O thou of great strength. Or thou hast been slain by Vasava—(no) what power has he got to face thee in the conflict gifted with great strength, prowess and energy and an enemy of the

celestials as thou art? It is evident that the great ascetic Vishnu, having truth for his prowess—the soul of all beings, ever existing, without beginning, middle or end, greater than the great, the Preserver of the Nature, holding conch, discus and club, having Srihatsa* on his breast, always beautiful, incapable of being conquered, without destruction, devoid of end, and the lord of all men, assuming this shape of a man and encircled by the celestials, assuming monkey shapes, hath for the behoof of mankind, slain (thee) the dreadful enemy of the gods with all (thy) family and Rakshasas. [* A particular mark usually said to be a curl of hair on the breast of Vishnu. The emblem of the tenth jina or the mark above ascribed to Vishnu or Krishna.] Subduing all thy passions, thou didst conquer the three worlds—remembering their grudge they have now over-powered thee. Rama is not a man since he slew at Janasthana thy brother Khara encircled by many a Rakshasa. We were sore-distressed when Hanuman, by his own prowess, entered the city of Lanka, incapable of being approached even by the celestials. And I prevented thee from creating enmity with Raghava, but thou didst not pay heed to my words and this is the result (thereof). O foremost of Rakshasas—thou of a vicious understanding, for the destruction of thy wealth, thyself and thy relatives, thou didst suddenly cherish amour for Sita, greater than (even) Arundhuti and Rohini. Forsooth thou didst perpetrate an unbecoming deed by distressing the adorable Sita ever devoted unto her lord, an earth even unto Earth herself and a Sree* even unto Sree herself. [* Sree is the goddess of wealth and good fortune—but Sita is more fortunate than fortune herself.] And having brought in a false guise from the solitary forest the sorrowful and chaste Sita, having a blameless person, thou didst bring on the destruction of thy family. Thou didst fail to encompass thy desire for the company of Sita. But now, forsooth, O my lord, thou hast been burnt down by her devotion who is devoted unto her husband [i.e. that thou wert not burnt down there and then shows her greatness of mind.]. Thou wert not burnt down when thou didst captivate that middle-statured (damsel) whom fear all the celestials headed by Indra and Agni [The god of Fire.]. O husband, (proper) time appearing the perpetrator gets the result of his vicious deeds: there is not the least doubt in this. The performer of the good receives good (result)—the perpetrator of the vicious (deeds) meets with bad (result). Bibhishana hath attained to happiness and thou hast met with this thy end. There are damsels in your seraglio far more beautiful than she but thou possessed by cupid couldst not perceive this. Maithilee is not my equal nor superior either in birth, beauty or accomplishments, but thou didst not perceive this by thy misgivings. Death doth not always visit all men without any cause—and Maithilee is the cause of thy death. And death, in consequence of Maithilee, hath taken thee far away. And she, shorn of all sorrow, shall enjoy in the company of Rama, and I, of limited piety, am now sunk in the the ocean of grief. Roaming at large with thee in a car unequalled in beauty on the hill Kailaca, Mandara, Maru, in the garden of Chaitraratha and all other celestial gardens, beholding many a country, wearing variegated clothes and garlands, I have been deprived of all pleasures and enjoyments, O hero, by thy death. And I am a widow now. O fie on fickle fortune! O king, in lustre of countenance thou art like the Sun, in grace like the Moon, in beauty like the lotus; thou art graceful, O thou having excellent brows; thou hast got excellent skin, high nose and thy countenance is graced with a brilliant crown and Kundalas. Oh how beautiful, thou didst look with various garlands when thy eye whirled with intoxication on the drinking ground and how beautiful was thy smiles, O lord. Thy countenance doth not shine now—being severed with Rama's shafts, bathed in a pool of blood, having thy back-bone and brain deranged and covered with the dust raised by the wheels of the chariots. Alas! by my ill-luck I have attained to that after state making me a widow which I did never think of. My father is the king of Danavas, my husband the lord of Rakshasas, and my son the subduer of Sakra. I was greatly proud of this and always confident that my protectors were undaunted, dreadful, repressors of the enemies and famous for their strength and manliness. O ye foremost of the Rakshasas, how could this fear from man overwhelm you all who were so powerful! (This thy body) is cool, green like Indraneela, high like a huge mountain, and adorned with Keyura, Angada, jewels and garlands of flowers. It was graceful in places of enjoyments and incapable of being looked at in the field of battle. It was brilliant, being decked with ornaments like unto clouds accompanied by lightnings. And this thy person hath been pierced with shafts to-day; (and knowing) that it is not easy of attainment for me I am incapable of embracing (it), covered with shafts piercing through the very vitals. O king (this thy body) green-hued (but now) blood-red is now lying on the ground like unto a mountain shattered with thunder-bolts. That thou wouldst be slain by Rama was like a dream, but it hath proved true! Thou wert like death unto Death himself, why hast thou been possessed by him then? Thou wert the enjoyer of the three worlds' wealth and dread unto them; thou wert the conqueror of the deities presiding over various quarters; thou didst shake

Sankara (himself)—thou wert the subduer of the proud and thy prowess was well-known; thou didst repress the people and slay many a pious man—thou didst, by thy prowess, use to give vent to haughty words before the enemies; thou wert the maintainer of thy kinsmen and servants and the slayer of many perpetrating dreadful deeds; thou wert the destroyer of thousands of celestials, Danavas and Yakshas; thou wert the subduer of Nivata Kavachas in the encounter; thou didst hinder the performance of many sacrifices and wert the protector of thy relatives; thou wert the obstructer of pious observances, creator of illusions in conflict and thou didst bring away from hither and thither the daughters of the celestials, demons and men; thou didst aggrieve the wives of thy enemies; thou wert the leader of thy own men, the protector of the island of Lanka and the performer of many a dreadful deed; thou didst confer upon us the enjoyment of many a pleasure—and wert the foremost of car-warriors. Beholding such a husband slain by Rama, I am, deprived of my dear lord, still maintaining my being; (forsooth) my heart is very hard. O lord of Rakshasas, used ere to many a valuable bed, why art thou sleeping on earth covered with dust? When my son Indrajit was slain by Lakshmana in conflict I was greatly pained—but to-day I am slain. Deprived of my friends and relatives, separated from thee O my lord, deprived from the enjoyment of many pleasures I shall lament for thee perpetually. Thou hast, O king, reached the way, long and hard to be treaded—do thou take me, who am stricken with grief and who shall not be able to live without thee. Why dost thou wish to go leaving me behind who have been rendered poorly? Why dost thou not welcome me, unfortunate and poor, who am bewailing? Why art thou not angry, lord, beholding me, having put off my veil, walk out on foot by the city-gate? O beloved of thy wives, do thou behold thy wives—who have thrown off their veils. Why art thou not angry seeing them all come out (of the city)? I was thy companion in sports, my lord; I long for having thee; why art thou not consoling and welcoming me? O king, being imprecated by those damsels, not one, devoted to their husbands, pious and ever engaged in attending upon their superiors, who had been widowed by thee, thou hast been overpowered by thy enemy. The carte, proceeding from them who had been ill-treated by thee, hath borne fruit. O king, the saying, that the tears of chaste damsels do not uselessly fall on the ground, hath been verified (here) forsooth. O king, conquering the worlds with thy prowess, how couldst thou, always honoured by the king, cherish the vile desire of stealing away women? Taking away Rama and Lakshmana from the hermitage by an illusionary deer, thou didst steal away Rama's spouse. I remember to have never heard thee lament in battle. Forsooth, it is our misfortune and the sign of impending death (that thou didst do this) conversant as thou art with the past, present and future. Beholding the daughter of the king of Mithila brought (in the city of Lanka) what, thy younger brother Bibhishana, thinking and sighing, said, hath now proved true, O thou of long-arms. This destruction of the leading Rakshasas hath proceeded from the disaster arising from thy anger and lust. For thy (vicious) deeds all our good fortune is lost—and from them) hath proceeded the great disaster exterminating the race. And by thee all the Rakshasa families have been deprived of their lords. Thou, well-known for thy strength and manliness, art not worthy of being grieved by me. On account of my effeminate nature my understanding is possessed by sorrow. Carrying thy pious and iniquitous deeds thou hast attained to thy own state—I am only lamenting for me who have been sorry for thy destruction. O Ten-necked one, thou didst not bear the words of thy friends and brothers, who spoke those well meaning words out of affection. Thou didst not obey the words uttered by Bibhishana, duly and mildly, pregnant with meaning and reasoning and tending to thy welfare. Maddened with thy own prowess thou didst not hear the words of Maricha, Kumbhakarna as well as those of my father—and this is the result thereof. O thou resembling the red clouds, O thou wearing yellow cloth and excellent Angada, stretching thy person on the ground why art thou in the long run bathed in blood? Why dost thou not, like one asleep, welcome me who am stricken with grief? I am the grand-daughter of the highly powerful Rakshasa Sumali who never flies away from the field of battle: why dost thou not welcome me? Rise up! rise up! why dost thou lie down (on this occasion of) new discomfiture? To-day have the rays of the Sun entered fearlessly the city of Lanka. The Parigha, by which, brilliant as the rays of the Sun, thou didst distress the enemies in conflict, which was always adored by thee like the thunder of the wielder of thunder-bolt, which slew many in battle, and which was adorned with golden nets, now lieth shattered into thousand pieces by arrows. Why dost thou lie on the battle-field embracing her like your beloved spouse? Why dost thou not wish to welcome me like one not beloved unto thee? Oh fie on this heart of mine which is not sundered into thousand (pieces) albeit distressed with the grief of thy death!" Bewailing thus, she, with profuse tears in her eyes, and with her heart overflowing with affection, became senseless. And being beside herself she flung herself on Ravana's breast, like unto the bright lightning appearing on

red evening clouds. Thereupon the other wives, of Ravana, greatly distressed and weeping, and raising her up who was greatly weeping, began to console her saying:—"Dost thou not know, O worshipful dame, that the life of beings is very uncertain, and with adverse circumstances even the royal fortune becometh fickle?" Being thus accosted she again wept aloud, bathing with tears her breast and beautiful countenance. In the meantime Rama said to Bibhishana,—"Do thou perform the funeral ceremonies of thy brother and console his wives". Whereto the intelligent Bibhishana replied with the following words—pointing out wealth and piety, and judging by his understanding what is proper. "I do not think it proper to perform his cremation ceremony who had renounced all pious deeds, was wicked, cruel, liar and who had ravished others' wives. He is my enemy in the shape of a brother ever engaged in doing injury unto others—and Ravana is not worthy of my adoration albeit he is adorable by virtue of his being my elder brother. O Rama, perhaps people of this earth will call me cruel but they will again recognise my act as good when they will hear of his vicious deeds". Hearing those words, Rama, the foremost of the pious and conversant with the skill of speech, greatly delighted, spoke unto Bibhishana (equally) skilled in speech,—"It behoveth me to encompass thy welfare since by thy help I have gained the victory. O lord of Rakshasas, forsooth, thou shouldst hear my well-meaning words. Although this night-ranger perpetrated many vicious and impious deeds, still he was ever powerful, heroic and strong in warfare. I have heard that this high-souled Ravana, gifted with strength and a dread unto all people, was not defeated (even) by the celestials headed by the performer of a hundred sacrifices. Enmity extendeth up to death—so it hath ended; there is no necessity (of carrying it on). Do thou (therefore) perform his cremation ceremony—he is unto thee as he is unto me. O thou of long-arms it behoveth thee to perform, speedily with due rites and religious ceremonies, his funeral ceremony—thou shalt be the object of praise (unto people)". Hearing the words of Raghava, Bibhishana hastened on and began to make arrangements for the cremation of his slain brother Ravana. And entering the city of Lanka, Bibhishana, the lord of Rakshasas, speedily got out Ravana's Agnihotra [A pot for preserving sacred fire,] carts, brass utensils, fire, (and brought) Jajakas [The Brahmins who perform obsequies,] sandal-wood, other woods, essences, Agura, other fragrant substances, precious stones, pearls and corals. Thereupon arriving immediately accompanied by Rakshasas and Malyavana he engaged in the performance of cremation ceremony. Thereupon the twice-born ones, with tears in their eyes, covered the Rakshasa-king Ravana's body, with a silken cloth and placed it on a golden celestial litter. With the sound of various bugles they began to chaunt his praise. And taking up this litter adorned with various charming paintings and flags and carrying fire woods, all the Rakshasas headed by Bibhishana proceeded towards the South [Cremation-place,]. The Brahmins, versed in Yayur Veda and with burning fire in their hands, proceeded and were followed by the attendants. And the damsels of the seraglio followed speedily leaping (being ever unused to walking). And placing Ravana on the cremation ground, they, greatly stricken with grief, prepared the funeral pyre according to due rites with sandalwoods, Padmakas [A sort of drug commonly called Padmakas,] Ushiras [The root of a fragrant grass,] and sandal and spread an antelope-skin thereon. They (then) performed the excellent obsequies of the manes of the lord of Rakshasas. And raising an altar at the south-east corner they placed fire at the proper place. They then poured curd and clarified butter upon (Ravana's) shoulders. And placing Sakata on his legs, Ulukhala [A wooden mortar used for cleaning rice,] on his thighs, and the brass utensils, Arunis and Musals in their proper places, they celebrated (the obsequies of his manes). Thereupon slaying beasts according to the rites laid down in Sastras and pointed out by the great saints, the Rakshasas (made a coverlet dipped in their marrow and clarified butter) and placed it on the face of the lord of Rakshasas. And decking Ravana with fragrant garlands and various clothes, the friends, of Bibhishana, with depressed heart and tears in their eyes, showered dried paddy (on his person). And Bibhishana according to due rites put fire to his (funeral pyre). Bathing and with wetted cloth, offering duly linseed and sacrificial grass mixed with water and consoling (Ravana's) wives again and again, he entreated them to go back. They then entered the city. And those damsels having entered the city, Bibhishana, the lord of Rakshasas, approaching Rama, stood by his side gently. And Rama too, along with his army, Sugriva and Lakshmana, was greatly delighted after slaying his enemy like unto the wielder of thunder-bolt after slaying (the demon) Vira. Thereupon leaving aside his bow with arrows, and the huge armour conferred by Mahendra and renouncing ire after the destruction of his enemy Rama assumed gentle mein.

SECTION 114.

Beholding the destruction of Ravana the celestials, Gandharbas and Danavas ascending their respective cars went

away chanting this excellent theme. And talking of Ravana's dreadful destruction, Raghava's prowess, the excellent warfare of the monkeys, the counsels of Sugriva, the devotion and prowess of the Wind-God's son and Lakshmana and Sita's devotion unto her husband, those high souled ones, delighted, repaired to their respective quarters. And Raghava, having long arms, permitting the charioteer to take back the celestial car bright as the sky sent by Indra, honoured him greatly. And being commanded by Raghava Matali, the charioteer of Sakra taking the celestial car, rose up in the welkin. And that charioteer rising up into the celestial region, Raghava, the foremost of car-warriors, greatly delighted, embraced Sugriva. And embracing Sugriva, bowed unto by Lakshmana and worshipped by the monkey he repaired to the camp of his soldiers. Thereupon Kakutstha spoke unto Lakshmana—the son of Sumitra gifted with auspicious marks who was near him—"O gentle one, take this Bibhishana to the city of Lanka ever devoted and attached unto us, and who had done us good. This is my great desire that I may behold Bibhishana the younger brother of Ravana installed on the throne of Lanka". Being thus addressed by the high-souled Raghava, the son of Sumitra, saying—"So be it" and greatly delighted, brought a golden jar. And placing that jar at the hands of the lord of monkeys, that one, gifted with great energy, ordered them to bring water from the Ocean. And repairing speedily those excellent monkeys came back with water from the ocean. And taking that jar and placing him on an excellent seat Saumitri with that water sprinkled Bibhishana as king of Lanka in the presence of all the Rakshasas, at Rama's command. And (Lakshmana) encircled by friends sprinkling him according to rites laid down in the Vedas, all the Rakshasas, devoted unto him, his counsellors and the monkeys attaining incomparable delight, sang the glory of Rama. And beholding Bibhishana the lord of Rakshasas installed in the city of Lanka, Raghava along with Lakshmana attained to an excess of delight. And consoling his subjects he went to Rama. And the monkey citizens, delighted, brought him curd, fried grain, sweetmeats, fried paddy and flowers. And taking all those things indicating auspiciousness, he, irrepressible and gifted with energy, conferred them upon Raghava and Lakshmana. And beholding Bibhishana crowned with prosperity and success, Rama accepted them, all for his satisfaction. Thereupon Rama spoke unto the heroic monkey Hanuman, resembling a mountain and standing before him humbly with folded hands, saying—"O gentle one, obtaining permission from the king Bibhishana, do thou enter the city of Lanka and enquire after Maithili's welfare. Do thou, O foremost of monkeys, inform Vaidehi of the destruction of Ravana in conflict after communicating unto her mine health as well as that of Lakshmana and Sugriva. O lord of monkeys, it behoveth thee to return with the tidings of Vaidehi after informing her of this pleasant news.

SECTION 115.

Being thus commanded, Hanuman, the son of Maruta, worshipped of the night-rangers, entered the city of Lanka. Entering the city with Bibhishana's permission, Hanuman, again permitted, entered the Briksha Vatika [A garden in the city of Lanka,]. And entering there duly, the monkey, who was already known to Sita, espied her, having her person not cleansed, like Rohini, oppressed by Rahu, sitting at the foot of a tree, devoid of joy and encircled by she-demons. And approaching her and bowing unto her, he stood there humbly and unmoved. And beholding the highly powerful Hanuman arrived there the worshipful dame stood silent for sometime and then recognising him became greatly delighted. And beholding her gentle countenance, Hanuman, the best of monkeys, began to relate unto her what Rama had said—"O Vaidehi, it is all well with Rama, Sugriva and Lakshmana. He hath enquired after thy welfare. He hath accomplished his end subduing his enemies—and his enemy is slain. O worshipful dame, the powerful Ravana hath been slain by Rama, helped by Bibhishana and accompanied by the monkeys and Lakshmana. I do relate unto thee this pleasant news, O worshipful dame; I do again delight thee; it is by thy grace, O thou conversant with piety, O Sita, victory hath been gained. Do thou be consoled and relieved of thy anxiety. The enemy Ravana hath been slain and the city of Lanka, hath been brought under submission. (Rama said),—"For discomfiting thy enemy a bridge was constructed over the sea by me who was determined and who did not sleep (for days) and thus my promise hath been fulfilled. Do thou not be afraid for living in Ravana's abode for I have placed at Bibhishana's hands the sovereignty of Lanka. Do thou be consoled thinking as if that thou art living in thy own house. To behold thee, Bibhishana, delighted, shall soon proceed". Being thus accosted the worshipful Sita, having a moon-like countenance, and her voice choked in delight, could not utter any thing. And beholding Sita incapable of replying the foremost of monkeys said,—"What art thou thinking of, O worshipful dame? Why art thou not welcoming me?" Being thus addressed by Hanuman, Sita, ever treading the paths of morality, greatly delighted, replied with words suppressed by tears. "Hearing this pleasant news concerning the victory of my husband—

and being brought under the control of joy I am speechless for sometime. O monkey, I do not perceive any such thing which I can confer upon thee, in return, for this pleasant news. I do not see any such thing on this earth which can match thy pleasant tidings and bestowing which upon thee I may be happy. Silver, gold, or diverse jewels or the kingdom of the three worlds—nothing is a becoming return for thy speech". Being thus addressed by Vaidehi the monkey replied—folding his hands with delight and stationed before Sita,—" O blameless damsel, forsooth this excellent speech becometh thee, who is ever engaged in the welfare of thy husband and ever desirous of his victory. I do consider, O worshipful dame, these words of thine, far greater than the wealth, jewels or even the sovereignty over the celestials. Forsooth I have gained the kingdom of the celestials and other things since I have beheld Rama slay his enemy, victorious and peaceful. Hearing those words of (Hanuman) Maithili the daughter of king Janaka spoke unto the Wind-god's son far more excellent words—"Thou art capable of speaking words, chaste, pleasant and significant of eight sorts of knowledge. Thou art the praise-worthy son of the Wind-god and greatly virtuous; strength, prowess, heroism, knowledge of Sastras, noble-mindedness, energy, forgiveness, patience, endurance, humility and many other excellent qualities crown thee". Thereupon not being elated the least, he again, humbly folding his hands with delight and stationed before Sita, said—"If dost thou permit me I may slay all these she-demons who had tortured thee before, distressed thee in the forest of Acoka, stricken with grief of thy lord, and who are cruel, have grim eyes and who perpetrate always dreadful deeds. O worshipful dame, I have heard that these grim-visaged she-demons distressed thee greatly with harsh words at the command of Ravana. I desire to slay all these dreadful, crooked, ugly (she-demons) having fearful eyes, meting out unto them various punishments. I wish to slay all these she-demons, who had used harsh words and had always offended thee, striking them with fists, fingers, arms, dreadful knee-joints, teeth, chopping off their ears and noses, and pulling them by their hairs: do thou confer upon me this permission. O far famed lady, I shall slay them by these various means, by whom, dreadful as they are, thou hadst been distressed before". Being thus addressed by Hanuman, she, ever kind unto the poor, thinking and meditating, said to him—"O foremost of monkeys, why art thou angry with these she-slaves, who subject as they are to the command of their lord, have done this in accordance with another's order. For my adverse fortune and vicious deeds perpetrated in another birth I have been subject to such a plight and been suffering the consequence thereof. Do thou not speak thus, O thou of huge arms. Such is the course of Fortune. Forsooth by my ill-luck I have met with (this misfortune). I forgive, out of pity, all these she-servants of Ravana; they used to torture me at the command of that Rakshasa. And he being slain they shall not repress me any longer, O son of the Wind-god. Do thou, O monkey, hear of a Sloka, related in a Purana and pregnant with religious import, which was uttered by a boar to a tiger. 'No one taketh upon himself the iniquity of a perpetrator of vicious deeds. So it behoveth the pious crowned with an excellent character to observe the rules (of piety). So it is proper to show compassion even upon those who perpetrate crimes and are worthy of being slain. Who is there who doth not commit a crime? It is not proper to act cruelly even by them who take delight in killing men, although they commit various iniquitous deeds.'" Being thus addressed by Sita, Hanuman, skilled in speech, spoke unto the blameless Rama's spouse, saying—"Thou art the worthy spouse of Rama, religiously wedded and crowned with many qualities. Permit me, O worshipful dame, to proceed where Raghava is". Being thus accosted by Hanuman, Vaidehi, the daughter of king Janaka, said,—"I wish to see my lord, ever fond of those who are devoted unto him". Hearing these words, the high-minded Hanuman, the son of Maruta, pleasing Maithili said—"Thou shalt behold Rama, having a countenance like the full moon, with Lakshmana, surrounded by his friends and having his enemies slain as Sachi beholdeth Indra the king of the celestials". Addressing these words unto Sita appearing like Sree herself the highly effulgent Hanuman returned where Raghava was. Thereupon Hanuman, the foremost of monkeys, related duly all what did the daughter of king Janaka say unto Raghava resembling the lord of the celestials.

SECTION 116.

Thereupon bowing unto Rama, the foremost of bow-men, having eyes resembling lotus-petals, the highly wise monkey said,—"It behoveth thee now to see Maithilee, stricken with grief for whom thou didst initiate all these works and the fruit whereof hath now been attained. Hearing of thy victory Maithilee, possessed by grief and having eyes full of tears, expressed her desire to see thee. And I was told by her, confident of her previous trust, with profuse tears in her eyes,—"I wish to see my husband". Being addressed by Hanuman, Rama the foremost of the pious being bathed in tears, engaged instantly in meditation. Thereupon sighing hard and casting his looks upon the ground he spoke unto

Bibhishana resembling clouds, who was near him. "Do thou speedily bring Sita here—the daughter of the king of Mithila—bathed, sprinkled with celestial paste and adorned with celestial ornaments". Being thus addressed by Rama, Bibhishana hastened on and entering the inner apartment sent information unto Sita through the female attendants. And beholding the great Sita, the graceful lord of Rakshasas—Bibhishana, humbly and placing his joined palms on his crown, said,—“O Vaidehi, may good betide thee; sprinkled with celestial paste and adorned with celestial ornaments do thou ascend this car; thy husband wisheth to see thee”. Being thus addressed Vaidehi replied unto Bibhishana,—“O lord of Rakshasas, without bathing even I wish to see my husband”. Hearing those words Bibhishana replied,—“It behoveth thee to do what thy lord Rama hath said”. Where to the chaste Maithilee, regarding her husband as God and filled with devotion unto her husband, replied saying “So be it”. Thereupon placing Sita, bathed, performing the due rites wearing valuable clothes and adorned with valuable ornaments, on a palanquin, carried by many a capable Rakshasa, brought her (unto Rama). Thereupon approaching the high-souled Rama, who, being informed of (Bibhishana’s approach) was engaged in meditation, Bibhishana bowing down and delighted communicated unto him the arrival of Sita. And hearing of her arrival who had lived long in the abode of the Rakshasa Raghava, the slayer of enemies attained (simultaneously) to anger, delight and depression. And considering Sita, who was in the patanquin, over-whelmed with grief, Raghava delighted addressed Bibhishana with the following words. “O lord of Rakshasas, O gentle (king), O thou ever engaged in encompassing my success, do thou speedily bring Vaidehi nearer to me”. Hearing these words of Raghava, Bibhishana, conversant with piety speedily cleared (the people out of that place). And attendants with armours and head-dresses on and with cane and drums in their hands began to move about driving away the crowd reform. And the crowds of bears, monkeys and Rakshasas being driven on all sides began to fly at a distance. And they being thus driven there arose a huge noise resembling that of the ocean when agitated by the wind. Beholding the monkeys driven on all sides and troubled, Raghava out of anger and compassion prevented him. And thereupon as if burning (every thing) with his angry eyes Rama addressed the highly intelligent Bibhishana with the following angry words—“Why dost thou insult me by destroying all these? Do thou remove their anxiety—they are all my own men. Neither the houses, clothes, walls nor reception like these are the veils of women. There is no sin consequent upon seeing women in danger, difficulty, war, Syvambara* sacrifice and marriage. [* It is a form of marriage in which the bride selects a bridegroom for herself.] She is now in great danger and difficulty—there is no sin in seeing her specially in my presence. Therefore leaving behind the palanquin let her come here on foot and let the monkeys behold Vaidehi in my presence”. Being thus addressed by Rama, Bibhishana, being sorry, humbly brought Sita near him. There-upon bearing Rama’s accents, Lakshmana, Sugriva and the monkey Hanuman were greatly sorry. As if hiding herself in her own person in shame Maithili, following Bibhishana, approached her husband. And she, having a gentle countenance and always regarding her husband as her god, fixed her looks upon her lord’s face out of surprise, joy and love. And beholding the gentle countenance of her dearest lord, resembling the full moon she removed her mental distress. Thereupon she appeared (beautiful) having the countenance of the clear moon.

SECTION 117.

Beholding Maithili standing humbly by him, Rama began to give vent to his pent-up feelings—“O gentle one, destroying all the enemies in the arena of battle I have subdued thy enemy—I have done all that can be accomplished by manliness. I have reached the other end of my anger, rubbed off (the insult) for my spouse being taken away by the enemy and have killed simultaneously my disgrace and enemy. My manliness hath been displayed to-day, my labour hath been crowned with success and to-day I have fulfilled my promise by my own prowess. That accidental misfortune, under the influence whereof thou wert carried away by the fickle-minded Rakshasa in my absence, hath been subdued to-day by me, a man. What is the use of his manliness, who when insulted, cannot remove it? Even if he be a great man he may be called mean. The praise-worthy works of Hanuman—the crossing of the deep and the devastation of Lanka, have been crowned with success to-day. The labour of Sugriva with his army, who displayed valour in the encounter and gave me good counsels, hath borne fruit to-day. To-day also the labour of Bibhishana hath borne fruit—who renouncing his brother, devoid of all good qualities, came to my side”. Hearing those words of Rama, Sita began to look wistfully like a hind, with eyes full of tears. And beholding his beloved spouse near him and afraid of popular ignominy his heart was broken into two. Thereupon he spoke unto the exquisitely beautiful Sita, in the midst of the monkeys and Rakshasas,

having eyes resembling lotus-petals and black and curling hairs, saying,—“As the southern quarter, incapable of being got at by the people, was conquered by the self-controlled great ascetic Agastya, so for thee slaying Ravana, I, (always) anxious to have honour, have removed my insult—as is the duty of a man. May good betide thee—do thou know that all my labour, in the battle-field, backed by the prowess of my friends, is for thee, To uphold the dignity of my well-known family, to remove the ignominy consequent upon thy being stolen away as well as to wipe off my own insult I have encompassed this. I have suspected thy character; thou, (therefore) standing before me, art distressing me like unto a lamp before one who is subject to an eye-disease. Do thou therefore proceed, daughter of king Janaka, wherever thou likest to one of these ten quarters. I permit thee, O gentle one. I have nothing to do with thee. What powerful man, born in a high family, take back his wife considering her as friend out of lust, who hath lived long in another’s house? Thou wert taken by Ravana on his lap, beheld by him with sinful eyes; how can I, taking thee back, bring disgrace upon my great family? The object, with which I have gained thee back, hath been accomplished. I have got no attachment for thee—do thou go wherever thou wishest, gentle one. I speak these unto thee impelled by my sense of duty. If thou wishest thou mayest live with Lakshmana, Bharata or Satrugna or with Sugriva or Rakshasa Bibhishana. Do thou settle, O Sita, where you may find thy own pleasure. O Sita, (I do not think) Ravana hath overlooked thee, who lived in his house, beholding thee so graceful and beautiful”. Thereupon hearing those unpleasant words from her beloved (husband) Sita, always sensitive and who had never heard such unpleasant words, trembling like a creeper torn by the trunk of an elephant, began to weep shedding tears profusely.

SECTION 118.

Being thus addressed by Raghava, enraged, with those harsh words Sita was greatly pained. And hearing those words of her lord, unheard of, before the great assembly Maithili was greatly humiliated with shame. As if entering unto her own person (with shame) and greatly pained with these arrow-like words the daughter of king Janaka began to shed tears. Thereupon wiping the tears off her countenance, she with sorrowful words, addressed her husband—“Why dost thou, O hero, like a common man addressing an ordinary woman, make me hear these harsh and unbecoming words painful unto ears? O thou of long arms, I am not what thou hast taken me to be. Do thou believe me I do swear by my own character. Seeing the ordinary women thou art distrusting the whole sex. Do thou renounce this suspicion since thou hast tried me. O lord, though my person was touched by another—but it was not in my power; nor was it an wilful act (of mine); accident is to blame in this. My heart is under my control and that is in thee;—and what could I do of my body which was subject to another and of which I was not the mistress. O thou the conferrer of honour—our affection towards one another was increased by our living continually for a long time; even then if thou hast not been able to understand me I am ruined for ever. O king, when the great hero Hanuman was despatched by thee to Lanka to see me why didst thou not renounce me then? Hadst thou deputed the monkey with that message I would have renounced my life there and then, O hero. Thou wouldst not have been required to undergo this toil at the risk of thy own life and giving unnecessary trouble to thy friends. O foremost of kings, being subject to ire—thou dost not perceive anything but womanhood in me, like an ordinary man. Although I am known to have a father but in fact I am born of the earth. Thou dost not sufficiently honour my character, O thou conversant with characters. Thy marriage with me in boyhood shall be disproved and thou art not sufficiently considering all my devotion and good conduct unto thee”. Saying thus with accents choked in tears and weeping Sita spoke unto Lakshmana, poorly and engaged in meditation. “Make a funeral pyre for me, O Saumitri, that is the only remedy for this disaster. Being thus branded with an unfounded stigma I do not like to keep my life. To adopt the proper course for me who had been renounced before this assembly by my disaffected husband I shall enter this”. Being thus addressed by Vaidehi, Lakshmana, the slayer of enemies, being possessed by anger, looked towards Raghava. And understanding Rama’s intention by gestures and at his command the powerful Saumitri prepared a funeral pyre. None dared there request, speak with or even look at Rama like unto Death at the time of dissolution. Thereupon circumambulating Rama, standing with his head down, Vaidehi approached the burning fire. And bowing unto the celestials and Brahmanas, Maithili, with folded hands, spoke before the fire:—“As my heart hath never gone away from Raghava, may thou protect me, O fire, the witness of the people. As Raghava considereth me vile, who have got a pure character, may fire, the witness of the people, protect me on all sides”. Saying this and going round the fire, Vaidehi, with undaunted heart, entered the flaming fire. The great assembly there, young and old, overwhelmed with grief, saw Maithili enter the flaming fire. And (Sita) resembling the burning gold

entered the flaming fire in the presence of all people. All beheld Sita, having expansive eyes, enter fire like unto a golden altar. The ascetics, celestials and Gandharbas saw that great damsel enter fire like unto a full oblation in the sacrifice. And beholding her fallen into the fire like unto Vasudhara, sanctified by Mantras in a sacrifice, all the females began to weep. And the three worlds—the celestials, Gandharbas and Danavas saw her fallen like unto a celestial from the heaven when impreciated. She having entered the fire, lamentations, unheard of before, rose from all sides from the Rakshasas and monkeys.

SECTION 119.

Hearing the lamentations (of the Rakshasas and monkeys) the virtuous-souled Rama, with a poor heart and having his eyes full of tears, engaged in meditation for some time. Thereupon the king Vaisravana, Yama with his progenitors, the thousand-eyed lord of the celestials, Varuna, the lord of water, the three-eyed graceful Mahadeva—the rider of bull, Brahma the creator of the world and the foremost of those conversant with the knowledge of Brahma—all these arriving at the city of Lanka in their cars bright as the rays of the sun, approached Raghava. Thereupon raising up their huge hands, decked with various ornaments and folding them, those foremost of the celestials said unto Raghava—“O lord, thou art the preserver of all the worlds and the foremost of the wise, why dost thou neglect Sita entering into fire? Why dost thou not understand thyself the foremost of the celestials? Thou wert before the Patriarch of all Vasus,476 by the name of Kratadhama. And thou art thyself, O lord, the creator of the three worlds. Thou art the eighth of the Rudras477 and the fifth of the Sadyas;478 the Acwinis are thy two ears and the sun and the moon are thy eyes. O slayer of enemies, thou appearest at the beginning and the end of the creation. Why dost thou neglect Vaidehi like an ordinary man?” Being thus addressed by the deities presiding over quarters, Raghava, the lord of people and the foremost of the pious, spoke unto those leading celestials, saying:—“I know myself to be man—Rama, the son of Dacaratha. Let the great Patriarch tell me, who I am and whence I have come”. Thereupon Brahma, the foremost of those conversant with the knowledge of Brahma, spoke unto Kakutstha, who had spoken thus, saying,—“Do thou hear my true words, O thou having truth for thy prowess. O lord, thou art the great and effulgent, Narayana holding discus and mace; thou art the boar having one tusk; thou hast conquered the past, present and future; thou art undecaying and without end, O Raghava; thou art the great virtue of the pious—thou art the propounder of all laws and art four-armed; thou art the holder of bow of time—the subduer of senses—the excellent Purusha (person), unconquerable by sins; thou art Vishnu holding dagger, Krishna and of incomparable strength; thou art the army, the minister—the universe—the understanding, forgiveness and control of passions; thou art the creation and destruction; Upendra and the slayer of (demon) Madhu; thou art the creator of Indra; thou art Mahendra; thou hast a lotus-like navel and thou art the slayer of enemies. The celestials and the great saints style thee as the refuge of those who seek for shelter. Thou art the foremost of Vedas with its thousand branches and hundred regulations. Thou art thyself the creator of the three worlds, O lord. Thou art the refuge of the Siddhas479 and Sadyas, thou art the Purvaja,480 the sacrifice, Vashatkar,481 Om482 and Paratpara.483 No one is conversant with thy birth and destruction—thou art manifest in all creatures—cows and Brahmins—in all quarters, in the sky, in the mountain, and in the river. Thou art gifted with thousand legs, thousand heads and thousand eyes. Thou dost uphold all creatures, the earth and all the mountains. Thou appearest like the great serpent in the water underneath the earth. O Rama, thou dost uphold three creations—the celestials, the Gandharbas and the Danavas. O Rama—I am thy heart, the worshipful Swaraswati (Goddess of learning) is thy tongue and all other celestials, lord, created by Brahma are thy down. The closing of thy eye is the night and the opening is the day. The Vedas are significant of thy desire and the control thereof—none hath got independent existence but thee. The whole universe is thy body, the earth is thy patience, the fire is thy anger—the sun and the moon are thy delight; thou hast got Sreebatsha (a peculiar curl of hair); thou didst before treat the three worlds with thy three foot steps; thou didst get the dreadful Bali bound and make Mahendra king; Sita is Lakshmi and thou art Krishna and Vishnu the Preserver of people. For Ravana’s destruction thou hast assumed the human shape. Thou hast accomplished that work of ours, O thou the foremost of the pious. O Rama, Ravana hath been slain. Do thou go up to heaven delighted. Sure is thy godly energy and never goes for nothing thy prowess. O Rama, never is fruitless thy view and the chanting of thy glory. And always successful shall be these persons on earth who shall be devoted unto thee. Those who shall be devoted unto thee at one with Purana484 and the excellent Purusha,485 shall attain all their desires both in this world and the next. Those persons shall never be unsuccessful both in this world and the next who shall chant this theme—

excellent, instinct with the knowledge of Brahma and describing the old history.

SECTION 120.

Hearing those excellent words uttered by the great Patriarch rose up Bibhabasu [The Deity of Fire.] with Vaidehi on his lap shaking the funeral pyre. With the daughter of the king Janaka, the receiver [Fire.] of sacrificial offerings, being incarnate, rose up. And carrying on his lap Vaidehi, wearing a red cloth, resembling the newly risen sun, adorned with ornaments of burning gold—having black curling hairs and decked with fresh garments, Bibhabasu gave her unto Rama. Thereupon the Deity of Fire, the witness of the people, spoke unto Rama, saying—"O Rama, here is thy Vaidehi—no sin hath visited her. Neither by words, mind, understanding nor eyes, she, good-natured and beautiful—hath deviated from thee who hath got a good character and is heroic. She was in the solitary forest separated from thee, poorly and having no control over herself and hence she was carried away by the Rakshasa Ravana having enough prowess in him. Although shut up in the inner apartment—well protected and guarded by the dreadful she-demons she had always her mind in thee and was devoted unto thee. Although tempted in many a way and remonstrated with she did not think of that Rakshasa in her inner mind. Her heart is pure and she is not spoiled with sin—do thou therefore take back Maithili. Do thou not speak other-wise—I do command thee". Thereupon hearing those words—the virtuous-souled Rama, the foremost of those skilled in speech, with his eyes agitated with delight, meditated for sometime. Being thus addressed, the highly effulgent and intelligent Rama, of unmitigated prowess—the foremost of the pious, spoke unto that best of celestials saying—"Beautiful (Sita) lived in the inner apartment of Ravana for a long time so she needs this purification in the presence of all people. If I would take the daughter of Janaka without purifying her, people would say that Rama the son of king Dacaratha is lustful and ignorant of the morality of the people. I know it full well that Maithili, the daughter of king Janaka, hath her mind devoted unto me and hath not given it to anyone (else). As the ocean cannot go beyond its banks so Ravana could not approach her having expansive eyes protected by virtue of her own chastity. The greatly vicious-souled one could not even by his mind get Maithili, who was beyond his reach like unto the burning flame of fire. Her mind could not have been moved although she lived in the inner apartment of Ravana—she belongs to none else; Sita is mine as the rays belong to the Sun. Maithili—the daughter of Janaka hath been purified before the three worlds—So I am incapable of renouncing her as a self-controlled person cannot forsake his (own) reputation. It behoveth me to carry out the well-meaning words of you all—the lords of people who have spoken them out of affection". Saying this, the victorious, highly powerful, well renowned Raghava, worthy of enjoying happiness, and having his praise chanted in consequence of his noble action, regaining his spouse, attained to happiness.

SECTION 121.

Hearing those excellent words uttered by Raghava, Maheswara (Siva) spoke far more important words—"O thou having lotus-eyes, O thou having huge arms and a spacious breast, O thou the slayer of enemies, O thou the fore most of the pious—it is a good fortune that this hath been done by thee. It is by good fortune, O Rama, the dreadful and increasing darkness—the fear of all people—Ravana, hath been removed by thee in the encounter. Consoling the poor Bharata and the famed Kaucalya, beholding Kaikeyi and Sumitra the mother of Lakshmana, obtaining the kingdom of Ayodhya, pleasing all thy friends, establishing the prestige of thy family, thou of great strength, performing horse-sacrifices, attaining fair fame and conferring riches upon the Brahmins do thou repair to heaven. This king Dacaratha stationed on the car is thy father. He was thy superior on this earth, O Kakutstha. Obtaining thee as his son, that graceful (king) hath repaired to the region of Indra. Do thou bow unto him with thy brother Lakshmana". Hearing the words of Mahadeva, Raghava, along with Lakshmana, bowed unto their father who was seated on the top of the car. He with Lakshmana beheld their father shining in his own effulgence and wearing an unsullied cloth. Thereupon beholding his son dearer than his life, attaining great delight (in consequence thereof) placing him on his lap and embracing him with his arms, the great king Dacaratha, having long arms and seated on an excellent seat in the car, said—"I am now in heaven and am equal with the celestials, but without thee, O Rama, I do not like it—this is true—I do swear by thee. O thou the foremost of those skilled in speech, I have still in my mind the words which were uttered by Kaikeyi for sending thee away to the woods. Beholding thee all well and embracing thee with Lakshmana I am now shorn of grief like unto the sun, devoid of dues. I have been emancipated, O my son, through thee—a good and high-souled son, as the virtuous-souled Brahmana Kapala was as Asthabakra. O gentle one, I have heard from the celestials, (that thou art) the excellent Purusha in the guise (of a man) for the destruction of Ravana. Blessed is

Kaucalya, O Rama, who shall be greatly delighted, on beholding thee, the slayer of enemies, gone home from the forest. Blessed are those men, O Rama, who shall behold thee installed in the city as the king of the world. I wish to behold thee reconciled with Bharata, devoted powerful, pure and performing pious observances. O gentle one, thou hast spent fourteen years in the forest with Sita and Lakshmana. The term of thy exile is over—thy promise hath been fulfilled; and slaying Ravana, in the conflict thou hast pleased the celestials. Thou hast performed a mighty deed and attained to excellent fame, O slayer of enemies; and placed in charge of thy kingdom do thou with thy brothers attain a long life". The king speaking thus Rama spoke unto him with folded hands saying—"O thou conversant with piety, do thou be propitiated with Bharata and Kaikeyi. Thou didst imprecate Kaikeyi, saying—"I renounce thee with thy son"—may not that dreadful curse visit her and her son". Saying "so be it" unto Rama with folded hands and embracing Lakshmana the great king said to him—"O thou conversant with piety and fame on this earth, thou shall attain to heaven and excellent state there. O thou the enhancer of Sumitra's joy—do thou attend upon Rama; may good betide thee; Rama is ever engaged in the welfare of all beings. All these celestials headed by Indra, Siddhas and Great saints, bowing unto this high-souled and excellent Purusha, worship him. Rama, the subduer of foes, is the indescribable and undecaying letter Brahma, which has, been described (in the Vedas) as the heart and secret of the celestials. For serving him along with Sita, the daughter of king of Videha, thou hast attained piety and excellent fame". Addressing Lakshmana thus, the king spoke unto his daughter-in-law, who was standing before him with folded hands, saying—"It doth not behove thee, O Vaidehi, to be enraged (with Rama) for renouncing thee; for purifying thee this was done by him ever wishing thy welfare. What thou hast performed, O daughter, to establish the purity of thy character, is hard to perform. What thou hast done, shall glorify all other females. Though there is no necessity for giving thee any instruction as regards thy duty towards thy husband-still I should say that he is thy great god". Having thus instructed his two sons and Sita, he repaired, in his car, to the region of Indra. Having advised his two sons along with Sita, ascending the car, and shining in his effulgence, that excellent king, greatly delighted, repaired to the region of the king of celestials.

SECTION 122.

Dacaratha having repaired, Mahendra greatly delighted spoke unto Raghava, stationed there with folded hands, saying—"O Rama, O foremost of men, this our presence here, must not be fruitless, we are pleased—do thou ask for what thou wishest". Being thus accosted by the high-souled Mahendra—delighted, Raghava spoke, with a pleased heart—"O lord of the celestials, O thou the foremost of those skilled in speech, if thou art propitiated with me, I shall pray for (my wisher-for-object); do thou grant it. Let all these highly powerful monkeys, who have been despatched to the abode of Death, on my account, regaining their life, stand up. O thou the conferrer of honour, I wish to see all those delighted monkeys, who were separated from their wives and children on my account. O Purandara, do thou revive all these heroic and powerful (monkeys) who did not care for death, and who worked hard and were distressed (for me). May all those, by thy favour, who were ever devoted unto me and did not care for death (even) regain their life—this is the boon I pray for. O conferrer of honour, I wish to see all these monkeys, Golangulas and bears, pale and hurt, unheated and gifted with strength and prowess like before. Let there be flowers, fruits and roots, even out of season wherever these monkeys shall live—and let rivers there be full of clear water". Hearing those words of the high-souled Raghava Mahendra replied with words instinct with delight—"O my boy, O foremost of the Raghus, mighty is the boon thou hast prayed for—my words shall never be falsified, so let them be fulfilled. Let all those bears and Golangulas rise up who were slain in the conflict by Rakshasas and had their heads and arms severed. Let the monkeys gifted with their pristine strength and prowess rise up unhurt and healthy as if after the end of sleep. And being reconciled with their friends, relatives and kinsmen let them attain to excellent joy. O thou the wielder of a huge bow, all the trees shall be filled with flowers and fruits and all the rivers shall be filled with water even out of season (wherever they shall live)". Thereupon all these leading monkeys who had their persons wounded but now healed up, rose up like those asleep. And all those monkeys were greatly wondered, saying, "What is it?" And beholding Kakutstha of accomplished, end and eulogizing Rama and Lakshmana, all the celestials, greatly delighted, said—"Do thou, O king, repair to Ayodhya—despatch all the monkeys—console the famed Maithilee, ever devoted unto thee—behold thy brother Bharata observing ascetic vows in consequence of thy grief—and the high-souled Satrugna and all thy mothers, O slayer of foes. And being Installed on the throne do thou conduce to the joy of all citizens". Having thus addressed Rama along with Lakshmana, the thousand-

eyed Deity, delighted, went away along with the celestials, in their cars resembling the Sun (in brilliance). And saluting all the celestials, Kakutstha, with his brother Lakshmana, ordered the encampment of the army. Thereupon that famous and well-pleased huge army of the monkeys protected by Rama and Lakshmana, appeared resplendent on all sides like unto a night beautified with the rays of the Moon.

SECTION 123.

Rama having spent that night happily and risen up the next morning, Bibhishana, chanting his victory, spoke unto that slayer of foes, with folded hands, saying—"Here are various articles for bathing, pastes, clothes, ornaments, sandal and various excellent garlands. And here are present women having eyes like lotuses and conversant with the art of decking. Let them perform their duty, O Raghava". Being thus accosted Kakutstha replied unto Bibhishana, saying—"Do thou invite all these monkeys beaded by Sugriva to bathe. The virtuous-souled Bharata, having huge arms and ever used to comforts, is greatly distressed on my account. Without Bharata the son of Kaikeyi, ever performing pious rites, I do not value bathing or these clothes and ornaments. Do thou so manage that we may go to the city of Ayodhya speedily. For difficult is the way leading to Ayodhya". Being thus accosted Bibhishana relied unto Kakutstha,—"O son of the lord of earth, may good betide thee, I shall soon take thee to that city. The car Puspaka resembling the Sun, belonging to my brother Kuvera, was brought by the powerful Ravana. O thou of unequalled prowess, that celestial and excellent car, going everywhere at will, since the destruction of Ravana in battle, is ready for thee. And that car resembling the cloud is in the city of Lanka, in which thou shalt, relieved of thy anxiety, repair to Ayodhya. If I am worthy of being favoured by thee, if dost thou remember any accomplishment of mine—if thou hast any friendship for me, do thou, O wise one, wait here with thy brother Lakshmana and spouse Vaidehi till I accomplish all my desires by worshipping thee. And then thou shalt go (to Ayodhya) O Rama. I shall worship thee with great delight and do thou, O Rama, with thy friends and army, accept that adoration. O Rama, out of love, honour, and brotherly feeling, I do crave thy permission. I am a servant I cannot command thee". Being thus addressed, Rama replied unto Bibhishana in the presence of all the Rakshasas and monkeys, saying—"I have been worshipped by thee, O hero, with thy excellent counsels, with thy earnest endeavours and with thy great friendship. Do not think, O lord of Rakshasas, that I do not comply with thy request—my heart hastens me to behold my brother Bharata, who, to take me back, did come to the mount Chitrakuta, who laid low his crown at my feet and whose words I did not keep. (I am anxious to see) Kaucalya, Sumitra, Kaikeyi, with my friends, citizens and villagers. Do thou regard me, O Bibhishana, O gentle one, as worshipped. O friend do thou be not angry—I request thee. Do thou speedily being the car for me, O lord of Rakshasas—my work is done—how can I wish to live here long". Being thus addressed by Rama, Bibhishana the lord of Rakshasas, speedily brought the car resembling the Sun.

Thereupon arrived there the car adorned all over with gold paintings, altars crested with Baidurja jewels, having upper rooms, silvered all over, adorned with white flags and flagstuffs, beautified with gilt lotuses, adorned with golden houses, covered with a network of girdles, having windows made of pearls and jems, girt on all sides with a net of bells, giving forth melodious sound, resembling the summit of the mount Meru, constructed by Vicwakarma (the architect of the celestials) adorned with huge apartments beautified with silver and pearls—having its base crested with crystal, containing excellent seats made of Baidurja, abounding in valuable coverlets and immense wealth, incapable of being broken down and coursing at will. And communicating unto Rama (the arrival of that car) Bibhishana waited there. Beholding that flowery car, coursing at will and resembling a huge mountain, Rama, of a generous spirit, along with Saumitri, attained to an excess of astonishment.

SECTION 124.

Having brought that car Pushpaka, adorned with flowers and having stationed himself at a distance, Bibhishana the lord of Rakshasas, being incited to hurry on, humbly and with folded hands, spoke unto Rama, saying, "What shall I do, O Raghava?" Hearing those words the highly powerful Raghava, in the presence of Lakshmana, gave vent to the following accents out of affection—"All these monkeys and bears have brought about the accomplishment of my work with great care. Do thou, satisfy them, O Bibhishana, with diverse jewels and riches. With these and thee, I conquered the city of Lanka, lord of Rakshasas. They all fought with a delighted heart, having renounced all fear of life and who did never go away from the battle-field. Do thou, with a gift of riches and jewel, make good the work of these monkeys and bears who encompassed the accomplishment (of my end). Being honoured and delighted by thee grateful, all these leading monkeys shall repair (to their respective quarters). (If thou art found to be) sacrificing, self-controlled,

compassionate and (the just) collector of revenues, all shall be attached unto thee. For this I do address you (thus). O lord of men, the soldiers, disgusted, renounce that king who is void of all royal accomplishments, and who uselessly slays soldiers in the conflict". Being thus accosted by Rama, Bibhishana, with a distribution of jewels and riches, honoured all those monkeys. And beholding all those leading monkeys worshipped with jewels and riches Rama ascended that excellent car, taking the bashful, and high-minded Vaidehi on his lap and accompanied, by his powerful brother Lakshmana, a skilled Bowman. And being stationed on the car Kakutstha honouring all the monkeys, the highly powerful Sugriva and Bibhishana, said—"O foremost of monkeys, ye have performed a friendly service—it hath been appreciated by me—do ye repair to your wished-for quarters. O Sugriva, thou, ever afraid of impiety, hast performed all that a loving and well-wishing friend should do. Do thou, encircled by thy army, proceed towards Kishkindha. Do thou, O Bibhishana, live in thy kingdom, Lanka, conferred upon thee, by me. Not even the celestials, headed by Indra shall be able to assail thee. I wish to return to Ayodhya, the capital of my father's (kingdom). I wish to obtain your permission (and for this) I have invited you all". Being thus addressed by Rama, all the leading monkeys bears as well as the Rakshasa Bibhishana said with folded hands—"We wish all to go to Ayodhya. Do thou take us. We shall all range with delight at forests and gardens. Beholding thee installed and bowing unto Kaucalya, we shall soon return to our respective homes. O foremost of kings". Being thus accosted by the monkeys with Bibhishana, the virtuous-souled Rama, spoke unto them and Sugriva and Bibhishana, saying—"Dearer than the dear, I shall attain to, when returning my city, along with you all, I shall enjoy in the company of all my friends and relatives. O Sugriva, do thou soon ascend the car along with the monkeys. Do thou ascend too, O Bibhishana, lord of Rakshasas, with all thy courtiers". Thereupon ascended that celestial car Pushpaka, Sugriva, greatly delighted with the monkeys and Bibhishana, with his courtiers. And they all having got up, the excellent car, of Kuvera at the command of Raghava, rose up in the welkin. And in that car coursing at will and drawn by effulgent ganders, Rama greatly delighted appeared like Kuvera (himself). And all the monkeys, bears and the highly powerful Rakshasas sat in that celestial car unobstructed and at their pleasure.

SECTION 125.

Being commanded by Rama, that excellent car, drawn by ganders, with a huge noise, rose high up in the welkin. And casting his looks on all sides, Rama, the descendant of Raghav, spake unto Sita, the daughter of the king of Mithila, having a moon-like countenance, saying—"O Vaidehi, do thou behold Lanka, situate on the summit of the mount Chitrakuta, resembling that of Kailaca and constructed by Vivicakarma. And behold, O Sita, that huge arena of battle, bathed in the blood and flesh of the monkeys and Rakshasas. Do thou behold, O thou having expansive eyes, Ravana, the lord of Rakshasas, the repressor of people and who obtained a boon, lying there, slain by me on thy account. Kumbhakarna was slain there, the night-ranger Prahasa, as well, and Dumraksha, were slain by the monkey Hanuman. Bidyutmali was slain there by the high-souled Sushena—and Indrajit, the son of Ravana, was slain there in the encounter, by Lakshmana. The Rakshasa named Bikata was slain there by Angadi—and Birupaksha, hard to look at and Mahaparsha and Mahodara. And the powerful Akampana was slain (there) and all other Rakshasas—Trishira, Alikaya, Devantaka and Narantaka—and the two leading and powerful Rakshasas, and ad after conflict—the sons of Kumbhakarna—Nikumbha and Kumbha, Bajradanstra, Danstra and many other Rakshasas were slain and the irrepressible Makaraksha was slain (there) by me in the conflict. Akampana was slain—and the powerful Sonitaksha. And Yupaksha and Prajangha were destroyed (there) in the great conflict. The grim-visaged Rakshasa Viddutsjmha was slain there—and Yajnasatru and the highly powerful Suptaghna. (And there was slain) Suryasatru and Brahmasatru. (And there bewailed for Ravana) his spouse Mandodari, surrounded by his thousand other wives. O thou having an excellent countenance, do thou behold the descending place of the ocean, where I spent the night after crossing the deep for thee. O thou having expansive eyes, for thee, this difficult construction of the bridge was made by me over the deep by the help of Nala. Do thou, O Vaidehi, behold the unagitated deep—the abode of Varuna, appearing as if without the other end, roaring and abounding in conchs and pearl oysters. O Maithili, do thou behold the golden mount, which rose above the deep for affording a resting place unto Hanuman. And on the bank of this ocean I halted with my soldiers. And here Mahadeva, the lord of the celestials, was propitiated with me. It behoveth thee to behold this descending place of the high-souled Ocean, known as Setubandha, worshipped of the three worlds, highly sacred and destroying even the worst sin. There, Bibhishana, the king of Rakshasas first came to me. Do thou behold, O Sita, Kishkindha, having beautiful gardens, the pleasant city

of Sugriva, where Vali was slain by me". And beholding the city of Kishkindha, ruled over by Vali, Sita, incited by her love, addressed Rama, with worthy words, saying—"O king, I wish to repair to Ayodhya thy capital with thee, in the company of Tara, the dear wife of Sugriva, as well as of the wives of other leading monkeys". Being thus addressed by Vaidehi Raghava replied—saying, "this shall be done" and getting at Kishkindha he stopped the car. And having beheld the car stationed he spoke unto Sugriva, saying—"O foremost of monkeys, do thou speak unto all the leading monkeys that they may go to Ayodhya accompanied by their wives. O thou of great strength—they may all go with Sita. Do thou hurry them on, O Sugriva. We shall (soon) go, O thou the lord of monkeys". Being thus addressed by Rama, of unmitigated prowess—the beautiful lord of monkeys, encircled by them, entered speedily the inner apartment and beholding Tara there, said—"O dear, at the command of Raghava and the kind desire of Sita, do thou soon go, taking with thee the wives of all the high-souled monkeys. We shall see Ayodhya and the wives of Dacaratha". Hearing the words of Sugriva, Tara, having a perfectly beautiful person, assembling all the wives of the monkeys, said—"You have been ordered by Sugriva to repair (to Ayodhya) with the monkeys,—to behold Ayodhya, is also a dear object of mine. (I shall behold) Rama enter the city with the citizens and villagers and the wealth and riches of the wives of Dacaratha". Being thus commanded by Tara, the wives of the monkeys, putting on all their ornaments and circumambulating (her) ascended the car, with a view to behold Sita. And beholding the car going up with them all, Raghava again spoke unto Sita, near the mount Rishyamuka, saying,—"Do thou behold there, O Sita, the huge and foremost mount Rishyamuka abounding in gold and various metals, like unto clouds accompanied with lightnings. There I was joined by Sugriva, the lord of monkeys. And there I entered into an agreement, O Sita, for the destruction of Vali. And there is (the lake) Pampa abounding in lilies and skirted by picturesque forest where separated from thee, I bewailed piteously. And on its bank I beheld the pious Savari. And there I slew Kavandha and Yoyanavahu. Behold there, O Sita, a beautiful tree, in Janasthana, where, O thou ever used to luxuries, for thee, the highly powerful and energetic Yatayu, the foremost of birds, was slain by Ravana. Do thou behold there, O thou of a beautiful person, O thou of auspicious looks, our hermitage and the beautiful cottage of leaves, wherefrom thou hadst been carried away by force by the lord of Rakshasas. Do thou behold there the beautiful and sacred river Godaveri having clear water and the hermitage of Agastya, surrounded by plantain trees. Do thou behold there, O Vaidehi, the great hermitage of Sarabhanga, where came the thousand-eyed, Sakra, the subduer of enemies' cities. O worshipful dame, O thou having a middle stature—amongst all those ascetics, thou beholdest, there lived Atri, the lord of our family—resembling the fire of the Sun. There was slain the huge-bodied Biradha by me. There thou didst behold, O Sita, the female ascetic (the wife of Atri) ever performing pious observances. There cometh in view, O thou having a beautiful person, the king of mountains, Chitrakuta, where to propitiate me, came the son of Sumitra. Behold the beautiful Yamuna, having picturesque forest on its bank and the pleasant hermitage of Varadwaya. Behold there the sacred river Ganges, dividing itself into three branches. Behold there the city of Sringavera, where I made friendship with Guha. Behold there, O Sita, the capital of my father. Do thou bow unto Ayodhya, O Vaidehi". Thereupon all the monkeys and Rakshasas along with Bibhishana rose up delightedly and saw the city. Thereupon the monkeys and Rakshasas beheld the city abounding in white houses having spacious compartments, filled with elephants and horses and looking like Amaravati, the capital of Mahendra.

SECTION 126.

Having completed the fourteen years (of exile), the self-controlled elder brother of Lakshmana, arriving at the hermitage of Varadwaya on the fifth day, saluted the ascetic. And bowing unto Varadwaya, having asceticism for his wealth, he said,—"O thou gifted with six sorts of wealth, hast thou heard of the prosperity and well being (of my city)? Is Bharata still engaged (in guarding the people)? Are my mothers living?" Being thus addressed by Rama the great ascetic Varadwaya replied, delighted, and smiling, unto that foremost of Raghav,—"Abiding by thy command and with matted locks, Bharata is waiting for thee, always honouring thy sandals. And all others are well in thy house. O subduer of thy enemies, I was greatly pained, when I saw thee before entering the huge forest, wearing bark, three with thy wife [i.e. thyself, Lakshmana and Sita.], deprived of thy kingdom for piety only, walking on foot, renouncing every thing, obeying the command of thy sire, deprived of all comforts, like a celestial banished from heaven, deprived of thy kingdom at the words of Kaikeyi, and living on wild roots and fruits; but beholding thee now of accomplished end, with all thy friends having vanquished the enemy, I have attained to highest delight. O Raghava, I am apprised of immense griefs

and happinesses which befell thee when thou didst live in Janasthana. Thy blameless spouse was carried away stealthily by Ravana engaged as thou wert in the behoof of the Brahmanas, and in the protection of all the ascetics. The view of Maricha—the carrying away of Sita,—the beholding of the headless demon,—thy going to (the lake) Pampa,—thy friendship with Sugriva, where Vali was slain by thee,—the enquiry of Vaidehi undertaken by the son of Wind-god,—the construction of the bridge by Nala after the whereabouts of Vaidehi had been known—the conflagration of Lanka by the delighted and the leading monkeys—the destruction, in the conflict, of Ravana proud of his own strength, along with his sons, friends, courtiers, army and steeds—the arrival of the celestials on the destruction of Ravana, the thorn of gods and the grant of boon by them—I have known all these by virtue of my asceticism, O thou fond of virtue. My disciples used to go hence to that city to bring tidings. I shall even now grant thee a boon, O foremost of those using weapons. Do thou accept my Arghya* and then repair to Ayodhya to-morrow". [* A respectful oblation to gods or venerable men of rice, durva grass, flowers etc with water in a small boat-shaped vessel.] And respectfully abiding by his words, that effulgent son of the king, delighted, begged of him the boon. "O thou gifted with six qualities, on my way while proceeding to Ayodhya, let all the trees, bearing fruits out of season, and producing honey, bear many a nectar-smelling fruit". No sooner he replied saying,—"Thy promise shall be fulfilled" than all the trees there became like those of heaven. Trees without fruits were filled therewithal and trees without flowers were covered with them. All the trees, whose leaves were dried up, were enveloped with foliage and all of them began to pour honey. The way to Ayodhya for three yojanas was thus filled all over (with trees). Thereupon thousands of monkeys, living, at pleasure and delightedly, on various celestial fruits, thought as if they were in heaven.

SECTION 127.

Thereupon beholding Ayodhya, Rama, the descendant of Raghav, of light movements and desirous of affording delight unto others, thought of welcoming (them). Thinking thus the intelligent and effulgent (Rama) cast his looks towards the monkeys and spoke unto Hanuman, saying,—"O foremost of monkeys, speedily repairing to Ayodhya do thou learn of the welfare of all people in the palace of the king. Arriving at the city of Sringavera, do thou communicate unto Guha, the king of Nishadhas* having the forest as his kingdom, my well-being, at my command. [* A low caste aboriginal Hindu corresponding to our Chandals always living in the forest. The Raja of Ramnud in the district of Madura in Madras traces his descent from this Guha.] Hearing that I am hale and hearty and relieved of all troubles, Guha, my friend like my own self, shall attain to delight. And Guha, the lord of Nishadhas, delighted, shall inform thee of the way to Ayodhya and the well being of Bharata. Do thou ask of Bharata his well-being at my words, and communicate unto him my (arrival) with Lakshmana and my spouse after having made good the vow (of my sire)—the carrying away of Sita by the powerful Ravana—the friendship with Sugriva and the destruction of Vali in the conflict—the search of Maithili instituted by thee having got over the huge lord of rivers—the advance (of the monkeys) to the banks of the deep—the view of the ocean, the construction of the bridge—the destruction of Ravana,—the grant of boon by Mahendra, Brahma and Varuna—my meeting with my father by the favour of Mahadeva. Do thou, O gentle one, communicate unto Bharata, my arrival here with the lord of Rakshasas and king of monkeys. (Tell him) 'vanquishing his foes and attaining to excellent fame Rama hath arrived at the gate of the city with his valiant friends, having satisfied the vow (of his sire).' Thou shouldst read the signs expressive of joy or sorrow that Bharata shall display on hearing this and infer therefrom his attitude towards me. Thou shouldst know, from the colour of his countenance, his looks and his words, all the movements and actions of Bharata. Whose mind doth not change obtaining such an ancestral kingdom, filled with all prosperity and abounding in elephants, horses and chariots? If the effulgent Bharata, the descendant of Raghav, ruling over it, wisheth the kingdom for himself, let him lord over the entire earth. Therefore, O monkey, it behoveth thee to come back speedily apprised of his intention and movements, before we proceed further". Being thus commanded, Hanuman, the son of Wind-god, assuming a human shape speedily proceeded towards Ayodhya. Hanuman the son of Maruta rose up in the welkin with velocity like unto Garuda ready to fall upon a huge serpent. Then crossing the Wind-path and the abode of the birds, getting over the terrible confluence of the Ganges and Yamuna, reaching the city of Sringavera and meeting Guha, the energetic Hanuman, delighted, (addressed him) with the following excellent words—"Thy friend Rama, the descendant of Kakutstha, having truth for his prowess, with Sita and son of Sumitra, hath enquired of thy welfare. Having spent five nights* till to-day, he, having obtained permission from the ascetic Varadwaya, shall proceed to-morrow". [* Having spent five nights after the expiry of fourteen years of

exile he is living at the hermitage of Varadwaja. He shall leave that place to-morrow.] Having said this the highly energetic monkey, not caring for the exhaustion of travel, greatly delighted and with hairs erect, rose up with great velocity. Beholding the holy river sanctified with the name of Parasurama, the rivers—Balukini, Baruthi, Gomati, the huge forest of Sala trees, the various countries populated with thousands of people, and proceeding a great distance speedily, that foremost of monkeys got at the trees near Nandigram [The country of Bharata's maternal uncle.] like unto those of Chaitraratha, the garden of the lord of celestials the flowers whereof were being plucked off by many a damsel accompanied by their children decked in various ornaments. He saw at a distance of one crosafrom Ayodhya, Bharata wearing the skin of an antelope, poorly, greatly reduced, living in a hermitage, wearing matted hairs, having his body covered with dirt, greatly pulled down in consequence of his brother's disaster, living on roots and fruits, self-controlled; living the life of an ascetic, observing pious observances, with a bundle of clotted hairs on his head, wearing bark and deer skin, having control over his passions and senses, effulgent like Brahmarshis, ruling the earth always placing the sandals before him, protecting people of four Varnas against all fear, with courtiers, priests leading a holy life and soldiers all wearing red clothes; around him. All those citizens, fond of piety, did not like to use good clothes beholding the prince use bark and deer skin. Thereupon Hanuman, the son of Maruta spake with folded hands unto him, conversant with piety like virtue incarnate, saying—"Kakutstha, living in the forest of Dandaka with bark and matted hairs, for whom thou art lamenting, hath enquired after thy welfare. Do thou, O worshipful sire, speak out thy welfare and renounce the dreadful grief. Thou shalt in this moment be reconciled to thy brother Rama. Slaying Ravana, and regaining Maithili, Rama, having accomplished his end, hath arrived here with his valiant friends. The highly effulgent Lakshmana and the famed Vaidehi (have also come). Sita fareth well with Rama like unto Sachi in the company of Mahendra". Being thus addressed by Hanuman, Bharata, the son of Kaikeyi, delighted, fell down all on a sudden in a swoon of joy. Thereupon rising up in no time, and welcoming him, Bharata, the descendant of Raghu, spake unto Hanuman communicating the pleasant tidings, the following words. And embracing the monkey respectfully the graceful Bharata sprinkled him with profuse tears not out of grief but of joy. He said,—"Art thou a man or god who hast kindly come here? O gentle one, I shall confer upon thee, who hast communicated unto me this pleasant tidings, hundreds and thousands of kine, hundreds of prosperous villages, sixteen young wives, pious, wearing excellent Kundalas, golden-hued, having beautiful noses and breasts, having moon-like countenances, decked with all ornaments and born of respectable families". And hearing from that leading monkey of that wonderful return of Rama, the son of the king, delighted became anxious to behold him and again addressed joyously Hanuman with the following words.

SECTION 128.

"I hear the tidings of my brother affording me great delight who hath been living in the huge forest for many a year. The saying of the people appeareth to me as instinct with well meaning that a man, if alive, may attain to joy even after a century. Do thou relate truly unto me, how and in what country the union between Raghava and the monkeys was brought about". Being thus accosted by the prince and seated on Kuca, he, thereupon, began to describe Rama's life in the forest. "How Rama was exiled, the two boons conferred upon thy mother, how king Dacaratha died in consequence of (his) son's grief, how by emissaries, O lord, thou wert brought up from the house of thy maternal uncle, how thou didst not wish for the kingdom having entered Ayodhya, how thy brother, the repressor of enemies, was solicited by thee for accepting the kingdom, repairing to the mount Chitrakuta, who hast ever wended the track of the pious, the renouncement of kingdom (by him) abiding by the words of the king, thy return after taking the sandals of thy revered (brother)—all these, O thou of long-arms, are known to thee. I shall relate unto thee all that happened after thy return. Thyself having returned thence, all the birds and animals were overwhelmed with terror and that forest appeared as if distressed. Thereupon he entered the solitary and huge and dreadful forest Dandaka distressed by the elephants and abounding in lions, tigers and deer. And thy entering the dense forest there appeared before them the powerful Biradha [A demon of that name.] emitting a dreadful sound. And taking him up roaring aloud like an elephant Rama threw him with his arms upwards and face downwards into a pit. Having accomplished that difficult work the two brothers Rama and Lakshmana, arrived in the evening at the pleasant hermitage of Sarabhanga. And Sarabhanga having attained to heaven, Rama, having truth for his prowess, saluting all the ascetics, repaired to Janasthana. And by the high-souled Raghava, living there, fourteen thousand inhabitants of Janasthana were slain. In the company of one person only and at the

commencement of the fight, by Rama, within the one fourth part of a day, were exterminated all the highly powerful and valiant inhabitants of the forest of Dandaka always putting obstructions in the way of the ascetics. All the Rakshasas were grinded (to death) by Raghava. Khara was slain in the conflict; Dushana being slain first Trishira was slain thereafter by him. Thereafter (a she-demon) named Surpanakha, came to the side of Rama. Thereupon being commanded by Rama, the highly powerful Lakshmana rose up all on a sudden and taking a dagger chopped off her ears and nose. Being thus insulted by him that she-demon came to Ravana. Thereupon a dreadful Rakshasa named Maricha—an attendant of Ravana, assuming the shape of a jewelled deer, allured Vaidehi. And beholding it, Vaidehi spake unto Rama, saying,—"Do thou catch it; with it when caught our hermitage shall be more charming." Thereupon Rama, with bow in his hand, pursued that deer and with one shaft destroyed it. O gentle one, Raghava going out on hunting, and Lakshmana having issued out of the hermitage, the Ten-necked (demon) entered therein. And he speedily got hold of Sita, like unto Rohini possessed by the planet in the sky. Thereupon slaying the vulture Yatayu in the conflict desirous of rescuing her and getting hold of Sita that Rakshasa speedily repaired (to his capital). Thereupon some monkeys resembling mountains, stationed on the summit of a mountain, stricken with wondrous fear and astonishment, beheld Ravana, the lord of Rakshasas proceed with Sita. Ascending the car Puskpaka, going at will, with Vaidehi and hastening his course that highly powerful Ravana, the lord of Rakshasas entered Lanka. And entering the huge and excellent golden palace Ravana consoled Maithili with (diverse) words. But she regarded that foremost of Rakshasas and his words as straw. And Vaidehi was placed in the forest of Asoka. Thereupon returned Rama after having slain the deer in the forest. Having returned and seen the vulture, dearer than his father, slain, Rama, the descendant of Kakutstha was pained. And searching Vaidehi and ranging at the banks of Godaveri and forest-lands covered with flowers, Rama with Lakshmana, met in that huge forest a Rakshasa named Kavandha. Thereupon at the words of Kavandha, Rama, having truth for his prowess, repairing to the mount Rishyamuka, was united with Sugriva. There had grown mutual love in them before they were known to each other. Sugriva was driven away by his angry brother Vali. And informed of each other's affairs their friendship grew closer. There-upon slaying the huge-bodied and highly powerful Vali in the conflict by virtue of the strength of his own arms Rama obtained (for Sugriva) his own kingdom. And being placed on the throne with all the monkeys, Sugriva promised unto Rama the enquiry of the Princess (Sita). Being commanded by the high-souled Sugriva, the lord of monkeys, ten kotis of monkeys repaired to (various) quarters. Among them some of us lost our way in a cavity of the Vindhya mountain, and were stricken with great terror—and accordingly much time was lost. The powerful brother of the king of vultures named Sampati communicated unto us the residence of Sita in the palace of Ravana. Thereupon removing the grief of my relatives stricken with sorrow and resorting to my own prowess, I jumped over a hundred yojanas and beheld her placed in the forest of Asoka, wearing a red cloth, pale, deprived of all joy and observing strict penances. And then nearing her and beholding her of a perfectly blameless person I bestowed upon her an ensign a ring with Rama's name engraven on it. And obtaining a jewel as an ensign, I, with my object accomplished, returned. And having returned I presented Rama of unwearied actions with that ensign of a brilliant gem. And hearing (of the news of Vaidehi) Rama regained his life like one on the verge of death regaining his being after drinking nectar. And exciting (his soldiers) for making preparations like unto Fire about to destroy all people he made up his mind for the devastation of Lanka. Thereupon arriving at the banks of the ocean he had a bridge constructed by Nala by which the army of monkey-heroes crossed (the deep). Nala destroyed Prahasta. Raghava slew Kumbhakarna, Lakshmana killed the son of Ravana and Rama himself slew Ravana. He was then met by Sakra, Yama, Varuna, Siva, Brahma and Dacaratha. And that graceful descendant of Kakutstha, the slayer of foes, obtained the boon from them as well as from the saints assembled there—(celestial and otherwise). Having obtained the boon he, delighted, met the monkeys and in the car Pushpaka reached Kishkindha. Again reaching the Ganges he is living with the ascetic; it becometh thee to behold him to-morrow under the auspices of Pushya, without any hindrance". [* The lunar asterism comprising three stars of which one is the Cancer.] Thereupon being delighted with the sweet accents of Hanuman, Bharata addressed him, with folded hands, with words affording delight, saying,—"After a long time my desire hath been fulfilled".

SECTION 129.

Hearing those words affording great delight, Bharata, the slayer of enemies, having truth for his prowess, delighted, ordered Satrugna, (saying),—"Let all people being purified worship all the deities and altars of the city with fragrant

garlands and diverse music. Let all the bards conversant with the chanting of the pedigree, the flatterers, all those conversant with music, the dancing girls, the queens, the courtiers, the soldiers with their wives, Brahmanas, Kshatryas, and people of all other castes, issue out to behold the moon-like countenance of Rama". Hearing the words of Bharata, Satrugna, the slayer of enemies, divided the work amongst the servants, (saying),—"Do ye level the high and low ground from Nandigram to (Ayodhya). Do ye perfectly water the ground with cold water. Thereafter sprinkle all the places with flowers and dried paddy; hoist up flags all over the city; decorate all the houses, before the rising of the moon with garlands, jewels, flowers of gold and things of five other colours. Let hundreds of men watch the thorough-fares". Hearing the command of Satrugna, issued out with delight Dhristi, Jayanta, Vijaya, Siddhartha, Arthasadhaka, Asoka, Mantrapala and Sumantra. Thereupon issued out men on horse back and in cars with thousands of mad elephants well-decked with pennons and she-elephants with golden seats (on their backs). And some heroes proceeded encircled by a thousand excellent steeds and persons carrying Sakti, Risthi, maces and pennons and thousands of infantry. Thereupon proceeded Sumitra and all other wives of Dacaratha placing Kaucalya before them and seated in excellent conveyances. And hearing of the return of his brother and attaining to delight, the high-souled and pious Bharata, reduced with fasting, poorly, wearing bark and skin of an antelope and conversant with religion, issued out to receive back Rama in the company of his counsellors and encircled by the twice-born ones, the people of diverse castes, his own relations and kinsmen and ministers with garlands and Modaka [A kind of sweet meat.] in their hands, eulogized by the bards, having his arrival announced with the sound of conchs and bugles and placing the sandals of his worshipful brother on his head and taking white umbrella adorned with white garlands and white Chowries decked with gold and worthy of being used by the kings. Thereupon with the sound of the horses' hoofs and cars, conchs and bugles the earth shook. And the whole city went to Nandigram. And beholding the Wind-god's son, Bharata said,—"Didst thou not resort to the usual fickleness of the monkeys? We do not behold the worshipful Rama, the descendant of Kakutstha—the slayer of foes. Nor do we behold the monkeys assuming shapes at will". Having been addressed with those words, Hanuman replied, communicating unto Bharata, having truth for his prowess, the truth,—"Having reached the trees, covered by the favour of Varadwaja, with fruits and flowers and pouring honey, the monkeys are emitting noise like maddened black bees. O slayer of foes, this boon was granted him (Rama) by Vasava. (Varadwaja) is treating him with his army with all hospitality. Hear the dreadful noise of the delighted monkeys. Methinks the monkey host hath crossed the river Gomati. Behold the huge upheaval of dust towards the Sala forest. Methinks the monkeys are agitating the graceful Sala forest. Behold there at the distance the car resembling the Sun. This celestial car Pashpaka, constructed by Brahma's mind, was obtained by the high-souled (Rama) after having slain Ravana with his friends. This celestial car, resembling the newly risen Sun, coursing at will and carrying Rama (was gained) by the favour of the Giver of wealth. (There are) the two heroic brothers—the descendants of Raghu with Vaidehi, the highly effulgent Sugriva and the Rakshasa Bibhishana. Thereupon with the sound of "there is Rama" there arose a joyous noise reaching the abode of the celestials from among women, children, the young and the old. Thereupon descending upon the earth from chariots, elephants and horses all people beheld him (Rama) stationed on the car like unto the moon in the sky. And facing Raghava and with folded hands Bharata delightedly worshipped him with agreeable words, Arghya and water to wash his feet. There appeared in the car constructed by Brahma's mind the elder brother of Bharata having expansive eyes like the immortal wielder of thunder-bolt. Thereupon Bharata humbly saluted his brother Rama seated on the top of the car like unto the Sun on the summit (of the mount Meru). And commanded by Rama that excellent car drawn by ganders got down on the earth with great velocity. And ascending that car, Bharata, having truth for his prowess, reaching Rama, delighted, again bowed unto him. And raising Bharata up who had been seen after a long time and placing him on his lap Kakutstha, delighted, embraced him. There-upon Bharata, the slayer of foes, bowed unto Vaidehi and welcomed Lakshmana. And the son of Kaikeyi (then in turn) embraced Sugriva, Jambavana, Angada, Mainda, Dwivida, Nila and Rishava. And he then embraced Sushena, Nala, Gabaksha, Gandhamadana, Sarabha, and Panasa. And assuming human shapes, those monkeys, assuming shapes at will, delightedly enquired after Bharata's well-being. And embracing Sugriva, the foremost of monkeys, the highly effulgent prince Bharata, the foremost of the pious, said—"O Sugriva, thou art our fifth brother. From brotherliness growth friendship and doing injury is the sign of an enemy". And Bharata then addressed Bibhishana with soothing words—"It is by fortune that through your help he hath accomplished such a difficult work". Thereupon the

heroic Satrugna saluting Rama and Lakshmana, respectfully bowed unto Sita. And having approached his mother, pale and pulled down with grief, Rama humbly touched her feet and enhanced her delight. And thereupon saluting Sumitra, famed Kaikeyi and all his mothers he approached the priests. Thereupon all the citizens with folded hands welcomed him saying—"Welcome art thou, O thou of long arms! O thou the enhancer of Kaucalya's joy!" And the elder brother of Bharata observed the folded hands of the citizens like so many blown lotuses. And himself taking the sandals of Rama, Bharata, conversant with piety, placed them at the feet of that lord of men. Thereupon Bharata with folded hands spoke unto Rama, saying—"This all thy kingdom, which thou didst leave to my care, I return thee. Blessed is my birth to-day and accomplished is my desire, since I behold thee again as king in Ayodhya after thy return. Do thou examine thy wealth, treasury, palace and army. By thy favour I have increased all these ten fold". Hearing Bharata speak in that wise and beholding him devoted to his brother all the monkeys and the Rakshasa Bibhishana shed tears. Thereupon placing Bharata, in delight, on his lap, Raghava, with his army in that car, proceeded towards Bharata's abode. And reaching Bharata's palace Raghava with his army descended upon the earth. Thereupon Rama said to the excellent car—"Do thou (now) go to Vaisravana—I do permit thee". Thereupon being thus commanded by Rama, that excellent car, proceeding towards the north, reached the abode of the Giver of wealth. That celestial car Pushpaka had been taken away by the Rakshasa (Ravana); but now at the words of Rama it reached (again) the Giver of wealth. And touching the feet of his priest the powerful Raghava sat on a separate and excellent seat like unto Sakra, the lord of immortals (by the side of) Vrihashpati.

SECTION 130.

Thereupon having placed her palms on his head Bharata, the enhancer of Kaikeyi's joy, spoke unto his elder brother Rama, having truth for his prowess, saying—"Abiding by my mother's request thou didst confer this kingdom upon me; I do return thee the kingdom thou didst give me. Like unto a young one unable to carry a heavy burden thrown off by a powerful bull I am unable to carry this huge burden (of the kingdom). I do consider this kingdom infested with thieves, difficult to govern, as it is difficult to re-construct a bridge broken down by a powerful current of water. As an ass cannot follow the course of a horse and a crow cannot follow that of a gander, so I am unable, O hero, O slayer of foes, to follow thy footsteps. If a tree planted in the inner apartment of a house, growing huge with a big trunk and many branches, is dried up as soon it blossoms without bearing fruits, his object for whom it is planted, becomes fruitless. And this simili, O thou of long-arms, shall prove good in thee, if dost thou not, our master, govern us, O lord of men, who are thy servants. Let the world, O Raghava, behold thee installed (to-day) like unto the powerful mid-day Sun burning in effulgence. Do thou sleep and rise up with the sound of stringed instruments, womens' girdles and Nupuras and charming songs. Do thou govern the people as long as the solar system exists and as far as the earth extends". Hearing the words of Bharata, Rama the conqueror of enemies' cities, saying—"So be it" sat on an excellent seat. Thereupon at the command of Satrugna, expert, skilful and quick-handed barbers gathered round Raghava. At first, Bharata, the highly powerful Lakshmana, Sugriva the lord of monkeys, and Bibhishana the lord of Rakshasas bathed. Thereupon shorn of his matted hairs, bathed, with paste excellent garlands and precious clothes on, he appeared there shining in grace. The valiant and graceful Satrugna, the upholder of the dignity of Ikshwaku race, himself got ready the dresses for Rama and Lakshmana. And all the high-minded wives of Dacaratha with their own hands decked Sita with various charming (ornaments). Thereupon Kaucalya, delighted and fond of her son, herself with great care, decorated the wives of monkeys. Thereupon at the words of Satrugna, the charioteer by name Sumantra got ready the perfectly beautiful car. And beholding that celestial car, bright as the fire of the sun, stationed before him, Rama, having long arms, the conqueror of enemies' cities, ascended it. Sugriva and Hanuman, graceful like Mahendra, bathed, dressed in celestial clothes and wearing excellent Kundalas, proceeded (to view the city). And then went Sita and all the wives of Sugriva decorated with all ornaments and wearing excellent Kundalas, anxious to behold the city. All the ministers of king Dacaratha in Ayodhya began to hold consultation respectfully with the priest. Asoka, Vijaya and Siddhartha, with undivided mind, consulted with each other about the welfare of Rama as well as that of the city. (Thereupon they ordered the servants) saying—"Do ye collect materials necessary for the auspicious installation of the high-souled (Rama) worthy of being crowned with victory". The priest and the ministers having ordered thus all speedily issued out of the city to behold Rama. Like unto the thousand-eyed Indra in his car drawn by horses the blameless Rama, seated in his car, proceeded towards the excellent city. Bharata took up the reins, Satrugna held the umbrella and Lakshmana began to fan him on the head with Chowries. And

Bibhishana, the lord of Rakshasas standing on one side, took up the white Chowrieshining like the second moon. There was audible the sweet encomium of Rama chanted by the crowd of ascetics in the sky, the celestials and the Marutas. Thereupon the highly effulgent Sugriva, the foremost of monkeys, got up upon an elephant named Satrunyaya resembling a mountain. And riding nine thousand elephants proceeded the monkeys assuming human shapes and adorned with various ornaments. And with the music of conches and bugles that foremost of men entered the city abounding in houses. (And the citizens) beheld Raghava enter the city with a graceful person and seated in the car. And they having bowed unto that descendant of Kakutsha were welcomed by him. And they followed that high-souled one encircled by his brothers. And surrounded by his courtiers, Brahmanas and subjects Rama appeared beautiful like unto the Moon encircled by stars. And he went proceeded by men who play on stringed instruments, by people with Karatal and Sustika in their hands and by men chanting delightfully auspicious songs. Persons with Akshata and gold in their hands, kine, girls, Brahmanas and persons with Modaka in their hands went before Rama. Thereupon before the ministers Rama began to describe the friendship of Sugriva, the prowess of the Wind-god's son and the works accomplished by the monkeys. And hearing of the works of the monkeys and the prowess of the Rakshasas, the inhabitants of the city of Ayodhya attained to astonishment. Having related thus (the works of the monkeys) the graceful Rama encircled by the monkeys entered (the city of) Ayodhya abounding in delighted and plump persons. Thereupon the citizens hoisted up flags upon every house and he reached the picturesque abode of his ancestors inhabited by the descendants of Ikshwaku. And having reached and entered his ancestral palace and bowed unto Kaucalya, Sumitra and Kaikeyi, the high-souled prince, the enhancer of the joy of the descendants of Raghu, addressed Bharata the foremost of the pious, with sweet words instinct with meaning, saying—"Do thou set apart for Sugriva my huge and excellent palace abounding in pearls and Vaidurjas". Hearing those words, Bharata, having truth for his prowess, taking Sugriva by the hand, conducted him to the palace. And commanded by Satrugna, (servants) speedily entered (that palace) with oil, lamps, bedsteads and beddings. Thereupon the highly effulgent younger brother of Raghava spoke unto Sugriva, saying—"Do thou, O lord, order some (to bring water) for Rama's installation". And Sugriva conferred upon four leading monkeys four golden jars crested with diverse jewels and said to them—"Do ye so conduct, O monkeys, that ye may return by the dawn with the jars filled with the water of the four oceans". Being thus addressed by the high-souled (Sugriva) the monkeys resembling the elephants speedily rose up in the welkin like unto quick-coursing vultures. Jambavana, Hanuman, the monkey Vegadarshi and Rishabha brought the jars filled with water from five hundred rivers. Sushena, gifted with prowess, brought that jar crested with gems, filled with water from the Eastern Ocean. And Rishabha speedily brought water from the Southern Ocean. And Gabaya brought, from the great Western Ocean in that golden jar, water perfumed with the fragrance of red sandal and camphor. And the virtuous-souled Wind-god's son, gifted with all accomplishments and the prowess of Garuda and Wind-god, brought, speedily from the Northern Ocean, water in that jewelled jar. And beholding water thus brought by the leading monkeys for the installation of Rama, Satrugna, with his ministers, communicated that unto the leading priests and friends. Thereupon the self-controlled Vasishtha, stricken in years, along with other Brahmanas placed Rama with Sita on a jewelled seat. Vasishtha, Vijaya, Javali, Katyayana, Goutama and Bamadeva, sprinkled that foremost of men, with clear and fragrant water as Vasus did the thousand eyed Vasava. (He was then sprinkled by) the Rittigas, Brahmanas, maidens ministers, soldiers and the merchants all delighted. (There-upon) with the juice of Oshadhis [A domestic chaplain—a family priest.] (he was sprinkled by) the celestials stationed in the sky, the deities presiding over the four quarters and all other celestials collected. And having placed him on a seat crested with various jewels in the arena decorated with gold, various jewels and rich paraphernalia, (he placed on his head) the jewelled crown made by Brahma, brilliant and with which in the days of yore Manu and other kings, born in his race, were installed. And being decked by the high-souled Vasishtha with that crown, Raghava was afterwards dressed with the celestial garments by the Rittigas [An annual plant or herb—one that dies after becoming ripe.]. And Satrugna held the white and excellent umbrella and Sugriva the lord of monkeys took the white Chowrie. And Bibhishana the lord of Rakshasas took up another Chowrie resembling the moon. And the wind commanded by Vasava conferred upon Raghava, a garland of a hundred golden lotuses, shining in their native lustre. And the wind commanded by Sakra conferred upon that lord of men a jewelled garland crested with diverse gems. The intelligent and worthy Rama being installed the celestials and the Gandharvas sang and the Apsaras danced. The earth was filled with crops, the trees with fruits and the flowers were

fragrant on the occasion of Raghava's installation. And that foremost of men conferred upon the twice-born ones one million of horses, a hundred thousand cows and a hundred thousand bulls. And Raghava again conferred upon the Brahmanas thirty crores of golden coins and diverse costly ornaments and clothes. Thereupon that lord of men conferred upon Sugriva a celestial garland brilliant like the rays of the Sun and crested with gold and jewels. And he, gifted with intelligence, conferred upon Angada, Vali's son, two Angadas [A kind of ornament worn on upper arms.] brilliant as the rays of the moon and made of Baidurja. And Rama conferred upon Sita an excellent pearl necklace crested with precious jems, celestial clothes and various excellent ornaments. And taking off the necklace from her person Vaidhei, the daughter of king Janaka, conferred it upon the Wind-god's son remembering the services (rendered by him) and cast her looks again and again upon her lord and the monkeys. And beholding that (Rama) capable of reading the gestures, spoke unto the daughter of king Janaka, saying—"O fortunate and beautiful lady, do thou confer this necklace upon him with whom thou art pleased". Thereupon the lotus-eyed (Sita) conferred that upon the Wind god's son. And Hanuman, the foremost of monkeys, in whom perpetually exist, energy, forgiveness, fame, skillfulness, prowess, humility, tactics, manliness, valiance and intellect, appeared with that necklace like a mountain beautified with the rays of the moon and white clouds. And all other elderly and leading monkeys were respectively honoured with clothes and ornaments. And being honoured by Rama of unwearied actions with enough of jewels and other wished-for objects, Bibhishana, Sugriva, Hanuman, Jambavan and other leading monkeys, delighted, returned to their respective habitations. Thereupon, the lord of earth and the slayer of foes conferred, all wished-for things, upon Dwivida, Manda and Nila. And beholding (the installation of Rama) the high-souled monkeys, taking leave of the lord of earth, went to Kishkindha. And beholding the inauguration of Rama, Sugriva, the foremost of monkeys, honoured by Rama, repaired to the city of Kishkindha. And having obtained his own kingdom, the greatly famous and virtuous-souled Bibhishana, with all the Rakshasas, repaired to the city of Lanka. Having slain his foes, the highly generous and glorious Rama, ruled in great delight, the kingdom extending all over the earth. And Rama, fond of the pious, spoke unto Lakshmana, conversant with piety; saying—"O thou conversant with piety, do thou with me and four-fold forces, govern this kingdom, ruled by our predecessors. Like unto our ancestors do thou now carry the burden of an associate in the throne". When the son of Sumitra did not accept the heir apparentship albeit solicited earnestly again and again, the high-souled (Rama) conferred upon Bharata that dignity. And that son of king performed various sacrifices such as Paundarika [A kind of sacrifice.], Aswamedha [A kind of sacrifice in which a horse is slain.], Bajimedha and others. And governing the kingdom for ten thousand years Raghava performed ten horse-sacrifices with excellent horses and profuse presents. And that highly powerful Rama, having his arms extended up to the knee-joint, having a spacious breast and Lakshmana as his attendant, ruled the earth (in this wise). And obtaining that excellent kingdom, the virtuous-souled Raghava performed many sacrifices with his sons, brothers and friends. And Rama governing the kingdom, the widows were not distressed and there was no fear from voracious animals or from diseases. The people were saved from the thieves and there was no other trouble. And the old were not constrained to perform the funeral ceremonies of the children. All were delighted and devoted to pious observances. And beholding Rama they did not envy one another. And Rama governing the kingdom, (people) lived for a thousand years and had a thousand children,—they were freed from diseases and sorrow. And the trees bore fruits and flowers perpetually—there were showers at will and the wind blew pleasant. And the people delighted engaged in their respective works and the subjects grew pious and truthful, under Rama's regime, and were devoted to the observance of all pious works and gifted with all auspicious marks. And Rama ruled the kingdom for ten thousand years. And this sacred Epic, the first of its kind, affording piety, fame, and long life, and describing the conquest of the kings, was composed by Valmiki in the days of yore. He, who on this earth, shall hear (this story) shall be divested of sins. People, wishing for children, shall obtain the same and those, wishing for riches, shall get by them. Thus people on this earth shall attain to their wished-for objects hearing of this Rama's installation—the king may conquer the earth and subdue his foes. Females may obtain sons (in the same way) as Kaucalya gave birth to Rama, Sumitra to Lakshmana and Kaikeyi to Bharata. Hearing the story of this work describing the victory of Rama of unwearied actions one may attain to a long life. He, who with devotion and having his anger subdued, shall hear the story of this epic written by Valmiki in the days of yore shall get over all troubles. And hearing the story of the Epic composed by Valmiki in the days of yore, one living in foreign countries, shall return home and enjoy in the company of his friends. Hearing this people shall secure all their

wished-for objects from Raghava and the celestials shall be greatly delighted. When this book is kept in a house it becomes free from the disturbance of evil spirits. Hearing this a king may conquer the earth, and one living in a foreign country fareth well. If a female, during her monthly course, hears the story, she shall give birth to an excellent son. By reading and worshipping this ancient history people are freed from all sins and attain to a long life. The Kshatryas, bending low their heads, should hear this daily from the Brahmanas. Hearing or reading the whole of Ramayana, forsooth shall people get sons and riches. Rama is ever pleased with him. He is the ever-existing Vishnu—the first God, the huge-armed Hari, Narayana and Lord. This ancient work produceth such fruits. May good betide ye. Do ye openly declare that Vishnu's prowess may increase. The celestials shall be greatly delighted for reading or hearing this story of Rama and the progenitors shall be always pleased. Those, who shall write this story of Rama first recorded by the Rishi (Valmiki) shall reach the region of Brahma. Hearing this people attain to, on this earth, multiplied relations, increased wealth and crops, beautiful wives, excellent happiness, and the accomplishment of all desires. They attain to long life, health, fame, intellect, prowess, and good brothers. Therefore it becometh those good men, who wish for prosperity, to hear this story perpetually.

THE RAMAYANA
UTTARAKANDAM
SECTION 1.

On the Rakshasas having been slain, all the ascetics, for the purpose of congratulating Raghava, came to Rama as he gained (back) his kingdom. Kaucika, and Yavakrita, and Gargya, and Galava, and Kanva—son unto Madhalithi,—who dwelt in the east, (came thither); and the reverend Swastyastreya, and Namuchi, and Pramuchi, and Agastya, and the worshipful Atri, and Sumukha, and Vimukha,—who dwelt in the south,—came in company with Agastya. And Nrishadgu, and Kahashi, and Dhaumya, and that mighty sage—Kauceya—who abode in the western quarter, came there accompanied by their disciples. And Vasishtha and Kacyapa and Atri and Vicwamitra with Gautama and Jamadagni and Bharadwaja and also the seven sages [Urva Major, or the Great Bear, the seven stars of which are the souls of as many saints,—Marichi, Atrai, Angiras, Pulastya, Pulaha, Kratu and Vasistha.], who for aye resided in the northern quarter, (came there). And on arriving at the residence of Raghava, those high-souled ones, resembling the fire in radiance, stopped at the gate, with the intention of communicating their arrival (to Rama) through the warder. And that foremost of ascetics—the righteous Agastya—versed in various branches of learning and cognisant of the Vedas along with their branches,—addressed the warder, saying,—“Do thou say unto Dacaratha's son that we—the sages—have come (here).” Then at the words of Agastya, the gate-keeper quick³ and swift presented himself with celerity before the high-souled Raghava. And that one versed in polity and emotional expressions, of worthy ways, possessed of ability and endowed with patience, swiftly seeing Rama resembling the full moon in brightness, communicated unto him the arrival of that supreme of saints—Agastya. Hearing of the arrival of the anchorites, possessed of the effulgence of the sun new-risen, he answered the warder, saying,—“Do thou usher them in, having regard to their comfort.” And seeing the ascetics before him, Rama with joined hands worshipped their feet with arghyas, and with regard consecrated a cow unto each, and saluting them with a collected mind, he ordered seats (for the saints). And having, according to their rank, seated themselves on gorgeous and superb seats of Kuca or deer-skins embroidered with gold, those foremost of sages—those mighty sained, versed in the Vedas,—along with their disciples and leaders, having (previously) been asked as to their welfare, addressed Rama, saying,—“O son of Raghuv. O mighty-armed one, complete welfare is ours. By good luck it is that we see thee fortunate, with all thy foes finished. By good luck it is that, O king, Ravana—destroyer of creatures—hath been slain by thee. Sure, O Rama, it was no great matter for thee (to slay) Ravana along with his sons and grandsons. Furnished with thy bow, thou canst, without doubt, destroy the three worlds themselves. By good fortune it is, O Rama, that Ravana along with his sons and grandsons hath been slain by thee. By good fortune it is that to-day we see thee victorious along with Sita, and, O righteous-souled one, with thy brother, Lakshmana, (ever) compassing thy profit. (By good fortune it is) that, O king, to-day we behold (thee) in company with thy mothers and thy brothers. By good fortune it is that those night-rangers, Prahasta, and Vikata, and Virupaksha, and Mahodara, and the unconquerable Akampana, have all been slain (by thee). By good fortune it is, O Rama, that he than whose proportions there are no other's greater on earth,—even Kumbhakarna, was brought down (by thee). By good luck it is, O Rama, that those highly powerful night-rangers, Triciras and Atikaya and Devantaka and Narantaka, have

been slain by thee. By good luck it is that thou hadst been encountered in a hand-to-hand combat with that foremost of Rakshasas, incapable of being slain by the celestials themselves; and achieved victory (ultimately). To defeat Ravana in battle was (for thee) a small matter; but it is a piece of good fortune that Ravana's son, who had confronted thee for combat, hath been slain (by thee) in battle. By good fortune it is that thou, O mighty-armed one, hadst been liberated from (the bonds of) that foe of the celestials whose course resembled that of Time;—and that thou also hadst secured victory. Hearing of the destruction of Indrajit, you congratulate thee (on thy success). He was incapable of being slain by all creatures, and in battle possessed mighty powers of illusion. Hearing that Indrajit slain, amazement hath seized us all. Having conferred on us this holy freedom from fear, O Kakutstha, O repressor of enemies, thou through good fortune, wilt grow in victory.” Hearing the speech of the ascetics of sacred souls, Rama, coming under the influence of a mighty wonder, said with joined hands,—“Ye worshipful ones, wherefore, passing by those exceedingly powerful ones Kumbhakarna and the night-ranger, Ravana—do ye praise Ravana's son? Wherefore, passing by Mahodara, and Prahasta, and the Rakshasa—Virupaksha—and Matta, and Umatta, and the irrepensible Devantaka and Narantaka—redoubtable heroes all—do ye extoll Ravana's son? And wherefore, passing by Atikaya and Triciras and Dhurmaksha,—that night-ranger—all endowed with exceeding prowess,—do you extoll Ravana's son? What was his prowess? And what his strength? And what his might? And by virtue of what cause did he surpass Ravana? If I can well hear the same, (do ye tell me). I by no means command you. If the thing can bear disclosure, I would hear it. Pray, speak out. How was Sakra vanquished by him, and how also did he obtain the boon? And how was the son powerful,—and not his sire—Ravana? How could that Rakshasa, surpassing his sire, conquer Sakra in mighty encounter, and how did he obtain the boon? O foremost of anchorites, do thou to-day unfold all this unto me, who ask (for the same).”

SECTION 2.

Hearing those words of his, the exceedingly energetic Kumbhayoni spoke as follows,—“Having regard to his (Indrajit's) energy and might, I shall relate unto thee the history of his race, in the light of which thou wilt perceive why Ravana's son had been capable of slaying his enemies, but could not himself be slain by them. I shall, O Raghava, describe unto thee Ravana's race and birth, as well as the boon that had been conferred on him. “Formerly in the Krita age, O Rama, there was a Brahmarshi—lord (of creatures)—son unto Prajapati, and like unto the very self of the great-father. His virtues, springing from righteousness and excellency of character, are past all delineation; I can only say that, forsooth, he went by the name of Prajapati's son. Verily on account of his being the son of Prajapati, he was the darling of the deities; as by virtue of his spotless perfections, that magnanimous one was loved of all creatures. And on a religious mission that foremost of ascetics, repairing to the asylum of Trinavindu at the side of the mighty mountain, Meru, took up his abode there. And with his senses centered on the study of the Vedas, that righteous-souled one, going to the hermitage, carried on austerities; but his religious rites were disturbed by certain girls. And daughters of sages and Pannagas and those of Rajarshis,—as well as those of Apsaras, sporting, arrived at that quarter. And on account of every season being genial at that spot and also of the loveliness of the wood, the damsels, repairing to this place, ever disport there. And on account of the beauty of that region, those wenches, coming to where that twice-born one, Pulastya was, used to sing, to play on instruments, and to dance; and thus those blameless beauties disturbed the rites of that anchorite practising austerities. Thereat, the mighty ascetic, waxing wroth, said,—“She that comes within my kin, shall conceive.” Hearing the words of the high-souled one, (the damsels), afraid of a Brahmana's curse, ceased to haunt that place. But Trinavindu's daughter had not heard anything of all this; and, going to the asylum, she ranged it fearlessly. And she did not see there any of her associates come to that spot. And at that time that exceedingly energetic and mighty sage, Prajapati's son, with his soul sanctified through asceticism, was engaged in the study of the Veda. And, hearing the sounds of Vaidika recitation, and seeing that storehouse of asceticism, she had her body turned pale, and signs of pregnancy displayed themselves. And, seeing that evil befell her, she was wrought up with anxiety; and, understanding matters, she said,—“What is this? And, going to her father's hermitage, stayed there. And, seeing her in this condition, Trinavindu said,—“Wherefore is the person that thou bearest unlike what it used to be? Thereat, in woe-begone guise, with joined hands, his daughter replied unto that one having asceticism for his riches,—“O father, cause know I none whereby I have come by this appearance. But, searching for my associates, I had ere this alone repaired to the noble asylum of the Maharshi Pulastya of a purified spirit. But associate found there I none, that had come thither. And seeing this change for the worse of

my form, I from fear have come hither.’ Thereat the Rajarshi, Trinavindu, having a live effulgence through asceticism, entered into contemplation, and saw the consequence of the sage's act. And coming to know that curse of the Maharshi of a purified spirit, he, taking his daughter, went to Pulastya and said,—“O worshipful one, O mighty sage, do thou accept this daughter of mine, adorned with her native perfections, who of herself hath come to thee as alms. She will, without doubt, constantly tend thee, practising asceticism, and having thy senses fatigued.’ When that virtuous (sage) had said this, the twice-born Rajarshi, desirous of accepting the girl (after due nuptial rites), said unto the former,—“Well! Having given away his daughter, the king went (back) to his asylum; and the girl stayed there, gratifying her husband with her virtues. And that best of ascetics was gratified with her character and behavior. And well pleased (with her), that highly energetic one said,—“O thou of shapely hips, well-pleased am I with thee with thy wealth of worth, and therefore, O exalted one, I will to-day confer on thee a son like unto thyself, who will perpetuate both the lines [i.e. maternal and paternal lines.]—being celebrated as Paulastya. And as thou hadst heard the Veda recited by me, so, without doubt, he shall be named Vicrava [From the root, Sru—to hear.].’ Thus addressed, that noble damsel with her soul wrought up with delight, in a short time brought forth her son Vicrava famed over the three worlds and furnished with virtue and fame; versed in the Vedas, of an impartial spirit, and ever engaged in observing vows. And the ascetic, Vicrava, was furnished with asceticism even like his sire.”

SECTION 3.

“And Pulastya's son—that prime of ascetics—Vicrava—in a short time was engaged in asceticism like his father. And he was truthful, and of excellent character and controlled senses; was ever engaged in the study of the Vedas; and was of a sanctified spirit; and he was not addicted to any of the pleasures of life, and was always studious of religion. Learning of his ways, that mighty ascetic, Bharadwaja, gave unto Vicrava for his wife, his own daughter, Devavarnini. And having religiously wed Bharadwaja's daughter, that foremost of ascetics, Vicrava, conceiving the highest delight, began to reflect on the welfare of his offspring with an intelligence concentrated on them. And on her that one cognisant of righteousness begot a child, exceedingly wonderful, endowed with energy, and adorned with all Brahma qualities [Such as self-control, asceticism, purity, etc.]. On his having been born, his grand-father was rejoiced, and, marking the profitable intelligence (of the boy, he thought that) he would be the lord of riches. And well-pleased, (Pulastya) in company with the Devarshis (thought),—“Inasmuch as this is Vicrava's offspring, and as he resembles Vicrava himself, so he should be known by the name of Vaicravana. And then the exceedingly energetic Vaicravana, repairing to the wood of asceticism, increased (in power) like unto a fire fed by sacrificial oblations. And as he was staying in the hermitage, that high-souled one thought,—“I shall practise prime righteousness: verily virtue is the supreme way.’ And for a thousand years, he, having his senses controlled, practised rigid austerities in that mighty forest, observing (all the while) the most rigorous restrictions. And on a thousand years having been numbered, he by turns observed the rules relative to each term; (at first) living on water, (then) on air, and (last) going absolutely without any fare. Thus passed away a thousand years like one. And then the highly energetic Brahma along with Indra and the celestials, coming to that asylum, addressed (Vaicravana), saying,—“O child, I am well-pleased with thee for this act of thine, O thou of excellent vows. Do thou, good betide thee, ask for the boon (that thou wouldst have), for, O magnanimous one, thou art worthy of a boon. 9 Then Vaicravana said unto the great-father, who was present,—“O reverend one, I crave for the power of maintaining and protecting people.’ Thereat, Brahma along with the deities gladly said in a gratified spirit,—“Very well! I am about to create the fourth of the Protectors of creatures—Yama, Indra and Varuna,—the position which is sought for by thee. Do thou, O thou cognisant of righteousness, attain the same; do thou receive the position of the lord of riches. Thou shalt be the fourth among Sakra, the lord of waters, etc. And do thou take for thy vehicle this car, named Pushpaka, resembling the Sun himself, and thus raise thyself to an equality with the celestials. Good betide thee! We shall (now) go whither we had come, having, my child, done my duty and bestowed on thee the couple of boons.’ Having said this, Brahma along with the celestials went to his own quarters. On the deities with Brahma at their head, having departed for the heavenly regions, the self-possessed lord of wealth of subdued senses with joined hands spoke unto his sire, saying,—“O reverend one, I have received the wished-for boon from the great-father, but the exalted lord of creatures hath not fixed any abode for me. Therefore, O lord, do thou seek out some dwelling for me, where no creature whatever can come by misfortune.’ Thus accosted by his son, that best of ascetics, Vicrava, spoke, O righteous one,—“Listen! O excellent one. On the shore of the

Southern sea there is a mount named Trikuta. On its brow is a beautiful and broad city built by Vicvakarma, named Lanka, resembling the city itself of Indra the great, designed for the abode of Rakshasas,—like unto the Amaravati of Indra. There in Lanka, do thou, forsooth, reside. That romantic city is surrounded with a golden wall and a moat, and is furnished with engines and weapons; and hath gateways of gold and lapises. Formerly she was renounced by the Rakshasas afflicted with the fear of Vishnu; and was empty of swarms of Rakshas, who had gone to the nethermost regions. Now Lanka is vacant,—and there is no one that lords it over her. Do thou, my child, for abode, at thine ease repair thither. Thy stay there shall meet with no rub, and no manner of disturbance shall occur there.' Hearing the righteous speech of his sire, that virtuous-souled one along with thousands of delighted and joyous Rakshasas, began to reside in Lanka stationed on the top of the mount. In a short time (Lanka), through his sway, abounded (in wealth). And that foremost of Nairitas, the righteous son of Vicrava, well-pleased, abode in Lanka having the Ocean for her entrenchment. At times the righteous-souled lord of riches, mounted on Pushpaka, in humble guise visited his father and mother. And hymned by hosts of deities and Gandharvas, having his mansion graced with the dancing of Apsaras, and floating on rays like the sun himself, that ruler of riches went to his sire."

SECTION 4.

Hearing the words uttered by Agastya, Rama wondered as to how formerly Rakshasas were generated in Lanka. And then shaking his head, he, struck with wonder, momentarily eying Agastya, addressed Agastya resembling fire, saying,— "O worshipful one, hearing thy words that formerly Lanka had been in the possession of the flesh-eaters, I have been seized with great amazement. We had heard that the Rakshasas had sprung in the race of Pulastya. But now thou hast said that they owe their origin to a different source. But were they more powerful than Ravana and Kumbhakarna and Prahasta and Vikata and the sons of Ravana? Who was their progenitor? And what was the name of that one of terrific strength? And through what transgression were they driven out by Vishnu? All this, O sinless one, do thou tell me in detail, and do thou dispell my curiosity even as the sun dispells darkness."

Hearing Raghava's words, fair and fraught with polished phrase and period, Agastya, struck with surprise, said unto Raghava,— "The lord of creatures sprung from water, first created water. And the lotus-born one generated creatures for protecting that element. And thereupon those creatures humbly presented themselves before the creator, saying,— 'What shall we do? We are sore tried by hunger and thirst.' The lord of creatures, laughing, addressed them, saying,— 'Ye men, do ye carefully guard this (water).' Thereat some said 'Rakshama [i.e. We shall protect,] and others 'Yakshama [We shall worship,]'. Thus accosted by those afflicted with hunger and thirst, the creator said,— 'Those among you who have said 'Rakshama,' shall be Rakshasas; and those among you who have said 'Yakshama,' shall be Yakshas. And there sprang the brothers—repressors of foes—Heti and Praheti—lords of Rakshasas, resembling Madhu Kaitava himself. Praheti, who was righteous, went to the wood of asceticism. And Heti exerted himself to the utmost to get himself wived. And that magnanimous one of immeasurable soul married the exceedingly terrific sister of Kala, named Bhaya [Fear,]. And on her Heti—foremost of Rakshasas and best of those having sons—begat a son, known as Vidytukeca. And Heti's son, the exceedingly energetic Vidytukeca, possessed of the splendour of the sun, grew up even like a lotus in water. And when that night-ranger arrived at proper youth, his sire turned his attention towards his marriage. And that best of Rakshasas—Heti—in the interests of his son asked for the hand of Sandhya's daughter, like unto Sandhya [The evening Twilight, spouse of the Sun,] herself in potency. Sandhya, reflecting that she needs must have to be given away by her, bestowed her on Vidytukeca, O Raghava. Having obtained Sandhya's daughter, the night-ranger, Vidytukeca, sports with her even as Maghavan doth with the daughter of Puloma. And it came to pass that after a length of time, O Rama, Sala Katankata was filled with child by Vidytukeca, as the clouds are furnished with water by the Ocean. And then repairing to Mandara, the Rakshasi brought forth her child, having the splendour of rain-charged clouds; even as Ganga had delivered herself of the child begotten by Fire. And having delivered herself of her offspring, she again became bent on disporting with Vidytukeca. And then forsaking her son, she began to sport with her husband; and the child having sounds resembling the rumbling of clouds, was renounced (by his mother). And forsaken by them both, the infant furnished with the brightness of the autumnal sun, entering his clenched fist into his mouth, began to cry slowly. And it so fell that, journeying with Parvati, Siva, riding his bull through the aerial regions, heard the sounds of weeping. And along with Uma, he saw the Rakshasa's son, as he was crying. And sent by Parvati, whose heart was moved by compassion, Bhava—destroyer of Tripura—made that Rakshasa's offspring attain

the age of his mother, and conferred on him immortality. And for compassing Parvati's pleasure, Mahadeva, indestructible and undeteriorating, granted (the Rakshasa) the power of ranging the air. And, O son of the king, Uma also bestowed a boon: 'Henceforth the Rakshasis shall conceive in a day, bring forth (child) in a day, and the child shall in a day be furnished with the age of its mother.' And then the great and magnanimous Sukeca, puffed up with the receipt of the boons, having obtained auspiciousness at the hands of the lord, Hara, began to range everywhere, even as Purandara did on having obtained heaven."

SECTION 5.

"Seeing Sukeca righteous and furnished with the boon, a virtuous Gandharva, named Gramani, of the effulgence of fire, who had a daughter, called Devavati, like unto a second Sri herself, famed over the three worlds, and endowed with beauty and youth,—bestowed her on Sukega as if he had bestowed the goddess of fortune of the Rakshas. And like an indigent person on obtaining wealth, Devavati, on obtaining her beloved husband, affluent in consequence of having received the boon, was (greatly) delighted. And in her company, that night-ranger appeared graceful, even as a mightily elephant sprung from Anjana [Elephant,] doth in the company of a she-elephant. In good time Sukeca, O Raghava, begot (on her) three sons, resembling the three Fires. And that lord of Rakshasas begot (on her) three sons, resembling his three eyes—the Rakshasas Malyavan, Sumali and that foremost of the strong—Mali; all resembling the three worlds possessing themselves in calmness; like unto the three Fires established; fierce like unto the three vintras,—dreadful like three diseases springing respectively from morbid Air, Bile and Phlegm. [The entire edifice of Hindu Pathology is based on the three-fold division of the morbid humours into Air, Bile and Phlegm. This division, albeit it may appear crude and unscientific to Europeans, taken all, in all, wonderfully answers its purpose. The tact displayed by Hindu physicians in diagnosing diseases on this method is wonderful. From feeling the Pulse alone, a Hindu physician, getting at the predominance of one or more morbid humours of the system, can accurately ascertain a patient's health. The infallibility with which predictions of death are generally made, attests the scientific soundness of the division in question, and renders superfluous any elaborate argument in its defense.] And the sons of Sukeca, having the energy of the three Fires, grew up like a disease which hath been disregarded. And learning that their father had received a boon by virtue of his power proceeding from asceticism, the brothers, firmly resolved, went to Meru for practising penances. And adopting rigid restrictions, the Rakshasas, O best of kings, entered upon austerities, terrible, and capable of arousing the fear of all beings. And practising penances rare on earth with truth and candour and self-control, they afflicted the three worlds with gods, Asuras and human beings. Then that lord—the four-faced one—stationed on a superb car, addressed Sukeca's sons, saying,— 'I am for conferring boons (on you).' Knowing that Brahma surrounded by Indra and the other celestials was ready to bestow boons, they, with joined hands, said, trembling like trees, 'O god that hath been adored through asceticism, if thou dost intend to confer on us a boon, let us be invincible, capable of slaying foes, immortal, lordly, and ever devoted to each other.' Thereat, saying 'So be it,' unto the sons of Sukeca, the lord Brahma, (ever) cherishing Brahmanas with affection, went to the Brahma regions. O Rama, having obtained the boons, those night-rangers, rendered intrepid in consequence of having the boon conferred on them, began to disturb celestials and Asuras. And like unto men abiding in hell, the celestials, Charanas and hosts of sages, being harassed (by Rakshasas), did not find any deliverer. And then, O foremost of the Raghus, the Rakshasas, assembled together, joyfully said unto the undeteriorating Vicvakarma—prince of artists,— 'Thou by thy own energy art the architect of the great gods, endowed with energy and prowess and strength. Do thou, O magnanimous one, construct a fabric for us after our heart hard by Himavan, or Meru, or Mandara. And do thou erect a magnificent mansion for us resembling the mansion itself of Mahecwara.' Thereat Vicvakarma—the mighty-arm of the Rakshasas—spoke of a building like the Amaravati of Sakra, 'On the shore of the Southern sea is a mountain named Trikuta. A second also is there called Suveta, ye lords of Rakshasas. On the midmost peak of that mountain resembling clouds, inaccessible even to the fowls of the air, all the four quarters have been hewn with bones. If I am desired by you, I can construct the city of Lanka (there), having an area of thirty Yojanas, and measuring an hundred in length; surrounded with a golden wall and furnished with golden gateways. In her do ye dwell, ye irrepressible ones, ye foremost of Rakshasas; even as do the celestials with Indra, approaching Amaravati, And occupying the citadel of Lanka, backed by innumerable Rakshasas, ye will be invincible to foes and capable of destroying them.' Hearing Vicvakarma's speech, those foremost of Rakshasas, accompanied by thousands of followers, went to the palace and set up in the

same, having a strong wall and a moat, abounding in hundreds of golden edifices. And obtaining Lanka, the night-rangers, exceedingly delighted, began to dwell therein. At this time, O Raghava, there lived at her pleasure a Gandharvi, named Narmada. O son of Raghu, she had three daughters, resembling Sri, Hri, and Kirti in splendour. And albeit no Rakshasi herself, she, beginning with the eldest, gladly married to the Rakshasas her daughters having faces resembling the full moon. And under the influence of the star, Bhagadaivata, those three exalted daughters of a Gandharvi were respectively conferred by their mother on the three several Rakshasas of eminence. And having wedded, O Rama, Sukeca's sons began to sport with their wives, like celestials sporting with Apsaras. Malyavan's beautiful spouse was named Sundari. On her he begot, do thou understand, whom;—Vajramusti, and Virupaksha, and the Rakshasa—Burmukha,—and Suptaghna, and Yajnakopa, and Matta and Umatta; and, O Rama, there was also born a lovely daughter of Sundari, Anala. And Sumali's wife, of face like the full Moon, named Ketumati, was dearer to him than his life itself. O mighty king, do thou, gradually, know the offspring that were begot by Sumali on Ketumati,—Prahasta, and Kampana, and Vikata, and Kalikamukha, and Dhummraksha, and Danda, and the redoubtable Suparcwa, and Sanhradi, and Praghasa, and the Rakshasa, Bhasakarna, and Raka, and Pashpotkata, and Kaikasi of luminous smiles, and Kumbhinas—these are known as the offspring of Sumali. Mali had for wife a graceful Gandharvi, having eyes resembling lotus-petals, of a lovely look, and like unto the most magnificent Yakshi of them all. Do thou, O master, listen to me as I mention to thee, O Raghava, the offspring that Sumali's younger brother begot on her,—Anala, and Nila, and Sampati. These night-rangers—sons unto Mali—were the courtiers of Bibhisana. And those three foremost of Rakshasas, accompanied by hundreds of sons—night-rangers all—elated on account of their measureless prowess, began to worry the sages and serpents and Yakshas, and celestials with Indra (at their head). And incapable of being confronted (in battle), these resembling Death himself in energy,—wondrous elated in consequence of the boon having been conferred on them, ranging the world like unto the Wind, were ever engaged in disturbing the sacrifices (of the sages)."

SECTION 6.

"Thus afflicted, the deities, sages, and ascetics, wrought up with fear, sought the protection of that god of gods—Mahecwara—creator and destroyer of the cosmos,—unborn, of an unmanifest form, the stay of all creatures, worthy of being adored,—and the supreme preceptor (of all). And coming to that enemy of Kama and foe of Tripura—the three-eyed (Deity), the gods, with their voices faltering through fear, represented with joined hands,—'O reverend one, the creatures of the lord of creatures are being (sorely) troubled by the sons of Sukeca, given to harassing their foes,—swollen with insolence on account of the boon conferred on them by the great-father, Our asylums,—constituting our refuges,—have been divested of their power of granting shelter; and driving off the deities from the ethereal regions, they are sporting there like the immortals. 'I am Vishnu!' 'I am Rudra!' 'I am the king of the celestials!' 'I am Yama!' 'I am Varuna!' 'I am the Moon!' 'I am the Sun!'—flattering themselves in this fashion, Mali and Sumali and the Rakshasa—Malyavan—as well as those going before them, are annoying (the gods), breathing exhilaration of martial spirits. Therefore, god, it behoveth thee to liberate us from fear, who have been greatly tormented by it. Do thou, assuming thy terrific form, slay the thorns of the celestials.' Thus addressed by the immortals in a body, that lord, Kapardi of red-blue hue, reflecting that it would be wrong for him to destroy Sukeca (with his own hands), spoke unto the gods:—"I shall not slay them, ye gods; they are incapable of being slain by me. But I shall unfold unto you the way in which they will be destroyed. Do ye, ye Maharshis, in the heat of this affair, seek the shelter of Vishnu. That lord will slay them." Thereat, saluting Mahecwara with the sounds of Jaya, (the celestials) afflicted with the fear of the night-rangers, presented themselves before Vishnu. And bowing down unto the god holding the conch, discus and mace, and paying him high homage, they, greatly flurried, addressed him about the sons of Sukeca, saying,— "O god, by virtue of the boon (that hath been bestowed on them), resembling the three fires, Sukeca's three sons, assailing us, have deprived us of our abode. There is a city named Lanka, stationed on the top of Trikuta, (extremely) difficult of entrance. Taking up their station at that place, the night-rangers in a body pursue us. Do thou, O slayer of Madhu, destroy them for our welfare. We have sought thy shelter. Become our refuge, O foremost of celestials. Do thou dedicate to Yama the lotuses of their faces, severed (in pieces) with thy discus. Save thee, we have none who can, while tormented with fright, inspire us with courage. Slay in encounter the elated Rakshasas along with their adherents; and even as the sun drieth up dew, do thou dispell this fear of ours." Thus accosted by the deities, that god of gods—Janardana—who bringeth fear unto foes—cheering

up the celestials, said unto them,—“I know the Rakshasa, Sukeca, as flushed with the boon bestowed by Icana. And I also know his sons, of whom Malyavan is the eldest. Those words of Rakshasas that have over-riden your dignity will I, wrought up with wrath, slay (in battle); therefore, ye gods, be of good cheer.” Thus addressed by the mighty Vishnu, the gods, highly rejoiced, went to their respective quarters, extolling Janardana.

“And hearing of the activity of the celestials, the night-ranger—Malyavan—addressed his heroic brothers, saying,—“The immortals and sages, going to Sankara, spake these words, desirous of our destruction,—The terrific sons of Sukeca, puffed up, and swollen on account of their strength flowing from the boon, are crossing us at every step. We have been overpowered by the Rakshasas. And, O lord of creatures, from fear of those wicked-minded ones, we cannot remain in our own homes. Therefore, to do us good, do thou, O three-eyed one, destroy them; and, O best of consuming ones, do thou with thy roars, burn them up.—Thus addressed by the deities, the slayer of Andhaka, hearing their speech, said, shaking his head and hands,—Ye gods, Sukeca’s sons are incapable of being slain by me in battle. But I shall tell you the means whereby they may be slain. Do ye seek the shelter of him who holdeth the discus and mace in his hands, and who is clad in a yellow attire,—of Janardana, Hari, even of the auspicious Narayana.—Having received this counsel of Hara, they, rendering reverence unto that enemy of Kama, came to the abode of Narayana and communicated everything unto him. Then Narayana spoke unto the celestials with Indra at their head,—I will slay those foes of the celestials. Ye gods, cast off all fear!—O foremost of Rakshasas, Hari promised unto the frightened celestials that he would slay us. Therefore do ye think as to what is fit. Hiranyakacipu hath met with death (at the hands of Hari), as also other enemies of the immortals. And Namuchi and Kalanemi, and that foremost of heroes,—Sanhrada—and Radheya, and Vahumayi, and the virtuous Lokapala, and Yamala, and Arjuna, and Hardikya, and Sumbha and Nicumbhaka.—Asuras and Danavas endowed with strength and possessed of terrific prowess—all these, who, having come to the field, had never been heard of as worsted, who had performed hundreds of sacrifices, who had been well skilled in illusion, who had been versed in every branch of knowledge, and who were the terrors of their foes—have by hundreds and by thousands been destroyed by Narayana. Learning this, it behoveth you to do what would conduce to the behoof of all. It is a sore task to defeat Narayana, who wisheth to slay us.’ Thereat Sumali and Mali, hearing the words of Malyavan, said unto their eldest brother, like the Acwins addressing Vasava,—“We have studied, performed sacrifices, practised charity, and obtained riches; and attaining long health and long life, we have established sterling righteousness in our path. And with arms plunging into the sea of celestials, we have conquered our unrivalled enemies. Therefore, we have no fear touching death. Even Narayana and Rudra, Sakra and Yama, ever fear to stay before us (in the field). And, O lord of Rakshasas, there is no occasion for Vishnu’s displeasure of us. The mind of Vishnu hath wavered in consequence of the evil caused by the celestials. Therefore will we even avenge ourselves on the gods, from whom hath sprung this wrong.’ Having taken counsel together, those powerful ones conciliated their forces. And proclaiming (their order) that preparations were to be made, all the foremost Nairitis sallied forth for battle, like unto those led by Jamva and Vritra. And, O Rama, having thus taken counsel together, with all the preparations complete, those huge-bodied and redoubtable Rakshasas marched forth for conflict, mounted on cars, and elephants, and horses resembling elephants, and mules, and kine, and camels, and porcupines, and serpents, makaras, and tortoises, and fishes, and fowls resembling Garuda himself, lions and tigers and boars and Srimaras [A young deer.] and Chamaras [The domestic yak (Bos grunniens) is a long-haired domesticated kind of cattle or bison found throughout the Himalayan region of the Indian subcontinent.]. And puffed up with pride of prowess, the Rakshasas march, leaving Lanka, and the enemies of the celestials went to the heavenly regions for battle. And perceiving the destruction of Lanka at hand, those deities that had taken up their quarters there, everywhere were struck with fear and felt their spirits depressed. And mounting the best of cars, the Rakshasas by hundreds and thousands with intent minds swiftly sallied forth for the celestial regions. And the deities (aforementioned) followed the tract of the Rakshasas. And at the command of Kala, terrible evil omens foreshadowing the destruction of the Rakshasa-chiefs began to arise on the earth well as in the sky. The clouds showered down bones and hot blood. The oceans overleapt their continents; and the mountains shook. And jackals of terrific forms, having voices resembling the roaring of clouds,—bursting out into a horse-laugh, began to emit cries frightfully. Creatures were one after another seen to drop down; and mighty swarms of vultures, with mouths belching forth flames, began to wheel over the Rakshasa, like unto Kala himself. And blood-footed pigeons and Sarikas [A harlot, a prostitute, a kind of sex

worker.] darted off (around). And crows and two-legged cats began to cry in loud accents. But fast bound with the noose of Death, the Rakshasas, proud of their strength, disregarding these omens, march on, and do not stay their course,—Malyavan and Sumali possessed of prodigious strength, going before the Rakshasas, like flaming fires. And even as the gods take refuge under Dhata, the night-rangers take refuge under Malyavan resembling the mountain, Malyavan. And under the command of Mali, that host of Rakshasas, roaring like mighty clouds, inspired with the desire of victory, went to the celestial regions. And the lord Narayana, hearing of the preparations of the Rakshasas from a celestial messenger, set his heart on fight. And equipped with weapons and quivers, he mounted on Vinata’s offspring. And donning on his mail furnished with the effulgence of a thousand suns, fastening his spotless quivers filled with shafts, being engirt with his waist-band and bright falchion, and equipped with his conch, discus, mace, Sargna [The bow of Vishnu is so named.], sword, and other superior weapons, that lotus-eyed lord, seated on Vinata’s offspring like a very mountain, set out speedily for compassing the destruction of the Rakshasas. And seated on Suparna’s [Lit. fair-feathered—a name of Garuda.] back, the blue-brown Hari clad in yellow attire resembled a mass of clouds on the crest of the golden mountain, with lightning playing through it. And hymned by Siddhas and celestials and sages and mighty (semi-divine) serpents and Gandharvas and Yakhas, the enemy of the Asura hosts presented himself, bearing in his hands the discus, sword, that weapon—Sargna—and the conch. And the Rakshasa-hosts, struck by the wind produced by the wings of Suparna, with their pennons swinging to and fro and their weapons scattered about, quaked like the blue summit of a mountain with its crags tossed about. Then the night-rangers, hemming in Madhava [One of the many designations of Vishnu.], began to pierce him with thousands of excellent sharpened weapons dyed in flesh and blood, and resembling the fire of Doomsday.”

SECTION 7.

“And as clouds assail a mountain with showers, then the Rakshasas, representing clouds, setting up shouts, began to assail Narayana representing a mountain. And Vishnu of a bright brown-blue hue, being surrounded by the flower of the night-rangers with dark visages, resembled the mountain, Anjana, on which the clouds pour down. And as locusts (flood) a field, gnats (throng) about a flame, gad-flies (cluster) around a pot of honey, or makaras (range) the deep, so the shafts shot by the bows of the Rakshas, having (the energy of) the thunder-bolt and endowed with (the velocity of) the wind or thought, pierce Hari as if at the universal dissolution. And those mounted on cars (assailed him) with their cars, and those mounted on the backs of elephants (assailed him) with their elephants, and those riding horses (assailed him) with their horses, and the foot-soldiers attacked him, stationed in the sky; and the foremost of Rakshasas resembling mountains, by means of darts, rishtis and tomaras, suspended the respiration of Hari even as the pranayama* doth that of a twice-born one. [* The practice of regulating respiration and finally suspending the same. This is practised by the Yogis of India, who attribute wonderful virtues to it.] On being sore tried by the night-rangers, like the great Ocean by the fishes (residing in it), that invincible one, taking his Sargna, showered shafts among the Rakshasas. And with sharpened arrows resembling the thunder, and endowed with the velocity of the wind, shot from his bow drawn to its fullest stretch, Vishnu cut off (Rakshasas) by hundreds and by thousands. And dashing away (the Rakshasa ranks) with his arrowy shower, even as the wind aroused dasheth away a downpour, that best of male beings blew his mighty conch—Panchajanya. And winded by Hari with his utmost might, that water-sprung king of conchs, endowed with terrific blares, roared, as if afflicting the three worlds. And the sounds of that king of conchs struck terror into the Rakshasas, even as in a mighty forest a lion (strikes terror into the hearts of) elephants in rut. And thereat the horses could not keep their ground, and the elephants were reft of their temporal flow, and shorn of their virtue at the roars of the conch, heroes began to topple down from their cars. And dight with dainty feathered parts having heads, the shafts discharged from the Sargna, resembling thunder-bolts, riving those Rakshas, entered the earth. And in that conflict, pierced by the arrows discharged from Narayana’s arm, the Rakshasas began to drop to the ground like mountains struck with the thunder-bolt. And the wounds on the persons of the foes inflicted by the discus of Vishnu discharge blood in streams, like mountains discharging streams of red chalk. And the sounds of that king of conchs, as well as those of the Sargna, combined with the roars emitted by Vishnu himself, swallowed up the roars of the Rakshasas. And Hari by means of his shafts cut off their necks, and arrows, and standards, and bows, and cars, and ensigns, and quivers. And like fierce rays streaming about from the sun, like torrents dashing from the ocean, like elephants coming down a mountain, or like showers descending from clouds, the shafts shot by Narayana

pursue (the foes) by hundreds and by thousands. And even as an elephant pursueth a tiger, a tiger a wolf, a wolf a dog, a dog a cat, a cat a snake, or a snake a rat, so the mighty Vishnu pursueth the Rakshasa host; and others, (struck down by him), measure their lengths on the ground. Then, having despatched thousands of Rakshasas, the destroyer of Madhu blew his water-sprung (conch), even as the sovereign of the celestials filleteth clouds (with rain). And agitated by the arrows of Narayana, with their senses bewildered by the blares of the conch, the broken Rakshasa forces made for Lanka. And on the Rakshasa army having been broken in consequence of the beating it got at the hands of Narayana, Sumali with showers of shafts resisted Hari in the encounter; and as a mist envelops the Sun, he enveloped him (with his arrows). Thereat, the Rakshasas again summoned up their fortitude. And fired with rage, that Rakshasa, inflated with insolence on account of his strength, setting up a tremendous roar, darted at his antagonist in the conflict, thereby seeming to revive the Rakshasas. And as an elephant flourishes its trunk, that Rakshasa, lifting up his arm adorned with ornaments, began to roar from rapture, like a mass of clouds lighted up with lightning. And (Vishnu) cut off the head flaming with ear-rings of the charioteer of the shouting Sumali; and thereat the horses of that Rakshasa aimlessly strayed hither and thither. And with his bewildered steeds Sumali wanders like a person deprived of patience, whose senses are under a hallucination. And on Sumali’s car being drawn at random by his steeds, Mali, taking his bow and equipped therewith, darted at Vishnu’s car and assailed that mighty-armed one as he was descending on the field of fight. And like birds entering the Krauncha [The mountain so named.], the arrows discharged from Mali’s bow, graced with gold, hit Hari and entered (into his body). And thereat, as a person holding his senses under subjection is not thrown out of his mental balance, Vishnu, assailed in that encounter with thousands of arrows shot by Mali, was not disturbed ever so little. And then that creator of all beings, the reverend Gadadhara [Lit. the holder of the mace, a name of Vishnu.], twanging his bow-string, showered volleys of shafts on Mali. And getting at Mali’s body, the arrows furnished with the luminousness of lightning, drink his blood, like unto serpents drinking nectar. And baffling Mali, the holder of the conch, discus, and mace, brought down Mali’s crown, standard, bow and steeds. And then that foremost of night-rangers, on being deprived of his car, sprang forward, mace in hand, even as a lion bounds up from the brow of a hillock. And he with his mace smote at the forehead of that lord of birds, even as the Destroyer had smitten Icana*, or as Indra smiteth a mountain with his thunder-bolt. [* There took place an encounter between Rudra and Yama in the Sweta forest, for the protection of Markandeya and a certain king. In this battle, Yama had smitten Rudra. This is narrated in the Puranas.] On being severely struck by Mali with his mace, Garuda, writhing in torments, moved the god away from the field of battle. On the god having been removed from the field by Mali as well as Garuda, there arose a mighty din of Rakshas roaring (in chorus). And hearing the cheers of the Rakshas, Indra’s younger brother, the reverend Hari, sitting awry on that lord of birds, albeit moved off from the scene of conflict, waxing enraged, from a desire of slaying (Mali) hurled his disc at him. And thereat the disc, possessed of the splendour of the solar disc, and resembling the wheel [The cycle of time.] itself of Kala, flooding all the heavens with radiance, brought down Mali’s head to the ground. And that head of the lord of Rakshasas, terrific to behold, on being cut off (by Vishnu), vomiting blood, fell down before (the Rakshasas), as formerly Rahu’s head’ had fallen. And then the deities experiencing excess of joy set up leonine cheers with might and main, crying,—‘Excellent, O god.’ Seeing Mali slain, Sumali and Malyavan, burning in grief, fled precipitately towards Lanka along with their forces. And Garuda, being cheered, turned round, and growing enraged, as before drove the Rakshasas with the wind of his wings. And (some) with their lotus-faces cut by the discus, (some) with their chests crushed with the mace, (some) with their necks torn off by the plough, (some) with their heads riven by the club, and some hewn by the sword, and others pierced by arrows, the Rakshasas began to drop fast from the sky into the waters of the ocean. And as the thunder-bolt with lightning (riveth) a mighty mass of clouds, Narayana by means of the thunder-bolts of his arrows discharged from his bow, rived the night-rangers with their hair dishevelled and streaming (in the wind). And the forces having their umbrellas rent, their arms falling off, their goodly garments scattered, their entrails coming out and their eyes rolling,—became incapable of distinguishing their own party from that of the foe. And even like (the roars and the vehemence) displayed by elephants on being attacked by lions, the roars and the vehemence of the night-rangers and their elephants, sore assailed by the Primeaval Lion [Vishnu.], were equal. And driven by Hari’s networks of arrows, and discharging (all the while) their own showers of shafts, those night-rangers resembling the clouds of doom, are driven like the veritable clouds of the universal dissolution drifted by the wind. And hewn in twain with swords, the foremost

Rakshasas fell like unto hills (toppling headlong). And the Earth was seen to be (covered) with night-rangers resembling dark clouds, adorned with jewelled necklaces and earrings,—falling down,—as if covered with dark mountains dropping down."

SECTION 8.

"On that host being sore pressed at its back by Padmanabha [Lit. the lotus-navel—a name of Vishnu.], Malyavan turned back even as the ocean doth on meeting with its shore. And with his eyes reddened, that night-ranger waxing wroth, shaking his head, addressed that prime of male persons—Padmanabha,—saying,—'O Narayana, thou art ignorant of the time-honoured morality of Kshatriyas; and therefore like a base wight thou slayest us, desisting from fight and exercised with fear. O lord of the celestials, he that commits the crime of slaying one that desists from fight, cannot go to the celestial regions as the fruit of meritorious acts. If thou art bent upon battle, O holder of the conch, the discus and the mace, taking up my post (here), I shall see (thy strength). Do thou show (me) the same.' Seeing Malyavan resembling the mountain, Malyavan, stay, the powerful younger brother of the sovereign of the celestials spoke unto him,—'I have removed the fear of the deities, affrighted at you, by promising that I will make root and branch work with the Rakshasas; and that same promise I am now fulfilling. I should always lay down my life for serving the celestials; and you I will slay even if ye should go to the nethermost regions.' As that god of gods having eyes resembling red lotuses was speaking thus, the lord of Rakshasas in high wrath pierced his breast with a dart. And hurled by the hand of Malyavan, the dart resonant with bells, appeared graceful on Hari's breast like lightning embosomed in clouds. Thereat drawing out the same dart, that one dear unto the Wielder of the Dart [A name of Kartikeya—the celestial generalissimo.], having eyes resembling red lotuses, aiming at Malyavan, hurled it at him. Thereat the dart discharged by the hand of Govinda like unto the Dart discharged by the hand of Skanda, rushing towards the Rakshasa like a meteor coursing towards the Anjana mountain, descended on the spacious chest of the lord of Rakshasas decked with the weight of a chain, even as the thunder-clap bursts at the summit of a mountain. And on having his mail rent, Malyavan was utterly deprived of his senses; but (anon) reposing for a while, he again stood like a moveless hill. Then taking up a javelin made of black iron girt with many a thorn, he furiously smote that deity on the chest. And that night-ranger delighting in battle, dealing a box at Vasava's younger brother, moved away to a distance measuring a bow's length. And now there arose a mighty tumult in the sky of 'Excellent!' 'Excellent!' And having struck Vishnu, the Rakshasa also hit Garuda. Thereat Vinata's son, growing enraged, drove the Rakshasas away with the wind of his wings, even as a lusty wind bloweth about sere leaves. And seeing his elder brother driven by the wind produced by the wing's of that bird, Sumali along with his forces, made for Lanka. And pushed off by the violence of the wind of (Garuda's) wings, the Rakshasa Malyavan also, joined by his own forces, departed for Lanka, covered with shame. Thus, O Rama, O lotus-eyed one, (the Rakshasas) had innumerable warriors beaten down and their foremost leaders slain. And albeit inflated with pride, they, incapable of coping with Vishnu, leaving Lanka, went to the nether regions with their wives for dwelling there. O best of the Raghus, these Rakshasas of celebrated prowess, related to the race of Salakantankata, remained under the leadership of the Rakshasa Sumali. All those exalted Rakshasas going under the name of Paulastya that had been headed by Sumali, Malyavan and Mali, were stronger than Ravana. No other than the god Narayana, holding the conch, the discus and the mace, could slay those Rakshasas—foes to the celestials and thorns in the side of the deities. And thou art that eternal god—the four armed Narayana,—the lord, undeteriorating and unconquerable, sprung to exterminate Rakshasas. The creator of beings—that one ever cherishing those seeking his refuge—appeareth at times to compass the destruction of marauders, bringing the religion of people to rack and ruin. Thus, O lord of men, to-day I have truly related unto thee at length the origin of the Rakshasas. Again, foremost of the Raghus, do thou understand the matchless birth and potency of Ravana and his sons related in detail. And that powerful Rakshasa, Sumali, afflicted with the fear of Vishnu, along with his sons and grand-sons for a long time ranged the nether regions, and the lord of riches resided in Lanka."

SECTION 9.

"After a while the Rakshasa named Sumali, coming up from the nether regions, began to range all over the earth. And resembling dark clouds, that lord of Rakshasas decked in earrings of burnished gold, taking his daughter like unto Sree herself without her lotus, and wandering over the earth, saw the lord of riches journeying in his Pushpaka, going to see his sire—that lord, the son of Pulastya. And seeing that one resembling an immortal and like unto fire, journeying on, (Sumali) struck with amazement, entered the nether regions

from the earth. And that mighty-minded one reflected thus,—'By adopting what measure may the welfare of the Rakshasas be brought about, and how can we increase (in power)?' And that great-minded lord of Rakshasas, resembling dark clouds, decked in burnished ear-rings of gold, then began to reflect. And then the Raksha addressed his daughter, named Kaikasi, saying,—'O daughter, the time hath come when I should give thee away. Thy youth is about to be passed. (Kept back) by the fear of refusal, no suitor hath sought thee (up to this time). But desirous of acquiring religious merit, we are striving our best in thy interests. My daughter, thou art furnished with every perfection like unto Sree herself. The being father to a daughter is misery to every one that seeketh honour. O daughter, one doth not know who shall ask for one's daughter. Wherever may a daughter be conferred, a daughter stayeth, placing in uncertainty the three races to which she is related. Do thou, my daughter, seek for thy husband that best and foremost of ascetics sprung in the line of Prajapati—Pulastya's son,—Vicrava, and of thyself accept him (for thy lord). And then, O daughter, even as is this lord of riches, so thou wilt, without doubt, have sons resembling the Sun himself in energy.' Hearing that speech of his, the daughter for the sake of the dignity of her sire, going to where Vicrava was practising penances, stood there. In the meanwhile, O Rama, that twice-born one—Pulastya's son—was performing the Agnihotra, like the fourth Fire itself. And without minding that terrific time, (Kaikasi), having regard to the dignity of her sire, coming up before him, stood (there) hanging her head down towards his feet and throwing up the earth with her great foe. And seeing that one of shapely hips, having a face fair as the full Moon, (that exceedingly high-minded ascetic) flaming in energy accosted her thus,—'O gentle one, whose daughter art thou? And whence dost thou come hither? And what is thy errand? And for whom (dost thou come)? O beautiful (damsel), truly tell me this.' Thus addressed, the girl, with joined hands, said,—'O ascetic, thou art competent to get at my intent by virtue of thy own power. Yet, O Brahmarshi, know me as having come here at the mandate of my sire. My name is Kaikasi. The rest do thou read thyself.' And thereupon, the ascetic, entering into contemplation, said these words,—'O gentle lady, I have learnt the purpose that is in thy heart. O thou having the gait of a mad elephant, there reigns a powerful desire in thee for having offspring. Inasmuch as thou hast come to me at this fierce hour, hearken, thou amiable one, as to the kind of offspring that thou shalt bring forth. Thou shalt, O thou of graceful hips, bring forth terrible and grim-visaged Rakshasas delighting in frightful friends, and of cruel deeds.' Hearing his speech, she, bowing down, said,—'O reverend (ascetic), such sons of terrific ways seek I not from thee that followest the Veda. Therefore it behoveth thee to favour me.' On being thus besought by the girl, Vicrava—best of ascetics—again addressed Kaikasi, like the full Moon addressing Rohini [The planet Venus.],—'O fair-faced one, the son that thou bringest forth last, shall be like unto my line,—he shall, without doubt—be righteous-souled.' Having been thus accosted, the girl, O Rama, after a length of time brought forth a very terrible and hideous offspring having the form of a Raksha,—having ten necks, furnished with large teeth, and resembling a heap of collyrium, with coppery lips, twenty arms, huge faces, and flaming hair. On his having been born, jackals with flaming mouths and other ferocious beasts began to gyrate on the left. And that god showered down blood; and the clouds uttered forth harsh sounds. And the Sun was deprived of his splendour; and meteors began to dart to the earth. And the earth shook; and the wind swept away violently. And that lord of streams—the ocean, which was calm before, became agitated. And his sire resembling his grand-father named him, (saying),—'As this one hath been born with ten necks, he shall be called Ten-necked.' After him was born Kumbhakarna endowed with prodigious strength, than whose proportions there are none other's on earth. Then was born she that, having a frightful visage, goeth under the name of Surpanakha; the righteous Bibhishana is the youngest son of Kaikasi. On that one endowed with great strength having been born, blossoms were showered down from heaven; and celestial kettle-drums were sounded in the heavenly regions. And then there arose the sounds of 'Excellent!' 'Excellent!' And in that extensive forest those exceedingly energetic ones—Kumbhakarna and the Ten-necked one grew up,—and became the sources of anxiety to people. And Kumbhakarna, maddened to the height, devouring mighty saints devoted to religion, constantly ranged the triune world in a dissatisfied spirit. But the righteous Bibhishana, ever intent on piety, dwelt there, studying the Veda, restraining his fare, and controlling his senses. And it came to pass that after a length of time the god, Vairavana—lord of riches—came to see his sire, mounted on Pushpaka. Seeing him, the Rakshasi—Kaikasi—flaming up in energy, coming to the Ten-necked one, represented to him,—'O son, behold thy brother, Vairavana, enfolded in effulgence; and, albeit of equal fraternity, behold thee in this plight! Therefore, O Ten-necked one, O thou of measureless prowess, do thou so strive that thou also, my son, may be like

Vairavana himself. Hearing that speech of his mother, the powerful Ten-necked one was wrought up with exceeding great ill-will, and he vowed then,—'I truly promise unto thee that I will be equal to my brother (in energy), or excel him in it. Therefore do thou cast off this sorrow that is in thy heart.' And influenced by that passion, the Ten-necked one with his younger brother began to perform rigid acts, with his mind fixed on asceticism. 'I must through austerities have my wish,' thus fixed and resolved, he for compassing his end, came to the sacred asylum of Gokarna. And there the Rakshasa of unrivalled prowess along with his younger brother carried on austerities and thus gratified that lord—the great-father. And beings gratified (with him), he conferred on him boons bringing on victory."

SECTION 10.

Then Rama spoke unto the ascetic,—'O Brahmana, how did those exceedingly mighty brothers carry on austerities in that forest; and what kind of penances were theirs?' Thereat there Agastya said unto Rama of a complacent mind,—'The brothers severally observed the morality proper to each. And Kumbhakarna, putting forth his best energies, constantly abode in the path of righteousness. And remaining in the midst of five fires in summer, he practised austerities, and in the rainy season, soaked in water (poured down) by clouds, he sat in the heroic attitude. And in winter he always remained in the water. Thus passed away ten thousand years of that one putting forth exertions in behalf of religion, and established in the path of honesty. And the virtuous Bibhishana, ever intent on virtue and pure of spirit, remained standing on one leg for five thousand years. And when he had completed (his term of restriction), swarms of Apsaras danced, and blossoms showered, and the deities hymned (him). And for five thousand years, he adored the Sun, and with his mind concentrated in the study of the Veda, remained with his head and hands raised up. In this wise Bibhishana like a deity in Nandana passed away ten thousand years, observing restrictions. And the Ten-necked one passed ten thousand years without fare. On a thousand years being complete, he offered his own head as a sacrifice to Fire. In this way he passed away nine thousand years; and nine of his heads entered into Fire. And as in the tenth year he intended to strike off his tenth head, the Great-father presented himself at that place. And well-pleased, the Great-father came there along with the celestials. 'O Ten-necked one,' said (the Great-father), 'I am well-pleased with thee. Do thou, O thou cognisant of righteousness, at once ask for the boon that thou wishest to have. What wish of thine shall I realize? Thy toil must not go for nothing.' Thereat, the Ten-necked one, bowing down his head unto the deity, said with a delighted heart,—his words faltering with ecstasy,—'O Reverend one, creatures have no other fear than (that of) death; and enemy there is none that is like unto death. Therefore immortality is even what I crave for.' Thus accosted, Brahma spoke unto the Ten-necked one,—'Thou canst not be immortal. Do thou therefore ask of me some other boon.' Thus addressed by the creator, Brahma, the Ten-necked one, O Rama, standing before him with joined hands, said,—'O lord of creatures, I would, O eternal one, be incapable of being slain by birds and serpents, Yakshas, Daityas, Danavas and Rakshasas, and the deities; for, O thou that art worshipped by the immortals, anxiety I have none from any other beings. Indeed, I deem as straw creatures such as men etc.' Thus accosted by the Raksha—the Ten-necked one—that righteous-souled one, the Great-father, along with the celestials, said,—'O foremost of Rakshasas, what thou sayest shall come to pass.' Having, O Rama, said this unto the Ten-necked one, the Great-father (again spoke),—'Hear! I, having been gratified, will confer on thee a fresh boon. O Rakshasa, O sinless one, those heads of thine which have been offered as sacrifices and which have sunk into the fire, shall again be thine. And, O placid one, I shall also confer on thee another boon difficult of being obtained,—The form that thou shalt wish to wear, shall instantly be thine. As soon as the Ten-necked Raksha had spoken thus, the heads that had been offered as sacrifices into the fire, rose up again. Having said this unto the Ten-necked one, the Great-sire of all creatures addressed Bibhishana, saying,—'O Bibhishana, gratified have I been by thee, whose intelligence is established in righteousness. Therefore, my child, O righteous-souled one, O thou of excellent vows, ask for the boon that thou wouldst have.' Thereat the virtuous Bibhishana spoke with joined hands,—'O reverend one, since the spiritual preceptor of all creatures himself (is pleased) with me,—I (deem myself) as furnished with every perfection, even as the Moon is environed with rays. If thou wilt bestow on me a boon with pleasure, then, thou of excellent vows, hear of the boon that I would have. May my mind remain fast fixed on righteousness, even when I shall happen to fall into high peril; and may I attain Brahma knowledge without any instructions! And may every sense of mine sprung during the observance of particular modes of life, be in union with righteousness,—so that I may practise the form of religion (in harmony with any particular mode of life!) O exceedingly noble one, this best of boons, is even what is sought for by me,

for nothing in this world is incapable of being attained by those attached to righteousness.' Then the lord of creatures, being again delighted, spoke unto Bibhishana.—'As thou art virtuous, so all this shall come to pass on thy behalf. And inasmuch as in spite of thy having been born in the Rakshasa race, thy thoughts, O destroyer of enemies, do not originate in sin, I confer on thee immortality.' Having said this, he intended to grant boons unto Kumbhakarna. Thereat the celestials in a body represented to the lord of creatures with joined hands.—'On Kumbhakarna thou shouldst confer no boons, since thou knowest in what manner doth this wicked-minded one frighten people. And, O Brahman, seven Apsaras in Nandana, ten attendants of Mahendra, as well as sages and human beings, have been devoured by this one. Considering what this Rakshasa did when he had not obtained any boon whatever, if he obtain one now he shall eat up the three worlds. Do thou then, O lord having immeasurable prowess, pretending to give him a boon, give stupefaction (instead). Thereby the welfare of people would be secured, and the honour of this one too shall be maintained.' Thus addressed by the celestials, Brahma, the Lotus-sprung one, pondered. The goddess, Saraswati, who was by his side was also agitated with anxiety. And remaining by him, Saraswati with joined hands observed.—'O god, I have come here. What work shall I accomplish? And the lord of creatures, on having her, spake unto 'Saraswati,—'O Vani [A name of Saraswati.] be thou the goddess of speech of this foremost of Rakshasas, favourable unto the deities. Having said,—'So be it,' she entered (within Kumbhakarna's throat); and Prajapati said.—'O Kumbhakarna, O mighty-armed one, do thou ask for the boon that thou wouldst have. Hearing those words, Kumbhakarna said.—'O god of gods, my wish is that I may sleep for a good many years.' Thereupon, saying,—'So be it,' Brahma along with the celestials went away; and the goddess, Saraswati, also again left the Rakshasa. And on Brahma accompanied by the deities going to the celestial regions, he was renounced by Saraswati, and then he regained his consciousness. And then the wicked-minded Kumbhakarna sorrowfully thought,—'What is this speech that has to-day come out from my lips? Meseems I had then been stupefied by the deities that had come.' Having thus obtained the boons, the brothers endowed with flaming energy, going to the Sleshmataka wood, began to dwell there peacefully."

SECTION 11.

"Learning that these night-rangers had obtained boons, Sumali with his followers, casting off fear, rose up from the nether regions. And wrought up with exceeding great wrath, the counsellors of that Raksha—Maricha and Prahasta and Virupaksha and Mahodara—also rose up. And accompanied by his counsellors—foremost of Rakshasas—Sumali presenting himself before the Ten-necked one and embracing him, addressed him, saying.—'By good fortune it is, O child, that through thee we have had the wish that was in our heart, inasmuch as thou hast received the best of boons from him that is the foremost in all these three worlds. O mighty-armed one, that great fear arising from Vishnu, from which leaving Lanka, we had gone to the nethermost abysses, hath been removed. Full many a time, brought down by that fear, we, on being pursued (by our enemies), forsaking our homes, had gone to the nether regions along with all those (related to us). This Lanka was our city, inhabited by Rakshasas. (Now) it is inhabited by thy brother—the intelligent lord of riches. O mighty-armed one, if thou canst through self-control or charity or by a sudden display of prowess, repossess thyself of the same, a (great) thing shall have been achieved; and then, O child, thou shouldst, without doubt, be the lord of Lanka; and this Rakshasa race, which hath sunk, shall have been raised up by thee. And, O thou endowed with prodigious strength, thou shalt be the lord of all.' Then the Ten-necked one addressed his maternal grand-father, who was present, saying.—'The lord of riches is our superior; therefore thou ought not to speak thus.' On that dignified Rakshasa-chief having through moderation thus passed it by, that Raksha, understanding his intent, did not then say anything more. And it came to pass that when Ravana had resided there for a time, Prahasta addressed him in a humble speech.—'O Ten-necked one, O long-armed (hero), it doth not behove thee to speak thus. Fraternal feeling there is none among heroes. Listen to these words of mine! There were two sisters—Aditi and Diti. And mutually attached to each other, those (damsels) endowed with surpassing beauty, became the wives of that lord of creatures—Kacyapa. And Aditi brought forth the gods,—who are the lords of the three worlds. And Diti gave birth to the Daityas,—offspring of Kacyapa. O thou cognisant of righteousness, formerly this earth, O hero, having the ocean for her garment, and furnished with mountains, belonged to the Daityas; and (gradually) they grew very powerful. And then this undeteriorating triune world was brought under the dominion of the celestials. So that thou art not the only one that would act inimically (to thy brother); but this course had formerly been pursued by both the celestials and the Asuras. Therefore do thou act in conformity with my word.' Thus exhorted, the Ten-necked

one, with a delighted heart, reflecting for a moment, said, 'Very well.' And wrought up with delight, the Ten-necked one endowed with prowess the very same day went to the forest, accompanied by the night-rangers. And arriving at Trikuta, that one skilled in speech—the night-ranger, Ravana—sent Prahasta in the capacity of an ambassador: 'O Prahasta, hie thee; and tell the foremost of Nairitis—the lord of riches—in my words informed with mildness.—This city of Lanka, O king, belongs to the high-souled Rakshasas; but thou hast established thyself in her. This, O sinless one, is not proper for thee. Therefore, O thou of unrivalled prowess, if thou shouldst render the same (back), I shall be highly gratified; and righteousness also thou wilt maintain.—' Thereupon, repairing to Lanka, well-protected by the giver of riches, Prahasta communicated these words unto the highly generous ruler of riches.—'O thou of excellent vows, I have been sent to thee by thy brother, the Ten-necked one, O long-armed one, O foremost of those versed in all branches of learning, do thou listen to my words, O lord of wealth,—and what the Ten-faced one says.—This beautiful city, O thou furnished with expansive eyes, was formerly inhabited by Rakshasas of dreadful prowess headed by Sumali; and for that reason, O son of Vicrava, he asks thee this. Do thou, my child, grant this unto him, who is humbly begging for it.—' Hearing these words from Prahasta, the god Vaicravana, best of those skilled in speech, answered the former, saying.—'My father had given this unto me, when it had been emptied of night-rangers; and, O Raksha, I have inhabited this place, furnished with charity, honour, and other virtues. Go and tell the Ten-necked one, as this city and this kingdom are mine, so they are thine, O mighty-armed one. Do thou enjoy this kingdom without a foe. May my kingdom and wealth never undergo division when thou art present!' Having said this, the lord of riches sought the side of his sire,—and, paying him reverence, he communicated Ravana's wish unto him: 'My father, this Ten-necked one had sent a messenger to me, saying,—Give (back) the city of Lanka, which had before been inhabited by hosts of Rakshas.—Now, O thou of excellent vows, do thou tell me what I should do.' Thus accosted, that foremost of ascetics, the Brahmarshi—Vicrava—spoke unto the lord of riches (standing) with joined hands.—'O son, listen to my words. The mighty-armed Ten-necked one had (once) spoken in my presence (to that effect). Thereat I greatly rebuked that wicked-minded one; and I said again and again in anger.—Thou disregardest (thy religion and honour). Do thou listen to my words fraught with religion and profit. Of a wicked heart, thou, with thy understanding spoilt in consequence of the granting of the boon, canst not distinguish between those deserving honour and those not; and, further, through my curse, thou hast come by a fierce nature. Therefore, O mighty-armed one, go to the mountain, Kailaca. Do thou, along with thy retainers, for the purpose of dwelling there, take up thy quarters (there). There floweth the Mandakini—best of streams, with her water covered with golden lotuses resembling suns, as also with lilies and blue lotuses and various other fragrant flowers. And coming there frequently, celestials with Gandharvas and Apsaras and serpents and Kinnaras, ever sport there, O lord of riches, thou ought not to enter into hostilities with that Raksha. Thou knowest how he hath obtained a great boon.' Thus addressed, Vicravana, for the sake of his father's dignity, with his wives and sons, with his counsellors and his vehicles and wealth went (to Kailaca). And Prahasta, going (back), joyfully spoke unto the high-souled Ten-necked one, (seated) with his counsellors and his younger brothers.—'The city of Lanka is (now) empty. Renouncing her, the bestower of riches hath gone out of her. (Now) entering into her, along with us, do thou there maintain thine own religion.' Thus addressed by Prahasta, the redoubtable Ten-necked one entered the city of Lanka with his brothers and forces and followers. And then even as the lord of the celestials ascends heaven, that foe of the immortals ascended Lanka well-divided by highways,—which had been forsaken by the lord of wealth. And having been installed, that night-ranger—the Ten-faced one—dwelt in that city; and that city teemed with night-rangers resembling dark clouds. And the lord of riches, for the sake of his father's dignity, dwelt in a palace situated on the hill bright as moonlight, graced with ornamented superb piles; even as Purandara dwells in Amaravati."

SECTION 12.

"The lord of Rakshasas was installed along with his brothers. And then he thought of the giving away in marriage of his Rakshasi sister. Then that Rakshasa bestowed his sister, the Rakshasi Surpanakha, on that lord of the Danavas and king of the Kalakas—Viduyjibha. And having given her away, the Raksha was wandering about for the purpose of hunting, when, Rama, he happened to see Diti's son, named Maya. And seeing him accompanied by his daughter, that night-ranger—the Ten-necked one—asked him, saying,—'Who art thou that (wanderest) alone in this forest devoid of men as well as deer? And art thou accompanied by this one having the eyes of a young deer?' Thereat Maya, O Rama, answered that night-ranger, when he had asked this.—'Listen.

I shall tell thee all about this. Thou mayst ere this have heard of an Apsara named Hema. She like unto the Paulomi of Satakratu was bestowed on me by the gods. And I passed a thousand years, being devoted to her. Thirteen years have passed away since she had gone on a business of the celestials, as also the fourteenth year. Then I through my extraordinary skill constructed a golden palace, adorned with diamonds and lapises. There I dwelt, aggrieved and sorrowful on account of her separation. From thence, taking my daughter, I have come to this wood. This, O king, is my daughter, grown in her womb. I have come hither with her, seeking for her husband. Verily being father to a daughter is misery to every one that seeketh one's honour. A daughter, forsooth, stayeth, ever placing the two lines* in uncertainty. [* The lines, namely, of her father and mother. The line of a mother as distinct from that of a father would be impossible under the present economy of Hindu society inasmuch as, as soon as a girl is married, she by that ceremony leaves her father's line and becomes incorporated with that of her husband. But this seems to have been otherwise in ancient times. This opens up an interesting social problem for the research of orientologists.] And on this wife of mine I have also begot two sons;—the first is Mayavi and the next Dundubhi. Thus have I truly related everything unto thee that hadst asked for it. But, my child, how can I know thee now? Who art thou?' Thus addressed, the Raksha humbly said,—Ten-necked by name, I am the son of the ascetic, Paulastya, who was born as the third son of Brahma.' Thus accosted, O Rama, by that lord of Rakshasas, that Danava and foremost of Danavas, Maya, learning that he was the son of the Maharshi, Paulastya, there desired in his heart to give away his daughter to him. And taking her hand with his own, Maya—lord of Daityas—laughing, said unto that lord of the Rakshasas,—'This daughter of mine, O king, borne by the Apsara, Hema, this my daughter named Mandodari do thou accept as thy wife.' 'Well' thereupon the Ten-necked answered him, O Rama. And lighting a fire, he took her hand. Maya, O Rama, knew the curse of the sage touching him [Respecting his birth.]. Knowing this, he gave away his daughter, having regard to the race of Ravana's paternal grand-father; and he also conferred on him an exceedingly wonderful dart acquired through the most rigid austerities,—by which he wounded Lakshmana. Having thus wedded, that master—Lanka's lord—going (back) to that city, married his brothers. And Ravana married the granddaughter of Virochana (on the maternal side) named Vajrajwala, to Kumbhakarna.—And Bibhishana obtained for his wife the righteous (damsel) named Sara—daughter unto the high-souled—Sailusha—sovereign of the Gandharvas. (Sara) was born on the shores of the lake, Manasa. And while the lake, Manasa, was swollen with water on the arrival of the rains, her mother, hearing her cries, affectionately said,—Saromavarddhata—'O lake, do not swell,' and from this circumstance, her name became Sara. Having thus wedded, those Rakshasas, taking each his wife, set about sporting there, like unto Gandharvas sporting in Nandana. And then was born Mandodari's son—Meghanada. Him ye call Indrajit. As soon as he was born, Ravana's son, formerly crying, emitted a tremendous roar resembling the rumbling of clouds. And, O Raghava, Lanka was petrified at his voice; and (accordingly) his sire himself kept his name, Meghanada. And, O Rama, remaining hidden like a fire by fuel, Ravana's son, rejoicing (the bosoms of) his father and mother, grew up in Ravana's elegant inner apartments."

SECTION 13.

"And once on a time it came to pass that, dispatched by the lord of creatures, Sleep in her (native) form powerfully overpowered Kumbhakarna. And then Kumbhakarna spoke unto his brother, who was seated.—'O king, Sleep obstructs me. Do thou, therefore, have my mansion made.' And, thereupon, employed by the king, architects resembling Vicwakarma constructed an edifice beautiful to behold, measuring the smooth space of a Yojana diagonally and two in area; graceful to the view, and having no obstruction (to hide its beauty). And the Rakshasa caused a splendid and delightful pile to be built, adorned all round with pillars decked with gold and crystal,—having stairs composed of lapises, furnished with networks of small bells, set with ivory gateways, and containing daises dight with diamonds and crystal,—elegant throughout, and enduring,—like unto a goodly cave of Maru. And there, overcome with slumber, the wondrous strong Kumbhakarna, lying down for many thousand years, did not wake up. And while Kumbhakarna was overpowered by sleep, Dacanana [Henceforth we shall use this significant surname of Ravana, meaning Ten-faced.] without let began to destroy Devarshis, Yakshas and Gandharvas,—and going to graceful gardens, Nandana, etc., he devastated them (ruthlessly). And that Rakshasa spread destruction, even as an elephant sporting agitates a river, as the wind bringeth down trees, or as the thunder-bolt riveth mountain-peaks. Hearing of the doings of Dacagriva [Ten-necked.], and remembering his conduct chiding in with his race, the righteous lord of riches—Vaicravana—showing his fraternal affection, dispatched a messenger to Lanka, seeking

the welfare of Dacagriva. And going to the city of Lanka, he presented himself before Bibhishana. And having received him with honour, he asked him as to the cause of his visit. And having enquired after the welfare of the king as well as his kindred, Bibhishana, showed him unto Dacanana seated in his court. And seeing the king there flaming in his own energy, he (the messenger), saluting him (Ravana) with the word—Jaya—stood silent. And the envoy addressed Dacagriva seated on a superb couch, graced with a costly coverlet,—‘O king, I shall tell thee all that thy brother hath said, worthy of both the character and race of your father and mother,—Enough of wrong-doing. Now thou shouldst mend thy ways. If thou canst, stay in righteousness. I have seen Nandana ravaged; and I have heard of the sages slain, and O king, of the preparations the deities are making against thee. I have been utterly disregarded by thee; but even if a boy should transgress, he should for all that be protected by his friends. Self-restrained and controlling my senses, I, adopting a terrific vow, had gone to the breast of the Himavan for practising righteousness. There I saw that lord of the gods in company with Uma. There I happened to cast my left eye on the goddess, for knowing, O mighty king, who she was,—and not for any other reason. Rudrani was staying then, wearing a surpassing form. Thereupon through the divine energy of the goddess my left eye was burnt and seemed to be covered with dust, and its lustre became tawny. Then I, going to another spacious peak of the mountain, became engaged in silently observing a mighty vow. On my term of restraint having been complete, that lord of the gods—Mahecwara—with a gratified heart addressed me, saying,—‘O righteous one, O thou of fair vows, I am well-pleased with this asceticism of thine. I also had observed this vow; and thou also, O lord of riches, hast done the same. A third person there is none that practiseth such a vow. This vow is hard to perform, and formerly it was I that introduced it. Therefore, O mild one, O lord of riches, do thou contract friendship with me. And thou hast conquered me by thy penances. Therefore, O sinless one, be thou my friend. And this thy left eye hath been burnt through the energy of the goddess, and hath turned tawny in consequence of having seen the grace of the goddess; so thy name shall ever be Ekakshipingali.—Then at Sankara’s command I have obtained the privilege of companionship (with him). Having come here I have heard of thy evil designs. Do thou then desist from this impious course, tending to sully thy line, The celestials along with the sages are pondering over the means of compassing thy death.—’ Thus addressed, the Ten-necked one, with his eyes reddened in wrath, rubbing his hands and knashing his teeth, said,—‘O messenger, I have learnt what thou hast uttered. Neither thou nor this brother of mine by whom thou hast been despatched, (shall live); nor doth the keeper of riches say what is for my good. And the fool makes me hear the circumstance of his having made friends with Mahecwara. I shall never forgive what thou hast said. Up to this I had borne him, considering that he, being my elder brother and as such my superior should not be slain by me. But now hearing his (utterances), even this is my resolve. Depending upon the might of my arms, I shall conquer the three worlds. On his account solely I shall on the instant despatch the four Lokapalas to the abode of Death.’ Having said this, Lanka’s lord killed the emissary with his sword and made him over to the wicked Rakshasas for being eaten. Then, having performed Swastyayana*, Ravana, ascending his car, went to where the lord of riches was, bent on conquering the three worlds. [* A religious ceremony performed for propitiating any deity or malign star, and so warding off an impending disaster, or bringing luck to any undertaking. This has obtained to this day in Hindu society.]

SECTION 14.

Accompanied by his six counsellors—Mahodara and Prahasta, Maricha, Suka and Sarana, and the heroic Dhumraksha—eager for encounter—the graceful Ravana, elated with his strength sallied out, as if consuming all creatures with his wrath. And leaving behind cities and streams and hills and woods and groves, he in a moment came to the mountain—Kailaca. And hearing that wicked-minded lord of Rakshasas, breathing high spirits, had arrived at the mount in company with his counsellors, the Yakshas could not stay before that Raksha,—and knowing ‘This one is the king’s brother’—went to where the lord of riches was. Going to him they in full related all about the doings of his brother. And on being permitted by the bestower of treasures, they went out for battle. And then, like unto the agitation of the ocean, there took place a mighty ferment of the forces of the Nairita king, as if making the mountain tremble. And then there took place an encounter between the Yakshas and the Rakshasas; and therein the councillors of the Rakshasa were smitten fiercely. And finding his forces in that plight, Dacagriva set up full many a cheerful shout and in wrath began to speak. Of the councillors of the Rakshasa-chief, each coped with a thousand Yakshas. And then struck with maces and clubs and swords and darts and tomaras, the Ten-necked one dived into (that deep) of a host. And rendered inert and sore assailed, Dacanana was deprived of his movements with

vollies of weapons remembling torrents of rain. And albeit drenched with blood streaming down in hundreds of torrents, he like a mountain flooded with a downpour, being wounded with the weapons of the Yakshas,—doth not betray any smart. And that high-souled one, raising up his mace resembling the rod itself of Time, entered into that army, despatching Yakshas to the abode of Yama. And as a flaming fire burneth up an extensive sward of grass stocked with dry fire-wood, he began to consume that Yaksha army. And as the wind scattereth clouds, the small remnant of Yaksha army was scattered by the redoubtable councillors (of Ravana)—Mahodara, Suka, etc. And some were wounded, and (some) broken down, and (some) measured their lengths on the ground in the encounter, and other Yakshas deprived of their arms in the field, being fatigued, sank down, embracing each other, even as banks drop down, on being worn away by water. And no room was left (in the sky) in consequence of its being thronged by hosts of sages; and warriors, wounded and rushing for conflict, and (finally) ascending heaven. And finding the foremost Yakshas endowed with great strength give way, the mighty-armed lord of riches dispatched (other) Yakshas. In the meantime, O Rama, a Yaksha named Sanyodhakantaka, accompanied by an extensive force and a large number of vehicles,—on being despatched, rushed (on the foe). And wounded in the conflict (by Sanyodhakantaka) with his discus, as if by Vishnu himself, Maricha toppled down to the ground from the mountain, like unto a planet whose merit hath waned, And in a moment regaining his consciousness and resting (for a while), that night-ranger fought with the Yaksha; and thereat, on being defeated, he fled. Then (Ravana) entered within the gate-way (of the palace), garnished with gold, and decked with lapises and silver, And thereat, O king, the warder named Suryabhanu prevented the night-ranger—Dacagriva—as he was entering. And albeit prevented, the night-ranger entered in. And when, O Rama, that Rakshasa was prevented, he did not stay. And then struck by that Yaksha with the gate-way uprooted, he, discharging blood in streams, looked like a hill with minerals running on it. And hit with that gate-way resembling a mountain-summit in splendour, that hero did not sustain any injury, on account of the boon he had received from the Self-sprung. And on being struck by the same gate-way, the Yaksha ceased to be seen, his body having then been consumed to ashes. And witnessing the prowess of the Raksha, all began to flee; and then they afflicted with affright, fatigued, and with pale faces, entered into rivers and caves, leaving their arms behind.”

SECTION 15.

“Seeing the foremost of the Yakshas by thousands undergoing trepidation, the lord of riches spoke unto a mighty Yaksha—Manichara,—‘O foremost of Yakshas, slay the wicked Ravana, set on sin; and do thou (thus) become the refuge of those heroic Yakshas, who are carrying on the conflict.’ Thus addressed, the mighty-armed and invincible Manibhadra, surrounded by four thousand Yakshas began the fight. And attacking the Rakshasas with maces and clubs and bearded darts, and with darts tomaras and bludgeons, the Yakshas rushed at (their adversaries). And fast safely whirling about like hawks, they fought fiercely. And (some) said, ‘Well, give me battle,’ and (others), ‘I don’t want,’ and (others, again), ‘Let me have (fight)’. And then the celestials and the Gandharvas and the sages studying the Vedas, beholding the great encounter, were filled with mighty amazement. And a thousand of the Yakshas were slain by Prahasta in the conflict; and another thousand of capable warriors were slain by Mahodara. And O king, in the twinkling of an eye Maricha, waxing wroth and eager for encounter brought down two thousand (of enemy’s soldiers). Where is the candid-coursing fight of the Yakshas and where the fight of the Rakshas by help of the power of illusion; and therefore in that battle the advantage was on the side of the Rakshasas. And Dhumraksha, confronting Manibhadra in the mighty conflict hit him at the chest with a bludgeon; but he did not move thereat. And then Manibhadra dealt the Rakshasa a blow with his mace; and thereat Dhumraksha smit at the head fell down senseless (on the ground). And seeing Dhumraksha wounded and down, bathed in blood, the Ten-necked one rushed at Manibhadra in the encounter. And then that foremost of Yakshas hit Dacanana with three darts as he was rushing in wrath. And on being thus hit, (Ravana) struck at Manibhadra’s head; and at that stroke his crown was depressed at one side. And from that day forth that Yaksha remained with his head hollow on one side. And on the high-souled Manibhadra having been baffled, a great uproar, O king, rose in that mountain. And then at a distance, the lord of riches, mace in hand, accompanied by Sukra and Praushthapada and Padma and Sanka saw (Ravana) in the field. And seeing his brother in the encounter with his glory obscured through the curse (he had ere this come by), the intelligent (lord of Yakshas) spoke in words worthy of the line of his grand-father,—‘As, O wicked-minded one, thou desisest not, albeit forbidden by me, thou shalt, afterwards attaining the fruit of this, and repairing to hell, know (the

fate that followeth thee). That perverse one, that through ignorance having drunk poison, neglects to adopt proper measures, knoweth the consequence of his act ultimately. The gods have set their face against thee on account of a certain misdeed of thine; and having for this, been reduced to this condition, thou dost not understand things. He that dishonoureth his father and mother and spiritual preceptor, reapeeth the fruit of his act on coming under the sway of the sovereign of the dead. Having regard that this body is uncertain, that foolish person, that doth not acquire asceticism, dying goeth the way that he deserveth. The mind of a perverse man doth not willingly incline towards good; and he reapeeth as he soweth. In this world people, making their own good fortune and beauty, strength, sons, wealth and valor, gain these by virtue of their pious acts. Being given to such iniquitous acts, thou wilt go to hell; and thy designs being such, I will not hold parley with thee. Honest people should act carefully in connexion with the wicked.—’ Thus reprimanded by him, his (Ravana’s) councillors, headed by Maricha, on being struck, took to their heels. Then Dacagriva on being struck in the head with the mace by the lord of Yakshas, did not move from his place. And then, O Rama, the Yaksha and Rakshasa, smiting each other in mighty encounter, did not get bewildered or experience fatigue. And then the bestower of riches discharged a fiery weapon at him; and thereat the lord of Rakshasas resisted it with a Varuna weapon. And then the Rakshasa king entered upon Rakshasilusion; and began to assume a thousand shapes for compassing the destruction (of his adversary). And the Ten-necked one (successively) assumed the shapes of a tiger, a boar, a cloud, a hill, the ocean, a tree, a Yaksha and a Daitya. Thus he wore full many forms and he was not visible in his native shape. And then, O Rama, seizing a mighty weapon the Ten-necked one, whirling the same, brought that redoubtable mace down on the head of the bestower of riches. Thus smitten by him, the lord of wealth, baffled, toppled down to the earth covered with blood like an acoka whose roots have been hewn away. Thereat Padma and other Nidhi deities, surrounding the granter of wealth, raised him up and brought him to the Nandana wood. Conquering the bestower of wealth, the lord of Rakshasas, with a delighted heart, possessed himself of his Pushpaka, the car, as a sign of victory; furnished with golden pillars, gateways set with lapises, covered with networks of pearls, having trees yielding the fruits of all seasons, endowed with the celerity of thought, ranging everywhere at will, wearing forms at pleasure, capable of coursing in the sky, with golden and jewelled stairs, and daises of polished gold,—the vehicle of the gods—undeteriorating, bringing delight to the mind and sight; wonderous exceedingly: painted with images designed to fill the mind with reverence,—constructed by Brahma, containing all objects of desire, charming and nonpariel not cold and not yet hot, granting gratification in every season, and graceful to the view. And ascending that (car) coursing at will, won by his prowess, that utterly wicked one, out of swelling insolence, deemed himself master of the three worlds. And having vanquished the deity Vaicravana, he descended from Kailaca. And having by his energy obtained the victory, the powerful night-ranger wearing a bright diadem and necklace, and seated on that superb car,—appeared radiant in his court like Fire himself.”

SECTION 16.

“O Rama, having vanquished his brother, the lord of riches, the king of Rakshasas went to the great wood of reeds, where Mahasena was born. And the Ten-necked one saw the great golden wood of reeds. Furnished with networks of solar rays, and appearing like a second Sun, and ascending the mountain, he was surveying the heart of the forest, when, O Rama, Pushpaka was (suddenly) deprived of its motion. And the lord of Rakshasas could not comprehend how the car which had been so made as to course in accordance with the wish of the rider, could have its course impeded; and thereat he in company with his councillors thought, ‘Wherefore doth not this Pushpaka course at my desire over this mountain? Whose act is this?’ Thereat Maricha—foremost of intelligent ones—said,—‘That Pushpaka doth not course cannot, sire, be without cause; or it may be that in consequence of Pushpaka not having borne any other than the bestower of riches, it hath ceased its course not having the lord of wealth for its rider.’ As they were speaking thus, that attendant of Bhava, Nandi, terrific, of yellow black hue, dwarfish, frightful, with his head shaven, having short arms, and stout,—coming up to them, said (this). And the lordly Nandi, undaunted, addressed the sovereign of the Rakshasas, saying: ‘Desist thou O Ten-necked one; Sankara sporteth in the mountain; and (now) He is incapable of being approached by every one—birds, serpents and Yakshas; gods, Gandharvas and Rakshas!’ Hearing Nandi’s speech, (Ravana), wrought up with wrath, his eyes coppery, and his ear-rings shaking, leapt down from Pushpaka. And saying, ‘Who is this Sankara?’ he came down to the base of the mount, and beheld there Nandi stationed at the side of that deity, supporting himself on his flaming dart, resembling a second Sankara. And seeing that one having the

face of a monkey, the Rakshasa, deriding him, burst out into laughter, and seemed as if a mass of clouds were sending roars. Thereat, growing enraged, the reverend Nandi—Sankara's other body—spoke unto that Raksha—The Ten-necked one—present there; 'As O Dacanana, deriding me for my monkey-form, thou hast indulged in a laughter resembling the bursting of thunder, so monkeys endowed with prowess, and possessed of my form and energy shall be born for compassing the destruction of thy race. And armed with teeth and claws, and fierce and furnished with the fleetness of thought, and mad for encounter, and bursting with vigor, and resembling moving mountains. And being born, they shall crush thy high pride and power along with thy courtiers and sons. But, O night-ranger, I can even now end thee quite; yet I must not slay thee for thou hast ere this been slain by thine acts.' When that high-souled god had spoken thus celestial kettle-drums sounded and a blossomy shower rained from the sky. But without hefting Nandi's speech, that highly powerful one—Dacanana—coming to the mountain, said,— 'O Gopati, I will even uproot this mountain, for whom Pushpaka was deprived of its motion as I was journeying. It must be known by what influence Bhavaswara sporteth here king-like. He doth not know that an occasion of fear hath presented itself?' Having said this, O Rama, Ravana seizing the mountain with his arms, lifted it up at once; and then the mountain trembled greatly. And in consequence of the mountain shaking the attendants of the deity (dwelling in it) also shook. And Parvati also trembled and embraced Mahewara. And then, O Rama, Mahadeva—foremost of the deities—even Hara, as in sport pressed the mount with his great toe. And thereat his arms, resembling blocks of stone felt the shock and then there the councillors of that Raksha were struck with amaze. And the Raksha, from wrath and the pain felt in his arms, set up a shout that shook the entire triune world. And his councillors considered it as the concussion of the thunder at the universal disruption. And then the celestials with Indra at their head shook on their way; and the sea was wild and the mountains shook. And Yakshas and Vidyadharas and Siddhas asked, 'What is this.' 'Do thou propitiate Uma's lord—the blue-throated Mahadeva; for, O Dacanana, save him thy refuge see we none in this matter. Bowing thyself down, do thou seek him as thy shelter. Then the kind Sankara, on being gratified, will confer on thee his favour.' Thus accosted by his councillors, the Ten-faced one, bowing down to him having the bull for his standard, began to hymn him with various soma hymns; and the Raksha passed away a good thousand years in lamentations. And thereat that Lord Mahadeva, pleased, set free the hands of Dacanana stationed at the top of the mount, and O Rama, addressed him, saying, 'O Dacanana, pleased am I with thee on account of thy hymns. And as in consequence of thy arms having been hurt by the mountain, thou hast uttered a terrific yell, which struck horror unto the three worlds and put them shaking, therefore, O King, thy name shall be Ravana. And deities and men and Yakshas and others living on earth shall call thee Ravana—terror to creatures. So, O Paulastya, which way thou wishest, and permitted by me, O Lord of Rakshasas, go thou.' Thus accosted by Sambhu, Lanka's lord said of himself. 'If thou art pleased with me, grant me a boon, who ask thee for it. I have already obtained a boon, bestowing on me immunity from death at the hands of gods, Gandharvas and Danavas; and Rakshasas and Guyhakas and Nagas; and others also that are of more than ordinary strength. Man count I not O god: they, I deem, are insignificant. I have also, O destroyer of Tripura, received a long lease of life from Brahma. Now I wish to pass the remainder of my days in peace; and do thou grant me a weapon.' Thus addressed by him, (Ravana,) Sankara gave him an exceedingly effulgent sword, famed as Chandrahasa; and the master of spectres then also granted him peace for the rest of his life. And making (the sword) over to him, Sambhu said,—'Thou must not disregard this. If disregarded, it will for certain come (back) to me?' Having thus received his name from Mahewara, Ravana, saluting Mahadeva, ascended Pushpaka. And then, O Rama, Ravana, began to go round the earth. And opposed at places, by the heroic Kshatriyas endowed with energy and irrepressible in fight, who refused submission, he exterminated them along with their retainers; while other men of wisdom, knowing the Raksha to be invincible, said unto the Rakshasa elated with strength,—'We have been conquered?'

SECTION 17.

"And then, O King, the mighty-armed Ravana ranging the earth, came to Himavan and began to go round it. And it came to pass that there he saw a damsel wearing a dark deer-skin and matted locks, leading the life of a saint, and flaming like a celestial. And seeing the girl observing high vows, endowed with beauty, he, with his soul overwhelmed with lust asked her, laughing, 'How is it, O amiable one that thou actest thus contrary to thy youth? This course of life surely doth not befit thy beauty. Thy loveliness, O timid one, is peerless, capable of maddening folk with desire. It doth not behave thee to lead an ascetic mode of life,—this would suit an old person. Whose daughter art thou, O gentle lady? And

what is this (vow) that thou practisest? And O fair faced wench, who is thy husband? He who hath thee for his wife, is, O timorous one, hath religious merit on earth. Tell all about this to me who ask for it. For whom dost thou put thyself to trouble?' Thus accosted by Ravana, that illustrious girl, having asceticism for wealth, having received him hospitably in due form, said, 'My sire is named Kucodwaja—a Brahmarshi of immeasurable energy, son unto Vrihaspati, endowed with grace, and like unto Vrihaspati himself in intelligence. And while that high-souled one was engaged in the daily study of the Vedas, I was born as his word-impregnated daughter, named Vedavati. When the gods and the Gandharvas and the Yakshas, Rakshasas, and Pannagas, coming to my sire asked for me, O foremost of Rakshasas, my father did not bestow me on any one of them. And I shall tell thee the reason thereof; listen, O long-armed one. My father's intended son-in-law was even Vishnu—sovereign of the celestials, and the lord of the triune world; and my father would not bestow me on any other. And hearing this, a certain king of the Daityas, named Sumbhu—proud, of his prowess was wrought up with wrath, and one night as my sire was on bed, that wicked one slew him. Thereat my forlorn mother, of exalted righteousness, embracing my father's body entered into fire. Then wishing to realize my father's wish touching Narayana, I have fixed my heart even upon him. Having made this promise, I have been carrying on rigid austerities. Thus, O foremost of Rakshasas, I have related unto thee everything. Narayana is my husband, and not any one else than that best of male beings; and desirous of having Narayana I have adopted severe restraints. I know thee, O king. Go thou O son of Paulastya. By virtue of my asceticism I know all that takes place in these three regions.' Thereat descending from the front of his car, Ravana, afflicted with the shafts of Kandarpa, again addressed that girl, observant of a mighty vow, 'O thou of shapely hips, in as much as such is thy intent, thou must be very proud. O thou having the eyes of a young antelope, accumulation of religious merit suits old people. Thou, furnished with every perfection, should not talk thus. Thou art the paragon in these three worlds. Thy youth waxeth away. I am the lord of Lanka, O gentle lady, known as Dacagriva. Be thou my wife, and enjoy pleasures according to thy desire. Who is he whom thou callest Vishnu? O mild one, neither in prowess, nor in asceticism, nor in enjoyment, nor in strength, is he my equal, whom, O damsel, thou seekest.' Thus accosted, Vedavati said unto the night-ranger 'Do not say so' in respect of Vishnu, lord of this triune sphere, bowed down unto by all creatures. Save and except thee alone, who, that is intelligent, crieth down (Narayana), O King of Rakshasas.' Thus addressed there by Vedavati, the night-ranger seized the girl by the hair. Thereat Vedavati, wroth, cut off her hair with her hand transformed into a sword. And then, flaming up in ire and as if consuming the night-ranger, she, preparing a funeral pyre, hastened to make away with herself. 'Thou abject, having been outraged by thee I wish not to live. Therefore, O Raksha, I will enter into fire in thy very presence. And as I have in this world been dishonoured by thee thou art nefarious. I shall again be born to compass thy destruction. It lieth not in a female to slay a male intent on sin; and if I utter a curse, it shall cost my asceticism. But if I have done anything, given away any thing, offered oblations unto the fire, then I shall be the chaste daughter of some virtuous person, albeit unborn of any female vessel.' Having delivered herself thus, she entered into the flaming fire; and thereat a celestial shower of blossoms rained all around from heaven. O Lord, this is she that hath been born as the daughter of king Janaka,—thy wife, O mighty-armed one. Thou art the eternal Vishnu. The enemy, endowed with the splendour of a hill, formerly that had been slain through the wrath (of Vedavati), hath now been slain by her, by help of thine superhuman prowess. And this one of eminent righteousness would again spring up on earth like a flame from a field furrowed by the plough. This one named Vedavati was born in the Krita age; and in the Treta age, for compassing the destruction of that Raksha, she was born in the Maitihila line of the high-souled Janaka."

SECTION 18.

"When Vedavati had entered into fire, Ravana, ascending Pushpaka, began to range the earth. And coming to Uciraviga, Ravana saw a king (named) Marutta, sacrificing along with the deities. And a righteous Brahmarshi named Samvartta, the very brother of Vrihaspati, officiated at the sacrifice accompanied by the deities. And seeing that Raksha invincible by reason of the boon he had received, the deities, apprehensive of being worsted by him, assumed the forms of beasts. And Indra became a peacock and the king of righteousness, a crow, and the bestower of riches a lizard, and Varuna a swan; and, O slayer of foes, others also became other beasts. And then Ravana entered into that sacrifice like an unclean dog. And then coming up to the king, Ravana—lord of Rakshasas—said: 'Give me battle, or say,—I am defeated.' Whereat king Marutta asked, him—'Who art thou?' And Ravana laughing in contempt said,—'O king, I am delighted, that lacking curiosity, thou dost not dishonour Ravana,

younger brother unto the bestower of riches. What other man is there in these three regions that knoweth not the might of me, who, conquering my brother, has got possession of this car.' Thereat Marutta spoke unto Ravana, saying,—'Blessed for sooth art thou, by whom thy elder brother hath been vanquished in fight; and a person so praiseworthy there is not in the three worlds. An act, that is divorced from righteousness and that is reprehended by people, can never be praiseworthy. Having committed a foul act, plumest thou upon thy having vanquished thy brother? And practising what piety hadst thou a-fortune received the boon? I had never before heard the like of what thou sayest. But O perverse one, stay now. Living thou shalt not back. To-day with my sharpened shafts shall I despatch thee to the abode of Yama.' Then taking up his bow and arrows, that king of men went out for encounter; but Samavartta stood in the way. And that great sage said unto Marutta gods informed with affection 'If thou hear my speech, thou shouldst not fight. If this Mahewara-sacrifice should remain incomplete, it will burn up thy dynasty. Where is the fight of one initiated in a sacrifice? And where is the passion of one initiated in a sacrifice? And victory is ever uncertain; and the Rakshasa is difficult to vanquish. And thereupon, the lord of Earth—Marutta—desisted in consonance with the instructions of his spiritual preceptor; and composed addressed himself to completing the sacrifice, giving up his bow with the arrow set. And thereat considering him as defeated, Suka proclaimed this all round; and from delight cried aloud, 'Victory unto Ravana!' And then devouring the Maharshis that were present at the place of sacrifice, Ravana, satiated with their blood, again went to the earth. On Ravana having departed, the deities, inhabiting the ethereal regions—Indra etc.—assuming their proper forms, addressed those creatures. And from joy Indra spoke unto the purple-plumed peacock,— 'Pleased am I with thee thou righteous one. No fear shall spring to thee from serpents; and thy plumage shall be furnished with an hundred eyes. And when I shall shower, thou shalt be filled with glee as a token of my satisfaction with thee.' Thus did Indra—chief of celestials, confer a boon on the peacock. Formerly, O king, the peacock's wings had one unvaried blue. Having received the boon, the peacock departed. Then O Rama, the king of righteousness said unto the crow, seated in front of the sacrificial apartment 'O bird, I am well pleased with thee. Listen to my words as I utter them. As I have been pleased with thee, thou shalt without doubt, enjoy immunity from the various ailments to which the birds are subject. And O bird, from my curse fear of death shall not approach thee; and thou shalt exist so long as people do not slay thee. And those men residing in my dominion, being smitten with hunger, shall be refreshed along with thy relations, when thou hast eaten and been refreshed.' Then Varuna addressed that lord of birds the swan ranging the waters of the Ganga,—'Listen to my words fraught with joy, thy hue shall be charming, mild, and like unto the lunar disc; and it shall be beautiful, resembling the sheen of spotless foam. And approaching my person thou shalt ever be beautiful to behold; and thou shalt, as a sign of my gratification, attain unparalleled complacence.' Formerly, O Rama, swans had not a hue of one unvaried whiteness. Their wings ended in blue, and their breasts wore the spotless hue of tender grass. And then Vaicravana addressed the chameleon as it was stationed at the mountain: 'Thy hue shall be gold-gleaming. Pleased am I with thee. Thy undeteriorating head shall be ever gold-hued. And this golden hue of thine shall proceed from my gratification?' Having thus conferred boons on them at that festal place, the celestials, along with the king, (on the sacrifice) having ended, went to their abode."

SECTION 19.

"Having vanquished Marutta, that lord of Rakshasas—the Ten-faced one—eager for encounter, began to range the capitals of the foremost monarchs (of the earth). And coming to the most powerful crowned heads (in the world) resembling Mahendra and Varuna, the Rakshasa king said: 'Give me battle; or declare—we have been defeated. This I am resolved upon. Otherwise there is no escape for you?' Thereat those wise kings, possessed of great strength, and ever abiding by righteousness, being frightened (at Ravana's intimidation), took counsel of each other. And knowing the superior strength of the foe, they said,—'We have been defeated.' Dushkanta, O child, and Suratha, and Gadhii, and Gaya and king Pururava—all these kings said: 'We have been defeated.' And then Ravana—sovereign of the Rakshasas—presented himself before Ayodhya, governed by Anaranya, like Amaravati ruled by Sakra. And coming to that foremost of men—king like unto Purandara himself in prowess, Ravana said,—' Give me battle; or say I have been defeated. This is my mandate.' The lord of Ayodhya, on hearing the words of that wicked-minded one, Anaranya, enraged, addressed the Rakshasa-chief, saying,—'O king of Rakshasas, I will give thee combat, stay thou. At once prepare for fight, and I also shall go and prepare myself.' And when he had heard everything (regarding Ravana), the forces of that foremost of kings that had been intended for conquering (Ravana), sallied

forth ready for bringing about the destruction of the Raksha,—ten thousand elephants, a nyuta horse, and many thousands of cars and infantry, O best of men; and, that host consisting of infantry and cars, marched for encounter, covering up the earth. And then, O thou proficient in fight, there took place a mighty and wonderful encounter between king Anaranya and that lord of Rakshasas. And that host of the king encountering the forces of Ravana, were extinguished like unto clarified butter thrown into the (sacrificial) fire. And having fought valourously for a long time, the remnant of the royal forces, suddenly coming in contact with the flaming Rakshasa ranks, were destroyed like unto swarms of locusts entering into fire. And he saw the mighty army of that powerful monarch destroyed by the (adversary), like unto a hundred streams absorbed by an approaching ocean. And then himself drawing his bow resembling the bow itself of Sakra, that foremost of sovereigns, beside himself with wrath, approached Ravana. And brought down by Anaranya, his (Ravana's) councillors—Maricha, Suka, and Sarana with Prahasta,—took to their heels like unto deer. And then that son of the Ikshwaku race discharged eight hundred arrows at Ravana's head. And like unto showers pouring down on the top of a mountain, his shafts did not inflict any wound (on Ravana). And then the king, smitten on the head with a slap by the enraged king of Rakshasas, dropped down from his car. And the king, deprived of his senses, fell down on the earth, with his body trembling all over; as falls in a forest a salscathed with heaven's fire. And thereat the Raksha, laughing, spoke unto that Ikshwaku, lord of the earth,—'What is this that thou hast gathered as the fruit of thy encounter with me. O king, there is none in this triune sphere that can combat with me. Having hitherto been sunk in lunacy thou hast not heard of my strength.' As he was speaking thus, the king, whose sounds were fast running out said: 'What can I do in this matter. Verily time is incapable of being controlled. I have been overcome by Time; thou art merely an instrument. What can I do now, when I am going to lose my life? I never turned away from fight; I have been slain fighting. But, O Rakshasa, I shall tell thee something in consequence of the disgrace that the Ikshwaku race has met with (to-day). If I have practised charity, if I have offered oblations into fire, if I have carried on pious penances, if I have governed my people well, then be my words verified! There shall spring in the line of the high-souled Ikshwaku, one named Rama—son unto Dacaratha, who shall deprive thee of thy life.' As he uttered this imprecation, the celestial kettle-drums sounded like the roaring of clouds; and blossoms showered down from the sky. And then that best of kings went to heaven; and when that king had gone to the celestial regions, the Rakshasa (also) went away."

SECTION 20.

"As the lord of Rakshasas was ranging the earth frightening everyone, Narada—foremost of ascetics, came to that wood mounted on a cloud. And thereupon saluting him, the night-ranger Ten-necked one—enquired after his welfare as well as the occasion of his visit. And that Devarshi—the exceedingly energetic Narada of immeasurable splendour, seated on the back of the cloud, addressed Ravana, who was stationed in Pushpaka, saying,—'O lord of Rakshasas, O placid one, O son of Vicrava, stay. I am well pleased with thy prowess and fame. And even as Vishnu had pleased me by destroying the Daityas, thou pleased me by harassing the Gandharvas and serpents. I will tell thee something. If thou wouldst hear what I have to say then, O child, listen heedfully as I unfold it. Why, my child, dost thou slay these (humans); thou art incapable of being slain by even the celestials. All these (men) are subject to death, they are verily slain. The world of man is unworthy of being afflicted by thee who art incapable of being destroyed by Deities, Danavas, Daityas, Yakshas, Gandharvas and Rakshas. Who should slay creatures, who are ever stupid in respect of their welfare, environed by mighty dangers, and encompassed by decrepitude and hundreds of ailments? What sensible person can set his heart on slaying human beings who are everywhere beset with a perennial stream of evils. Do not thou enfeeble those beings who are already enfeebled and smitten by Divinity with hunger, thirst, old age etc. and who are overwhelmed with sorrow, and grief. O mighty-armed one, O lord of Rakshasas, behold man, albeit having their sense stupefied, engaged in the pursuit of various interests, and themselves not understanding their own ways; some pass their time merrily with dancing and playing on musical instruments while others weep distressfully with tears streaming from their eyes down their cheeks. And down fallen on account of their attachment for their mothers and fathers and sons, and of their desires touching their wives and friends they set small store by labours having the hereafter as their object. What then is the use of afflicting a race that is brought down ever by its own infatuation. O placid one, this world is verily conquered by thee. These for certain will have to repair to the abode of Yama. Therefore, O Paulastya, O captor of hostile capitals, do thou put down Yama. On him being conquered, all will doubtless be conquered by thee.' Thus addressed Lanka's lord, flaming in native energy, addressed Narada,

laughing and saluting him, 'O thou that delightest in the sport of gods and Gandharvas, and that takest pleasure in warfare, I am ready to go to the nethermost regions for the purpose of conquest. And conquering the three worlds, and bringing under subjection serpents and celestials I shall for ambrosia churn the nether regions.' Then the reverend sage Narada spoke Unto the Ten-necked one,—'Who save thee can forsooth go on that journey? Verily, O irrepresible one, O destroyer of foes, the way leading to the city of the lord of the dead is difficult of access.' Thereat laughing, the Ten-faced one said to the saint resembling a mass of white clouds, 'This is done. Therefore [i.e. As thou hast commanded me,] O great Brahman, intent upon slaying the Vaivacwata's son, I will go by this way which leadeth to the king—the offspring of the sun. And, O master, from wrath I have vowed that I will, eager for encounter, O reverend one, conquer the four Lokapalas. Then here go I to the city of the lord of the Pitris; and I am determined to compass the death of him that visiteth creatures with smart.' Having delivered himself thus and saluted the sage, he, entering the southern way with his councillors, proceeded along. And the exceedingly energetic Narada—best of Brahmans—resembling a smokeless fire, remaining rapt for a while, began to reflect;—'How can (Ravana) conquer Time who, when its life waneth, righteously visiteth with affliction the time, sphere with Indra, fraught with mobile and immobile. How can this lord of Rakshasas, of himself, go to him who, resembling another fire, beareth to the gifts and acts (of persons),—that high-souled one of whom attaining consciousness, people put forth their activity; and afflicted with the fear of whom these three worlds fall away? How can (Ravana) subdue him who ordaineth things both great and small, who meteth rewards and punishments for good and bad acts, and who himself hath conquered the three worlds? Resorting to what other means shall Ravana secure (victory)? I am curious about it: To Yama's abode shall I go for witnessing the encounter between Yama and the Rakshasa."

SECTION 21.

"Having reflected thus, that foremost of Vipras endowed with fleet vigor, bent his steps towards the abode of Yama, for the purpose of relating to him all that had taken place. And there (he) saw that god—Yama—sitting in front of fire and offering into it the good and evil fruits of their actions.

"And seeing the Maharshi Narada arrive there, Yama offering him arghya according to the ordinance, addressed him saying, when he was seated at his ease: 'O Devarshi, is it well with thee? And doth virtue deteriorate.' And, why, O thou honoured of deities, and Gandharvas, dost thou come?' Thereat the reverend sage, Narada, said: Harken. I shall tell (thee); and (after hearing me out) do thou what is fit. O king of the Pitris, here cometh the night-ranger named ten-necked, for bringing thee under his sway—thine who art incapable of being conquered. And, O master, for this reason it is that I have come hither hastily,—doubtful what shall befall thee who hast the rod for thy weapon. In the meanwhile they saw the Raksha's car approach from afar, flaming and like unto the ray-furnished (one) risen. And dispelling the gloom of that region with the effulgence of Pushpaka, that exceedingly powerful (Rakshasa) came forward. And the mighty-armed ten-necked one all around saw creatures reaping the consequences of their fair and foul acts. And there he saw Yama's soldiery along with Yama's followers, fierce-forms, grim-visaged and terrific. And he saw corporeal beings undergoing torments and pain, and emitting loud cries and sharp shrieks; preyed on by worms and fell dogs; and uttering words capable of striking pain and terror into the heart (of the hearer); and people swimming in the Vaitarini profusely running blood; and momentarily burning with hot sands; unrighteous wights pierced in a wood of asipatra, (plunged) in Raurava, in the river of borate of soda; and (cut) with razor-edges; asking for drinks; and afflicted with hunger and thirst; converted into corpses, lean, woe-begone, and pallid with hair flowing loosely; having dust and filth (on their bodies), and running about distressfully with dry forms;—on the way saw Ravana by hundreds and by thousands. And Ravana also saw some in front of houses engaged in merry-making with songs and strains of instruments,—as the fruit of their pious acts; and (saw) the giver of kine regaling themselves with milk; the dispenser of rice, feeding on the same, the bestower of abodes, enjoying mansions, as the fruit of their several acts; and persons living with damsels decked with gold and gems and jewels; and other pious folks, flaming in their native energy, all these saw Ravana lord of Rakshasas. And by his might that mighty one delivered those that were being tormented by their wicked acts. And on being liberated by that Raksha—the ten-necked one, those creatures in a moment began to enjoy their release, that had come to them without thought or suspense. And on the dead being delivered by the magnanimous Rakshasa, the guards of the dead, getting enraged, rushed at the Rakshasa sovereign. And there arose a mighty tumult from all sides; from the heroic warriors of the king of righteousness rushing (all around.) And those heroes by hundreds and by thousands assailed (Pushpaka)

with pracas, and bludgeons, and darts and maces, and spears and tomaras. And swiftly swarming like bees, they began to break the seats, blocks, daises and gateways (of the car.) And in that conflict Pushpaka presided over by divine energy, incapable of being destroyed by virtue of Brahma power, being broken, resumed its former shape. Countless were the soldiers of that high-souled one consisting hundreds and thousands of heroic warriors, (ever) forward for fight. And according to the measure of their might his (Ravana's) councillors—great heroes all, as well as the ten-faced one himself with might and main, fought with trees and crags and hundreds of blocks of buildings. And those councillors of the lord of Rakshasas, assailed with every kind of weapons, with their persons bathed in blood, fought fiercely. And O large-armed one the exalted councillors of Yama and Ravana sore assailed each other with arms. And leaving the councillors alone the highly powerful warriors of Yama rushed against Dacanana [Ravana.] with a shower of spears. And then pierced through and through by those weapons, with his person covered with blood, the Rakshasa king appeared like a flowering Kincuka in Pushpaka. And thereat that powerful one, by virtue of his mastery over weapons, began to hurl darts and maces, pracas and spears and tomaras and crags and trees. And that terrific shower of trees, rocks and arms, alighted on the army of Yama (fighting) on the earth. And snapping those weapons and resisting (those volleys of) arms, they smote at the Rakshasa fighting alone by hundreds and thousands. And encompassing him even as clouds encompass a mountain, they rendered (Ravana) inert by means of Bindipalas and darts. And with his mail torn open, his anger raging fiercely, and covered with blood streaming over his person, he, forsaking his car, stood upon the ground. And then furnished with his bow and holding his shafts, (Ravana) regaining his senses in a short time, increased in energy and stood in the field like the finisher. And now fixing the divine Pacupata on his bow, and saying unto them, 'Slay! Slay!' he drew that bow. And enraged, (Ravana) resembling Rudra himself, in fight drawing his bow to his car, discharged that shaft even as Sankara had discharged at Tripura. And the appearance of the shaft was like an extinguishing fire in summer with smoke with flames, burning up a forest. And garlanded with glory that shaft followed by ghosts, in that encounter; rushed on, burning to ashes the loose bushes and trees lying in its way. And burnt up by its energy, the most of Vaivaswata fell down in the field like unto banners of Mahendra. And thereat the Rakshasa of terrific prowess along with his councillors began to set up tremendous shouts; as if making the earth tremble."

SECTION 22.

"Hearing his mighty shouts, that lord Vaivaswata knew that his adversary had gained the day and that his own host had been destroyed. And knowing that his forces had been slain, he, with his eyes crimsoned with passion hastily spoke unto his charioteer, 'Bring thou my car.' And thereat the charioteer brought the noble and mighty car and stood (there) and then that exceeding energetic one mounted the car. And in front (of his car) stood death, equipped with pracas and maces in his hands, who makes nothing of this entire triune world; incapable of deterioration. And beside (him) was the rod of Time in its native form—the divine instrument of Yama like unto a flaming fire on account of its own energy. And then on beholding Time, infuriated, tending to strike terror into all creatures, was agitated the triune universe, and trembling over took the denizens of heaven. And the charioteer urged on the steeds possessed of graceful splendour; and arrived where the lord of Rakshasas was posted. And in a moment those horses like unto thought (in celerity) and resembling the steeds themselves of Hari, took Yama where the warfare had already begun. And seeing the frightful car in that aspect with Death present in it, the ministers of the Rakshasa monarch at once took to their heels. And in consequence of their being comparatively inferior in point of strength they were deprived of their senses, and afflicted with fear; and saying, 'Here we are not equal to fighting' they went their way. But seeing that car capable of striking terror into folks, the Ten-necked did not experience any agitation, nor did fear enter his heart. And approaching Ravana, Yama, enraged, discharged spears and tomaras, and began to pierce Ravana's marrow. But Ravana, without at all feeling any smart, began to shower arrows on Vaivaswata's vehicle, resembling a downpour caused by clouds. And again at his spacious breast, that Rakshasa who had undergone slender injury, could not resist, (Yama's arms) with hundreds of mighty darts hurled. And in this way that destroyer of foes—Yama fought for seven nights with various arms; until at length his enemy was driven back and deprived of his senses. And then, O hero, there took place mighty onset between Yama and the Rakshasa both eager for victory and both never tiring of fight. And celestials and Gandharvas and Siddhas, and the supreme saints, placing Prajapati at their head, presented themselves at the fight. And the encounter that then took place between that foremost of of Rakshasas and the lord of the Dead was like the universal upheaval. And stretching

his bow resembling in splendour the thunderbolt of Indra, he discharged arrows covering up the sky. And he smote Death with four, the (Yama's) charioteer with seven, and swiftly struck Yama in the marrow with hundreds and thousands of shafts. And then from forth Yama's mouth there issued darted flames with his teeth mixed with smoke, the fire of his fury. And witnessing this wonder in the presence of the deities and Danavas, both Death and Time were fired with wrath and were filled with delight. And the Death, growing still more wroth, addressed Vaivaswata saying;—"Let me go. I shall slay this sinful Rakshasa. Even this is my native might this Rakshasa will be no more. Hiranyakacipu, the graceful Nemuchi, and Shamvara, Nishandi and Dhumaketu and Virochana's offspring Vali, and the Daitya Shamvu that mighty monarchs, Vritra and Bana; and Kajarshis versed in all branches of learnings and Grandharvas, and mighty serpents, and sages, and Pannagas and Yakshas, and swarms of Apsaras and the Earth herself containing vasty oceans and mountains and rivers and trees, at the unrolling of a Yuga—all these, O mighty monarch have I brought to dissolution. All these and many more endowed with strength and incapable of being overcome, were at the very sight of me compassed with peril,—and what is this ranger of the night? Let me go. O thou cognisant of righteousness,—I shall slay this one. There is none that, albeit strong, can survive after having been seen by me. Verily this is not mine strength,—this might pertaineth to me by nature. O Time, if seen by me, he won't live for a moment.' Hearing these words of his, the puissant king of righteousness spake there unto death,—"Do thou stay. I myself shall slay him.' Then with his eyes reddened that lord, Vaivaswata, wielded with his hand the infallible dart of time; while by him lay the redoubtable noose of time and the mace in its native shape resembling fire and the thunderbolt. He, who by his very sight draweth away the lives of creatures,—what should be said of its touching and being hurled at people? And touched by that powerful one, that mighty weapon, engist with flames, attained access of energy, and seemed to consume the Rakshasa. And in the field of battle, every one afflicted with fear, ran away from it. And beholding Yama with his rod uplifted, the celestials were agitated. And on Yama being desirous of slaying Ravana, the great-father manifesting himself spake unto Yama: 'O Vaivaswata, O mighty-armed one, O thou of immeasurable prowess, this certainly must not be; Thou shouldst not with thy rod slay the night-ranger; for, O foremost of celestials, I have conferred a boon on him; and thou shouldst not render false the words that I have uttered. Verily he, that, whether a god or a human being, shall falsify my words, shall render this triune universe false. There is no doubt about this. If this terrific weapon, capable of affrighting the three spheres, be discharged alike at friends and foes, it will destroy creatures. This rod of time, of immeasurable might and incapable of being resisted by creatures, was created by me as having the power of compassing the death of all beings. Therefore, O mild one, thou forsooth shouldst not bring it down on Ravana's head. If this alights on any one, he doth not live for a moment. Whether on this weapon alighting, the ten-necked does not die, or if he does do either way falsehood is the consequence, therefore do thou keep thy uplifted weapon off Lanka's lord. If thou have any care for these worlds do thou establish my truth.' Thus addressed, Yama then answered, 'I restrain this rod. Thou art our Lord. But as I can not slay this one who hath obtained a boon, what then shall I do now in the field? Therefore shall I disappear from the sight of this Raksha.' Having said this, even there did he vanish with his car and horses. And having vanquished him and distinguished his name, he again ascended his Pushpaka and went out of the abode of Yama. And with a delighted heart Vaivaswata along with the deities headed by Brahma—as well as that mighty ascetic-Narada, went to the celestial regions."

SECTION 23.

"Having vanquished Yama, the foremost of celestials, Ravana delighting in warfare, saw his adherents. And seeing Ravana, with his person bathed in blood, bettered by the weapon discharged at him, they were seized with surprise. And hailing him with victory, the councillors headed by Maricha, having been encouraged by Ravana, ascended Pushpaka. And then the Raksha entered the region of waters—the abode of Daityas and serpents, well protected by Varuna. And arriving at Bhogavati—the city governed by Vasuki, he brought the serpents under subjection and then, delighted, bent his course to the palace—Manimayi. There dwelt the Nivatakavachas, who had obtained boons. Those Daityas were possessed of prowess and endowed with strength,—carrying various weapons, breathing high spirits and invincible in battle. And the Danavas and Rakshasas growing enraged fell to raving each other with darts and tridents, Kulicas and axes and patticas. And as they fought one entire year passed away and neither side obtained victory or was worsted. And then that way of the triune sphere, that God, the undeteriorating Great-father, swiftly presented himself on the scene mounted on his excellent car. And making the Nivatakavachas desist from battle the ancient

great-father spake in clear words—"Even the celestials and the Asuras are not able to vanquish this Ravana in battle; nor can the Danavas backed by the gods can destroy you. Do you therefore turn your minds to making friends with the Rakshasa. All interests are forsooth the common possession of friends.' Thereat Ravana made friends with the Nivatakavachas in the presence of Fire; and then rejoiced greatly. And duly honoured (by them) Dacanana passed there a year, without any feeling of that place being different from his own home; and spent his time agreeably. And having learnt there an hundred sorts of illusion, he directed his course to Rasatala, searching for the city of the lord of waters. And then going to the city named Acma ruled by the Kalakayas, (Ravana) slew the Kalakayas endowed with terrific strength; and then with his sword cut off his brother-in-law [Cyala means a wife's brother, Vidyujibha was however, the husband of his sister.], the husband of Surpanakha, the mighty Vidyujibha possessed of terrific strength; as that Rakshasa in the encounter was licking (the limbs of Ravana's followers). Having vanquished him, he, in a moment, destroyed four hundred Daityas. And then the lord of Rakshasas saw the grand abode of Varuna resembling a mass of white clouds, and effulgent like unto Kailasa itself;—and also saw the milk-conserving Surabhi stationed there; from the streams of whose milk was produced the ocean named Kshiroda [Lit. the sea of milk.]. And there Ravana saw the mother of kine and the foremost of bulls; from whom springeth that maker of night the mild-beaming-moon; taking refuge under whom subsist the prime saints and those living on froth, the froth (of milk); and wherefrom sprang ambrosia as well as the Swadha of Swadha-subsisting ones, even her that goeth with human beings under the name of Surabhi. Having gone round this wonderful (cow), Ravana entered the exceedingly dreadful abode of Varuna guarded by various kinds of forces. And then he beheld Varuna's splendid mansion, streaming with hundreds of torrents, resembling a mass of autumnal clouds, and always wearing a delightful aspect. And killing the generals of the forces, after having been resisted by them, he addressed the warriors, saying,—"Do you speedily acquaint your king with this. Ravana hath come here seeking battle. Do thou give him fight, or say with joined hands, "I have been defeated by thee," and then thou hast no fear whatever.' In the meantime the sons and grandsons of the high-souled Varuna, as well as those of Pushkara issued forth. And they, endowed with every virtue, accompanied by their own forces, yoked cars furnished with the effulgence of the rising Sun, and coursing at the desire of their riders. And then there took place a mighty encounter capable of making people's down stand on end, between the sons of the lord of waters, and those of the intelligent Ravana. And in a short while that entire host of Varuna was brought down by the highly powerful councillor of that Rakshasa Dacagriva. And seeing their own forces brought to straits in the conflict and driven back in the fight with networks of shafts, and down on the ground and seeing Ravana in Pushpaka, Varuna's sons swiftly shot into the welkin with their fleet-footing cars. And after they had attained a station of equal vantage (with Ravana) in the sky, great was the encounter that then took place in the sky, resembling the encounter of the deities and the Danavas. And turning away Ravana in the conflict by means of shafts resembling fire, they, exceedingly rejoiced, emitted various shouts. And then Mahodara, enraged on seeing the king sore pressed, casting off fear, and wrought up with rage, began to go around, eager for fight. And smit with his mace by Mahodara, Varuna's sons coursing at will and resembling the wind (in velocity), dropped down to the ground. And having slain those warriors and also those horses of Varuna's sons (Mahodara) seeing them lying down deprived of their cars swiftly sent up a tremendous cheer. And destroyed by Mahodara, their cars and horses together with their foremost charioteers, lay low on the earth. And then forsaking their cars, the sons of the high-souled Varuna, stationed in the sky, did not experience any pain by virtue of their native power. And having stretched their bows they pierced Mahodara, and then, all together they greatly angered prevented Ravana. As the clouds, with a thousand torrents cleave a mountain, so they, with dreadful shafts, resembling thunderbolts and discharged off the bows, pierced him. Thereupon the Ten-necked (demon), excited with wrath like the fire of dissolution, pierced them to their very vitals with highly dreadful arrows. And stationed above, he showered on them variegated maces, Vallas [Am arrow.], Patticas, saktisand huge Sataghnis.

"Thereupon with the arrows the infantry were greatly exhausted like unto young elephants six years old, fallen in mire. Beholding Varuna's sons thus worn out and overwhelmed the highly powerful Ravana roared in delight like unto clouds. Thereupon emitting loud cries the Rakshaha, like unto a cloud, with a downpour of diverse shafts, destroyed the offspring of Varuna. Thereupon they were all defeated and fell dead on the ground and all their followers fled away from the field of battle to their homes. Ravana spoke unto them.—"Do ye communicate this to Varuna.'

Whereto his minister Prahasta replied unto Ravana saying—"O great king—Varuna's sons are slain and the lord of waters, whom thou art inviting for battle, hath gone to the region of Brahma, to hear songs. While the king is away, what is the use of taking trouble, O hero? And all these heroic sons (of Varuna) have been vanquished.' Hearing these words and spreading his own name the lord of Rakshasas expressing sign of joy, issued out of Varuna's abode. And returning by the way by which he had come, the Raksha, stationed in the welkin, proceeded towards Lanka."

SECTION 24.

"And again journeyed in the city of Acma (the followers of Ravana) dreadful in fight. There the Ten-necked demon beheld a highly picturesque house—adorned with networks of pearls, having gateways crested with Vaidurjas, golden pillars and abounding in pavements. And the stairs, of that picturesque house resembling the abode of Mahendra, covered with girdles, were made of crystal. Beholding that excellent boost the highly powerful Ravana thought within himself—"Whose is this beautiful house, resembling the summit of Meru? Go O Prahasta, and learn quickly whose house is this.' Thus ordered, Prahasta entered that excellent house—and finding none in one apartment he entered another and thus entering seven apartments he at last saw a flame of fire. There was a man in that flame, who, when seen, laughed aloud. Hearing that dreadful laughter Prahasta's down stood on their end. There was another man in that flame, as if in a swoon, engarlanded with golden lotuses, incapable of being looked at, like the sun, and resembling the Yama's self. Beholding that the night-ranger speedily issued out of the house and communicated it unto Ravana. Thereupon, O Rama, having descended from Pushpaka, the Ten-necked demon, black as collyrium, entered that house. (Immediately) obstructing the door there stood a huge-bodied man, dreadful like Siva—his tongue was all flame, his eyes were red, rows of teeth beautiful, lips like Bima, his form was handsome, nose dreadful, neck like a shell marked with three lines, jaws were spacious, beards thick, bone fleshy, teeth huge and his appearance was all dreadful. And taking up an iron mace he stood at the gate. Beholding him, Dacanana's hairs stood on their end—his heart and body trembled. And seeing these bad omens, O Rama, he began to think within himself. He thus meditating that man said—"What art thou thinking, O Rakshasa? Tell me all in confidence. I shall confer upon thee the hospitality of fighting, O hero, O night-ranger.' Having said this he again spoke unto Ravana, saying—"Dost thou wish to enter into conflict with Bali, or what else is thy intention? Ravana was so overwhelmed that his hairs stood on their end; but resorting to calmness he said—"O thou foremost of those skilled in speech, who residest in this house? I shall fight with him; speak out what thou wishest.' He again said (to Ravana)—"The lord of Danavas lives here—he is highly generous, heroic, and hath truth for his prowess. He is gifted with many qualities, resplendent like unto Yama with mace in his hand or the newly risen sun and incapable of being defeated in conflict, impetuous, invincible, victorious, powerful, a veritable ocean of accomplishments, sweet-speeched, supporter of the dependants, fond of preceptor and Brahmans, always waiting for opportune hours, gifted with high powers, truthful, of a handsome person, skillful, gifted with all accomplishments, heroic and engaged in the study of the Vedas. He sometimes walks on foot and moves about like the wind—he shines like fire and spreads heat like the sun. He travels with the gods, spirits, serpents and birds. He does not know fear; dost thou wish to fight with him? If thou dost wish to fight with Bali, O lord of Rakshasas, O thou gifted with great energy, do thou speedily enter (this house) and engage in the encounter.' Being thus addressed the Ten-necked demon entered where Bali was. Beholding the lord of Lanka, the foremost of Danavas, resembling the flaming fire, and hard to look at like the sun, laughed. And taking that Rakshasa by the hand and placing him on his lap he said. 'O Ten-necked lord of Rakshasas, O thou having long arms, what desire of thine may I satisfy? Do thou tell me what for thou hast come hither.' Being thus addressed by Bali Ravana said—"I have heard, O illustrious sir, that formerly thou wast bound by Vishnu. Forsooth I am capable of releasing thee from the bonds.' Hearing that Bali laughed and said—"Hear, I shall relate to thee what thou hast asked, O Ravana. The red-hued man, who stands always at the door—by him formerly all the leading Danavas and other powerful lords were brought into subjection—by him I was also bound. He is invincible like unto death; who is there on this earth that can deceive him? He, who stands at the door, is the destroyer of all beings, creator and preserver and the lord of the three worlds. Thou dost not know him nor do I. He is identical with past, future and present and is the lord. He is Kali and he is Time—the destroyer of all beings. He is the destroyer and the creator of the three worlds—and he slays all beings mobile and immobile. And that lord of all gods again creates the universe without beginning or end. O night-ranger, he governs and preserves all sacrifices, gifts and oblations to fire. Forsooth he is the creator and the preserver of the universe—there is none

so wonderful in the three worlds. O son of Pulasta, He hath been guiding the former Danavas, myself, yourself like so many beasts bound with ropes. Vitra, Danu, Suka, Sambhu, Nishumbha, Sumbha, Kalanemi, Prahlada and others, Kuta, Vairochana, Mridu, Jamala, Arjuna, Kansa, Kaitabha, and Madhu used to impart heat like the sun, appear resplendant like the rays, move about like air and pour showers like Indra. All of them celebrated many a sacrifice and were engaged in austere penances. All of them were high-souled and considered the practice of Yoga as a great virtue. Having got by an immense accession of wealth they enjoyed many pleasures, made many gifts, celebrated many sacrifices, studied (many lores) and governed their subjects. They were all protectors of their own kith and kin and slayers of enemies; and in battle, there was none equal to them in the three worlds. They were all heroic, of a high pedigree, versed in all sacred writings, proficient in all branches of learning and indomitable in warfare. Having defeated thousands of celestials in conflict, the high-souled ones conquered the regions. They were always engaged in those works which were not liked by the celestials and used to maintain their own men. They were all inflated with pride and haughtiness and effulgent like the newly-risen sun. The glorious Hari, the lord Vishnu, knoweth only how to bring about their destruction who perpetually assail the celestials. He creates all these and He, bringing about their destruction, existeth in Himself at the time of dissolution. These highly powerful and high-souled Danava chiefs, assuming shapes at will, have been destroyed by the glorious God. Besides, all these heroes, who have been heard of as being irrepressible and invincible in warfare, have been discomfited by the wondrous power of Kritanta. Having said this the lord of Danavas again spoke unto the lord of Rakshasas—'O hero, O thou gifted with great strength, take that flaming discus which thou beholdest and come to my side. I shall then relate to thee the means of eternal liberation. Do what I have told thee, O thou having long arms. Delay not Ravana.' Hearing this the highly powerful Raksha proceeded, laughing, O descendant of Raghu, where that celestial kundala was. Ravana, proud of his prowess, easily took it up but could not move it by any means. And being ashamed that highly powerful one again attempted. As soon as it was uplifted the Rakshasa dropped down on ground, bathed in a pool of blood, like unto an uprooted Sala tree. In the meantime there arose a sound from Pushpaka, and the councillors of that lord of Rakshasas cried aloud. Regaining his sense that Raksha rose up in a moment and lowered his head in shame. Bali said to him—'Do thou come, O foremost of Rakshasas and hear my words. O hero, the kundala, crested with jewels, which thou didst assay to take up, is an ornament for the ear of one of my forefathers. This fell here on the ground, O thou gifted with great strength; another kundala was thrown on the summit of the mountain. Besides these kundalas his crown was also cast off on the ground before the altar during the encounter. Formerly none bore enmity towards my ancestor Hiranya Kasipu—Time death, or illness. He had no death during the day, night, evening or morning. O foremost of Rakshasas, he did not experience death from any weapon whatsoever. He created a dreadful enmity with Prahlada. This conflict having taken place with the high-souled and heroic Prahlada there rose up a dreadful figure of man-lion—a terror unto all, O foremost of Rakshasas. And that terrible figure casting his looks about, all the worlds were over-whelmed.

"Thereupon taking him up with his arms he destroyed him with his nails. The person, who is standing at the door, is this supreme Yasudeva, void of passion. I shall now relate to thee the words of that supreme God; do thou hear, if thy heart is filled with spiritual thoughts. The person, who is standing at the door, hath brought into subjection, in thousands of years, a thousand of Indras, an Ayuta of gods and hundreds of great Rishis.' Hearing these words Ravana said—'(I have seen) Kritanta, the lord of spirits with Death himself, with hairs standing erect. Serpents and scorpions are his hairs—his tongue is hard as the lightning, his teeth are dreadful—his eyes are red and he is gifted with great velocity and a terror unto all beings. He is incapable of being looked at like unto the sun, unconquerable in battle and is the chastiser of the sinners. He even was defeated by me in conflict. There I did not feel the least pain or fear, O lord of Danavas. I do not know (this person)—it behoveth thee to give me an account.'

"Hearing the words of Ravana Bali said—'He is the lord Hari—Narayana—the protector of the three worlds. He is Ananta [Lit, eternal, endless. Here it is the name of Vishnu.], Kapila [A celebrated Muni or saint, the founder of the Sankhya system of philosophy; the son of Kardama by Devahuti and according to some an incarnation of Vishnu.], Jishnu [Lit—victorious, or triumphant, a name of Vishnu.], and the highly effulgent Man-lion [Narasinha—a name of Vishnu.]. He is Kratudhama [Protector of sacrifices—a name of Vishnu.], Sudhama [One of the names of Vishnu.], and hath the dreadful mace in his hand. He is like unto the twelve Adityas, Purana and the excellent Purusha; he is like unto the red clouds—the lord of gods and the best god. O thou having long arms, he is encircled by flames, a great devotee and fond

of devotees; this lord preserveth the universe and hath created it. And he, gifted with great strength, brought about destruction in the form of Time; and this Hari, with a discus in his hand, is sacrifice and is being worshipped in sacrifices. He is at one with all gods—all beings, all worlds and all knowledge. He is all forms, the great form, Baladeva and hath long arms; he slayeth heroes, hath heroic eyes, is imperishable and the preceptor of the three worlds. All these sages, who long for final liberation, meditate upon him—he, who can know this Purusha, is not sullied with sins. By remembering him, hearing of him and worshipping him, every thing can be obtained.' Hearing these words of Bali, the highly powerful Ravana, having his eyes reddened with ire, issued out with uplifted weapon. Beholding him thus excited, the lord Hari, with a club in his hand, thought within himself, O Rama, 'I shall not slay this sinner for the satisfaction of Brahma' and assuming his own shape disappeared. And not beholding that Purusha there, the night-ranger issued out of the abode of Varuna, shouting with joy. He went away by the way he had come."

SECTION 25.

"Thereupon meditating for sometime the lord of Lanka went to the region of the sun and spent the night upon the picturesque summit of the mount Meru. And ascending the car Pushpaka having the velocity of the sun's steeds, he, by various courses, went on and beheld the glorious sun, gifted with all radiance, purifying all, wearing golden Keyuras and clothes crested with jewels. His beautiful countenance was adorned with a pair of excellent Kundalas; and his person was embellished with Keyuras, Nishkas and garlands of red lotuses. His body was annointed with red sandal and was radiant with a thousand rays. And beholding that foremost of gods—the sun—that primeval deity, without end or middle, having Uchaisravas as his carrier, the witness of the world and the lord of the universe, the foremost of Rakshasas, being overwhelmed with his rays, said to Prahasta—'O minister, do thou proceed at my behest and communicate unto him my orders—'Ravana hath arrived here for battle—do thou offer him fight.' Or say 'I have been defeated.' Do thou follow one of these extremes.' Hearing those words that Rakshasa proceeded towards the sun and beheld two gate-keepers—Pingala and Dandi by name. And communicating unto them the resolution of Ravana he stood there silent, being over-powered with the rays of the sun. And approaching the sun, Dandi communicated unto him all this. Hearing of Ravana's intention from Dandi the intelligent sun—the enemy of night—wisely said to him—'Do thou proceed, O Dandi; either defeat Ravana or tell him 'I have been defeated.' Do whatever thou wishest.' Hearing those words he approached the high-souled Rakshasa and communicated unto him what the sun had said. Hearing the words of Dandi the lord of Rakshasas trumpeted his own victory and went away."

SECTION 26.

"Having spent the night on the picturesque summit of the mount Meru and thinking (for some time) the powerful lord of Lanka went to the region of the moon. (And he saw a person) proceeding, seated on a car, sprinkled with heavenly unguents and attended upon by Apsaras. And worn out with the satisfaction of desire he was being kissed there. Seeing such a person his curiosity was greatly excited. And beholding a Rishi there he said to him—'Welcome thou art, O celestial saint. Indeed thou hast come at a proper season. Who is this shameless wight that is going seated on a car and attended by Apsaras? Does he not perceive his object of fear?' Being thus addressed by Ravana, Parvata said—'O my child, O thou gifted with great intellect—Hear I shall describe to thee the truth. By him all the worlds have been conquered and Brahma hath been propitiated. And he is now proceeding to that excellent region full of bliss for obtaining final liberation. As all the worlds have been conquered by thee by virtue of thy asceticism, O lord of Rakshasas, so is he going, undoubtedly performing many pious actions and drinking Soma juice. O foremost of Rakshasas, thou art heroic, and hast truth for thy prowess. The powerful are never offended with the pious.' Thereupon he espied an excellent, huge car, filled with all radiance and effulgence and the sound of musical instruments and singing. (And Ravana said)—'O great Rishi, who is that person, gifted with great effulgence, who goeth surrounded by charming songsters, dancing-girls and Kinnaras?' Hearing his words Parvata, the foremost of saints, again said—'He is heroic and a great warrior—he never returneth unsuccessful from a battle-field. Having performed many heroic feats in battle, and slain many enemies, he hath been assailed with many wounds in fighting and hath renounced his life for his master. Having destroyed many in battle, he hath at last been slain by his enemies and is perhaps now going either to the region of Indra or to some such place. This best of men is now being entertained by these well-versed in the art of singing and dancing.'

"Ravana again said—'Who goeth there effulgent like unto the sun?' Hearing the words of Ravana, Parvata said—'The person, resembling the full moon and wearing diverse

ornaments and cloths, whom thou beholdest, O great king, in the golden car abounding in Apsaras, distributed gold. He, gifted with great effulgence, is now going in a swift-coursing car.' Hearing the words of Parvata, Ravana said—'O foremost of Rishis, do thou tell me, who, of these kings going, if prayed for, may offer me the hospitality of a battle? For sooth thou art my father; do thou point out (such a man to me) O thou conversant with piety.' Being thus addressed, Parvata again said to Ravana—'O great king, all these kings wish for heaven not for battle. I shall point out such a man, O great one, as shall enter into conflict with thee. There is a highly powerful king—the lord of seven islands, well known by the name of Mandhata; he shall enter into an encounter with thee.' Hearing the words of Parvata, Ravana again said—'Do thou tell me, O thou of great devotion, where this king resides. I shall go where lives this foremost of men.' Hearing the words of Ravana, the sage again said—'The son of Yuvanashwa hath conquered the world consisting of seven islands beginning with the sea; Mandhata, the foremost of kings, is just coming to meet him.' Thereupon (Ravana) having long arms, proud of the boon conferred upon him in the three worlds, beheld the heroic Mandhata, the lord of Ayodhya and the foremost of kings. The king of seven islands proceeded in a golden and well-painted car resplendant like that of Mahendra, shining in his beauty and sprinkled with celestial unguents. The Ten-necked demon said to him—'Do thou give me battle.' Being thus addressed, he, laughing, said to the ten-necked demon—'If thy life is not dear unto thee, do thou fight with me, O Rakshasa.' Hearing the words of Mandhata, Ravana said—'Ravana did not experience any affliction from Varuna Kuvera or Yama; why should he experience fear from thee, who art a man?' Having said this, the lord of Rakshasas as if burning in ire, ordered the Rakshasas irrepressible in battle. Thereupon the ministers of the vicious-souled Ravana, highly enraged and well-skilled in warfare, began to make a downpour of arrows. Thereupon the highly powerful king Mandhata, with sharpened shafts, assailed Prahasta, Suka, Sarana, Mahodara, Birupaksha, Akampana and other foremost heroes. Prahasta covered the king with his arrows—but before they had approached him, that foremost of men shattered them into pieces. Like unto fire burning down grass, the host of Rakshasas were burnt down by the king Mandhata by means of hundreds of Bhushundis, Vallas, Vindipalas and Tomaras. As Kartikeya, the son of fire, sundered the mount Krauncha with his shafts so Mandhata, enraged, pierced Prahasta with five Tomaras gifted with great velocity. Then hurling his mace again and again resembling that of Yama, he struck, vehemently, Ravana's car therewith. That club, resembling the lightning, vehemently descended (upon Ravana's car) and Ravana, like Sakra's banner, was speedily upset by that. Like unto the rising of the waters of the salt ocean on the full moon, the king Mandhata's joy and strength were greatly increased. Thereupon the entire Rakshasa host, emitting loud cries, stood encircling on all sides the lord of Rakshasas. Thereat speedily regaining his sense, Ravana, a terror unto all people, the lord of Lanka, greatly assailed the person of Mandhata. And beholding that king in a swoon, the highly powerful night-rangers were greatly delighted and emitted leonine roars. Regaining his sense in a moment the king of Ayodhya beheld his enemy worshipped by the courtiers and night-rangers. He was instantly worked up with ire; and assuming a person resplendant like that of the sun and the moon he began to slay the Rakshasa host with a dreadful downpour of shafts. With his arrows and the noise thereof the entire Rakshasa army were overwhelmed like the agitated deep. Thereupon there arose a dreadful conflict between men and demons. And those two heroic, high-souled and foremost of men and Rakshasas seated on warriors' seats and holding bow and daggers entered (the field). And possessed by great anger they began to assail one another with shafts—Mandhata Ravana and he again the king. They, being assailed by one another, were both wounded. And setting the Raudra shaft upon his bow Ravana discharged it and Mandhata baffled it by means of his fiery shafts. The Ten-necked demon took up the Gandharva weapon and the king Mandhata the Brahma-weapon striking terror unto all. Ravana then took up the celestial Pasupata weapon, dreadful and increasing the fright of the three worlds, obtained by him from Rudra by virtue of his rigid penances. Seeing this all animals, mobile and immobile, were stricken with terror. Thereupon trembled all the three worlds consisting of mobile and immobile beings—the celestials and all the serpents became inert. Being apprised (of this conflict) by virtue of meditation the two foremost of ascetics Pulastya and Galava remonstrated with them in many a way and prevented the king (Mandhata) and the foremost of Rakshasas. Thereupon that man and demon being reconciled with one another went back by the ways they had respectively come."

SECTION 27.

"Those two brahmins having departed, Ravana, the lord of Rakshasas, proceeded, at first, by the aerial way, ten thousand leagues, He then went to the excellent upper aerial region where live perpetually ganders gifted with many

accomplishments. The extent thereof is also counted by ten thousand leagues and there are stationed closely three classes of clouds* namely Agneya, Pakshaja and Brahma. [* The three classes are (1st) Agnija or produced from fire (2nd) Pakshaja or produced in a fortnight (3rd) Brahma or produced from Brahma.] He, then proceeded to the third excellent aerial region where perpetually reside the high-minded Siddhas and Charanas and the extent whereof is also ten thousand leagues. O slayer of enemies, he then speedily proceeded to the fourth aerial region where perpetually dwelt the goblins and Vinayakas. He quickly went to the fifth aerial region which also extends over ten thousand yojanas where exist Ganga, the foremost of rivers, and the elephants headed by Kumuda, who pour down waters. They sport in the waters of the Ganges and pour down her holy waters. And those waters, parched by the rays of the sun and softened by the wind, pour down holy waters and dews, O Raghava, Thereupon that Rakshasa went to the sixth aerial region, O thou gifted with high radiance, which also extends over ten thousand yojanas and where dwells Garuda perpetually respected of his kinsmen and friends. He then went to the seventh aerial region which is ten thousand leagues above and where dwell the seven Rishis. And again going up ten thousand leagues he reached the eighth aerial region where Ganga, known as the Ganges of the sky, having strong currents and sending high roars, and upheld by air, is situated on the sun's way. I shall now describe the region higher than that where resides the moon, and the extent whereof is counted by eighty thousand leagues. There dwells the moon encircled by stars and planets from whom proceed hundreds and thousands of rays which light up the worlds and conduce to the pleasure of all animals. Thereupon beholding the Ten-necked demon the moon as if burnt (him) down speedily with his cold fiery rays. And stricken with the fear of those rays his councillors could not stand them. Thereupon exclaiming his victory Prahasta said to Ravana—'O king, we are destroyed by cold, so we must go away from here. The Rakshasas have been terrified by the rays of the moon; O foremost of kings, the cold rays of the moon have the natural property of fire in them.' Hearing the words of Prahasta, Ravana, beside himself with wrath, having uplifted his bow and twanged it, began to assail him with Narachas. Thereupon Brahma came speedily to the region of the moon and said—'O Ten-necked one, O thou having mighty arms, O direct son of Visravas, O gentle one, do thou repair hence speedily—do not oppress the moon—(for) this highly effulgent king of twice-born ones wisheth well-being unto all. I shall communicate to thee a mystical incantation; He who recollects it at the time of death, does not come by it.' Being thus addressed the ten-necked demon, with folded hands, said—'If thou art pleased with me O god! O lord of the worlds, O thou of great penances, if dost thou wish to communicate that incantation, do thou impart it upon me, O thou of great piety; reciting which, O great one, I may be released of the fear of the celestials. Forsooth, by thy favour, O lord of the celestials, I shall be invincible by all the Asuras, Danavas and birds.' Being thus accosted Brahma said to the ten-necked demon—'O lord of Rakshasas, do thou recite it at the time of death and not every day. Taking a string of beads, thou shouldst recite this holy incantation, on which, thou, O lord of Rashesas, shalt be invincible, And if dost thou not recite it thou shalt not meet with success. Hear, I shall communicate to thee the incantation, O foremost of Rakshasas, reciting which thou shalt obtain victory in the encounter, "Salutation unto thee, god, O lord of gods, O thou worshipped of the celestials and Asuras, O thou identical with past and future, great god, O thou having red eyes—thou art a boy at thou assumest the form of an old man; thou wearest tiger skin. O god, thou art worthy of being worshipped, and the lord of the three worlds. Thou art Hara, Haritanemi, Yugantadahaka and Valadeva. Thou art Ganesha, Loka-Sambhu, Lokapala, and of huge arms; thou art great, the holder of a huge dart, having dreadful teeth, and the greatest of gods. Thou art time, the strength and hast blue neck and a large belly; thou art the destroyer of the celestials—the foremost of the ascetics and the lord of all created beings. Thou art the holder of a dart and hast the bull as thy emblem, art the leader, protector, the destroyer and the preserver; thou hast beared locks, art Mundi, Sikhandi, hast a crown, and art greatly illustrious. Thou art the lord of sprites and goblins, the soul of all, the protector of all, omniscient, the destroyer of all, the creator and the eternal preceptor. Thou art lord, carriest a kamandalu [An earthen or wooden water pot used by the ascetic and religious student.] in thy hand, art the holder of a Pinaka [The bow of Siva, A trident or three-pronged spear.] and Dhurjati [A name of Siva from dhur, a burden and jati, a collection; who collects or bears the burthen of the three worlds.] thou art, worthy of veneration, the most excellent OM, the first chanter of Saman, the death, the element of death, Parijatra [The name of a mountain, apparently the central or western portion of the Vindhya chain.] and observant of penances. Thou art an ascetic, livest in a cave and carriest a Vina [A kind of stringed musical instrument.], Panava [A sort of musical instrument; a small drum or tabor.], and quiver in thy hands; thou art immortal

and art like the newly-risen sun to behold. Thou livest in a cremation ground, art the illustrious lord of Uma, and above all blemishes Thou didst uproot—the eyes of Vagadeva and teeth of Pusha. Thou art the destroyer of fever, holdest mace in thy hand and art (the very) dissolution and time. Thou hast got a fire-brand in thy mouth, hast fire as thy emblem, art highly resplendent and lord of men. Thou art mad, makest people tremble, art the fourth, and most respected of men; thou art a dwarf, Vamanadeva and the dwarf who circumambulates the east. Thou art a beggar, wearest the semblance of a beggar and art by nature crooked; thou didst assail Indra's hands and the Vasus. Thou art the season, the maker of seasons, time, honey and hast honeyed eyes. Thou art a tree bearing fruits and blossoms, hast arrows as thy seat and worshipped by people of all conditions perpetually. Thou art the protector and the creator of the universe, the Purusha, eternal and certain; the lord of all religions, Virupaksha, the three qualities and the protector of all beings. Thou art three-eyed, assumest many forms and brilliant as the Ajuta sun; thou art the lord of all celestials, the foremost deity and wearest bearded locks having the impressions of the moon; thou art connected with Brahman, worthy of being resorted to and identical with all created beings. Thou blowest all bugles, severest all ties; thou dost charm and bind (all) and dost always bring about death. Thou hast flowery teeth, art a division, the foremost and the destroyer of all; thou hast dreadful beards, holdest a bow, art fearful and gifted with dreadful might." These eight hundred holy and excellent names have been uttered by me which remove all iniquities, are holy and afford shelter to those who seek for it; if do thou recite them, O ten-necked one, thou shalt be able to destroy thy enemies."

SECTION 28.

"Having conferred this boon upon Ravana the father, sprung from lotus, speedily returned to the region of Brahman. And having obtained the boon Ravana too came back. After a few days that Rakshasa Ravana, the dread of all people, arrived at the banks of the western Ocean with his councillors. And on the island a person was seen bright as fire under the name of Mahajambunada, seated there alone. He had a dreadful figure and was like unto the fire at dissolution. And beholding that highly powerful person amongst men like unto the chief of gods amongst the celestials, the moon amongst the planets, the lion amongst the Sarabhas, the Airavata amongst the elephants, the Meru amongst the mountains, and the Parijata amongst the trees, the ten-necked demon said—'Give me battle.' Thereat his eyes became agitated like unto planets and from the clashing of his teeth there arose a sound like the clapping of thunder-bolts. And the highly powerful Dasanana too roared with his councillors. And with darts, Saktis, Rishits and Patticas he again and again assailed that highly effulgent person, having long arms, a dreadful appearance, huge teeth, a grim figure, a conch-like neck, spacious breast, a belly like that of a frog, a countenance like that of a lion, legs like the mount Kailasa, red palms, red hands, emitting dreadful roars, huge-bodied, gifted with the velocity of mind and air, dreadful, carrying quiver, bells and chowries, encircled by a burning flame and emitting a sweet note as a net-work of Kinkini does, having a garland of golden lotuses hung round his neck, appearing graceful like unto the Rig-Veda, be-decked with lotus garlands, resembling the Anjana and golden mountains. As the lion is not moved by the attack of a wolf, the elephant by that of a bull, the Sumeru by the king of serpents and the great Ocean by the current of a river, so that great person was not agitated and said to the ten-necked demon—'O vicious-minded night-ranger, I shall soon remove they desire for a battle.' O Rama, the might of that person was a thousand times greater than that of Ravana which was dreadful unto all the worlds. Piety and asceticism, which are at the root of attaining to every thing in the world, are at his thighs; Cupid is his male organ, the Viswadevas are at his waist and the Maruts are at the sides of his Basti; the Vasus are in the middle portion of his body, the oceans are in his belly, the quarters are on his sides, the Maruts are at his joints—the manes are one his back and the grand-father has taken shelter in his heart; the pious acts of making gifts of kine, gold and lands are his downs; the mounts Himalaya, Hemkuta, Mandara, and Meru are his bones; the thunder-bolt is his palm, the sky his body; the evening and watery clouds are on his neck, the creator, the preserver and the Vidyadharas are on his two arms. Ananta, Vasuki, Visalaksha Iravati, Kamvala, Aswatara, Karkotaka, Dhananjaya the venomous Takshaka, and Upatakashaka, have taken shelter under the nails of his hands, in order to vomit forth their venom. The fire is in his mouth, the Rudras are on his shoulders, the fortnights, months, years and seasons are on the rows of his teeth; the lunar half and the dark half of the month are in his nostrils—and the airy currents are in pores of his body. Saraswati, the goddess of words, is his neck, the two Aswins are his ears, the sun and the moon are his two eyes, O Rama, all the divisions of the Vedas, Yagmas, the whole host of stars, good words, energy, asceticism—all these are being supported by his body, assuming the shape of a man.

Thereupon that Purusha easily struck Ravana with his hands hard as thunder. Being assailed thereby Ravana immediately fell on the ground. Beholding that Rakshasa fallen and having distressed others that huge person, like unto the Rig-Veda, resembling a mountain and be-decked with lotus garlands, entered the region under the earth. Ravana addressed his councillors thus—'O Prahasta, O Sukasara and other ministers, where hath that person suddenly gone? Do ye tell me this.' Hearing those words of Ravana the night-rangers said—'That man, who crusheth down the pride of the celestials and demons, hath entered hither.'

"As Garuda goes speedily taking a serpent so that vicious-minded Ravana arrived quickly at the entrance of the den. And Ravana, having no fear, entered therein. And having entered there he saw males resembling the red collyrium, wearing keyuras [A kind of ornament used on arms.], heroic, be-decked with red garlands, pasted with red sandal and adorned with diverse golden ornaments and jewels. He saw there three millions of such high-minded persons, devoid of fear, pure, radiant like fire, dancing being mad after festivities. Beholding them the Ten-necked demon, of dreadful prowess, was not the least terrified, and rather saw their dance, standing at the gate. They were all like the male being he had seen before. They were all of the same colour, same dress, same figure and equally gifted with great energy. They were all gifted with four arms and great energy. Beholding them the down of the Ten-necked demon stood erect though a boon had been conferred upon him by the Self-born and he speedily issued out of that place. And he again saw another huge person lying down on a bed. His house, seat and bed were all white and valuable and he was sleeping enveloped by fire. And there sat gracefully with a fan in her lotus hands, the goddess Laksmi—most beautiful in the three worlds—as if the ornament thereof, chaste, adorned with celestial garlands, sprinkled with excellent sandal paste, be-decked with rich ornaments and clad in a precious raiment. Having entered there with out any councillor the vicious Ravana, the lord of Rakshasas, on beholding that chaste damsel with sweet smiles seated on a royal seat, being possessed by desire, grew anxious to hold her by the hand, as one, under the influence of death, catches a sleeping serpent. Beholding that lord of Rakshasas with loose cloth and understanding him as desirous of holding (her) the deity, having huge arms, asleep and enveloped with flames, laughed aloud. And scorched suddenly by his energy, Ravana, the dread of all people, fell down on earth like unto an up-rooted tree. Beholding that Rakshasa fallen he said the following words:—'Rise up, O foremost of Rakshasas, thou shalt not meet with death today; thou shalt live and be protected, O Rakshasa, by the great Patriarch's boon. Do thou therefore go away, O Ravana, with confidence—thou shalt not experience death just now.' Regaining his sense instantly Ravana was stricken with fear. And being thus addressed, that enemy, of the celestials, stood up and with his down erect, said to that highly resplendent deity—'Who art thou gifted with great energy and like unto the fire of dissolution? Tell me, who art thou, O deity and whence thou hast come hither.' Being thus accosted by the vicious-souled Ravana, the deity, smiling, replied in words deep as the muttering of clouds, saying—'What shalt thou do with me O ten-necked demon? Thou art not to be slain by me now.' Being thus addressed the Ten-necked demon, with folded palms said—'By the words of the Patriarch (Brahma) I shall not tread the path of death; there is none born amongst men, or the celestials who can equal me, and disregard; by virtue of his prowess, the great Patriarch's boon. His words can never be falsified—every great exertion is weak before them; I do not behold any such man in the three worlds who can render that boon useless. O foremost of the deities, I am immortal—I do not fear thee; and even if I meet with death, I may have it from thee and no one else. O Lord. My death from thee is both glorious and praise-worthy.' Thereupon Ravana, gifted with dreadful prowess, beheld within the body of that deity, all the three worlds with mobile and immobile creations. The Adityas, the Maruts, the Sidhas, the two Aswins, Rudras, the manes, Yama, Kuvera, the oceans, mountains, rivers, all the divisions of the Veda and knowledge, fire, planets, stars, sky, Siddhas, Gandharvas, Charanas, the ascetics conversant with the knowledge of Vedas, Garuda and the serpents, the other deities, Yakshas, Daityas and Rakshasas, were all seen in their incorporeal forms, on the person of that great Purusha, lying down." Thereupon the virtuous-souled Rama said to Agastya, the foremost of Munis—'Who is that male being stationed in the island? Who are those three kotis male beings? And who is this person who crusheth down the pride of the Daityas and Danavas?' Hearing Rama's words Agastya said—'O thou existing eternally, O god of gods, hearken, I shall relate (it) unto thee. The person stationed in the island is the illustrious Kapila. All those dancing persons are the deities equalling that intelligent Kapila in energy and power. And that Rakshasa, bent on sin, was not seen by him with angry looks, and therefore, Rama, Ravana, was not there and then reduced to ashes. And he, resembling a mountain, with his person pierced, fell on the ground. As a wily wight goes through a secret so he pierced (Ravana's person) with his shaft-like

words. Having regained his sense, however, after a long time, that Rakshasa, of great prowess, returned where his councillors were."

SECTION 29.

"While thus returning the vicious-souled Ravana, with delight, carried away stealthily, on his way, the daughters of the royal saints, celestials and Danavas. And whatever beautiful damsel he saw, married or unmarried, that demon held them captive in his car, having slain all their friends and relatives. In this wise he got on his chariot many a female of the Nagas, Rakshas, Asuras, Yakshas, Danavas and of men. And they, all afflicted, shed tears, hot as fire flames, caused by fear and fire of grief. As the ocean is filled with the currents of the rivers so that car was flooded with their tears originating from fear and sorrow. And wept there in the chariot, hundreds of the females of Nagas, Gandharvas, of great ascetics, Daityas and of Danavas. They had long airs, graceful persons, countenances resembling the full-moon, rising breast, slender waist like that of a black-bee and were graceful with back like the pole of a car. They were like the females of the celestials and the burning gold and were all afflicted by grief, sorrow and terror and were young. And the car was ablaze on all sides with the sighings of those damsels and Pushpaka looked like the chamber where fire is kept perpetually. The countenance and eyes, of those beautiful damsels, brought under the subjection of the ten-necked demon, and afflicted with sorrow, looked poorly like a hind attacked by a lion. Some thought—"Will he eat me up?" and another, stricken with sorrow, thought—"Will he destroy me?" Thus remembering their mothers, fathers, husbands and brothers, all those females, overwhelmed with grief and sorrow, bewailed, some exclaiming—"What shall befall my son in my absence? Alas! into what ocean of grief my mother or brother is sunk? Alas! what shall my husband do in my absence? Therefore, O death, I propitiate thee, do thou take me, who am subject to miseries. Alas! what an iniquity did I perpetrate in my former birth in another body? Therefore, we all, overwhelmed with grief, are sunk in the ocean of sorrow—and I do not behold the end of my miseries. Oh! fie upon humanity; there is none more vile than a man for they are weak. As the stars disappear with the rising of the sun in time, so our husbands have been destroyed by the powerful Ravana. Oh! highly powerful is this Raksha and he is mad after devising the means of destruction. Alas! being engaged in such vile actions, he does not consider himself cursed; he is as powerful as he is vicious. And though the ravishment of another's wife is a great sin, still that vile Rakshasa is enjoying us who belong to others. Therefore this vicious-minded one shall meet with death, by his own actions." As soon as these words were uttered by those chaste damsels, bugles were sounded in heaven and flowery showers fell on earth. Being thus imprecated by those chaste females, devoted to their husbands, he became shorn of energy and effulgence and appeared like one divested of mind. Hearing their lamentations thus and being honoured by the night-rangers that foremost of Rakshasas entered his city Lanka. In the interval, Ravana's sister, a dreadful and grim-visaged she-demon, suddenly fell down on the ground. And having raised up his sister and consoled her Ravana said—"Tell me speedily, O good sister, what you wish to say." Thereat that she-demon, having blood-red eyes, closed with tears, said—"O king, by thee, powerful as thou art, I have forcibly been made a widow. Fourteen thousand demons, under the name of Kalakeyas, have been destroyed by thee, O king, in the battle and amongst them was my highly powerful husband—dearer than my life. He has been slain by thee, O dear one, an enemy—a brother only in name. I have been killed by thee, O king, who art my brother. For thee, king, I shall enjoy the word 'widow'! My husband should have been saved by thee in the battle. But he was slain by thy ownself in the battle; art thou not ashamed of this?" Being thus addressed by his bewailing sister, the Ten-necked demon, consoling her in sweet words, said—"Of no avail is thy lamentation, dear sister; thou needst not be afraid of any of thy relatives. I shall please thee studiously by gifts, honours and favours. Being mad after war-fare and desirous of acquiring victory, I was continually making a downpour of shafts, so I could not distinguish in the conflict between my own men and enemies,—and thus unwittingly I did hurt thy husband. And thus, sister, thy husband was slain by me in the conflict; I shall now do whatever shall conduce to thy well-being. Do thou ever reside by the side of thy rich brother Khara and he shall be the lord of fourteen thousand Rakshasas. That highly powerful one shall give food and clothes to all those Rakshasas. He is thy cousin and that night-ranger shall always carry out thy orders. Let that hero now speedily go to protect the Dandaka forest and the highly powerful Dushana shall be the commander of his forces. And the heroic Khara shall always obey thy words and be the lord of Rakshasas assuming shapes at will." Having said this the Ten-necked demon issued orders to his army—fourteen thousand highly powerful Rakshasas. Being encircled by those grim-visaged Rakshasas, Khara, undaunted, speedily came to

the Dandaka forest. There he governed without thorns and Surpanakha too also resided in the forest of Dandaka."

SECTION 30.

"Having thus given the command of a huge and dreadful army to Khara and consoled his sister the Ten-necked demon was satisfied and freed from anxiety. Thereupon that highly powerful lord of Rakshasas with his followers entered an excellent garden in Lanka named Nikumbhila. And there, he saw, filled with hundreds of sacrificial posts and altars, a sacrifice being celebrated, as if burning in its lustre. And he beheld his fearful son Meghnada too, clad in an antelope skin and holding Sikha and Kamandalu. Having seen him (there) and embraced him by his arms the lord of Lanka said:—"What are you after, O my child? Tell me the truth." Thereupon that foremost of twice-born ones Usanas [Another name of Sukra. Indrajit took the vow of silence so he thought it improper to disturb him.] of austere penances, wishing the prosperity of the sacrifice, said to Ravana—the Rakshasa chief:—"Hear, I shall relate to thee everything, O king; thy son hath met with the fruits of many a sacrifice—Agnistoma [A sacrifice or rather a series of offerings to fire for five days to be celebrated in the spring.], Asvamedha [The actual or emblematic sacrifice of a horse, this sacrifice is one of the highest order, and performed a hundred times, entitles the sacrificer to the dominion of Swarga or paradise.], Bahusubarnaka [A sacrifice in which profuse gifts of gold are made.], Rajsuya [A sacrifice in which all the tributary chiefs pay homage to the Lord Paramount.], Goinedha [The offering or sacrifice of a cow.], and Baisnaba [A sacrifice relating to Vishnu.]. And being engaged in this Mahesvvara sacrifice, which is incapable of being celebrated by men, thy son hath obtained boon from Pasupati [A name of Siva.] himself.

"He has also obtained illusory powers—which create darkness or ignorance—namely of ranging in the sky, of being eternal, of ascending a celestial car which courses at will and of creating darkness. O lord of Rakshasas, these illusory powers being used in a conflict, even the celestials and Asuras shall not be able to perceive his course. Besides he has obtained a quiver, the arrows whereof shall never be exhausted, a bow, which is hard of being got by and a dreadful weapon which destroys enemies in a conflict. Having obtained these boons thy son, O thou having ten faces, and myself, the sacrifice being finished, have been waiting to behold thee." Where to the Ten-necked demon replied—"You have not done well as you have worshipped, with diverse articles my enemies—Indra and others. However, what is done is done; there is virtue in this—no doubt; come, O gentle one, we shall go to our house." Thereupon going there with his son and Bibhishana, the Ten-necked demon got down all those damsels, speechless with tears, gifted with auspicious marks, the precious females of the celestials, Danavas and Rakshasas. Perceiving his vicious desire for those damsels, the virtuous-souled (Bibhishana) said:—"Thou dost (still) follow thy own whims, knowing that people are injured by these actions which destroy piety, wealth and fame. Having slain their kinsmen thou hast brought these beautiful damsels hither, but disregarding thee, O king, Madhu hath carried away Kumbhanasi." Ravana said:—"I do not understand all this. Who is that Madhu, who has been named by thee?" Worked up with ire Bibhishana said to his brother:—"Hear, the fruit of thy vicious actions hath arrived. There was an old Rakshasa, celebrated for his wisdom, named Malyavan, the elder brother of Sumalin, our maternal grandfather. His grand-daughter is Kumbhanasi and is born of our maternal aunt Anala; so she is virtually our sister. Thy son being engaged in the sacrifice and myself being under waters she was stolen away, O king, by the powerful Rakshasa Madhu. Kumbhakarna, O great king, was then asleep. Having slain all the powerful Rakshasas and thy councillors, he had stolen her away, O king, who was in thy inner apartments. Hearing this even, O great king, we have pardoned and not slain him: an unmarried girl should be given away to her husband by her brothers, but that has not been the case—this is merely the result of thy vicious actions—wicked-minded as thou art. And this thou hast met with instantly—so the people say." Hearing the words of Bibhishana, Ravana, the lord of Rakshasas, became agitated like an ocean, by the recollection of his vicious deeds. And enraged, with blood-red eyes the ten-necked demon said—"Get my chariot ready soon and let all the heroes of our party be prepared. Let my brother Kumbhakarna and other leading night-rangers, armed with various weapons, ascend their conveyances. Having slain today in the encounter that Madhu, who is not afraid of Ravana, I shall, encircled by my friends, and desirous of battle, proceed to the region of the celestials." Thereupon issued out for battle leading Rakshasas four thousand Akshauhini strong taking various weapons. Commanding them Indrajit preceded the army, Ravana went in the middle and Kumbhakarna was in the rear; the virtuous-souled Bibhishana remained in Lanka, being engaged in pious observances. And the rest of the leading Rakshasas proceeded towards the city of Madhu. And all the Rakshasas went covering the sky, some on asses, some

on camels, some on horses, some on quick-coursing porpoises and some on huge serpents. And beholding Ravana proceed, hundreds of Daityas, inimical to the celestials, followed him. Having arrived at the city Of Madhu and entered there the ten-necked demon did not behold Madhu but espied his sister. Thereupon being afraid of the king of Rakshasas, Kumbheenashi, with folded palms, touched his feet with her crown. Having raised her up the Rakshasa-chief Ravana said "No fear, what can I do for you?" Where to she replied—"O king, O thou having long arms,—if thou art pleased with me, do not slay my husband to-day, O conferrer of honours. It is said there is no other fear like this for damsels of high pedigree. The greatest of fears is that of being a widow. Be thou truthful. O king of kings—do thou look towards me, who am thus begging; Thou hast thyself said, O king; "No fear." Being thus addressed Ravana said to his sister there:—"Do thou tell me speedily where is thy husband. I shall go with him for conquests to the region of the celestials. Out of pity and love for thee I refrain from slaying Madhu." Being thus accosted; that Rakshasi, being pleased, got her sleeping husband, the night-ranger, up and said:—"Here is my brother, the highly power Dacagriva. Being desirous of conquering the region of the celestials he prays for thy help. Do thou therefore proceed to his help, O Rakshasa, with all thy friends; It behoves thee to help him, who out of affection for me, hath prayed for thy help." Hearing those words Madhu said:—"So be it." And approaching a little he beheld that foremost of Rakshasas and duly welcomed Ravana. Being thus honoured the highly power Dacagriva spent one night in Madhu's house and then, addressed himself for departure. Thereupon reaching the hill Kailaca, the abode of Baisravan, the lord of Rakshasas, resembling Mahendra, encamped his army."

SECTION 31.

"After sunset the highly power Ravana encamped his army there. And the clear moon, brilliant as the mountain, having risen, that huge army, armed with diverse weapons, became asleep. And lying down on the summit of the mountain, the highly powerful Ravana espied the caves beautified with the rays of the moon and the trees. And the interior of the forest was beautified with the brilliant groves of Karnikar, with Kadamba and Vakula trees, groves of full blown lotuses, the waters of Mandakini, with Champaka, Asoka, Punnaga, Mandara, mango, Patala, Lodra, Pryangu, Arjuna, Ketaka, Tagara, Coconut, Pyala, Panasa and various other trees. And there sang the Kinnaras, possessed by desire, and having sweet voice, enhancing the delight of the mind. And there danced mirthfully, with their damsels, the Vidyadharas, inebriate and having their eyes reddened with drink. There was audible in the house of the lord of riches, the sweet music of the assembled Apsaras like unto the sound of the bell. And being shaken by the wind the nectar-smelling trees made the hill fragrance with the shower of flowers. And carrying the fragrance rendered salutary with honey and filaments of flowers, the excellent wind blew enhancing Ravana's desire. Being possessed by desire through songs, richness of flowers, coldness of air, beauty of the hills, and the rising of the moon in night, the highly powerful Ravana espied again and again the moon with heavy sighs. At this time passed by that way the foremost of Apsaras, Ramba, adorned with excellent ornaments and having a countenance like the full moon. Her person was sprinkled with excellent sandal paste—her hairs were decked with Mandara flowers—her body was beautified with other flowers and her movements tended to increase desire. Her eyes were beautiful and her waist was high, adorned with Mekhala [A kind of ornament used on the waist.] and was as if the refuge of Rati [Wife of Kama—the god of love in Hindu mythology.]. Her forehead and other parts of the countenance were painted with the marks of red sandal and adorned with ornaments of flowers growing in six seasons. Ramba appeared like second Sree, in grace and beauty, natural and artificial. She wore green clothes resembling the clouds; her face was like the moon, eye brows like excellent bows, thighs like the trunks of elephants and palms soft as leaves. She was seen by Ravana as proceeding in the midst of soldiers. Having got up and been influenced by lust he took her, shameful as she was, by the hand and smiling said:—"Where art thou going, O beautiful damsel? Whom art thou going of thy own accord to satisfy? Whose prosperous time hath appeared, with whom thou shalt enjoy? Who shall be satisfied with drinking the nectar of thy mouth smelling like lotus? Whose breast, O fair damsel, thy rising breast beautiful like two golden pots closely placed, shall touch? Who is there so beautiful as I—Indra, Vishnu, or two Aswins that thou art passing by me? Do thou take rest upon this excellent rock. O thou having charming waist. There is no other lord, save me, in the three worlds. And Dacanana, the lord of the lords of the three worlds, thus begs thee, with folded palms. Do thou therefore seek me." Being thus addressed, Ramba, trembling, with folded palms, said:—"Be thou propitiated; it doth not behove thee to speak thus, who art my superior. Rather shouldst thou protect me if any body else trieth to oppress me. Virtually I am thy daughter-in-law. I speak to thee the truth."

Thereupon the Ten-necked demon said to her, standing with her face downwards, and her down standing erect at his very sight. 'Hadst thou been the wife of my son, thou wouldst have been my daughter-in-law.' Whereto Rambha replied:—'Truely it is; I am, by virtue, the wife of thy son, O foremost of Rakshasas. Thy brother Vaisrabana hath a son, dearer than his life, celebrated in the three worlds under the name of Nalakuvara. In virtue he is unto a Brahmin, in prowess he equals a Kshatriya, in anger he is very fire and in patience he is like the earth. I been thus directed by that Lokapala's son. For him I have adorned my person with these ornaments. I am not attached to any body else but him. O king, O slayer of foes, by virtue of (this relation) it behoveth thee to save me. And that virtuous-souled one is anxiously expecting me. Thou shouldst not put obstacle in that; it behoveth thee to let me go; do thou, O foremost of Rakshasas, wend the way treaded by the pious. Thou art worthy of being revered by me and I am an object of thy protection.' Being thus addressed Dacagriva humbly replied:—'"I am daughter-in-law," as thou hast said, is worthy of being said by one who is the only wife. This is the everlasting law of the celestials that the Apsaras have no husband; they cannot be the wife of one husband.' Having said this, the Raksha ravished her. Being released from his grasp Rambha became divested of her ornaments and garland and became like the river agitated by the elephants. Her hairs were dishevelled and her hands were trembling. Like unto a blossoming creeper shaken by the wind, she, trembling and bashful and with folded hands, went to Nalakuvara and fell down at his feet. Having seen her in that plight the high-souled Nalakuvara said—"O fair one, what is this? Why hast thou placed thyself at my feet?" Sighing heavily and trembling she, with folded palms, related to him everything from the beginning to the end. 'O lord, on his way to heaven, Dacagriva hath arrived here and hath spent the night with his army. While I was coming to thee, O slayer of foes, I was seen by him. Then holding me he said—"Where art thou going?" I related to him everything truly. But being possessed by lust he did not pay heed to my words. He was again prayed by me, O lord, saying "I am thy daughter-in-law." But neglecting that he ravished me. O thou of firm vows, it behoveth thee to forgive me for this folly. O gentle one, a woman's strength can never equal that of a man.' Hearing of this ravishment Vaisravana's son was greatly enraged and entered into meditation. Having ascertained the truth within a moment Vaisravana's son, with eyes reddened with ire, took water in his palms. Having taken this and rinsed his mouth duly, he imprecated a dreadful curse upon that lord of Rakshasas. 'O fair one, since thou hast been ravished by him despite thy unwillingness he shall never be able to get by an unwilling damsel. Whenever he shall, stricken by lust, ravish a reluctant damsel, his head shall be sundered into seven pieces'. As soon as this curse, like unto a burning flame, was uttered, the celestial bugles were sounded and a shower of flowers fell from heavens. Being apprised of the plight of people (brought about by him) and of the death of that Rakshasa the patriarch Brahma and other gods were greatly delighted. Hearing of that curse capable of making the down erect, Dacagriva abstained from entertaining lust for unwilling females. And hearing of the curse imprecated by Nalakuvara all the chaste damsels, that were kept captive, attained to great delight."

SECTION 32.

"Having crossed the mount Kailaca, the highly powerful Ten-necked demon, with his army, reached the region of Indra. And there arose in the region of celestials an uproar from the Rakshasa army, like unto the sound of the agitated deep. Hearing of the arrival of Ravana, Indra shook on his throne and said to the assembled gods, Adityas, Vasus, Rudras, Sadhyas and Maruts—"Prepare yourselves, for fighting with the vicious-souled Ravana.' Being thus addressed by Sakra, the celestials, his equals in the encounter and gifted with great prowess, armed themselves for fight. And Mahendra, afraid of Ravana, poorly went to Vishnu and gave vent to the following accents:—"How shall I, O Vishnu, withstand, the Rakshasa Ravana? The highly powerful Rakshasa hath come here for battle. It is by virtue of the boon that he is powerful, not for anything else. It is proper to make the words uttered by Brahma, truthful. As resorting to thy prowess I destroyed Namuchi, Yitra, Bali, Nanrin and Samvara, so do thou make some arrangements (for his destruction). There is no other excellent refuge but thee in the three worlds, mobile and immobile, O lord, O god of gods, O slayer of Madhu. Thou art the graceful, ever-existing Narayana, having a lotus navel. By thee the worlds have been settled and myself and Sakra, the lord of the celestials. Thou hast created the three worlds, the mobile and immobile and in thee all these shall, O glorious deity, end at the time of dissolution. Do thou tell me, the truth, O god of gods, that I may myself fight; or do thou, with thy sword and discus, vanquish Ravana.' Being thus addressed by Sakra the lord Narayana; said:—"Do not fear, hear what I say. He is invincible by virtue of the boon, and that vicious-souled one is incapable of being vanquished even by the celestials and Asuras. Irrepressible by virtue of his prowess, that Rakshasa, with his son, shall accomplish a mighty object.

O lord of celestials, even if I am requested by thee, I shall not withstand the Rakshasa, Ravana in the conflict. Without slaying the enemies in the encounter, Vishnu doth never go back—but it is hard to fulfill my desire from Ravana, well protected by the boon. However I do promise before thee, O lord of the celestials, O performer of hundred sacrifices, I shall, soon become the cause of this Rakshasa's death. I shall soon destroy Ravana with his family in due time and afford delight unto the celestials. I speak the truth unto thee, O king of the celestials, O lord of Sachi; do thou divested of fear, fight, O thou gifted with great strength, along with the celestials.' Thereupon having issued out of the city, Rudras, Adityas, Vasus, Maruts and Aswins well-armed with mails, appeared before the Rakshasas. Meanwhile at the latter part of the night there was audible the uproar of Ravana's army fighting on all sides. Having got up and cast their looks upon one another the highly powerful Rakshasas waited there for the battle, delighted. Thereupon beholding that inexhaustible huge army at the commencement of the battle the celestial host lost heart. Thereupon there ensued a conflict, setting up a terrible sound, with various weapons between the Rakshasas and gods. In the interval issued out for encounter the heroic and grim-visaged Rakshasas—Ravana's councillors. And encircled by Maricha, Prahasa, Mahaparswa, Mahodara, Akampana, Nikumbha, Suka, Sarana, Sanghrada, Dhumaketu, Mahadangstra, Gathodara, Jambumali, Mahahrada, Virupaksha, Suptaghna, Yajnaka, Durmukha, Khara, Trisira, Karaveeraksha, Suryasatru Mahakaya, Atikaya, Devantaka, Narantaka,—all those gifted with great prowess, there entered the battle-field, the highly powerful Sumalin, Ravana's maternal grandfather. And with various sharp-pointed weapons, he, highly angered, began to assail the celestial host like unto the winds scattering clouds. Being thus distressed by the night-rangers the host of the gods fled away into diverse directions like a herd of deer attacked by a lion. In the meantime, entered the battle-field, the heroic and brave Savitra, the eighth Vasu, encircled by soldiers and striking terror into the hearts of the enemies. And the two Adityas, the highly powerful Tushtha, and Pusha united and undaunted, entered the arena. Thereupon there arose with Rakshasas a terrible encounter of the celestials unable to bear their fame in battle. Then the Rakshasas, with thousands of terrible weapons, began to belabour the deities in the encounter. And the celestials, as well, began to send the redoubtable, powerful and terrific Rakshasas, with the stroke of blameless weapons, to the abode of Death. In the interim, O Rama, a Rakshasa, Sumalin, by name, getting enraged and with diverse weapons, ran amock of the soldiery. As the winds scatter clouds, so, he, under the influence of rage, with various sharpened weapons, committed a havoc amongst the celestial soldiers. Thereupon being assailed by a downpour of huge shafts, maces, Prasas and diverse dreadful weapons, the celestials could not keep their ground upon the field of warfare. The celestials being thus distressed by Sumalin the eighth Vasu Savitra stood there enraged. And encircled by his own car-warriors that highly powerful one, with his prowess, repulsed the striking night-rangers. Thereupon there arose a terrible encounter, capable of making down erect, between Sumalin and the Vasu, who did not retire from the field of battle. His chariot drawn by serpents was pulled down and destroyed by the high-souled Vasu by means of his huge shafts. Having taken up that car in the warfare with hundreds of arrows Vasu took up mace in his hands for his destruction. Having taken up that mace having a burning head and resembling the rod of Death Savitra struck Sumalin on his head therewith. Having failed on his head that mace shone like a fire-brand as the thunderbolt, discharged by Indra, falls roaring on the summit of a mountain. By the stroke of that mace his person was reduced to ashes and therefore there was not seen in the battle field either his bone, head or flesh. Having beheld him slain in the warfare the Rakshasas bewailing ran about on all sides and being distressed by Vasu they could not stay in the battle field."

SECTION 33.

"Beholding Sumalin slain and reduced to ashes by Vasu and being assailed by the deities the Rakshasa host fled into diverse directions. And collecting all the Rakshasas stood there the highly powerful Meghanada, enraged, the son of Ravana. Like unto flaming fire approaching towards forest that great car-warrior encountered the enemies in a precious car coursing at will. And as soon as he, armed with various weapons, entered the field the celestials, at his very sight, fled away to all directions. None could stand before him, well-versed in war-fare. Thereupon beholding the deities terrified and pierced with shafts, Indra, the king of gods, said—"Be not afraid, O ye celestials; do not fly away; come back to the battle; thy my son, who has never been vanquished, goes to battle.' Thereupon Sakra's son, known as divine Jayanta, proceeded towards the field of action in a wondrous car. And having encircled Sachi's son and encountered Ravana's son the deities began to assail him. And the encounter between Mahendra's son Jayanta and Ravana's son Meghanada, and that between the deities and Rakshas was like one between

gods and demons. Thereupon Ravana's son began to assail, with shafts feathered in gold, his (Jayanta's) charioteer Gomukha, Matali's son. Sachi's son too, enraged, assailed on all sides, Ravana's son and his charioteer. And the powerful Ravani, stricken with ire and with eyes expanded, covered Sakra's son with arrows. Thereupon Ravana's son struck the celestial host with thousands of huge mountain summits, Sataghnis, maces, Prasas, clubs, daggers, Parashus and various other sharp pointed weapons, Ravana's son thus striking Indra's army the quarters were enshrouded with darkness by his illusory power. Being overpowered with arrows on all sides the celestial army, leaving aside Jayanta, became restless. The deities or the Rakshasa—they could not recognize one another—and being distressed they ran about on all sides. Being enveloped with darkness and having their senses bewildered the celestials killed their own kith and the Rakshasas their own men—and others fled away. In the interim a heroic and powerful Daitya-chief—Puloma by name, taking Sachi's son disappeared. And taking his own grand-son he entered into the ocean—Puloma was his grandfather for by him Sachi was begotten. And thinking that Jayanta was slain all the deities greatly sorry and distressed fled away on all sides. Thereupon Ravana's son, enraged and encircled by his own powerful followers, pursued the celestials emitting loud cries. Not beholding his son and observing the flight of the deities the king of the celestials said to Matali—"Bring my car.' By Matali was brought, the celestial, highly dreadful, huge and quick-coursing chariot, that was ready. (And he having) ascended the car, the huge clouds, with lightnings, being driven by winds, began to emit forth loud mutterings before the chariot. And the Gandharvas began to play on various instruments and the Apsaras began to dance. And taking up various weapons, Indra, the king of divinities, set out for the field of action, in the company of Rudras, Vasus, Adityas, the two Aswins and Maruts. He, having set out for battle, the wind began to blow high, the sun was divested of its brilliance and the huge fire-brands began to send out flames. In the interval the heroic and the highly powerful Dacagriva ascended the celestial car, constructed by the Architect of the deities, encircled by the huge-bodied serpents capable of making down erect and by whose breath the battle-field was ablaze. Surrounded by demons and night-rangers and with the celestial car he encountered Mahendra in the battle-field. And having desisted his son he himself stood there. And having come out from the field of action Ravana's son too stood silent. Thereupon there arose an encounter between the Rakshasas and the deities and there began a downpour of weapons in the conflict like clouds. And the vicious-souled Kumbhakarna armed with various weapons came there—but he did not know [For he was asleep till then so he was not acquainted with the particulars of war-fare. He used to sleep for six months at a time.]. O king, with whom the conflict was going on. And by him enraged, the celestials were assailed with his teeth, feet, arms, hands, Saktis, Tomaras and clubs or any weapon whatsoever. Thereupon the night-ranger engaged with the highly powerful Rudras and was wounded, in the conflict, with incessant strokes of weapons. Thereupon the Rakshasa army began to fight with Maruts and they were overwhelmed in the encounter with the stroke of various weapons. Some fell down on earth slain and torn and others became insensible on the back of their carriers in the battle. And they all stood there in a half-sensible mood, some holding the car, some elephants, some asses, some camels, some serpents, some horses, some porpoises, some boars, some Pisaca-mouthed animals and some embracing the Pannagas. And other night-rangers, having their bodies sundered by the deities gave up their being. The Rakshasas being slain and lying down on earth the action appeared wondrous like a painting. And there issued out in the battle-field a river from weapons having blood for its silent waters and infested with crows and vultures. Having beheld his own army slain by the deities the highly powerful Dacanana, enraged, entered the ocean of celestial army and slaying the deities in the conflict confronted Sakra. Thereupon Sakra took up his huge bow by the twang where-of the ten quarters Were filled. Having unstrung his huge bow Indra struck Ravana, on his head, with arrows resembling the flame of fire and the rays of the sun. And the Rakshasa-chief Dacanana, having long arms, also assailed Indra with hundreds of shafts discharged off his bow. They having been thus engaged with each other with the downpour of dreadful shafts, all the quarters were filled with darkness and in consequence thereof nothing was visible."

SECTION 34.

"Whereupon darkness having set in all the celestials and Rakshasas, maddened with their strength, began to fight crushing one another. And in that darkness—Indra, Ravana and Meghanada—these three were not possessed by the influence of illusion. Beholding his whole army slain in a moment, Ravana, worked up with dreadful ire, sent out terrible roars. And in anger, that irrepressible one said to the charioteer, stationed on the car—"Do thou take me to the other end of the enemies' host. I shall soon with the stroke of various weapons despatch the deities to the abode of Death. I

shall slay Indra, Kuvera, Varuna and Yama—what to speak of more—I shall soon destroy all the deities and place myself above them. Be not sorry; do thou soon drive my chariot. Today I have told you twice to take me to the end of the enemy's army. We are now waiting near the Nandana grove—do thou take me to the hill whence the sun rises.' Hearing his words the charioteer drove the steeds, coursing at will through the enemies' host. Thereupon being apprised of his intention, Sakra, the king of the celestials, stationed on car, said to the deities, in the field of battle—'O ye deities—hear my words, what appear to me best. This Ten-necked demon must be vanquished by us while alive. Ascending his car, gifted with the velocity of the wind, the highly powerful one is proceeding amongst the army like unto the deep with waves rising during Parva. It is not possible to slay him now—for he shall not meet with death in consequence of the boon. So let us make him captive—and we should all exert to that end. Bali being held captive I am enjoying the three worlds—and I think proper to obstruct the course of this vicious-souled one.' Having said this and left aside Ravana, Sakra went to another side, O King, and fought terrifying the Rakshasas in the conflict. Dacagriva, incapable of being thwarted, entered by the northern route and the performer of hundred sacrifices by the southern. Thereupon having entered into the army up to a hundred leagues—the lord of Rakshasas overpowered the celestial host with a downpour of shafts. Thereupon beholding his own army slain, Sakra returned fearlessly and obstructed the Ten-necked demon. In the interim beholding Ravana brought under his grasp by Sakra the demons and Rakshasas cried aloud. 'Alas we are slain.' Thereupon ascending his car Ravana's son, beside himself with rage, entered the dreadful flank. And having resorted to the illusory powers, conferred upon him in yore by Pacupati he entered into the enemies' camp and belaboured them. Having left behind all other deities he pursued Indra and the highly effulgent Mahendra too espied his enemy's son. And albeit assailed by the highly powerful deities, Ravana's son, divested of mail, entertained no fear. Having overpowered the approaching charioteer with many excellent arrows he covered Mahendra with a downpour of shafts. Thereat having left his car and charioteer Indra mounted his elephant Airavat and ran about in search of Ravana's son. Being invisible in the welkin by virtue of his illusory powers and having brought Indra under the influence thereof he struck him with hundreds of arrows. When Ravana's son came to know that Indra was exhausted he, having bound him up by virtue of illusion, proceeded towards his army. And having seen Mahendra carried away by force from the battle field the deities thought 'What is this? That conqueror of Sakra and subduer of enemies, conversant with illusory powers, was not visible, by whom, Indra, although master of many illusions, was carried away by force. In the meantime, the celestials, all enraged, covered Ravana with a downpour of shafts and belaboured him. And being worn out in the encounter with the Adityas and Vasus he was not capable of fighting any more. Beholding his father thus distressed and assailed in warfare with strokes, Ravana's son, although invisible, said—'Do thou come O father, our work in the battle field is finished; know, we have achieved victory; be thou consoled and divested of agonies. By virtue of my illusory powers I have made Mahendra captive—the lord of the three worlds and of the celestial host and have crushed down the pride of the deities. Having subdued thy enemy by virtue of thy prowess do thou enjoy the three worlds at thy pleasure. What is the use of labouring again? And useless it is to fight again.' Hearing the words of Ravana's son the deities retired from the battle field, and went away without Sakra. And hearing the sweet words of his son, the lord of the night-rangers, the enemy of the celestials, having great prowess and wide spread fame, desisted from fighting and affectionately said to his son—'Thou hast enhanced the glory of our race displaying thy prowess like a highly powerful man. Thou hast vanquished the celestials and their king of unequalled might. Do thou set out hence for the city, taking Indra on thy chariot and surrounded by soldiers. I shall, soon, delighted, follow thee with my councillors.' Thereupon having returned home with his army and chariots and taking the king of the celestials, the powerful son of Ravana dismissed the victorious warriors."

SECTION 35.

"The highly powerful Mahendra being thus defeated by Ravana's son, all the celestials, taking the patriarch Brahma before them, went to Lanka. Having obtained Ravana encircled by his sons and brothers the Patriarch, stationed in the welkin, calmly said—'My son, Ravana, I have been pleased with thy son in the conflict. Oh! what wonderful prowess, what strength—equal or greater than thine. Thou hast, by thy own prowess, conquered the three worlds—thy promise hath borne fruits—I have been pleased with you—both the father and son. O Ravana, this thy son is highly powerful and gifted with great strength and he shall be celebrated in the world under the appellation of 'Indrajit' or the conqueror of Indra. And that Rakshasa shall be powerful and irrepressible, by whose help, O king, the celestials have

been brought under thy subjection. Do thou therefore, O thou having long arms, release Mahendra, the chastiser of Paka and for setting him free what do thou want from the celestials?' Thereupon the highly powerful Indrajit—the subduer of enemies, said—'If dost thou say so, O god, I pray for immortality.' Thereat the highly powerful patriarch said to Meghanada—'There is none perfectly immortal on earth amongst created beings—birds, quadrupeds and other highly powerful beings.' Hearing the words uttered by the grand-father—the highly powerful Meghanada said to the eternal lord—'Hear, then, what I want in exchange for releasing Sakra. May a chariot with horses rise up from fire when I shall offer sacrifices unto it, being desirous of vanquishing my enemies in the conflict. And may I be immortal as long as I shall remain on that car. This is the boon I have resolved upon praying for. May I meet with destruction, O deity, whenever I shall engage in fight without finishing my offerings unto fire. All others, O god, attain to immortality by virtue of devout penances but I shall acquire that by dint of my own prowess.' Whereat the grand-father replied saying 'So be it.' Thereupon Meghanada released Indra and the celestials returned to their own abode. In the interval, O Rama, Indra became poorly, divested of his immortal brilliance, stricken with anxiety and pensive. Beholding him in that plight the grand-father of the deities said—'O performer of hundred sacrifices, why didst thou formerly perpetrate that mighty iniquity? O Chief of the immortals! O lord! Some creatures were created by me by dint of my understanding—they were all of the same colour, same speech, and same appearance. There was no difference visible in their appearance or marks. Thereupon, with whole-minded-ness, I began to think of these created beings. And I created a female distinct from them. Collecting all those limbs that were most excellent amongst the created, I made a female under the name of Ahalya. Halmears ugliness—one born from Hal is called Halya. That female was known as Ahalya because she had nothing blameable in her. I gave her that name. Having created that female I was thinking, O king of the celestials! O foremost of the deities! On whom I should confer her. Being proud of dignity, O Sakra, O lord, O Purandara thou didst regard her in thy mind as thy spouse. I placed her under the care of the high-souled Gautama and he rendered her back after many long years. Thereupon considering the patience and accomplished asceticism of Gautama I married her with him. And that virtuous-souled, great ascetic enjoyed her company; and for my thus conferring her upon Gautama all the celestials were disappointed. But being enraged and possessed by lust thou didst repair to the hermitage of the ascetic and see her resplendent like the flaming fire. Maddened with lust and ire thou didst ravish her and thou wast seen in that hermitage by the great ascetic. Thou wast then imprecated by him, enraged and gifted with great effulgence saying, "O lord of the celestials, thou hast attained to a change of circumstances—for which, O Vasava, thou hast fearlessly ravished my spouse. Thou shalt, therefore, O Sakra, go under the arms of the enemies, in conflict. And this vile desire, O thou having a vicious intellect, which thou hast first created, shall undoubtedly spread in the world of mortals. Whoever shall commit this crime, shall be half responsible for it and the other half shall descend upon thee; and forsooth thy position shall not be permanent. And whoever shall be the lord of the celestials, shall not have his position secure. This is the curse I give, which I have communicated to thee." And having remonstrated with his wife that one of devout penances said to her—'"O vicious one, let thy beauty be spoiled in the vicinity of the hermitage. Thou art gifted with beauty and youth but thy mind is fickle; so thou shalt not continue as the single beautiful damsel in the world. All created beings shall participate thy beauty; thy matchless beauty has brought about this mischief." Thenceforward all created beings were gifted with beauty. Thereupon she propitiated the ascetic Gautama saying, "O twice-born one, I was unwittingly ravished by Indra, assuming thy form. I have not committed this willingly, O ascetic—so do thou be propitiated with me." Ahalya having said this, Gautama replied—'"In the race of Ikshwakus, there shall be born a highly effulgent and mighty car-warrior, known in the world as Rama; for performing the rites of a Brahman, the mighty-armed Vishnu, assuming a human form, shall repair to the forest. Thou shalt be purified when thou shalt behold him, O fair damsel. He shall be able to purify thee from the iniquity perpetrated. Having treated him as a guest when thou shalt come to me again, thou shalt live with me, O thou having a fair countenance." Having said this that ascetic returned to his hermitage. And thenceforward the wife, of that ascetic chanting the themes of Brahman, engaged in austere penances. Thou hast met with all this in consequence of the imprecation of that ascetic. Therefore, O thou having long arms, do thou think of thy past iniquity. For that curse and nothing else, O Vasava, thou hast been brought under the grasp of enemies. Having controlled thy senses, do thou soon undertake a sacrifice in honour of Vishnu. Thou shalt be purified by that sacrifice and go to heaven; and thy son, O lord of celestials, hath not been destroyed in the conflict. He hath been taken into the ocean by his grand father.' Hearing

this and having celebrated the sacrifice in honour of Vishnu he again went to the region of celestials and reigned there as their king. I have thus described to thee the strength of Indrajit—what to speak of others he vanquished even Indra—the king of the celestials." Hearing the words of Agastya, Rama, Lakshmana, Vanaras and Rakshasas all said "Wonderful it is," and Bibhishana, who was by the side of Rama, said—'"After a long time, the old recollections have come to my mind." Thereupon Rama said to Agastya—'"All, thou hast said, is true." And Agastya said "Rama, Ravana, the thorn of people, then grew in power, by whom, in the company of his son, Indra, the lord of the celestials, was defeated."

SECTION 36.

Thereupon having bowed unto Agastya the foremost of ascetics, the highly effulgent Rama again surprisingly said—'"O Brahman, O foremost of twice-born ones, when that cruel Ravana journeyed over the earth, was it void of people? Was there no king, or prince on earth to administer punishment unto him? Were all the kings then shorn of their strength and prowess? And many kings I (hear) were vanquished and driven out by him with various excellent weapons." Hearing the words of Raghava, the ascetic Agastya, having six sorts of wealth, laughing said, like unto Brahma, speaking to Rudra—'"O Rama, O lord of earth, traversing the earth, Ravana arrived at the city of Mahismati, resembling the city of the celestials, where lived perpetually the deity of fire. There reigned a king named Arjuna, effulgent like fire which was kept perpetually in a well covered with Sara. One day the highly powerful Arjuna, the king of Haihayas, repaired to the river Nerbuda, with his wives to sport. At the very same day, Ravana, the lord of Rakshasas, arrived there and asked his councillors saying. 'Where is the king Arjuna? Do ye speedily tell me; I am Ravana, I have come to fight with your king. Do ye, at first, communicate unto him the news of my arrival.' Being thus addressed by Ravana, the learned ministers informed the lord of Rakshasas, of the absence of the king. Hearing of the absence of the king from the citizens Visrasraba's son came out of the city and reached the Vindhya mountain resembling the Himalayas. He espied the mountain extending over the welkin like unto clouds and rising up as if riving the earth and obstructing the sky. The mountain had a thousand summits and the lions were residing in the caves and hundreds of fountains were falling from it; the mountain was as if laughing aloud and the celestials, Gandharvas, Apsaras and Kinsaras were sporting there with their females; and it appeared (in consequence thereof) like the region of celestials; and rivers, with waters transparent like crystal, were flowing. And it therefore appeared like a thousand serpents having trembling tongues. And casting his looks upon Vindhya mountain, resembling the Himalayas and having huge caves, Ravana, the king of Rakshasas, reached the river Nerbuda, of holy waters and going rapidly to the western ocean. Her waters were being agitated by buffaloes, deer, tigers, lions, bears and elephants distressed by heat. Having covered her, Chakrabakas, Karandavas, swans, water-cocks and Sarasas, maddened, were emitting notes. The charming Nerbuda appeared like a beautiful damsel—having blossoming trees for her ornaments, Chakrabakas for her breast, wide spread forest for her waist, the row of swans for Mekhala, filaments of flowers for paste, watery foams for white silken cloth, the pleasure of descending into water for the pleasure of touch and full-blown lotuses for white eyes. Having descended from his car and bathed in the waters of Nerbuda, the foremost of streams, resembling a fair one, Ravana, the lord of Rakshasas, with this counselors, sat on her coast resided by many an ascetic. Delighted at her beauty and having spoken highly of Nerbuda like unto Ganges he addressed his ministers Suka and Sarana with gestures, saying—'"Behold, having rendered the earth pale, with his many rays, the sun, emitting parching heat, is in the sky. But seeing me here seated, his rays have become cool like those of the moon. At my fear, even the wind is blowing carefully, being cold and fragrant by the touch of the waters of the Nerbuda and removing our toil. This charming Nerbuda, abounding in crocodiles, fishes and birds, though a natural stream, is standing still like a terrified damsel. Being wounded in conflicts with many a king your persons have been pasted with blood. Therefore like unto Sarvabhauma and other infuriated elephants going down into the water of the Ganges, do ye descend into the water of Nerbuda conferring auspiciousness and health. Bathing in this stream you shall be cleansed from sins. I shall, also on the coast of this river, like the rays of the autumnal moon, reverentially worship with flowers Mahadeva, holding Pinaka in his hands.' Hearing the words of Ravana, Prabhasta, Suka, Sarana, Mahodara, Dhrumakshya and other councillors descended into the waters of Nerbuda. And she was agitated by those elephant-like leading Rakshasas like unto the Ganges by Vamana, Anjana, Padma and other elephants, Thereupon having got up from the waters the highly powerful Rakshasas culled flowers for Ravana's offerings. And in a moment the Rakshasas collected heaps of flowers on the picturesque banks of Nerbuda, resembling the white clouds. Flowers being thus

collected, Ravana, the king of Rakshasas descended, into the Nerbuda for bathing like a huge elephant into the Ganges. And having bathed he got up, reciting excellent incantations. Thereupon having left off his wet cloth he put on a white one. And to find out place for worshipping, he, with folded hands, proceeded towards the banks. And the Rakshasas too, like unto so many moving mountains, followed him. And wherever Ravana went the golden Siva Linga was brought. Thereupon Ravana placed that upon a heap of sands and began to worship it with various nectar-smelling flowers and sandal. And having finished the worship of Siva, the foremost of deities, having the moon on his crown, the conferrer of boons and the remover of miseries, the night-ranger danced with uplifted hands and sang before it."

SECTION 37.

"At no distance from where on the banks of the river Nerbuda, that dreadful lord of Rakshasas collected the flowers, Arjuna, the King of Mahismati, and the foremost of the victorious, was sporting with his wives in the water. And being encircled by them the king Arjuna appeared like a leading elephant surrounded by a thousands of she elephants. In order to measure the strength of his thousand arms the King of Haihayas obstructed the course of Nerbuda. Being obstructed by the arms of Kartavirjarjuna and having flooded the banks with her pure waters, Nerbuda flowed in an opposite direction. And the currents, rising high as during the rainy season flowed with fishes, and crocodiles. And that stream, as if driven against Ravana by Kartavirjarjuna, carried away his collection of flowers. And having given up his worship which was half-finished Ravana looked towards Nerbuda looking like an unwilling damsel and saw that she, with rising currents, was flowing towards the east from the west and the waters beyond that were in a natural state like a quiet lady and the birds were seated there without any anxiety. Thereupon being anxious to learn the cause of the rise of the river, the Ten-necked demon, with his right finger, hinted Suka and Sarana. Being commanded by Ravana, the two brothers, the heroic Suka and Sarana proceeded towards the west by the aerial way. And going half a league, the two night-rangers espied a man sporting in the waters with some females. He was huge as a Sala tree, his hairs were floating on the water, he was inebriate and his eyes were reddened in consequence thereof. Like unto Sumeru holding the earth with his thousand feet he obstructed the current of the river with his thousand arms. And he was surrounded by a thousands of beautiful damsels like an elephant by a thousands of she-elephants. Beholding that dreadful spectacle, the Rakshasas Suka and Sarana came back and approaching Ravana communicated (all) unto him. 'O lord of Rakshasas, an unknown person, huge as a Sala tree, is sporting with females obstructing the course of Nerbuda like unto a dam. And being withheld by the thousand arms of that man the waters of Nerbuda were continually throwing up high waves.' Hearing the words of Suka and Sarana, Ravana exclaimed 'This is Arjuna' and proceeded to fight with him. Ravana, the lord of Rakshasas, having set out with a hostile intention against Kartavirjarjuna, the wind mixed with dust began to blow high with tumultuous sound. And the clouds began to mutter with a downpour of rain. And the lord of Rakshasas proceeded against Arjuna with Mahodara, Mahaparswa, Dhrumakshya, Suka and Sairana. Within a short time the dreadful Rakshasa, powerful as the elephant Arjuna, reached the banks of Nerbuda and espied there Arjuna encircled by females as an elephant surrounded by she-elephants. At the very sight the eyes of the lord of Rakshasas, proud of his prowess, grew red and addressing the councillors of the king Arjuna he said 'Do ye communicate unto the king of Haihayas that Ravana, the lord of Rakshasas, hath come to fight with him.' Hearing the words of Ravana, the ministers of Arjuna stood up with arms and said 'O good Ravana, thou art well cognisant of the proper time for fighting. Now our king is drunk and is sporting with the females in the waters. And now dost thou wish to fight with him. Therefore, O Ten-necked one, do thou spend the night here, if thou art bent upon fighting. Or even if thou art anxious to enter speedily into conflict with Arjuna do thou slay us all at first, and then fight with the king.' Thereupon the hungry councillors of Ravana slew some of the ministers of the king and devoured some. There arose a dreadful uproar on the banks of Nerbuda, of the councillors of Ravana and Arjuna. The warriors of Arjuna assailed Ravana and his ministers with hundreds of arrows, Pracas, darts, Tomaras, thunder-bolts and Karpanas. The warriors of Arjuna became dreadfully furious and emitted cries like the roaring of the deep infested with crocodiles, fishes and other marine monsters. Thereupon being enraged and displaying their own prowess Suka, Sarana and other ministers of Ravana began to destroy Arjuna's soldiers. Thereupon the emissaries, stricken with fear, went to the sporting king and communicated unto him the proceedings of Ravana and his ministers. Hearing those words and saying unto the females 'Do not fear' he rose up from the waters like an elephant. The eyes of that fire-like Arjuna were reddened with ire and he shone dreadfully like the fire of dissolution.

And taking up speedily his club, that one, always using golden clubs, pursued the Rakshasas like unto darkness following the sun. Holding up the huge club and hurling it with his arms, Arjuna, resorting to the velocity of Garuda, went on. Thereupon stood there obstructing his course the Rakshasa, worked up with anger and with a mace in his hand, like unto the Vindhya range standing in the way of the sun. And throwing down off his hand the iron mace, he, in anger, began to roar, like Yama. And the top of the mace was ablaze like the tips of Asoka flowers. Not the least agitated on beholding that mace, the king Arjuna, by his club, baffled its action. Thereupon uplifting the huge club, five hundred hands long, the king of Haihayas pursued Prahasta. And within a short time being struck down by that club gifted with great velocity Prahasta fell down on earth like unto the summit of a mountain clapped down by the thunder-bolt of Indra. Beholding Prahasta fallen, Maricha, Suka, Sarana, Mahodara and Dhrumakshya fled away from the battle-field. All the councillors having thus fled away and Prahasta being slain Ravana speedily proceeded towards Arjuna, the foremost of kings. Thereupon there ensued a terrible encounter capable of making down erect between the thousand-armed Arjuna, the king of men, and the twenty-armed Ravana, the king of Rakshasas. And taking up their clubs Arjuna and Ravana began to fight with one another emitting cries like the mutterings of clouds, like unto two huge bulls fighting for a cow, two agitated oceans, two moving mountains, two effulgent Adityas, two burning flames, two proud elephants, two proud lions and like the very Rudra and Kala. As the mountains suffer many clappings of thunder-bolts so did they bear many strokes. And all the quarters were resounded with the sound proceeding from the stroke of their clubs like unto the sound of thunder-bolts. Being placed against the breast of Ravana Arjuna's club rendered, for a moment, the welkin look like the burning gold as does the lightning. And striking again and again against Arjuna's breast Ravana's club looked like a huge fire-brand. Arjuna was not worn out nor was Ravana. And the conflict went on between them like the encounter between Bala and Vasava in the days of yore. The King of men and the King of Rakshasas assailed and wounded one another with their clubs like unto two bulls striking one another with their horns and two elephants with their tusks. Thereupon worked up with rage, Arjuna, with his full might, smote Ravana on his breast, with his club. But Ravana was well protected by the boon of the celestial, so the club fell on earth sundered into two pieces like one hurled by a weak wight. Still wounded by the mace of Arjuna, Ravana, shedding tears, ran away at a distance of four feet and sat there. Beholding Ravana thus over-welmed Arjuna sprang up and caught him like Garuda holding a serpent and Vishnu binding Bali. Dacagriva being thus bound, the Siddhas, Charanas and the celestials exclaiming 'Well done! Well done!!' showered flowers upon Arjuna. And the king emitted leonine roars again and again as a tiger joyous roars like a cloud, holding a deer under his grasp. Regaining his sense and beholding Ravana bound, Prahasta, in great anger, pursued the King of Haihayas. And the Rakshasa force grew tempestuous like unto the rising of the ocean during rains. Thereupon exclaiming repeatedly 'Leave him off! Leave him off!! Wait! Wait!!!' The Rakshasa host hurled hundreds of Musals and darts in the battle-field. Not the least moved thereby the king Arjuna, the slayer of enemies, bore those weapons of the enemies of the celestials. Thereupon baffling the weapons of the Rakshasas by means of many a dreadful and excellent one, Arjuna, the king of Haihayas, drove them away like winds scattering the clouds. Having thus struck terror unto the night-rangers, he, encircled by his own kinsmen, repaired to his own city with Ravana, carrying him bound like unto Indra carrying Bali bound. Thereupon flowers and fried paddy were showered upon him by the Brahmanas and citizens."

SECTION 38.

"Thereupon Pulastya heard from the celestials of the capture of Ravana like unto the holding of the wind [It was impossible to bind Ravana and lead him captive.]. And having been moved by the love for his son, the highly effulgent, great ascetic, proceeded to see the king of Mahismati. Proceeding by the aerial way, that twice-born one, gifted with the velocity of wind and the flight of mind, reached the city of Mahismati. Like unto Brahma entering Indra's Amaravati, he entered the city resembling the capital of Indra and filled with delighted and plump citizens. And beholding that dreadful Rishi approach like unto Aditya walking on foot, the warders communicated the intelligence unto the king Arjuna. Understanding from their words that Pulastya was coming, the king of Haihayas, placing his folded palms on his crown, proceeded to welcome him. Like, unto Vrihaspati preceding Purandara, the royal priests went before him carrying Maduparka and water to wash feet. And beholding the ascetic resembling the rising sun arrived, the king Arjuna bowed unto him reverentially like Indra saluting Mahideva. Thereupon offering him Maduparka, cow and water to wash feet, the king of Haihayas in accents obstructed with delight,

addressed the ascetic saying:—'Reverend Sir, thine visit, it is hard to obtain. On beholding thee my city Mahismati hath been turned into Amaravati. To-day have I obtained all auspiciousness, O lord; to-day hath my religious observance been fruitful; to-day hath my birth proved blessed and to-day hath my devout penance been crowned with success, for I bow unto thy feet, which have been worshipped by the celestials. This my kingdom, these my sons, this my wife and myself are all at thy disposal—do thou order me, O Brahman, what I may do for thee.' Thereupon having enquired of the king about his piety, offerings and the well-being of his sons, Pulastya said to Arjuna, the king of Haihayas:—'O foremost of kings, O thou having eyes like lotus-petals! O thou having a countenance like the full moon! When thou hast vanquished Ravana, thy prowess is matchless in the triple world. Thou hast bound up my invincible son in the conflict at whose fear the wind and the ocean stand still. Having drunk up the glories of my son thou hast announced thine own; so I do say, O my son, do thou release Dacanana.' Hearing this command of Pulastya, the king Arjuna did not utter a single word and set, most delightedly the king of Rakshasas, free. Having released that foe of the celestials, worshipped him with celestial ornaments and garlands and established friendship removing all enmities with Ravana before fire, and bowed unto Pulastya, the son of Brahma, he repaired to his own house. And being released by the influence of Pulastya, the highly powerful Dacanana, the king of Rakshasas, accepted his hospitality and being embraced by him, returned home ashamed. And having set Dacagriva at liberty Pulastya, the son of Brahma and the foremost of Munis repaired to the celestial region. O Rama, in this wise, the highly powerful Ravana was defeated by Arjuna and released by Pulastya. Observe therefore, O descendant of Raghu, there is a mightier man than the mighty; therefore, one, desirous of his own well-being, should not disregard another. Having acquired friendship with the thousand-armed Arjuna, Dacanana, the king of Rakshasas, began again to journey over the world distressing the kings."

SECTION 39.

"Released by Arjuna, and yet not conceiving any shame, Ravana, the king of Rakshasas again began to traverse the earth. Rakshasas or men, of whom the proud Ravana heard to be powerful he used to approach and summon them for fight. After some time he arrived at the city of Kishkindha reared by Vali and invited him, wearing golden garland, to fight. Thereat, Tara, her father Sushena and the Prince Sugriva said to the king of Rakshasas—'O lord of Rakshasas, he is not present here, who shall be able to withstand thee. What monkey else is capable of standing before thee? However, O Ravana, Vali shall soon return after performing the Sandhya rites at the confluence of the four oceans; therefore wait here for a moment. Behold, O Dacanana, there lie the bones of all those, like conch, who came ere this to fight with the powerful king of monkeys. O Ravana, O Rakshasa, even if thou hast drunk nectar, thou shalt at this very moment loose thy life, when the encounter with Vali shall take place. O Vaisravana, do thou observe the variegated universe now—wait for a moment after which it will be hard for thee to keep thy life. Or if thou dost wish to meet with death do thou speedily repair to the southern ocean and thou shalt behold there Vali like unto fire placed on earth.' Hearing those words, Ravana, the aggrandiser of the triple world, remonstrated with Tara and ascending his flowery car went to the southern ocean and espied Vali, having red countenance like the rising sun, engaged in Sandhya rites with whole-mindedness. Thereupon having descended from his Pushpaka car he with silent steps approached Vali to bring him under his grasp. Casting his looks at pleasure, Vali saw him. Albeit apprised of his evil intention, he was not the least moved. And he did not care for him as a lion is not moved on beholding a hare and Garuda on beholding a serpent. He then thought within himself—'This vicious-souled Ravana is approaching to catch me; holding him under my arm pit I shall journey over the three great oceans. Everyone will behold the enemy Ravana, under my arm pit as a serpent possessed by Garuda, with his thighs, arms and clothes loosened.' Having thought thus Vali remained silent for sometime and reciting incantations he waited there like a mountain. Thereupon the king of monkeys and the lord of Rakshasas, proud of strength, essayed to catch one another. Vali was seated with his back (towards Ravana); still from his footsteps he perceived that he had come within the grasp of Ravana's army and he at once caught hold of him like unto Garuda holding a serpent. Getting hold of Ravana, the lord of Rakshasas, desirous of catching him, (Vali) and placing him under his arm-pit Vali vehemently rose high up in the welkin. And he went away carrying him, scratching him again and again with his nails like unto winds scattering clouds. The Ten-necked demon being thus carried away, his councillors, to release him, pursued, exclaiming, Vali, in the welkin. They thus following him, Vali, appeared in the sky like the sun in the midst of clouds. The Rakshasas could not catch Vali but were rather exhausted by the stroke of his arms and thighs. What to speak of animals made of flesh and blood

anxious for their lives even the mountains make way when Vali goes. Rising high up into the sky where even the birds cannot reach, Vali, the lord of monkeys and gifted with great velocity, by and by finished his Sandhya rites above the oceans. Being worshipped by the aerials their lord, with Ravana, first proceeded to the western ocean. And having finished there Sandhya prayers and recited incantations he, with Dacanana, went to the northern ocean. And having journeyed over many thousand leagues that huge monkey, with his enemy, finished his prayers there and then proceeded to the eastern ocean. And having recited his prayers there also, Vali, the son of Indra, and the king of monkeys, carrying Ravana, returned to the city of Kishkindha. Having gone through his Sandhya rites at the four oceans and carrying Ravana, that monkey-chief was greatly exhausted and (therefore) descended into the gardens of Kishkindha. Having got out Ravana from his armpit, the foremost of monkeys, laughing again and again said:—"Whence art thou coming?" Thereupon being surprised greatly, Dacanana, the king of Rakshasas, with eyes shaking with exhaustion, said to the king of monkeys:—"O king of monkeys, resembling Mahendra, I am Ravana, the king of Rakshasas; I came here to fight: but I have been defeated by thee. Alas! What strength is thine! what prowess!! What gravity!!! Holding me like a beast thou hast journeyed over the four oceans. O hero! What heroic might is there who is not exhausted by carrying me so vehemently? O monkey, mind, wind and Garuda—these three are gifted with the velocity. Undoubtedly thou hast got the same velocity. Thy prowess hath been sufficiently displayed. But now I wish, O king of monkeys, to make friends with thee for ever before fire. O king of monkeys, from to-day, wife, sons, city, kingdom, enjoyment, cloth and food shall be our common." Thereupon having lighted up fire the king of monkeys and the king of Rakshasas, embracing each other, became friends. Thereupon holding each other by the arms they entered the city of Kishkindha like unto two lions, entering delightedly a cave. There like Sugriva Ravana spent a month. Afterwards his councillors, desirous of destroying the triple world, took him away. O lord Rama, I have thus related to thee the previous history. Having thus belaboured Ravana Vali at last made friends with before fire. O Rama, Vali had unequalled and great strength. Like unto fire burning down locusts thou didst burn down Vali."

SECTION 40.

Thereupon Rama, being stricken with curiosity, with folded palms and humbly accosted Agastya, residing in the southern quarter, with pregnant accents, saying:—"Thou sayest that Ravana and Vali had unequalled strength but methinks theirs can not equal that of Hanuman. Heroism, liberality, strength, patience, intellect, knowledge of laws and means, prowess and energy all exist together in Hanuman. When the monkey lost heart on beholding the ocean, Hanuman, consoling crossed over the deep extending over a hundred leagues. Having desecrated the presiding goddess of Lanka and on beholding Sita there, he consoled her. What to speak of more, Hanuman, single-handed, slew Ravana's commander-in-chief, the minister's son, his servants and his one son. Being released from the Brahma weapon Hanuman remonstrated with Ravana, and reduced Lanka into ashes like unto fire burning down earth. What I have seen myself performed by Hanuman in the conflict is above the power of Kala, Vasava and even the lord of riches. It is by the strength of the arms of that Wind-god's son I have obtained Lanka, Sita, Lakshmana, Victory, kingdom and my friends. What more, had not Hanuman, the friend of the king of monkeys—Sugriva, been in my company who could have brought Sita's intelligence? Why did not Hanuman, although wishing welfare unto Sugriva, reduce Vali to ashes like so many creepers on the occasion of his quarrel with Sugriva? Methinks, Hanuman was not cognisant of his own prowess then? And therefore he did stoop to witness the miseries of Sugriva—the king of monkeys who was dearer than his life. O thou worshipped of the immortals, do thou truly describe unto me this action of Hanuman." Hearing those well-meaning words of Raghava, the ascetic Agastya said to him in the presence of Hanuman. "O foremost of Raghus, what thou hast said regarding Hanuman is all true. As regards, strength, velocity and intellect there is none who can equal Hanuman. O repressor of enemies, in the days of yore Hanuman was imprecated by the ascetics, whose curses never become fruitless, to the effect that he would never be conscious of his whole strength. I am not capable of describing to thee the wondrous childish feat which Hanuman did perform in his boyhood. But if thou art, O Raghava, greatly anxious to hear it, I shall relate—do thou hear with a quiescent mind. Hanuman's father Keshari reigned in the mountain Sumeru which resembles gold by the influence of the sun. Keshari had a well-known wife by the name of Anjana to whom he was greatly attached. The deity Wind begot on Anjana an excellent son. Repairing to a dense forest for collecting fruits, the excellent damsel gave birth to Hanuman resembling the tip of a Sala tree and went away. Being distressed with hunger on account of the absence of the mother, Hanuman, just born, cried like Kartikeya, the

commander-in-chief of the celestials, in the forest of Saras. At this time the sun resembling Yava flowers, having risen, Hanuman, to get a fruit, sprang up. Being desirous of holding the newly risen sun, Hanuman, resembling it, began to leap in the middle of the welkin. The child Hanuman having thus ascended the sky, celestials, Danavas and Yakshas surprisingly exclaimed "The velocity, with which Marut's son is going, is not possessed even by the Wind, Garuda and mind. If he has got such vehemence in his boyhood what great strength he shall have in his youth." His own son thus leaping, the wind, becoming cool by the touch of snow, began to follow him proceeding in the sky lest the rays of the sun might scorch him. Rising high up in the sky on account of childish freaks and traversed many thousand leagues by the help of his father Hanuman neared the sun. Considering that he was a mere child and therefore not tarnished by any sin and that a great divine work would be accomplished by him in future the sun did not burn Hanuman. At the every day when Hanuman sprang up to hold the sun, Rahu too essayed to possess him. Having reached the top of the sun's car Hanuman touched Rahu; so he, the repressor of the moon's rays, accordingly went back on beholding the sun thus possessed. And repairing to the house of Indra, Sinhika's son, in wrath and with frowns, said to him encircled by the celestials:—"O Vasava! O slayer of Bala and Vitra—to remove my hunger thou didst give me both the sun and moon; why thou hast then given them to another? On account of the Parva I came to devour the sun but another Rahu came and possessed him." Hearing the words of Rahu, the King of the deities, wearing a golden garland, having his understanding bewildered, proceeded, on the back of his elephant-chief Airavat, huge like the summit of the Kailasa hill, with temporal juice always trickling, having four tusks, roaring, and adorned with golden bells, towards Hanuman and the sun with Rahu before him. Having left behind Indra, Rahu quickly went there but fled away on beholding the huge-bodied Hanuman resembling a mountain summit. Thereupon leaving aside the sun and being desirous of holding Rahu, the son of Sinhika considering him as a fruit, Hanuman again sprang up into the sky. Beholding Hanuman approach renouncing the sun, Rahu with his countenance only visible, desisted and went back. And considering Indra as the saviour he again and again cried aloud 'Indra! Indra!!' Understanding everything by the piteous accents of Rahu Indra said, 'No fear, I shall soon slay him.'

SECTION 41

Thereupon beholding the huge-bodied Airavat and considering him as a bigger fruit Maruti ran towards him. Proceeding thus tempestuously when he rose above the head of Indra, Hanuman, looked in a moment dreadful like the fire of dissolution. But not greatly enraged the thousand-eyed lord of Sachi, with the thunder-bolt in his hand, struck the running Hanuman. Belaboured by the thunder-bolt of Indra Hanuman fell down and broke his left jaw. He being thus overwhelmed by the stroke of Indra's thunder-bolt, the Wind-god became displeased with the king of celestials and was determined upon bringing about mischief unto all created beings. The all-comprehending wind, not spreading himself, entered into a cave with his son. Like unto Vasava distressing all creatures by putting a stop to the showers, the wind too put all animals into unbearable suffering by obstructing all excretions. On account of the anger of the Wind-god their breath was completely obstructed, and the joints—as if pierced, became hard as wood. SadhyaVasatkar and all the religious observances of the triple world were put a stop to by the anger of the Wind-god. So the three worlds appeared as if stricken with sorrow. Thereupon the afflicted celestials, Gandharvas, Asuras and men repaired to the Patriarch Brahma with a view to bring about the well-being of created beings. And with their bellies swollen for the obstruction of the wind the celestials with folded hands said:—"O lord of created beings, thou hast created four classes of beings and thou hast given us wind to preserve our lives. But we do not know, why the wind, the lord of our beings, is distressing us, by obstructing our movements like unto females confined in an inner apartment. Being thus distressed by the wind we have come to seek thy shelter, O thou the remover of miseries—do thou remove our afflictions consequent upon the obstruction of the wind." Hearing those words of the created beings, their lord (the Patriarch Brahma) again said 'Hear, why the wind, being enraged, has obstructed the course of all beings. Hearing the words of Rahu, Indra, the king of the celestials, hath belaboured the Wind-god's son. It is for this that he hath been offended. Preserving the bodied, the wind, having no person, passes through them all. Without wind the body becomes like wood. Therefore the wind constitutes the life, the happiness and the whole universe. Renouncing the wind the world cannot attain to happiness. Being cast off by the wind and having their breaths obstructed, behold, the world, to-day appeareth like dried wood. Let us therefore go there where the wind, the giver of our afflictions, waiteth. If we do not please the son of Aditi we shall all meet with destruction.' Thereupon the Patriarch Brahma, the celestials, Gandharvas, serpents, Guhyakas and other created beings went where the

wind was waiting with his own sun belaboured by the king of the celestials. Thereupon beholding that boy, on the lap of the Wind-God, resembling gold and Baisvanar, the four-mouthed Brahma, the celestials, Gandharvas, Rishis, Yakshas and Rakshasas were all moved with pity."

SECTION 42.

Hearing the whole history, Rama, the descendant of Raghua, said to Agastya "O Reverend Sir, Riksharaja is the name of the father of Vali and Sugriva but thou hast not told me the name of their mother. However I am curious to learn who was their mother, where was their residence, and how they had been named so—do thou favour me with the account." Rama having said this Agastya said:—"O Rama, I shall relate to thee everything in short of what I had heard from Narada when he came to my hermitage. Once on a time whilst travelling that highly pious ascetic arrived at my hermitage; I duly worshipped and welcomed him; and when I asked him out of curiosity, he, seated at pleasure, said:—"Hear, O great ascetic, the foremost of the pious; there is a mountain named Meru, highly picturesque, made of gold and greatly charming. The middle peak is much liked by the celestials, on which is situate the beautiful assemblage hall of Brahma extending over a hundred leagues. The four-mouthed deity, sprung from lotus, always resideth there. And from his eyes while going through the Yoga practices tears trickled down. No sooner the Patriarch Brahma, with his hands, wiped them off into the ground than a monkey originated from those tears. O foremost of men, as soon as that monkey was produced, the high-souled Brahma consoled him in sweet accents and said—"Do thou proceed to that leading mountain where the celestials perpetually reside. O foremost of monkeys, living upon many a fruit and root in that picturesque mountain thou shouldst always live by me. And while thou shalt live in this wise for some time thou shalt be crowned with auspiciousness." Brahma having said this, O Raghava, the foremost of monkeys saluted that god of gods, placing his head at his feet and said to that Primaeva deity, the creator of beings and the lord of the universe. "O god, thou art placing me under thy behests—verily I shall follow them." Having said this to Patriarch that monkey immediately went to a forest abounding in fruits and flowers. There living on fruits and collecting honey and various flowers, he, every day, used to come to Brahma in the evening. O Rama, in this wise he used to make an offering of excellent fruits and flowers at the feet of Brahma, the god of gods. Journeying in this way over the mountain he spent many long years. Some time having elapsed in this way, O Raghava, Riksharaja, the foremost of monkeys, being distressed with thirst, repaired to the excellent mountain Meru. There is a pond of pure water, resonant with the notes of various birds. Having shaken his manes with a delighted heart, Riksharaja saw his reflection in the waters. Beholding his own image there that monkey-chief, stricken with anger and anxiety thought—"What arch-enemy of mine is living in the waters? I shall destroy the excellent abode of the vicious-souled one." Thinking thus within himself, that monkey, out of fickleness, jumped down into the lake. And he again sprang up therefrom. And at the time of rising, O Rama, that leading monkey found himself metamorphosed into a female form, which was highly charming, graceful and beautiful. Her waist was spacious, eyebrows beautiful and hairs were black and curling; her countenance was beautiful and smiling, breast high and beauty matchless. And there appeared charming on the banks of the lake, lighting up all quarters that female, agitating the mind of all, and beautiful in the triple world like unto simple Sastilata, Rama, without lotus, pure rays of the moon, Parvati more beautiful than even Lakshmi. At this time was returning by that way, Indra, the leader of the celestials after having worshipped the feet of Brahma. And the sun too journeying arrived there. They both simultaneously espied that female form and were possessed by desire. What more, their whole body, as soon as they saw her, was moved and the firmness of the mind shaken. Thereupon Indra begot on her a son named Vali for he originated from her hairs and the sun begot on her another son, who was named Sugriva for he originated from her neck. Thus the two highly powerful monkeys being born, Indra went back to his region having conferred upon Vali an un-ending garland of gold. And having engaged Hanuman, the Wind-god's son in the service of Sugriva, the sun too went back to the sky. O king, the sun having risen after, that night Riksharaja again obtained his own real monkey shape. Having thus regained his monkey form he made his two highly powerful sons,—leading monkeys, assuming shapes at will and having tawny eyes, drink honey, like nectar. Thereupon taking them, he came to the abode of Brahma. Beholding his son Riksharaja with his sons, Brahma, the grand-father of the celestials, consoled him in diverse ways. Then he ordered the celestial messenger saying—"At my behest, O emissary, do thou proceed to the highly picturesque city of Kishkindha. That golden, big and charming city is worthy of Riksharaja. There live many thousand monkeys besides others assuming shapes at will. It abounds in various jewels, invincible, is inhabited by four

Varnas, holy and sacred. At my command Visvakra has constructed the celestial and picturesque city of Kishkindha. Do thou place there Riksharaja, the foremost of monkeys, with his sons; and having invited the leading monkeys and others and received them courteously do thou install him on the throne. On beholding this monkey-chief, gifted with intelligence they shall be all subject to him." Brahma, having said this, the celestial emissary, with Riksharaja before him, proceeded to the highly picturesque city of Kishkindha. And having entered there with the velocity of the wind, he, at the command of the Patriarch, crowned the leading monkey Riksharaja as king. And being sprinkled according to the ceremonies of installation, and adorned with a crown and various other ornaments he, with a delighted heart, engaged in governing the monkeys. All the monkeys, residing on earth consisting of seven insular continents and bounded by ocean, came under his subjection. Thus Riksharaja was both the father and mother of Vali and Sugriva. May good betide thee. The learned who listen to and make others hear this story, conducing to the enhancement of their delight, get all their desires and objects accomplished. I have duly described to thee at length all events and have recounted the stories relating to the birth of the Kings of monkeys and Rakshasas."

SECTION 43.

Hearing this excellent Pauranic theme in the company of his brothers, Raghava was greatly surprised. Thereupon hearing the words of the Rishi he said:—"By thy favour I have listened to the highly sacred theme. O foremost of Munis. I was greatly worked up with curiosity in this matter. I am not the least surprised to learn, O twice-born one, that those two sons of the celestials would be two highly powerful leading monkeys since their origin is divine." Rama having said this Agastya said:—"O thou having long arms, thus in the days of yore the birth of Vali and Sugriva was brought about. O king, I shall now again relate to thee another divine theme. O Rama I shall now describe to thee why did Ravana steal Sita. Do thou hear it attentively. O Rama, in the golden age, having bowed unto the Patriarch's son, the truthful Rishi Sanat Kumar, highly effulgent, resplendent like unto the sun, shining in his native brilliance and seated at his own place, Ravana, the lord of Rakshasas, said:—"Who is now amongst the celestials brave and powerful, by whose help the celestials can vanquish their enemies and whom the twice-born ones daily worship and the devotees meditate upon. O thou having piety for wealth, O thou gifted with six sorts of wealth, do thou describe this to me kindly." Being apprised of Ravana's intention, the saint Sanat Kumar, who saw every thing through his devotion, said to him out of love—"Hear my son. The learned duly, in their sacrifices, worship that Hari, respected of people and drinking nectar, who is the lord of the universe, whose origin we do not know, who is daily worshipped by the celestials and Asuras, who is highly powerful Narayana from whose navel has sprung Brahma, the creator of the world, and who has created the universe consisting of mobile and immobile beings. The Yogis meditate upon him and celebrate sacrifices in his honour according to the Puranas, Vedas, Pancharatra and other rituals. He always vanquisheth in encounter Daityas Danavas, Rakshasas and all other enemies of the celestials and every one of them worships him.' Hearing those words of the great ascetic Sanat Kumar, Ravana, the lord of Rakshasas, bowing, replied:—"Being slain by Hari to what station do the Daityas, Danavas and Rakshasas attain? And why doth Hari destroy them? Whereto Sanat Kumar replied:—"Whoever are slain by the celestials do eternally reside in their region. And being banished therefrom, they again take their birth on earth. Thus by the misery and happiness acquired in their pristine existence, they go through births and deaths. O king, all the monarchs, slain by Janardhana, holding discus and the lord of the triple world, attained to his own region; even his anger becometh like a boon.' Hearing those words given vent to by the great ascetic Sanat Kumar the night-ranger Ravana, being worked up with delight and surprise, began to meditate how he should enter into conflict with Hari."

SECTION 44.

"The vicious-souled Ravana thinking thus the great ascetic again gave vent to accents. 'O thou having long arms, what thou hast desired in thy mind shall be encompassed in the great encounter. Be thou happy and wait for some time.' Hearing this the long-armed (Ravana) again said to the ascetic—"Do thou tell me at length what are his marks.' Hearing the words of the lord of Rakshasas, the ascetic replied:—"Hearken, I shall relate to thee every thing, O foremost of Rakshasas. That great deity pervadeth all, is minute, invisible ever-existing, and manifest over the universe consisting of mobile and immobile creations. He is present in the celestial region, in the earth, in the region underneath the earth, on the mountains, in the forests, in all stationary objects, in all rivers and in all cities. He is Om, truth, Sabitri and earth. He is known as the deity Dharadhara (holder of earth) and Ananta. He is day, night, morning and evening, Yama, the moon, Kala, the wind, Brahma, Rudra, Indra and

water. He makes the world manifest and shine; he creates them, destroys them and governs them. He sporteth, is eternal, the lord of men, Vishnu, Purana and the only destroyer of the world. What is the use of speaking more, O Dasanana, He comprehends the three worlds, the mobile and immobile. Wearing a yellow raiment like unto the filaments of lotus, Narayana, resembling dark-blue lotus in colour, is resplendent like unto clouds in the welkin accompanied by lightning. And covering his person, Lakshmi, in the shape of warfare, lies stationed in his body like unto lightning in the clouds. The celestials, Asuras or Nagas—none is capable of casting his looks upon him. He alone can see him with whom he is pleased, O my son; neither by the fruits of sacrifices, asceticism, self-control, gifts, sacrifices, nor by anything else can one behold the Illustrious Deity. Those alone can see Him, who have devoted themselves, their life and being, unto Him and who, by virtue of discriminative knowledge, have got their sins burnt. If thou art willing to behold him, hear, if thou dost like, I shall describe everything at length. At the end of the golden age and the beginning of Treta Yuga the deity Narayana shall assume a human form for the benefit of men and celestials. A son by the name of Rama shall be born unto Dasaratha, of the Ikshwaku race who shall govern earth. Rama shall be highly effulgent, highly powerful and in patience like unto earth—and the enemies in the encounter shall not be able to eye him as they cannot the sun. In this wise the lord Narayana shall appear in a human form. At the behest of his sire, the pious and the high-minded Rama shall sojourn in the forest of Dandaka in the company of his brother. His spouse the gracious Lakshmi, shall be celebrated under the appellation of Sita. She will be born as the daughter of Janaka, the king of Mithila and will come out of earth. In beauty she shall be matchless on earth and be gifted with auspicious marks and shall always follow Rama like a shadow as the rays follow the moon. She will be graced with a good conduct, chaste and patient; and Sita and Rama shall always appear together like the rays of the sun. Ravana, I have thus related to you everything about the Narayana, the great Brahman, eternal and incomprehensible.' O Raghava, hearing those words, the highly powerful lord of Rakshasas began to concert plans for entering into conflict with thee. Meditating again and again over Sanat Kumar's words and delighted he began to journey for battle." Hearing those words, Rama, with his eyes expanded in surprise, was greatly wondered. And being delighted he again said to Agastya, the foremost of the wise:—"Do thou recount the ancient stories."

SECTION 45.

The highly effulgent and illustrious Agastya, sprung from a vessel, again addressed the humble Rama as the great Patriarch sprung from lotus spoke unto the Great Deity, he said to Rama, having truth for his prowess:—"Do thou hear." Saying this, the highly effulgent Agastya began to narrate the last portion of the story. The high-minded said, with a delighted heart, described unto Rama all he had heard and narrated. "O high-minded Rama, having long arms, it is for this reason that the vicious-souled Ravana stole away Janaki, the daughter of king Janaka. O thou having long arms! O thou of many glories! O thou invincible! Narada recounted this story unto me on the summit of the mountain-chief Meru. O Raghava, the highly effulgent one narrated unto me the last portion of this story in the presence of the celestials, Gandharvas, Siddhas, ascetics and other great men. O lord of kings, O conferrer of honours, do thou listen to that story which removeth monstrous iniquity. Hearing this, O thou having long arms, the Rishis, and the celestials with delighted hearts, said to the ascetic Narada He who shall reverentially listen to this story every day, shall be blessed with sons and grandsons and be honoured in the region of the celestials."

SECTION 46.

"Thereupon being desirous of achieving victories, Ravana, the lord of Rakshasas, proud of his strength, began to journey over the earth in the company of the heroic Rakshasas. Whoever, amongst the Daityas, Danavas and Rakshasas was reported to him as being powerful he used to invite for battle. O king of earth, having thus traversed the whole world, the ten-necked demon saw the saint Narada returning to his own region from Brahmaloaka. Like the second sun he was proceeding through the clouds. Ravana, with a delighted heart, neared him and addressed the celestial saint Narada with folded palms, saying:—"O thou gifted with six sorts of wealth, thou hast seen many a time all creations from Brahma down to an insect. Do thou tell me, O great one, the inhabitants of which world are more powerful? I wish to fight with them according to my desire.' Whereto, thinking for a moment, the celestial saint Narada replied:—"O king, there is an insular continent near the milky ocean. All the inhabitants that live there are gifted with strength—effulgent like the rays of the moon, huge-bodied, highly powerful and have a voice deep as the muttering of the clouds. They are all greatly beautiful, patient and have huge arms. O king of Rakshasas, I have seen in Swetatwipa such powerful men, as thou dost want to see on this earth.' Hearing the words of Narada,

Ravana said:—"O celestial saint, why are the inhabitants of Swetatwipa powerful? And how did those high-souled ones come to live there? O lord, do thou relate to me everything at length. Thou dost observe the whole universe like a myrobalam in thy palms.' Hearing the words of Ravana, the celestial saint said:—"O lord of Rakshasas, the inhabitants of Swetatwipa are perpetually devoted unto Narayana with whole-mindedness and earnestly worship Him. They have always their hearts and minds devoted unto Him and are all high-souled. Having rendered their lives and souls unto Narayana, they have been blessed with their abode in Swetatwipa. Those, who are slain in the encounter with his bow bent by Vishnu—the holder of discus and the preserver of the world, attain to the celestial region. Neither by sacrifice, devout penance, self-control nor excellent gifts may be obtained the celestial region full of bliss.' Hearing the words of Narada, the Ten necked demon was worked up with surprise and meditating for some time said 'I shall enter into conflict with him.' Thereupon inviting Narada he proceeded to Swetatwipa. Thinking for a long time and being curious to witness that wondrous encounter, Narada speedily went there. He was ever fond of sport and warfare. Filling all the quarters with dreadful leonine roars Ravana with all the Rakshasas moved towards the Swetatwipa. After Narada had reached there, the illustrious Dacanana went to that insular continent beyond even the reach of the celestials. Being struck by the radiant heat of that insular continent, the Puspaka car, of the mighty Ravana, could not stand there like clouds scattered by the wind. Having arrived at that dreadful insular continent the councillors of the lord of Rakshasas, fearfully said to Ravana. 'O lord, we are all stupified and beside ourselves with fear. We cannot anyhow stand here; how shall we fight?' Saying this the Rakshasas fled away into all directions. And Dacanana too sent away his golden car Pushpaka with them. Having thus sent away his chariot and assuming a dreadful figure he alone entered Swetatwipa. At the time of his entering he was seen by the females there. One of them holding him by the hand and smiling said 'Why hast thou come hither? Who art thou? Who is thy father? and what for hast thou come here? Do thou definitely say.' Hearing those words, O king, Ravana, in anger said:—"I am the son of the ascetic Visrava, I am Ravana by name; I have come hither being desirous of fighting; but I do not behold anyone here.' The vicious-souled Ravana having said this all the young damsels laughed gently. But one of them, being enraged, took up Ravana, like a child, as if in sport and hurled him amongst her companions. And addressing another she said:—"Behold, I have caught this black Ravana, having twenty arms and ten faces, like a small insect.' Thereupon Ravana, being worn out with hurling, passed from one hand to another. Being thus hurled the learned and powerful Ravana, in anger, severely bit the palms of that fair one. Being overwhelmed with pain that damsel let him off. Thereupon, another, taking that Rakshasa-chief, rose up in the welkin. Ravana, again waxing wroth tore her with his nails. And being left off by that damsel, the terrified night-ranger fell down into the waters of the deep. The females, inhabiting that insular continent again and again in this wise hurled Ravana. Beholding him thus distressed the highly effulgent Narada danced in joy and surprise. O thou having long arms, being apprised of this, the vicious-souled Ravana stole away Sita with a view to meet death at thy hands. Thou art Narayana, holding discus, conch and club; thou hast in thy hands the bow, a lotus, thunder-bolt and other weapons; thou art worshipped of all deities; thou art graced with the mystic mark Sribatsa, adored by all celestials, hast a lotus navel, art a great ascetic, and Hrishikesha declaring fearlessness unto all devotees. Thou hast assumed a human form to bring about the destruction of Ravana. Dost thou not recognise thyself as Narayana? O great one, do not forget thyself; do thou recollect thy real self. The Patriarch Brahma said that thou art subtler than the subtle. Thou art the the three qualities, the three Vedas and the regions—that of the celestials, of the mortals and the region under the earth. Thy work is manifest in time, past, present and future; thou art the observer of three Vedas and the destroyer of the enemies of the celestials. With thy three steps, thou didst, in the days of yore, traverse the three worlds. Thou wert born of Aditi, as the youngest brother of Indra for binding Bali. Thou art the eternal Vishnu. To extend thy favours unto humanity thou hast been born as man. O foremost of the celestials, the work of the deities hath been accomplished. The vicious Ravana, with his sons and relatives, hath been slain. The Rishis, having piety for their wealth and all the deities have been pleased. O foremost of gods—all this hath been brought about by thy favours; and the whole universe hath been pacified. Sita is the very personation of Lakshmi, sprung from earth. It is for thee that she hath been born in the race of Janaka. Bringing her into Lanka Ravana protected her with care like his mother. Rama, I have thus related to thee the entire story. Hearing this from the Rishi Sanat Kumar, the long-lived Narada described this unto me. Dacanana, to a letter I followed the instructions of Sanat Kumar. Who ever listens to this story at the time of Sraddha, the rice, offered by him, becoming

inexhaustible, reaches his manes." Hearing this celestial theme, the lotus-eyed Rama along with his brothers was greatly surprised. And having their eyes expanded with delight the monkeys, with Sugriva, the Rakshasas with Bibhishana, the kings with their councillors, and all other assembled pious Brahmins, Kshatriyas, Vaisyas, and Sudras, delightedly espied Rama. Thereupon the highly effulgent Agastya said to Rama:—"O Rama, we have all seen thee and been honoured; now we shall depart." Saying this, they, being honoured, repaired to their respective habitations. The sun set, Rama, the foremost of men, gave farewell to monkeys and their king and duly went through the Sandhya rite. Gradually night set in and he entered the inner apartment.

SECTION 47.

Kakutstha, knowing himself, being thus duly installed, the first night, enhancing the delight of the citizens, was spent. At dawn, the prisoners, to wake up the king, arrived at the palace. And those songsters, well trained and having a musical voice like the Kinnaras, began to eulogize the heroic king, to the increase of his joy. "Awake, O gentle hero, increasing Kausalya's joy, O foremost of men. Thyself being asleep the whole universe will be laid up with sleep. In prowess thou art like Vishnu, in beauty thou art like two Aswins, in intellect thou art like Vrihaspati and in the capacity of governing thou art like the Patriarch Brahma. Thy patience equals that of earth, thy effulgence equals that of the sun, thy velocity equals the wind and thy gravity resembles the deep. Thou art stable like a stake, gentle like the moon. No king like thee had flourished before—no other shall follow. O foremost of men, thou art irrepressible, ever pious and engaged in bringing about welfare unto thy subjects. Fame and wealth shall never renounce thee. O Kakutstha, in thee are perpetually stationed grace and wealth." Thus did the panegyrist eulogise him in various sweet accents and Raghava got up. Like unto Hari rising up from the bed of serpents Rama, thus eulogized, rose up from his bed covered with a white coverlet. Taking white vessels full of water, thousands of well-trained survivors stood waiting before the high-souled (Rama). Washing his mouth, being purified and offering oblation unto fire, he entered the holy room of the tutelary deity much honoured by the Ikshwakus. And there having worshipped duly the celestials, manes and the Brahmins, he, encircled by men, came to the outer apartment. And there arrived the leading priests headed by Vasishtha and ministers all resplendent like unto fire. And there sat around Rama the Kshatriya kings hailing from various provinces as the celestials sit encircling their lord Indra. The illustrious Bharata, Lakshmana and Satrugna began to worship him and he appeared like a sacrifice conducted by Vedic hymns. And the servants, with their eyes shut, sat around him. The twenty heroic monkeys headed by the highly powerful Sugriva also began to worship him. As the Guhyakas worship Kuvvera so Bibhishana, accompanied by four Rakshasas, waited upon him. All those who were advanced in the study of Vedas, born in respectable families, and learned, bowed unto the king lowering their beads. Like unto the celestial-king Indra worshipped by the saints the king Rama was being perpetually honoured by the effulgent kings, monkeys, and Rakshasas. He appeared more beautiful than Indra at that time. And religious themes were recited in that assembly by persons conversant with the knowledge of Puranas.

SECTION 48.

Thus did the long-armed Rama spend his days looking into all administrative works relating to the city and provinces. Some days having elapsed, he, with folded hands, said to Janaka, the king of Mithila, "Thou art our only refuge—we have been reared by thee and by the help of thy dreadful prowess we have been able to destroy Ravana. O king, the relation between the families of Ikshwaku and Mithila, is unequalled and delightful. Taking the jewel, do thou proceed to thy own city and Bharata as a help shall follow thee." Saying "So be it," the king Janaka bespoke Rama "O king, I have been delighted with seeing thee and thy courteous manners. The jewels collected for me, I do confer upon my two daughters." The royal saint Janaka having gone away, Rama, with folded hands and humbly said to his maternal uncle Kaikeya—"O king, this kingdom, myself, Bharat and Lakshmana are all at thy disposal. The old king might have been grieved for thy long absence. It therefore behoveth thee, O king, to go there to-day. With immense wealth and various jewels let Lakshmana follow thee." Agreeing with his request Yudhajt said, "O Raghava, let jewels and wealth be inexhaustible with thee." Thereupon, Rama, at first saluted and went round him and then Yudhajt, the son of Kekaya, went away to his kingdom in the company of Lakshmana like unto Indra (leaving for home) in the company of Vishnu on the destruction of the Asura Vitra. Having bade adieu unto his maternal uncle Rama embraced his friend Prataradana, the undaunted king of Kashi and said:—"Thou hast displayed thy brotherly feelings and delight by making arrangements for my installation in the company of Bharata. O king, do thou now leave for thy city Baranushi, highly picturesque,

well-guarded, girt by strong walls on all sides and having well-decorated gate-ways." Saying this, Rama, the descendant of Kakutstha rose up from his seat and embraced him cordially. Having taken farewell from Rama enhancing Kausalya's delight, the king of Kashi, with his followers, fearlessly and speedily proceeded to his own city. Having bade adieu to the king of Kashi, Rama, with a smiling countenance and sweet accents, said to the three hundred assembled kings: "Being well protected by your own prowess, you have all displayed your great love for me. By your piety, truthfulness, sagacity and strength, the vicious-souled Ravana hath been slain. Forsooth, I am merely the instrument in the destruction of Ravana—he hath been slain by your strength. Hearing that Sita, the daughter of Janaka, had been stolen away from the forest the high-minded Bharata did bring you all—but fortunately you were not constrained to go through miseries. High-minded as you are, you were all prepared for this work. Long since you have come here. I think it better that you should proceed to your respective habitations." Whereto the kings, greatly delighted, replied: "O Rama, it is by thy good fortune that thou hast come off victorious and been installed on the throne; it is by thy good luck that thou hast got back Sita and the enemy Dacanana hath been vanquished. That we behold thee, O Rama, victorious and freed from all enemies, is our great benefit and delight. The encomiums, thou hast showered upon us, are natural with thee. Thou art Rama, who always pleases people. Thou art worthy of being praised but we do not know how to praise thee. With thy permission we shall now leave for our respective provinces but thou shalt always reside in our hearts. O thou having long arms, O great king, mayst thou have that love for us perpetually that we may find place in thy heart." Whereto Rama replied saying "So be it." Thereupon the kings, highly delighted and desirous of going, bade farewell unto Rama, with folded palms and being honoured by him, left for their respective kingdoms.

SECTION 49.

Having agitated the earth with thousands of elephants and horses the kings proceeded to various quarters. And being prepared to help Rama many Akshauhini soldiers with many steeds waited at Ayodhya at the command of Bharata. Those kings, proud and powerful, spoke to one another—"We did not face Ravana—the enemy of Rama; Bharata did uselessly invite us after the destruction of Ravana. Had they brought us earlier, we would, forsooth, have slain him. We would have, on the other side of the ocean, well protected by the prowess of Rama and Lakshmana, and freed from all disturbances, fought at pleasure." Being thus delighted, all those assembled princes proceeded to their respective kingdoms, dwelling on these and various other topics. And having arrived at their celebrated cities, unscathed, abounding in delighted people, wealth, crops and jewels they sent various presents of gems to Rama for his satisfaction. Besides this they made over to him innumerable horses, conveyances, infuriated elephants, sandal, excellent ornaments, jewels, pearls, corals, beautiful female servants and various cars. And taking all those jewels, the highly powerful Bharata, Lakshmana and Satrugna returned to their own city. Having arrived at the picturesque city Ayodhya those foremost of men, made presents of various jewels unto Rama. Having delightedly accepted those gifts Rama in return made presents of them unto the successful king Sugriva, Bibhishana and other Rakshasas and monkeys by whose help he had achieved victory. And those highly powerful monkeys and night-rangers wore on their heads and arms those jewels conferred on them by Rama. Having placed on his lap the long-armed Angada and Hanuman, the mighty car-warrior—the lotus-eyed Rama said to Sugriva "Angada is thy good son and Hanuman is thy wise councillor. O Sugriva, these are always engaged in my well-being and in giving me good counsels. For thee, therefore, O king of monkeys, I should honour them in various ways." Having said this, the illustrious Rama took off from his arms valuable ornaments and adorned Angada and Hanuman therewith. Thereupon having welcomed and casting loving looks upon the highly powerful and leading monkeys such as Neela, Kesarin, Kumuda, Gandhamadana, Sushena, Panasa, Mainda, Dwivida, Jambavan, Gabaksha, Dhurma, Baleemukha, Prajaghna, Saunada, Dareemukha, Dadbimuka, Indrajana and others, he addressed them all in sweet accents, saying:—"You are all my friends like unto my limbs and brothers. O ye inhabitants of forests, you have saved me from the ocean of danger. Blessed is the king Sugriva and blessed are the friends like yourselves." Saying this Rama, the foremost of men, conferred upon them duly many precious clothes and ornaments and embraced them all. The monkeys lived there all happily feasting on fragrant honey, well-cooked meat and various fruits and roots. In this way they spent more than a month—but it appeared to them as a moment on account of their devotion unto Rama. He, too also spent his time happily with monkeys assuming shapes at will, the highly powerful Rakshasas and the mighty bears. In this way the delighted monkeys and Rakshasas spent the second winter month.

Enjoying delight they thus spent their days happily in the city of Ayodhya working to the welfare of Rama.

SECTION 50.

In this wise, the monkeys, bears and Rakshasas spent their days in Ayodhya. Thereupon the highly effulgent Rama, the descendant of Raghu said to Sugriva:—"O gentle one, proceeding to the city of Kishkindha, hard to be got at by the celestials and Asuras, do thou reign there undisturbed with thy councillors. O thou having long arms, always look towards Angada, with loving eyes. Do thou, O Sugriva, protect lovingly the highly powerful Hanuman, Nala, thy father-in-law Sushena, the mighty Tara, irrepressible Kumada, the powerful Neela, the heroic Satabali, Mainda, Dwivida, Gaya, Gavaksha, Gavaya, Sarava, the irrepressible and powerful king of bears Jamvaban, Gandhamadana, valiant Rishava, Supatala, Keshan, Sarabha and Sumbha—these and other heroic monkeys who dedicated their lives to my service. Do thou never act to their displeasure." Having said this and embraced Sugriva again and again Rama addressed Bibhishana with sweet accents. "I know thou art cognisant of piety; the citizens, thy councillors and thy brother Kuvvera also love thee; do thou therefore go and govern Lanka piously, O king; never cherish any vile intention; the honest kings always enjoy the earth. And my only request to thee, O king, is that thou mayst with love remember me and Sugriva. Do thou now proceed, divested of sorrow." Hearing the words of Rama, the bears, monkeys and Rakshasas repeatedly exclaimed glory unto Rama and said "O Rama, having long arms, thy understanding resembleth that of the Self-Sprung, thy prowess is equally wonderful and thy beauty is also par excellence." The monkeys and Rakshasas having said this, Hanuman bowing, said unto Rama "May my loving reverence be always in thee, O king; may my devotion unto thee remain unshaken. O hero; and may my mind be not attached unto any other thing. May my life remain in my body as long as the stories of Rama shall be in currency on earth. Let not this prove otherwise. O foremost of men, O descendant of Raghu, may the Apsaras make me always hear of thy themes. O hero, as the winds scatter the clouds so I shall remove my anxiety by listening to thy nectar-like themes." After Hanuman had said this, Rama rose up from his throne and having embraced Hanuman affectionately said, "O foremost of monkeys, what thou hast said, shall undoubtedly be carried out into action. As long as my stories shall be current on earth thy fame shall exist and life shall be in thy body. And as long as the world shall exist my themes shall be related. I cannot, even at the sacrifice of my life, release myself from the debts of one good service out of the many, thou hast done for me, monkey; and I shall for ever remain indebted to thee for thy last benefaction. Or let them wear out in me, for men, at the time of danger, become worthy of having their benefits returned." Having said this, Rama took off from his neck a chain set with sapphires brilliant as the rays of the moon and placed it round the neck of Hanuman. Like unto the mountain Sumeru beautified by the rising of the moon on its summit, Hanuman, the foremost of monkeys, appeared graceful with the chain placed on his breast. And hearing the words of Raghava, the highly powerful monkeys, one by one, saluted Rama, touching his feet and went away. Both Sugriva and the virtuous-souled Bibhishana embraced Rama and three of them were beside themselves with tears. And other monkeys and Rakshasas were all moved with tears and sorrow to take leave of Rama. Having received favours thus from the high-souled Raghava the monkeys went away to their own houses like unto bodied creatures leaving off their bodies. Thereupon the Rakshasas, bears, monkeys, having bowed unto Rama, the glory of the Raghu family and with their eyes full of tears consequent upon his separation, went away to the countries from which they had hailed.

SECTION 51.

Having bade adieu unto bears, monkeys and Rakshasas the long-armed Rama began to live happily in the company of his brothers. Thereupon he and his brothers heard from the air the following sweet accents:—"O gentle Rama, do thou with a delighted countenance behold me. O lord, know me as Pushpaka coming from the abode of Kuvvera. O foremost of men, at thy command I did go there to carry him. But he said to me:—"Having slain the irrepressible Ravana in battle the high-souled Rama, the foremost of men, hath conquered thee. I have greatly been delighted on the destruction of the vicious-souled Ravana, with his relatives, sons and friends. O gentle one, the great Rama hath conquered thee in Lanka; I permit thee, therefore to convey him. Thou art the fit conveyance for traversing all regions. But my earnest desire is that thou shouldst take Rama, the descendant of Raghu. Do, thou therefore go there at pleasure without any sorrow." Hearing this command of the high-souled Kuvvera I have come to thee. Do thou fearlessly accept me. I am above the conquest of all the worlds. At the command of Kuvvera I shall valiantly traverse all regions carrying out your behests." Hearing the words of Pushpaka, the highly powerful Rama said to the returning car stationed in the welkin:—"O foremost of cars,

Pushpaka, if such be the case, do thou come here; while the lord of wealth hath commanded thus, I will not be blameable for bad character." Having said this and worshipped it with dried paddy, fragrant flowers and incense, Rama, having long arms, addressed Pushpaka—"Do thou go now and come here whenever I shall remember thee. While proceeding by the welkin, O gentle one, be not sorry for our separation. And be not obstructed in thy course whilst traversing all the quarters." Having been adored by Rama and saying "So be it" Pushpaka proceeded towards its wished-for direction. And the holy Pushpaka car having thus vanished, Bharata, with folded palms, said to Rama, the delight of Raghus—"O hero, during thy divine administration, we have seen many inhuman creatures and objects speak like men. During all these months since thy installation subjects have not suffered from any disease. Even the most aged animals have not met with death. The female, without any risk, have been giving birth to children and all people are plump and delighted. The delight of the citizens hath been greatly increased, O king. Indra hath been pouring nectar-like showers in due time. The wind is always delightful and wholesome. O king of men, the inhabitants of the city and provinces are all saying "We may have for ever such a king." Hearing those sweet accents given vent to by Bharata, Rama, the foremost of kings was greatly delighted.

SECTION 52.

Having sent away the golden Pushpaka, the highly powerful Rama entered the Asoka forest beautified by sandal, Aguru, Mangoe, dark sandal and Debadaru trees, and covered with Champaka, Aguru, Naga, Kesara, Madhuka, Panasa, Sarja, Parijata, resembling smokeless fire, Sodhra, Neepa, Arjuna, Naga, Saptaparna, Mukataka, Mandara, Kadalee and various creepers, abounding in Priyanga, Kadamba, Vakula, Jambu, pomegranate, and Kadali trees, containing various flowers, picturesque, having many fruits, fragrant, decorated with new leaves and adorned with various other trees. There were many a tree, having profuse foliage and flowers and covered with maddened black bees as if constructed by architects. The forest-land was variegated and beautified by cuckoos, the ornaments of mangoe trees, black-bees and various birds of various colours. Amongst the trees beautifying the forest some were gold-hued, some were radiant as the flame of fire and some were like red collyrium. There were various flowers, spreading fragrance and making garlands. And there were various ponds filled with pure water. The stairs of those ponds were made of corals and the ground was of crystal. And they were all filled with lotuses and lilies. They were beautified with Chakrabakas and the banks were graced with variegated trees and flowers. And the forest was encompassed by stone walls and in the inside were dwelling many a Sardula bird resembling Vaiduryas. All the trees in the forest were filled with flowers. And the rocks there, covered with flowers falling down from trees, appeared like welkin beautified with stars. And Rama's Asoka forest was like unto Indra's Nandana and Kuvera's Chitraratha made by Brahma. Having entered the rich Asoka forest abounding in many seats and houses and creepers Rama sat on an excellent seat, covered with a beautiful coverlet and well constructed. Like unto Purandara with Sachi he took Sita by the hand, made her sit and drink the wine distilled in the province of Mira. And in no time the servants brought for him well-cooked meat and various fruits. Being inebriate the beautiful Apsaras, well-skilled in the art of singing and dancing, began to dance before Rama in the company of Kinnaris. The virtuous-souled Rama, the foremost of those who know how to please, satisfied those beautiful damsels adorned with various ornaments. And Sita sitting by him, he appeared like the effulgent Vasishtha in the company of Arundhati. Being greatly delighted the celestial-like Rama pleased every day Sita resembling a celestial damsel. Sita and Raghava thus spent their days happily. And thus was spent the delightful winter giving all enjoyments. Enjoying various things the high-souled Rama and Sita spent ten thousand years. Once on a time, having performed all the religious ceremonies, in the fore part of the day, Rama, to spend the evening, entered the inner apartment. Sita, too, having performed all religious ceremonies, at first attended to the service of her mothers-in-law. Thereupon wearing a beautifully coloured cloth and being adorned with various ornaments Sita appeared before Rama like unto Sachi approaching the king of celestials in heaven. And beholding the auspicious signs of pregnancy in his spouse Rama attained to excessive delight. Thereupon he said to the beautiful Sita resembling a celestial damsel:—"O Vaidehi—signs of pregnancy are manifest in thee. What desires of thine can we satisfy?" Smiling a little the daughter of Janaka said:—"O Raghava, I wish to behold the holy hermitages. I wish to salute the greatly effulgent Rishis living on fruits and roots and residing on the banks of the Ganges. I greatly desire, O Rama, that I may spend even one night in the hermitage of the Rishis living on fruits and roots." Whereto replied Rama of unwearied actions, saying "So be it. Believe me, O Vaidehi, that thou shalt undoubtedly go there tomorrow." Having thus addressed Maithili, the daughter of

Janaka, Rama, the descendant of Kakutstha, then issued out of the inner apartment and entered the middle one filled with his friends.

SECTION 53.

Rama having taken his seat there, the experienced councillors encircling him began to dwell upon many amusing stories. Bijoya, Madhumatta, Kasyapa, Mangala, Kula, Surajni, Kalya, Vadra Dantavakta, Sumagadha—all delightedly began to introduce many amusing talks before the high-souled Rama. Thereupon Rama incidentally addressed them saying—"O Vadra, how do the inhabitants of the city and provinces talk about Sita, Bharata, Lakshmana, Satrugna and the mother Kaikeyi? The kings, when they deviate from the paths of justice, become objects of censure in the houses of men and even in the forests as well." Rama having said this, Vadra with folded hands replied:—"O king, the citizens speak many good things about thee; besides they dilate upon many things in their own houses regarding thine conquest acquired by the destruction of the Ten-necked demon." Hearing the words of Vadra, Rama said:—"Without hiding any thing, do thou relate every thing from the beginning as they are; what good and bad things have been given vent to by the citizens. Hearing the good and bad opinions of the citizens I shall desist from bad actions and engage in good ones. Whatever vicious actions of mine are talked of by subjects in cities and provinces do thou relate unto me confidently and fearlessly." Hearing the sweet accents of Rama, Vadra, with a quiescent mind and folded palms, said:—"Hear, O king, I shall relate to thee all those unpleasant things frequently dwelt upon by people in court-yards, markets, public roads, forests and, gardens. Indeed Rama hath accomplished a wonderfully hard work; our ancestors, the celestials, the Danavas—none heard of constructing a bridge over the ocean? Rama hath slain the irrepressible Ravana with his army and brought over the monkeys, bears and Rakshasas to his own side. Having discomfited Ravana, in the encounter Rama hath released Sita, but not being the least enraged on account of her being touched by Ravana he hath brought her to his own city. Ravana did forcibly place Sita on his lap; how can then Rama enjoy delight in her company? Having taken her to the city of Lanka, Ravana did keep her in the Asoka forest and Sita was brought under the control of Rakshashes. Still Rama hath not been worked up with hatred by Sita. From now we shall also brooke the bad conduct of our wives—for the subjects always tread the footsteps of their King. O King, the subjects thus talk of many things in cities and provinces." Hearing those words of Vadra, Raghava was greatly sorry and asked his friends saying "Do the subjects thus talk about me?" Thereupon lowering their heads and saluting him they all said to Raghava, of a depressed mind—"For sooth, the subjects thus talk about." Thereupon Kakutstha, the slayer of enemies, hearing all those words, dismissed his friends.

SECTION 54.

Having sent away his friends and determined what to do, Rama, the delight of the Raghus, commanded the warder, who was seated hard by, saying:—"Do thou speedily bring here, Lakshmana the son of Sumitra and gifted with auspicious marks, the great Bharata and the irrepressible Satrugna." Hearing the words of Rama and placing his folded palms on his head the warder reached the house of Lakshmana and unobstructed entered therein. And having saluted him, with folded palms he said to the high-souled Lakshmana:—"The King wishes to behold thee—do thou soon go there." Thereupon being apprised of Raghava's command and saying "So be it," Saumitri ascended his car and went speedily towards Rama's abode. Having beheld Lakshmana's departure the warder humbly went to Bharata and having blessed him with folded hands said:—"The King wishes to see thee." Hearing of the command of Rama from the warder, the highly powerful Bharata at once got up from his seat and proceeded on foot. Seeing Bharata's departure the warder speedily went to Satrugna and with folded hands said:—"Do thou come, O foremost Raghus, the King wisheth to behold thee." Hearing the words of the warder Satrugna lowered his head and rising up speedily proceeded to Rama. Thereupon returning, the warder, with folded hands, communicated unto Rama, the arrivals of his brothers. So long Rama was engaged poorly in anxious meditation with his crown bent downwards. Informed of the princes' arrival he commanded the warder, "Do thou soon bring the princes here. My life depends upon them. They are my dearest life." Having obtained Rama's command, the princes, clothed in white raiment, entered there, with folded palms and quiescent mind. Having entered there they saw that Rama's countenance was shorn of beauty like unto the moon possessed by Rahu, the setting sun and the withered lotus and his eyes were full of tears. Having approached him quickly, and saluted his feet they anxiously sat there. Thereupon having wiped off his tears and embraced them with his arms he raised up the princes and pressed them to take their seats. Thereupon he said—"You are mine all; you constitute my life; O princes, I am governing

the kingdom gained by you; you are all learned, pious and intelligent. Do ye follow the duties I point out." Rama, the descendant of Kakutstha having said this, they, with anxiety and attention, awaited the orders of the king.

SECTION 55.

The princes were all waiting with a poorly heart when Rama, with a dried countenance, addressed them, saying:—"May good betide you—do not act against my desire. Hear, what the citizens have been talking about me and Sita. The citizens as well as the inhabitants of provinces have been showering censures upon me. I have been pierced to the very vitals by those accusations. I have been born in the illustrious family of the high-souled Ikshwakus. Sita hath been born also in the holy family of the great Janaka; gentle Lakshmana, thou knowest how in the solitary forest of Dandaka, Sita was stolen away by Ravana and how have I slain him. At that time even I was stricken with anxiety regarding Sita that how I could take her home since she had resided in the house of the Rakshasas. To secure my confidence, Sita, in your very presence, entered fire. At that time, O Saumitri, fire, carrying sacrificial oblations and the wind of the sky declared Sita's innocence before the celestials. In the presence of all the Rishis and gods, the Sun and Moon announced the innocence of the daughter of Janaka, Indra, the king of the celestials, himself handed over the chaste Sita unto me in the island of Lanka. My mind knoweth Sita as chaste for ever. So, at that time I came back to Ayodhya with Sita. But now a great sorrow consequent upon the censure of the citizens and villagers hath pierced my heart. He, who is notorious on this earth and as long as that notoriety remains current, is classed amongst the vile. Even the celestials speak ill of bad name—whereas fame is adored in all the regions. Therefore the high-souled exert their best to acquire reputation. O foremost of men, what to speak of the daughter of Janaka—I can even renounce my life and yourselves in fear of a bad name. Do ye therefore perceive into what great abyss of sorrow and ill-fame I have fallen. Up to this time I have never experienced such a mighty grief. Do thou, O Lakshmana, next morning, ascending the car driven by Sumantra, take away Sita to another country. There is a picturesque hermitage of the high-souled Valmiki situate on the Tamasa on the Other side of the river Ganges. Do thou, O delight of Raghus, soon come back, leaving behind Sita in that lovely place; Do thou carry out my words. Do thou not speak anything regarding Sita's banishment, O Saumitri, if dost thou request me to desist from this, it shall be the more unpleasant unto me. For my life and arms, do ye not proffer any request unto me regarding this, If so, you shall only endanger my well-being and I shall ever regard you as my enemies. If you obey my behests, do ye honour my words now. Do ye take away Sita from here. Ere this Sita had communicated her intention of beholding the hermitages of ascetics on the banks of the Ganges. Let that desire of hers be now satisfied." While saying this, the eyes of the virtuous-souled Rama were covered with tears. Sighing hard like unto an elephant, he, with a heart stricken with grief, departed to his own quarter in the company of his brothers.

SECTION 56.

The night being over, Lakshmana, with a poor heart and dried countenance, addressed Sumantra, saying:—"O charioteer, do thou soon yoke quick-coursing steeds to an excellent chariot, and for Sita place an excellent seat on the car. At the command of the King, I shall take Sita to the hermitage of the ascetics ever engaged in pious actions. Do thou soon bring the chariot here." Obeying the mandate, and bringing a beautiful and holy car drawn by first-rate steeds and having excellent seats, he said to Saumitri, the enhancer of friends' honour "O lord, here is the chariot ready—do thou now satisfy thine desire." Hearing the words of Sumantra, Lakshmana, the foremost of men, approached Sita in the inner apartment and said:—"O queen, thou didst request the king to show thee the hermitage—the king too did promise—he hath now commanded me to take thee there. Do thou therefore follow me, at the command of the king. I shall, at his behest, take thee to the forest where dwell many an ascetic." Hearing the words of the high-souled Lakshmana, Janaki attained to excessive delight and became anxious to go. Taking various jewels and costly clothes she said to Lakshmana on the eve of her departure—"I shall confer these ornaments, these costly clothes and riches on the female ascetics." Saying "We shall do the same," he made Sita ascend the car and remembering Rama's command proceeded, being carried by quick-coursing steeds. Thereupon Sita said to Lakshmana, the enhancer of prosperity:—"O descendant of Raghu, I behold many inauspicious omens. My right eye and body are trembling. My mind is growing depressed. It is stricken with anxiety and I have accordingly grown restless. I behold the earth as void of all happiness. O thou fond of brothers—hath thy brother met with any calamity? Are all my mothers-in-law and subjects well?" Saying this Sita, with folded hands, began to pray unto gods. Hearing this Lakshmana bowed unto her touching the ground with his crown, and though greatly sorry, said as if delighted "All

well." Thereupon having arrived at the hermitage situate on the banks of Gomati Lakshmana spent the night there. Thereupon at dawn he rose up and asked the charioteer to get the chariot ready, saying, "Like unto the powerful Mahadeva we shall hold the waters of the Bhagirathi on our head." Thereupon Sumantra yoked the horses, gifted with the fleet course of the mind, to the chariot and with folded hands said to Sita. "Do thou ascend the car." According to the request of the intelligent charioteer, Sita, with Lakshmana, ascended that excellent conveyance. In no time the daughter of Janaka, having expansive eyes, arrived at the banks of the Ganges removing all sins, Reaching the currents of Bhagirathi before noon Lakshmana, on beholding her, cried aloud. Thereupon beholding Lakshmana thus distressed, Sita, conversant with piety, waxing anxious said. "Why art thou weeping, Lakshmana? I have reached the banks of Janhavi, for which I have so long desired. So this is the time for rejoicing and do not give me pain at this time. O foremost of men, thou dost spend thine days and nights in the company of Rama, Thou hast left him for two days only—art thou sorry for this? Lakshmana—Rama is also dearer than my life—but I am not so sorry—do thou not be therefore overwhelmed with grief. Do thou take me to the other side of the Ganges so that I may behold the ascetics and confer upon them clothes and ornaments. Thereupon saluting them duly and spending a night we shall return to the capital. I am also anxious to see Rama, having eyes like lotus petals, breast like that of a lion and foremost of men." Hearing the words of Sita and wiping his beautiful eyes, Lakshmana, the slayer of enemies, sent for boatmen. As soon as they were called, with folded hands they said. "The boat is ready." Having then brought a boat to cross the holy Ganges Lakshmana, with a quiescent mind, took her to the other side.

SECTION 57.

Having at first conducted Sita to the spacious and well decorated boat plied by fishermen Lakshmana himself got up. Thereupon he ordered Sumantra to wait there with the chariot, and being beside himself with sorrow ordered the sailors to move on. Thereupon having reached the other side of Bhagirathi, Lakshmana, with subdued voice and folded palms, said to Sita—"O daughter of the king of Videha, this hath pierced my heart like a dart, that my brother, by making me the instrumental of this action hath made me the object of censure in the world. The death and the pain consequent upon it are better than the action I am engaged in. Be thou propitiated, O beautiful damsel, do not hold me responsible for this." Saying this, the humble Lakshmana began to weep and pray for death. Beholding him thus overwhelmed, Sita said "What is the matter, Lakshmana? I do not understand anything. Do thou speak out everything plainly unto me. I find thee beside thyself (with grief); is it all well with the kingdom? In the name of the king, do thou give unto me, the cause of thy sorrow." Sita having addressed him thus, Lakshmana, with a poorly heart and suppressed tone, said "O worshipful queen, I have kept within my heart all those words, which the king said, before he entered his palace, rendered sorry and impatient on hearing in the assembly the report of censure regarding thee, O daughter of king Janaka. All those words are indeed above description and so I desist. I only say so much, that afraid of the calumny of the citizens he hath renounced thee although thy purity was sufficiently proved before me. But for that, do not consider thyself in any way guilty. Rama hath commanded me to leave thee near the hermitage on the pretext of satisfying thine desire as thou art big with a child. Do not uselessly give vent to sorrow any more. There is the holy hermitage of the saints on the banks of Janhavi. There lives Valmiki, the foremost of saints, a great friend of our sire Dacaratha. O daughter of Janaka, approaching that high-souled saint, do thou spend thy days happily keeping Rama always in thy mind. Do thou satisfy the deities, O chaste damsel. This shall crown thee with auspiciousness."

SECTION 58.

Hearing the ruthless words of Lakshmana, the daughter of Janaka, greatly sorry, fell down on earth. And remaining senseless for some time, Sita, with her eyes full of tears said to Lakshmana:—"Forsooth, O Lakshmana, the great Dispenser hath created this body to suffer miseries; and all my afflictions are manifest in form to-day. Methinks; I committed a mighty iniquity in my pristine existence or brought about separation between a husband and wife and for that Rama hath renounced me albeit I am pure and chaste. O son of Sumitra, the affliction of residing in the forest appeared to me as pleasure ere this for I knew that I would be able to serve Rama's feet. But how shall I, O gentle one, live in the hermitage being divorced from all my kith and kin? And being afflicted to whom shall I express my sorrow? What reply shall I offer unto the ascetics when they shall ask me 'Child; why hath the high-souled Raghava renounced thee? What sin hast thou committed?' O Saumitri, shall I just renounce my life in the waters of Jahnavi? But I desist from this for it shall bring about the termination of my husband's race. O Saumitri,

do thou carry out the orders thou hast received. By renouncing this wretched wight do thou satisfy the King's orders. But hear, what I say. Without making any distinction, do thou, in my name, with folded hands, bow unto my mothers-in-law and then ask the well-being of the kingdom. Thereupon saluting the pious King do thou address him, in my name, saying:—"Thou knowest, O Raghava, that Sita is pure, ever devoted unto thee and engaged in thy well-being. She knows it full well, that afraid of a bad name thou hast renounced her. It is her duty to put a stop to thy ill-name and censure; for thou art her excellent refuge." Do thou tell further—more that king established in righteousness to treat the citizens as his brothers, to acquire piety by protecting his subjects duly—for this is the greatest morality and by this may be acquired excellent fame. Tell him that I am not sorry for my person—my greatest sorrow is that the citizens have vilified me. Husband is a woman's god—her friend and spiritual guide. It is proper therefore to work out husband's well-being even at the sacrifice of life. Do thou, O Lakshmana, communicate it in short unto Rama, in my name; Do thou go now and behold the signs of pregnancy are manifest in me." Sita having said this, Lakshmana, with a bewildered heart, saluted her touching the ground with his head, he could not speak more. Thereupon bewailing aloud and circumambulating her, he, meditating a little, said. "What art thou speaking unto me, O worshipful dame? O thou having no sin, up to this time I have not seen any portion of thy beautiful person but feet. This is a solitary forest and besides the worshipful Rama, is not present here—under these circumstances how can I cast looks upon thee?" Having addressed Sita in this wise Lakshmana again sent for a boat and ascending it ordered the boatmen to go. Thereupon having reached the other side and being beside himself with sorrow and grief he speedily ascended the car. And casting his looks behind while proceeding he espied that Sita, on the other side of the Ganges, was roving wildly like one having none to look after her. Looking again and again when Sita saw that Lakshmana and the chariot have gone beyond the range of her vision, she became overwhelmed with anxiety and grief. Being sunk in grief and pressed down with the weight of sorrow on not beholding Rama, the foremost of the illustrious, the chaste Sita began to cry aloud in the forest resounded with the notes of peacocks.

SECTION 59.

Beholding Sita thus wailing, the sons of the Rishis there speedily approached the great Valmiki, well-established in asceticism. And saluting him they all communicated unto him Sita's bewailings and said, "O great sir, we do not know the wife of what great man, beautiful like the very Lakshmi, and not seen before, is crying aloud very poorly? It is better that thou shouldst see her once. That beautiful damsel, like a goddess falling from heaven being bewildered, is waiting on the banks of the river. We saw her alone crying aloud being overwhelmed with sorrow and grief as if she had none to look after her. A damsel like her should not be subject to such a condition. She did not appear to us to be a woman. Do thou receive her duly. She is near the hermitage and so hath come to seek thy shelter. O illustrious Sir, she is on the look out for a protector—do thou protect her." The pious Valmiki could perceive every thing by virtue of his asceticism; and ascertaining the truth of the words of the Rishi boys by the power of his understanding, he, with quick steps, approached Sita. And the disciples followed that high-minded ascetic. Thereupon proceeding a little on foot with Arghya in his hands, the wise Valmiki reached the banks of the river and saw that Raghava's spouse was bewailing like a helpless woman. Having gladdened a little the aggrieved Sita by virtue of his own effulgence the great ascetic Valmiki addressed her in following sweet accents. "O chaste damsel, thou art the daughter-in-law of Dacaratha, the beloved wife of Rama and the daughter of Janaka; thy coming here is auspicious. I am apprized, by virtue of asceticism and meditation, of the object of thy coming here. O great lady, I am also fully aware that thou art by all means chaste. In fact I am conscious of all the incidents in the three worlds. By the eyes of asceticism, I perceive, O daughter of Janaka, that thou art innocent. Thou hast come under my shelter, O Vaidehi—be thou consoled. O child, the pious ascetics live around my hermitage. They shall daily take care of thee as their daughter. Do thou accept this Arghya now, and confiding in me do thou remove thy grief. Be not sorry for anything; consider that thou hast come to thy own home." Hearing the wonderful words of the great ascetic, Sita humbly touched his feet and said "Thy desire shall be fulfilled." Saying this, she, with folded hands, followed the ascetic. Beholding the great ascetic and Sita approach, the wives of the Rishis, delighted neared them and said:—"Do thou come, O foremost of Rishis, thou hast arrived here after a long time. We all bow unto thee—do thou order what we shall do." Hearing their words the great Valmiki replied in worthy accents—"This Sita is the wife of the intelligent Rama, the daughter-in-law of Dacaratha and the daughter of Janaka. She has now come to our hermitage. She is chaste and innocent, still her husband hath renounced her. So we should

all protect her. She is worthy of your reverence—specially while such is the order of mine—your preceptor. So, do ye all take care of her with great affection." Having consigned the charge of Sita unto the hands of the female ascetics, the great and illustrious ascetic Valmiki, followed by his disciples, speedily proceeded towards his holy hermitage.

SECTION 60.

Beholding the great ascetic Valmiki thus conducting Sita into his own hermitage Lakshmana's heart was bewildered with grief. Thereupon he said to the expert charioteer Sumantra. "Do thou perceive Rama's grief consequent upon the separation from Sita. His spouse—the daughter of Janaka, is perfectly pure; what can be more painful than that Rama is living alone having renounced her? It is clear unto me, O Sumantra, that this separation of Rama, hath been brought about by the influence of destiny—for it is hard to get over accident. Even that Rama, who, when enraged, is capable of slaying the celestials, Gandharvas, Asuras and Rakshasas, hath been engaged in the worship of destiny. Formerly did Rama go through miseries, residing in the forest of Dandaka, at the command of his sire for fourteen years. But this banishment of Sita appears to me as exceedingly painful and most ruthless. O charioteer, the opinion of the citizens is by no means just; consequently what shall we gain by performing such a bad action for fame as the exile of Sita?" Hearing those words of Lakshmana, the wise Sumantra reverentially replied:—"Be not aggrieved for Sita, O Saumitri. Formerly in the presence of thy sire the Brahmanas related this account of Sita's exile. Rama shall be deprived of all happiness and be separated from his dear wife; what more, the virtuous-souled Rama, having long arms, shall, under the influence of time, renounce thee, Sita, Satrugna and Bharata. O Lakshmana, when Durbasa was addressed by the king Dacaratha as to thy future he replied in the above way. I have told thee the same. Do thou not communicate this unto Satrugna, Bharata or any body. O foremost of men, Durbasa said this unto Dacaratha before me, Vasishtha and other great men. Hearing the words of Rishi, Dacaratha, the foremost of men, said unto me, 'O charioteer, do not reveal this secret to any body.' O gentle one, it is not proper by any means to falsify the words of the king Dacaratha. I shall always, very carefully, carry out his orders. It is not proper to reveal this mystery before thee. Still I do so for thy curiosity hath been greatly excited. Though this mystery was communicated formerly by the king Dacaratha and though it is not proper to reveal it to any body, still I express it before thee that thou mayst not, on hearing it, be worked up with sorrow; for destiny is hard to be got over. And it is by the influence of that destiny that thou hast met with such a sorrow and grief. However, do thou not reveal this secret unto Satrugna and Bharata." Hearing these grave and important words of Sumantra, Lakshmana ordered him to relate.

SECTION 61.

Being thus requested by the high-souled Lakshmana, Sumantra began to reveal the mystery of Durbasa's account "In the days of yore the great ascetic Durbasa, the son of Atri, resided for a year in the holy hermitage of Vasishtha. At that time thy sire, the highly effulgent and illustrious Dacaratha, with a view to see his high-souled priest Vasishtha, repaired there. He saw the great ascetic Durbasa, burning like the sun in his effulgence, seated on the right hand side of Vasishtha. Thereupon he humbly saluted those two leading ascetics. And they too, welcoming him, received him duly with seat, water to wash feet, Arghya, fruits and roots. Then he lived there in the company of the ascetics. Thereupon during the noon, all those ascetics, seated there, began to dwell upon various pleasant topics. During an interval Dacaratha, with folded hands and uplifted arms, said to the high-souled son of Atri—Durbasa, having asceticism for his wealth. 'O illustrious Sir, how long shall my family remain in existence? What is the extent of the lease of life granted to Rama and my other sons? How long shall the descendants of Rama live? And what shall be the end of my race? Do thou relate all this unto me.' Hearing the words of the king Dacaratha the highly effulgent Durbasa, replied:—"Hear, the early history, O king. During the encounter between the celestials and Asuras, the demons, being remonstrated with by the celestials sought shelter of the wife of Vriḡu—thy priest. Vriḡu's wife having promised them help they lived there fearlessly. Having beheld the demons thus helped by Vriḡu's wife, Hari, the king of the celestials, enraged, chopped off her head with his sharp discus. And angry on beholding his wife slain, Vriḡu, imprecated a curse on Vishnu, the slayer of enemies' race, saying—"Being beside thyself with anger thou hast slain my wife, not worthy of being killed; therefore, O Janardana, thou shalt be born in the region of mortals. And there thou shalt remain separated from thy spouse for many long years." Having imprecated this curse, Vriḡu was greatly pained and said: "Having slain Ravana and others, I shall be, for the behoof of mankind, subject to this imprecation." O bestower of kings, the highly effulgent Vishnu, thus imprecated by Vriḡu in the

days of yore, hath been born as thy son in this birth and hath been celebrated under the appellation of Rama. O conferrer of honours, for sooth shall Rama partake of the fruits of Vrigu's curse. He shall reign in Ayodhya for a long time. All his followers shall be happy and prosperous. Having reigned for eleven thousand years Rama shall repair to the region of Brahma. None shall be able to vanquish him. He shall celebrate many a horse-sacrifice with profuse gifts and shall establish many royal families. He shall beget on Sita two sons.' Having thus related unto Dacaratha the past and future of his family the highly effulgent great ascetic Durbasa became silent. He being silent—the great King Dacaratha, having bowed unto the two high-souled ascetics, again returned to his city Ayodhya. I had heard there all these words of the great ascetic Durbasa. Up to this time they are lying in my heart. Rishis' words shall never prove fruitless. According to the words of Rishi Rama shall install two sons of Sita in Ayodhya, not anywhere else. Under these circumstances, O Lakshmana, thou shouldst not grieve for Sita or Rama; in their interest do thou become patient." Hearing those wondrous words of the charioteer Sumantra, Lakshmana became greatly happy and eulogised him again and again. They thus conversing with one another on their way back, the sun set. They accordingly spent that night on the banks of Kesini.

SECTION 62.

Having spent the night on the banks of Kesini, the mighty car-warrior Lakshmana got up early in the morning and again proceeded on his journey (home). And reached in the noon the city of Ayodhya, filled with various jewels and delighted and plump citizens. But the high-souled Lakshmana became greatly sorry stricken with the thought as to what he should relate on approaching the feet of Rama. Whilst proceeding with this thought he saw the highly picturesque palace of Rama resembling the rays of the moon. Having descended from his car at the palace-gate, Lakshmana, the foremost of men, with his face downwards and a distressed heart, unobstructed, entered the palace. Having entered there he saw his elder brother Rama seated poorly on an excellent seat with his eyes full of tears. Being greatly pained at the sight, Saumitri touched his feet and with folded palms said:—"O worshipful sir, having obeyed thy behests I have left the daughter of Janaka at the holy hermitage of Valmiki near the banks of the Ganges. Having left that illustrious pure lady at the skirt of the hermitage I have again come to serve thy feet. Do thou not grieve, O foremost of men, for such is the course of time. The intelligent people like thee do not grieve. Where there is growth there is decay, where there is prosperity there is ruin, and where there is birth there is death. Therefore attachment unto wife, sons, friends and riches is not proper, for surely shall be brought about separation with them. Whilst thou canst control thyself and thy mind, shouldst thou not be able to bear this trifling pain of separation? Leading men like thyself are never overwhelmed by all these things. O Raghava, thou shalt again be blamed by the people. In fear of this calumny, O sing that thou hast renounced Maithili. And if dost thou grieve for that spouse thy calumny shall undoubtedly be deep-rooted in the kingdom. Therefore do thou restore thyself patiently, O foremost of men. Do thou give up this weakness and be not sorry." The intelligent Lakshmana, the son of Sumitra, having said this, Rama, the descendant of Kakutstha and fond of friends, with great delight said:—"Thou hast spoken the truth, O Lakshmana, O foremost of men. I have been greatly delighted, O hero for thy carrying out my orders. O gentle Saumitri, my grief and sorrow have been removed for those pleasant words of thine."

SECTION 63.

Hearing those wondrous words of Lakshmana Rama was greatly delighted and said "O thou having an auspicious look, thou art gifted with great intellect and after my heart; a friend like thee is rare at such a time. But O beautiful Saumitri, do thou, apprised of my intention, carry out my words. O gentle son of Sumitra, for not looking to state business for these four days I have been pierced to the very vitals. Do thou therefore call here men, or women, priests or councillors who have come for business. For sooth do a king falls into the dreadful hell where the wind doth not blow, who does not daily look into his state affairs. I have heard, O foremost of men, that there lived in the days of yore a highly illustrious, truthful and pure-minded king, ever devoted unto the Brahmanas, by the name of Nriga. Once on a time at the sacred pilgrimage of Pushpaka that king conferred upon the Brahmanas one Koti of kine with calves adorned with golden ornaments. Accidentally on that occasion, a cow with calf belonging to a poor Brahman, living upon low means, was given away along with other kine. Undergoing hunger and thirst, the master of that lost cow travelled for a long time in many places in search of it. Thereupon having reached the province of Kanakhal he espied his own cow in the house of a Brahmana. The cow was well kept and the young one was grown up. Thereupon the Brahman called the cow by the name given by him saying 'Savala, come.' The cow heard that

and recognizing the voice of the Brahman followed him. And he preceded her burning like fire. And the Brahmana, in whose house the cow so long remained, speedily pursued her and approaching the ascetic said, 'This cow is mine. The king Nriga conferred this upon me.' So there arose a great quarrel between the two learned Brahmanas. And thus quarrelling they both approached him who had given away the cow. And though they waited for a long time at the gate they did not obtain permission to enter the palace. Thereat both of them were greatly enraged and imprecated dreadful curses, saying 'Since thou hast not granted us an interview though we have been waiting here for a long time, thou shalt, by our curse, remain invisible, being a lizard. Thou shalt in this state live in a den for many hundred and thousand years. When Vishnu assuming a human person shall be born in the Vasudeva family of Yadavas and enhance their glory he shall liberate thee from the curse. Immediately before the advent of the Kali Yuga the Rishi Nara Narayana gifted with great prowess shall descend upon earth to relieve her of the burden.' Having thus imprecated the curse upon the king the Rishis became silent. The cow was old and weak so they both, with mutual consent, conferred that upon another Brahman. O Lakshmana, the king Nriga is still suffering from that dreadful curse. It is the king's folly that is manifest from the mutual disagreement of the workers. Do thou bring them all speedily to me who have come for business. For, sooth shall the kings profit by the just administration. Do thou therefore go in person, O Lakshmana and see who hath come for business."

SECTION 64.

Hearing the words of the highly effulgent Rama, Lakshmana, conversant with discriminative knowledge, replied with folded hands, saying "O Kakutstha, it is for a very simple folly that the two Brahmanas imprecated that Curse upon the king Nriga, dreadful as the rod of Yama. May I ask thee, O foremost of men, what did that King say unto the Brahmanas when he was thus imprecated?" Whereunto Rama replied saying:—"O gentle one, hear, what the king Nriga said when imprecated. Hearing of the departure of the Brahmanas he sent for his priest, minister, the citizens and subjects and filled with sorrow said:—"Do ye all hear attentively my words. Having imprecated a dreadful curse upon me the jolly saint Narada and the ascetic Parvata have speedily, like the wind, repaired to the region of Brahma. Do ye therefore, even today, place the prince Vasu on the throne, and let the architects prepare a pleasant den for me. Living therein I shall waste the curse of the Brahmanas. Let the architects dig one den to protect me against the rains, one against the affliction of the winter and one against the distresses of summer. Let them enhance the picturesqueness of those dens by planting many trees having profuse branches and fruits and flowers. As long as time shall not change so long I shall spend my days happily in the den. For half a league on all sides around me let flower trees be planted.' Having made those arrangements and placed Vasu on the throne the king Nriga said:—"Do not swerve from the path of morality, O my son, and do thou duly govern the subjects according to the custom of the Kshatryas. Thou hast seen, with thine own eyes, the curse that the Brahmanas have given me being enraged for a very trifling folly of mine. Do thou not repent for me. My son, time is the lord of happiness and sorrow; it is by the influence of time that I have fallen into such a disaster. Creatures must meet with what is kept in store by destiny; they must go where they are bound for and they must acquire what is set apart for them. Pristine actions are the root of all these; so, be not sorry, O my son.' O foremost of men, having given this advice unto his son, the highly illustrious king Nriga proceeded to live in the sweet fragrant den. Having entered the den filled with many jewels the high-souled king began to spend his days in the satisfaction of the curse imprecated by the two Brahmanas."

SECTION 65.

"I have thus given unto thee an account of the curse imprecated on Nriga. Listen, if dost thou wish to hear of any other theme." Rama having said this Lakshmana replied:—"I am not satiated with the account of those wonderful stories, O king." Hearing the reply of Lakshmana, Rama, the descendant of Ikshwaku, began again with themes instinct with morality:—"There lived a highly pious and powerful king by the name of Nimi. He was the twelfth of Ikshwaku's sons. That powerful king made a picturesque city like that of the celestials near the hermitage of Gautama. The name of that beautiful city was Vajjayanta and the highly illustrious royal saint used to live there. Having thus reared a highly picturesque city he thought of worshipping the deity by celebrating a sacrifice for the satisfaction of his sire. Having thus resolved and invited his sire Ikshwaku the son of Manu, he first welcomed the celestial saint. Nimi the descendant of Ikshwaku, then welcomed the saints Atri, Angiras and Vrigu having asceticism for their wealth. Thereupon Vasishtha said to Nimi, the foremost of royal saints—"I have already been engaged by Indra. Do thou therefore wait as long as his sacrifice is not finished there.' After the departure of

Vasishtha the great Gautama engaged in the satisfaction of Vasishtha's duties. And the high-souled Vasishtha too engaged in Indra's sacrifice. On the other hand having united all the Brahmanas the great king began to celebrate the sacrifice extending over five thousand years near his city by the side of the Himalaya. Thereupon having finished the sacrifice of Indra there came to the King, the blameless and the illustrious Rishi Vasishtha. Finding Gautama engaged in his room he was exceedingly enraged. Thereupon he waited there for some time to see the King. On that day the royal saint Nimi was deeply asleep. And not beholding the King the high-souled Vasishtha was greatly angry and said:—"Since thou hast, O King, engaged another neglecting me, thy body shall remain senseless.' Thereupon hearing the curse of Vasishtha, the king got up. There beside himself with ire he said—"I was unconscious in sleep—still soiled with anger thou hast hurled the fiery curse against me like the second rod of Yama. Therefore, O ascetic, thy person shall remain senseless for a long time.' That king and the ascetic having thus imprecated one another under the influence of anger, they immediately were deprived of their bodies."

SECTION 66.

Hearing the words of the effulgent Rama, Lakshmana, the slayer of enemies, said with folded hands:—"Having thus cast off their bodies how did that Brahman worshipped of the celestials and the king regain them?" Having been thus accosted by Lakshmana, Rama, the descendant of Ikshwaku and the foremost of men, replied:—"Having renounced their persons both Nimi and the pious Vasishtha, having asceticism for their wealth, were metamorphosed into air. Thereupon being thus deprived of his body the highly effulgent and great ascetic Vasishtha went to the Patriarch Brahma with the object of acquiring from him another. Being merged in the air, he, conversant with religion, bowed unto his father and said:—"O illustrious god of gods! O thou lotus-sprung! By the imprecation of Nimi I have been now deprived of my body and been converted into air. O lord, the state of being bodiless is highly painful to all. The bodiless cannot perform any work; do thou, therefore, by thy favour, grant me another body.' Whereunto the self-sprung Brahma, of unmitigated prowess, replied, 'O great one, do thou enter into the vital energy of Mitra and Varuna; and even then, O foremost of twice-born ones, thou shalt not be born of a woman and being greatly pious shalt attain to the rank of a patriarch.' The Patriarch Brahma having said this, Vasishtha, saluting and circumambulating him, repaired to the region of Varuna. At that time Mitra in conjunction with Varuna was reigning in Varuna's kingdom being worshipped by all celestials. Meanwhile encircled by her mates the leading Apsara arrived there at her pleasure. Beholding the frolicsome and beautiful Urvasi, Varuna attained to an excess of delight. Thereupon he expressed his intention of living with that queen of Apsaras, having a moon-like countenance and lotus-eyes. Thereat Urvasi, with folded hands, said—"O lord of celestials, Mitra himself has already invited me for the same.' Being stricken by desire Varuna said to Urvasi 'I shall discharge my vital energy into this pot if thou dost not wish to live with me.' Hearing those sweet words of the Patriarch Varuna, Urvasi was highly pleased and said:—"Do what thou hast said. Now my body is under the possession of Mitra—but my mind is attached unto thee and thou art equally attached unto me.' Urvasi having said this, Varuna discharged his vital energy into the pot. Thereupon Urvasi approached Mitra. And thereat highly enraged he said to her 'I invited thee first; O thou of vicious actions, why hast thou, renouncing me, secured another. For this vile action, thou shalt, by my curse live in the land of mortals for some time. The royal saint Puruvara, the king of Kasi, is the son of Budha. Do thou go to him, thou of a vicious intellect; he shall be thy husband.' Thereupon being thus placed under the influence of curse Urvasi went to Puruvara, The king Puruvara was the begotten son of Budha. He reigned in the foremost of cities Pratishtaro. He begot on Urvasi a highly powerful and beautiful son by the name of Ayu. Nahusha, powerful as Indra, was the son of Ayu. When Indra, the king of the celestials, was assailed with thunderbolt by the Asura Vitra, Nahusha governed his kingdom for a hundred thousand years. In this wise Urvasi, having beautiful teeth, eyes and brow, remained on earth for many years and then returned to the region of Indra after the period of curse had been over."

SECTION 67.

Hearing this wonderful and heavenly theme Lakshmana was highly gratified and said to Rama "O Kakutstha, how did that twice-born one worshipped by the celestials and the king regain their bodies, after being bodiless?" Hearing the words of Lakshmana, Rama, having truth for his prowess, began to relate the story of Vasishtha. "O foremost of Raghus, there sprang up two foremost Brahmin saints, from the vital energy discharged by the high-souled Mitra and Varuna into the pot. At first therefrom rose up the illustrious Rishi Agastya and saying 'I am not thine son' went away leaving Mitra. Before the vital energy of Varuna was thrown into the pot Mitra

discharged his own on Urvasi's account which was the source of Agastya's birth. Into the pot in which Mitra's energy was discharged Varuna also put his own, and both the energies were mixed up. Thereupon after some time from the energies of both Mitra and Varuna sprang up the effulgent Vasishtha—the priest of Ikshwaku. O gentle one, the highly effulgent Ikshwaku appointed that blameless Rishi as the priest of our family as soon as he was born. I have thus described to you the story of Vasishtha's birth possessing a wonderful body. Hear now what befell the king Nimi. And beholding the king Nimi bodiless the intelligent Rishi initiated him into the rites of sacrifice. And those leading twice-born ones, with assembled citizens and servants, began to protect that body with unguents, garlands and clothes. Thereupon at the end of the sacrifice Vrigu said 'O king, I am propitiated with thee; I shall restore thee to senses.' Thereupon the celestials, highly pleased, addressed the consciousness of Nimi saying 'O royal saint, do thou accept boons; where shall we place thy consciousness?' Thereupon being addressed by the celestials the consciousness said 'I may live in the eyes of the celestials.' They agreed to it and said 'O lord of earth, for thee, their eyes shall be influenced within a moment. The exhaustion that their eyes shall experience on account of thy moving about as the air, shall be removed within this moment.' Having said this the celestials repaired to their respective quarters and the high-souled Rishis having conveyed Nimi's body to the sacrificial ground and dedicated it as an eddy began to churn it with great energy accompanied by incantations. They being thus engaged in churning the eddy for the purpose of having a son of Nimi there sprang up a son of devout austerities. He was called Mithi for he originated from Manthana; he was called Janma for his having sprung up from Janan and Vaideha from having been born from Videha. In this wise Janaka, the first king of Videhas, was born. His other name was Mithi and his family were celebrated as Maithilas. O gentle one, I have thus related unto thee the wondrous births, in consequence of the curse, of the great ascetic Vasishtha and the royal saint Nimi."

SECTION 68.

Rama having said this, Lakshmana, the slayer of enemies, burning in his native effulgence, said:—"O foremost of kings, this ancient account of the ascetic Vasishtha and the king Nimi is highly surprising and wonderful. But Nimi is a Kshatriya king and a hero—besides although initiated he did not forgive the high-souled Vasishtha." Being thus accosted Rama, the Kshatriya-chief, said to the effulgent Lakshmana conversant with all Sastras—"O hero, forgiveness is not to be seen in all men. O Saumitri, do thou hear attentively, the unbearable anger which was forgiven by the king Yayati resorting to the quality of goodness. Yayati, the enhancer or the prosperity of cities, was the son of Nahusha. He had two beautiful wives, one of whom was Sarmishtha, grand daughter of Aditi, the daughter of Brishaparva. She was the more beloved of the two; his other spouse was Devajani, grand daughter of Usanas. She was not liked by her husband. Both of them gave birth to a son each and both the sons were beautiful and attentive. Puru was born of Sarmishtha and Yadu of Devajani. Puru was the favourite son of the king, both on account of his mother and of his personal graces. Thereat Yadu, greatly sorry, said to his mother:—"Born in the race of the illustrious Vargava of unwearied actions, thou art going through mental afflictions and unbearable insults; therefore, O mother, let us both enter into fire. Let the king spend many nights with Sarmishtha—the daughter of a demon. Thou mayst withstand the insults but I shall never brooke thee. Permit me, I shall, in sooth, renounce my life.' The son having, weeping and distressingly, said this, Devajani was greatly enraged and thought of her father. As soon as he was thought of by his daughter Vargava speedily came there and beholding her senseless and deprived from joy said 'Daughter, what is the matter?' The effulgent father having addressed his daughter repeatedly in this wise, Devajani, enraged, replied:—"O foremost of ascetics, I shall either enter into fire, water, or drink poison—by no means I shall preserve this life of mine. Thou dost not know of the miseries and insults I have been subject to. Brahman, when a tree is neglected, those who live thereon are also distressed. The king having disregarded me, forsooth thou hast also been neglected.' Hearing the words of his daughter, Vargava, enraged said to the king Yayati 'Thou art vicious-minded, O son of Nahusha; thou hast dishonoured me and therefore in thy youth thou shalt be subject to decrepitude and infirmities of age.' Having thus imprecated the curse and consoled his sorrowful daughter the highly illustrious rishi Vargava repaired to his own habitation. Having thus conferred solace unto his daughter, that leading Brahman, effulgent as the sun, returned therefrom."

SECTION 69.

"Yayati, the son of Nahusha, was greatly distressed on hearing of the ire of the preceptor Sukra. Thereupon meeting with the infirmities of age by the imprecation of the saint he said to his son Yadu:—"O Yadu, thou art cognisant of

religion, do thou therefore take this decrepitude for me; I shall satisfy myself with various enjoyments. O foremost of men, I have not been yet satiated with worldly enjoyments—I shall therefore again take upon myself this decrepitude after having enjoyed all objects of sense.' Hearing those words of Yayati, the foremost of men, Yadu replied:—"Let thy most favourite son Puru take upon himself this decrepitude. O king, thou hast deprived me from all things—what more, thou dost not allow me to come near thee. Let that Puru take this, with whom thou dost eat and live.' Hearing the words of Yadu, Yayati said to Puru:—"O thou having large arms, do thou take the decrepitude for me.' Hearing the words of Yayati, Puru, with folded hands, said:—"I am always ready to satisfy thy commands; and I have been favoured and honoured by this command of thine.' Hearing those words of Puru Yayati was highly pleased and attained to an excess of delight and then transferred his own decrepitude to him. Thereupon regaining his youth the king reigned in earth for many thousand years celebrating thousands of sacrifices. Thereupon after a long time Yayati said to Puru 'O my son, do thou bring the decrepitude I have kept as deposit with thee—let it now assail me. I transferred it to you as a deposit. For this I shall take it back; be not sorry for this. I have been greatly pleased that thou hast satisfied my behests. I shall, now pleased, install thee on the royal throne.' Having thus addressed his son Puru, the king Yayati angrily said to Yadu, the son of Devayani:—"Thou, vicious Rakshasa, art born of me in the shape of a Kshatriya, or else why shouldst thou disobey my orders? For this thou shalt never be a king. I am thy father and preceptor and still thou hast disregarded me. Thou shalt be the father of dreadful Rakshasas, O vicious minded; thy descendants shall be degraded from the lunar race and thy children shall be equally vicious-minded like thee.' Having thus imprecated Yadu, the royal saint Yayati honoured Puru, the enhancer of the prosperity of the kingdom, with installation and then retired to woods. Thereupon after a long time he breathed his last and went to the abode of the celestials. The highly illustrious Puru reigned piously in the foremost of cities Prathishtan. Yadu begot thousands and thousands of Rakshasas and being degraded from the royal family reigned in a city named Kraunchavana, hard to be got at. In this wise, according to the custom of the Kshatriyas the king Yayati took upon himself the imprecation of the preceptor Sukra, but he did not forgive him. I have thus related unto thee everything. O gentle one, we shall follow the examples of these illustrious men. And in that case we shall not be degraded like the king Nriga." While Rama, having a moon-like countenance, was speaking thus, the stars became fewer in the welkin, and east, stricken with the early rays of the sun, appeared like damsel, clothed in a raiment coloured with the dye of flowers.

SECTION 70.

Thereupon having performed the morning rites the lotus-eyed Rama, in the early morning, sat on his royal throne and in the company of Brahmanas and citizens engaged in looking into state affairs. The assembly consisted of the priest Vasishtha, the saint Kashyapa, ministers well versed in politics, other religious preceptors, moralists, members and kings. The assembly of Rama, of unwearied, actions appeared like that of Mahendra, Yama and Varuna. Rama said to Lakshmana, gifted with auspicious marks "O Saumitri having long arms, do thou proceed to the city-gate to receive those who have come here for business." According to Rama's command Lakshmana, gifted with auspicious mark, arrived at the gate and called those who had come there for business. But none said that he had been brought there by any business. For there was neither disease nor poverty in the kingdom. During Rama's regime the earth was filled with corns and Asadhis. Children young men and middle-aged people did not meet with death. The earth was governed piously so there was no obstacle. Thus during the administration of Rama none was seen who wanted justice. Lakshmana, with folded hands, said to Rama, "None has come for business." Thereat, Rama, with a delighted heart, replied—"Do thou go, O Saumitri, and see if any one has come for business. Royal policy if properly adopted, impiety can stand nowhere. It is for the fear of the king that people protect one another. And although laws, instituted by me are protecting the subjects like so many arrows, still, O thou having long arms, do thou be engaged in governing the subjects." Being thus addressed Lakshmana issued out of the house and saw that a dog was waiting at the gate. Casting its looks around it was again and again barking. Beholding it in that plight the valiant Lakshmana said "O generous sir, what business has brought thee hither—do thou relate it confidentially." Hearing the words of Lakshmana the dog replied—"I wish to relate it unto Rama, of unwearied actions, who is the refuge of all creatures and who declares fearlessness unto all." Hearing the words of the dog Lakshmana entered the beautiful palace to relate it unto Rama. And having communicated it unto Rama he issued out and said to the dog:—"If thou hast anything true to speak thou mayst come and communicate it unto the king." Hearing the words of Lakshmana the dog said—"We cannot enter

into the houses of divinities, kings and Brahmanas nor can we go there where is fire, Indra, the sun or the wind, for we are the vilest born; so I cannot enter there. For king is the personification of virtue and specially the king Rama is truthful, well versed in the science of fighting and ever engaged in the welfare of all beings. He is perfectly cognisant of where the six qualities are to be applied—master of morality, knoweth all, seeth all and the best of beautiful. He is the moon, death, Yama, Kuvera, the giver of riches, fire, Indra, the sun and Varuna. O Saumitri, do thou go and communicate unto the king protecting his subjects that without his permission I do not wish to go there." Thereupon the highly effulgent and noble-minded Lakshmana entered the palace and said to Rama:—"O thou having long arms, O thou the enhancer of Kausalya's joy—I have communicated thine orders—I shall relate shortly everything regarding that; do thou hear. That dog, as a beggar, is waiting at the gate for thy commands." Whereto Rama replied:—"Bring him speedily here who is waiting at the gate for business."

SECTION 71.

Hearing the words of Rama the intelligent Lakshmana immediately sent for the dog and informed Rama, who, on beholding it, said—"Do thou communicate thy desire unto me; be not afraid." Thereupon beholding the king Rama, the dog, having his head cut off, said "The king is the protector of animals and their lord. The king is awake when the subjects are asleep and he protects them. By administering the laws properly the king protects piety. Without his shelter the subjects meet with destruction. The king is the lord and father of the whole universe. He is time, he is Yuga and he is the creation, mobile and immobile. He is called Dharma because he holdeth all. It is Dharma (virtue) that upholdeth all mankind. It is by Dharma that the three worlds are being preserved. It is Dharma or virtue that thwarts the enemies. It is virtue that governs the subjects duly. It is for this that virtue is called Dharana or the holder. The virtue of preservation is the greatest and confers fruits in after life. There is nothing like virtue hard to acquire in this world. Charity, kindness, honouring the pious and innocent conduct constitute the chief virtues; for by those the well-being of this life and the next is brought about. O Raghava, O thou of firm vows—thou art an example of examples. Thou art cognisant of the conduct of the pious. Thou art like an ocean, the refuge of all virtues. O foremost of kings, out of ignorance, I have spoken unto thee so many things. With my head downwards, I beg for thy satisfaction. Be not offended with me." Hearing those wise words of the dog, Rama said—"What shall I do for thee? Do thou mention it confidentially." Whereto the dog replied, saying:—"It is by piety that a king governs his kingdom—it is by virtue that a king protects his subjects, becomes a refuge unto all and removes the fear of his men. Keeping an eye on this, O Rama do thou hear, what I say. In the house of a certain Brahman there lives a beggar by the name of Sarvarthasiddha (i.e., who has got all his desires satisfied). And although I am innocent, he has for nothing hurt me." Hearing those words Rama sent his messenger who brought Sarvarthasiddha, master of all subjects. Thereupon beholding Rama in the assembly that effulgent and leading twice-born one said:—"O blameless Rama, tell me what I shall do for thee." Whereto Rama said—"O twice-born one, thou hast hurt this dog. What offence did it commit by thee that thou didst strike it severely with a rod. Anger is an enemy which taketh away life. Anger is a sweet-speeched enemy in the garb of a friend. It is the foremost of passions and like unto a sharp dagger. And it is anger that stealth away every thing. It pilfers all that is acquired by asceticism, sacrifices and gifts. It is proper therefore by every means to kill anger. Passions are running amock on all sides like so many exceedingly wicked steeds. Being satiated with of all objects of enjoyments it is better to govern them by patience. By mind, actions, words and eyes a man should engage in the well being of people. He should not injure any body and be not addicted to any thing. The harm, that a mind not under control, can accomplish, is beyond the range of a sharp dagger, trodden serpent and of an enemy always enraged. Even the nature of one, who has learnt humility, cannot be trusted. He, who hides his nature, himself reveals his true self." Rama, of unwearied actions, having said this, Sarvarthasiddha, the foremost of twice-born ones, said:—"Knocking about the whole day for alms I was highly enraged and struck this dog. It was sitting in the mid-way and I asked it again and again to move away. Thereupon, moving away and standing with reluctance, it stood fearfully on the road-side. O descendant of Ragu, I was at that time stricken with hunger, and struck it for its vicious conduct. O king of kings, I am guilty in this, and thou must punish me. O lord of kings, do thou administer punishment unto me,—I shall then be released from the fear of hell." Thereupon, Rama asked all the ministers, saying:—"What is to be done now? What punishment is to be inflicted on him? We can protect subjects, if we can administer punishment proportionate to crime." Thereat, Vrigu, Angiras, Kutsa, Vasishtha, Kashya and other ascetics, the leading preachers, the ministers, the citizens, and other sages

conversant with Sastras, present there, said:—"A Brahmana should not be punished with death." The sages conversant with laws having said this, the ascetics addressed Rama, saying:—"O Raghava, a king is the governor of all—specially thyself. Thou art the chastiser of the three worlds, the eternal Vishnu." They all having said this, the dog began:—"Thou didst solemnly say 'What shall I do for thee?' Therefore, if thou art gratified with me, and if thou dost wish to confer boons on me, do thou appoint this Brahmana as the head of family." Thereupon, having been thus honoured and pleased and ascending an elephant, he proceeded to occupy his new dignified station. At this, the councillors of Rama, surprised, said:—"O thou of great effulgence, he has not been punished. Rather thou hast conferred on him a boon." Hearing the words of ministers, Rama said:—"You do not know the real truth of the whole thing—the dog knows it well." Being accosted by Rama, the dog said:—"O Raghava, I was the head of the family of Kalanjaya. After the worship of the deities and Brahmana and the feasting of the servants, male, and female, I used to take my food. I used to parcel out things duly, and my mind was not in the least attached to sin. I used to preserve with great care the articles belonging to the tutelary deities, was humble, good-natured and engaged in the well-being of all animals. Still I have fallen into this dreadful and wretched condition. O Raghava, this Brahmana is angry by nature, and impious, injures others, and is impatient, cruel, harsh in words and ignorant, and therefore shall degrade his seven generations up and down. He will by no means be able to discharge the duties of a head of a family. He, whom thou wishest to take to hell with her son, beasts and friends, should be engaged in the serving the Brahmins and kine. For all his good actions, he is slain who steals the wealth of a Brahmana, a deity, a woman, and a boy, and the riches given away by him. O Raghava, one who pilfers the riches of a Brahmana or a deity falls into a hell called Vichi. Even he who thinks in his mind of stealing it, goes once and again into hell." Hearing the words of the dog, the eyes of the effulgent Rama were expanded with surprise. The dog went back from where it had come. In its pristine birth the dog was high-minded—it is now cursed for being born in a degraded state of existence. Thereupon, repairing at last to Varanasi the dog took the vow of fasting.

SECTION 72.

There lived for a long time a vulture and an owl on a mountain extending over the banks of a river, resonant with the notes of cuckoos and filled with lions, tigers and various birds, situated in a pleasant forest abounding in trees near the city of Ayodhya. Once on a time the vicious vulture alleging that the nest of the owl was his own, began to quarrel with him. O worshipful Sir, thereupon they both said:—"The lotus-eyed Rama is the king of all people; let us go to him and he will decide to whom the nest belongs." Having thus settled the vulture and the owl, being impatient with rage, quarrelling with one another, appeared before Rama and touched his feet. Beholding that lord of men, the vulture said: "O preserver of humanity, thou art the foremost of celestials and Asuras. O thou of great effulgence, thou art gifted with intelligence and learning more than Vrihaspati and Sukracharya. Thou art cognisant of the good and bad conditions of creatures. In beauty thou art like the Moon and art irrepensible like the Sun. In glory thou art like Himalaya, in gravity like the Ocean, in prowess like the Patriarch, in patience like the Earth, and in velocity like the Wind. O Raghava, thou art the preceptor of the mobile and immobile creation, gifted with all sorts of wealth, illustrious, devoid of a revengeful spirit, unconquerable, victorious, and master of all Sastras and laws. O foremost of men, hear. I have an application to thee. O Raghava, I had built a nest for myself; this owl is now occupying it as his own; therefore, O king, do thou save me." The vulture having said this, the owl began:—"True, it is, O king, that in him are the portions of the Moon, Indra, the Sun, Kuvera and Yama, but there is in him also a portion of man. But thou art thyself the omnipresent deity, Narayana. Thou, impelled by thine own self, dost judge all creatures impartially; therefore, a portion of gentleness is well manifest in thee and therefore do people call thee, a portion of the Moon. O patriarch, in anger, punishment, gift and fear, thou art our giver, destroyer and protector,—it is for this that thou art called Indra. In energy thou art like fire irrepensible unto all creatures, and because thou dost spread thy lustre upon all creatures, that thou art called the Sun. Thou art the very lord of riches or art even superior to Kuvera; like Padma unto the lord of riches, Sri is always by thee. Because thou dost discharge the functions of Kuvera, thou art the giver of wealth unto us. O Raghava, thou lookest upon all creatures, mobile and immobile, with an impartial eye—thou dost regard thy friends and foes with impartiality, and thou art duly protecting thy subjects. O Raghava, death pursues him with whom thou art offended—and it is for this reason that thou art styled by people 'the highly powerful Yama.' O foremost of kings, because thou art forgiving unto all creatures and a kind king that people sing thy glories as of a man on earth. The king is the strength of the weak and

helpless and he is the eye of the blind and the refuge of those who have no shelter. Thou art also our king; therefore do thou listen to our petition. O king, entering into my nest, this vulture is oppressing me. Thou only, O foremost of men, art the divine chastiser of mankind." Hearing those words, Rama sent for his councillors. The ministers of Dacaratha and Rama, Vrishthi, Yayanta, Vijaya, Siddhartha, Sashtavaraddhana, Asoka, Darmapala the highly powerful Sumantra and others were well versed in laws, high-minded, conversant with all the Sastras, intelligent, born in respectable families, and adepts in counsel. Having invited them all and ascending his Pushpaka car, he went to the place in question, and, descending there, asked the vulture, "How long has this nest been made? Tell me, if thou remember it." Whereto the vulture replied:—"From the time mankind were first born and spread over the four quarters of the globe have I been living in this nest." The owl said:—"At the time when the earth was (first) adorned with trees that this nest of mine was constructed." Hearing these words, Rama said to the councillors:—"That assembly is not an assembly where there are no friends—nor are they old men who do not dwell upon religious topics. That religion is not a religion where there is no truth and that truth is not the truth where there is hypocrisy. Those councillors are liars who do not give proper replies in time on the subjects they are well-informed on. He who does give reply to a question under the influence of passion, anger or fear, binds himself with a thousand nooses of Varuna, and at the expiration of full one year he is released from a single sin." Hearing these words, the ministers said to Rama:—"O thou having a large mind, what the owl has said is true—the vulture has not spoken the truth. Thou art the evidence this, O great king—for the king is the last refuge of all—the root of the subject and the eternal religion. He who is punished by the king, is not doomed to a degraded state. He is, in truth, saved from the fear of hell and reaches a better state." Hearing the words of the ministers, Rama said:—"Hear what is mentioned in the Puranas. Formerly the Sun, the Moon, the welkin with the stars, the earth with the mountains and forests—the three worlds, the mobile and the immobile, were under water. At that time only Narayana existed as the second Sumeru. In Narayana's belly was stationed the earth with Lakshmi. Having destroyed the creation and entered water, the highly effulgent Vishnu, identical with the souls of creatures, lay asleep there for many long years. Beholding Vishnu asleep after the destruction of the universe and knowing Vishnu of obstructed breath, the great ascetic Brahma entered his abdomen. Thereupon, when a golden lotus sprang from Vishnu's navel. That great lord, ascetic Brahma, originated therefrom and was engaged in austere penances for the purpose of creating earth, air, mountains, trees, men, reptiles and all animals born from womb or egg. At that time from the ears of Narayana originated two valiant and dreadful demons under the name of Madhu and Kaitabha. Beholding the Patriarch, there they were greatly enraged, and pursued him. Thereat, the self-born cried aloud hideously. Awakened by that sound, Narayana engaged in fighting with Madhu and Kaitabha, and slew them with his discus. And with their gore the whole earth was deluged. Thereupon, purifying the earth again, Hari, preserver of the world, covered it with trees. And various drugs were also created. And the earth was called Medini because it was filled with Medasmarrow of Madhu and Kaitabha. It is for this that I hold, O ministers, that this house does not belong to the vulture, but to the owl. Therefore, this vicious vulture should be punished—for this wicked, vicious-minded one, robbing another's nest, is oppressing him." In the interval a voice was heard in the sky stating the true facts:—"O Rama, do not slay the vulture,—for it has already been reduced to ashes by the force of Gautama's asceticism. O lord of men, this vulture, in its pristine birth, was a heroic truthful and pure king by the name of Brahmadata. Once on a time a Brahmana, by the name of Gautama, the very personification of Kala, came to the house of Brahmadata for food and said:—"O king, I shall feed in thy house for more than a hundred years.' Thereupon, offering that effulgent Brahmana, with his own hands, water to wash his feet the king Brahmadata, made arrangements for his meal. Accidentally flesh was mixed with the food of the high-souled Gautama. Being enraged thereat, the ascetic imprecated him with a dreadful curse and said:—"O king, thou become a vulture.' The king said:—"Be propitiated, O thou of great vows; do not imprecate me thus. I have, out of ignorance committed this offence. O great one, O blameless one, do thou act so that this curse may find termination.' Thereat understanding that this offence was committed by the king unwittingly, the ascetic said—"O king, in the race of Ikshwakus a king shall be born under the name of Rama. O foremost of men, thou shalt be released from the curse when he shall touch thee." Hearing the voice in the sky, Rama touched Brahmadata. Thereupon renouncing his vulture form and assuming a beautiful body smeared with celestial perfumes, he praised Rama and said:—"O thou conversant with piety, by thy Favour have I been saved from the dreadful hell—here hath ended my curse."

SECTION 73.

As Rama and Lakshmana were (daily) engaged in conversing thus, the vernal night, neither hot nor cold, came on. And it came to pass that one bright morning, after having performed his first diurnal rites, Kakutstha, understanding the ways of the citizens, became anxious to present himself at a spot whence he could observe the citizens. At this time Sumantra, entering, addressed him, saying,—"O king, stopped at the gate, some ascetics stay there,—Maharshis, led by Bhargava and Chyavana. And, O mighty monarch, eager for a sight of thee, those dwellers on the banks of the Yamuna, well pleased, have despatched me (hither), O tiger among men." Hearing his words, the righteous Rama answered: "Let the exalted Dwijas enter." Thereat, honouring the royal mandate, the warder with joined hands brought those ascetics difficult of being approached. And numbering over an hundred, flaming up in their native effulgence, those high-souled anchorites entered the royal residence. And they presented Rama with various fruits in profusion and vessels filled with sanctified waters of all holy spots. Thereupon, accepting the waters of the holy places as well as the various kinds of fruit, that mighty-armed one spake to the mighty ascetics: "Do ye agreeably to desert take these seats." Hearing Rama's speech, all the Maharshis sat down on those graceful and elegant golden seats. And seeing the saints seated there, that captor of hostile capitals, Raghava, restraining himself, with joined hands, observed: "What is the reason of your visit? What shall I needfully perform for you? I am worthy of being commanded by the Maharshis; and I must without demur compass every pleasure of theirs. And this entire monarchy, and the life that is resident in my heart,—all these are for the regenerate ones. This I tell you in the name of truth." Hearing his words, the sages of fierce austerities inhabiting the banks of the Yamuna, broke out into a peal of plaudits. And those high-souled ones, exceedingly rejoiced, said: "On earth, O crown of men, this can only be expected from thee and nobody else. Many kings wielding great power have passed away who, having regard to the (possible) gravity of the undertaking, could not bring themselves to promise anything beforehand. But, without knowing he task, thou hast bound thyself by a promise for the glory of the Brahmanas. And thou, without doubt, wilt succeed in effecting the work; and it behoveth thee to deliver the sages from a mighty fright."

SECTION 74.

When the sages had spoken thus, Kakutstha said: "O ascetics, tell me what is the work which I shall have to accomplish in your behalf. Your fear shall be removed." As Kakutstha was speaking thus, Bhargava remarked: "O lord of men, do thou hear of the origin of the fear that threatens our country, O king, formerly in the Krita age, there was a magnanimous offspring of Diti, the mighty Asura, Madu, eldest son of Lota. He was well disposed towards Brahmanas, kind to those seeking his refuge, and gifted with high intelligence. The exceedingly generous deities delighted in him greatly. And by way of honouring him, Rudra conferred a wonderful boon upon Madhu endowed with prowess and ever intent on religion. And extracting a dart from his own, possessed of terrific energy, endowed with great force, and furnished with exceeding splendour, that high-souled one, well pleased, made it over (to Madhu) and spoke to him. Thou hast practised excellent and unrivalled righteousness, which hath won my good graces, and (therefore), I, highly gratified, bestow on thee this choice weapon. So long as thou, O mighty Asura, dost not assail celestials and Vipras, so long shall this be thine,—otherwise it shall come to naught. Reducing to cinders the person that shall rashly enter upon conflict with thee, this dart shall return to thy hand." Having thus obtained the boon from Rudra, the mighty Asura, again bowing to Mahadeva, addressed him, saying: "O reverend one, may this excellent dart be the possession of my family. O god, thou art the lord of the immortals." Thereat the lord of all beings, the mighty deity Siva, answered Madhu, when he had spoken thus: "This will not be. But in order that thy prayer may not go for nothing, I graciously say in thy behalf that one of thy sons shall sway this dart. So long that dart-handed one shall be incapable of being destroyed by any creature.' Having obtained this wonderful boon from the god, Madhu—foremost of Asuras—caused a splendid city to be constructed. His beloved wife the exalted and majestic Kumbhinasī is the offspring of Vicwavyasu by Anala. Her son, the highly powerful wicked, and fierce Lavana, ever since his boyhood, gave himself up to a sinful course of life. Seeing his son, committed to an impious course Madhu was overcome with grief, but he did not say anything to him. And forsaking this world, he entered the region of Varuna; and making over the dart unto Lavana, communicated to him all about the boon he had obtained. And by virtue of the power of the dart, he oppreseth the three worlds in especial the ascetics; such is the power of Lavana, and such is his dart. Hearing all this O Kakutstha, thou art capable (of righting our wrong.) Thou art our chief resource. O Rama many a monarch hath been already sued by the sages, O hero, to deliver them from this fear,—but we have not yet found a deliverer. Hearing, O

child, that Ravana together with all his forces and vehicles hath been destroyed (by thee), we know that there breathes not another king on earth capable of delivering us. Therefore our prayer is that thou mayst deliver us afflicted with the fear of Lavana. Thus, O Rama, have we acquainted thee with the occasion of fear that hath arisen. Thou art capable of coping with the same. Do thou of undeteriorated prowess, do the needful."

SECTION 75.

Thus accosted (by the sages), Rama answered them with joined hands: "What doth he live on? What are his ways? And where doth Lavana live?" Hearing Raghava's words, the sages informed him of the way in which Lavana increased in power. "His food is every creature specially ascetics; his manner of life is regulated by ferocity and his constant home is Madhavana. Slaying constantly thousands on thousands of lions and tigers and deer, and birds and human beings, he provides his daily food (with their flesh.) And like the Destroyer on the occasion of the universal dissolution, that one possessed of gigantic strength feeds on other creatures as well." Hearing this, Raghava spoke to the mighty ascetics: "I will slay that Raksha. Let your fright depart." Having thus bound himself with that promise to the ascetics of fierce energy, Raghu's son along with his brothers spoke: "What hero shall slay Lavana? Do you decide this. On whom shall devolve this duty? Whether the mighty armed Bharata or the intelligent Satrugna shall (do this work?)" Thus addressed by Raghava Bharata remarked: "I will slay this. Let this task be entrusted to me." Hearing Bharata's speech instinct with fortitude and valor, the younger brother of Lakshmana stood up, leaving his golden seat. And Satrugna, saluting the king represented: "The mighty-armed second son of Raghu hath already achieved a grand work: he formerly governed Ayodhya empty of the noble one [Rama.], bearing in his heart the grief connected with his return. Undergoing many a hardship, king, that illustrious one passed his days, lying down on a bed of sorrow, and living on fruits and roots, and wearing rags. Having suffered such misery, Raghu's son should not be suffered to undergo trouble, while, O king I his servant is by." On Satrugna saying this, Raghava again said: "Let this be so. Do thou do my bidding. I shall install thee on the graceful city of Madhu; or if thou wish without and entrust Bharata with this task, O long-armed one. Heroic, and accomplished, thou art competent to found a city on the Yamuna as well as flourishing provinces. He that, having people's dominion, doth not furnish it with a king, goeth to hell. So if thou accept my words, then slaying Madhu's son, the sinful Lavana, rule the kingdom righteously. O hero, thou must say anything after what I have spoken. Without doubt, a youthful younger brother must obey the injunctions of his elder brother. Do thou, O Kakutstha, accept the installation which I confer on thee, precluded by the prescribed religious formulae uttered by Vipras headed by Vasishtha."

SECTION 76.

Thus accosted by Rama, the exceedingly energetic Satrugna was powerfully wrought up with bashfulness, and replied slowly: "O lord of men, this doth not appear to be in consonance with morality. Wherefore, an elder brother existing, wouldst thou install a younger one? I must, O best of men, do thy behest; for, O exalted one, thy mandate can never be passed by me. O hero, I have heard from thee as well as from the Sruti (touching the morality concerned) [i.e. of being installed as a king during the life of my elder brother.]. When my second brother had already vowed (that he would slay Lavana), I ought not to have returned the answer I actually have. I saying,—I will in battle slay the dreadful Lavana, I have been guilty of an unrighteous speech. And it is for this transgression that, O powerful one, I shall have to undergo this improper process. But, albeit this course is unrighteous and entails perdition, yet desired by my eldest brother, I certainly ought not to make any answer. And, O Kakutstha, a second answer I would not return; so that, O bestower of honour, I may not, by a second reply, render myself liable to a fresh punishment. In this matter, O chief of men, I will even do thy desire. Do thou, O descendant of Raghu, so order that sin may not be mine (in having obeyed thy mandate.)" Thus addressed by the heroic and high-souled Satrugna, Rama, delighted, spoke unto Bharata and Lakshmana,— "Do you carefully provide the things necessary for the coronation: this very day shall I install that foremost of men, the descendant of Raghu. And by my order do you summon the Purodhwas, O Kakutstha, and the citizens and the Ritwijas, and the councillors." Having received the royal behest, the mighty car-warriors did accordingly. And the Kshatriyas and the Brahmanas entered the royal mansion with the priest as well as the requisite things for the installation. And then commenced the auspicious sprinkling of the high-souled Satrugna, gladdening (the hearts of all in) the palace of Raghava. And on being installed Kakutstha resembled the Sun; and he like Skanda formerly installed by the celestials led by Indra. And when Satrugna had been installed by Rama of untiring deeds, the citizens as well as the

Brahmanas of vast Vedic attainments experienced excess of joy. And Kausalya and Sumitra and Kaikeyi and the other wives of the king set up festal salutation in the palace. And on Satrugna having been installed the high-souled sages dwelling on the banks of the Jamuna, thought that Lavana had been slain. Then placing the installed Satrugna on his lap, Raghava, extolling his prowess, addressed him sweet words: "O captor of hostile capitals, this divine arrow never missing is thine. With this, O son of Raghu, thou, O placid one, wilt slay Lavana. O Kakutstha, this shaft was forged when invisible by celestials and Asuras the divine self-sprung and invincible (deity) reposed on the mighty main, and when creation was oppressed by Madhu and Kaitabha as well as other Rakshasas. He, overwhelmed with rage desirous of creating the three worlds, created this best of arrows invincible to all beings, for the destruction of the wicked ones; and destroyed them in battle by means of this very arrow. And having with this foremost of shafts finished Madhu and Kaitabha, they set about creating the worlds. When, O Satrugna, formerly I sought to slay Ravana, I did not discharge this arrow, thinking that if discharged, it would inflict great havoc on creatures. Keeping in his abode that great and redoubted which had been bestowed on Madhu by the high-souled Tryamvaka, for the destruction of foes,—and worshipping the same ever, Lavana goeth about and secureth excellent fare (for himself) when one challenged him, desirous of reducing him (his antagonist) to ashes. Therefore, O foremost of men, thou shouldst, before entering the city, stand at the gate obstructing his course. O thou having long arms, thou shouldst invite him for battle when he shall be weaponless and in that way wouldst be able to destroy him. And by no other means he is to be slain. If thou canst encompass this, he shall forsooth be slain. O my son, I have thus told thee the way in which the dart should be thwarted. It is impossible to surpass the prowess of the graceful Nilkantha."

SECTION 77.

Having thus addressed Satrugna, Rama again and again praised him and said:—"O foremost of men, let four thousand horses, two thousand chariots, one hundred excellent elephants, shops with various articles and songsters follow thee. O foremost of men, O Satrugna, do thou proceed with Nijuta gold and silver coins and necessary riches and conveyances. Do thou so act, O hero, that soldiers might be well-fed and delighted and be not annoyed with thee. Do thou please them with sweet words, for the servants, when they face enemies, have not with them friends or wives—and so they are pleased, O Raghava when they receive sufficient food and presents, O Satrugna, having sent before a huge and well contented army do thou proceed afterwards to Madhavana. Thou shouldst proceed so fearlessly that Madhu's son Lavana might not know that thou wert going for encounter. O foremost of men, he shall not be slain by any other expedient than that I have acquainted myself with. If he can perceive before, whoever that enemy might be, Lavana shall forsooth destroy him. When rains shall set in after the expiration of the present summer thou shouldst slay him for that is the proper time for destroying that vicious-minded one. For he shall then fearlessly move about leaving off his dart understanding that no one would come to fight with him during rains. Let the soldiers only now proceed with ascetics before them; the summer hath not as yet fully expired and this is the time, when they shall, without any trouble, be able to cross the Ganges. Afterwards having encamped thy army on the other side of the Ganges thou shouldst alone proceed speedily with thy bow." Hearing those words of Rama and summoning his highly powerful and leading warriors Satrugna said "Do ye all proceed and halt at those places which are well known to you. Do not oppress any body." Having thus ordered the powerful warriors the highly powerful Satrugna bowed unto Kaucalya, Sumitra and Kaikeyi. Thereupon having circumambulated with folded hands Rama, Lakshmana and Bharata he reverentially saluted the feet of the priests. And then with Rama's permission and having gone round him the highly powerful Satrugna issued out. Having thus departed before a huge army consisting of selected elephants and horses, Satrugna, the enhancer of the glory of Raghu's race, took farewell from Rama. And all showed him proper respect.

SECTION 78.

Having thus despatched his army and waited at Ayodhya for a month Satrugna, the slayer of enemies, proceeded alone. Having spent two nights on his way he arrived at the holy and picturesque hermitage of the great ascetic Valmiki. And having bowed unto that high-souled Muni he, with folded palms, said:—"O illustrious Sir, I wish to wait here this day; I have come here for some business of our master Rama. Tomorrow morning I shall proceed to the dreadful West." Hearing the words of the high-souled Satrugna, Valmiki, the foremost of ascetics, replied saying:—"O thou of great renown, do thou wait here without any hesitation. O gentle one, this hermitage belongs to the descendants of the Raghu race. Do thou fearlessly take thy seat and water to wash thy

feet." Thereupon taking water to wash his feet and feeding upon fruits and roots Satrugna attained to great delight. And afterwards he asked the great ascetic Valmiki saying:—"O great ascetic, to whom belong the articles of sacrifice in the cast near this hermitage?" Whereto Valmiki replied "Satrugna, hear I shall tell thee, whose sacrificial ground was this in the days of yore. There was a king by the name of Saudasa—one of thy ancestors. His son Virjashaha was a highly powerful and pious king. The heroic Saudasa was fond of hunting from his boyhood. Once on a time while a-hunting, he espied two Rakshasas in the forest. He had heard about them many times before; they were in the shape of tigers and of a dreadful figure and were not satiated with devouring many thousand deer. King Saudasa saw those two Rakshasas and found the forest divested of all creatures. And enraged in consequence thereof he slew one of them. Having slain him and been at ease, Saudasa, the foremost of men, began to eye that Rakshasa. His mate, greatly aggrieved, said to him:—"O vicious one, thou hast, without any fault, slain my companion—I shall therefore mete out becoming punishment unto thee." Having said this the Rakshasa vanished therefrom. Thereupon in time the prince Virjashaha became king. Saudasa engaged in celebrating a mighty horse-sacrifice in the vicinity of this hermitage. Vasishtha officiated as a priest at that sacrifice. It continued for many Ayuta years. For immense riches the sacrifice appeared like one performed by the celestials. Thereupon when the sacrifice was about to be finished the aforesaid Rakshasa, remembering his former enmity, assumed the shape of Vasishtha and said to the king Saudasa:—"O king, to-day the sacrifice shall end; do therefore, without any delay, feed me with meat." Hearing the words of the Rakshasa in the guise of a Brahman, the king ordered his expert cooks, saying:—"Do ye soon prepare such dishes of meat as may satisfy my preceptor Vasishtha." Having been ordered by the king the cooks reverentially went away and the Rakshasa assuming their shape brought before the king dishes. The king and queen offered those dishes unto the ascetic Vasishtha, who, after being treated to them, perceived that they were of human flesh and, terribly enraged, said:—"O king, let this be thy food which thou hast offered me; this shall not prove otherwise." Being enraged on hearing it the king Saudasa took water in his palms and was about to imprecate Vasishtha, when his queen, preventing him said:—"O king, the illustrious great ascetic Vasishtha is our preceptor and priest and so thou shouldst not imprecate him." Hearing those words of his queen, the king Saudasa, threw off that powerful water on his own feet which at once became dark. From that time the illustrious king Saudasa became also known by the name of Kalasmpada. Thereupon the king with his spouse again and again bowed unto Vasishtha's feet and informed him of what the Rakshasa had done under the guise of a Brahmana. Hearing the words of the king and being apprised that this vile act had been done by the Rakshasa, Vasishtha said, "O king, even what I have said angrily shall not prove futile. However I confer upon thee this boon that after twelve years thou shalt be freed from this curse, and by my favour thou shalt cherish no recollection of thy condition extending over those twelve years." Having thus suffered the consequences of the curse, Saudasa, the slayer of enemies, again obtained his kingdom and governed his subjects. O descendant of Raghu, the sacrificial ground of which thou hast asked me, belongs to the king Saudasa." Having thus heard the dreadful story of the king Saudasa and saluted the ascetic Valmiki, Satrugna entered a thatched cottage.

SECTION 79.

On the same night Satrugna housed himself in a thatched cottage Sita gave birth to twin sons. In the midnight the Muni boys came to Valmiki and communicated unto him this auspicious intelligence, saying "O illustrious Sir, the beloved spouse of Rama hath given birth to two sons; do thou so protect them that evil spirits might not injure them." Hearing those words the highly effulgent Valmiki went there and attained to great delight on beholding those two highly effulgent sons, resembling the newly risen sun and the celestials. Thereupon he made arrangements against the oppression of ghosts and goblins. Thereupon taking Kusa (the upper part of the grass) and Lava (the lower part) the great ascetic Valmiki made those arrangements. And giving Kusa sanctified by Mantras unto the hands of elderly women he said, "Do ye rub the person of the elder boy with these," and giving them Lava he said "Do ye rub the person of the younger brother with this. And according to this I shall name the first Son Kusa and the second Lava; and by those names they shall be celebrated on earth." Thereupon reverentially taking from the hands of Valmiki and Kusa Lava, the means of protection, the elderly ladies engaged in guarding them. Hearing that Sita without any trouble had given birth to two sons and elderly female ascetics had been engaged in protecting them and hearing the chanting of Rama's glories in the midnight, Satrugna thought within himself. "Blessed it is that Sita hath given birth to two sons." And with this joy the live long night of Srabana passed away in no time. Having performed the morning rites after the expiration of the night

and taken farewell from the ascetic Valmiki, Lakshmana proceeded towards the west. And having spent seven nights he at last arrived at the hermitage of the pious Rishis living on the banks of the Yamuna. Taking shelter there he engaged in pleasant conversation with Chabanya and other ascetics. Having remained there for the night and talked with those ascetics the high-souled, heroic Raghu prince Satrugna was greatly delighted.

SECTION 80.

Thereupon when the night set in Satrugna accosted Vrigu's son Chabanya saying, "O Brahman, how powerful is Lavana? And what is the strength of his dart? What persons before had been destroyed by this dart in conflict?" Hearing the words of the high-souled descendant of Raghu,—Satrugna, the highly effulgent Chabanya replied saying.—"O descendant of Raghu, Lavana hath accomplished many works by this dart; amongst them, hear what Mandhata, born in the race of Ikshwaku, did. The early king of Ayodhya was known over the three worlds under the name of Mandhata. He was the son of Yavanashwa, highly powerful and strong. Having brought the whole world under his subjection the king Mandhata engaged in the conquest of the celestial region. He having been engaged in making preparations to conquer the world of gods—the celestial chief Indra with other immortals was greatly terrified. With this promise, the king Mandhata went up into the celestial region that he would occupy the half of Indra's throne and kingdom and the celestials would adore him. Being apprised of this vicious intention of his, Indra, the slayer of Paka, consoled him in sweet words, saying:—"O foremost of men, even in the land of men, thou hast not been able to become the real king. Without perfectly subjugating the earth how dost thou wish to lord over the celestial kingdom? If the whole world is under thy subjection, O hero, be thou, with the whole host of thy servants and soldiers, installed on the celestial throne." Indra having said this, the high-souled Mandhata replied:—"O Sakra, who on this earth, hath disobeyed my commands?" Where to Indra replied "O sinless one, the night-ranger, Lavana, Madhu's son, living in Madhavana, is not under thy control." Hearing those dreadful and unpleasant words from Indra, the king lowered his head in shame and became silent. Thereupon, having welcomed Indra in that way, he left there and returned to earth. O slayer of enemies, with an angry heart, army and conveyance he went to subjugate Madhu's son Lavana and sent an emissary inviting him to battle. The ambassador, having gone there, addressed many unpleasant words unto Lavana and the night-ranger devoured him. On the other hand finding the delay of his return the king Mandhata, enraged, began to assail the Rakshasa Lavana with arrows from all sides. Laughing wildly Lavana took up the dart in his hand and discharged it to destroy the king with his followers. Thereupon growing powerful the dart reduced the king with his servants and army into ashes and returned to Lavana. In this wise the high-souled king Mandhata, with his huge army, was slain. O gentle hero, incomparable and great is the strength of the dart. Forsooth thou shalt slay Lavana next morning. Certain is thy victory if Lavana cannot take up his dart. People shall be at ease if thou canst bring about the destruction of Lavana. O foremost of men, I shall then describe unto thee the incomparable and dreadful prowess of the vicious-souled Lavana and his dart. O king, with great exertions did Lavana slay Mandhata and not easily. O high-minded one, next morning thou shalt surely destroy Lavana. He shall issue out for flesh without taking his dart. And at that time, O lord of men, thou shalt, for sooth, be crowned will victory."

SECTION 81.

They being thus engaged in conversation regarding his achieving victory without any danger Satrugna in no time passed the night. The clear morning having arrived, the heroic Lavana issued out of his city to collect food. In the meantime having crossed the river Yamuna, the heroic Satrugna, with bow in his hands, stood at the gate of Madhu's city. Thereupon returning in the noon with many thousand animals, the night-ranger Lavana, of dreadful actions, espied Satrugna standing at the gate with a weapon in his hand. Thereupon he said:—"What shall thou do with this weapon? O vile wight, enraged I have devoured many thousand persons holding weapons like thee. I now perceive thou hast also been possessed by Kala. O vile man, I am fully fed. How shall thou, of thy own accord, enter into my mouth?" Lavana having said this again and again laughing the great hero Satrugna shed tears in anger. The high-minded Satrugna being beside himself with rage, from all his person issued burning lustre. Greatly enraged he said to the night-ranger "O thou of a vicious intellect, I wish to enter into a duel encounter with thee. I am the son of the great king Dacaratha, brother of the intelligent Rama and my name is Satrugna. I slay all my enemies and have come here to destroy thee. I wish now to fight with thee—do thou enter into a duel conflict. Thou art the enemy of all animals. Thou shalt not be able to survive at my hands." He having said this,

the Rakshasa, laughing aloud, replied unto that foremost of men:—"Thy understanding is bewildered. By the influence of destiny thou hast come under my control. The Rakshasa Ravana was the brother of my aunts, o thou of vicious understanding, O vile wight, it is for his wife that Rama did slay him. It is out of hatred that I have tolerated the destruction of Ravana's family and have pardoned you all. You are all vile men; I have slain and defeated all of your family that have passed away and shall destroy all that are living and shall come into existence. O thou of vicious intellect, if thou wishest I shall fight with thee. Do thou wait here so long I do not bring my weapon. Do thou remain here as long as I with that shall not kill thee." Where to Satrugna immediately replied "Where shalt thou go while I am alive? The practical men should never let off the enemies who come out of their own accord. He, who inviteth an enemy into battle under the influence of perverted understanding is slain like a coward. Do thou behold this world of creatures to thy hearts' content for I shall by various sharp weapons despatch thee to Yama's abode who is the enemy of the three worlds and Raghava."

SECTION 82.

Hearing the words of the high-souled Satrugna Lavana was greatly enraged and again and again asked him to wait. And clashing his hands and grinding his teeth he invited that foremost of Raghus, Satrugna, to fight. And Satrugna, the slayer of celestial's enemies, said to the dreadful Lavana, giving vent to those words:—"Satrugna was not born when thou didst defeat other kings; do thou therefore proceed to Death's abode being assailed by shafts. O thou of a vicious soul, as did the celestials behold Ravana slain so shall the Rishis and learned Brahmans behold thee, destroyed by me. O Rakshasa, forsooth shall good crown cities and villages when thou shalt fall down burnt by my arrows. As the rays of the sun enter into lotus so shall arrows, hard as lightning, discharged by my hands, shall enter into thy heart." Being beside himself with ire on hearing those words of Satrugna, Lavana threw a huge tree against his breast. And Satrugna too sundered it into a hundred pieces. Beholding his own action baffled the Rakshasa again took up many trees and hurled them at Satrugna, who, with three or four hundred bent arrows, cut them all, one by one, into pieces. Thereupon when the powerful Satrugna assailed him with arrows the Rakshasa was not the least pained. Rather laughing aloud the valiant Rakshasa uprooted a tree and struck him with that on the head. With that stroke he was wounded and slain. And that hero falling there arose a terrible uproar amongst the Rishis, celestials, Gandharvas and Apsaras. Thereupon considering Satrugna slain the night-ranger did not enter his house albeit he got the opportunity; and moreover beholding him fallen and destroyed he did not take up his dart. He then began to carry his collected food. Regaining his sense within a moment, Satrugna, with a weapon in his hand, stood at the city gate and the Rishis began to praise him. Thereupon, he having taken up an excellent arrow of unerring aim the ten quarters were filled with its native brilliance. Its face was like lightning and its velocity the same and it looked like Meru and Mandara; its joints were all bent. None could defeat it in battle. It was pasted with red sandal resembling blood and its feathers were beautiful. Beholding that dart like unto the fire of dissolution, and dreadful like unto the lords of Danavas, mountains and Asuras, the creatures were greatly terrified. What more, being disturbed, the celestials, Asuras, Gandharvas, saints and Apsaras and all other creatures of the world approached the Great Patriarch, the conferrer of boons and said:—"The fear of the celestials and the destruction of the creatures hath arrived." Hearing those words the Patriarch Brahma replied "Although it is a source of great fear still it is not dreadful unto the celestials." Thereupon with sweet accents he said:—"Hear, O ye celestials, Satrugna hath taken up this arrow for the destruction of Lavana. By the energy thereof we have all been overwhelmed. This effulgent, ever-existing arrow was made by the Primeval Deity Vishnu—the lord of creatures. My children, the burning arrow, of which you are afraid, was made by the high-minded Vishnu for slaying the demons Madhu and Kaitabha. And Vishnu alone is cognisant of its energy. This Satrugna is the first portion of Vishnu's person; do ye all go hence and behold the destruction of the foremost Rakshasa, Lavana, by the high-souled, heroic Satrugna, the younger brother of Rama." Hearing the words of the Patriarch Brahma, the celestials arrived at the battle-field of Satrugna and Lavana and saw that the arrow, held by Satrugna's hands, was burning like the fire of dissolution. Beholding the welkin covered by the celestials, Satrugna, the descendant of Raghu, emitting leonine roars, again and again looked towards Lavana. And being again excited by the high-souled Satrugna and enraged Lavana arrived for encounter. Thereupon expanding his bow up to ears, Satrugna, the most accomplished archer, discharged his arrow against the spacious breast of Lavana. And piercing his heart that arrow entered speedily into Rasatala And having entered Rasatala that arrow, honoured by the celestials, again came to the

descendant of Raghu. And being pierced by that shaft the night-ranger Lavana fell down on earth like a mountain clapped by a thunder-bolt. The Rakshasa being slain that celestial, huge arrow came into the possession of Rudra before the gods. Having removed the fear of the three worlds with one shaft, that heroic Raghu, Satrugna—youngeer brother of Lakshmana, holding excellent bow and arrow, appeared like the Sun of thousand rays removing darkness. Thereupon chanting the glories of Satrugna, the celestials, Rishis, Pannagas, Apsaras, said "O son of Dacaratha, it is really fortunate, that thou, renouncing fear, hast acquired victory and that the Rakshasa Lavana hath been vanquished like a serpent."

SECTION 83.

Lavana being slain the celestials headed by Agni and Indra said in sweet accents to Satrugna the repressor of enemies:—"O child, fortunate it is that thou hast been crowned with success after slaying the Rakshasa Lavana. Do thou, therefore, O foremost of men, O thou of firm vows, accept boons. O thou having long arms, all those who can confer boons have arrived here; they all wish for thy victory; seeing us doth not go without fruits." Hearing the words of the celestials the large-armed and self-controlled Satrugna placed his hands on his head and said.—"Let this picturesque and charming city of Madhu, built by the celestials, be my capital; this is the only excellent boon I can beg." The celestials, with a delighted heart, said to the descendant of Raghu:—"Thy desire shall be fulfilled and forsooth shall thy city be turned into a picturesque capital under the name of Surashena." The high-souled celestials having ascended the welkin saying this, the highly effulgent Satrugna brought the soldiers there, that were encamped on the banks of the Ganges. When the soldiers arrived there on hearing the commands of Satrugna he engaged in making encampments in the month of Sraban. In this wise the fearlessness of the celestial host, taking the shape of a country, that beautiful and picturesque city was reared in the course of twelve years. All the fields there were filled with crops and Indra began to pour showers in due season. And being protected by the strength of Satrugna's arms all men there became valiant and were freed from diseases. That city on the banks of Yamuna appeared beautiful like the half moon and was filled with yards, shops, streets beautiful houses, men of four orders and various articles of trade. Satrugna now engaged in beautifying the spacious, white houses that were made by Lavana before, with various ornamental works. Beholding the city interspersed with various excellent gardens, pleasure grounds and prosperously filled with celestials and men and diverse articles of trade and merchants hailing from various countries, Satrugna, the youngeer brother of Bharata, attained to the satisfaction of desire and excess of delight. Having thus reared the beautiful city he resolved within himself "The twelfth year has come. I shall now behold the feet of Rama." Thereupon having set up the city resembling the region of the celestials and filled with various men, the king Satrugna, the enhancer of Raghu's race, determined on beholding Rama's feet.

SECTION 84.

Thereupon on the completion of the twelfth year, Satrugna, with few servants, soldiers and followers, desired to proceed to Ayodhya protected by Rama. Having prevented his minister and leading generals he proceeded with one hundred chariots and cavalry. And having counted seven halting stations on his way, the highly illustrious descendant of Raghu—Satrugna, arrived at the hermitage of Valmiki. And having bowed unto the feet of the leading Muni, that foremost of men took from his hands water to wash feet and Arghya and accepted his hospitality. The great ascetic Valmiki addressed to the high-souled Satrugna many sweet words. Having referred at first to Lavana's destruction, he said:—"Having slain Lavana thou hast performed a very hard work. O gentle one, O foremost of men, Lavana had slain in conflict many hundred highly powerful kings with their army and conveyances. And thou hast easily slain that vicious-souled Rakshasa, Lavana. By thy prowess the whole world hath been divested of fear. With great difficulty Rama had slain Ravana—but without any trouble whatsoever thou hast accomplished this mighty work. Lavana being slain, the celestials have been greatly delighted—what more the well-being of the whole universe and all creatures has been brought about. O Raghava, O foremost of men, being present in the assemblage of Vasava—I duly witnessed your combat. O Satrugna, I too have been greatly delighted—I therefore smell thy crown for this is the best expression of love." Saying this the high-minded Valmiki smelled his crown and made arrangements for his reception as well as that of his followers. After meals, Satrugna, the foremost of men, listened to themes relating to Rama and set in musical notes. Those themes were composed describing the early actions of Rama. They were composed in Sanskrit, set to the tune of a musical instrument, adorned with all the marks of vocal music and arranged in accompaniment with notes. Satrugna, the foremost of men, heard them from the beginning to the end,

pregnant with truth and composed of those words. And on hearing it he was beside himself with joy and his eyes were full of tears. And remaining stunned for some time and regaining his sense afterwards he began to breathe hard out of excess of surprise. He heard, in that song, of past events as things passing on. And hearing it, his followers, with their heads down and sorrowfully said:—"Wonder," and saying this they began to converse with one another:—"Alas! Where are we? Is this a dream? We have been hearing at this hermitage what we had not seen before. What wonder, that in a dream we hear such an excellent song." Being in this wise greatly surprised they said to Satrugna:—"O foremost of men, do thou ask particularly, about this, Valmiki, the foremost of ascetics." They being all thus struck with curiosity, Satrugna said:—"It is not proper for us, O Ye soldiers, to question him in this way. There are many such wonders in the hermitage of this ascetic. It is not therefore becoming to ask him about this out of curiosity." Having thus addressed the soldiers and bowed unto the ascetic, Satrugna, the descendant of Raghu, entered his own quarter.

SECTION 85.

Thereupon going to bed, Satrugna began to meditate upon that excellent theme relating to Rama and treating of diverse subjects and did not enter into sleep. In sooth the high-minded Satrugna spent the night in no time listening to that charming song set in musical notes. The night being over, he first went through the morning rites and then with folded hands addressed the foremost of ascetics, Valmiki, saying:—"O illustrious Sir, I am anxious to see Rama, the enhancer of the delight of the Raghu race. And my desire is that thou mayst with other illustrious Rishis, grant me permission on this." Satrugna, the slayer of enemies, having said this, the great ascetic Valmiki embraced and bade him farewell. He was greatly anxious to behold Rama and saluting the foremost of Munis he speedily proceeded to Ayodhya. Thereupon having entered the highly picturesque city Ayodhya, the graceful descendant of Ikshwaku, Satrugna reached where the long-armed and the highly effulgent Rama was waiting. He espied there Rama in the midst of the councillors like Indra amongst the immortals burning in his own effulgence. And having bowed with folded hands unto Rama, having truth for his prowess, Satrugna said:—"O great king, I have carried out all thine behests; I have slain the vicious Lavana and filled his city with subjects. O descendant of Raghu, twelve years have passed away without thee—I do not wish to live any longer separated from thee. Do thou therefore, O Kakuthstha of unmitigated prowess, have compassion on me. Without thee, I cannot live for ever in a foreign province like a motherless child." He having said this, Rama embraced him and said:—"Be not sorry, O hero. This is not a becoming action for Kshatriyas. The kings, O Raghava, are never tired of living in a foreign land. According to the morality of the Kshatriyas, their greatest duty consists in governing the subjects. O heroic and foremost of men, do thou, at intervals, come to Ayodhya to see me and return to thy own city. Forsooth thou art dearer than my life. But it is an incumbent duty to govern the kingdom. Do thou therefore, O Kakuthstha, live with me for seven nights, and afterwards return to thy city with thy servants, army and conveyances." Hearing those moral and charming words of Rama, Satrugna poorly replied, saying:—"Thy command shall be carried out." Thereupon Satrugna, well-skilled in the use of bows, remained with Rama for seven nights and then addressed himself for departure. Thereupon having invited Bharata and Lakshmana, the high-souled Rama, having truth for his prowess, speedily went for his city in a huge chariot. The high-souled Lakshmana and Bharata followed him on foot for some distance.

SECTION 86.

Having bade adieu unto Satrugna, Rama, the descendant of Raghu, was greatly delighted by governing his subjects piously in the company of Bharata and Lakshmana. Some days having passed in this wise—a villager, an old Brahman, arrived at the palace gate with a dead body. That Brahman, stricken with affection, again and again bewailed in various piteous accents, exclaiming "What heinous crime had I committed in my pristine birth that I have been constrained to witness the death of my son. My son, thou hast not as yet completed fourteen years. To my misery thou hast met with untimely death. Forsooth, for thy grief, O my son, myself and thy mother shall soon be snatched away by death. I do not remember to have ever uttered a falsehood, or injured an animal or perpetrated any other crime. Therefore for some other sinful action, this boy, without performing the son's duties towards his parents, has gone to the abode of death. Save under the regime of Rama, I have never seen or heard of the dreadful death of such a boy who hath not attained the age. Forsooth, Rama hath perpetrated a mighty iniquity for which boys, during his administration, have been meeting with untimely death. In other governments boys have no fear of such an untimely death. Therefore, O king confer life upon this dead child. Or else with my spouse I shall renounce my life

at this gate like one having no lord. O Rama, soiled by the sin consequent upon the destruction of a Brahmana, do thou live long happily with brothers. O thou of great prowess, up to this time we have lived happily in thy kingdom. And now, O Rama, under thy subjection we are being troubled with the sorrow of our son's death. We have been brought under the influence of Kala; so in thy kingdom there is not the least happiness for us. Having attained Rama as its lord, the kingdom, of the high-souled Ikshwaku, hath attained to the condition of one having no master, where during Rama's regime the death of a boy hath been brought about. For being impiously governed by a king, for his sin, the subjects meet with calamities. And a king following evil tracks and not governing the subjects righteously people meet with untimely death. Therefore, when a king doth not suppress the crimes committed by people either in cities or provinces the fear, of untimely death, comes in. Evident it is therefore that undoubtedly the sin of the king hath appeared in cities and provinces. And for that reason this boy hath met with death." Being overwhelmed with sorrow that old Brahman again and again remonstrated with the king in these piteous words and afterwards covered the death body (of his son).

SECTION 87.

Hearing those sorrowful words of the Brahman, Rama was greatly sorry and sent for Vasishtha, Bamadeva, his brothers, citizens and councillors. Thereupon having entered the apartment in the company of Vasishtha, eight Brahmins blessed the king Rama, resembling a celestial, saying "May victory crown thee." Markandeya, Maudgalya, Bamadeva, Kashyapa, Katyayana, Javali, Gautama, and Narada—these eight leading Brahmanas having taken their seats, Rama, with folded hands, saluted them. And he showed due civilities towards his minister, citizens, Rishis and all others. Thereupon all the highly effulgent Rishis being accommodated with seats Rama narrated duly before them the account of the Brahmana and said. "This Brahman is waiting at the Palace-gate." Hearing those words of the poorly king, Narada, in the presence of all other Rishis, replied:—"Hear, king, why this boy hath met with untimely death. And hearing this, O descendant of Raghu, do thou settle what thou thinkest proper. O king, in the golden age, only the Brahmins used to engage in asceticism. At that age, save the Brahmins no other caste used to lead the life of an anchorite. And for this, the Brahmins were the highest caste, effulgent in asceticism, shorn of ignorance, above death and conversant with three ages. Thereupon at the end of the golden age, Brahmana's understanding became loose and the Treta Yuga set in. At this age Kshatriyas, gifted with the power acquired by pristine asceticism, were born. And those men, intent upon austere penances, that were born in the Treta age, were more powerful and greater devotees than those in the former age. In the golden age the Brahmanas were more powerful than the Kshatriyas. But in the Treta age the Brahmanas and the Kshatriyas were equally powerful. Thus in the Treta age, not beholding prominence of the Brahmanas greater than that of the Kshatriyas, Manu and other religious leaders of the time composed the Sastra describing and setting in the four divisions of castes. In this wise the Treta age was prolific with virtues of the four Varnas, and many pious sacrifices and was shorn of iniquities. But being attacked a little with iniquity, one portion of sin appeared on earth. And growing impious people lost their strength. And for houses and farms that were the property of the former age, people of the Treta Yuga were possessed by envy, the outcome of the quality of darkness. And with the fading of impiety on earth during Treta, the soiled sin of untruth appeared. And this iniquity stretching one footstep, the lease of people's lives, for sins, became limited. And the sin of untruth descending on earth, people, to avoid the extinction of life in consequence thereof, became truthful and engaged in many pious observances. During the Treta age the Brahmanas and Kshatriyas engaged in austere penances and the Vaisyas and Sudras engaged in serving them. And the greatest piety of the Vaisyas and Sudras at that time consisted of serving the Brahmanas and Kshatriyas and specially for the Sudras the highest religion was to serve people of all Varnas. O foremost of kings, at the end of the Treta age, Vaisyas and Sudras being fully overpowered by the sin of untruth, the Brahmanas and the Kshatriyas also grew feeble. And the second foot of impiety being ushered into the world the Dwapara age set in. O foremost of men, during this age two legs of piety being cut off, impiety and untruth multiplied. And in Yuga named Dwapara the Vaisyas engaged in devout penances. In this wise in three ages the three Varnas gradually engaged in ascetic performances. The piety of asceticism by Yugas gradually became established in three Varnas. But, O foremost of men, in these three Yugas the Sudras were not entitled to the virtues of devout penances. O foremost of men, the degraded caste—the Sudras, during thy regime, have engaged in austere penances. And in the Kali Yuga asceticism shall be established in the Sudras. O king, even in the Dwapara, devout penances for Sudras were considered as impiety, what to speak of the Treta age. O king, one Sudra, under the influence of vicious understanding has begun

devout penances within thy kingdom. And for that reason this boy hath met with death. Calamity sets in that kingdom where a vicious-minded person commits an iniquity and that vicious wight and the king forsooth speedily repair to hell. The king, who piously governeth his subjects, receiveth the sixth portion of their study, asceticism and good actions. While the king is entitled to the sixth portion of everything why should he not fully protect his subjects? Therefore, O chief of men, do thou bring all informations of thy kingdom. And be then studious to repress vices wherever thou shalt find them. And by that, O foremost of men, the piety of the subjects shall be increased, the lease of their life shall be prolonged and this boy shall regain his life."

SECTION 88.

Hearing the sweet words of the celestial saint Narada Rama was greatly delighted and addressing Lakshmana said:—"O gentle one, do thou console that foremost of twice-born ones and place the dead body of the boy in a jar full of oil. Let this body be protected by sweet-scented oil so that it might not be soiled by any means. See that it is not disfigured, its joints are not loosened and the hairs do not fall off." The highly illustrious Rama, the descendant of Ikshwaku, thus commanded Lakshmana, gifted with auspicious marks, and thought of his car and desired it to come soon. Understanding his intention the golden car appeared before him in no time and saluting him said:—"O thou of long arms, thine chariot hath come." Hearing the sweet words of Pushpaka the king Rama saluted the great ascetics, ascended the car with his burning bow, quiver and dagger and left Bharata and Lakshmana in charge of the city. And searching that Sudra devotee here and there Raghava proceeded towards the west. And not beholding him there he went to the North bounded by the Himalayas. And even there he did not espy the Sudra ascetic and even the smallest iniquity was not seen there. Thereupon returning from that quarter the king journeyed the whole of east. And having sat on the Pushpaka car he saw that the eastern quarter was transparent like a looking glass and there was not the best touch of sin. From the east Raghava proceeded towards the south and espied a big tank by the side of the Saivala mountain. On the banks of that pond one ascetic was performing the most austere penances with his legs upwards and head downwards. Thereupon approaching him, Rama said—"O thou of good vows, blessed art thou: I do ask thee, now, O thou highly effulgent and grown old old in asceticism, in what Varna thou art born. I put this question out of curiosity. I am the son of king Dacaratha and my name is Rama. For what art thou going through such hard austerities? Is it heaven or anything else that thou prayest for? O ascetic, I wish to hear of the purpose for which thou art performing such hard penances. Art thou a Brahman, or an irrepressible Kshatriya or the third caste Vaisya or a Sudra? Do thou speak the truth and thou shalt be crowned with auspiciousness." Hearing the words of Rama, the ascetic, whose face was downwards, gave out his degraded birth and communicated unto him for what he was performing ascetic observances.

SECTION 89.

Hearing the words of Rama of unwearied actions, the ascetic, with his face downwards, said:—"O highly illustrious Rama, I am born in the race of Sudras; and with a view to reach the region of the celestials with my body I am going through these austere penances. O Kakuthstha, I shall never utter a falsehood since I am willing to conquer the region of gods. I am a Sudra and my name is Sambuka." The Sudra ascetic having said this, Rama took out of scabbard a beautiful sharp sword and chopped off his head therewith. And that Sudra being slain, Indra, Agni and other celestials praised him again and again and showered flowers. And being greatly delighted, the celestials said to Rama, having truth for his prowess:—"O thou of a great mind, thou hast nicely performed this god-like work. O slayer of foes, do thou now crave a boon. O descendant of Raghu, being slain by thee this Sudra hath been able to attain to the abode of the celestials." Hearing the words of the deities, Rama, having truth for his prowess, said with folded hands to Purandara, of a thousand eyes:—"If the celestials are pleased, I beg for this boon that the son of the twice-born one may be restored to life. Do ye confer upon me this boon; this is my wished-for object. It is for my iniquitous conduct that this only son of the Brahman hath met with untimely death. Do ye restore him to life. I have promised before that leading twice-born one that I would restore his son to life—do ye therefore, make not me a liar." Hearing the words of Rama the leading celestials delightedly said:—"Do thou return, O Kakuthstha. The Brahmin boy shall immediately gain back his life and be united with his father, mother and friends. O Raghava, with the death of the Sudra the boy has regained his life. Be thou at ease; may good betide thee. O foremost of men, we, too, return with delighted hearts. O Raghava, we desire to behold the hermitage of the great saint Agastya. Having been initiated, that highly effulgent Brahman saint hath lived within waters for twelve years; his vow hath now terminated.

was sporting under the guise of a female. In that forest land, all male animals or trees were metamorphosed into the other sex at that time. A-hunting, the king Ila, the son of Kardama, arrived at that place and saw all animals and trees changed into female forms. And immediately the king, and his army were changed into similar forms. Finding himself in that plight the king Ila was greatly sorry, and thinking that the misfortune was owing to the influence of the god of gods—Uma's lord, he was greatly terrified. Thereupon with his followers and army the king took shelter of the high-souled and red-throated deity. Thereupon the great god, the conferrer of boons, with the goddess, smiling said:—"Rise up, O son of Kardama, O thou of great strength, O gentle one, do thou beg of me any other boon than that of obtaining thy manhood." Being thus disappointed by the great deity, the king Ila, metamorphosed into a female, became greatly sorry and did not pray for any other boon. Being stricken with great sorrow, the king, with whole heart, saluted the daughter of the mountain-chief and said:—"O goddess, thou art the protectress of all—thou dost confer boons on all; seeing thee doth not become fruitless. Do thou therefore have compassion on me." Thereupon, cognisant of that king's intention, the goddess, with Hara's consent, said:—"Half of the boon, that thou shalt beg of us both, shall be granted by Mahadeva, and the other half shall be granted by me. Do thou therefore beg of me the half." Hearing of that excellent and wondrous boon the king became greatly delighted and said:—"If thou art pleased with me, O goddess, do thou confer upon me this boon, that I may be for one month, a female gifted with wonderful beauty in the three worlds and for another month I may be a male." Thereupon understanding king's desire, the beautiful goddess Parvati, mercifully said:—"The boon, according to thy desire, shall be granted. O king, when thou shalt attain to the male figure, thou shalt not remember anything of thy female form. And when thou shalt assume the charming female figure thou shalt forget everything of thy male state." O Lakshmana, by virtue of this boon, the king Ila for one month used to become a man and for the next used to become a female, charming in the three worlds under the name of Ila."

SECTION 101.

Having heard of the story of the king Ila from Rama, Lakshmana and Bharata were greatly surprised. And with folded hands they, requesting the noble king Rama for further particulars, said:—"How could the king Ila subject himself to those afflictions in the shape of a female? And how did he use to behave himself in his male form?" Hearing those words begotten of curiosity, Rama engaged in relating the whole story as he had heard before, saying:—"In the first month, assuming his female form having lotus-eyes and charming the three world, he used to sport in the forest abounding in groves, in the company of his companions metamorphosed into the same form. Having sent away all his conveyances he used to sport in the mountain vale. Thus roaming, Ila one day espied Budha, a bundle of rays, resembling the full moon in a picturesque pond filled with birds at some distance from the mountain. Having compassion for all creatures Budha, at that time, was performing, hard, glorious and wished-for austerities within waters. O son of Raghu, on beholding him Ila was greatly surprised, and with her female companions began to agitate waters. As soon as Budha saw her he was assailed by the arrows of Cupid. Not being able to control himself he grew impatient within waters and thought "This damsel is far more beautiful even than the celestial girls. I have never seen before a like beauty amongst the celestials, Nagas, Asuras and Apsaras. If she has not been married before then she is my worthy spouse." With this resolution Budha got up from the waters, and repairing to his hermitage, sent for the fair ones. They all saluted him. Thereupon the virtuous-souled Budha accosted them saying:—"Whose daughter is this graceful girl amongst you and for what she has come here? Do not delay—tell me soon." Hearing those sweet words of his, the females said:—"This fair damsel is our supreme lady. She has no husband. Journeying she has come here with us." Hearing those plain words, Budha thought of the learning by which one can perceive everything. And being informed of all regarding the king Ila thereby he said—"Do ye all live in this mountain being Kimpurusas; do ye make your respective habitations here. I shall give you always fruits and roots. O ye females, you shall have all Kimpurusas as your husbands." According to the words of Budha they lived in that mountain as Kimpurusas. In this wise many Kimpurusa-Budhas were procreated.

SECTION 102.

Having heard of the origin of Kimpurusas, both Bharata and Lakshmana said to Rama:—"This is a wonderful story." Thereupon the highly illustrious Rama, the foremost of the pious, again began with the story of Ila, the son of the patriarch. "Beholding the Kinnaras repairing to a distance, Budha the foremost of ascetics, smiling said, to the beautiful Ila:—"O thou of a graceful presence, I am the most favourite son of the moon; O fair one, do thou, with delight, cast looks

upon me," Hearing the words of the highly effulgent and beautiful Budha in the picturesque forest land divested of men and animals, Ila said:—"O gentle one, I am not subject to any body; I surrender myself unto thee out of my own accord. O son of Soma, thou mayest command me whatever thou wishest." Hearing those wondrous words, the son of moon, possessed by lust, began to live with her. And living in the company of Ila, having a graceful countenance, Budha, possessed by desire, spent the entire month of Madhu like a moment. Thereupon after the expiry of a month, the graceful king Ila, son of the patriarch, awoke from sleep and beholding Budha, the son of Soma, engaged in austerities with uplifted hands in the midst of waters, said:—"O illustrious Sir, with my followers I entered this dense forest—I do not see them now anywhere. Where have they gone?" Hearing the words of the royal saint, who had lost all recollection, Budha, with sweet words consoled him and said:—"All thy followers have been destroyed by a downpour of huge rocks; thyself, being afraid of the storm, was also asleep in the hermitage. Thou hast no fear now. Therefore, O hero, being consoled and renouncing all anxiety do thou live here happily living upon fruits and roots." Being comforted by those words, the high-minded king Ila, stricken with distress in consequence of the destruction of his servants, poorly replied:—"O Brahman, I shall renounce my own kingdom. Separated from my servants, I shall not be able to live, even for a moment. Do thou give me permission in this. O Brahman, my eldest son, the highly illustrious Sasabindu, the foremost of the pious, shall be the owner of my kingdom. O Brahman, renouncing my servants and wives of the country I shall not be able to wait here. Therefore, O highly effulgent one, do thou not give me such an unpleasant command of remaining here." Hearing those wonderful words of the king Ila, Budha consoling him, said:—"Do thou wait here. Be not aggrieved, O highly powerful son of Kardama. If thou dost live here for a year, I shall render thy well-being." Hearing the words of Budha, of unwearied actions, the king Ila desired to live there. Thereupon becoming a man for the next month he began to perform ascetic penances. Thereupon in the ninth month, Ila, having a beautiful waist, gave birth to a highly effulgent son, under the name of Pururava, born of the loins of Budha, and equally graceful like him. And she handed over the highly powerful son unto his father Budha. Thereupon after a year Ila having regained the male form, Budha by means of various words afforded delight unto him.

SECTION 103.

Rama having thus described the wonderful birth of Pururava, the illustrious Bharata and Lakshmana asked him again saying:—"O foremost of men, tell us what did Ila afterwards do after living in the company of Soma's son for a year." Hearing their sweet words Rama again began with the story of Kardama's son and said:—"In turn, the heroic Ila, having regained his manhood, the highly illustrious and intelligent Budha, well-informed of birth and well-skilled in the art of speech, sent for the highly liberal Sangbarta, Vrigu's son Chyavana, Arishtanemi, the foremost of Munis, Durvasa, capable of affording delight, and other friends gifted with patience and said:—"Ye all know well, how this mighty-armed Ila, Kardama's son, attained to this peculiar condition." Thereupon while those high-souled ones were conversing upon this subject, the highly effulgent Kardama arrived at the hermitage. Pulastya, Kratu, Vashatkar and the highly effulgent Omkara came there following him. Being greatly delighted for their arrival they all gave out their individual opinion for bringing about the well-being of the king of Valheeka. For the welfare of his son, the patriarch Kardama said:—"Hear, O twice-born ones, how the well-being of the king Ila may be secured. For this disease I do not find any other good medicine but Uma's lord. And save Aswamedha there is no other sacrifice more favourite unto the high-souled deity. Let us all therefore celebrate that hard sacrifice on behalf of this king." Thereupon Sambarta's disciple, the royal saint Marutha, the conqueror of enemies' cities, collected all articles for the sacrifice. Thereupon in the vicinity of Budha's hermitage that mighty sacrifice was celebrated. And by that the Great Rudra attained to delight and said to the twice-born ones, in the presence of the king Ila:—"O foremost of twice-born ones, I have been greatly delighted with this sacrifice and your devotion. Tell me now, what I can do for this king of Valheeka." Hearing the words of Mahadeva, the Brahmanas, having propitiated him with great devotion, prayed for Ila's manhood. Thereupon delighted the highly effulgent Mahadeva, having conferred upon him manhood, disappeared. In this wise the horse-sacrifice being finished and Mahadeva having disappeared, the far-seeing and leading twice-born ones repaired to their respective hermitages. And having placed his eldest son Sasavindu as the king of the country of Valheeka, the king Ila reared another city in the middle country. In time Ila attained to the excellent Brahma region and his son Pururava obtained that Pratishthana kingdom. O foremost of men, such is the power of the horse-sacrifice, that the king Ila, though converted into a female, regained manhood by virtue thereof."

SECTION 104.

Having thus addressed his both brothers, Rama, the descendant of Kakuthstha of unmitigated prowess, again said to Lakshmana, in words pregnant with morality:—"O Lakshmana, having invited Vasishtha, the foremost of twice-born ones, conversant with all the rites of Aswamedha, Vamadeva, Javali, and Kashyapa and consulted with them duly I shall set free a horse gifted with all marks." Hearing the words of Rama, Lakshmana, of unmitigated prowess, invited all those Brahmanas and approached Rama. Seeing them, Rama saluted them touching their feet. And the Brahmanas too, beholding the irrepressible celestial, like Raghava, welcomed him with blessings. Thereupon Rama, with folded hands, asked of those leading twice-born ones, questions regarding the Aswamedha sacrifice. And hearing the words of Rama, they, too, saluting the deity Rudra, began to speak highly of the ceremony of horse-sacrifice. And being informed from the Brahmanas of many unheard of virtues of Ashwamedha, Rama was greatly delighted. And according to their desire he said to Lakshmana:—"O thou having long arms, do thou soon send an emissary to the high-souled Sugriva, communicating unto him 'Do thou come here to enjoy festivities in the company of all those highly powerful monkeys and bears, under thee; may good betide thee.' See that Bhishhana of unequalled prowess, the king of Rakshasas, encircled by his followers, coursing at will, may be present at the horse sacrifice. Let the great kings, wishing my welfare with their followers, be present at the sacrifice. O Lakshmana, do thou also invite carefully, for witnessing the ceremony, other pious foreign kings who are friendly unto me. O thou having long arms, do thou also invite the Rishis, having asceticism for their wealth and other pious Brahmanas living in various provinces. Do thou also invite actors and songsters. Do thou order that a spacious, sacrificial ground may be made on the banks of the river Gomoti in the Naimisha forest. O thou having long arms, that part of the country is best suited and holy. And let ceremonies, invoking peace, be celebrated everywhere. O thou conversant with piety, do thou soon invite hundreds of subjects, so that they all, having witnessed the ceremony in the Naimisha forest, may return delighted and honoured. O thou having long arms, let Bharata go before with a million of beasts carrying rice, sessamum seed, Kidneybean, Chickpea, pulse, Masha (a sort of Kidney bean) salt, oil, clarified butter and a hundred koti of silver and golden coins. Let merchants, to set up shops on the way, actors, dancers, cooks, and many youthful females follow Bharata. Let soldiers go before him. And let the highly illustrious Bharata, with children, old men, Brahmanas, citizens, servants, cashiers, mothers, wives and the golden image of my wife to be initiated at the sacrifice, go before." According to the command of Rama, Bharata, with Satrugna, made arrangements for highly valuable quarters, food, drink and clothes. And the highly powerful monkeys with Sugriva and Brahmanas engaged in the work of distribution. And Bhishhana surrounded by various Rakshas and females, engaged in service of the high-souled Rishis intent on hard penances.

SECTION 105.

Having speedily despatched before all articles of sacrifice, Bharata's elder brother Rama set free a black horse, gifted with all marks and worthy of the sacrifice and placed Lakshmana with Rittwigas in charge of it. Thereupon the mighty-armed Kakuthstha, in the company of his soldiers, proceeded to the Naimisha forest and beholding the wonderful sacrificial ground attained to an excess of delight and said:—"It has become highly charming." And while he remained in the Naimisha forest, all the kings sent him presents and Rama also made returns. And diverse food, drink and clothes were offered to the kings when they arrived there with profuse presents. Bharata, with Satrugna, engaged in attending upon the kings. The high-souled monkeys, with Sugriva, being self-controlled engaged in attending upon the Brahmanas. Bibhishana, in the company of many Rakshasas, with a collected mind, began to serve the Rishis, having asceticism for their wealth. And the highly powerful Rama, the foremost of men, set aside valuable houses for the accommodation of the high-souled kings. Under these proper arrangements the horse-sacrifice commenced. Lakshmana engaged in looking after the sacrificial horse. In this wise Rama, a lion amongst the kings, undertook the celebration of the horse-sacrifice. And in that Ashwamedha of Rama presents were given unto people as long as they were not satisfied. There was no other sound audible at that time save that of "Give! Give!" In sooth at the horse-sacrifice of the high-souled Rama, to their fullest satisfaction, sweets and other things were distributed unto people. Indeed before words came out from the lips of the beggars, monkeys and Rakshasas satisfied them with gifts. And all the ascetics living for ever and having asceticism for wealth that were present there, could not think of any other sacrifice, accompanied by so profuse presents, they had seen before. In that sacrifice, those, who wished for gold, obtained it, those who wished for property got it and those, who longed for jewels, received

them. In this wise before all, enough of gold, jewels, and clothes were given away. The ascetics said:—"We have never seen before a sacrifice like this, Indra's, Soma's, Yama's or Varuna's." And being present everywhere the Rakshasas and Vanaras gave away enough of riches and clothes even unto them who did not want. And though this sacrifice, gifted with all marks, of Rama, a lion among kings, continued for a year still his accumulated treasure was not exhausted, but rather was increased.

SECTION 106.

That sacrifice, the like of which was never seen before, having been undertaken the illustrious ascetic Valmiki, with his disciples, came there. And beholding this wonderful sacrifice resembling that of the celestials, his followers, the Rishis, made charming cottages in a solitary corner and at no distance. Inside the highly charming cottage of Valmiki they placed his picturesque car full of fruits and roots. Thereupon Valmiki said to his disciples, Lava and Kusa:—"Do ye carefully and delightedly sing the whole of Ramayana in the highly holy hermitages, of the Rishis, in the homes where perpetual fire is kept up by the Brahmanas, in streets and palaces, at the gate of Rama's house, in the sacrificial arena and before all Ritwigas. And eating all those sweet fruits that are on the summit of the mountain near our hermitage, do ye engage in chanting the sweet Ramayana. If you begin singing after taking all those sweet fruits you not experience exhaustion in singing nor you shall measure. If Rama, the lord of earth, invites you to sing the Ramayana, you may fearlessly sing it there in due and measures before the assembled ascetics. During the day do ye sing, in your sweet voice, twenty sections out of many I have laid in the Ramayana consisting of many shlokas. Do not cherish the least longing for riches, what avail is wealth unto ascetics living perpetually on fruits and roots? If Rama asks you about your father you may say, 'We are both disciples of the high souled Valmiki.' O Kusa and Lava, in your proper mood do you sing the sweet song with charming Murchana accompanied by the sweet notes of Vina. Before you begin with the song, without disregarding the king, do you bow unto him reverentially. Morally the king is the father of all. Do you therefore both, delightedly and with a collected mind, early in the morning, sing the theme in a sweet voice and accompanied by the music of the stringed instrument." Having in this wise given counsels, the highly generous and great ascetic Valmiki, son of Pracheta, became silent. Being thus commanded by the ascetic, Janaki's sons, Lava and Kusa, the slayers of enemies, issued out therefrom saying, "So we shall do." Like unto the two Aswins following the moral precepts of Sukra, the two princes, placing those wonderful counsels of Valmiki in their minds, spent the night with a heart stricken with curiosity.

SECTION 107.

Thereupon the night being over, having bathed and performed the Homa, both Lava and Kusa, in consonance with Rishi's command, began the song. That song was composed by the first preceptor (Valmiki) never heard of before, consisting of sounds originating from six places, containing all metres, many proofs and set in accompaniment with the music of a stringed instrument. Hearing such a song from the boys Rama was stricken with curiosity. Thereupon taking leave from business for some time and inviting the great ascetic Valmiki, kings, learned men, persons well-versed in Nyaya, Puranas and science of words, all old men, twice-born ones, those conversant with the signs of music, Brahmanas desirous of hearing the Ramayana, persons deep read in palmistry, Gandharvas, citizens, all those who have mastered the use of words, letters and Samasas, those who have studied well metres, those well informed in the science of music, those well-versed in astronomy, those who are well up in the knowledge of rites and ceremonies, those expert in the path of business, logicians whose fame has spread far and wide, those well-versed in reasonings and arguments, poets, historians, Vedic Brahmanas, painters, and songsters Rama requested Lava and Kusa lovingly to sing the song before the assembly. The audience being seated there and engaged in conversation with one another those two Muni boys began with the song enhancing the delight of all. Wondrous and charming was their song and the audience were not by any means satiated with the hearing thereof. Greatly delighted the highly effulgent ascetics and kings again and again looked towards them as if drinking them up with their eyes. And they all attentively said to one another—"Both of them take after Rama, like unto a bubble resembling the one it rises from. There would not have been perceived the least difference between them and Rama had they not been clothed in bark and used clotted hair." The citizens and villagers speaking thus with one another Kusa and Lava chanted twenty sections beginning from the first, pointed out by Narada. Having heard up to twentieth section, Rama, fond of his brothers, said to Lakshmana in the afternoon, "O Kakutstha, do thou soon confer upon these two high-souled ones eighteen thousand gold coins and all other things they wish for." Thereupon when Lakshmana addressed himself in no time to

give them gold coins separately Kusa and Lava, not accepting them and surprisingly said:—"We are dwellers of a forest, living upon roots and fruits—what shall we do with them (coins)? Therefore living in the forest what shall we do with the gold?" Hearing those words Rama and the audience were greatly worked up with curiosity and surprise. Thereupon being anxious to learn of the origin of the poem, the highly effulgent Rama asked the two Muni boys, saying, "What is the proof of the story of this poem? How great is his fame who has composed it? What leading ascetic is the author of this great poem?" Rama having thus asked them those two Muni boys said:—"The illustrious Valmiki is the author of this poem. He has described in this poem thine endless story. He has of late come to thy sacrifice. The great ascetic Valmiki has composed this poem consisting of a hundred stories and twenty four thousand shlokas. O king, that high-minded ascetic is our preceptor. He has described thy actions in six books beginning with the first consisting of five hundred sections. All good actions performed by thee since thy birth have been recorded in this. O mighty car-warrior, O king, if thou dost wish to hear the whole of it, do thou, at thy leisure, hear it delightedly in the company of thy younger brothers." Saying "So it shall be," Rama bade them adieu and they too, delighted, repaired to where Valmiki, the foremost of Munis was. Thereupon having heard that charming song in the company of ascetics and kings the high-minded Rama repaired to the place of business. He heard the Ramayana sung by Kusa and Lava, gifted with musical characteristics, consisting of sections, vowels, and consonant and enchanted in accompaniment with the music of a stringed instrument.

SECTION 108.

Rama heard that highly sacred theme for many long days in the company of ascetics, kings and Vanaras. And understanding from the story that Kusa and Lava were Janaki's sons, Rama mentioning her name said before the assembly:—"Send a good emissary unto the illustrious Valmiki and let him communicate unto the ascetics that if Janaki is sinless and has lead a pure life in the forest; let her give proof of purity by the great ascetic's permission. Let the emissaries learn well the intention of the ascetic in this and if Sita is at heart willing to bring in proofs. To uphold her as well as mine purity, let Maithili, the daughter of Janaka, swear before the assembly." Hearing those wonderful words of Rama, the emissaries speedily went to Valmiki and saluting the high-souled (ascetic) burning in his effulgence and of incomparable lustre, communicated unto him, in sweet words all what Rama had said. Hearing the words of the messengers and understanding Rama's intention the ascetic said:—"What Rama has said shall be satisfied. May good betide you. Husband is the greatest god for women. So Sita shall carry out his behests." The great ascetic having said this, the highly powerful emissaries, approaching Rama, communicated unto him what the Muni had said. Hearing the words of the high-souled Valmiki, Rama was greatly delighted. Having addressed the assembled Rishis and kings he said:—"The Rishis with their disciples, and the kings with their followers and all others willing shall see Sita swear here." Hearing the words of the high-souled Rama, all the high-souled Rishis began to speak of him in high terms and said: "O foremost of men, such an action becomes thee not any one else." Thereupon having settled that Sita would swear next day, Rama, the slayer of enemies, dismissed them all. And having made arrangements that Sita would go through the trial next day, the high-minded, generous king Rama bade adieu unto all kings and Rishis.

SECTION 109.

Next morning Rama, being present in the sacrificial ground and having sent for the Rishis, Vasishtha, Vamadeva Javali, Kashyapa, Viswamitra, carrying on penances for a long time, Durvasa, Pulastya of hard austerities, Salastris, Vargava, Markandaya living long, the highly illustrious Madgalya, Gargya, Chyavana, Satananda, conversant with religions, effulgent Varadwaya, Agnis' son Vasuprava, Narada, Parvata, the great Gautama and other ascetics of firm vows, assembled with minds possessed by curiosity. The highly powerful Rakshasas and monkeys also came there out of curiosity. Besides thousands and thousands of Kshatryas, Vaisyas, Sudras and Brahmanas of firm penances, also hailed there from various parts to witness Sita's trial. Having arrived there they all sat down motionless like mountains. Thereupon, Valmiki, the foremost of ascetics, speedily came there accompanied by Sita. With her face downwards, folded palms, eyes full of tears and meditating upon Rama in her mind, Sita, following the Rishi, came before the assembly. There arose a great uproar of eulogy from the assembly when they saw Sita following Valmiki like unto Sruti following Brahma. Thereupon members, stricken with sorrow, made a tumultuous sound. Amongst the visitors some praised Rama, some praised Sita and others eulogised both of them. Thereupon having entered that huge assemblage in company of Sita, the great ascetic Valmiki addressed Rama, saying:—"O son of Dacaratha, in fear of calumny, thou didst renounce her near my hermitage,

albeit Sita is pure and follows the ways of morality. O Rama of firm vows, thou art afraid of the censure of the people. Sita has becoming willing to give testimony (of her purity) for removing the calumny of the public; do thou mercifully give her permission in this. I tell you the truth, O Rama, that these irrepressible twin brothers are your sons, O descendant of Raghu. I am the tenth son of Pracheta, so, far from speaking untruth it does not even spring up in my mind. I therefore know the truth that these twins are thy sons. I have performed austere penances for many thousand years; I now swear before thee, that if this Maithili is found touched by any sin I shall not reap the fruit of my ascetic observances extending over many thousand years. I have never perpetrated before a crime, either in my mind, body, or speech. If Maithili is found divested of sin I may then partake of the fruits of piety. O descendant of Raghu, finding Sita pure in mind and five elements of body I took her near the spring in the forest. Besides this Sita, of pure ways, divested of sins and ever considering her husband as deity, shall give testimony this day. Thou hast been afraid of the public calumny. O son of a king, thy mind being possessed by the fear of public scandal, thou didst renounce this Sita of a pure character and always regarding her husband as a god; I came to know this by virtue of my discriminative knowledge."

SECTION 110.

After the great Rishi Valmiki had said this, Rama, on beholding the daughter of Janaka resembling a celestial, in the midst of the assembly, with folded hands, said:—"O great one, thou art conversant with piety. By thy words shorn of sin, I have been convinced that Janaki is of pure ways. Still, O Brahman, what thou hast commanded shall be carried out; let Sita produce testimony of the purity of her character. Because Vaidehi formerly underwent a trial in the city of Lanka before the celestials I brought her home. O Brahman, vification of the people is very powerful. Although I know that Janaki has not been touched by any sin still I have renounced her. Do thou therefore forgive me. I know that these twin brothers Kusa and Lava are my sons. Yet if Janaki gives evidence of her own purity before the assembly I shall be greatly satisfied." Being apprised of Rama's intention as to Sita's trial the celestials all came there on the occasion. The Adityas, Vasus, Rudras, Viswadevas, Maruts, Sadhyas, Siddhas, Nagas and Rishis placing Brahma before them, all came there. And beholding the celestials and Rishis assembled there Rama again said to Valmiki:—"O foremost of Munis, the words of the high-souled Rishis, are divested of sin; therefore on thy words only I shall consider Sita as having pure ways. Still all have come here being anxious to witness Sita's trial. I shall therefore be greatly delighted if Janaki gives in before them any testimony of her pure character." As soon as those words were uttered, sweet, fragrant, cold air, the witness of virtue and vice, blowing mildly, excited the joy of the assembly. People, hailing from various countries, with all attention began to witness this wondrous and unthought of event. In the golden age only the celestial wind used to blow—and it now blew even in the Treta Yuga and forsooth it was a matter of exceeding surprise. Thereupon beholding all people assembled there, Janaka's daughter, wearing a red cloth, with her face and looks downwards and folded palms said:—"I have never thought of any other person in my mind but Rama; by the strength of this virtue let the goddess Vasundhara give me room. I have always with my mind, body and words prayed for Rama's well-being and by virtue hereof may the goddess Vasundhara give me room in her womb." As soon as Sita swore in this wise a wonderful incident took place. From inside the earth a celestial and excellent throne rose up. It was carried on head by the Nagas of unmitigated prowess, having celestial persons and adorned with celestial jewels and ornaments. Having stretched out her arms and taken Maithili, the goddess earth welcomed her and placed her on the throne. And while seated on the throne she was entering the earth, she was covered with the continued showers of celestial flowers. Eulogising her at that time, the celestials said "Oh! highly praiseworthy is thy conduct, O Sita." Being present in the welkin and beholding Sita enter into the Earth, the celestials again and again eulogised her in various words. The Rishis, kings and other leading men present in the sacrificial arena repeatedly expressed their surprise. Beholding Sita's censure thus removed all animals, animate or inanimate, either on earth or in the sky, were greatly delighted. Some cried aloud in joy, some remained silent, and some motionless espied Rama or Sita. In this wise beholding Sita's entrance into the Earth the ascetics were greatly delighted. They all attaining to the same state of mind, the whole universe, for a moment, was possessed with the state of equality.

SECTION 111.

Sita having entered Rasatala, all the monkeys and Rishis repeatedly eulogised her before Rama. Stricken with sorrow and grief and lowering down his head, Rama, with eyes full of tears, face downwards, and a dejected mind, sat down. And being possessed by grief and anger and shedding tears he wept for some time and then said:—"My mind is about to be

possessed by grief, which I had never experienced before, for in the very presence of mine the graceful Janaki, like Lakshmi herself, hath disappeared from view. Formerly, in my absence, Janaki was once carried away into the city of Lanka, on the other side of the great ocean and I brought her back; what wonder it is that I shall get her back from Patala? O goddess Vasudha, do thou soon bring Sita in my view, or else, worked up with ire I shall give thee the fruits of thy negligence. Thou art my mother-in-law, since the royal saint Janaka obtained Sita from thy womb while cultivating thee with plough share. Do thou therefore bring back my Sita or give me a region of the celestials, I wish to live with Sita. I am beside myself for her: do thou therefore bring back Sita. If thou dost not render back Sita unto me O Vasudha, I shall deluge the earth with waters, having assailed, destroyed and drowned into water thy huge compass with mountains and forests." Rama, having given vent to those accents under the influence of ire, the patriarch Brahma, with the consent of the celestials, said:—"O Rama of firm vows, O slayer of enemies, thou shouldst not grieve thus. Recollect thy former state of Vishnu and the counsels. I would not have reminded thee of this secret but for the present necessity. Do thou now once more remember thy birth from Vishnu. By nature, Sita is pure, chaste and ever dependent upon thee. And by virtue of her ascetic dependance upon thee she has gone to the region of Nagas. Thou shalt again meet her in heaven. Hear, what I communicate unto thee before the assembly. Thou shalt be informed of everything by listening to this excellent poem describing thy own actions, O hero. Valmiki has described herein all miseries and joys thou hast experienced since thy birth and what shall happen in future after Sita's entrance into Patala. O Rama, this first epic poem, Ramayan, has been composed describing thy works. None but thee is worthy of the fame of this poem. O Raghava, O highly illustrious one, do thou hear with the Rishis, Uttarakandam, the last portion of this poem. O descendant of Raghu, this is not worthy of being heard by any but those who art the foremost of the royal saints." Having said this, the deity Brahma, the lord of the three worlds, with other deities, repaired to the region of immortals. The high-souled and the highly effulgent ascetics, living in Brahma's region, who were present in the assembly, obtaining Brahma's permission, waited there, to hear Rama's future career in the Uttarakandam. Hearing the words of the great Patriarch instinct with well-being, the highly effulgent Rama said to Valmiki:—"O illustrious sir, the Rishis living in Brahma's region have grown desirous of hearing my future history. So let it be taken up next morning." Having thus settled and taken with him Kusa and Lava and sent away the assembled people he entered his palace and spent the night mourning for Sita.

SECTION 112.

The night being over and having invited the leading ascetics, Rama told his sons to sing the poem fearlessly. Thereupon the high-souled Rishis having taken their seats Kusa and Lava began the last portion of the Uttarakandam. Sita having entered Patala by the strength of her vow, and the sacrifice having terminated, Rama grew poorly in spirit. In Janaki's absence the whole world appeared to him as blank. Now being overwhelmed with grief he lost all mental peace. Having conferred various gifts upon the kings, Rakshasas, monkeys, and leading Brahmanas, Rama sent them away and meditating upon Sita's absence entered Ayodhya. And from the time of Sita's entering into Patala he did not take any other spouse. And having made a golden image of Sita he engaged in the performance of various sacrifices. In this wise for thousand years he celebrated many Horse-sacrifices, many Bajpeyas with profuse gold, Agnisomas, Atiratas, numberless Gomedhas and various other sacrifices, Rama being engaged in governing the kingdom and performing many pious rites long time passed away. And being under his subjection, bears, monkeys, Rakshasas and kings always afforded delight unto him. On account of showers in proper time there was enough of food in his kingdom. The quarters were pure and delightful. The citizens and villagers were happy and healthy. None met with premature death. In fact, in his regime all calamities were removed. Thereupon after many years, the illustrious Kausalya, Rama's mother, surrounded by her sons and grand-sons, breathed her last. Performing many pious observances Kaikeyi followed her and obtained peace in the land of immortals. Those noble ladies, being united with the king Dacaratha, in heaven, were greatly delighted and obtained all virtues. Besides, having worshipped the deities and manes on the occasion of his father's Sradhaceremony the high-souled Rama distributed many jewels and engaged in the performance of a very difficult sacrifice. In this wise having performed many sacrifices and multiplied pieties he spent many thousand years in happiness.

SECTION 113.

Once on a time Yudhajit, the king of Kekaya, sent unto the high-souled Rama, Gargya—son of his own preceptor Angeras—a Brahmin saint of unmitigated prowess; and with him he sent, as tokens of affections, gifts of ten thousand

horses, numberless blankets, various jewels, diverse clothes and well washed coverlets. Hearing of the arrival of the great saint Gargya with above valuable presents sent by his material uncle Yudhajit, the intelligent Rama, with his brothers, proceeded onto a Krosa to receive him and adored him particularly likely unto the lord of celestials honouring Vrihaspati. Having thus welcomed that foremost of Rishis and accepted the valuable presents sent by his maternal uncle he asked the ascetic about his welfare in every thing. Thereupon the great Rishi being seated, he said:—"Thou art the foremost of those skilled in the art of speech like the very preceptor of the celestials. Since thine own self hath come here my uncle must have commissioned thee with a very important message." Hearing those words of Rama the great saint communicated unto him the object of his coming, saying,—"O thou having long arms, if thou dost like, hear what loving words thy maternal uncle Yudhajit, the foremost of men, has said. The Gandharvas, holding weapons and expert in warfare, guard that beautiful province abounding in fruits and roots on the banks of the river Sindhu. O hero, those Gandharvas are Sailuska's sons—highly powerful and three kotis in number. Having hoisted thy flag of victory and conquered that highly picturesque city of Gandharvas do thou include that kingdom within thine well-established territories. None can enter there. O thou having long arms, I do not request thee for any harm of thine. Let that highly charming country be liked by thee." Hearing the words of the maternal uncle communicated by the great saint, Rama, with delight, said:—"What you have commanded shall be satisfied." Saying this he looked towards Bharata and delightedly and with folded hands said to the Rishi "O Brahmarshi, these two princes are Bharata's sons and their names are Taksha and Pushkala. Being well protected by uncle Yudhajit and preceded by Bharata with army and followers they shall subjugate the Gandharvas and divide the kingdom between them. Having established two kingdoms and installed his two sons there Bharata, the foremost of the pious, shall come back to me."

Having thus said to the Brahmarshi, Rama commanded Bharata and welcomed the two princes. Thereupon under the auspices of favourable stars, having placed Gargya before them, Bharata with the princes and army, issued out of the city of Ayodhya. And Rama's army unconquerable even by the celestials went on for a month, from the city like a celestial host under the command of Indra. Animals, living upon flesh and huge-bodied Rakshasas longing for blood followed Bharata. Besides many thousand birds, moving in the sky, lions, tigers and boars went before the army. The army, consisting of delighted and healthy subjects spending half a month in the way, arrived at the Kekaya kingdom in good health.

SECTION 114.

Hearing of the arrival of the Bharata with the army Gargya and Yudhajit, the king of Kekayas, were greatly delighted. And with a huge army they speedily went out for conquering the Gandharvas. Thereupon the highly powerful and light-armed Bharata and Yudhajit, with the soldiers and followers, arrived at the city of Gandharvas. Having heard of the coming of Bharata the highly powerful Gandharvas gathered round and sent up leonine roars. Thereupon began the battle capable of making down erect and continued for a week. On neither side there was victory or defeat. On all sides there flowed streams of blood and there were afloat human bodies. Daggers, Saktis and bows were like the banks of the river. Thereupon enraged Bharata, Rama's younger brother, discharged a dreadful arrow named Sangharata resembling the fire of dissolution against Gandharvas. Having bound them all with the noose of death and sundered them with Sangharata, Bharata despatched all the Gandharvas to the abode of death. Even the celestials could not recollect if such a dreadful encounter had happened before. In a moment the huge Gandharva host was slain. After the destruction of the Gandharvas, Kaikeyi's son Bharata set up two excellent and prosperous cities in the province of Gandharva. And he placed Taksha in Takshasila and Pushkala in Pushkalabati. Both the cities were filled with profuse riches and jewels and covered with various gardens. As for many ornaments both of them as if vied with one another. By just purchases and sales, and by the conduct of the people the cities grew highly charming. Both of them were filled with gardens and conveyances. Rows of shops were well arranged by the streets in both the cities. Both of them were adorned with many excellent fancy articles, picturesque houses, charming palaces and many beautiful and high Tala, Tamala, Tilaka and Vakula trees. Having reared up those two cities within five years, Rama's younger brother, the mighty armed Bharata, son of Kaikeyi, returned to Ayodhya. And like unto Vasava saluting Brahma he adored the high-souled Raghava the very personation of virtue and communicated unto him duly the destruction of the Gandharvas and the establishment of the two cities. And hearing the words of Bharata, Rama attained to an excess of delight.

SECTION 115.

Hearing the wonderful words of Bharata both Rama and Lakshmana were greatly delighted. And then Rama said to Lakshmana:—"O Saumitri, thy two sons, Angada and Chandraketu are well-versed in religions, perfectly qualified in governing the kingdom and highly powerful. I shall therefore install them on throne. O gentle one, do thou find out such a country where these two skillful archers may unobstructed roam about. And where if a kingdom is established it might not disturb the peace and happiness of other kings." Rama, having finished his speech Bharata replied:—"The country of Karupada is highly picturesque and freed from all thorns. Let the city for Angada be established there. And let the beautiful country of Chandraduti be the kingdom of Chandraketu." Rama approved of the words of Bharata and having brought the country of Karupada under his subjection gave it to Angada. He reared a beautiful and well-protected city for Angada. And in the country of Mallya he reared a city for Chandraketu, named Chandrakanti highly picturesque and like unto the city of celestials. Thereupon greatly delighted Rama, irrepressible in battle, Lakshmana and Bharata, having performed the ceremony of installation ordered them to go their respective cities. Angada started towards the West and Chandraketu towards the North. Sumitra's son Lakshmana went with Angada and Bharata accompanied Chandraketu. Having spent a year in Angada's city and finding his son well established in the kingdom Lakshmana returned to Ayodhya. And Bharata, according to his desire, having spent more than a year in the city of Chandrakanti, came back to Ayodhya and saluted Rama's feet. The pious Lakshmana and Bharata—both the brothers, were greatly attached unto Rama; and though they spent their days in another place they did not experience any pain in consequence of separation from their sons. Observing all virtues in this way, Rama, the foremost of the pious, Bharata and Lakshmana governed the subjects for ten thousand years. Having spent their days in the city of Ayodhya, the very city of virtue, the three brothers, appearing graceful like the burning fire receiving oblations in a great sacrifice, attained to joy in the fullness of time.

SECTION 116.

In this wise the virtuous Rama having spent some time at Kala, assuming the shape of an ascetic, arrived at the palace gate. And beholding the intelligent Lakshmana at the door he said: "Do thou communicate (unto Rama) that for some important business I have come here. I am the messenger of the great saint Atibala of incomparable effulgence. O thou of great strength, for a particular business, I have come here to see Rama." Hearing the words of the great saint, Saumitri speedily went to Raghava and communicated unto him the arrival of the ascetic, saying:—"O thou of great effulgence, observing the royal duties, mayst thou acquire victory in both the worlds; one ambassador radiant like the sun by virtue of his asceticism, has come here to visit thee." Hearing the words of Lakshmana Rama said:—"Do thou speedily bring here the highly effulgent ascetic bringing in a message." Thereupon saying "So be it," Saumitri conducted the effulgent ascetic unto Rama's house. And having approached Rama the foremost of Raghu, the ascetic, burning in his own energy, said to him, in sweet accents:—"O great king, may prosperity crown thee." And having welcomed him with water and Argya the highly effulgent Rama asked him about his well-being. Being asked by Rama as to his welfare, that foremost of ascetics, skilled in the art of speech, sat on a golden seat. Thereupon welcoming him Rama said:—"Do thou communicate unto me his words by whom thou hast been sent." Being thus addressed by Rama, a lion amongst kings, the ascetic said:—"If dost thou wish to bring about the well-being of the celestials, my earnest desire is that we may talk over it in a solitary place. And if thou hast any regard for the words of that foremost of ascetics, do thou so order that whoever shall hear or see us, when we shall converse in a solitary place, shall be slain by thee." Thereupon Rama promised that it should be done and said to Lakshmana:—"O thou having long arms, sending away the warder do thou wait at the gate. When I shall talk with this ascetic in this solitary room whoever, shall hear or see us, shall be slain by me." Having thus placed Lakshmana at the gate Rama said to that Rishi:—"O great saint, tell me what he has communicated unto thee. O Muni, what is thy intention and by what high-souled Rishi thou hast been sent here. Tell me all this without any fear. I have become anxious to hear it."

SECTION 117.

Thereupon the great saint said:—"Hear, O king, O thou gifted with great energy, for what I have come here. O thou of great strength, the great Patriarch has sent me to thee. O hero, I am thy son. Thou didst, in thy pristine birth, beget me on Maya—I am Kala, the destroyer of all. Lord Brahma, the father of all creatures, has said that thou didst promise to preserve the three worlds. Formerly when having slain all animals by thy Maya thou wert asleep in the waters of the mighty deep I was born. Thereafter thou didst create the

huge-bodied Ananta, living in the waters as the king of serpents. Then thou didst create two highly powerful Asuras named Madhu and Kaitabhya. At that time the bones of those two Asuras having been scattered far and wide this earth containing many mountains was named Medini. Having procreated me in thy lotus navel, dazzling in celestial brilliance thou didst employ me in the work of generation. I took the charge and procreated men; but finding no other means to preserve them I worshipped thee, the lord of the universe and said:—O lord, thou shouldst protect the creatures, for thou art my father and giver of energy and therefore irrepensible. Thereupon for concerting means for the preservation of creatures, thou didst renounce thy irrepensible shape and assume Vishnu form. And taking thy birth from Aditi's powerful son, thou wert engaged in enhancing the delight of my brothers. Thou didst use to protect the deities whenever they were assailed by any calamity. O lord of the universe, it is for that reason, on beholding the destruction of creatures thou wert born on earth to slay the Ten-necked demon. And at that time thou didst promise that thou wouldst live in the land of mortals for eleven thousand years. Thereupon thou didst assume a human form to carry out thine desire. Now that period is ripe and this is the proper time to inform thee of it. O great king, do thou wait in this land of mortals if dost thou wish to govern people for some time more. And if dost thou wish to repair to the region of immortals, do thou again lord over the deities in the Vishnu form and let them be freed from anxiety. O Hero, the Patriarch hath sent this intelligence unto thee." Hearing those unequalled words of the Patriarch from the mouth of Kala, the destroyer of all, Rama smiling said:—"I have been greatly pleased and happy for thy coming here, O my son. I descended on earth to bring about the well-being of the three worlds. May good betide thee. I shall now repair to from where I have come here. I was thinking of this when thou didst come here. Therefore, I have no doubt in this. O lord of destruction, the immortals are dependent on me, so I shall be with them in all works. The Great Patriarch has said the truth."

SECTION 118.

While Rama and Kala were thus conversing with one another, the great ascetic Durvasa arrived at the gate for seeing Rama and approaching Lakshmana said:—"O Saumitri, do thou soon take me to Rama; my time goes away, so do thou take me first." Hearing the words of the ascetic, Lakshmana, the slayer of enemies worshipping the feet of that high-souled one, said:—"O illustrious Sir, kindly mention thy business. What is thy object? Order me what I am to do. Rama is engaged in some business so kindly wait here for some time." Hearing those words that foremost of Rishis, Durvasa, impatient with rage, said with blood-red eyes:—"O Saumitri, if dost thou not go even this very moment and communicate unto Rama my arrival, I shall implicate thee, Rama, Bharata, Satrugana, your sons and grand-sons. I shall curse also thy kingdom and cities. I cannot any longer restrain my growing ire." Hearing those dreadful and resolute words of the Rishi, Lakshmana thought within himself:—"My own destruction is far more desirable than that of all." Having thus resolved Lakshmana approached Rama and communicated unto him the intelligence. Hearing the words of Lakshmana and having bade adieu unto Kala, Rama soon came out and saw Atri's son. And having saluted that great and powerful ascetic he with folded hands, said "What is thine business?" Hearing the words of Rama, the highly powerful Durvasa, the foremost of Munis, said, "Hear, O Rama fond of virtue. For a thousand years I have carried on the vow of fasting. It has terminated to-day, so do thou give me food as much as possible." Hearing those words Rama was greatly delighted and gave proper food unto that ascetic. And feasting on that nectar-like sweet food, Durvasa, the foremost of Rishis, thanked Rama and repaired to his own hermitage. Thereupon remembering the words of Kala, Rama was greatly sorry. And thinking of those dreadful words he was overwhelmed with grief. And with a poorly heart, and face downwards he remained silent for some time. Thereupon thinking of Kala's words and determining that every calamity would befall him, that highly illustrious descendant, of Raghav, summoned patience.

SECTION 119.

Thereupon beholding Rama with his head downwards and poorly like unto the moon possessed by Rahu, Lakshmana, delightedly and with sweet words, said:—"Be not aggrieved for me, O thou having mighty arms. Such is the course of time; the movements of creatures are destined by their pristine actions, good or bad. O gentle one, do thou satisfy thy promise slaying me without any hesitation. O Kakuthstha, those, who cannot carry out their promises, repair to hell. O great king, if thou hast any love or affection for me, do thou satisfy thy promise by fearlessly slaying me." Hearing those words of Lakshmana Rama's mind was greatly moved. Thereupon having invited his priests and ministers there he communicated unto them his promise and Durvasa's arrival. Hearing it the ministers and priests remained silent.

Thereupon Vasishtha, of unmitigated effulgence, said:—"O highly illustrious and mighty armed Rama, I knew before by virtue of my asceticism, of this thy present destruction and separation from Lakshmana. Time is powerful; do not falsify thy promise. Promises not carried out bring on the destruction of virtue. And on the wane of virtue, forsooth, the three worlds, with celestials, saints, mobile and immobile creations, shall be destroyed. Therefore, O foremost of men, do thou protect, the universe by suffering separation from Lakshmana, in the interest of the preservation of the three worlds." All other ministers and priests agreed with Vasishtha's words. Thereupon hearing their moral counsels, Rama said to Lakshmana before the assembly:—"O Lakshmana, it is not proper to act against morality, I do therefore renounce thee; for the pious hold that destruction and renunciation are all the same." Rama saying this, Lakshmana did not go to his own house, but with eyes full of tears specially repaired therefrom. Having reached the banks of Saraju and rinsed his mouth he stood there with folded palms. And having obstructed all passages he did not breathe any more. Lakshmana, the younger brother of Rama, being thus engaged in penances, having obstructed his breath, Apsaras, Indra and other deities and Rishis showered flowers on him. Thereupon beyond the sight of men, having taken the highly powerful Lakshmana within his body, the king of celestials entered his own city. Thereupon beholding Lakshmana, the fourth portion of Vishnu arrived at their city the celestials were greatly delighted and engaged in his worship.

SECTION 120.

Having forsaken Lakshmana and being stricken with sorrow and grief Rama said to his citizens and ministers:—"Having placed the pious and heroic Bharata on the throne of Ayodhya, I shall to-day repair to woods. Do ye, without any delay collect there all articles of installation. I shall follow the way which has been wended by Lakshmana." Hearing the words of Raghava, the subjects with their heads downwards remained motionless like so many dead bodies. Hearing Rama's words Bharata was also stupefied and speaking ill of the kingdom, said:—"O King, I swear by truth, that far from kingdom I do not wish to live in heaven even without thee: O King, of these two princes, Kusi and Lava do thou place Kusi in Kosala and Lava in North Kosala. And let quick-moving emissaries go to Satrugna and communicate unto him the intelligence of our going there." Hearing those words of Bharata and beholding the subjects stricken with sorrow having their heads downwards, Vasishtha said:—"Behold, O Rama, the subjects have placed themselves on the ground. Do thou, therefore; apprise of their intention, satisfy their desire." Raising up the subjects according to the words of Vasishtha Rama said:—"What good can I do for you!" Hearing Rama's words they said:—"O King, we shall follow thee wherever thou shalt go. If thou hast any love or affection for the citizens do thou permit them that they may follow thy good path with their wives and children. O lord, if thou dost not forsake us, let us all go wherever thou wilt,—be it a forest, an intractable tract, a river or an ocean. O great king, by this we shall be greatly delighted. We pray for thy boon only. Our delight consists in following thee in everything." Observing such a firm devotion of the citizens Rama agreed to that. Thereupon having gone through his duties he installed Kusi in the kingdom of Kosala and Lava in the northern country. Having thus installed the high-souled and heroic Kusi and Lava and conferred upon each of them thousand chariots, Ajuta Nagas, Ajuta horses and various jewels and riches he established them in their respective kingdoms. Having thus settled the princes he despatched an emissary to Satrugna.

SECTION 121.

Having been despatched by Rama, quick-moving emissaries speedily arrived at Mathura. Continually travelling for three nights and days, they arrived there and communicated unto Satrugna the intelligence. Having informed him of the renouncing of Lakshmana, Rama's promise and the following of the citizens they said:—"The intelligent Rama has reared for Kusi the spacious city of Kusavati at the foot of the Vindhya range. The city of Sravanti has been reared for Lava, and the mighty car-warriors Rama and Bharata, making Ayodhya void of men, have addressed themselves for repairing to heaven." Having speedily communicated unto him this intelligence the emissaries took rest. Thereupon they asked Satrugna to proceed soon. Observing the dreadful destruction of his race, Satrugna sent for his subjects and priests and informed them of everything. He also communicated unto them his own destruction with his brothers. Thereupon the king Satrugna determined upon installing his two sons in the kingdom. Suvahu was placed on the throne of Mathura and Satrughati became the king of Vidisha. Having thus established Suvahu in Mathura, and Satrughati in Vidisha, the great hero Satrugna ascended his car and went to Ayodhya. And there he saw the great Rama, clothed in silk raiment burning like fire in the midst of the ascetics. Thereupon remembering his duty he saluted Rama,

conversant with piety and with folded hands said:—"I have placed my two sons on the throne of my kingdom. I have now resolved upon following thee, O King. O hero, do not command me otherwise. I pray only that I may not neglect thy command." Thereupon understanding the firm resolution of Satrugna, the descendant of Raghav agreed. Immediately after Rama had said this, monkeys assuming shapes at will, bears, and Rakshasas began to assemble there. Apprised of Rama's determination of going to heaven, monkeys, born of the celestials, Rishis and Gandharvas taking Sugriva before them, came there to see Rama. And they all said:—"O Rama, O foremost of men, if thou dost repair to heaven forsaking us all, it will be hurling Yama's rod upon us." The highly powerful Sugriva too saluting Rama said:—"O lord of men, having placed Angada on the throne I have come hither. I have determined upon following thee, O King." Hearing the words of monkeys, Rama said that their desire would be fulfilled. He then said to Bibhishana the king of Rakshasas:—"As long as people shall breathe, O Bibhishana, O highly powerful lord of Rakshasas, thou shalt preserve thy body in Lanka. As long as the moon, the sun and the earth shall exist and as long as my story shall remain current, thy kingdom shall be in existence. Thou didst, out of friendship, carry out my behests and perform my works. Do thou piously govern thy subjects. I should not speak any thing else. What shall I say more unto thee, O highly powerful lord of Rakshasas. Worship Jagannath (the lord of the world), the presiding deity of the Ikshwaku race." Having thus addressed the king of Rakshasas always obeying Raghava's command, Kakuthstha said to Hanuman:—"It is settled that thou shalt live forever, do thou, now observe thy promise. As long as my history shall run current in this world do thou at my command live happily." Being thus addressed by the high-souled Raghava Hanuman attained to great delight and said:—"As long as the sacred theme shall pass current in this world I shall live here carrying out thy commands." Thereupon he said to the Jambhuvan, Brahma's son, Mainda, Dwivida and five others in his company:—"As long as the Kali Yuga exists do ye all live." Having thus addressed them all Kakuthstha said to bears and monkeys, "Do ye come all with me."

SECTION 122.

After the night had expired the highly illustrious Rama having a spacious breast and eyes like lotus petals said to the priest:—"Let the brilliant umbrellas Agnihotra, and Bajapeya go with the Brahmanas before, which look well in the great road." Thereupon the highly effulgent Vasishtha arranged duly all the ceremonies necessary for going to the next world. Thereupon wearing a thin cloth, holding kusa grass by his fingers, and reciting Vedic hymns he proceeded to the banks of Saraju. Having given up all actions of senses, and suffered the pains of going on foot he issued out of the city speechless like unto the burning sun. On his right hand side was the lotus-handed Sree, on his left hand side was the goddess Earth and before him was the power of destruction. Various arrows, huge bows, and daggers, assuming forms followed him. And also went with him the four Vedas in the shape of the Brahmanas, the all protecting Gayatri, Omkara and Vasatkara. The high-souled Rishis and great Asuras followed the high-souled Rama to the open gates of heaven. All the female servants, old and young, the damsels of the seraglio accompanied by servants having no manhood, Bharata and Lakshmana accompanied by their wives, followed him with Agnihotra. All those high-souled ones, assembled there with Agnihotra and followed Kakuthstha with their wives and children. The ministers and the servants, with their sons, beasts and friends, followed Rama delightedly. Thereupon all the subjects healthy and delighted went after Raghava, attracted by his accomplishments and cleansed of their sins. All the females and males, with their beasts, birds and friends, delightedly followed Raghava. Bathed and delighted, all the monkeys, healthy and joyous following Rama, created a continued tumult. There was none poorly, aggrieved or miserable—all of them appeared wonderfully happy and delighted. When Rama issued out of the city, whoever came to see him followed him being desirous of going to heaven. Bears, monkeys and Rakshasas and all the citizens followed him with great devotion and collected minds. And all other animals, that were beyond the view of all in the city went after Raghava proceeding to heaven. All creations mobile and immobile, whoever beheld Kakuthstha followed him. All beings in Ayodhya, whoever breathe and are very minute, accompanied Rama.

SECTION 123.

Having thus gone for more than a half Yojana, the descendant of Raghav espied Saraju of holy waters flowing towards the west. And having crossed that river of rising waves to some extent, Rama, with his followers arrived at the place where he should give up his person. Thereupon at that moment, Brahma, the grandfather of all encircled by all high-souled deities and with hundred kotis of celestial cars, arrived there where Kakuthstha had addressed himself to repair to

THE GRAND BIBLE

THE MAHABHARATA

The Great Bharata

The Great Epic of the Bharata Dynasty

Author: Krishna-Dwaipayana, aka: Veda Vyasa

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heaven. The aerial way was full of lustre but its brilliance was increased the more by the native effulgence of the inhabitants of heavens, always performing pious actions. There blew the holy, fragrant and delightful winds and there fell profusely celestial flowers from the hands of the deities. The place was filled with the noise of hundreds of bugles sounded by Gandharvas and Apsaras. And then Rama prepared himself to descend to the waters of Saraju. Thereupon the Patriarch gave vent to the following accents from the welkin:—"Come O Vishnu; may good betide thee; by our good fortune thou art coming here: O Raghava hear—O thou having mighty arms, do thou enter here with thy brothers, resembling the celestials in brilliance in whatever form thou likest—either in that of the sky or in thy own Vishnu form. Thou art the refuge of the creatures—nobody knoweth thee. Thou art above the range of thought; great immortal and imperishable; nobody knoweth thee save Maya, having wide eyes, thy former spouse. Do thou enter here thyself in whatever effulgent form thou likest." Hearing the words of the Patriarch and determining everything the high-minded Rama entered there bodily with his brothers in his Vishnu form. Thereupon all the celestials Sadhyas Marutas, headed by Indra and Agni worshipped that deity, Vishnu. So did all the celestial Rishis, Gandharvas, Apsaras, Suparnas, Nagas, Yakhas, demons, Danavas and Rakshasas. Thereupon eulogising him the celestials said:—"Our region is now freed from sins and all here have been delighted and all their desires have been fulfilled." Thereupon the highly effulgent Vishnu said to the Patriarch Brahma:—"It behoveth thee, O thou of good vows, to allot to those people their proper regions. These illustrious ones have followed me out of love. They are worthy of my respect for they are my devotees and have renounced their persons for me." Hearing the words of Vishnu, the lord Brahma, father of all creatures, said:—"All these people who have come here shall go to the region named Santanaka. This region is intended even for him, who though born in the most degraded state, thinks of all objects as Vishnu. There is no question about their attaining to this region who, out of devotion, have followed thee and renounced their persons. This region has all the attributes of the Brahma region and is next to it. The monkeys and bears shall enter into their respective celestial forms. They shall enter into the deities from whom they had respectively originated. Sugriva shall enter into the Sun's region. And they shall obtain their respective fathers' forms among the celestials present." The lord of the deities having said this, all those who were present at the holy pilgrimage of Gopratradescended into the waters of Saraju with eyes full of tears of joy. Having bathed there, given up their lives delightedly and renounced their human forms they ascended the celestial cars. And having obtained the waters of Saraju, hundreds of those that were born in the race of birds attained to the land of immortals obtaining the respective celestial forms (they had before). And in those celestial forms, they looked effulgent like the deities. And going to the waters of Saraju all objects, mobile and immobile, having bathed there, repaired to the excellent celestial region. Having renounced their bodies in the water thereof all the bears, monkeys, and Rakshasas attained to the land of deities. Having thus settled in heaven all those arrived there the father, of creatures with the deities, delighted and happy, repaired to the highest heaven.

SECTION 124.

This Story ends with the Uttara. It is held in reverence by Brahma, composed by Valmiki and passes as the foremost of all under the name of the Ramayana. Thereupon as before, Vishnu, who compriseth the three worlds and all objects, mobile and immobile, again established himself as before in the land of immortals. Thereupon the celestials the Gandharvas, the great Rishis used to hear happily every day in heaven this poem of Ramayana. At the Saradha ceremony the wise should chant this Ramayana sacred like the Vedas, removing sins and increasing life and prosperity. Reading even a single verse of this poem, one who hath no son, obtaineth him; one having no riches, gets by them—and people are freed from all sins. By reading even one sloka people are freed from all sins which they commit every day. Clothes, cows, and gold should be conferred upon him who chants this poem, for he being pleased all the deities remain satisfied. Whoever reads this story of Ramayana, conferring a long life is honoured in this world along with his sons and grand-sons and as well as in the land of the dead. Whoever shall read this Ramayana either in the morning, noon, or evening, shall never be wearied. The picturesque city of Ayodhya remained devoid of men for many long years but was again peopled under the regime of the King Rishava, Pracheta's son Valmiki composed this poem, conferring long life, together with the future story of the deity and the Uttara Kandam. Even Brahma admitted this.

THE END.

(The Mahabharata, that is, the Great Bharata, or more precisely "The Great Epic of the Bharata Dynasty," is probably the longest epic and largest sacred text ever written. The Mahabharata was compiled in Ancient India. Although it is unlikely that any single person wrote the poem, its authorship is traditionally ascribed to the sage Vyasa, who appears in the work as the grandfather of the Kauravas and the Pandavas. The legend states that God Ganesha revealed the Mahabharata to Vyasa while Vyasa recited the same in the city of Rourkela in Odisha State. To say this in another way, Vyasa had revelations like the Jewish prophets of the Hebrew Bible. This narrative similarity is remarkable. Vyasa taught this epic to his son Suka and his students Vaisampayana and others. King Janamejaya, the son of Parikshit and grandson of the heroes of the epic, performed a great sacrifice (yajna). The epic was retold by Vaisampayana to Janamejaya at the advice of Vyasa. Later on, the other sage Suta retold the Mahabharata similar to Vaisampayana to Janamejaya, to Saunaka and others, during a sacrifice performed by Saunaka in Naimisaranya, which is near Sitapur in Uttar Pradesh, northern India.

Scholars have compared the importance of the Mahabharata to that of the Bible, the works of Homer and Julius Caesar, or the works of William Shakespeare. Within the Indian tradition it is sometimes called the fifth Veda. There have been many attempts to unravel its historical growth and compositional layers. The bulk of the Mahābhārata was probably compiled between the 3rd century BC and the 3rd century AD, with the oldest preserved parts not much older than around 400 BC. The original events related by the epic probably fall between the 8th and 5th centuries BC. The text might have reached its final form by the early Gupta period (c. 4th century AD) or earlier.

The epic contains about 1.8 million words in 110,000 shloka (couplets, meaning double-verses) in eighteen books (parvas). These books deal with a number of topics such as a number of aspects of Hinduism, Hindu mythology, ethics, and the Hindu way of life. A 19th book is often considered a part of the Mahabharata as kind of supplement titled Harivamsha ("Genealogy of the God Hari"; i.e., of Vishnu). The translator Kisari Mohan Ganguli changed the verseforms into prose in order to make the story comprehensible. He delivered an excellent and clear English text.

Noted below are few words about the eighteen sections of the Mahabharata. In Mahabharata, these sections are called parvan. A parvan means a book. The names or titles of all parvas or books of the Mahabharata are noted below, including some basic contents:

1. *Adi-Parva: Introduction, birth and growing up of the princes.*
2. *Sabha-Parva: Life at the court, the game of dice, and the exile of the Pandavas. Maya Danava erects the palace and court (sabha), at Indraprastha.*
3. *Aranyaka-Parva (also Vanaparva, Aranyaparva): The twelve years in exile in the forest (aranya).*
4. *Virata-Parva: The year in exile spent at the court of King Virata.*
5. *Udyoga-Parva: Preparations for war.*
6. *Bhishma-Parva: The first part of the great battle, with Bhishma as commander for the Kauravas.*
7. *Drona-Parva: The battle continues, with Dronacharya as commander.*
8. *Karna-Parva: The battle again, with Karna as commander.*
9. *Shalya-Parva: The last part of the battle, with Shalya as commander.*
10. *Sauptika-Parva: How Ashvattama and the remaining Kauravas killed the Pandava army in their sleep (Sauptika).*
11. *Stri-Parva: Gandhari and the other women (stri) lament the dead.*
12. *Shanti-Parva: The crowning of Yudhishthira, and his instructions from Bhishma*
13. *Anusasana-Parva: The final instructions (anusasana) from Bhishma.*
14. *Ashvamedhika-Parva: The royal ceremony of the Ashvamedha conducted by Yudhishthira.*
15. *Ashramavasika-Parva: Dhritrashtra, Gandhari and Kunti leave for an ashram and eventual death in the forest.*
16. *Mausala-Parva: The infighting between the Yadavas with maces (masala).*
17. *Mahaprasthanika-Parva: The first part of the path to death (mahaprasthanika or 'the great journey') of Yudhishthira and his brothers.*

18. *Svargarohana-Parva: The Pandavas return to the spiritual world (svarga).*

[19. *Harivamsha: Life of Krishna. A book often viewed as supplement to the Mahabharata.]*

The Mahabharata is an important source of information on the development of Hinduism between 400 BC and 200 AD and is regarded by Hindus as both a text about dharma (Hindu moral law) and a history (itihasa, literally "that's what happened"). Appearing in its present form about 400 AD, the Mahabharata consists of a mass of mythological and didactic material arranged around a central heroic narrative that tells of the struggle for sovereignty between two groups of cousins, the Kauravas (sons of Dhritrashtra, the descendant of Kuru) and the Pandavas (sons of Pandu). The poem is made up of almost 100,000 couplets—about seven times the length of the Iliad and the Odyssey combined—divided into 18 parvas, or sections, plus a supplement titled Harivamsha ("Genealogy of the God Hari"; i.e., of Vishnu). Although it is unlikely that any single person wrote the poem, its authorship is traditionally ascribed to the sage Vyasa, who appears in the work as the grandfather of the Kauravas and the Pandavas. The traditional date for the war that is the central event of the Mahabharata is 1302 BC, but most historians assign it a later date.

CONTENTS

The story begins when the blindness of Dhritrashtra, the elder of two princes, causes him to be passed over in favour of his brother Pandu as king on their father's death. A curse prevents Pandu from fathering children, however, and his wife Kunti asks the gods to father children in Pandu's name. As a result, Dharma fathers Yudhishthira, the Wind fathers Bhima, Indra fathers Arjuna, and the Ashvins (twins) father Nakula and Sahadeva (also twins; born to Pandu's second wife, Madri). The enmity and jealousy that develops between the cousins forces the Pandavas to leave the kingdom when their father dies. During their exile the five jointly marry Draupadi (who is born out of a sacrificial fire and whom Arjuna wins by shooting an arrow through a row of targets) and meet their cousin Krishna, who remains their friend and companion thereafter. Although the Pandavas return to the kingdom, they are again exiled to the forest, this time for 12 years, when Yudhishthira loses everything in a game of dice with Duryodhana, the eldest of the Kauravas.

he feud culminates in a series of great battles on the field of Kurukshetra (north of Delhi, in Haryana state). All the Kauravas are annihilated, and, on the victorious side, only the five Pandava brothers and Krishna survive. Krishna dies when a hunter, who mistakes him for a deer, shoots him in his one vulnerable spot—his foot—and the five brothers, along with Draupadi and a dog who joins them (the god Dharma, Yudhishthira's father, in disguise), set out for Indra's heaven. One by one they fall on the way, and Yudhishthira alone reaches the gate of heaven. After further tests of his faithfulness and constancy, he is finally reunited with his brothers and Draupadi, as well as with his enemies, the Kauravas, to enjoy perpetual bliss.

The central plot constitutes little more than one 5th of the total work. The remainder of the poem addresses a wide range of myths and legends, including the romance of Damayanti and her husband Nala (who gambles away his kingdom just as Yudhishthira gambles away his) and the legend of Savitri, whose devotion to her dead husband persuades Yama, the god of death, to restore him to life. The poem also contains descriptions of places of pilgrimages.

Along with its basic plot and accounts of numerous myths, the Mahabharata reveals the evolution of Hinduism and its relations with other religions during its composition. The period during which the epic took shape was one of transition from Vedic sacrifice to sectarian Hinduism, as well as a time of interaction—sometimes friendly, sometimes hostile—with Buddhism and Jainism. Different sections of the poem express varying beliefs, often in creative tension. Some sections, such as the Narayaniya (a part of book 13), the Bhagavadgita (book 6), the Anugita (book 14), and the Harivamsha, are important sources of early Vaishnava theology, in which Krishna is an avatar of the god Vishnu. Above all, the Mahabharata is an exposition of dharma (codes of conduct), including the proper conduct of a king, of a warrior, of an individual living in times of calamity, and of a person seeking to attain freedom from rebirth. The poem repeatedly demonstrates that the conflicting codes of dharma are so "subtle" that, in some situations, the hero cannot help but violate them in some respect, no matter what choice he makes.

It narrates the struggle between two groups of cousins in the Kurukshetra War and the fates of the Kaurava and the PaNdava princes and their successors. It also contains philosophical and devotional material, such as a discussion of the four "goals of life" or purusartha (12.161). Among the principal works and stories in the Mahabharata are the Bhagavad Gita, the story of Damayanti, the story of Savitri and Satyavan, the story of Kacha and Devyani, the story of

Rsyasinga and an abbreviated version of the RamayaNa, often considered as works in their own right.

The "Just war" is of great significance in the Mahabharata. This epic offers one of the first instances of theorising about dharmayuddha, "just war", illustrating many of the standards that would be debated later across the world. In the story, one of five brothers asks if the suffering caused by war can ever be justified. A long discussion ensues between the siblings, establishing criteria like proportionality (chariots cannot attack cavalry, only other chariots; no attacking people in distress), just means (no poisoned or barbed arrows), just cause (no attacking out of rage), and fair treatment of captives and the wounded.

SYNOPSIS IN DETAIL

The core story of the work is that of a dynastic struggle for the throne of Hastinapura, the kingdom ruled by the Kuru clan. The two collateral branches of the family that participate in the struggle are the Kaurava and the Pandava. Although the Kaurava is the senior branch of the family, Duryodhana, the eldest Kaurava, is younger than Yudhishtira, the eldest Pandava. Both Duryodhana and Yudhishtira claim to be first in line to inherit the throne.

The struggle culminates in the great battle of Kurukshetra, in which the Pandavas are ultimately victorious. The battle produces complex conflicts of kinship and friendship, instances of family loyalty and duty taking precedence over what is right, as well as the converse.

The Mahabharata itself ends with the death of Krishna, and the subsequent end of his dynasty and ascent of the Pandava brothers to heaven. It also marks the beginning of the Hindu age of Kali Yuga, the fourth and final age of humankind, in which great values and noble ideas have crumbled, and people are heading towards the complete dissolution of right action, morality, and virtue.

The older generations

King Janamejaya's ancestor Shantanu, the king of Hastinapura, has a short-lived marriage with the goddess Ganga and has a son, Devavrata (later to be called Bhishma, a great warrior), who becomes the heir apparent. Many years later, when King Shantanu goes hunting, he sees Satyawati, the daughter of the chief of fisherman, and asks her father for her hand. Her father refuses to consent to the marriage unless Shantanu promises to make any future son of Satyawati the king upon his death. To resolve his father's dilemma, Devavrata agrees to relinquish his right to the throne. As the fisherman is not sure about the prince's children honoring the promise, Devavrata also takes a vow of lifelong celibacy to guarantee his father's promise.

Shantanu has two sons by Satyawati, Chitrangada and Vichitravirya. Upon Shantanu's death, Chitrangada becomes king. He lives a very short uneventful life and dies. Vichitravirya, the younger son, rules Hastinapura. Meanwhile, the King of Kasi arranges a swayamvara for his three daughters, neglecting to invite the royal family of Hastinapur. To arrange the marriage of young Vichitravirya, Bhishma attends the swayamvara of the three princesses Amba, Ambika, and Ambalika, uninvited, and proceeds to abduct them. Ambika and Ambalika consent to be married to Vichitravirya.

The oldest princess Amba, however, informs Bhishma that she wishes to marry the king of Shalva whom Bhishma defeated at their swayamvara. Bhishma lets her leave to marry the king of Shalva, but Shalva refuses to marry her, still smarting at his humiliation at the hands of Bhishma. Amba then returns to marry Bhishma but he refuses due to his vow of celibacy. Amba becomes enraged and becomes Bhishma's bitter enemy, holding him responsible for her plight. Later she is reborn to King Drupada as Shikhandi (or Shikhandini) and causes Bhishma's fall, with the help of Arjuna, in the battle of Kurukshetra.

The Pandava and Kaurava princes

When Vichitravirya dies young without any heirs, Satyawati asks her first son Vyasa to father children with the widows. The eldest, Ambika, shuts her eyes when she sees him, and so her son Dhritarashtra is born blind. Ambalika turns pale and bloodless upon seeing him, and thus her son Pandu is born pale and unhealthy (the term Pandu may also mean 'jaundiced'). Due to the physical challenges of the first two children, Satyawati asks Vyasa to try once again. However, Ambika and Ambalika send their maid instead, to Vyasa's room. Vyasa fathers a third son, Vidura, by the maid. He is born healthy and grows up to be one of the wisest characters in the Mahabharata. He serves as Prime Minister (Mahamantri or Mahatma) to King Pandu and King Dhritarashtra.

When the princes grow up, Dhritarashtra is about to be crowned king by Bhishma when Vidura intervenes and uses his knowledge of politics to assert that a blind person cannot be king. This is because a blind man cannot control and protect his subjects. The throne is then given to Pandu because of Dhritarashtra's blindness. Pandu marries twice, to

Kunti and Madri. Dhritarashtra marries Gandhari, a princess from Gandhara, who blindfolds herself for the rest of her life so that she may feel the pain that her husband feels. Her brother Shakuni is enraged by this and vows to take revenge on the Kuru family. One day, when Pandu is relaxing in the forest, he hears the sound of a wild animal. He shoots an arrow in the direction of the sound. However, the arrow hits the sage Kindama, who was engaged in a sexual act in the guise of a deer. He curses Pandu that if he engages in a sexual act, he will die. Pandu then retires to the forest along with his two wives, and his brother Dhritarashtra rules thereafter, despite his blindness.

Pandu's older queen Kunti, however, had been given a boon by Sage Durvasa that she could invoke any god using a special mantra. Kunti uses this boon to ask Dharma the god of justice, Vayu the god of the wind, and Indra the lord of the heavens for sons. She gives birth to three sons, Yudhishtira, Bhima, and Arjuna, through these gods. Kunti shares her mantra with the younger queen Madri, who bears the twins Nakula and Sahadeva through the Ashwini twins. However, Pandu and Madri indulge in lovemaking, and Pandu dies. Madri commits suicide out of remorse. Kunti raises the five brothers, who are from then on usually referred to as the Pandava brothers.

Dhritarashtra has a hundred sons through Gandhari, all born after the birth of Yudhishtira. These are the Kaurava brothers, the eldest being Duryodhana, and the second Dushasana. Other Kaurava brothers were Vikarna and Sukarasa. The rivalry and enmity between them and the Pandava brothers, from their youth and into manhood, leads to the Kurukshetra war.

Lakshagraha (the house of lac)

After the deaths of their mother (Madri) and father (Pandu), the Pandavas and their mother Kunti return to the palace of Hastinapur. Yudhishtira is made Crown Prince by Dhritarashtra, under considerable pressure from his courtiers. Dhritarashtra wanted his son Duryodhana to become king and lets his ambition get in the way of preserving justice.

hakuni, Duryodhana, and Dushasana plot to get rid of the Pandavas. Shakuni calls the architect Purochana to build a palace out of flammable materials like lac and ghee. He then arranges for the Pandavas and the Queen Mother Kunti to stay there, intending to set it alight. However, the Pandavas are warned by their wise uncle, Vidura, who sends them a miner to dig a tunnel. They can escape to safety and go into hiding. During this time Bhima marries a demoness Hidimbi and has a son Ghatotkacha. Back in Hastinapur, the Pandavas and Kunti are presumed dead.

Marriage to Draupadi

Whilst they were in hiding the Pandavas learn of a swayamvara which is taking place for the hand of the Pañcala princess Draupadi. The Pandavas disguised as Brahmins come to witness the event. Meanwhile, Krishna who has already befriended Draupadi, tells her to look out for Arjuna (though now believed to be dead). The task was to string a mighty steel bow and shoot a target on the ceiling, which was the eye of a moving artificial fish while looking at its reflection in oil below. In popular versions, after all the princes fail, many being unable to lift the bow, Karna proceeds to the attempt but is interrupted by Draupadi who refuses to marry a suta (this has been excised from the Critical Edition of Mahabharata as later interpolation). After this the swayamvara is opened to the Brahmins leading Arjuna to win the contest and marry Draupadi. The Pandavas return home and inform their meditating mother that Arjuna has won a competition and to look at what they have brought back. Without looking, Kunti asks them to share whatever Arjuna has won amongst themselves, thinking it to be alms. Thus, Draupadi ends up being the wife of all five brothers.

Indraprastha

After the wedding, the Pandava brothers are invited back to Hastinapura. The Kuru family elders and relatives negotiate and broker a split of the kingdom, with the Pandavas obtaining and demanding only a wild forest inhabited by Takshaka, the king of snakes, and his family. Through hard work, the Pandavas can build a new glorious capital for the territory at Indraprastha.

Shortly after this, Arjuna elopes with and then marries Krishna's sister, Subhadra. Yudhishtira wishes to establish his position as king; he seeks Krishna's advice. Krishna advises him, and after due preparation and the elimination of some opposition, Yudhishtira carries out the rajāsūya yagna ceremony; he is thus recognized as pre-eminent among kings.

The Pandavas have a new palace built for them, by Maya the Danava. They invite their Kaurava cousins to Indraprastha. Duryodhana walks round the palace, and mistakes a glossy floor for water, and will not step in. After being told of his error, he then sees a pond and assumes it is not water and falls in. Bhima, Arjun, the twins and the servants laugh at him. In popular adaptations, this insult is wrongly attributed to Draupadi, even though in the Sanskrit

epic, it was the Pandavas (except Yudhishtira) who had insulted Duryodhana. Enraged by the insult, and jealous at seeing the wealth of the Pandavas, Duryodhana decides to host a dice-game at Shakuni's suggestion.

The dice game

Shakuni, Duryodhana's uncle, now arranges a dice game, playing against Yudhishtira with loaded dice. In the dice game, Yudhishtira loses all his wealth, then his kingdom. Yudhishtira then gambles his brothers, himself, and finally his wife into servitude. The jubilant Kauravas insult the Pandavas in their helpless state and even try to disrobe Draupadi in front of the entire court, but Draupadi's disrobe is prevented by Krishna, who miraculously make her dress endless, therefore it couldn't be removed.

Dhritarashtra, Bhishma, and the other elders are aghast at the situation, but Duryodhana is adamant that there is no place for two crown princes in Hastinapura. Against his wishes Dhritarashtra orders for another dice game. The Pandavas are required to go into exile for 12 years, and in the 13th year, they must remain hidden. If they are discovered by the Kauravas in the 13th year of their exile, then they will be forced into exile for another 12 years.

Exile and return

The Pandavas spend thirteen years in exile; many adventures occur during this time. The Pandavas acquire many divine weapons, given by gods, during this period. They also prepare alliances for a possible future conflict. They spend their final year in disguise in the court of the King Virata, and they are discovered just after the end of the year.

At the end of their exile, they try to negotiate a return to Indraprastha with Krishna as their emissary. However, this negotiation fails, because Duryodhana objected that they were discovered in the 13th year of their exile and the return of their kingdom was not agreed upon. Then the Pandavas fought the Kauravas, claiming their rights over Indraprastha.

The battle at Kurukshetra

The two sides summon vast armies to their help and line up at Kurukshetra for a war. The kingdoms of Panchala, Dwaraka, Kasi, Kekaya, Magadha, Matsya, Chedi, Pandya, Telinga, and the Yadus of Mathura and some other clans like the Parama Kambojas were allied with the Pandavas. The allies of the Kauravas included the kings of Pragjyotisha, Anga, Kekaya, Sindhudesa (including Sindhus, Sauvira and Sivi), Mahishmati, Avanti in Madhyadesa, Madra, Gandhara, Bahlika people, Kambojas and many others. Before war being declared, Balarama had expressed his unhappiness at the developing conflict and leaves to go on pilgrimage; thus he does not take part in the battle itself. Krishna takes part in a non-combatant role, as charioteer for Arjuna.

Before the battle, Arjuna, noticing that the opposing army includes his cousins and relatives, including his grandfather Bhishma and his teacher Drona, has grave doubts about the fight. He falls into despair and refuses to fight. At this time, Krishna reminds him of his duty as a Kshatriya to fight for a righteous cause in the famous Bhagavad Gita section of the epic.

Though initially sticking to chivalrous notions of warfare, both sides soon adopt dishonorable tactics. At the end of the 18-day battle, only the Pandavas, Satyaki, Kripa, Ashwatthama, Kritavarma, Yuyutsu and Krishna survive. Yudhishtira becomes King of Hastinapur and Gandhari curses Krishna that the downfall of his clan is imminent.

The end of the Pandavas

After "seeing" the carnage, Gandhari, who had lost all her sons, curses Krishna to be a witness to a similar annihilation of his family, for though divine and capable of stopping the war, he had not done so. Krishna accepts the curse, which bears fruit 36 years later.

The Pandavas, who had ruled their kingdom meanwhile, decide to renounce everything. Clad in skins and rags they retire to the Himalaya and climb towards heaven in their bodily form. A stray dog travels with them. One by one the brothers and Draupadi fall on their way. As each one stumbles, Yudhishtira gives the rest the reason for their fall (Draupadi was partial to Arjuna, Nakula and Sahadeva were vain and proud of their looks, and Bhima and Arjuna were proud of their strength and archery skills, respectively). Only the virtuous Yudhishtira, who had tried everything to prevent the carnage, and the dog remain. The dog reveals himself to be the god Yama (also known as Yama Dharmaraja) and then takes him to the underworld where he sees his siblings and wife. After explaining the nature of the test, Yama takes Yudhishtira back to heaven and explains that it was necessary to expose him to the underworld because (Rajyante narakam dhruvam) any ruler has to visit the underworld at least once. Yama then assures him that his siblings and wife would join him in heaven after they had been exposed to the underworld for measures of time according to their vices.

Arjuna's grandson Parikshit rules after them and dies bitten by a snake. His furious son, Janamejaya, decides to perform a snake sacrifice (sarpasatra) to destroy the snakes. It is at this sacrifice that the tale of his ancestors is narrated to him.

The Mahabharata mentions that Karna, the Pandavas, Draupadi and Dhritrashtra's sons eventually ascended to svarga and "attained the state of the gods", and banded together – "serene and free from anger".

THE PROTAGONISTS

The most important characters of Mahabharata can be said to include: Krishna; the Pandavas — Yudhishtira, Bheema, Arjuna, Nakula and Sahadeva, along with their wife Draupadi; and the Kauravas (who were a hundred brothers), led by the eldest brother, Duryodhana. The most important other characters include Bhishma, Karna, Dronacharya, Shakuni, Dhritrashtra, Gandhari and Kunti. Some pivotal additional characters include Balarama, Subhadra, Vidura, Abhimanyu, Kripacharya, Pandu, Satyawati, Ashwatthama, and Amba. Deities who play a significant role in the epic include Vishnu, Brahma, Shiva, Ganga, Indra, Surya and Yama. This list mentions notable characters and may also contain characters appearing in regional stories and folklores related to Mahabharata:

- Abhimanyu was the son of third Pandava prince Arjuna and Yadava princess Subhadra. He was a disciple of his maternal uncles Krishna and Balarama. He was killed unfairly on the 13th day of Kurukshetra War. In the war, Abhimanyu killed warriors including Rukmartha, Brihadbala, Laksmna (Duryodhana's son), Dushmanara (Dushyasana's 2nd son), 7 foster brothers of Karna, sons of Shalya, etc. and defeated mighty warriors including Drona, Ashwatthama, Kripa, Karna, Shalya, Duryodhana, Dushasana, Vrishasena, etc. in direct and joint attacks when he had a bow in his hands. He was a great warrior just like his father Arjuna. He was among the most loved sons of Pandavas.

- Adhiratha was the foster father of Karna and the charioteer of Bheeshma. He was also the leader of all Sutas and royal charioteers. His wife was Radha. Shon was their biological son. As the Bhagavata Purana, Adhiratha descended from Yayati and therefore was related to Krishna. He was also the descendant of Romapada, the king of Anga and brother-in-law of Dashratha's descendant Shighra, king of Ayodhya.

- Adrika was an apsara, who was cursed to become a fish and only to be liberated when she gives birth to a human. Adrika, as a fish, lived in the river Yamuna. Once she came in contact with the semen of Uparichara and impregnated herself. After 10 month, some fishermen caught her, cut open her womb and found two children — Matsyagandha and Matsya. After the incident, Adrika was liberated from her curse and returned to heaven.

- Agni is the Hindu god of fire. In the Vana Parva, sage Markandeya told the story of Agni's marriage. In the Khandava-daha Parva, Agni in disguise approaches Krishna and Arjuna seeking sufficient food for gratification of his hunger and expressed his desire to consume the forest of Khandava protected by Indra for the sake of Takshaka, the chief of the Nagas. Aided by Krishna and Arjuna, Agni consumes the Khandava Forest. Later, as a boon, Arjuna got all his weapons from Indra and also the bow, Gandiva, from Varuna.

- Alambusha was a Rakshasa and a brother of Baka. In the Kurukshetra War, he fought from the Kaurava side. During the war, he killed Iravan, son of Pandava prince Arjuna and Naga lady Ulupi. Later, Alambusha was killed by Bhima's son, Ghatotkacha.

- Amba was the eldest daughter of Kashya, the king of Kashi and the sister of Ambika and Ambalika. Amba was abducted by Kuru prince Bhishma and holds him responsible for her misfortune. Her sole goal in life becomes his destruction, to fulfill which she is reborn as Shikhandini/Shikhandi.

- Ambalika is the daughter of Kashya, the King of Kashi, and wife of Vichitravirya, the King of Hastinapur. She was also the mother of Pandu, step mother of Dhritrashtra and grand mother of Pandavas.

- Ambika is the daughter of Kashya, the King of Kashi, and wife of Vichitravirya, the king of Hastinapura. She was also the mother of Dhritrashtra and stepmother of Pandu and grandmother to the Kauravas.

- Anjanaparvana was the son of Ghatotkacha and Mourvi. His grandparents were Bhima and Hidimba. He was killed by Ashwatthama in the Kurukshetra War.

- Arjuna is considered as chief protagonist in Mahabharata. Arjuna plays the listener's role in Bhagavad Gita. Arjuna was the son of Pandu and Kunti in the Kuru Kingdom. He was the spiritual son of Indra. He was the 3rd of the Pandava brothers and was married to Draupadi, Ulupi, Chitrangada and Subhadra at different times. His 4 children included Iravan, Babruvahana, Abhimanyu and Srutakarma. Arjuna was an Atimharathi and was equal to 12 Maharathis. He was a cousin and was the best friend of Lord Krishna. He was the best archer and the greatest warrior in Mahabharata. He

defeated great warriors like Bhishma, Drona, Ashwatthama, Karna, Kripa many times but never got defeated by any of them throughout his life. He performed incredible feats like defeating Gandharva King Chitrasena, defeating and killing Puloma, Kalakeyas, Kala-kunjias, and Nivatakavachas (whom Ravana and Indrajit together failed to defeat and made truce).

- Arshi (Shakuni's wife). Shakuni's wife was the queen of Gandhar and the mother of Uluka, Vrikaasur, and Vriprachitti. In later retellings, she is named Arshi, also known as Arsh and Charulata. Her brothers Keturaja and Ketuseva were killed by Drupada on the 11th day of the war. She was very close to her sister-in-law, Gandhari.

- Aruni. In the Mahabharata, Aruni appeared in the Adi Parva. Aruni was a disciple of sage named Dhaumya. Once a flood took place in the fields of the ashram (school). A breach was formed in the embankment. Dhaumya sent Aruni to stop the water from entering the embankment. After a long time, Aruni had not returned. So, Dhaumya went out to find Aruni. The latter lying in the breach of the embankment to prevent the water from entering it. Because of his loyalty, Aruni is also known as Gurubhakta Aruni.

- Ashvins. The Ashvins or Ashwini is a pair of twin gods. Their father is Surya and his mother is Saranyu. They are the gods of medicine and health. In the epic, Kunti felt bad for Madri as she didn't have any children due to a curse and shared her secret mantra with her. Madri, using the mantra, called the Ashwini and had one pair of twins, Nakula and Sahadeva.

- Ashwatthama was the son of guru Drona and the grandson of the sage Bharadwaja. Ashwatthama possessed the celestial weapon Narayanastra (which no one possessed in the Mahabharat era). He used Narayanastra and killed 1 akshouni of the Pandava army. Ashvatthama fought on the Kaurava side against the Pandavas in the Kurukshetra War. He became a Chiranjivi (immortal) due to a curse on him by Lord Krishna after he shot the Brahmashirastra over Uttara's womb. Ashvatthama was appointed as the final commander-in-chief of the Kauravas in the Kurukshetra War. Overcome with grief and rage, he slaughters most of the Pandava camp in a single night offensive.

- Astika was a rishi, and he was a son of Jaratkaru by the serpent goddess Manasa – a sister of the great serpent king Vasuki. He saved the life of a serpent Takshaka, the king of snakes, when the king Janamejaya organized a snake sacrifice known as Sarpa Satra, where he made great sacrifices of serpents, to avenge for the death of his father Parikshit.

- Avantini was the wife of Shalya and the mother of Madranjaya, Rukmanagada, and Rukmanaratha. She was the princess of Avanti.

- Ayu or Ayus was an ancestor of Shantanu. He was a son Pururavas and his apsara wife, Urvashi. He married Prabha, an asura princess (daughter of Swarbhanu). He was succeeded by his son Nahusha.

- Ayodhaumya/ Dhaumya was a sage of Avanti. He had three disciples namely Aruni of Panchal, Upamanyu and Veda. He even accompanied the Pandavas into the forest of Kurujangala during their exile. He sang songs of Sama Veda referring to Yama.

- Babruvahana was one of the sons of Arjuna, begotten through Chitrangada, the princess of Manipur. During the Ashvamedha yagna, he killed his father Arjuna without knowing his identity. But Arjuna's other wife Ulupi brought back his life with the help of Nagamani.

- Bahlika, also spelled as Vahlika, was the king of Bahlika kingdom in the Mahabharata, the elder brother of Shantanu, who was a king of Hastinapur and the uncle of Bhishma. He was the oldest warrior to fight in the Mahabharata war. He had a son, Somadatta, and grandson, Bhurishravas, who along with him fought on the side of the Kaurava army in the Kurukshetra War. He was slain by Bhima on the 14th day of the war when it continued after sunset. According to Yudhishtira, Bahlika's only wish was that there should be peace among the Bharatas.

- Bakasura was a demon who was killed by Bhima near the city of Ekacakra.

- Balarama was the elder brother of Krishna. He is also known as Baladeva, Balabhadra, Haladhara and Halayudha. He was the son of Vasudev and Rohini. He was the incarnation of the great serpent God Seshnag. He is described as an extremely powerful warrior. He taught both Duryodhana of the Kauravas and Bhima of the Pandavas the art of fighting with a mace.

- Banasena. He was a son of Karna. He was an excellent Mace-wielder. On the 16th day of the war, Karna was fighting with Bhima. When Bhima was about to stab Karna, Karna's son Banasena came in aid of his father. On seeing Banasena, Bhima got angered as his own son Ghatotkacha and nephew Abhimanyu were killed by Karna. Bhima killed Banasena by beating his chest, head, and abdomen regions in front of Karna. After seeing his son dead, Karna attacked Bhima. In the fight, Bhima almost took Karna to death. But Bhima spared Karna remembering Arjuna's oath of slaying Karna. Bhima asked Karna to take his son's body to perform funerals and later fight with Arjuna.

- Bhadra and Madira were two wives of Vasudeva, the others, being Rohini Devi and Devaki. Bhadra's children were Upanidhi, Gada, and others. Madira's children were Nanda, Upananda, Kritaka, and others. They cremated themselves with Vasudeva.

- Bhagadatta was the son of Naraka, king of the Pragjyotisha Kingdom and second in a line of kings of Naraka dynasty. He was succeeded by his son Vajradatta. He sided with Kaurava in the Mahabharata war as he was an enemy of Lord Krishna. He was killed by Arjuna on the 12th day of battle. In the war, he defeated great Pandava warriors including Dristhadyumna, Drupada, Matsya king Virata, Bhima.

- Bhanu. He was the son of Shri Krishna and Satyabhama. He was the father of Bhanumati (not to be confused with Duryodhan's wife). According to regional folklore, he married Yudhishtira and Draupadi's daughter, Suthanu and had a son named Vajra.

- Bhanumati (Duryodhana's wife). Duryodhana's wife — Bhanumati in later retellings — is a minor character in Mahabharata, and mainly appears in the folk tales. She is unnamed in the epic, but it is described that she was the princess of Kalinga Kingdom and was the daughter of Chitrangada. She was abducted by Duryodhana with the help of his friend Karna. From Duryodhana, she is the mother of a son, Laxman Kumara, and daughter, Lakshmana. Bhanumati's mother-in-law Gandhari described her to Krishna in the posterior to the battle of Kurukshetra.

- Bharadwaja was a sage with divine powers. He was one of the sons of God Brihaspati. Once he was visiting Haridwar, where he saw Ghrithachi, an Apsara, bathing in river. He was filled with desire and discharged his seed. It fell into a pot and Drona was born. Bharadwaja trained his son and Drupada.

- Bharata is an ancestor of the Pandavas and the Kauravas in the Sanskrit epic Mahabharata. Though the Bharatas is a prominent community in the Rigveda, the story of Bharata is first told in the Adi Parva of the Mahabharata, wherein he is the son of Dushyanta and Shakuntala. According to the epic, Bharata was a Chakravartin.

- Bhima is the 2nd born of the Pandavas. He was the son of Pandu and Kunti and spiritual son of Vayu. The Mahabharata relates many events which portray the might of Bhima. Physically, Bhima was the strongest person on Earth after Hanuman and Balarama. Bhima killed demons including Bakasura, Hidimbapura, Kirmira, Jatapura, etc. Bhima defeated and killed fearsome warrior Jarasandha. Bhima also slew Krodhavanshas, demon Maniman, and Kichaka. In Kurukshetra war, Bhima alone killed 100 Kaurava brothers. He was considered to have the physical strength of 10,000 elephants approximately. Bheema was an invincible wrestler and invincible mace fighter.

- Bhima of Vidarbha. In the Vana Parva of the epic, sage Markandeya narrated the story of Nala and Damayanti. Bhima was the king of Vidarbha and the father of Damayanti.

- Bhishma. Originally named as 'Devavrata', he was the eighth son of the Kuru King Shantanu and the river goddess Ganga. Bhishma was blessed with a boon from his father that he could choose the time of his death or he may remain immortal till he desires. He was related to both the Pandavas and the Kauravas through his half-brother, Vichitravirya (Son of Satyawati). He was one of the best archers and one of the greatest warriors of his time and he was trained by Lord Parashurama. On one of the occasions, he gave a tough fight to Parashurama- no Kshatriya achieved this feat.

- Bhrigu. Sauti said in the Pauloma Parva that Bhrgu was the son of Brahma. He was married to Puloma, who gave birth to Chyavana. When the demon Puloma was carrying off his wife Puloma, she gave birth to his son, Chyavana, by whose brightness the demon was burnt into ashes. When Bhrgu saw his wife crying, he asked the reason. Puloma stated that Agni had said to the demon Puloma that I was the girl with whom Puloma was betrothed. In anger, Bhrgu cursed Agni to engulf everything whether pure or impure.

- Bhurishravas was the son of Somadatta and the grandson of Bahlika, hence making him the cousin of Dhritrashtra, Pandu, and Vidura. Bhurishravas had 2 brothers – Bhuri and Shala. Bhurishravas, in the Kurukshetra War, is known to have a rivalry with Yadava general Satyaki. Bhurishravas is eventually killed by Satyaki in the War.

- Budha is the illegitimate son of Chandra, the moon god, and Tara, wife of Brihaspati. He met Ila and married her. From their union, a son was born, who was known as Pururava. Pururavas founded the great lunar dynasty.

- Chandra is the moon god. He is son of Anusuya and Atri. The Chandravanshi (lunar dynasty) is named after him as he started it. Chandra had an affair with Tara, Brihaspati's wife. From their union, Tara became pregnant with Chandra's son, Budha. Budha's son, Pururavas, was the first king of the lunar dynasty. Later, Chandra married Rohini and a son named Varchas was born.

- Chandrarvama Kamboja is the first Kamboja king mentioned by name in the Mahabharata. He was an ancestor of Duryodhana's wife Bhanumati. He appears to have been an ancient very powerful and renowned (vikhyaat) ruler of the

Kambojas. He finds mention in the Adiparva section of the epic Mahabharata, where he is stated to be an Asura or a demonic ruler.

- *Gandharva King Chitrasena. Chitrasen appeared twice in the epic. Chitrasena was the King of the Gandharvas who prevented the Kauravas from putting up their camp near the pond where he himself had encamped. Chitrasena was also introduced in the epic in the Vana Parva, as a teacher of music by Indra. Indra foresaw that Arjuna would have to spend one year at King Virata's palace as a eunuch, during which time he would need the knowledge of music and dance. He wanted Arjuna to be trained by the king of the Gandharvas, Chitrasena. Chitrasena began his classes soon and the two also became good friends. When Urvashi cursed Arjuna to remain a eunuch for life, it was Chitrasena along with Indra who mediated with her to reduce the tenure of her curse to a single year. Chitrasena was able to achieve this by narrating to her the story of the Pandavas and the bravery of Arjuna.*

- *Chekita was the son of Kekaya king Dhrishtaketu and Queen Shrutakirti, a Yadava. Chekita was described to be a valorous warrior, who fought with warriors like Susharma, Kripacharya and Dronacharya. He also rescued Nakula from the clutches of Duryodhana. On the 18th day, he was killed by Duryodhana.*

- *Chitra and Chitrasena were brothers and the 2 kings of the Abhisara Kingdom. Both of them sided with the Kauravas in the Kurukshetra War. Chitra was killed by Prativindhya on the 16th day, whereas Chitrasena was killed by Shrutakarma on the same day.*

- *Chitrangada was a king in ancient India. In the Mahabharata, he is the elder son of Shantanu and Satyawati, ascending the throne of Hastinapura after his father's death. However, he is killed by a Gandharva named Chitrangada soon after that.*

- *Gandharva Chitrangada. Chitrangada was a Gandharva, who was jealous of Shantanu's son Chitrangada, for sharing a name. One day, the Gandharva challenged the prince and killed him.*

- *Chitrangada of Kalinga was the king of the Kalinga kingdom. In the Shanti Parva of the epic, Narada narrated that Chitrangada's daughter (Bhanumati) with Kaurava Duryodhana.*

- *Chitrangada was the warrior princess of Manipura. She was the only heir of king Chitravahana and one of Arjuna's consorts. She had a son named Babhruvahana with him. Later, Babhruvahana unknowingly killed his father but was revived by Ulupi, Chitrangada's friend, and co-wife.*

- *Chitravahana was the king of Manipura and the father of Chitrangada. He was also the grandfather of Babruvahana. His wife was Queen Vasundhara.*

- *Damayanti is a character in a love story found in the Vana Parva book of the Mahabharata. She was a princess of the Vidarbha Kingdom, who married King Nala of the Nishadha Kingdom. Her story is set long before the Kurukshetra War.*

- *Dantavakra was the king of Karusha according to the Mahabharata and the Puranas.*

- *Dashraj, also known as Nishadraj and Kevatraj, was the chief fisherman of Hastinapura and the adoptive father of Satyawati. He was the one who asked Satyawati's heir to be the ruler of Hastinapura, due to which Bhishma took a vow of celibacy and a vow not to rule Hastinapura.*

- *Devaki was the daughter of Ugrasena, the stepsister of Kansa, wife of Vasudeva Anakadundubhi, the biological mother of Lord Krishna.*

- *Devayani was the daughter of Shukra, the guru of the Asuras. She was married to Yayati and gave birth to two sons — Yadu and Turvasu, and a daughter — Madhavi. Before her marriage, she once fell in love with Brihaspati's son, Kacha. However, Kacha later refused to marry her. She had a friend named Sharmishta who was secretly in relationship with her husband Yayati.*

- *Devika is a minor character in the Mahabharata. She was the daughter of Govasena, the king of the Sivi Kingdom, and the second wife of Yudhishtira they got married in a self choice ceremony. They had a son called Yaudheya.*

- *Dhrishtadyumna was the son of Drupada and the brother of Draupadi, Shikhandi, and Satyajit in the epic Mahabharata. He had 4 sons — Kshatradharman, Kshatrarvarman, Kshatranjaya, and Dhrishtaketu. He was the commander-in-chief of the Pandava army during the entire Kurukshetra War i.e. for 18 days. Dhrishtadyumna killed Drona, the royal guru, when he was meditating which was against the rules of engagement.*

- *Dhritrashtra. In the Mahabharata, Dhritrashtra is the King of Kuru Kingdom with its capital Hastinapur. He was born to Vichitravirya's first wife Ambika. Dhritrashtra was born blind and became father to 100 sons and one daughter Dushala by his wife Gandhari (Gandhari), and another son Yuyutsu by Sughada, his wife's maid. These children, including the eldest son Duryodhana, came to be known as the Kauravas.*

- *Dhrishtaketu of Chedi was the son of Chedi king Shishupala, who was a cousin of Krishna. Dhrishtaketu became the king of Chedi after his father's death and became*

an ally of the Pandavas. His sister Karenumati was married to Nakula. Dhrishtaketu and his brothers and sons participated in the Kurukshetra War, where they all were killed.

- *Dhrishtaketu of Kekeya was the ruler of Kekeya, and his wife was Shrutakirti, a Yadava who was the daughter of Shurasena. Many of Dhrishtaketu's sons participated in the Kurukshetra War, participating on both sides. Vrihadkshatra and Chekita were 2 of his notable sons. Dhrishtaketu's daughter Bhadra was married to Krishna, who bore him many sons.*

- *Draupadi also referred to as Panchali, is the most important female and one of the most important characters in Mahabharata. She was born from a yajna organized by Panchala King Drupada and is described to be the most beautiful woman of her time. She was the common wife of the Pandavas, who fought their cousins, the Kauravas in the great Kurukshetra War. She had five sons from each Pandava, who were collectively addressed as the Upapandavas.*

- *Drona. In the epic Mahabharata, DroNa or DroNacharya was the royal preceptor to the Kauravas and Pandavas. He was a friend of Guru Sukracharya, the guru of Asuras, including Mahabali. He was the son of rishi Bharadwaja and a descendant of sage Angirasa. He was a master of advanced military arts, including the divine weapons or Astras. He was also the second commander-in-chief of kaurava army from 11th day to 15th day. He was beheaded by Dhrishtadyumna when he was meditating to release his soul on the battlefield.*

- *Drupada was the son of King Prishata. He was the king of the land of Southern Panchala. His capital was known as Kampilya. He was father of Shikhandi, Satyajit, Dhrishtadyumna and Draupadi. He was friend turned rival of DroNa and rivalry developed when he humiliated DroNa in front of his ministers. Later, with the help of Arjuna, DroNa took half of Drupada's kingdom. This led Drupada to performed a yajna from which Draupadi and Dhrishtadyumna emerged. He was killed by DroNa during the Kurukshetra War.*

- *Durmasena was the son of Dushasana. He helped his father many times in the Kurukshetra war. He was also present inside the Chakra Vyuh on the thirteenth day of the war. He was deprived of his chariot by Abhimanyu and saved by Aswathama by cutting Abhimanyu's arrow in mid air. After that, Durmasena killed brutally injured Abhimanyu in a mace duel. On 14th day, Durmasena was brutally killed by Draupadi's sons, the Upapandavas, in revenge for Abhimanyu.*

- *Duryodhana also is known as Suyodhana, is a major antagonist in Mahabharata and was the eldest of the Kauravas, the hundred sons of a blind king Dhritrashtra and Queen Gandhari. Being the firstborn son of the blind king, he was the crown prince of Kuru Kingdom and its capital Hastinapura along with his cousin Yudhishtira who was older than him. Karna was Duryodhana's closest friend.*

- *Dushala was the daughter of Dhritrashtra and Gandhari, the sister of the Kauravas and the wife of Jaydrath.*

- *Dushasana was a Kaurava prince, the second son of the blind king Dhritrashtra and Gandhari and the younger brother of Duryodhana in the Hindu epic Mahabharata.*

- *Dushyanta was an ancestor of Shantanu and a king of Hastinapura. He was the husband of Shakuntala and the father of the Emperor Bharata.*

- *Ekalavya is a character from the epic The Mahabharata. He was a young prince of the Nishadha, a confederation of jungle tribes (Adivasi) in Ancient India.*

- *Gandhari is a prominent character in the Indian epic the Mahabharata. She was a princess of Gandhara (modern-day Khyber-Pakhtunkhwa) and the wife of Dhritrashtra, the blind king of Hastinapura, and the mother of a hundred sons, the Kauravas.*

- *Ganesha is the god of beginnings. He is the son of Shiva and Parvati. The epic poem Mahabharata says that the sage Vyasa asked him to serve as his scribe to transcribe the poem as he dictated it to him. Ganesha agreed but only on the condition that Vyasa recites the poem uninterrupted, that is, without pausing. The sage agreed but found that to get any rest he needed to recite very complex passages so Ganesha would have to ask for clarifications.*

- *Ganga. In the Mahabharata, Ganga was the first wife of Shantanu, and the mother of heroic warrior-patriarch, Bhishma. When she met Shantanu for the first time, Shantanu asked her to become his wife. She agreed on the condition that he wouldn't ask her a single question. Later, she gave birth to 8 children, who were Vasus reborn as mortals due to a curse. Ganga drowned her seven sons as the Vasus requested her to do so. However, Shantanu stopped her from drowning their eighth son, who was Bhishma, and asked her questions. Ganga's condition was broken and she left Shantanu. However, she promised him to return his son. When Bhishma is mortally wounded in the Kurukshetra War, Ganga came out of the water in human form and wept uncontrollably over his body.*

- *Ghatotkacha was the son of the Pandava Bhima and Hidimbi. His name comes from the fact that his head was hairless (utkaca) and shaped like a ghatam. He died in Kurukshetra War in the hands of Karna.*

- *Ghritachi is one of the prominent Apsara. In the Mahabharata, she appeared in Adi Parva. According to the story, she was bathing in a river. Bharadwaja was passing by, then he saw her. He was filled with desire and discharged his seed. It fell into a pot and Drona was born.*

- *Hanuman. Unlike Ramayana, Lord Hanuman does not have a large role in Mahabharata. He appears during the exile of Pandavas. In the story, Bhima, Hanuman's celestial brother, performed a penance to gain more strength. Hanuman wanted to test Bhima and appeared as a normal monkey in front of him. The monkey asked Bhima to lift his tail if he believed in his strength. But, Bhima wasn't able to lift the tail. Later, he realised who the monkey was and apologized. Hanuman taught battle-skills to Bheema for some time.*

- *Hidimba was a Rakshasa and the brother of Hidimbi. He was killed by Bhima, who later married his sister.*

- *Hidimbi or Hidimba was a Rakshasi in the Mahabharata. Hidimbi, along with her brother, Hidimba, tried to eat the Pandavas, when they entered their forest. But when she met Bhima, she fell in love with him and told them the plan. After Bhima killed Hidimba, Hidimbi married Bhima and gave birth to Ghatotkacha.*

- *Ila or Ila was a character from Mahabharata who could change his/her gender. As a woman, she married Budha, son of Chandra, and had a son named Pururavas. Pururavas's descendants founded the lunar dynasty.*

- *Indra. In the Mahabharata, Indra appears numerous times. He is son of Kashyapa and Aditi. He is the spiritual father of Arjuna. He was the reason for the separation of Urvashi and Pururavas. During his temporary absence, Nahusha took his place as the king. He is called by Kunti after Dharmaraj and Vayu. Later in the epic, he is shown protecting Takshaka's forest from Arjuna. The Pandavas named their capital, Indraprastha, after him. During the exile of Pandavas, Arjuna came to meet him. During the Kurukshetra war, he took the indestructible armor and earrings from Karna and gave him a powerful weapon. These were some of his appearances in the epic.*

- *Iravan also is known as Aravan and Iravat is a minor character in Mahabharata. He was a son of Pandava prince Arjuna (one of the main heroes of the Mahabharata) and the Naga princess Ulupi. Iravan is the central deity of the cult of Kuttantavar which is also the name commonly given to him in that cult—and plays a major role in the cult of Draupadi. Iravan played a huge role in the Kurukshetra War. On the 7th day, he massacred the Kaurava army and killed many brothers of Shakuni. However, on the 8th day, in a battle of many illusions and magical powers, Iravan is beheaded by the demon Alambusha.*

- *Jambavati is second of the Ashtabharya, the eight principal queen-consorts of Krishna. She was the only daughter of the bear-king Jambavan. Krishna married her, when he defeated Jambavan to retrieve the stolen Syamantaka jewel.*

- *Janamejaya was a Kuru king and a descendant of Arjuna. He was the son of Parikshit and the grandson of Abhimanyu and Uttara. He performed a snake sacrifice called Sarpa Satra to avenge his father's death, who was killed by Takshaka, Arjuna's naga enemy. Astika, son of Manasa, stopped the sacrifice.*

- *Janapadi is an Apsara, who once roamed in the forests. One day, upon seeing her, Sharadavan, son of Gautama Maharishi discharged his seed. From his seed, Kripa and Kripa were born.*

- *Jarasandha. According to the Mahabharata, Jarasandha was a powerful king of Magadha. He was a descendant of a king Brihadratha, the creator of the Barhadratha dynasty of Magadha. He was killed by 2nd Pandava Bhima.*

- *Jaratkaru was a sage who wandered all over the earth and remained unmarried. He encountered his ancestors who hung upside down, leading to hell for he did not have any son. This led to his marriage with the snake goddess, Manasa. They gave birth to Astika who saved the snakes from being burnt during the snake sacrifice.*

- *Jayadratha was King of Sindhu Kingdom. He was the son of King Vridhakhshtra. He was married to Kauravas' only sister and only daughter of Dhritrashtra and Gandhari, Dushala. He kidnapped Draupadi on Duryodhana's order but was stopped by Arjuna and Bhima. His hairs were cut off as a punishment. He was the biggest reason for Abhimanyu's death. Abhimanyu's father Arjuna swore to kill Jayadratha and he fulfill his oath.*

- *Kadru was the daughter of Daksha and wife of Kasyapa. She was the mother of thousand nagas. She even cursed her children for not obeying her to be burnt in the snake sacrifice.*

- *Kalavakra was the most loyal companion and main bodyguard of Kansa. He was always appreciated by Kansa. He was also cruel like Kansa. When Krishna was killing Kansa, Balarama killed him by beating him and cutting his head with hands.*

- *Kalyavana was a ruler. He was an ally of Magadha ruler, Jarasandha, and enemy of Krishna and Mathura. Krishna, using his wit, killed Kalyavana.*

• Kacha's story is mentioned in Mahabharata's Adi Parva. He was the son of Brihaspati. He was sent by Devas to Sukracharya's ashram to learn about Mrita Sanjeevani mantra. Sukra's daughter Devyani fell in love with him. However, Kacha later refused to marry her.

• Kamsa or Kansa was the tyrant ruler of the Vrishni kingdom with its capital at Mathura. He is the brother of Devaki, the mother of the god Krishna who later slew Kamsa.

• Kanika was a sage of Hastinapur. He acted as a counselor to Dhritarashtra. When Yudhishthira was announced the crown prince, Dhritarashtra became sad for his sons were deceived. And at this time Kanika was summoned to counsel the king, who advised Dhritarashtra not to resort to fight but remove his foes secretly. Unethical methods may also be adopted for killing a foe, was his advice. Then he narrated a story of a jackal, who deceived his companions (tiger, mongoose, wolf, and mouse) by tricking them. Influenced by his counsels Dhritarashtra exiled the Pandavas to Varanavata and constructed the house of lac.

• Karenumati was the daughter of Chedi king Shishupala, and sister of his successor Dhristaketu. She was the wife of Pandava Nakula and begot him a son, Niramitra. Niramitra succeeded his father Nakula to the throne of the Northern Madra Kingdom.

• Karnā. In the Mahabharata, Karnā was the spiritual son of Surya (the Sun deity) and son of princess Kunti (later the Pandu's queen). He was raised by foster Suta parents named Radha and Adhiratha. Adhiratha was the charioteer and poet profession working for king Dhritarashtra. Karnā grows up to be an accomplished warrior, a gifted speaker and becomes a loyal friend of Duryodhana. He is appointed the king of Anga (Bengal) by Duryodhana. Karnā joined the Duryodhana's side in the Kurukshetra War. He defeated many warriors when he performed Vijay yatra including mighty Bhagadatta and Susharma. In the war, he killed mighty warrior Ghatotkatcha. He was a key warrior on Kaurava side who aimed to kill 3rd Pandava Arjuna but dies in a battle with him during the war.

• Karnā's wives. In the original Mahabharata, Gandhari mentions Karnā's wife or wives but never states her name. The names and backstories appear in later texts and interpolation. Most modern sources believe that Karnā had two wives — Vrushali, his childhood friend, and Supriya, Duryodhana's wife's friend. In Kashidasi Mahabharata, a regional version of the Mahabharata, Padmavati is named as Karnā's wife.

• Kauravas were the 102 sons of Dhritarashtra. Out of which, 101 were his legitimate children from his wife Gandhari. He had one illegitimate son named Yuyutsu, who was conceived through a maid during Gandhari's two year long pregnancy. Out of these children, Dushala is the only girl. The names of the 102 Kauravas are: Duryodhana, Yuyutsu, Dushasana, Dushasa, Dushsal, Durmukha, Vivinsati, Vikarna, Jalasandha, Sulochana, Vinda, Anuvinda, Durdharsha, Suvahu, Dushpradharshana, Durmarshana, Dushkarna, Karnā, Chitra, Vipachitra, Chitraksha, Charuchitra, Angada, Durmada, Dushpradharsha, Vivitsu, Vikata, Sama, Urganabha, Padmanabha Nanda, Upanandaka, Sanapati, Sushena, Kundodara, Mahodara, Chitravahu, Chitravarman, Suvarman, Durvirochana, Ayovahu, Mahavahu, Chitrachapa, Sukundala, Bhimavega, Bhimavala, Valaki, Bhimavikrama, Ugrayudha, Bhimaera, Kanakayu, Dridhayudha, Dridhavarman, Dridhakshatra, Somakirti, Anadara, Jarasandha, Dridhasandha, Satyasandha, Sahasravaeh, Ugrasravas, Ugrasena, Kshemamurti, Aprajita, Panditaka, Visalaksha, Duradhara, Dridhabasta, Suhasta, Vatavega, Suvarchasa, Adityaketu, Vahvasin, Nagadatta, Anuyaina, Nishangi, Kuvachi, Dandi, Dandadhara, Dhanugraha, Ugra, Bhimaratha, Vira, Viravahu, Alolupa, Abhaya, Raudrakarman, Dridharatha, Anadrishya, Kundaveda, Viravi, Dhirghalochana, Dirghavahu, Mahavahu, Vyudhoru, Kanakangana, Kundaja, Chitraka, Dushala

• Kauravya was the father of Ulupi and grandfather of Iravan. His wife was Vishvabhini.

• Kichaka was the general of the Mastya kingdom. He was the brother of Sudeshna, queen of Matsya. He was very powerful and feared by Virata and the citizens of the kingdom. He was killed by Bhima when he tried to force himself on Draupadi.

• Kripa or Kripacharya was the son of Saradvan and Janapadi, born in a particularly extraordinary manner. He was the grandson of Maharishi Gautama. He was a descendant of sage Angiras. He along with his sister Kripi were adopted by King Shantanu. Later on Kripa became an acharya, teacher of the royal children, giving him the name Kripacharya. His twin sister Kripi married Drona. Kripa was among the Maharathis who fought on the Kauravas's side against the Pandavas in the Kurukshetra war in the Hindu epic of the Mahabharata.

• Kripi was the sister of Kripacharya. She and her brother were adopted by the Rajguru of King Shantanu. Her actual parents were Saradvan and Janapadi. She married Dronacharya, who was poor at that time. When they wanted a powerful son, they prayed to Shiva, and a son named Ashwathama was born.

• Krishna or Shri (Lord) Krishna is a Hindu deity. He is also a major character in epic Mahabharata. He was an eighth avatar of lord Vishnu /Narayana Krishna. He was born to Devaki and her husband, Vasudeva of the Yadava clan in Mathura. During the Kurukshetra War, he became strategist of Padavas and charioteer of Arjuna. At the start of the Dharma Yudhha (righteous war) between Pandavas and Kauravas, Arjuna is filled with moral dilemma and despair about the violence and death the war will cause in the battle against his own kin. He wonders if he should renounce and seeks Krishna's counsel, whose answers and discourse constitute the Bhagavad Gita. Krishna counsels Arjuna to "fulfill his Kshatriya (warrior) duty to uphold the Dharma" through "selfless action".

• Kritavarma was one of the Yadava warriors and chieftain, and a contemporary of Krishna. During Kuruksetra war, Kritavarma fought for Kauravas along with Krishna's Narayani sena and was one of survivors of the war.

• Kunti-Bhoja. In Hindu mythology, Kunti-Bhoja (or Kuntibhoja) was the adoptive father of Kunti and cousin of Shurasena. He was the ruler of the Kunti Kingdom. Kunti was a daughter of King Shurasena but was later given to Kuntibhoja since he was devoid of children. Kuntibhoja raised her as his own daughter and loved her. She was very beautiful and intelligent and later married Pandu. When Kunti was a young girl, the sage Durvasa visited Kuntibhoja one day and sought his hospitality. The king entrusted the sage to Kunti's care and tasked Kunti with the responsibility of serving the sage and meeting all his needs during his stay with them. Eventually, the sage was gratified. Before departing, he rewarded Kunti by teaching her Atharvaveda mantras which enabled her to invoke any god of her choice to beget children by them. His son Visharada succeeded him who was killed by Duryodhana on the 8th day.

• Kunti or Pritha was the daughter of Shurasena, and the foster daughter of his cousin Kuntibhoja. She was married to King Pandu of Hastinapur and was the mother of Karnā and the Pandavas Yudhishthira, Bhima, Arjuna. She was the paternal aunt of Krishna, Balarama, and Subhadra. She was the step mother of Nakula and Sahadeva. She was very beautiful and intelligent.

• Kuru is the name of the ancestor of the clan of the Kurus in the Mahabharata. This name is probably of Persian origin and related to Kurush, Kyros, Cyrus, Karoshiti. He was the son of Samvarana and of Tapatī, the daughter of the Sun. In the literature, Kuru is an ancestor of Pandu and his descendants, the Pandavas, and also of Dhritarashtra and his descendants, the Kauravas. This latter name derived as a patronym from "Kuru", is only used for the descendants of Dhritarashtra. King Kuru had two wives named Shubhangi and Vahini. He had a son named Viduratha with Shubhangi, and five sons with Vahini, named Ashvavat, Abhishyat, Citraratha, Muni, and Janamejaya. Due to his merits and great ascetic practices the region "Kurujangal" was named after him. It has also been known as Kurukshetra since ancient Vedic times.

• Lakshmana Kumara or Laxman Kumara. In the Hindu epic Mahabharata, Laxman Kumara or simply Laxman (Lakshman(a)) is the son of Duryodhana, and grandson of Dhritarashtra. He had a twin sister called Lakshmana who was kidnapped by Samba (Krishna's son). Not much is revealed about Laxman in the Mahabharata.

• Lakshmana. In the Hindu epic Mahabharata, Laxmana (also spelled Lakshmana or Lakshmana) is the daughter of Duryodhana and Bhanumati. She had a twin brother named Laxman Kumara. Little is revealed about Laxmana in the Mahabharata other than her marriage to Krishna's son Samba.

• Madanjaya. He was Prime Minister of Kuru Kingdom before Vidura. When Bhishma gave his post to Vidura, he tried to kill Vidura but he fought and was beheaded by Bhishma.

• Madranjaya. He was eldest son of Shalya and Avantini who was killed on 2nd day of war by Virata.

• Madrasena. He was younger brother of Shalya and elder brother of Madri. He was uncle of Nakula and Sahadeva. He was unmarried and was killed by Yudhishthira along with Shalya on the last day of war.

• Madri. In the Mahabharata epic, Madri, also called Madhuri, was sister of Shalya, princess of the Madra Kingdom, second wife of Pandu and the mother of two sons: Nakula and Sahadeva. One day, Pandu and Madri made love, this led Pandu to die due to his curse and Madri to commit suicide.

• Malini. She was maid of Draupadi married to a Kshatriyan soldier Pralanksena. Her son Nakusha was Bodyguard of Drupada. Her husband and son were killed by Drona before Drupada's death on the 15th day of war.

• Manasa. In the Mahabharata, Naga Goddess Manasa is the wife of Jaratkaru. They had a son, Astika, who saved the serpents including Takshaka from Sarpa Satra organised by king Janamejaya to avenge his father's death.

• Markandeya was blessed by Lord Shiva to remain young till the end of Kali Yuga. In the Mahabharat, Markandeya

visits the Pandavas during their exile and tells them the story of Nala and Damayanti, Savitri and Satyavan, etc.

• Meghavarṇa. He was the son of Ghatotkach and Maurvi. He was the grandson of Bhima and Hidimbi. He was the brother of Anjanaparvana. He did not fight the War, and hence, was the only alive son of Ghatotkacha.

• Menaka was a beautiful apsara. She was sent by Indra to fill Vishwamitra with lust and destroy his penance. Upon seeing her, Vishwamitra was filled with desire and from their union, Shakuntala, mother of great king Bharat, was born. Menaka left Shakuntala and Vishwamitra again started to meditate. Shakuntala was left with sage Kanva.

• Muchukunda, son of King Mandhata, and brother of equally illustrious Ambarisha, was born in the Ikshvaku dynasty. He later became a sage and his divine powers killed Kalyavana.

• Nala is the main character of a love story in the Vana Parva of Mahabharata. He was king of Nishada. He fell in love with Damayanti and married her. But they struggled a lot after their marriage. His story is set long before the Kurukshetra war.

• Nahusha was a king from lunar dynasty and an ancestor of Shantanu. He was the son Ayu and Prabha. He was equal to Indra in every way and was made the ruler of Swarga in Indra's absence. He married Ashokasundari/Viraja, the daughter of Devi Parvati and Lord Shiva, and had a son named Yayati. He was removed from his position as the king because of his arrogance and cursed to a snake. His curse was over when he met Yudhishthira in a forest.

• Nakula was fourth of the five Pandava brothers. Nakula and Sahadeva were twins born to Madri, who had invoked the Ashvini Kumaras. Nakula and his brother Sahadeva, are both called as Ashvineya, as they were born from Ashvinas. Nakula was said to be a skilled master in sword-fighting. On the 18th day of Kurukshetra War, Nakula had killed three sons of Karnā.

• Nanda was the head of the Gopas tribe of Yadava cowherds referred as Holy Gwals. He was a friend of Vasudeva, spouse of Yashoda and the foster father of Krishna.

• Narakasura was the son of Bhumi, the earth goddess. He gained a boon that only his mother could kill him. He captured and married women forcefully. Lord Krishna and Satyabhama (the human incarnation of Bhumi) killed him.

• Niramitra. In the Mahabharata, Niramitra (lit. he who has no enemies) was the son of Nakula and his wife Karenumati.

• Padmavati was the name of wife of Ugrasena. She was the mother of tyrant Kamsa.

• Parashara was a sage. He was the grandson of Vasishtha, the son of Sakti Maharsi, and the father of Vyasa. Before Satyavati married Shantanu, she had an affair with Parashara. During that time, she was known as Matsyagandha. Later they had a child named Vyasa. However they parted away but before leaving, Parashara restored Matsyagandha's virginity and gave her an enchanting scent.

• Parashuram is the sixth avatar of Vishnu in Hinduism and he is one of the chiranjeevis who will appear at the end of the Kali Yuga. He was born to destroy evil Kshatriya, who had begun to abuse their power. Parashurama is also the Guru of Bhishma, Dronacharya, and Karnā.

• Parikshit was a king from kuru lineage. He was the son of Abhimanyu (Arjuna's son) and Uttara. When he was in his mother's womb, he was attacked and killed by Ashwatthama using Brahmastra. However Shri Krishna revived him and named him Parikshit. After the Pandavas and Draupadi retired for heaven, he was crowned as the new king. Later, Kali (demon) manipulated Parikshit and he placed a dead snake on a meditating rishi. The Rishi's son saw it and cursed him to die by a snakebite. After he was bitten and killed by Takshaka, his son Janamejaya performed Sarpa Satra. This is where he hears the story of his great-grandfathers.

• Parishrami was the chief maid of queens Ambika and Ambalika. They sent her to Maharishi Vyasa the third time when Satyavati asked them to go. She was the mother of Vidura and the mother-in-law of Sulabha.

• Pandu was the king of Hastinapur, the son of Ambalika and Vichitravirya. He is popularly known as the father of the Pandavas, who were called so after him. Pandu was responsible and a great warrior, who expanded his kingdom during his rule. He had two wives named Kunti and Madri. He died early due to a curse of a sage.

• Prabha, sometimes Indumati, was the daughter of Asura Svarbhānu, who later became Rahu and Ketu. She married Ayu, son of Pururavas of lunar dynasty, and had a son named Nahusha.

• Pradyumna was the son of Sri Krishna and Rukmini. He is the reincarnation of Kamadeva, who was burnt by lord Shiva for shooting arrow of love at him. After his birth, he was kidnapped by Sambara and thrown into water. However, he survived and was raised by Mayawati (reincarnation of devi Rati). Later, he defeated Sambara and returned to Dwarka. He married Mayawati, Prabhavati and Vidarbha princess Rukmavati, and had a son Aniruddha.

- Pratiya was a king in the Mahabharata, who was the father of Shantanu and grandfather of Bhishma.
- Prativindhya was the son of Yudhishtir and Draupadi. He was the eldest brother among Upapandavas.
- Prishati, sometimes referred as Kokila, was the wife of King Drupada and the mother of Shikhandini and Satyajit. She was named 'Prishati' as she was the daughter in law of Prishata. She accompanied Drupada when he went to sages to obtain a son who could defeat Dronacharya and after Dhristadyumna and Draupadi from the fire, she was very happy and treated them like their own children.
- Purochana was the builder of the Lakshagraha. However, he, along with his wife and her sons, perished in the fire. He was the royal chief architect in Hastinapura. He was a friend of Shakuni and Duryodhana. Purochana built the Lakshagraha palace and burnt it. He was killed by Bhima in the Lakshagraha palace. Purochana had a wife and many sons. In his last life, Purochana had been Prahasta, Ravana's uncle and commander-in-chief of his army. Shakuni and Duryodhana made another plan to kill the Pandavas. Shakuni told Purochana to build a really beautiful palace in Varnavrata out of only materials that can catch and spread fire easily. Purochana quickly did as Shakuni had said. Purochana called the palace Lakshagraha. It was made out of materials such as wax and twigs. After some time, Shakuni convinced the Pandavas and Kunti to visit Lakshagraha. Purochana and his wife welcomed the Pandavas and Kunti grandly. After 10 days, during the night, Purochana set fire on the palace. The Pandavas woke up and realized that this had been another one of Duryodhana and Shakuni's evil schemes. Bhima got really mad. While Purochana and his sons and wife were trying to escape, Bhima killed all of them, including Purochana. The Pandavas barely managed to escape the fire.
- Pururavas was the first king from the lunar dynasty (Shantanu's dynasty). He was the son Budha, son of Chandra, and Ila. He married princess of Kashi. Later, he married Urvashi but she left him. He was succeeded by his son, Ayu.
- Radha was the foster mother of Karna, one of the central characters in the Hindu epic Mahabharata. She was the wife of Adhiratha, the charioteer of Bhishma. Radha also bore a son named Shon. The young Kunti used a mantra to beget a son from the Sun god Surya. Afraid of the taint of being an unwed mother, she placed the baby in a basket and set him afloat a river. The child later known as Karna was found and adopted by Radha and Adiratha, who raised Karna as their own. Karna is known by the matronymic Radheya. Karna, once he knows from Krishna and Kunti about his birth secret, having done so much harm to his brothers Pandavas, was in no position to abandon Duryodhana.
- Revati. In the Mahabharata, Revati was daughter of King Kakudmi and consort of Balarama, the elder brother of Krishna.
- Rohini (wife of Vasudeva). She was the wife of Vasudeva and mother of Balarama. She looked after Balaram in his childhood. After Vasudeva and Devaki were released, she started living with them. After the passing of Vasudeva in the Yadu massacre, Rohini cremates herself on Vasudeva's pyre along with his other wives Devaki, Bhadra and Madira.[58]
- Rohini (wife of Krishna). Rohini is was the chief of Krishna's junior wives, who were imprisoned by Narakasura.
- Rukmi was the ruler of Vidarbha. He was the son of king Bhishmaka and elder brother of Rukmini.
- Rukmini was the first and chief queen consort of Krishna. She was an avatar of goddess Lakshmi. She was the daughter of king Bhishmaka, sister of Rukmi and the princess of Vidarbha.
- Ruru was a sage (rishi) of the epic Mahabharata. He was the son of Pramati and Ghrirachi, the celestial danseuse and a descendant of Bhrgu. Ruru married Pramadvara, foster-daughter of sage Stihulakesha. He was the father of Sunaka.
- Sahadeva was the youngest of the five Pandava brothers. Nakula and Sahadev were twins born to Madri who had invoked the Ashwini Kumaras. Sahadeva had two wives Draupadi and Vijaya. Draupadi was the common wife of Pandavas while Vijaya was the beloved wife of Sahadeva. Similar to his twin brother Nakula, Sahadeva was also accomplished in swordsmanship. On the 18th of war, Sahadeva had killed Shakuni who was mainly responsible for the Kurukshetra War.
- Sahadeva of Magadha. Sahadeva was the son of powerful king Jarasandha. When Bhima slayed his father, Krishna declared him to be the new ruler of Magadha. Sahadeva is a frequent ally of the Pandavas, and attended the Rajsuya of Yudhishtira. During the Kurukshetra War, he fought from the side of Pandavas and was slayed by Shakuni.
- Sakradeva. He was son of King Srutayudha and Queen Sakrayani of Kalinga. He was Yuvaraja (Crown Prince) of Kalinga. He was killed by Bhima on the 2nd day of war along with many soldiers and two generals Satya and Satyadeva.
- Samba was the mischievous son of Krishna and his second wife, Jambavati. He was born as a boon of Lord Shiva. Samba was the husband of Lakshmana, Duryodhana's daughter. Later in the epic, his mischief becomes the reason for the

destruction of Krishna's Yaduvansha, to whom Gandhari cursed.

- Shamika was a sage in the epic Mahabharata. One day, while hunting Parikshit had wounded a deer but lost it in the woods. Searching for it, fatigued he asked meditating Shamika about the deer. The sage did not answer as he was observing the vow of silence. This angered the king, who placed a dead snake on Shamika's shoulder. Sringin, son of Shamika enraged by this act cursed Parikshit to be killed by Takshaka(snake) within seven days.
- Samvarana was a king from lunar dynasty and an ancestor of Shantanu. He married Tapati, daughter of Surya, and had a child named Kuru.
- Sanjaya was Dhritarashtra's advisor and also his charioteer. Sanjaya was a disciple of sage Krishna Dwaipayana Veda Vyasa and was immensely devoted to his master, King Dhritarashtra. Sanjaya – who has the gift of seeing events at a distance (divya-drishti) right in front of him, granted by the sage Vyasa – narrates to Dhritarashtra the action in the climactic battle of Kurukshetra, which includes the Bhagavad Gita.
- Sarama, according to Mahabharata is a celestial female dog. Janamejaya and his brothers beat one of her sons without any reason when the dog arrives at an occasion of sacrifice. This angers Sarama, and she curses the princes and Janamejaya that evil may happen to them.
- Satrajit. In the Hindu scriptures like the Mahabharata and Bhagvata Puran, Satrajit was a Yadava king who was a great devotee of Suryadeva, the Sun god. He is famous for his role in the story of Syamantaka gem. He was the father of Satyabhama, who was Bhumidevi's incarnation and Sri Krishna's third wife.
- Satyabhama is the third consort of the God Krishna, the eighth avatar of the god Vishnu. Satyabhama is believed to be an avatar of Bhumi Devi, the Goddess of Earth who is Prakriti form of Mahalakshmi. She aided Krishna in defeating the demon Narakasura. Later she visited the Pandavas during their exile and had a chat with Draupadi.
- Satyajit. He was second born child of King Drupada and Queen Prishati. He was younger brother of Shikhandini/Shikhandi and elder brother of Dhristadyumna and Draupadi. He succeeded the throne of Panchala.
- Satyaki. Yuyudhana, better known as Satyaki, was a powerful warrior belonging to the Virshni clan of the Yadavas, to which Krishna also belonged. Satyaki was also student of Arjuna due to which he fought on Pandavas side.
- Satyavati is the matriarch of the Mahabharata. She was a fisherwoman before her marriage with Shantanu. She along with her father, Dashraj, proposed the conditions which led Bhishma to take his vow. With Shantanu, she is the mother of Chitrangada and Vichitravirya. She is also the mother of the Vyasa, author of the epic, whom she called for Niyoga when Vichitravirya died without any heir.
- Savitri and Satyavan. In the Mahabharata, Savitri and Satyavan are characters appearing in the Vana Parva of the epic. Savitri is a princess born by the boon of Savitara. She is wise and beautiful. She fell in love with Satyavan, a prince who is destined to die at very young age. Savitri, knowing that she would become a widow at a young age, married Satyavan. The later part of the story is about how Savitri's love and wit saves her husband from Yama, god of death.
- Shakuni was the prince of Gandhara Kingdom in present-day Gandhara, later to become the King after his father's death. He is the main antagonist in the Hindu epic Mahabharata. He was the brother of Gandhari and hence Duryodhana's maternal uncle. Shakuni was killed by Sahadeva on the 18th day of the Kurukshetra War.
- Shakuntala was wife of Dushyanta and the mother of Emperor Bharata. Her story is told in the Mahabharata and dramatized by many writers, the most famous adaption being Kalidasa's play Abhijnanasakuntala (The Sign of Shakuntala).
- Shalva was the king of Shalva kingdom. He and Amba, the princess of Kashi, fell in love and Amba decided to choose him during her Swayamvara. However, Bhishma won the princesses for his brother Vichitravirya. When, Amba told Bhishma about her love, he sent her with honour to Shalva. But, Shalva rejected her and told her that he cannot marry her as she was won by Bhishma.
- Shalya. In the Mahabharata, King Shalya was the brother of Madri (mother of Nakula and Sahadeva), as well as the ruler of the Madra kingdom. Shalya, a powerful spear fighter and a formidable charioteer, was tricked by Duryodhana to fight the war on the side of the Kauravas. On the last day of the Kurukshetra War, Yudhishtira killed him during a spear fight.
- Shankha was 3rd son of King Virata. He was killed by Shalya with his two brothers on very first day of war.
- Shantanu was a Kuru king of Hastinapura in the epic Mahabharata. He was a descendant of the Bharata race, of the Lunar dynasty and great-grandfather of the Pandavas and Kauravas. He was the youngest son of King Pratiya of Hastinapura and had been born in the latter's old age. He was husband of Ganga and Satyavati. He was father of Devavrat (Bhishma), Chitrangad and Vichitravirya.

- Sharmishtha was an Asura princess and a spouse of Yayati, an ancestor of Shantanu.
- Shatanika was the son of Nakula and Draupadi. He was the third brother among Upapandavas.
- Shaunaka headed the sages during their conclave at his twelve-year sacrifice, where Ugrashravas Sauti recited the Mahabharata.
- Shikhandi was born as a baby girl, named "Shikhandini," to Drupada, the king of Panchala, and his wife, Queen Kokila Devi. Later she changed her sex and took the name Shikhandi. He fought in the Kurukshetra war for the Pandavas along with his father Drupada and brother Dhristadyumna. He was Kashi's Amba in previous birth.
- Shishupala was the son of Damaghosha. He was slain by his cousin Krishna, at the great coronation ceremony of Yudhishtira in punishment for the opprobrious abuse made against his august personage. He was also called Chaidya, being a member of Chedi kingdom.
- Shon was the biological son of Adhiratha and Radha, who were the adoptive parents of Karna. Adhiratha and Radha never differentiate Karna with Shon and loved them equally. Shon was trained in warfare by Karna. He was killed by either Abhimanyu on the 13th day of Kurukshetra War or Arjun in the Virata War.
- Shrutkarma was the son of Arjuna and Draupadi. He was the youngest brother among Upapandavas.
- Shrutsema was the son of Sahadeva and Draupadi. He was the fourth brother among Upapandavas.
- Shukracharya is the son of sage Bhrgu and his wife Kavyamata. After the Devas killed his mother (who was later revived), Shukra developed a deep hatred towards the Devas and became the guru of Asuras. He had a daughter named Devayani, who was married to Lunar king Yayati. But Yayati developed an affair with Devayani's maid, Sharmishtha. This led Shukra to curse Yayati to lose his youth.
- Sons of Karna. Karna's sons were Vrishasena, Vrishaketu, Banasena, Chitrasena, Satyasena, Sushena, Shatrunjaya, Dvipata and Prasena. All except for Vrishaketu were killed in the war.
- Sons of Shalya. Shalya and Avantini's three sons were Madranjaya, Rukmanagada and Rukmanaratha. Madranjaya was the eldest than other two with a gap of 10 years. Rukmanagada and Rukmanaratha were twins. Madranjaya was killed on 2nd day of war by Virata and other two were killed by Abhimanyu inside the Chakravayuha on 13th day.
- Subala was father of Shakuni and Gandhari. He was King of Gandhar and later King-Father under Shakuni's rule. He was husband of Sudharma.
- Subhadra. In the Mahabharata, she is the sister of Krishna and Balarama, wife of Arjuna and mother of Abhimanyu and grandmother of Parikshit. She is the daughter of Vasudeva and Rohini. When Arjuna visited Dwarka, he fell in love with Subhadra and ran away with her. Hindus believe Subhadra to be a goddess named Yogmaya.
- Sudakshina was a king of the Kambojas, and fought on the side of the Kauravas in the Kurukshetra War.
- Sudeshna was the wife of King Virata, at whose court the Pandavas spent a year in concealment during their exile. She was the mother of Uttara, Uttara, Shveta and Shankha. She had a younger brother named Kichaka and a brother-in-law named Sahtanika.
- Sudharma was mother of Shakuni and Gandhari. She was Queen of Gandhar and later Queen-Mother under Shakuni's rule. She was wife of Subala.
- Sughada was the maid of Gandhari and the mother of Yuyutsu. When Gandhari was pregnant for more than nine months, Dhritrashtra, in fear that there would be no heir, impregnated the maid. Later Gandhari gave birth to the 101 Kauravas and Sughada gave birth to Yuyutsu.
- Sulabha. The wife of Vidura, the half-brother of King Dhritrashtra and the Prime Minister of Hastinapur. She was also a chaste woman of supreme order. She too had a high degree of devotion and abidance. When Lord Krishna visited Hastinapur as an emissary of Pandavas, he had not accepted Duryodhana's request to stay in his palace but instead he chose to stay at Vidura's home and accepted a simple meal there. Sulabha was a great devotee of Lord Krishna. One day he came to her home for a surprise meal. She was enchanted by his glowing face. In absence of her husband, she offered him peels of banana instead of the fruit. And he ate them respecting her bhakti note.
- Surya is the god of sun and day. He is son of Aditi and Kashyapa. He is consort of Saranyu. In the epic, he was the first god called by Kunti using the mantra given by sage Durvasa to obtain a child. She did it out of curiosity and gave birth to Karna, who was born with indestructible armour and earrings. During that time she wasn't married and had to abandon the child. Later in the epic, Surya gave Akshaypatra to Yudhishtira.
- Sutsoma was the son of Bhima and Draupadi. He was the second brother among Upapandavas.
- Svaha is the daughter of Prajapati Daksha and the wife of Agni. In the Vana Parva, sage Markandeya narrated her story to the Pandavas. As per the story, Agni visited the ashram of

the seven Saptarshi and saw their wives. He was attracted towards them but none responded to him. Svaha was present there and was attracted to Agni, but he wasn't. Later Agni went to forest to calm down his mind. Svaha, taking the form of the wives of sages (except for Arundhati), slept with Agni one by one. Later Agni realised Svaha's love and married her.

- Takshaka was the king of nagas. He lived in a city named Takshasila, which was the new territory of Takshaka after his race was banished by Pandavas led by Arjuna from the Khandava Forest and Kurukshetra, where they built their new kingdom. Because of this, he made a fierce rivalry with Arjuna. During the Kurukshetra war, he sat on an arrow of Karna which was shot at Arjuna. However Krishna saved Arjuna. After his failure, Takshaka vowed to end Arjuna's lineage. After the Pandavas and Draupadi left for heaven, Takshaka killed Parikshit.

- Tapati is a river goddess. She is daughter of Surya and Chhaya. She married Samvarana and had a child named, Kuru. Kuru was an ancestor of Shantanu.

- Tilottama. In the Hindu epic Mahabharata, Tilottama is described to have been created by the divine architect Vishwakarma, at Brahma's request, by taking the best quality of everything as the ingredients. She was responsible for bringing about the mutual destruction of the Asuras, Sunda and Upasunda. Even gods like Indra are described to be enamoured by Tilottama. Her story was told by sage Narada to the Pandavas as he wanted to tell them how a woman can lead to rivalry between brothers.

- Tara is the goddess of felicity. She is spouse of Brihaspati, a guru of gods. Brihaspati often ignored Tara and she started to have an affair with Chandra, the moon god. From their union, Budha was born, whose son, Pururavas, founded the lunar dynasty.

- Usa or Usha was daughter of Banasura, powerful king of Sonitpur and a devotee of Lord Shiva. Later Usha was married to Aniruddha, grandson of Lord Krishna.

- Ugrasena is a Yadava king in Mahabharata epic. He was the king of Mathura, a kingdom that was established by the powerful Vrishni tribes from Yaduvanshi clan. Lord Krishna was the grandson of Ugrasena. He established his grandfather as the ruler of Mathura again after defeating his uncle, King Kamsa who was a wicked ruler. Before this, King Ugrasena was overthrown from power by his own son Kansa and was sentenced to prison along with his daughter Devaki and son in law Vasudeva to prison. Devki and Vasudev were parents of Lord Krishna.

- Ugrashravas Sauti was the son of Lomaharsana. He was the Lomaharshana. He was a disciple of Vyasa. He was the narrator of Mahabharata and several Puranas before the gathering of the sages in Naimisha Forest.

- Uluka was eldest son of Shakuni and Arshi. He was sent as messenger to Pandavas by Duryodhana. He was killed by Sahadeva on 18th day of war before his father's death.

- Ulupi was daughter of Kauravya, the king of Nagas, she was among the four wives of Arjuna. She had a son named Iravan.

- Urvasi was a celestial maiden in Indra's court and was considered the most beautiful of all the Apsaras. She was the consort of Pururavas, an ancestor of Pandavas and Kauravas. Later she left him and returned to heaven.[56] When Arjuna came to heaven to meet Indra, she fell in love with him. But Arjuna refused her as he thought her as his mother.

- Uttamaujas. In the Mahabharata, Uttamaujas was a powerful Panchala warrior. He is described to be a protector of Arjuna. With his brother Yudhamanyu, they fought a battle against Duryodhana. He was killed during Ashwatthama's night raid. Sometimes, he is described to be Drupada's son and identified with Satyajit.

- Uttanka. In the Mahabharata, Uttanka is described as the disciple of the sage Gautama. In both legends, he is a learned sage who goes through many hurdles in procuring the earrings demanded by his guru's wife as the fee for the teacher (gurudakshina).

- Uttara Kumar was the prince of Matsya Kingdom and the son of King Virata, at whose court the Pandavas spent one year in concealment during their exile. His sister Uttara was given in marriage to Abhimanyu, son of Arjuna.

- Uttara or Anglicized as Uttaraa was daughter of King Virata, at whose court the Pandavas spent a year in concealment during their exile. She was sister of Prince Uttara. She was wife of Abhimanyu and mother of Parikshit.

- Vajra. He was the son of Aniruddha. Vajra was crowned as the King of Indraprastha on the request of Krishna by the Pandavas after the Yadava fratricide just before the Pandavas' exile.

- Vajranabh. Vajra in the Vayu Purana and the Harivamsa, described as the son of Bhanu, the eldest son of Krishna and Satyabhama. He had a sister named Bhanumati.

- Valandhara was the princess of Kashi Kingdom, and wife of Pandava Bhima. They both had a son Sarvaga, who became the King of Kashi after the Kurukshetra War. Sarvaga's granddaughter Vapusthama married Janamejaya, the great-grandson of Arjuna, and bore him 2 sons – Shatanika and Sahashranika.

- Vapusthama was the princess of Kashi, the granddaughter of King Sarvaga and great-granddaughter of Bhima, the 2nd Pandava. Vapusthama was married to Arjuna's great-grandson Janamejaya, and bore him 2 sons – Shatanika and Sankukarna.

- Vasudeva the father of the Hindu deities Krishna, Balarama and Subhadra. He was king of the Vrishnis and a Yadava prince. He was the son of the Yadava king Shurasena. His sister Kunti was married to Pandu.

- Vasundhara. She was the queen of Manipura and the mother of Chitrangada. She was also the grandmother of Babruvahana. Her husband was King Chitravahana.

- Vayu deva is the god of wind. He is son of Aditi and Kashyapa. In the epic, he is the spiritual father of Hanuman and the Pandava, Bhima. He was the second god called by Kunti after her marriage using a mantra as her husband couldn't conceive due to a curse.

- Vichitravirya was a king in Indian Religious Texts. In the Mahabharata he was the younger son of queen Satyawati and king Shantanu and grandfather of the Pandavas and Kauravas.

- Vidura. In the epic Mahabharata, Vidura is described as the prime minister of the Kuru Kingdom and also the uncle of the Pandavas and Kauravas. He was born from Niyoga-between sage Vyasa and Parishrami, a handmaiden to the queens- Ambika and Ambalika.

- Vijaya. In the Hindu epic Mahabharat, Vijaya was the daughter of king Dyuatimata of Madra and wife of Sahadeva. They got married in a self choice ceremony. Vijaya was Nakula's maternal uncle's daughter. They had a son Suhotra.[51] After the Kurukshetra War, Vijaya and Suhotra lived in Madra, when Sahadeva was appointed as the king of Madra Kingdom.

- Vikarna was third Kaurava, son of Dhritarashtra and Gandhari and a brother to the crown prince Duryodhana. Vikarna is universally referred to as the third-most reputable of Kauravas. Usually, he is also indicated as the third-oldest son, but in other sources, the "third-strongest" reputation remained and it is implied that Vikarna is just one of Gandhari's 99 children (after Duryodhana and Dussasana). Vikarna was the only Kaurava who questioned the humiliation of Draupadi, the wife of his cousin Pandavas after they lost her in a game of dice to Duryodhana.

- Vinata, was the mother of Aruna and Garuda (the birds). She was also the daughter of Daksha and wife of sage Kasyapa.

- Vinda and Anuvinda were brothers, and the 2 kings of Avanti. They were the sons of Jayasena and Rajadhidevi. They also had a sister, Mitravinda, who married Lord Krishna. They were good friends of Duryodhana, and fought for his cause in the Kurukshetra War.

- Viraja. In the Harivamsa, (an appendix of Mahabharata), the spouse of Nahusha is mentioned to be Viraja, the daughter of Pitrs.[66] Later, she was replaced by Ashokasundari, the daughter of goddess Parvati and lord Shiva.

- Virata was the king of Matsya Kingdom with its Virata Kingdom, in whose court the Pandavas spent a year in concealment during their exile. Virata was married to Queen Sudeshna and was the father of Prince Uttara and Princess Uttara, who married Abhimanyu, the son of Arjuna.

- Vishoka was the charioteer of Pandava Bhima during the Kurukshetra War.

- Vrihanta was king of the Ulukas. His name appears at several places in the Mahabharata.

- Vrikaasura. He was second son of Shakuni. Shakuni did a Yajna on Subala's order for obtaining a protector who can protect his eldest son Uluka and Kingdom Gandhara from dangers. Due to Yajna's powers Arshi gave birth to Vrikaasur. He served as Commander-in-Chief of Gandhara army under Shakuni's rule. Vrikaasur was master of sword fighting. He killed numerous warriors in the war. On the 11th day he killed 10 generals of Pandava army in one attack of Sword. He was the most active warrior of entire war. He was killed by Nakula on 17th day.

- Vriprachitti. He was the youngest and only remaining son of Shakuni. He served as Prime Minister of Gandhara because of his wisdom under Shakuni's rule. After his father's death, he became the King of Gandhara.

- Vrishaketu is a figure in the Sanskrit epic Mahabharata. He was the son of King of Anga Karna and his chief consort Maharani Supriya also youngest and surviving son of Karna and Arjuna teaches him many more skills of great warrior. Later, he becomes King of Anga.

- Vrishasena was the son of Karna and Vrishali. With his father, he entered battle field on the 11th day of Kurukshetra war and fought for Kauravas. He was killed by Arjuna.

- Vyasa was the author of epic Mahabharata. According to the Mahabharata, the sage Vyasa was the son of Satyawati and Parashara. He was also the surrogate father of Dhritarashtra, Pandu and Vidura. They were born through Niyoga. Later, he helped in birth of 101 children of Dhritarashtra and Gandhari. He also helped the Pandavas many times.

- Yama or Dharma. In the epic, the death god Yama—identified with the god Dharma—is the spiritual father of Yudhishtira. He was the first god called by Kunti after her

marriage using a mantra as her husband could not conceive. Yama also appeared in the tale of Savitri and Satyavan. In the story, he tried to take Satyavan's soul, but Savitri tricked him. Dharma, later in the epic, appears testing Yudhishtira by taking form of a Yaksha. When the Pandavas and Draupadi went for heaven, he accompanied them by taking form of a dog and was only surviving left along with Yudhishtira. At the end, he showed his true form to Yudhishtira.

- Yamuna. Devi Yamuna or Yami is the river goddess of life. She is daughter of Surya and Saranyu as well as the twin of Yamraj. In the epic, she appears as Kalindi. She is one of lord Krishna's eight wives.

- Yashoda. She is the wife of Nanda (head of Gokul) and foster mother of Lord Krishna and Balarama. She is popularly and best known as Mother of Krishna. Krishna and Balarama spent their childhood with Yashoda and Nanda and the couple took care of them. There is a popular story about replacement of Krishna with Yashoda's daughter by Vasudeva after an agreement with Nanda.

- Yaudheya was the son of Yudhishtira and Devika, and the grandson of Govasena, who was the king of Sivi Kingdom. Yaudheya succeeded his grandfather after his death in the Kurukshetra War. According to the Matsya Purana, Yaudheya is also the name of the son of Prativindhya, however he does not succeed Yudhishtira to the throne of Hastinapur as he inherits his maternal kingdom.

- Yayati was an ancestor of Shantanu and the son of king Nahusha and Ashokasundari, the daughter of goddess Parvati. He had two wives, Devayani and Sharmishtha.

- Yogmaya or Vindhyaasini is an incarnation of goddess Adi Parashakti. She was the daughter of Yashoda and Nanda, the foster parents of Krishna. Krishna and Yogmaya were born on the same day. They were exchanged by their parents to save Krishna from Kamsa. Many believe that Subhadra was her reincarnation.

- Yudhishtira was the first among the five Pandavas and was blessed by death god Yama to Pandu and Kunti. He became the king of Indraprastha and later of Hastinapura (Kuru). He was the leader of the successful Pandava side in the Kurukshetra War. At the end of the epic, he ascended to heaven. He was also blessed with the spiritual vision of second sight by a celestial Rishi as a boon.

- Yuyutsu was the illegitimate son of Dhritarashtra with Dasi aka Sughadra/Sauvali, his wife Gandhari's maid. He was the paternal half – sibling to Gandhari's children: Duryodhana and the rest of the 100 Kaurava brothers and their sister Dushala. Eventually, he was the only son of Dhritarashtra who survived the Kurukshetra war.)

THE MAHABHARATA, BOOK 1 ADI PARVA

SECTION 1

Om! Having bowed down to Narayana and Nara, the most exalted male being, and also to the goddess Saraswati, must the word Jaya be uttered.

Ugrasrava, the son of Lomaharshana, surnamed Sauti, well-versed in the Puranas, bending with humility, one day approached the great sages of rigid vows, sitting at their ease, who had attended the twelve years' sacrifice of Saunaka, surnamed Kulapati, in the forest of Naimisha. Those ascetics, wishing to hear his wonderful narrations, presently began to address him who had thus arrived at that recluse abode of the inhabitants of the forest of Naimisha. Having been entertained with due respect by those holy men, he saluted those Munis (sages) with joined palms, even all of them, and inquired about the progress of their asceticism. Then all the ascetics being again seated, the son of Lomaharshana humbly occupied the seat that was assigned to him. Seeing that he was comfortably seated, and recovered from fatigue, one of the Rishis beginning the conversation, asked him, 'Whence comest thou, O lotus-eyed Sauti, and where hast thou spent the time? Tell me, who ask thee, in detail.'

Accomplished in speech, Sauti, thus questioned, gave in the midst of that big assemblage of contemplative Munis a full and proper answer in words consonant with their mode of life.

"Sauti said, 'Having heard the diverse sacred and wonderful stories which were composed in his Mahabharata by Krishna-Dwaipayana, and which were recited in full by Vaisampayana at the Snake-sacrifice of the high-souled royal sage Janamejaya and in the presence also of that chief of Princes, the son of Parikshit, and having wandered about, visiting many sacred waters and holy shrines, I journeyed to the country venerated by the Dwijas (twice-born) and called Samantapanchaka where formerly was fought the battle between the children of Kuru and Pandu, and all the chiefs of the land ranged on either side. Thence, anxious to see you, I am come into your presence. Ye reverend sages, all of whom are to me as Brahma; ye greatly blessed who shine in this place of sacrifice with the splendour of the solar fire: ye who have concluded the silent meditations and have fed the holy fire; and yet who are sitting—without care, what, O ye Dwijas (twice-born), shall I repeat, shall I recount the sacred stories

collected in the Puranas containing precepts of religious duty and of worldly profit, or the acts of illustrious saints and sovereigns of mankind?"

"The Rishi replied, 'The Purana, first promulgated by the great Rishi Dwaipayana, and which after having been heard both by the gods and the Brahmarshis was highly esteemed, being the most eminent narrative that exists, diversified both in diction and division, possessing subtle meanings logically combined, and gleaned from the Vedas, is a sacred work. Composed in elegant language, it includeth the subjects of other books. It is elucidated by other Shastras, and comprehendeth the sense of the four Vedas. We are desirous of hearing that history also called Bharata, the holy composition of the wonderful Vyasa, which dispelleth the fear of evil, just as it was cheerfully recited by the Rishi Vaisampayana, under the direction of Dwaipayana himself, at the snake-sacrifice of Raja Janamejaya?"

"Sauti then said, 'Having bowed down to the primordial being Isana, to whom multitudes make offerings, and who is adored by the multitude; who is the true incorruptible one, Brahma, perceptible, imperceptible, eternal; who is both a non-existing and an existing-non-existing being; who is the universe and also distinct from the existing and non-existing universe; who is the creator of high and low; the ancient, exalted, inexhaustible one; who is Vishnu, beneficent and the beneficence itself, worthy of all preference, pure and immaculate; who is Hari, the ruler of the faculties, the guide of all things moveable and immovable; I will declare the sacred thoughts of the illustrious sage Vyasa, of marvellous deeds and worshipped here by all. Some bards have already published this history, some are now teaching it, and others, in like manner, will hereafter promulgate it upon the earth. It is a great source of knowledge, established throughout the three regions of the world. It is possessed by the twice-born both in detailed and compendious forms. It is the delight of the learned for being embellished with elegant expressions, conversations human and divine, and a variety of poetical measures.

In this world, when it was destitute of brightness and light, and enveloped all around in total darkness, there came into being, as the primal cause of creation, a mighty egg, the one inexhaustible seed of all created beings. It is called Mahadivya, and was formed at the beginning of the Yuga, in which we are told, was the true light Brahma, the eternal one, the wonderful and inconceivable being present alike in all places; the invisible and subtle cause, whose nature partaketh of entity and non-entity. From this egg came out the lord Pitamaha Brahma, the one only Prajapati; with Suraguru and Sthanu. Then appeared the twenty-one Prajapatis, viz., Manu, Vasishtha and Parameshthi; ten Prachetas, Daksha, and the seven sons of Daksha. Then appeared the man of inconceivable nature whom all the Rishis know and so the Viswe-devas, the Adityas, the Vasus, and the twin Aswins; the Yakshas, the Sadhyas, the Pisachas, the Gulyakas, and the Pitris. After these were produced the wise and most holy Brahmarshis, and the numerous Rajarshis distinguished by every noble quality. So the water, the heavens, the earth, the air, the sky, the points of the heavens, the years, the seasons, the months, the fortnights, called Pakshas, with day and night in due succession. And thus were produced all things which are known to mankind.

And what is seen in the universe, whether animate or inanimate, of created things, will at the end of the world, and after the expiration of the Yuga, be again confounded. And, at the commencement of other Yugas, all things will be renovated, and, like the various fruits of the earth, succeed each other in the due order of their seasons. Thus continueth perpetually to revolve in the world, without beginning and without end, this wheel which causeth the destruction of all things.

The generation of Devas, in brief, was thirty-three thousand, thirty-three hundred and thirty-three. The sons of Div were Brihadbhanu, Chakshus, Atma Vibhavas, Savita, Richika, Arka, Bhanu, Asavaha, and Ravi. Of these Vivaswans of old, Mahya was the youngest whose son was Deva-vrata. The latter had for his son, Su-vrata who, we learn, had three sons,--Dasa-jiyoti, Sata-jiyoti, and Sahasra-jiyoti, each of them producing numerous offspring. The illustrious Dasa-jiyoti had ten thousand, Sata-jiyoti ten times that number, and Sahasra-jiyoti ten times the number of Sata-jiyoti's offspring. From these are descended the family of the Kurus, of the Yadus, and of Bharata; the family of Yayati and of Ikshvaku; also of all the Rajarshis. Numerous also were the generations produced, and very abundant were the creatures and their places of abode. The mystery which is threefold--the Vedas, Yoga, and Vijnana Dharma, Artha, and Kama--also various books upon the subject of Dharma, Artha, and Kama; also rules for the conduct of mankind; also histories and discourses with various srutis; all of which having been seen by the Rishi Vyasa are here in due order mentioned as a specimen of the book.

The Rishi Vyasa published this mass of knowledge in both a detailed and an abridged form. It is the wish of the learned in the world to possess the details and the abridgement. Some

read the Bharata beginning with the initial mantra (invocation), others with the story of Astika, others with Uparichara, while some Brahmanas* study the whole. Men of learning display their various knowledge of the institutes in commenting on the composition. Some are skillful in explaining it, while others, in remembering its contents.

[*Attention: the word Brahman is a often confused. It used for 3 different meanings. FIRST: Here meant is "Brahmin," a Sanskrit word (romanised: "brahmana") which are a religious people of the varna (caste or class) in Hinduism. They specialised as priests (purohit, pandit, or pujari), teachers (acharya or guru), ayurvedic physicians and protectors of sacred learning across generations. Throughout the entire Mahabharata, Ganguli uses this romanised word for denoting people. (The 4 castes: 1st Brahmins: scholars, priests and teachers; 2nd Kshatriyas: rulers, warriors and administrators; 3rd Vaishyas: agriculturalists and merchants; 4th Shudras: service providers and workers; a 5th caste is the "impure people" and foreigners.) SECOND: Originally, the Brahmanas (Sanskrit: Brahmanam) are Vedic sruti works attached to the Samhitas (hymns and mantras) of the Rig, Sama, Yajur, and Atharva Vedas. They are a secondary layer or classification of Sanskrit texts embedded within each Veda, often explain and instruct Brahmins on the performance of Vedic rituals (in which the related Samhitas are recited). In addition to explaining the symbolism and meaning of the Samhitas, Brahmana literature also expounds scientific knowledge of the Vedic Period, including observational astronomy and, particularly in relation to altar construction, geometry. THIRD: "Brahman" is a Sanskrit word that connotes the highest Universal Principle, the Ultimate Reality in the universe. Brahman is a Vedic Sanskrit word, and it is conceptualised in Hinduism as the "creative principle which lies realised in the whole world". Brahman is a key concept found in the Vedas, and it is extensively discussed in the early Upanishads. The Vedas conceptualise Brahman as the Cosmic Principle In the Upanishads, it has been variously described as Sat-cit-ananda (truth-consciousness-bliss) as well as having a form (Sakar) and as the unchanging, permanent, highest reality. All 3 words derived from "Brahma" (Sanskrit) one of the oldest and principal deities of Hinduism.]

The son of Satyavati having, by penance and meditation, analysed the eternal Veda, afterwards composed this holy history, when that learned Brahmarshi of strict vows, the noble Dwaipayana Vyasa, offspring of Parasara, had finished this greatest of narrations, he began to consider how he might teach it to his disciples. And the possessor of the six attributes, Brahma, the world's preceptor, knowing of the anxiety of the Rishi Dwaipayana, came in person to the place where the latter was, for gratifying the saint, and benefiting the people. And when Vyasa, surrounded by all the tribes of Munis, saw him, he was surprised; and, standing with joined palms, he bowed and ordered a seat to be brought. And Vyasa having gone round him who is called Hiranagarbha seated on that distinguished seat stood near it; and being commanded by Brahma Parameshthi, he sat down near the seat, full of affection and smiling in joy. Then the greatly glorious Vyasa, addressing Brahma Parameshthi, said, "O divine Brahma, by me a poem hath been composed which is greatly respected. The mystery of the Veda, and what other subjects have been explained by me; the various rituals of the Upanishads with the Angas; the compilation of the Puranas and history formed by me and named after the three divisions of time, past, present, and future; the determination of the nature of decay, fear, disease, existence, and non-existence, a description of creeds and of the various modes of life; rule for the four castes, and the import of all the Puranas; an account of asceticism and of the duties of a religious student; the dimensions of the sun and moon, the planets, constellations, and stars, together with the duration of the four ages; the Rik, Sama and Yajur Vedas; also the Adhyatma; the sciences called Nyaya, Orthopathy and Treatment of diseases; charity and Pasupatahdharma; birth celestial and human, for particular purposes; also a description of places of pilgrimage and other holy places of rivers, mountains, forests, the ocean, of heavenly cities and the kalpas; the art of war; the different kinds of nations and languages; the nature of the manners of the people; and the all-pervading spirit;--all these have been represented. But, after all, no writer of this work is to be found on earth."

"Brahma said, 'I esteem thee for thy knowledge of divine mysteries, before the whole body of celebrated Munis distinguished for the sanctity of their lives. I know thou hast revealed the divine word, even from its first utterance, in the language of truth. Thou hast called thy present work a poem, therefore it shall be a poem. There shall be no poets whose works may equal the descriptions of this poem, even, as the three other modes called Asrama are ever unequal in merit to the domestic Asrama. Let Ganesa be thought of, O Muni, for the purpose of writing the poem.'

"Sauti said, 'Brahma having thus spoken to Vyasa, retired to his own abode. Then Vyasa began to call to mind Ganesa. And Ganesa, obviator of obstacles, ready to fulfil the desires of his votaries, was no sooner thought of, than he repaired to

the place where Vyasa was seated. And when he had been saluted, and was seated, Vyasa addressed him thus, 'O guide of the Ganas! be thou the writer of the Bharata which I have formed in my imagination, and which I am about to repeat."

"Ganesa, upon hearing this address, thus answered, 'I will become the writer of thy work, provided my pen do not for a moment cease writing.' And Vyasa said unto that divinity, 'Wherever there be anything thou dost not comprehend, cease to continue writing.' Ganesa having signified his assent, by repeating the word Om! proceeded to write; and Vyasa began; and by way of diversion, he knit the knots of composition exceeding close; by doing which, he dictated this work according to his engagement.

I am (continued Sauti) acquainted with eight thousand and eight hundred verses, and so is Suka, and perhaps Sanjaya. From the mysteriousness of their meaning, O Muni, no one is able, to this day, to penetrate those closely knit difficult slokas. Even the omniscient Ganesa took a moment to consider; while Vyasa, however, continued to compose other verses in great abundance.

The wisdom of this work, like unto an instrument of applying collyrium, hath opened the eyes of the inquisitive world blinded by the darkness of ignorance. As the sun dispelleth the darkness, so doth the Bharata by its discourses on religion, profit, pleasure and final release, dispel the ignorance of men. As the full-moon by its mild light expandeth the buds of the water-lily, so this Purana, by exposing the light of the Sruti hath expanded the human intellect. By the lamp of history, which destroyeth the darkness of ignorance, the whole mansion of nature is properly and completely illuminated.

This work is a tree, of which the chapter of contents is the seed; the divisions called Pauloma and Astika are the root; the part called Sambhava is the trunk; the books called Sabha and Aranya are the roosting perches; the books called Arani is the knitting knots; the books called Virata and Udyoga the pith; the book named Bhishma, the main branch; the book called Drona, the leaves; the book called Karna, the fair flowers; the book named Salya, their sweet smell; the books entitled Stri and Aishika, the refreshing shade; the book called Santi, the mighty fruit; the book called Aswamedha, the immortal sap; the denominated Asramavasika, the spot where it groweth; and the book called Mausala, is an epitome of the Vedas and held in great respect by the virtuous Brahmanas. The tree of the Bharata, inexhaustible to mankind as the clouds, shall be as a source of livelihood to all distinguished poets."

"Sauti continued, 'I will now speak of the undying flowery and fruitful productions of this tree, possessed of pure and pleasant taste, and not to be destroyed even by the immortals. Formerly, the spirited and virtuous Krishna-Dwaipayana, by the injunctions of Bhishma, the wise son of Ganga and of his own mother, became the father of three boys who were like the three fires by the two wives of Vichitra-virya; and having thus raised up Dhritarashtra, Pandu and Vidura, he returned to his recluse abode to prosecute his religious exercise.

It was not till after these were born, grown up, and departed on the supreme journey, that the great Rishi Vyasa published the Bharata in this region of mankind; when being solicited by Janamejaya and thousands of Brahmanas, he instructed his disciple Vaisampayana, who was seated near him; and he, sitting together with the Sadasyas, recited the Bharata, during the intervals of the ceremonies of the sacrifice, being repeatedly urged to proceed.

Vyasa hath fully represented the greatness of the house of Kuru, the virtuous principles of Gandhari, the wisdom of Vidura, and the constancy of Kunti. The noble Rishi hath also described the divinity of Vasudeva, the rectitude of the sons of Pandu, and the evil practices of the sons and partisans of Dhritarashtra.

Vyasa executed the compilation of the Bharata, exclusive of the episodes originally in twenty-four thousand verses; and so much only is called by the learned as the Bharata. Afterwards, he composed an epitome in one hundred and fifty verses, consisting of the introduction with the chapter of contents. This he first taught to his son Suka; and afterwards he gave it to others of his disciples who were possessed of the same qualifications. After that he executed another compilation, consisting of six hundred thousand verses. Of those, thirty hundred thousand are known in the world of the Devas; fifteen hundred thousand in the world of the Pitris; fourteen hundred thousand among the Gandharvas, and one hundred thousand in the regions of mankind. Narada recited them to the Devas, Devala to the Pitris, and Suka published them to the Gandharvas, Yakshas, and Rakshasas; and in this world they were recited by Vaisampayana, one of the disciples of Vyasa, a man of just principles and the first among all those acquainted with the Vedas. Know that I, Sauti, have also repeated one hundred thousand verses.

Yudhishthira* is a vast tree, formed of religion and virtue; Arjuna is its trunk; Bhimasena, its branches; the two sons of Madri are its full-grown fruit and flowers; and its roots are Krishna, Brahma, and the Brahmanas. [* This name, also called Yudhishthira the Just, could be an allusion to Yedudah, Judah, Judah, the fourth son of Jacob, by his wife Leah (1st

half of the 2nd millennium BC). Country and province names, such as Yehud, Judea, Yaudheya or Yoddheya Gana (Yoddheya Republic = the Republic of "Judea") in northwestern India, seem to have derived from the Hebrew names.]

Pandu, after having subdued many countries by his wisdom and prowess, took up his abode with the Munis in a certain forest as a sportsman, where he brought upon himself a very severe misfortune for having killed a stag coupling with its mate, which served as a warning for the conduct of the princes of his house as long as they lived. Their mothers, in order that the ordinances of the law might be fulfilled, admitted as substitutes to their embraces the gods Dharma, Vayu, Sakra, and the divinities the twin Aswins. And when their offspring grew up, under the care of their two mothers, in the society of ascetics, in the midst of sacred groves and holy recluse-abodes of religious men, they were conducted by Rishis into the presence of Dhritarashtra and his sons, following as students in the habit of Brahmacharis, having their hair tied in knots on their heads. "These our pupils", said they, 'are as your sons, your brothers, and your friends; they are Pandavas.' Saying this, the Munis disappeared.

When the Kauravas saw them introduced as the sons of Pandu, the distinguished class of citizens shouted exceedingly for joy. Some, however, said, they were not the sons of Pandu; others said, they were; while a few asked how they could be his offspring, seeing he had been so long dead. Still on all sides voices were heard crying, 'They are on all accounts welcome! Through divine Providence we behold the family of Pandu! Let their welcome be proclaimed!' As these acclamations ceased, the plaudits of invisible spirits, causing every point of the heavens to resound, were tremendous. There were showers of sweet-scented flowers, and the sound of shells and kettle-drums. Such were the wonders that happened on the arrival of the young princes. The joyful noise of all the citizens, in expression of their satisfaction on the occasion, was so great that it reached the very heavens in magnifying plaudits.

Having studied the whole of the Vedas and sundry other shastras, the Pandavas resided there, respected by all and without apprehension from any one.

The principal men were pleased with the purity of Yudhishtira, the courage of Arjuna, the submissive attention of Kunti to her superiors, and the humility of the twins, Nakula and Sahadeva; and all the people rejoiced in their heroic virtues.

After a while, Arjuna obtained the virgin Krishna at the swayamvara, in the midst of a concourse of Rajas, by performing a very difficult feat of archery. And from this time he became very much respected in this world among all bowmen; and in fields of battle also, like the sun, he was hard to behold by foe-men. And having vanquished all the neighbouring princes and every considerable tribe, he accomplished all that was necessary for the Raja (his eldest brother) to perform the great sacrifice called Rajasuya.

Yudhishtira, after having, through the wise counsels of Vasudeva and by the valour of Bhismasena and Arjuna, slain Jarasandha (the king of Magadha) and the proud Chaidya, acquired the right to perform the grand sacrifice of Rajasuya abounding in provisions and offering and fraught with transcendent merits. [In religion, transcendence is (1st) the aspect of a god's nature and power that is wholly independent of the material universe, beyond all known physical laws. This is contrasted with immanence, where a god is said to be fully present in the physical world and thus accessible to creatures in various ways. And (2nd) in the religious experience of an individual, transcendence is a state of being that has overcome the limitations of physical existence, and by some definitions, has also become independent of it. This is typically experienced in meditation, prayer, half-dream, daydream, light slumber, rituals, séance, the use of drugs, as well as psychedelics and paranormal "visions". As it is produced in and by our brains, any kind of transcendence is a subjective and therefore individual experience, never an objective one, even when it feels like it.] And Duryodhana* came to this sacrifice; and when he beheld the vast wealth of the Pandavas scattered all around, the offerings, the precious stones, gold and jewels; the wealth in cows, elephants, and horses; the curious textures, garments, and mantles; the precious shawls and furs and carpets made of the skin of the Ranku; he was filled with envy and became exceedingly displeased. And when he beheld the hall of assembly elegantly constructed by Maya (the Asura architect) after the fashion of a celestial court, he was inflamed with rage. And having started in confusion at certain architectural deceptions within this building, he was derided by Bhismasena in the presence of Vasudeva, like one of mean descent. [* Dur "yodhana" seem to be related to the Hebrew names Yudah as well as to Yohanan.]

And it was represented to Dhritarashtra that his son, while partaking of various objects of enjoyment and diverse precious things, was becoming meagre, wan, and pale. And Dhritarashtra, some time after, out of affection for his son, gave his consent to their playing (with the Pandavas) at dice. And Vasudeva coming to know of this, became exceedingly wroth. And being dissatisfied, he did nothing to prevent the

disputes, but overlooked the gaming and sundry other horrid unjustifiable transactions arising therefrom: and in spite of Vidura, Bhisma, Drona, and Kripa, the son of Saradwan, he made the Kshatriyas kill each other in the terrific war that ensued.'

"And Dhritarashtra hearing the ill news of the success of the Pandavas and recollecting the resolutions of Duryodhana, Kama, and Sakuni, pondered for a while and addressed to Sanjaya the following speech:--'Attend, O Sanjaya, to all I am about to say, and it will not become thee to treat me with contempt. Thou art well-versed in the shastras, intelligent and endowed with wisdom. My inclination was never to war, not did I delight in the destruction of my race. I made no distinction between my own children and the children of Pandu. My own sons were prone to wilfulness and despised me because I am old. Blind as I am, because of my miserable plight and through paternal affection, I bore it all. I was foolish alter the thoughtless Duryodhana ever growing in folly. Having been a spectator of the riches of the mighty sons of Pandu, my son was derided for his awkwardness while ascending the hall. Unable to bear it all and unable himself to overcome the sons of Pandu in the field, and though a soldier, unwilling yet to obtain good fortune by his own exertion, with the help of the king of Gandhara he concerted an unfair game at dice.

'Hear, O Sanjaya, all that happened thereupon and came to my knowledge. And when thou hast heard all I say, recollecting everything as it fell out, thou shalt then know me for one with a prophetic eye. When I heard that Arjuna, having bent the bow, had pierced the curious mark and brought it down to the ground, and bore away in triumph the maiden Krishna, in the sight of the assembled princes, then, O Sanjaya I had no hope of success. When I heard that Subhadra of the race of Madhu had, after forcible seizure been married by Arjuna in the city of Dwaraka, and that the two heroes of the race of Vrishni (Krishna and Balarama the brothers of Subhadra) without resenting it had entered Indraprastha as friends, then, O Sanjaya, I had no hope of success. When I heard that Arjuna, by his celestial arrow preventing the downpour by Indra the king of the gods, had gratified Agni by making over to him the forest of Khandava, then, O Sanjaya, I had no hope of success. When I heard that the five Pandavas with their mother Kunti had escaped from the house of lac, and that Vidura was engaged in the accomplishment of their designs, then, O Sanjaya, I had no hope of success. When I heard that Arjuna, after having pierced the mark in the arena had won Draupadi, and that the brave Panchalas had joined the Pandavas, then, O Sanjaya, I had no hope of success. When I heard that Jarasandha, the foremost of the royal line of Magadha, and blazing in the midst of the Kshatriyas, had been slain by Bhima with his bare arms alone, then, O Sanjaya, I had no hope of success. When I heard that in their general campaign the sons of Pandu had conquered the chiefs of the land and performed the grand sacrifice of the Rajasuya, then, O Sanjaya, I had no hope of success. When I heard that Draupadi, her voice choked with tears and heart full of agony, in the season of impurity and with but one raiment on, had been dragged into court and though she had protectors, she had been treated as if she had none, then, O Sanjaya, I had no hope of success. When I heard that the wicked wretch Duhsasana, was striving to strip her of that single garment, had only drawn from her person a large heap of cloth without being able to arrive at its end, then, O Sanjaya, I had no hope of success. When I heard that Yudhishtira, beaten by Saubala at the game of dice and deprived of his kingdom as a consequence thereof, had still been attended upon by his brothers of incomparable prowess, then, O Sanjaya, I had no hope of success. When I heard that the virtuous Pandavas weeping with affliction had followed their elder brother to the wilderness and exerted themselves variously for the mitigation of his discomforts, then, O Sanjaya, I had no hope of success.

"When I heard that Yudhishtira had been followed into the wilderness by Snatakas and noble-minded Brahmanas who live upon alms, then, O Sanjaya, I had no hope of success. When I heard that Arjuna, having, in combat, pleased the god of gods, Tryambaka (the three-eyed) in the disguise of a hunter, obtained the great weapon Pasupata, then O Sanjaya, I had no hope of success. When I heard that the just and renowned Arjuna after having been to the celestial regions, had there obtained celestial weapons from Indra himself then, O Sanjaya, I had no hope of success. When I heard that afterwards Arjuna had vanquished the Kalakeyas and the Paulomas proud with the boon they had obtained and which had rendered them invulnerable even to the celestials, then, O Sanjaya, I had no hope of success. When I heard that Arjuna, the chastiser of enemies, having gone to the regions of Indra for the destruction of the Asuras, had returned thence successful, then, O Sanjaya, I had no hope of success. When I heard that Bhima and the other sons of Pritha (Kunti) accompanied by Vaisravana had arrived at that country which is inaccessible to man then, O Sanjaya, I had no hope of success. When I heard that my sons, guided by the counsels of Karna, while on their journey of Ghoshayatra, had been

taken prisoners by the Gandharvas and were set free by Arjuna, then, O Sanjaya, I had no hope of success. When I heard that Dharma (the god of justice) having come under the form of a Yaksha had proposed certain questions to Yudhishtira then, O Sanjaya, I had no hope of success. When I heard that my sons had failed to discover the Pandavas under their disguise while residing with Draupadi in the dominions of Virata, then, O Sanjaya, I had no hope of success. When I heard that the principal men of my side had all been vanquished by the noble Arjuna with a single chariot while residing in the dominions of Virata, then, O Sanjaya, I had no hope of success. When I heard that Vasudeva of the race of Madhu, who covered this whole earth by one foot, was heartily interested in the welfare of the Pandavas, then, O Sanjaya, I had no hope of success. When I heard that the king of Matsya, had offered his virtuous daughter Uttara to Arjuna and that Arjuna had accepted her for his son, then, O Sanjaya, I had no hope of success. When I heard that Yudhishtira, beaten at dice, deprived of wealth, exiled and separated from his connexions, had assembled yet an army of seven Akshauhinis, then, O Sanjaya, I had no hope of success. When I heard Narada, declare that Krishna and Arjuna were Nara and Narayana and he (Narada) had seen them together in the regions of Brahma, then, O Sanjaya, I had no hope of success. When I heard that Krishna, anxious to bring about peace, for the welfare of mankind had repaired to the Kurus, and went away without having been able to effect his purpose, then, O Sanjaya, I had no hope of success. When I heard that Kama and Duryodhana resolved upon imprisoning Krishna displayed in himself the whole universe, then, O Sanjaya, I had no hope of success. Then I heard that at the time of his departure, Pritha (Kunti) standing, full of sorrow, near his chariot received consolation from Krishna, then, O Sanjaya, I had no hope of success. When I heard that Vasudeva and Bhisma the son of Santanu were the counsellors of the Pandavas and Drona the son of Bharadwaja pronounced blessings on them, then, O Sanjaya, I had no hope of success. When Kama said unto Bhisma--I will not fight when thou art fighting--and, quitting the army, went away, then, O Sanjaya, I had no hope of success. When I heard that Vasudeva and Arjuna and the bow Gandiva of immeasurable prowess, these three of dreadful energy had come together, then, O Sanjaya, I had no hope of success. When I heard that upon Arjuna having been seized with compunction on his chariot and ready to sink, Krishna showed him all the worlds within his body, then, O Sanjaya, I had no hope of success. When I heard that Bhisma, the desolator of foes, killing ten thousand charioteers every day in the field of battle, had not slain any amongst the Pandavas then, O Sanjaya, I had no hope of success. When I heard that Bhisma, the righteous son of Ganga, had himself indicated the means of his defeat in the field of battle and that the same were accomplished by the Pandavas with joyfulness, then, O Sanjaya, I had no hope of success. When I heard that Arjuna, having placed Sikhandin before himself in his chariot, had wounded Bhisma of infinite courage and invincible in battle, then, O Sanjaya, I had no hope of success. When I heard that the aged hero Bhisma, having reduced the numbers of the race of shomaka to a few, overcome with various wounds was lying on a bed of arrows, then, O Sanjaya, I had no hope of success. When I heard that upon Bhisma's lying on the ground with thirst for water, Arjuna, being requested, had pierced the ground and allayed his thirst, then, O Sanjaya, I had no hope of success. When Bayu together with Indra and Suryya united as allies for the success of the sons of Kunti, and the beasts of prey (by their inauspicious presence) were putting us in fear, then, O Sanjaya, I had no hope of success. When the wonderful warrior Drona, displaying various modes of fight in the field, did not slay any of the superior Pandavas, then, O Sanjaya, I had no hope of success. When I heard that the Maharatha Sansaptakas of our army appointed for the overthrow of Arjuna were all slain by Arjuna himself, then, O Sanjaya, I had no hope of success. When I heard that our disposition of forces, impenetrable by others, and defended by Bharadwaja himself well-armed, had been singly forced and entered by the brave son of Subhadra, then, O Sanjaya, I had no hope of success. When I heard that our Maharathas, unable to overcome Arjuna, with jubilant faces after having jointly surrounded and slain the boy Abhimanyu, then, O Sanjaya, I had no hope of success. When I heard that the blind Kauravas were shouting for joy after having slain Abhimanyu and that thereupon Arjuna in anger made his celebrated speech referring to Saindhava, then, O Sanjaya, I had no hope of success. When I heard that Arjuna had vowed the death of Saindhava and fulfilled his vow in the presence of his enemies, then, O Sanjaya, I had no hope of success. When I heard that upon the horses of Arjuna being fatigued, Vasudeva releasing them made them drink water and bringing them back and reharnessing them continued to guide them as before, then, O Sanjaya, I had no hope of success. When I heard that while his horses were fatigued, Arjuna staying in his chariot checked all his assailants, then, O Sanjaya, I had no hope of success. When I heard that Yuudhana of the race of Vrishni, after having thrown into confusion the army of Drona rendered

unbearable in prowess owing to the presence of elephants, retired to where Krishna and Arjuna were, then, O Sanjaya, I had no hope of success. When I heard that Karna even though he had got Bhima within his power allowed him to escape after only addressing him in contemptuous terms and dragging him with the end of his bow, then, O Sanjaya, I had no hope of success. When I heard that Drona, Kritavarma, Kripa, Karna, the son of Drona, and the valiant king of Madra (Salya) suffered Saindhava to be slain, then, O Sanjaya, I had no hope of success. When I heard that the celestial Sakti given by Indra (to Karna) was by Madhava's machinations caused to be hurled upon Rakshasa Ghatotkacha of frightful countenance, then, O Sanjaya, I had no hope of success. When I heard that in the encounter between Karna and Ghatotkacha, that Sakti was hurled against Ghatotkacha by Karna, the same which was certainly to have slain Arjuna in battle, then, O Sanjaya, I had no hope of success. When I heard that Dhristadyumna, transgressing the laws of battle, slew Drona while alone in his chariot and resolved on death, then, O Sanjaya, I had no hope of success. When I heard that Nakula, the son of Madri, having in the presence of the whole army engaged in single combat with the son of Drona and showing himself equal to him drove his chariot in circles around, then, O Sanjaya, I had no hope of success. When upon the death of Drona, his son misused the weapon called Narayana but failed to achieve the destruction of the Pandavas, then, O Sanjaya, I had no hope of success.

When I heard that Bhimasena drank the blood of his brother Duhsasana in the field of battle without anybody being able to prevent him, then, O Sanjaya, I had no hope of success. When I heard that the infinitely brave Karna, invincible in battle, was slain by Arjuna in that war of brothers mysterious even to the gods, then, O Sanjaya, I had no hope of success. When I heard that Yudhishtira, the Just, overcame the heroic son of Drona, Duhsasana, and the fierce Kritavarman, then, O Sanjaya, I had no hope of success. When I heard that the brave king of Madra who ever dared Krishna in battle was slain by Yudhishtira, then, O Sanjaya, I had no hope of success. When I heard that the wicked Suvala of magic power, the root of the gaming and the feud, was slain in battle by Sahadeva, the son of Pandu, then, O Sanjaya, I had no hope of success. When I heard that Duryodhana, spent with fatigue, having gone to a lake and made a refuge for himself within its waters, was lying there alone, his strength gone and without a chariot, then, O Sanjaya, I had no hope of success. When I heard that the Pandavas having gone to that lake accompanied by Vasudeva and standing on its beach began to address contemptuously my son who was incapable of putting up with affronts, then, O Sanjaya, I had no hope of success. When I heard that while, displaying in circles a variety of curious modes (of attack and defence) in an encounter with clubs, he was unfairly slain according to the counsels of Krishna, then, O Sanjaya, I had no hope of success. When I heard the son of Drona and others by slaying the Panchalas and the sons of Draupadi in their sleep, perpetrated a horrible and infamous deed, then, O Sanjaya, I had no hope of success. When I heard that Aswatthaman while being pursued by Bhimasena had discharged the first of weapons called Aishika, by which the embryo in the womb (of Uttara) was wounded, then, O Sanjaya, I had no hope of success. When I heard that the weapon Brahmashira (discharged by Aswatthaman) was repelled by Arjuna with another weapon over which he had pronounced the word "Sasti" and that Aswatthaman had to give up the jewel-like excrescence on his head, then, O Sanjaya, I had no hope of success. When I heard that upon the embryo in the womb of Virata's daughter being wounded by Aswatthaman with a mighty weapon, Dwaipayana and Krishna pronounced curses on him, then, O Sanjaya, I had no hope of success.

'Alas! Gandhari, destitute of children, grand-children, parents, brothers, and kindred, is to be pitied. Difficult is the task that hath been performed by the Pandavas: by them hath a kingdom been recovered without a rival.

'Alas! I have heard that the war hath left only ten alive: three of our side, and the Pandavas, seven, in that dreadful conflict eighteen Akshauhini of Kshatriyas have been slain! All around me is utter darkness, and a fit of swoon assaileth me: consciousness leaves me, O Suta, and my mind is distracted.'

"Sauti said, 'Dhritarashtra, bewailing his fate in these words, was overcome with extreme anguish and for a time deprived of sense; but being revived, he addressed Sanjaya in the following words.

"After what hath come to pass, O Sanjaya, I wish to put an end to my life without delay; I do not find the least advantage in cherishing it any longer."

"Sauti said, 'The wise son of Gavgana (Sanjaya) then addressed the distressed lord of Earth while thus talking and bewailing, sighing like a serpent and repeatedly tainting, in words of deep import.

"Thou hast heard, O Raja, of the greatly powerful men of vast exertions, spoken of by Vyasa and the wise Narada; men born of great royal families, resplendent with worthy qualities, versed in the science of celestial arms, and in glory

emblems of Indra; men who having conquered the world by justice and performed sacrifices with fit offerings (to the Brahmanas), obtained renown in this world and at last succumbed to the sway of time. Such were Saivya; the valiant Maharatha; Srinjaya, great amongst conquerors. Suhotra; Rantideva; and Kakshivanta, great in glory; Valhika, Damana, Saryati, Ajita, and Nala; Viswamitra the destroyer of foes; Amvarisha, great in strength; Marutta, Manu, Ikshaku, Gaya, and Bharata; Rama the son of Dasaratha; Sasavindu, and Bhagiratha; Kritavirya, the greatly fortunate, and Janamejaya too; and Yayati of good deeds who performed sacrifices, being assisted therein by the celestials themselves, and by whose sacrificial altars and stakes this earth with her habited and uninhabited regions hath been marked all over. These twenty-four Rajas were formerly spoken of by the celestial Rishi Narada unto Saivya when much afflicted for the loss of his children. Besides these, other Rajas had gone before, still more powerful than they, mighty charioteers noble in mind, and resplendent with every worthy quality. These were Puru, Kuru, Yadu, Sura and Viswasrawa of great glory; Anuha, Yuvanawu, Kakutstha, Vikrama, and Raghu; Vijaya, Virihorta, Anga, Bhava, Sweta, and Vripadguru; Usinara, Sata-ratha, Kanka, Duliduha, and Druva; Dambhodbhava, Para, Vena, Sagara, Sankriti, and Nimi; Ajeya, Parasu, Pundra, Sambhu, and holy Deva-Vridha; Devahuya, Supratika, and Vrihad-ratha; Mahatsaha, Vinitatma, Sukratu, and Nala, the king of the Nishadas; Satyavrata, Santabhaya, Sumitra, and the chief Subala; Janujangha, Anaranya, Arka, Priyabhritya, Chuchi-vrata, Balabandhu, Nirmardda, Ketusingra, and Bhriddhala; Dhristaketu, Brihatketu, Driptaketu, and Niramaya; Abkshit, Chapala, Dhurta, Kribandhu, and Dridhe-shudhi; Mahapurana-sambhava, Pratyanga, Paraha and Sruti. These, O chief, and other Rajas, we hear enumerated by hundreds and by thousands, and still others by millions, princes of great power and wisdom, quitting very abundant enjoyments met death as thy sons have done! Their heavenly deeds, valour, and generosity, their magnanimity, faith, truth, purity, simplicity and mercy, are published to the world in the records of former times by sacred bards of great learning. Though endowed with every noble virtue, these have yielded up their lives. Thy sons were malevolent, inflamed with passion, avaricious, and of very evil-disposition. Thou art versed in the Sastras, O Bharata, and art intelligent and wise; they never sink under misfortunes whose understandings are guided by the Sastras. Thou art acquainted, O prince, with the lenity and severity of fate; this anxiety therefore for the safety of thy children is unbecoming. Moreover, it behoveth thee not to grieve for that which must happen: for who can avert, by his wisdom, the decrees of fate? No one can leave the way marked out for him by Providence. Existence and non-existence, pleasure and pain all have Time for their root. Time createth all things and Time destroyeth all creatures. It is Time that burneth creatures and it is Time that extinguisheth the fire. All states, the good and the evil, in the three worlds, are caused by Time. Time cutteth short all things and createth them anew. Time alone is awake when all things are asleep: indeed, Time is incapable of being overcome. Time passeth over all things without being retarded. Knowing, as thou dost, that all things past and future and all that exist at the present moment, are the offspring of Time, it behoveth thee not to throw away thy reason.'

"Sauti said, 'The son of Gavgana having in this manner administered comfort to the royal Dhritarashtra overwhelmed with grief for his sons, then restored his mind to peace. Taking these facts for his subject, Dwaipayana composed a holy Upanishad that has been published to the world by learned and sacred bards in the Puranas composed by them.

"The study of the Bharata is an act of piety. He that readeth even one foot, with belief, hath his sins entirely purged away. Herein Devas, Devarshis, and immaculate Brahmarshis of good deeds, have been spoken of; and likewise Yakshas and great Urugas (Nagas). Herein also hath been described the eternal Vasudeva possessing the six attributes. He is the true and just, the pure and holy, the eternal Brahma, the supreme soul, the true constant light, whose divine deeds wise and learned recount; from whom hath proceeded the non-existent and existent-non-existent universe with principles of generation and progression, and birth, death and re-birth. That also hath been treated of which is called Adhyatma (the superintending spirit of nature) that partaketh of the attributes of the five elements. That also hath been described who is purusha being above such epithets as 'undisplayed' and the like; also that which the foremost yatis exempt from the common destiny and endowed with the power of meditation and Tapas behold dwelling in their hearts as a reflected image in the mirror.

"The man of faith, devoted to piety, and constant in the exercise of virtue, on reading this section is freed from sin. The believer that constantly heareth recited this section of the Bharata, called the Introduction, from the beginning, falleth not into difficulties. The man repeating any part of the introduction in the two twilights is during such act freed from

the sins contracted during the day or the night. This section, the body of the Bharata, is truth and nectar. As butter is in curd, Brahmana among bipeds, the Aranyaka among the Vedas, and nectar among medicines; as the sea is eminent among receptacles of water, and the cow among quadrupeds; as are these (among the things mentioned) so is the Bharata said to be among histories.

"He that causeth it, even a single foot thereof, to be recited to Brahmanas during a Sradha, his offerings of food and drink to the manes of his ancestors become inexhaustible.

"By the aid of history and the Puranas, the Veda may be expounded; but the Veda is afraid of one of little information lest he should it. The learned man who recites to other this Veda of Vyasa reapeth advantage. It may without doubt destroy even the sin of killing the embryo and the like. He that readeth this holy chapter of the moon, readeth the whole of the Bharata, I ween. The man who with reverence daily listeneth to this sacred work acquireth long life and renown and ascendeth to heaven.

"In former days, having placed the four Vedas on one side and the Bharata on the other, these were weighed in the balance by the celestials assembled for that purpose. And as the latter weighed heavier than the four Vedas with their mysteries, from that period it hath been called in the world Mahabharata (the great Bharata). Being esteemed superior both in substance and gravity of import it is denominated Mahabharata on account of such substance and gravity of import. He that knoweth its meaning is saved from all his sins.

"Tapa is innocent, study is harmless, the ordinance of the Vedas prescribed for all the tribes are harmless, the acquisition of wealth by exertion is harmless; but when they are abused in their practices it is then that they become sources of evil."

SECTION 2

"The Rishis said, 'O son of Suta, we wish to hear a full and circumstantial account of the place mentioned by you as Samanta-panchaka.'

"Sauti said, 'Listen, O ye Brahmanas, to the sacred descriptions I utter O ye best of men, ye deserve to hear of the place known as Samanta-panchaka. In the interval between the Treta and Dwapara Yugas, Rama (the son of Jamadagni) great among all who have borne arms, urged by impatience of wrongs, repeatedly smote the noble race of Kshatriyas. And when that fiery meteor, by his own valour, annihilated the entire tribe of the Kshatriyas, he formed at Samanta-panchaka five lakes of blood. We are told that his reason being overpowered by anger he offered oblations of blood to the manes of his ancestors, standing in the midst of the sanguine waters of those lakes. It was then that his forefathers of whom Richika was the first having arrived there addressed him thus, 'O Rama, O blessed Rama, O offspring of Bhrgu, we have been gratified with the reverence thou hast shown for thy ancestors and with thy valour, O mighty one! Blessings be upon thee. O thou illustrious one, ask the boon that thou mayst desire.'

"Rama said, 'If, O fathers, ye are favourably disposed towards me, the boon I ask is that I may be absolved from the sins born of my having annihilated the Kshatriyas in anger, and that the lakes I have formed may become famous in the world as holy shrines.' The Pitris then said, 'So shall it be. But be thou pacified.' And Rama was pacified accordingly. The region that lieth near unto those lakes of gory water, from that time hath been celebrated as Samanta-panchaka the holy. The wise have declared that every country should be distinguished by a name significant of some circumstance which may have rendered it famous. In the interval between the Dwapara and the Kali Yugas there happened at Samanta-panchaka the encounter between the armies of the Kauravas and the Pandavas. In that holy region, without ruggedness of any kind, were assembled eighteen Akshauhini of soldiers eager for battle. And, O Brahmanas, having come thereto, they were all slain on the spot. Thus the name of that region, O Brahmanas, hath been explained, and the country described to you as a sacred and delightful one. I have mentioned the whole of what relateth to it as the region is celebrated throughout the three worlds.'

"The Rishis said, 'We have a desire to know, O son of Suta, what is implied by the term Akshauhini that hath been used by thee. Tell us in full what is the number of horse and foot, chariots and elephants, which compose an Akshauhini for thou art fully informed.'

"Sauti said, 'One chariot, one elephant, five foot-soldiers, and three horses form one Patti; three pattis make one Sena-mukha; three sena-mukhas are called a Gulma; three gulmas, a Gana; three ganas, a Vahini; three vahinis together are called a Pritana; three pritanas form a Chamu; three chamus, one Anikini; and an anikini taken ten times forms, as it is styled by those who know, an Akshauhini. O ye best of Brahmanas, arithmeticians have calculated that the number of chariots in an Akshauhini is twenty-one thousand eight hundred and seventy. The measure of elephants must be fixed at the same number. O ye pure, you must know that the number of foot-soldiers is one hundred and nine thousand,

three hundred and fifty, the number of horse is sixty-five thousand, six hundred and ten. These, O Brahmanas, as fully explained by me, are the numbers of an Akshauhini as said by those acquainted with the principles of numbers. O best of Brahmanas, according to this calculation were composed the eighteen Akshauhinis of the Kaurava and the Pandava army. Time, whose acts are wonderful assembled them on that spot and having made the Kauravas the cause, destroyed them all. Bhishma acquainted with choice of weapons, fought for ten days. Drona protected the Kaurava Vahinis for five days. Kama the desolator of hostile armies fought for two days; and Salya for half a day. After that lasted for half a day the encounter with clubs between Duryodhana and Bhima. At the close of that day, Aswatthaman and Kripa destroyed the army of Yudhishtira in the night while sleeping without suspicion of danger.

O Saunaka, this best of narrations called Bharata which has begun to be repeated at thy sacrifice, was formerly repeated at the sacrifice of Janamejaya by an intelligent disciple of Vyasa. It is divided into several sections; in the beginning are Paushya, Pauloma, and Astika parvas, describing in full the valour and renown of kings. It is a work whose description, diction, and sense are varied and wonderful. It contains an account of various manners and rites. It is accepted by the wise, as the state called Vairagya is by men desirous of final release. As Self among things to be known, as life among things that are dear, so is this history that furnisheth the means of arriving at the knowledge of Brahma the first among all the sastras. There is not a story current in this world but doth depend upon this history even as the body upon the foot that it taketh. As masters of good lineage are ever attended upon by servants desirous of preferment so is the Bharata cherished by all poets. As the words constituting the several branches of knowledge appertaining to the world and the Veda display only vowels and consonants, so this excellent history displayeth only the highest wisdom.

Listen, O ye ascetics, to the outlines of the several divisions (parvas) of this history called Bharata, endowed with great wisdom, of sections and feet that are wonderful and various, of subtle meanings and logical connexions, and embellished with the substance of the Vedas.

The first parva is called Anukramanika; the second, Sangraha; then Paushya; then Pauloma; the Astika; then Advansavatarana. Then comes the Sambhava of wonderful and thrilling incidents. Then comes Jatugrihadaha (setting fire to the house of lac) and then Hidimbabaddha (the killing of Hidimba) parvas; then comes Baka-baddha (slaughter of Baka) and then Chitraratha. The next is called Swayamvara (selection of husband by Panchali), in which Arjuna by the exercise of Kshatriya virtues, won Draupadi for wife. Then comes Vaivahika (marriage). Then comes Viduragamana (advent of Vidura), Rajyalabha (acquisition of kingdom), Arjuna-banavasa (exile of Arjuna) and Subhadra-harana (the carrying away of Subhadra). After these come Harana-harika, Khandava-daha (the burning of the Khandava forest) and Maya-darsana (meeting with Maya the Asura architect). Then come Sabha, Mantra, Jarasandha, Digvijaya (general campaign). After Digvijaya come Raja-suyaka, Arghyaviharana (the robbing of the Arghya) and Sisupalabaddha (the killing of Sisupala). After these, Dyuta (gambling), Anudyuta (subsequent to gambling), Aranyaka, and Krimirabaddha (destruction of Krimira). The Arjuna-vigamana (the travels of Arjuna), Kairati. In the last hath been described the battle between Arjuna and Mahadeva in the guise of a hunter. After this Indra-lokavigamana (the journey to the regions of Indra); then that mine of religion and virtue, the highly pathetic Nalopakhyana (the story of Nala). After this last, Tirtha-yatra or the pilgrimage of the wise prince of the Kurus, the death of Jatapura, and the battle of the Yakshas. Then the battle with the Nivata-kavachas, Ajagara, and Markandeya-Samasya (meeting with Markandeya). Then the meeting of Draupadi and Satyabhama, Ghoshayatra, Mirga-Swapna (dream of the deer). Then the story of Brihadaranyaka and then Aindradrumba. Then Draupadi-harana (the abduction of Draupadi), Jayadratha-bimokshana (the release of Jayadratha). Then the story of 'Savitrī' illustrating the great merit of conjugal chastity. After this last, the story of 'Rama'. The parva that comes next is called 'Kundala-harana' (the theft of the ear-rings). That which comes next is 'Aranya' and then 'Vairata'. Then the entry of the Pandavas and the fulfilment of their promise (of living unknown for one year). Then the destruction of the 'Kichakas', then the attempt to take the kine (of Virata by the Kauravas). The next is called the marriage of Abhimanyu with the daughter of Virata. The next you must know is the most wonderful parva called Udyoga. The next must be known by the name of 'Sanjaya-yana' (the arrival of Sanjaya). Then comes 'Prajagara' (the sleeplessness of Dhritarashtra owing to his anxiety). Then Sanatsujata, in which are the mysteries of spiritual philosophy. Then 'Yanasaddhi', and then the arrival of Krishna. Then the story of 'Matali' and then of 'Galava'. Then the stories of 'Savitrī', 'Vamadeva', and 'Vainya'. Then the story of 'Jamadagnya and Shodasrajika'. Then the arrival of Krishna at the court, and then Bidulaputrasasana. Then the muster of

troops and the story of Sheta. Then, must you know, comes the quarrel of the high-souled Karna. Then the march to the field of the troops of both sides. The next hath been called numbering the Rathis and Atirathas. Then comes the arrival of the messenger Uluka which kindled the wrath (of the Pandavas). The next that comes, you must know, is the story of Amba. Then comes the thrilling story of the installation of Bhishma as commander-in-chief. The next is called the creation of the insular region Jambhu; then Bhumi; then the account about the formation of islands. Then comes the 'Bhagavat-gita'; and then the death of Bhishma. Then the installation of Drona; then the destruction of the 'Samsaptakas'. Then the death of Abhimanyu; and then the vow of Arjuna (to slay Jayadratha). Then the death of Jayadratha, and then of Ghatotkacha. Then, must you know, comes the story of the death of Drona of surprising interest. The next that comes is called the discharge of the weapon called Narayana. Then, you know, is Karna, and then Salya. Then comes the immersion in the lake, and then the encounter (between Bhima and Duryodhana) with clubs. Then comes Sarasvata, and then the descriptions of holy shrines, and then genealogies. Then comes Saptika describing incidents disgraceful (to the honour of the Kurus). Then comes the 'Aisika' of harrowing incidents. Then comes 'Jalaprada' oblations of water to the manes of the deceased, and then the wailings of the women. The next must be known as 'Sradha' describing the funeral rites performed for the slain Kauravas. Then comes the destruction of the Rakshasa Charvaka who had assumed the disguise of a Brahmana (for deceiving Yudhishtira). Then the coronation of the wise Yudhishtira. The next is called the 'Grihapravibhaga'. Then comes 'Santi', then 'Rajadharmanusasana', then 'Apaddharma', then 'Mokshadhama'. Those that follow are called respectively 'Suka-prasna-abhigamana', 'Brahma-prasnanusana', the origin of 'Durvasa', the disputations with Maya. The next is to be known as 'Anusasana'. Then the ascension of Bhishma to heaven. Then the horse-sacrifice, which when read purgeth all sins away. The next must be known as the 'Anugita' in which are words of spiritual philosophy. Those that follow are called 'Asramvasa', 'Puttrarashana' (meeting with the spirits of the deceased sons), and the arrival of Narada. The next is called 'Mausala' which abounds with terrible and cruel incidents. Then comes 'Mahaprasthanika' and ascension to heaven. Then comes the Purana which is called Khilvasa. In this last are contained 'Vishnu-parva', Vishnu's frolics and feats as a child, the destruction of 'Kansa', and lastly, the very wonderful 'Bhavishyaparva' (in which there are prophecies regarding the future).

The high-souled Vyasa composed these hundred parvas of which the above is only an abridgement: having distributed them into eighteen, the son of Suta recited them consecutively in the forest of Naimisha as follows:

In the Adi parva are contained Paushya, Pauloma, Astika, Advansavata, Samva, the burning of the house of lac, the slaying of Hidimba, the destruction of the Asura Vaka, Chitraratha, the Swayamvara of Draupadi, her marriage after the overthrow of rivals in war, the arrival of Vidura, the restoration, Arjuna's exile, the abduction of Subhadra, the gift and receipt of the marriage dower, the burning of the Khandava forest, and the meeting with (the Asura-architect) Maya. The Paushya parva treats of the greatness of Utanka, and the Pauloma, of the sons of Bhrigu. The Astika describes the birth of Garuda and of the Nagas (snakes), the churning of the ocean, the incidents relating to the birth of the celestial steed Uchchaisrava, and finally, the dynasty of Bharata, as described in the Snake-sacrifice of king Janamejaya. The Sambhava parva narrates the birth of various kings and heroes, and that of the sage, Krishna Dwaipayana; the partial incarnations of deities, the generation of Danavas and Yakshas of great prowess, and serpents, Gandharvas, birds, and of all creatures; and lastly, of the life and adventures of king Bharata--the progenitor of the line that goes by his name--the son born of Sakuntala in the hermitage of the ascetic Kanva. This parva also describes the greatness of Bhagirathi, and the births of the Vasus in the house of Santanu and their ascension to heaven. In this parva is also narrated the birth of Bhishma uniting in himself portions of the energies of the other Vasus, his renunciation of royalty and adoption of the Brahmacharya mode of life, his adherence to his vows, his protection of Chitrangada, and after the death of Chitrangada, his protection of his younger brother, Vichitravirya, and his placing the latter on the throne: the birth of Dharma among men in consequence of the curse of Animondavya; the births of Dhritarashtra and Pandu through the potency of Vyasa's blessings (?) and also the birth of the Pandavas; the plottings of Duryodhana to send the sons of Pandu to Varanavata, and the other dark counsels of the sons of Dhritarashtra in regard to the Pandavas; then the advice administered to Yudhishtira on his way by that well-wisher of the Pandavas--Vidura--in the mlechchha language--the digging of the hole, the burning of Purochana and the sleeping woman of the fowler cack, with her five sons, in the house of lac; the meeting of the Pandavas in the dreadful forest with Hidimba, and the slaying of her brother Hidimba

by Bhima of great prowess. The birth of Ghatotkacha; the meeting of the Pandavas with Vyasa and in accordance with his advice their stay in disguise in the house of a Brahmana in the city of Ekachakra; the destruction of the Asura Vaka, and the amazement of the populace at the sight; the extraordinary births of Krishna and Dhrishtadyumna; the departure of the Pandavas for Panchala in obedience to the injunction of Vyasa, and moved equally by the desire of winning the hand of Draupadi on learning the tidings of the Swayamvara from the lips of a Brahmana; victory of Arjuna over a Gandharva, called Angaraparna, on the banks of the Bhagirathi, his contraction of friendship with his adversary, and his hearing from the Gandharva the history of Tapati, Vasishtha and Aurna. This parva treats of the journey of the Pandavas towards Panchala, the acquisition of Draupadi in the midst of all the Rajas, by Arjuna, after having successfully pierced the mark; and in the ensuing fight, the defeat of Salya, Kama, and all the other crowned heads at the hands of Bhima and Arjuna of great prowess; the ascertainment by Balarama and Krishna, at the sight of these matchless exploits, that the heroes were the Pandavas, and the arrival of the brothers at the house of the potter where the Pandavas were staying; the dejection of Drupada on learning that Draupadi was to be wedded to five husbands; the wonderful story of the five Indras related in consequence; the extraordinary and divinely-ordained wedding of Draupadi; the sending of Vidura by the sons of Dhritarashtra as envoy to the Pandavas; the arrival of Vidura and his sight to Krishna; the abode of the Pandavas in Khandava-prastha, and then their rule over one half of the kingdom; the fixing of turns by the sons of Pandu, in obedience to the injunction of Narada, for conjugal companionship with Krishna. In like manner hath the history of Sunda and Upasunda been recited in this. This parva then treats of the departure of Arjuna for the forest according to the vow, he having seen Draupadi and Yudhishtira sitting together as he entered the chamber to take out arms for delivering the kine of a certain Brahmana. This parva then describes Arjuna's meeting on the way with Ulupi, the daughter of a Naga (serpent); it then relates his visits to several sacred spots; the birth of Vabhravahana; the deliverance by Arjuna of the five celestial damsels who had been turned into alligators by the imprecation of a Brahmana, the meeting of Madhava and Arjuna on the holy spot called Prabhava; the carrying away of Subhadra by Arjuna, incited thereto by her brother Krishna, in the wonderful car moving on land and water, and through mid-air, according to the wish of the rider; the departure for Indraprastha, with the dower; the conception in the womb of Subhadra of that prodigy of prowess, Abhimanyu; Yajnaseni's giving birth to children; then follows the pleasure-trip of Krishna and Arjuna to the banks of the Jamuna and the acquisition by them of the discus and the celebrated bow Gandiva; the burning of the forest of Khandava; the rescue of Maya by Arjuna, and the escape of the serpent,--and the begetting of a son by that best of Rishis, Mandapala, in the womb of the bird Sarngi. This parva is divided by Vyasa into two hundred and twenty-seven chapters. These two hundred and twenty-seven chapters contain eight thousand eight hundred and eighty-four slokas.

The second is the extensive parva called Sabha or the assembly, full of matter. The subjects of this parva are the establishment of the grand hall by the Pandavas; their review of their retainers; the description of the lokapalas by Narada well-acquainted with the celestial regions; the preparations for the Rajasuya sacrifice; the destruction of Jarasandha; the deliverance by Vasudeva of the princes confined in the mountain-pass; the campaign of universal conquest by the Pandavas; the arrival of the princes at the Rajasuya sacrifice with tribute; the destruction of Sisupala on the occasion of the sacrifice, in connexion with offering of arghya; Bhimasena's ridicule of Duryodhana in the assembly; Duryodhana's sorrow and envy at the sight of the magnificent scale on which the arrangements had been made; the indignation of Duryodhana in consequence, and the preparations for the game of dice; the defeat of Yudhishtira at play by the wily Sakuni; the deliverance by Dhritarashtra of his afflicted daughter-in-law Draupadi plunged in the sea of distress caused by the gambling, as of a boat tossed about by the tempestuous waves. The endeavours of Duryodhana to engage Yudhishtira again in the game; and the exile of the defeated Yudhishtira with his brothers. These constitute what has been called by the great Vyasa the Sabha Parva. This parva is divided into seventh-eight sections, O best of Brahmanas, of two thousand, five hundred and seven slokas.

Then comes the third parva called Aranyaka (relating to the forest) This parva treats of the wending of the Pandavas to the forest and the citizens, following the wise Yudhishtira, Yudhishtira's adoration of the god of day; according to the injunctions of Dhaumya, to be gifted with the power of maintaining the dependent Brahmanas with food and drink; the creation of food through the grace of the Sun; the expulsion by Dhritarashtra of Vidura who always spoke for his master's good; Vidura's coming to the Pandavas and his return to Dhritarashtra at the solicitation of the latter; the

wicked Duryodhana's plottings to destroy the forest-ranging Pandavas, being incited thereto by Karna; the appearance of Vyasa and his dissuasion of Duryodhana bent on going to the forest; the history of Surabhi; the arrival of Maitreya; his laying down to Dhritarashtra the course of action; and his curse on Duryodhana; Bhima's slaying of Kirmira in battle; the coming of the Panchalas and the princes of the Vrishni race to Yudhishtira on hearing of his defeat at the unfair gambling by Sakuni; Dhananjaya's allaying the wrath of Krishna; Draupadi's lamentations before Madhava; Krishna's cheering her; the fall of Sauva also has been here described by the Rishi; also Krishna's bringing Subhadra with her son to Dwaraka; and Dhrishtadyumna's bringing the son of Draupadi to Panchala; the entrance of the sons of Pandu into the romantic Dwaita wood; conversation of Bhima, Yudhishtira, and Draupadi; the coming of Vyasa to the Pandavas and his endowing Yudhishtira with the power of Pratismiti; then, after the departure of Vyasa, the removal of the Pandavas to the forest of Kamyaka; the wanderings of Arjuna of immeasurable prowess in search of weapons; his battle with Mahadeva in the guise of a hunter; his meeting with the lokapalas and receipt of weapons from them; his journey to the regions of Indra for arms and the consequent anxiety of Dhritarashtra; the wailings and lamentations of Yudhishtira on the occasion of his meeting with the worshipful great sage Brihadhaswa. Here occurs the holy and highly pathetic story of Nala illustrating the patience of Damayanti and the character of Nala. Then the acquirement by Yudhishtira of the mysteries of dice from the same great sage; then the arrival of the Rishi Lomasa from the heavens to where the Pandavas were, and the receipt by these high-souled dwellers in the woods of the intelligence brought by the Rishi of their brother Arjuna staying in the heavens; then the pilgrimage of the Pandavas to various sacred spots in accordance with the message of Arjuna, and their attainment of great merit and virtue consequent on such pilgrimage; then the pilgrimage of the great sage Narada to the shrine Putasta; also the pilgrimage of the high-souled Pandavas. Here is the deprivation of Karna of his ear-rings by Indra. Here also is recited the sacrificial magnificence of Gaya; then the story of Agastya in which the Rishi ate up the Asura Vatapi, and his connubial connexion with Lopamudra from the desire of offspring. Then the story of Rishyasringa who adopted Brahmacharya mode of life from his very boyhood; then the history of Rama of great prowess, the son of Jamadagni, in which has been narrated the death of Kartavirya and the Haihayas; then the meeting between the Pandavas and the Vrishnis in the sacred spot called Prabhasa; then the story of Su-kanya in which Chyavana, the son of Bhrigu, made the twins, Aswinis, drink, at the sacrifice of king Saryati, the Soma juice (from which they had been excluded by the other gods), and in which besides is shown how Chyavana himself acquired perpetual youth (as a boon from the grateful Aswinis). Then hath been described the history of king Mandhata; then the history of prince Jantu; and how king Somaka by offering up his only son (Jantu) in sacrifice obtained a hundred others; then the excellent history of the hawk and the pigeon; then the examination of king Sivi by Indra, Agni, and Dharma; then the story of Ashtavakra, in which occurs the disputation, at the sacrifice of Janaka, between that Rishi and the first of logicians, Vandi, the son of Varuna; the defeat of Vandi by the great Ashtavakra, and the release by the Rishi of his father from the depths of the ocean. Then the story of Yavakrita, and then that of the great Raivya; then the departure (of the Pandavas) for Gandhamadana and their abode in the asylum called Narayana; then Bhimasena's journey to Gandhamadana at the request of Draupadi (in search of the sweet-scented flower). Bhima's meeting on his way, in a grove of bananas, with Hanuman, the son of Pavana of great prowess; Bhima's bath in the tank and the destruction of the flowers therein for obtaining the sweet-scented flower (he was in search of); his consequent battle with the mighty Rakshasas and the Yakshas of great prowess including Hanuman; the destruction of the Asura Jata by Bhima; the meeting (of the Pandavas) with the royal sage Vishaparva; their departure for the asylum of Arishtishena and abode therein: the incitement of Bhima (to acts of vengeance) by Draupadi. Then is narrated the ascent on the hills of Kailasa by Bhimasena, his terrific battle with the mighty Yakshas headed by Hanuman; then the meeting of the Pandavas with Vaisravana (Kuvera), and the meeting with Arjuna after he had obtained for the purpose of Yudhishtira many celestial weapons; then Arjuna's terrible encounter with the Nivatakevachas dwelling in Hiranayaparva, and also with the Paulomas, and the Kalakeyas; their destruction at the hands of Arjuna; the commencement of the display of the celestial weapons by Arjuna before Yudhishtira, the prevention of the same by Narada; the descent of the Pandavas from Gandhamadana; the seizure of Bhima in the forest by a mighty serpent huge as the mountain; his release from the coils of the snake, upon Yudhishtira's answering certain questions; the return of the Pandavas to the Kamyaka woods. Here is described the reappearance of Vasudeva to see the mighty sons of Pandu; the arrival of Markandeya, and various

recitals, the history of Prithu the son of Vena recited by the great Rishi; the stories of Saraswati and the Rishi Tarkhya. After these, is the story of Matsya; other old stories recited by Markandeya; the stories of Indradyumna and Dhundhumara; then the history of the chaste wife; the history of Angira, the meeting and conversation of Draupadi and Satyabhama; the return of the Pandavas to the forest of Dwaita; then the procession to see the calves and the captivity of Duryodhana; and when the wretch was being carried off, his rescue by Arjuna; here is Yudhishtira's dream of the deer; then the re-entry of the Pandavas into the Kamyaka forest, here also is the long story of Vrihidraunika. Here also is recited the story of Durvasa; then the abduction by Jayadratha of Draupadi from the asylum; the pursuit of the ravisher by Bhima swift as the air and the ill-shaving of Jayadratha's crown at Bhima's hand. Here is the long history of Rama in which is shown how Rama by his prowess slew Ravana in battle. Here also is narrated the story of Savitri; then Karna's deprivation by Indra of his ear-rings; then the presentation to Karna by the gratified Indra of a Sakti (missile weapon) which had the virtue of killing only one person against whom it might be hurled; then the story called Aranya in which Dharma (the god of justice) gave advice to his son (Yudhishtira); in which, besides is recited how the Pandavas after having obtained a boon went towards the west. These are all included in the third Parva called Aranyaka, consisting of two hundred and sixty-nine sections. The number of slokas is eleven thousand, six hundred and sixty-four.

"The extensive Parva that comes next is called Virata. The Pandavas arriving at the dominions of Virata saw in a cemetery on the outskirts of the city a large shami tree whereon they kept their weapons. Here hath been recited their entry into the city and their stay there in disguise. Then the slaying by Bhima of the wicked Kichaka who, senseless with lust, had sought Draupadi; the appointment by prince Duryodhana of clever spies; and their despatch to all sides for tracing the Pandavas; the failure of these to discover the mighty sons of Pandu; the first seizure of Virata's kine by the Trigartas and the terrific battle that ensued; the capture of Virata by the enemy and his rescue by Bhimasena; the release also of the kine by the Pandava (Bhima); the seizure of Virata's kine again by the Kurus; the defeat in battle of all the Kurus by the single-handed Arjuna; the release of the king's kine; the bestowal by Virata of his daughter Uttara for Arjuna's acceptance on behalf of his son by Subhadra--Abhimanyu--the destroyer of foes. These are the contents of the extensive fourth Parva--the Virata. The great Rishi Vyasa has composed in these sixty-seven sections. The number of slokas is two thousand and fifty.

"Listen then to (the contents of) the fifth Parva which must be known as Udyoga. While the Pandavas, desirous of victory, were residing in the place called Upaplavya, Duryodhana and Arjuna both went at the same time to Vasudeva, and said, "You should render us assistance in this war." The high-souled Krishna, upon these words being uttered, replied, "O ye first of men, a counsellor in myself who will not fight and one Akshauhini of troops, which of these shall I give to which of you?" Blind to his own interests, the foolish Duryodhana asked for the troops; while Arjuna solicited Krishna as an unfighting counsellor. Then is described how, when the king of Madra was coming for the assistance of the Pandavas, Duryodhana, having deceived him on the way by presents and hospitality, induced him to grant a boon and then solicited his assistance in battle; how Salya, having passed his word to Duryodhana, went to the Pandavas and consoled them by reciting the history of Indra's victory (over Vritra). Then comes the despatch by the Pandavas of their Purohita (priest) to the Kauravas. Then is described how king Dhritarashtra of great prowess, having heard the word of the purohita of the Pandavas and the story of Indra's victory decided upon sending his purohita and ultimately despatched Sanjaya as envoy to the Pandavas from desire for peace. Here hath been described the sleeplessness of Dhritarashtra from anxiety upon hearing all about the Pandavas and their friends, Vasudeva and others. It was on this occasion that Vidura addressed to the wise king Dhritarashtra various counsels that were full of wisdom. It was here also that Sanat-sujata recited to the anxious and sorrowing monarch the excellent truths of spiritual philosophy. On the next morning Sanjaya spoke, in the court of the King, of the identity of Vasudeva and Arjuna. It was then that the illustrious Krishna, moved by kindness and a desire for peace, went himself to the Kaurava capital, Hastinapura, for bringing about peace. Then comes the rejection by prince Duryodhana of the embassy of Krishna who had come to solicit peace for the benefit of both parties. Here hath been recited the story of Damvodava; then the story of the high-souled Matuli's search for a husband for his daughter; then the history of the great sage Galava; then the story of the training and discipline of the son of Bidula. Then the exhibition by Krishna, before the assembled Rajas, of his Yoga powers upon learning the evil counsels of Duryodhana and Karna; then Krishna's taking Karna in his chariot and his tendering to him of advice, and Karna's rejection of the same from pride. Then the return of Krishna, the chastiser of

enemies from Hastinapura to Upaplavya, and his narration to the Pandavas of all that had happened. It was then that those oppressors of foes, the Pandavas, having heard all and consulted properly with each other, made every preparation for war. Then comes the march from Hastinapura, for battle, of foot-soldiers, horses, charioteers and elephants. Then the tale of the troops by both parties. Then the despatch by prince Duryodhana of Uluka as envoy to the Pandavas on the day previous to the battle. Then the tale of charioteers of different classes. Then the story of Amba. These all have been described in the fifth Parva called Udyoga of the Bharata, abounding with incidents appertaining to war and peace. O ye ascetics, the great Vyasa hath composed one hundred and eighty-six sections in this Parva. The number of slokas also composed in this by the great Rishi is six thousand, six hundred and ninety-eight.

"Then is recited the Bhishma Parva replete with wonderful incidents. In this hath been narrated by Sanjaya the formation of the region known as Jambu. Here hath been described the great depression of Yudhishtira's army, and also a fierce fight for ten successive days. In this the high-souled Vasudeva by reasons based on the philosophy of final release drove away Arjuna's compunction springing from the latter's regard for his kindred (whom he was on the eve of slaying). In this the magnanimous Krishna, attentive to the welfare of Yudhishtira, seeing the loss inflicted (on the Pandava army), descended swiftly from his chariot himself and ran, with dauntless breast, his driving whip in hand, to effect the death of Bhishma. In this, Krishna also smote with piercing words Arjuna, the bearer of the Gandiva and the foremost in battle among all wielders of weapons. In this, the foremost of bowmen, Arjuna, placing Shikandin before him and piercing Bhishma with his sharpest arrows felled him from his chariot. In this, Bhishma lay stretched on his bed of arrows. This extensive Parva is known as the sixth in the Bharata. In this have been composed one hundred and seventeen sections. The number of slokas is five thousand, eight hundred and eighty-four as told by Vyasa conversant with the Vedas.

"Then is recited the wonderful Parva called Drona full of incidents. First comes the installation in the command of the army of the great instructor in arms, Drona; then the vow made by that great master of weapons of seizing the wise Yudhishtira in battle to please Duryodhana; then the retreat of Arjuna from the field before the Sansaptakas, then the overthrow of Bhagadatta like to a second Indra in the field, with the elephant Supritika, by Arjuna; then the death of the hero Abhimanyu in his teens, alone and unsupported, at the hands of many Maharathas including Jayadratha; then after the death of Abhimanyu, the destruction by Arjuna, in battle of seven Akshauhinis of troops and then of Jayadratha; then the entry, by Bhima of mighty arms and by that foremost of warriors-in-chariot, Satyaki, into the Kaurava ranks impenetrable even to the gods, in search of Arjuna in obedience to the orders of Yudhishtira, and the destruction of the remnant of the Sansaptakas. In the Drona Parva, is the death of Alambusha, of Srutayus, of Jalasandha, of Shomadatta, of Virata, of the great warrior-in-chariot Drupada, of Ghatotkacha and others; in this Parva, Aswatthaman, excited beyond measure at the fall of his father in battle, discharged the terrible weapon Narayana. Then the glory of Rudra in connexion with the burning (of the three cities). Then the arrival of Vyasa and recital by him of the glory of Krishna and Arjuna. This is the great seventh Parva of the Bharata in which all the heroic chiefs and princes mentioned were sent to their account. The number of sections in this is one hundred and seventy. The number of slokas as composed in the Drona Parva by Rishi Vyasa, the son of Parasara and the possessor of true knowledge after much meditation, is eight thousand, nine hundred and nine.

"Then comes the most wonderful Parva called Karna. In this is narrated the appointment of the wise king of Madra as (Karna's) charioteer. Then the history of the fall of the Asura Tripura. Then the application to each other by Karna and Salya of harsh words on their setting out for the field, then the story of the swan and the crow recited in insulting allusion: then the death of Pandya at the hands of the high-souled Aswatthaman; then the death of Dandasena; then that of Darda; then Yudhishtira's imminent risk in single combat with Karna in the presence of all the warriors; then the mutual wrath of Yudhishtira and Arjuna; then Krishna's pacification of Arjuna. In this Parva, Bhima, in fulfilment of his vow, having ripped open Dussasana's breast in battle drank the blood of his heart. Then Arjuna slew the great Karna in single combat. Readers of the Bharata call this the eighth Parva. The number of sections in this is sixty-nine and the number of slokas is four thousand, nine hundred and sixty-four.

"Then hath been recited the wonderful Parva called Salya. After all the great warriors had been slain, the king of Madra became the leader of the (Kaurava) army. The encounters one after another, of charioteers, have been here described. Then comes the fall of the great Salya at the hands of Yudhishtira, the Just. Here also is the death of Sakuni in battle at the hands of Sahadeva. Upon only a small remnant of the troops

remaining alive after the immense slaughter, Duryodhana went to the lake and creating for himself room within its waters lay stretched there for some time. Then is narrated the receipt of this intelligence by Bhima from the fowlers: then is narrated how, moved by the insulting speeches of the intelligent Yudhishtira, Duryodhana ever unable to bear affronts, came out of the waters. Then comes the encounter with clubs, between Duryodhana and Bhima; then the arrival, at the time of such encounter, of Balarama: then is described the sacredness of the Saraswati; then the progress of the encounter with clubs; then the fracture of Duryodhana's thighs in battle by Bhima with (a terrific hurl of) his mace. These all have been described in the wonderful ninth Parva. In this the number of sections is fifty-nine and the number of slokas composed by the great Vyasa--the spreader of the fame of the Kauravas--is three thousand, two hundred and twenty.

"Then shall I describe the Parva called Sautika of frightful incidents. On the Pandavas having gone away, the mighty charioteers, Kritavarman, Kripa, and the son of Drona, came to the field of battle in the evening and there saw king Duryodhana lying on the ground, his thighs broken, and himself covered with blood. Then the great charioteer, the son of Drona, of terrible wrath, vowed, 'without killing all the Panchalas including Dhrishtadyumna, and the Pandavas also with all their allies, I will not take off armour.' Having spoken those words, the three warriors leaving Duryodhana's side entered the great forest just as the sun was setting. While sitting under a large banyan tree in the night, they saw an owl killing numerous crows one after another. At the sight of this, Aswatthaman, his heart full of rage at the thought of his father's fate, resolved to slay the slumbering Panchalas. And wending to the gate of the camp, he saw there a Rakshasa of frightful visage, his head reaching to the very heavens, guarding the entrance. And seeing that Rakshasa obstructing all his weapons, the son of Drona speedily pacified by worship the three-eyed Rudra. And then accompanied by Kritavarman and Kripa he slew all the sons of Draupadi, all the Panchalas with Dhrishtadyumna and others, together with their relatives, slumbering unsuspectingly in the night. All perished on that fatal night except the five Pandavas and the great warrior Satyaki. Those escaped owing to Krishna's counsels, then the charioteer of Dhrishtadyumna brought to the Pandavas intelligence of the slaughter of the slumbering Panchalas by the son of Drona. Then Draupadi distressed at the death of her sons and brothers and father sat before her lords resolved to kill herself by fasting. Then Bhima of terrible prowess, moved by the words of Draupadi, resolved, to please her; and speedily taking up his mace followed in wrath the son of his preceptor in arms. The son of Drona from fear of Bhimasena and impelled by the fates and moved also by anger discharged a celestial weapon saying, 'This is for the destruction of all the Pandavas'; then Krishna saying, 'This shall not be', neutralised Aswatthaman's speech. Then Arjuna neutralised that weapon by one of his own. Seeing the wicked Aswatthaman's destructive intentions, Dwaipayana and Krishna pronounced curses on him which the latter returned. Pandava then deprived the mighty warrior-in-chariot Aswatthaman, of the jewel on his head, and became exceedingly glad, and, boastful of their success, made a present of it to the sorrowing Draupadi. Thus the tenth Parva, called Sautika, is recited. The great Vyasa hath composed this in eighteen sections. The number of slokas also composed (in this) by the great reciter of sacred truths is eight hundred and seventy. In this Parva has been put together by the great Rishi the two Parvas called Sautika and Aishika.

"After this hath been recited the highly pathetic Parva called Stri, Dhritarashtra of prophetic eye, afflicted at the death of his children, and moved by enmity towards Bhima, broke into pieces a statue of hard iron deftly placed before him by Krishna (as substitute of Bhima). Then Vidura, removing the distressed Dhritarashtra's affection for worldly things by reasons pointing to final release, consoled that wise monarch. Then hath been described the wending of the distressed Dhritarashtra accompanied by the ladies of his house to the field of battle of the Kauravas. Here follow the pathetic wailings of the wives of the slain heroes. Then the wrath of Gandhari and Dhritarashtra and their loss of consciousness. Then the Kshatriya ladies saw those heroes,--their unreturning sons, brothers, and fathers,--lying dead on the field. Then the pacification by Krishna of the wrath of Gandhari distressed at the death of her sons and grandsons. Then the cremation of the bodies of the deceased Rajas with due rites by that monarch (Yudhishtira) of great wisdom and the foremost also of all virtuous men. Then upon the presentation of water of the manes of the deceased princes having commenced, the story of Kunti's acknowledgment of Karna as her son born in secret. Those have all been described by the great Rishi Vyasa in the highly pathetic eleventh Parva. Its perusal moveth every feeling heart with sorrow and even draweth tears from the eyes. The number of sections composed is twenty-seven. The number of slokas is seven hundred and seventy-five.

"Twelfth in number cometh the Santi Parva, which increaseth the understanding and in which is related the

despondency of Yudhishtira on his having slain his fathers, brothers, sons, maternal uncles and matrimonial relations. In this Parva is described how from his bed of arrows Bhishma expounded various systems of duties worth the study of kings desirous of knowledge; this Parva expounded the duties relative to emergencies, with full indications of time and reasons. By understanding these, a person attaineth to consummate knowledge. The mysteries also of final emancipation* have been expatiated upon. [* The word "emancipation" is frequently used in Hindu texts. It refers to Moksha (Sanskrit, also called vimoksha, vimukti and mukti), which is a term in Hinduism, Buddhism, Jainism and Sikhism for various forms of enlightenment, liberation, release and salvation. In its soteriological and eschatological senses, it refers to freedom from samsara, the cycle of death and rebirth.] This is the twelfth Parva the favourite of the wise. It consists of three hundred and thirty-nine sections, and contains fourteen thousand, seven hundred and thirty-two slokas.

"Next in order is the excellent Anusasana Parva. In it is described how Yudhishtira, the king of the Kurus, was reconciled to himself on hearing the exposition of duties by Bhishma, the son of Bhagirathi. This Parva treats of rules in detail and of Dharma and Artha; then the rules of charity and its merits; then the qualifications of doers, and the supreme ride-regarding gifts. This Parva also describes the ceremonials of individual duty, the rules of conduct and the matchless merit of truth. This Parva showeth the great merit of Brahmanas and kine, and unraveleth the mysteries of duties in relation to time and place. These are embodied in the excellent Parva called Anusasana of varied incidents. In this hath been described the ascension of Bhishma to Heaven. This is the thirteenth Parva which hath laid down accurately the various duties of men. The number of sections, in this is one hundred and forty-six. The number of slokas is eight thousand.

"Then comes the fourteenth Parva Aswamedhika. In this is the excellent story of Samvarta and Marutta. Then is described the discovery (by the Pandavas) of golden treasures; and then the birth of Parikshit who was revived by Krishna after having been burnt by the (celestial) weapon of Aswatthaman. The battles of Arjuna the son of Pandu, while following the sacrificial horse let loose, with various princes who in wrath seized it. Then is shown the great risk of Arjuna in his encounter with Vahruvaha the son of Chitrangada (by Arjuna) the appointed daughter of the chief of Manipura. Then the story of the mongoose during the performance of the horse-sacrifice. This is the most wonderful Parva called Aswamedhika. The number of sections is one hundred and three. The number of slokas composed (in this) by Vyasa of true knowledge is three thousand, three hundred and twenty.

"Then comes the fifteenth Parva called Asramvasika. In this, Dhritarashtra, abdicating the kingdom, and accompanied by Gandhari and Vidura went to the woods. Seeing this, the virtuous Pritha also, ever engaged in cherishing her superiors, leaving the court of her sons, followed the old couple. In this is described the wonderful meeting through the kindness of Vyasa of the king (Dhritarashtra) with the spirits of his slain children, grand-children, and other princes, returned from the other world. Then the monarch abandoning his sorrows acquired with his wife the highest fruit of his meritorious actions. In this Parva, Vidura after having leaned on virtue all his life attaineth to the most meritorious state.

"The learned son of Gavalgana, Sanjaya, also of passions under full control, and the foremost of ministers, attained, in the Parva, to the blessed state. In this, Yudhishtira the Just met Narada and heard from him about the extinction of the race of Vrishnis. This is the very wonderful Parva called Asramvasika. The number of sections in this is forty-two, and the number of slokas composed by Vyasa cognisant of truth is one thousand five hundred and six.

"After this, you know, comes the Maushala of painful incidents. In this, those lion-hearted heroes (of the race of Vrishni) with the scars of many a field on their bodies, oppressed with the curse of a Brahmana, while deprived of reason from drink, impelled by the fates, slew each other on the shores of the Salt Sea with the Eraka grass which (in their hands) became (invested with the fatal attributes of) the thunder. In this, both Balarama and Kesava (Krishna) after causing the extermination of their race, their hour having come, themselves did not rise superior to the sway of all-destroying Time. In this, Arjuna the foremost among men, going to Dwaravati (Dwaraka) and seeing the city destitute of the Vrishnis was much affected and became exceedingly sorry. Then after the funeral of his maternal uncle Vasudeva the foremost among the Yadus (Vrishnis), he saw the heroes of the Yadu race lying stretched in death on the spot where they had been drinking. He then caused the cremation of the bodies of the illustrious Krishna and Balarama and of the principal members of the Vrishni race. Then as he was journeying from Dwaraka with the women and children, the old and the decrepit--the remnants of the Yadu race--he was met on the way by a heavy calamity. He witnessed also the disgrace of his boy Gandiva and the unpropitiousness of his celestial weapons. Seeing all this, Arjuna became despondent and, pursuant to Vyasa's advice, went to Yudhishtira and

solicited permission to adopt the Sannyasa mode of life. This is the sixteenth Parva called Maushala. The number of sections is eight and the number of slokas composed by Vyasa cognisant of truth is three hundred and twenty.

"The next is Mahaprasthanika, the seventeenth Parva. "In this, those foremost among men the Pandavas abdicating their kingdom went with Draupadi on their great journey called Mahaprasthanika. In this, they came across Agni, having arrived on the shore of the sea of red waters. In this, asked by Agni himself, Arjuna worshipped him duly, returned to him the excellent celestial bow called Gandiva. In this, leaving his brothers who dropped one after another and Draupadi also, Yudhishtira went on his journey without once looking back on them. This the seventeenth Parva is called Mahaprasthanika. The number of sections in this is three. The number of slokas also composed by Vyasa cognisant of truth is three hundred and twenty.

"The Parva that comes after this, you must know, is the extraordinary one called Svarga of celestial incidents. Then seeing the celestial car come to take him, Yudhishtira moved by kindness towards the dog that accompanied him, refused to ascend it without his companion. Observing the illustrious Yudhishtira's steady adherence to virtue, Dharma (the god of justice) abandoning his canine form showed himself to the king. Then Yudhishtira ascending to heaven felt much pain. The celestial messenger showed him hell by an act of deception. Then Yudhishtira, the soul of justice, heard the heart-rending lamentations of his brothers abiding in that region under the discipline of Yama. Then Dharma and Indra showed Yudhishtira the region appointed for sinners. Then Yudhishtira, after leaving the human body by a plunge in the celestial Ganges, attained to that region which his acts merited, and began to live in joy respected by Indra and all other gods. This is the eighteenth Parva as narrated by the illustrious Vyasa. The number of slokas composed, O ascetics, by the great Rishi in this is two hundred and nine.

"The above are the contents of the Eighteen Parvas. In the appendix (Khita) are the Harivansa and the Vavishya. The number of slokas contained in the Harivansa is twelve thousand."

These are the contents of the section called Parva-sangraha. Sauti continued, "Eighteen Akshauhinis of troops came together for battle. The encounter that ensued was terrible and lasted for eighteen days. He who knows the four Vedas with all the Angas and Upanishads, but does not know this history (Bharata), cannot be regarded as wise. Vyasa of immeasurable intelligence, has spoken of the Mahabharata as a treatise on Artha, on Dharma, and on Kama. Those who have listened to his history can never bear to listen to others, as, indeed, they who have listened to the sweet voice of the male Kokila can never hear the dissonance of the crow's cawing. As the formation of the three worlds proceedeth from the five elements, so do the inspirations of all poets proceed from this excellent composition. O ye Brahmanas, as the four kinds of creatures (viviparous, oviparous, born of hot moisture and vegetables) are dependent on space for their existence, so the Puranas depend upon this history. As all the senses depend for their exercise upon the various modifications of the mind, so do all acts (ceremonials) and moral qualities depend upon this treatise. There is not a story current in the world but doth depend on this history, even as body upon the food it taketh. All poets cherish the Bharata even as servants desirous of preferment always attend upon masters of good lineage. Even as the blessed domestic Asrama can never be surpassed by the three other Asramas (modes of life) so no poets can surpass this poem.

"Ye ascetics, shake off all inaction. Let your hearts be fixed on virtue, for virtue is the one only friend of him that has gone to the other world. Even the most intelligent by cherishing wealth and wives can never make these their own, nor are these possessions lasting. The Bharata uttered by the lips of Dwaipayana is without a parallel; it is virtue itself and sacred. It destroyeth sin and produceth good. He that listeneth to it while it is being recited hath no need of a bath in the sacred waters of Pushkara. A Brahmana, whatever sins he may commit during the day through his senses, is freed from them all by reading the Bharata in the evening. Whatever sins he may commit also in the night by deeds, words, or mind, he is freed from them all by reading Bharata in the first twilight (morning). He that giveth a hundred kine with horns mounted with gold to a Brahmana well-posted up in the Vedas and all branches of learning, and he that daily listeneth to the sacred narrations of the Bharata, acquireth equal merit. As the wide ocean is easily passable by men having ships, so is this extensive history of great excellence and deep import with the help of this chapter called Parva sangraha."

Thus endeth the section called Parva-sangraha of the Adi Parva of the blessed Mahabharata.

SECTION 3

(Pausya Parva)

Sauti said, "Janamejaya, the son of Parikshit, was, with his brothers, attending his long sacrifice on the plains of

Kurukshetra. His brothers were three, Srutasena, Ugrasena, and Bhimasena. And as they were sitting at the sacrifice, there arrived at the spot an offspring of Sarama (the celestial bitch). And labouring by the brothers of Janamejaya, he ran away to his mother, crying in pain. And his mother seeing him crying exceedingly asked him, 'Why criest thou so? Who hath beaten thee? And being thus questioned, he said unto his mother, 'I have been labouring by the brothers of Janamejaya.' And his mother replied, 'Thou hast committed some fault for which hast thou been beaten!' He answered, 'I have not committed any fault. I have not touched the sacrificial butter with my tongue, nor have I even cast a look upon it.' His mother Sarama hearing this and much distressed at the affliction of her son went to the place where Janamejaya with his brothers was at his long-extending sacrifice. And she addressed Janamejaya in anger, saying, 'This my son hath committed no fault: he hath not looked upon your sacrificial butter, nor hath he touched it with his tongue. Wherefore hath he been beaten?' They said not a word in reply; whereupon she said, 'As ye have beaten my son who hath committed no fault, therefore shall evil come upon ye, when ye least expect it.'

"Janamejaya, thus addressed by the celestial bitch, Sarama, became exceedingly alarmed and dejected. And after the sacrifice was concluded returned to Hastinapura, and began to take great pains in searching for a Purohita who could by procuring absolution for his sin, neutralise the effect of the curse.

"One day Janamejaya, the son of Parikshit, while a-hunting, observed in a particular part of his dominions a hermitage where dwelt a certain Rishi of fame, Srutasrava. He had a son named Somasrava deeply engaged in ascetic devotions. Being desirous of appointing that son of the Rishi as his Purohita, Janamejaya, the son of Parikshit, saluted the Rishi and addressed him, saying, 'O possessor of the six attributes, let this thy son be my purohita.' The Rishi thus addressed, answered Janamejaya, 'O Janamejaya, this my son, deep in ascetic devotions, accomplished in the study of the Vedas, and endued with the full force of my asceticism, is born of (the womb of) a she-snake that had drunk my vital fluid. He is able to absolve thee from all offences save those committed against Mahadeva. But he hath one particular habit, viz. he would grant to any Brahmana whatever might be begged of him. If thou canst put up with it, then thou take him.' Janamejaya thus addressed replied to the Rishi, 'It shall be even so.' And accepting him for his Purohita, he returned to his capital; and he then addressed his brothers saying, 'This is the person I have chosen for my spiritual master; whatsoever he may say must be complied with by you without examination.' And his brothers did as they were directed. And giving these directions to his brothers, the king marched towards Takshyashila and brought that country under his authority.

"About this time there was a Rishi, Ayoda-Dhaumya by name. And Ayoda-Dhaumya had three disciples, Upamanyu, Aruni, and Veda. And the Rishi bade one of these disciples, Aruni of Panchala, to go and stop up a breach in the water-course of a certain field. And Aruni of Panchala, thus ordered by his preceptor, repaired to the spot. And having gone there he saw that he could not stop up the breach in the water-course by ordinary means. And he was distressed because he could not do his preceptor's bidding. But at length he saw a way and said, 'Well, I will do it in this way.' He then went down into the breach and lay down himself there. And the water was thus confined.

"And some time after, the preceptor Ayoda-Dhaumya asked his other disciples where Aruni of Panchala was. And they answered, 'Sir, he hath been sent by yourself saying, 'Go, stop up the breach in the water-course of the field.' Thus reminded, Dhaumya, addressing his pupils, said, 'Then let us all go to the place where he is.'

"And having arrived there, he shouted, 'Ho Aruni of Panchala! Where art thou? Come hither, my child.' And Aruni hearing the voice of his preceptor speedily came out of the water-course and stood before his preceptor. And addressing the latter, Aruni said, 'Here I am in the breach of the water-course. Not having been able to devise any other means, I entered myself for the purpose of preventing the water running out. It is only upon hearing thy voice that, having left it and allowed the waters to escape, I have stood before thee. I salute thee, Master; tell me what I have to do.'

"The preceptor, thus addressed, replied, 'Because in getting up from the ditch thou hast opened the water-course, thenceforth shalt thou be called Uddalaka as a mark of thy preceptor's favour. And because my words have been obeyed by thee, thou shalt obtain good fortune. And all the Vedas shall shine in thee and all the Dharmasastras also.' And Aruni, thus addressed by his preceptor, went to the country after his heart.

"The name of another of Ayoda-Dhaumya's disciples was Upamanyu. And Dhaumya appointed him saying, 'Go, my child, Upamanyu, look after the kine.' And according to his preceptor's orders, he went to tend the kine. And having watched them all day, he returned in the evening to his preceptor's house and standing before him he saluted him

respectfully. And his preceptor seeing him in good condition of body asked him, 'Upamanyu, my child, upon what dost thou support thyself? Thou art exceedingly plump.' And he answered, 'Sir, I support myself by begging.' And his preceptor said, 'What is obtained in alms should not be used by thee without offering it to me.' And Upamanyu, thus told, went away. And having obtained alms, he offered the same to his preceptor. And his preceptor took from him even the whole. And Upamanyu, thus treated, went to attend the cattle. And having watched them all day, he returned in the evening to his preceptor's abode. And he stood before his preceptor and saluted him with respect. And his preceptor perceiving that he still continued to be of good condition of body said unto him, 'Upamanyu, my child, I take from thee even the whole of what thou obtainest in alms, without leaving anything for thee. How then dost thou, at present, contrive to support thyself?' And Upamanyu said unto his preceptor, 'Sir, having made over to you all that I obtain in alms, I go a-begging a second time for supporting myself.' And his preceptor then replied, 'This is not the way in which thou shouldst obey the preceptor. By this thou art diminishing the support of others that live by begging. Truly having supported thyself so, thou hast proved thyself covetous.' And Upamanyu, having signified his assent to all that his preceptor said, went away to attend the cattle. And having watched them all day, he returned to his preceptor's house. And he stood before his preceptor and saluted him respectfully. And his preceptor observing that he was still fat, said again unto him, 'Upamanyu, my child, I take from thee all thou obtainest in alms and thou dost not go a-begging a second time, and yet art thou in healthy condition. How dost thou support thyself?' And Upamanyu, thus questioned, answered, 'Sir, I now live upon the milk of these cows.' And his preceptor thereupon told him, 'It is not lawful for thee to appropriate the milk without having first obtained my consent.' And Upamanyu having assented to the justice of these observations, went away to tend the kine. And when he returned to his preceptor's abode, he stood before him and saluted him as usual. And his preceptor seeing that he was still fat, said, 'Upamanyu, my child, thou eatest no longer of alms, nor dost thou go a-begging a second time, not even drinkest of the milk; yet art thou fat. By what means dost thou contrive to live now?' And Upamanyu replied, 'Sir, I now sip the froth that these calves throw out, while sucking their mother's teats.' And the preceptor said, 'These generous calves, I suppose, out of compassion for thee, throw out large quantities of froth. Wouldst thou stand in the way of their full meals by acting as thou hast done? Know that it is unlawful for thee to drink the froth.' And Upamanyu, having signified his assent to this, went as before to tend the cows. And restrained by his preceptor, he feedeth not on alms, nor hath he anything else to eat; he drinketh not of the milk, nor tasteth he of the froth!

"And Upamanyu, one day, oppressed by hunger, when in a forest, ate of the leaves of the Arka (Asclepias gigantea). And his eyes being affected by the pungent, acrimonious, crude, and saline properties of the leaves which he had eaten, he became blind. And as he was crawling about, he fell into a pit. And upon his not returning that day when the sun was sinking down behind the summit of the western mountains, the preceptor observed to his disciples that Upamanyu was not yet come. And they told him that he had gone out with the cattle.

"The preceptor then said, 'Upamanyu being restrained by me from the use of everything, is, of course, and therefore, doth not come home until it be late. Let us then go in search of him.' And having said this, he went with his disciples into the forest and began to shout, saying, 'Ho Upamanyu, where art thou?' And Upamanyu hearing his preceptor's voice answered in a loud tone, 'Here I am at the bottom of a well.' And his preceptor asked him how he happened to be there. And Upamanyu replied, 'Having eaten of the leaves of the Arka plant I became blind, and so have I fallen into this well.' And his preceptor thereupon told him, 'Glorify the twin Aswins, the joint physicians of the gods, and they will restore thee thy sight.' And Upamanyu thus directed by his preceptor began to glorify the twin Aswins, in the following words of the Rig Veda:

'Ye have existed before the creation! Ye first-born beings, ye are displayed in this wondrous universe of five elements! I desire to obtain you by the help of the knowledge derived from hearing, and of meditation, for ye are Infinite! Ye are the course itself of Nature and intelligent Soul that pervades that course! Ye are birds of beauteous feathers perched on the body that is like to a tree! Ye are without the three common attributes of every soul! Ye are incomparable! Ye, through your spirit in every created thing, pervade the Universe!

"Ye are golden Eagles! Ye are the essence into which all things disappear! Ye are free from error and know no deterioration! Ye are of beauteous beaks that would not unjustly strike and are victorious in every encounter! Ye certainly prevail over time! Having created the sun, ye weave the wondrous cloth of the year by means of the white thread of the day and the black thread of the night! And with the cloth

so woven, ye have established two courses of action appertaining respectively to the Devas and the Pitris. The bird of Life seized by Time which represents the strength of the Infinite soul, ye set free for delivering her unto great happiness! They that are in deep ignorance, as long as they are under delusions of their senses, suppose you, who are independent of the attributes of matter, to be gifted with form! Three hundred and sixty cows represented by three hundred and sixty days produce one calf between them which is the year. That calf is the creator and destroyer of all. Seekers of truth following different routes, draw the milk of true knowledge with its help. Ye Aswins, ye are the creators of that calf!

"The year is but the nave of a wheel to which is attached seven hundred and twenty spokes representing as many days and nights. The circumference of this wheel represented by twelve months is without end. This wheel is full of delusions and knows no deterioration. It affects all creatures whether to this or of the other worlds. Ye Aswins, this wheel of time is set in motion by you!

"The wheel of Time as represented by the year has a nave represented by the six seasons. The number of spokes attached to that nave is twelve as represented by the twelve signs of the Zodiac. This wheel of Time manifests the fruits of the acts of all things. The presiding deities of Time abide in that wheel. Subject as I am to its distressful influence, ye Aswins, liberate me from that wheel of Time. Ye Aswins, ye are this universe of five elements! Ye are the objects that are enjoyed in this and in the other world! Make me independent of the five elements! And though ye are the Supreme Brahma, yet ye move over the Earth in forms enjoying the delights that the senses afford.

"In the beginning, ye created the ten points of the universe! Then have ye placed the Sun and the Sky above! The Rishis, according to the course of the same Sun, perform their sacrifices, and the gods and men, according to what hath been appointed for them, perform their sacrifices also enjoying the fruits of those acts!

"Mixing the three colours, ye have produced all the objects of sight! It is from these objects that the Universe hath sprung whereon the gods and men are engaged in their respective occupations, and, indeed, all creatures endued with life!

"Ye Aswins, I adore you! I also adore the Sky which is your handiwork! Ye are the ordainers of the fruits of all acts from which even the gods are not free! Ye are yourselves free from the fruits of your acts!

"Ye are the parents of all! As males and females it is ye that swallow the food which subsequently develops into the life creating fluid and blood! The new-born infant sucks the teat of its mother. Indeed it is ye that take the shape of the infant! Ye Aswins, grant me my sight to protect my life!"

The twin Aswins, thus invoked, appeared and said, 'We are satisfied. Here is a cake for thee. Take and eat it.' And Upamanyu thus addressed, replied, 'Your words, O Aswins, have never proved untrue. But without first offering this cake to my preceptor I dare not take it.' And the Aswins thereupon told him, 'Formerly, thy preceptor had invoked us. We thereupon gave him a cake like this; and he took it without offering it to his master. Do thou do that which thy preceptor did.' Thus addressed, Upamanyu again said unto them, 'O Aswins, I crave your pardon. Without offering it to my preceptor I dare not apply this cake.' The Aswins then said, 'O, we are pleased with this devotion of thine to thy preceptor. Thy master's teeth are of black iron. Thine shall be of gold. Thou shall be restored to sight and shall have good fortune.'

"Thus spoken to by the Aswins he recovered his sight, and having gone to his preceptor's presence he saluted him and told him all. And his preceptor was well-pleased with him and said unto him, 'Thou shalt obtain prosperity even as the Aswins have said. All the Vedas shall shine in thee and all the Dharma-sastras.' And this was the trial of Upamanyu.

"Then Veda the other disciple of Ayoda-Dhaumya was called. His preceptor once addressed him, saying, 'Veda, my child, tarry some time in my house and serve thy preceptor. It shall be to thy profit.' And Veda having signified his assent tarried long in the family of his preceptor mindful of serving him. Like an ox under the burthens of his master, he bore heat and cold, hunger and thirst, at all times without a murmur. And it was not long before his preceptor was satisfied. And as a consequence of that satisfaction, Veda obtained good fortune and universal knowledge. And this was the trial of Veda.

"And Veda, having received permission from his preceptor, and leaving the latter's residence after the completion of his studies, entered the domestic mode of life. And while living in his own house, he got three pupils. And he never told them to perform any work or to obey implicitly his own behests; for having himself experienced much woe while abiding in the family of his preceptor, he liked not to treat them with severity.

"After a certain time, Janamejaya and Paushya, both of the order of Kshatriyas, arriving at his residence appointed the Brahman, Veda, as their spiritual guide (Upadhya). And one day while about to depart upon some business related to a sacrifice, he employed one of his disciples, Utanka, to take

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charge of his household. 'Utanka', said he, 'whatsoever should have to be done in my house, let it be done by thee without neglect.' And having given these orders to Utanka, he went on his journey.

"So Utanka always mindful of the injunction of his preceptor took up his abode in the latter's house. And while Utanka was residing there, the females of his preceptor's house having assembled addressed him and said, 'O Utanka, thy mistress is in that season when connubial connexion might be fruitful. The preceptor is absent; then stand thou in his place and do the needful.' And Utanka, thus addressed, said unto those women, 'It is not proper for me to do this at the bidding of women. I have not been enjoyed by my preceptor to do aught that is improper.'

"After a while, his preceptor returned from his journey. And his preceptor having learnt all that had happened, became well-pleased and, addressing Utanka, said, 'Utanka, my child, what favour shall I bestow on thee? I have been served by thee duly; therefore hath our friendship for each other increased. I therefore grant thee leave to depart. Go thou, and let thy wishes be accomplished!'

"Utanka, thus addressed, replied, saying, 'Let me do something that you wish, for it hath been said, 'He who bestoweth instruction contrary to usage and he who receiveth it contrary to usage, one of the two dieth, and enmity springeth up between the two.--I, therefore, who have received thy leave to depart, am desirous of bringing thee some honorarium due to a preceptor. His master, upon hearing this, replied, 'Utanka, my child, wait a while.' Sometime after, Utanka again addressed his preceptor, saying, 'Command me to bring that for honorarium, which you desire.' And his preceptor then said, 'My dear Utanka, thou hast often told me of your desire to bring something by way of acknowledgment for the instruction thou hast received. Go then in and ask thy mistress what thou art to bring. And bring thou that which she directs.' And thus directed by his preceptor Utanka addressed his preceptress, saying, 'Madam, I have obtained my master's leave to go home, and I am desirous of bringing something agreeable to thee as honorarium for the instruction I have received, in order that I may not depart as his debtor. Therefore, please command me what I am to bring.' Thus addressed, his preceptress replied, 'Go unto King Paushya and beg of him the pair of ear-rings worn by his Queen, and bring them hither. The fourth day hence is a sacred day when I wish to appear before the Brahmanas (who may dine at my house) decked with these ear-rings. Then accomplish this, O Utanka! If thou shouldst succeed, good fortune shall attend thee; if not, what good canst thou expect?'

"Utanka thus commanded, took his departure. And as he was passing along the road he saw a bull of extraordinary size and a man of uncommon stature mounted thereon. And that man addressed Utanka and said, 'Eat thou of the dung of this bull.' Utanka, however, was unwilling to comply. The man said again, 'O Utanka, eat of it without scrutiny. Thy master ate of it before.' And Utanka signified his assent and ate of the dung and drank of the urine of that bull, and rose respectfully, and washing his hands and mouth went to where King Paushya was.

'On arriving at the palace, Utanka saw Paushya seated (on his throne). And approaching him Utanka saluted the monarch by pronouncing blessings and said, 'I am come as a petitioner to thee.' And King Paushya, having returned Utanka's salutations, said, 'Sir, what shall I do for thee?' And Utanka said, 'I came to beg of thee a pair of ear-rings as a present to my preceptor. It behoveth thee to give me the ear-rings worn by the Queen.'

"King Paushya replied, 'Go, Utanka, into the female apartments where the Queen is and demand them of her.' And Utanka went into the women's apartments. But as he could not discover the Queen, he again addressed the king, saying, 'It is not proper that I should be treated by thee with deceit. Thy Queen is not in the private apartments, for I could not find her.' The king thus addressed, considered for a while and replied, 'Recollect, Sir, with attention whether thou art not in a state of defilement in consequence of contact with the impurities of a repast. My Queen is a chaste wife and cannot be seen by any one who is impure owing to contact with the leavings of a repast. Nor doth she herself appear in sight of any one who is defiled.'

"Utanka, thus informed, reflected for a while and then said, 'Yes, it must be so. Having been in a hurry I performed my ablutions (after meal) in a standing posture.' King Paushya then said, 'Here is a transgression, purification is not properly effected by one in a standing posture, not by one while he is going along.' And Utanka having agreed to this, sat down with his face towards the east, and washed his face, hands, and feet thoroughly. And he then, without a noise, sipped thrice of water free from scum and froth, and not warm, and just sufficient to reach his stomach and wiped his face twice. And he then touched with water the apertures of his organs (eyes, ears, etc.). And having done all this, he once more entered the apartments of the women. And this time he saw the Queen. And as the Queen perceived him, she saluted him respectfully

and said, 'Welcome, Sir, command me what I have to do.' And Utanka said unto her, 'It behoveth thee to give me those ear-rings of thine. I beg them as a present for my preceptor.' And the Queen having been highly pleased with Utanka's conduct and, considering that Utanka as an object of charity could not be passed over, took off her ear-rings and gave them to him. And she said, 'These ear-rings are very much sought after by Takshaka, the King of the serpents. Therefore shouldst thou carry them with the greatest care.'

"And Utanka being told this, said unto the Queen, 'Lady, be under no apprehension. Takshaka, Chief of the serpents, is not able to overtake me.' And having said this, and taking leave of the Queen, he went back into the presence of Paushya, and said, 'Paushya, I am gratified.' Then Paushya said to Utanka, 'A fit object of charity can only be had at long intervals. Thou art a qualified guest, therefore do I desire to perform a *sradha*. Tarry thou a little. And Utanka replied, 'Yes, I will tarry, and beg that the clean provisions that are ready may be soon brought in.' And the king having signified his assent, entertained Utanka duly. And Utanka seeing that the food placed before him had hair in it, and also that it was cold, thought it unclean. And he said unto Paushya, 'Thou givest me food that is unclean, therefore shalt thou lose thy sight.' And Paushya in answer said, 'And because dost thou impute uncleanliness to food that is clean, therefore shalt thou be without issue.' And Utanka thereupon rejoined, 'It behoveth thee not, after having offered me unclean food, to curse me in return. Satisfy thyself by ocular proof.'

"And Paushya seeing the food alleged to be unclean satisfied himself of its uncleanliness. And Paushya having ascertained that the food was truly unclean, being cold and mixed with hair, prepared as it was by a woman with unbraided hair, began to pacify the Rishi Utanka, saying, 'Sir, the food placed before thee is cold, and doth contain hair, having been prepared without sufficient care. Therefore I pray thee pardon me. Let me not become blind.' And Utanka answered, 'What I say must come to pass. Having become blind, thou mayst, however, recover the sight before long. Grant that thy curse also doth not take effect on me.' And Paushya said unto him, 'I am unable to revoke my curse. For my wrath even now hath not been appeased. But thou knowest not this. For a Brahmana's heart is soft as new-churned butter, even though his words bear a sharp-edged razor. It is otherwise in respect of these with the *Kshatriya*. His words are soft as new-churned butter, but his heart is like a sharp-edged tool, such being the case, I am unable, because of the hardness of my heart, to neutralise my curse. Then go thou thy own way.' To this Utanka made answer, 'I showed thee the uncleanliness of the food offered to me, and I was even now pacified by thee. Besides, saidst thou at first that because I imputed uncleanliness to food that was clean I should be without issue. But the food truly unclean, thy curse cannot affect me. Of this I am sure.' And Utanka having said this departed with the ear-rings.

"On the road Utanka perceived coming towards him a naked idle beggar sometimes coming in view and sometimes disappearing. And Utanka put the ear-rings on the ground and went for water. In the meantime the beggar came quickly to the spot and taking up the ear-rings ran away. And Utanka having completed his ablutions in water and purified himself and having also reverently bowed down to the gods and his spiritual masters pursued the thief with the utmost speed. And having with great difficulty overtaken him, he seized him by force. But at that instant the person seized, quitting the form of a beggar and assuming his real form, viz., that of Takshaka, speedily entered a large hole open in the ground. And having got in, Takshaka proceeded to his own abode, the region of the serpents.

"Now, Utanka, recollecting the words of the Queen, pursued the Serpent, and began to dig open the hole with a stick but was unable to make much progress. And Indra beholding his distress sent his thunder-bolt (*Vajra*) to his assistance. Then the thunder-bolt entering that stick enlarged that hole. And Utanka began to enter the hole after the thunder-bolt. And having entered it, he beheld the region of the serpents infinite in extent, filled with hundreds of palaces and elegant mansions with turrets and domes and gate-ways, abounding with wonderful places for various games and entertainments. And Utanka then glorified the serpents by the following slokas:

"Ye Serpents, subjects of King Airavata, splendid in battle and showering weapons in the field like lightning-charged clouds driven by the winds! Handsome and of various forms and decked with many coloured ear-rings, ye children of Airavata, ye shine like the Sun in the firmament! On the northern banks of the Ganges are many habitations of serpents. There I constantly adore the great serpents. Who except Airavata would desire to move in the burning rays of the Sun? When *Dhritarashtra* (Airavata's brother) goes out, twenty-eight thousand and eight serpents follow him as his attendants. Ye who move near him and ye who stay at a distance from him, I adore all of you that have Airavata for your elder brother.

"I adore thee also, to obtain the ear-rings, O Takshaka, who formerly dwelt in Kurukshetra and the forest of Khandava! Takshaka and Aswasena, ye are constant companions who dwell in Kurukshetra on the banks of the *Ikshumati*! I also adore the illustrious *Srutasena*, the younger brother of Takshaka, who resided at the holy place called Mahadyumna with a view to obtaining the chiefship of the serpents.

"The Brahmana Rishi Utanka having saluted the chief serpents in this manner, obtained not, however, the ear-rings. And he thereupon became very thoughtful. And when he saw that he obtained not the ear-rings even though he had adored the serpents, he then looked about him and beheld two women at a loom weaving a piece of cloth with a fine shuttle; and in the loom were black and white threads. And he likewise saw a wheel, with twelve spokes, turned by six boys. And he also saw a man with a handsome horse. And he began to address them the following mantras:

"This wheel whose circumference is marked by twenty-four divisions representing as many lunar changes is furnished with three hundred spokes! It is set in continual motion by six boys (the seasons)! These damsels representing universal nature are weaving without intermission a cloth with threads black and white, and thereby ushering into existence the manifold worlds and the beings that inhabit them! Thou wielder of the thunder, the protector of the universe, the slayer of *Vritra* and *Namuchi*, thou illustrious one who wearest the black cloth and displayest truth and untruth in the universe, thou who ownest for thy carrier the horse which was received from the depths of the ocean, and which is but another form of Agni (the god of fire), I bow to thee, thou supreme Lord, thou Lord of the three worlds, O Purandara!

"Then the man with the horse said unto Utanka, 'I am gratified by this thy adoration. What good shall I do to thee?' And Utanka replied, 'Even let the serpents be brought under my control.' Then the man rejoined, 'Blow into this horse.' And Utanka blew into that horse. And from the horse thus blown into, there issued, from every aperture of his body, flames of fire with smoke by which the region of the Nagas was about to be consumed. And Takshaka, surprised beyond measure and terrified by the heat of the fire, hastily came out of his abode taking the ear-rings with him, and said unto Utanka, 'Pray, Sir, take back the ear-rings.' And Utanka took them back.

"But Utanka having recovered his ear-rings thought, 'O, this is that sacred day of my preceptor. I am at a distance. How can I, therefore, show my regard for her? And when Utanka was anxious about this, the man addressed him and said, 'Ride this horse, Utanka, and he will in a moment carry thee to thy master's abode.' And Utanka having signified his assent, mounted the horse and presently reached his preceptor's house.

"And his preceptress that morning after having bathed was dressing her hair sitting, thinking of uttering a curse on Utanka if he should not return within time. But, in the meantime, Utanka entered his preceptor's abode and paid his respects to his preceptress and presented her the ear-rings. 'Utanka', said she, 'thou hast arrived at the proper time at the proper place. Welcome, my child; thou art innocent and therefore I do not curse thee! Good fortune is even before thee. Let thy wishes be crowned with success!'

"Then Utanka waited on his preceptor. And his preceptor said, 'Thou art welcome! What hath occasioned thy long absence?' And Utanka replied to his preceptor, 'Sir, in the execution of this my business obstruction was offered by Takshaka, the King of serpents. Therefore I had to go to the region of the Nagas. There I saw two damsels sitting at a loom, weaving a fabric with black and white threads. Pray, what is that? There likewise I beheld a wheel with twelve spokes ceaselessly turned by six boys. What too doth that import? Who is also the man that I saw? And what the horse of extraordinary size likewise beheld by me? And when I was on the road I also saw a bull with a man mounted thereon, by whom I was endearingly accosted thus, 'Utanka, eat of the dung of this bull, which was also eaten by thy master?' So I ate of the dung of that bull according to his words. Who also is he? Therefore, enlightened by thee, I desire to hear all about them.'

"And his preceptor thus addressed said unto him, 'The two damsels thou hast seen are Dhata and Vidhata; the black and white threads denote night and day; the wheel of twelve spokes turned by the six boys signified the year comprising six seasons. The man is Parjanya, the deity of rain, and the horse is Agni, the god of fire. The bull that thou hast seen on the road is Airavata, the king of elephants; the man mounted thereon is Indra; and the dung of the bull which was eaten by thee was Amrita. It was certainly for this (last) that thou hast not met with death in the region of the Nagas; and Indra who is my friend having been mercifully inclined showed thee favour. It is for this that thou returnest safe, with the ear-rings about thee. Then, O thou amiable one, I give thee leave to depart. Thou shalt obtain good fortune.'

"And Utanka, having obtained his master's leave, moved by anger and resolved to avenge himself on Takshaka, proceeded

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towards Hastinapura. That excellent Brahmana soon reached Hastinapura. And Utanka then waited upon King Janamejaya who had some time before returned victorious from Takshashila. And Utanka saw the victorious monarch surrounded on all sides by his ministers. And he pronounced benedictions on him in a proper form. And Utanka addressed the monarch at the proper moment in speech of correct accent and melodious sounds, saying, 'O thou the best of monarchs! How is it that thou spendest thy time like a child when there is another matter that urgently demandeth thy attention?'

"Sauti said, 'The monarch Janamejaya, thus addressed, saluting that excellent Brahmana replied unto him, 'In cherishing these my subjects I do discharge the duties of my noble tribe. Say, what is that business to be done by me and which hath brought thee hither.'

"The foremost of Brahmanas and distinguished beyond all for good deeds, thus addressed by the excellent monarch of large heart, replied unto him, 'O King! the business is thy own that demandeth thy attention; therefore do it, please. O thou King of kings! Thy father was deprived of life by Takshaka; therefore do thou avenge thy father's death on that vile serpent. The time hath come, I think, for the act of vengeance ordained by the Fates. Go then avenge the death of thy magnanimous father who, being bitten without cause by that vile serpent, was reduced to five elements even like a tree stricken by thunder. The wicked Takshaka, vilest of the serpent race, intoxicated with power committed an unnecessary act when he bit the King, that god-like father, the protector of the race of royal saints. Wicked in his deeds, he even caused Kasyapa (the prince of physicians) to run back when he was coming for the relief of thy father. It behoveth thee to burn the wicked wretch in the blazing fire of a snake-sacrifice. O King! Give instant orders for the sacrifice. It is thus thou canst avenge the death of thy father. And a very great favour shall have also been shown to me. For by that malignant wretch, O virtuous Prince, my business also was, on one occasion, obstructed, while proceeding on account of my preceptor."

"Sauti continued, The monarch, having heard these words, was enraged with Takshaka. By the speech of Utanka was inflamed the prince, even as the sacrificial fire with clarified butter. Moved by grief also, in the presence of Utanka, the prince asked his ministers the particulars of his father's journey to the regions of the blessed. And when he heard all about the circumstances of his father's death from the lips of Utanka, he was overcome with pain and sorrow.

And thus endeth the section called Paushya of the Adi Parva of the blessed Mahabharata."

SECTION 4

(Pauloma Parva)

"UGRASAVA SAUTI, the son of Lomaharshana, versed in the Puranas, while present in the forest of Naimisha, at the twelve years' sacrifice of Saunaka, surnamed Kulapati, stood before the Rishis in attendance. Having studied Puranas with meticulous devotion and thus being thoroughly acquainted with them, he addressed them with joined hands thus, 'I have graphically described to you the history of Utanka which is one of the causes of King Janamejaya's Snake-sacrifice. What, revered Sirs, do ye wish to hear now? What shall I relate to you? The holy men replied, 'O son of Lomaharshana, we shall ask thee about what we are anxious to hear and thou wilt recount the tales one by one. Saunaka, our revered master, is at present attending the apartment of the holy fire. He is acquainted with those divine stories which relate to the gods and asuras. He adequately knoweth the histories of men, serpents, and Gandharvas. Further, O Sauti, in this sacrifice that learned Brahmana is the chief. He is able, faithful to his vows, wise, a master of the Sastras and the Aranyaka, a speaker of truth, a lover of peace, a mortifier of the flesh, and an observer of the penances according to the authoritative decrees. He is respected by us all. It behoveth us therefore to wait for him. And when he is seated on his highly respected seat, thou wilt answer what that best of Dwijas shall ask of thee.'

"Sauti said, 'Be it so. And when the high-souled master hath been seated I shall narrate, questioned by him, sacred stories on a variety of subjects.' After a while that excellent Brahmana (Saunaka) having duly finished all his duties, and having propitiated the gods with prayers and the manes with oblations of water, came back to the place of sacrifice, where with Sauti seated before was the assembly of saints of rigid vows sitting at ease. And when Saunaka was seated in the midst of the Ritwiks and Sadhyas, who were also in their seats, he spake as followeth."

SECTION 5

(Pauloma Parva continued)

"Saunaka said, 'Child, thy father formerly read the whole of the Puranas, O son of Lomaharshana, and the Bharata with Krishna-Dwaipayana. Hast thou also made them thy study? In those ancient records are chronicled interesting stories and the history of the first generations of the wise men, all of which we heard being rehearsed by thy sire. In the first place, I

am desirous of hearing the history of the race of Bhrigu. Recount thou that history, we shall attentively listen to thee."

"Sauti answered, 'By me hath been acquired all that was formerly studied by the high-souled Brahmanas including Vaisampayana and repeated by them; by me hath been acquired all that had been studied by my father. O descendant of the Bhrigu race, attend then to so much as relateth to the exalted race of Bhrigu, revered by Indra and all the gods, by the tribes of Rishis and Maruts (Winds). O great Muni, I shall first properly recount the story of this family, as told in the Puranas.

"The great and blessed saint Bhrigu, we are informed, was produced by the self-existing Brahma from the fire at the sacrifice of Varuna. And Bhrigu had a son, named Chyavana, whom he dearly loved. And to Chyavana was born a virtuous son called Pramati. And Pramati had a son named Ruru by Ghrithachi (the celestial dancer). And to Ruru also by his wife Pramadvarya, was born a son, whose name was Sunaka. He was, O Saunaka, thy great ancestor exceedingly virtuous in his ways. He was devoted to asceticism, of great reputation, proficient in law, and eminent among those having a knowledge of the Vedas. He was virtuous, truthful, and of well-regulated fare.'

"Saunaka said, 'O son of Suta, I ask thee why the illustrious son of Bhrigu was named Chyavana. Do tell me all.'

"Sauti replied, 'Bhrigu had a wife named Puloma whom he dearly loved. She became big with child by Bhrigu. And one day while the virtuous continent Puloma was in that condition, Bhrigu, great among those that are true to their religion, leaving her at home went out to perform his ablutions. It was then that the Rakshasa called Puloma came to Bhrigu's abode. And entering the Rishi's abode, the Rakshasa saw the wife of Bhrigu, irrepensible in everything. And seeing her he became filled with lust and lost his senses. The beautiful Puloma entertained the Rakshasa thus arrived, with roots and fruits of the forest. And the Rakshasa who burnt with desire upon seeing her, became very much delighted and resolved, O good sage, to carry her away who was so blameless in every respect.

"My design is accomplished,' said the Rakshasa, and so seizing that beautiful matron he carried her away. And, indeed, she of agreeable smiles, had been betrothed by her father himself, to him, although the former subsequently bestowed her, according to due rites, on Bhrigu. O thou of the Bhrigu race, this wound rankled deep in the Rakshasa's mind and he thought the present moment very opportune for carrying the lady away.

"And the Rakshasa saw the apartment in which the sacrificial fire was kept burning brightly. The Rakshasa then asked the flaming element 'Tell me, O Agni, whose wife this woman rightfully is. Thou art the mouth of gods; therefore thou art bound to answer my question. This lady of superior complexion had been first accepted by me as wife, but her father subsequently bestowed her on the false Bhrigu. Tell me truly if this fair one can be regarded as the wife of Bhrigu, for having found her alone, I have resolved to take her away by force from the hermitage. My heart burneth with rage when I reflect that Bhrigu hath got possession of this woman of slender waist, first betrothed to me."

"Sauti continued, 'In this manner the Rakshasa asked the flaming god of fire again and again whether the lady was Bhrigu's wife. And the god was afraid to return an answer. 'Thou, O god of fire,' said he, residest constantly within every creature, as witness of her or his merits and demerits. O thou respected one, then answer my question truly. Has not Bhrigu appropriated her who was chosen by me as my wife? Thou shouldst declare truly whether, therefore, she is my wife by first choice. After thy answer as to whether she is the wife of Bhrigu, I will bear her away from this hermitage even in sight of thee. Therefore answer thou truly."

"Sauti continued, 'The Seven flamed god having heard these words of the Rakshasa became exceedingly distressed, being afraid of telling a falsehood and equally afraid of Bhrigu's curse. And the god at length made answer in words that came out slowly. 'This Puloma was, indeed, first chosen by thee, O Rakshasa, but she was not taken by thee with holy rites and invocations. But this far-famed lady was bestowed by her father on Bhrigu as a gift from desire of blessing. She was not bestowed on thee O Rakshasa, this lady was duly made by the Rishi Bhrigu his wife with Vedic rites in my presence. This is she—I know her. I dare not speak a falsehood. O thou best of the Rakshasas, falsehood is never respected in this world.'"

SECTION 6

(Pauloma Parva continued)

"Sauti said, 'O Brahmana, having heard these words from the god of fire, the Rakshasa assumed the form of a boar, and seizing the lady carried her away with the speed of the wind—even of thought. Then the child of Bhrigu lying in her body enraged at such violence, dropped from his mother's womb, for which he obtained the name of Chyavana. And the Rakshasa perceiving the infant drop from the mother's womb, shining like the sun, quitted his grasp of the woman, fell down and was instantly converted into ashes. And the beautiful

Pauloma, distracted with grief, O Brahmana of the Bhrigu race, took up her offspring Chyavana, the son of Bhrigu and walked away. And Brahma, the Grandfather of all, himself saw her, the faultless wife of his son, weeping. And the Grandfather of all comforted her who was attached to her son. And the drops of tears which rolled down her eyes formed a great river. And that river began to follow the foot-steps of the wife of the great ascetic Bhrigu. And the Grandfather of the worlds seeing that river follow the path of his son's wife gave it a name himself, and he called it Vadhusara. And it passeth by the hermitage of Chyavana. And in this manner was born Chyavana of great ascetic power, the son of Bhrigu.

"And Bhrigu saw his child Chyavana and its beautiful mother. And the Rishi in a rage asked her, 'By whom wast thou made known to that Rakshasa who resolved to carry thee away? O thou of agreeable smiles, the Rakshasa could not know thee as my wife. Therefore tell me who it was that told the Rakshasa so, in order that I may curse him through anger.' And Pauloma replied, 'O possessor of the six attributes! I was identified to the Rakshasa by Agni (the god of fire). And he (the Rakshasa) bore me away, who cried like the Kurari (female osprey). And it was only by the ardent splendour of this thy son that I was rescued, for the Rakshasa (seeing this infant) let me go and himself falling to the ground was turned into ashes.'

"Sauti continued, 'Bhrigu, upon hearing this account from Pauloma, became exceedingly enraged. And in excess of passion the Rishi cursed Agni, saying, 'Thou shalt eat of all things.'"

So ends the sixth section called "the curse on Agni" in the Adi Parva.

SECTION 7

(Pauloma Parva continued)

"Sauti said, 'the god of fire enraged at the curse of Bhrigu, thus addressed the Rishi, 'What meaneth this rashness, O Brahmana, that thou hast displayed towards me? What transgression can be imputed to me who was labouring to do justice and speak the truth impartially? Being asked I gave the true answer. A witness who when interrogated about a fact of which he hath knowledge, representeth otherwise than it is, ruineth his ancestors and descendants both to the seventh generation. He, too, who, being fully cognisant of all the particulars of an affair, doth not disclose what he knoweth, when asked, is undoubtedly stained with guilt. I can also curse thee, but Brahmanas are held by me in high respect. Although these are known to thee, O Brahmana, I will yet speak of them, so please attend! Having, by ascetic power, multiplied myself, I am present in various forms, in places of the daily homa, at sacrifices extending for years, in places where holy rites are performed (such as marriage, etc.), and at other sacrifices. With the butter that is poured upon my flame according to the injunctions prescribed in the Vedas, the Devas and the Pitris are appeased. The Devas are the waters; the Pitris are also the waters. The Devas have with the Pitris an equal right to the sacrifices called Darshas and Purnamasas. The Devas therefore are the Pitris and the Pitris, the Devas. They are identical beings, worshipped together and also separately at the changes of the moon. The Devas and the Pitris eat what is poured upon me. I am therefore called the mouth of the Devas and the Pitris. At the new moon the Pitris, and at the full moon the Devas, are fed through my mouth, eating of the clarified butter that is poured on me. Being, as I am, their mouth, how am I to be an eater of all things (clean and unclean)?

"Then Agni, alter reflecting for a while, withdrew himself from all places; from places of the daily homa of the Brahmanas, from all long-extending sacrifices, from places of holy rites, and from other ceremonies. Without their Oms and Vashats, and deprived of their Swadhas and Swahas (sacrificial mantras during offerings), the whole body of creatures became much distressed at the loss of their (sacrificial) fire. The Rishis in great anxiety went to the gods and addressed them thus, 'Ye immaculate beings! The three regions of the universe are confounded at the cessation of their sacrifices and ceremonies in consequence of the loss of fire! Ordain what is to be done in this matter, so that there may be no loss of time.' Then the Rishis and the gods went together to the presence of Brahma. And they represented to him all about the curse on Agni and the consequent interruption of all ceremonies. And they said, 'O thou greatly fortunate! Once Agni hath been cursed by Bhrigu for some reason. Indeed, being the mouth of the gods and also the first who eateth of what is offered in sacrifices, the eater also of the sacrificial butter, how will Agni be reduced to the condition of one who eateth of all things promiscuously?' And the creator of the universe hearing these words of theirs summoned Agni to his presence. And Brahma addressed Agni, the creator of all and eternal as himself, in these gentle words, 'Thou art the creator of the worlds and thou art their destroyer! Thou preservest! the three worlds and thou art the promoter of all sacrifices and ceremonies! Therefore behave thyself so that ceremonies be not interrupted. And, O thou eater of the sacrificial butter, why dost thou act so foolishly, being, as thou art, the Lord of

all? Thou alone art always pure in the universe and thou art its stay! Thou shall not, with all thy body, be reduced to the state of one who eateth of all things promiscuously. O thou of flames, the flame that is in thy viler parts shall alone eat of all things alike. The body of thine which eateth of flesh (being in the stomach of all carnivorous animals) shall also eat of all things promiscuously. And as every thing touched by the sun's rays becometh pure, so shall everything be pure that shall be burnt by thy flames. Thou art, O fire, the supreme energy born of thy own power. Then, O Lord, by that power of thine make the Rishi's curse come true. Continue to 'receive thy own portion and that of the gods, offered at thy mouth.'

'Sauti continued, 'Then Agni replied to the Grandfather, 'So be it.' And he then went away to obey the command of the supreme Lord. The gods and the Rishis also returned in delight to the place whence they had come. And the Rishis began to perform as before their ceremonies and sacrifices. And the gods in heaven and all creatures of the world rejoiced exceedingly. And Agni too rejoiced in that he was free from the prospect of sin.

"Thus, O possessor of the six attributes, had Agni been cursed in the days of yore by Bhrgu. And such is the ancient history connected with the destruction of the Rakshasa, Pauloma and the birth of Chyavana."

Thus endeth the seventh section of the Pauloma Parva of the Adi Parva of the blessed Mahabharata.

SECTION 8

(Pauloma Parva continued)

'Sauti said, 'O Brahmana, Chyavana, the son of Bhrgu, begot a son in the womb of his wife Sukanya. And that son was the illustrious Pramati of resplendent energy. And Pramati begot in the womb of Ghrithachi a son called Ruru. And Ruru begot on his wife Pramadvara a son called Sunaka. And I shall relate to you in detail, O Brahmana, the entire history of Ruru of abundant energy. O listen to it then in full!

"Formerly there was a great Rishi called Shthulakesa possessed of ascetic power and learning and kindly disposed towards all creatures. At that time, O Brahmana sage, Viswvasu, the King of the Gandharvas, it is said, had intimacy with Menaka, the celestial dancing-girl. And the Apsara, Menaka, O thou of the Bhrgu race, when her time was come, brought forth an infant near the hermitage of Shthulakesa. And dropping the newborn infant on the banks of the river, O Brahmana, Menaka, the Apsara, being destitute of pity and shame, went away. And the Rishi, Shthulakesa, of great ascetic power, discovered the infant lying forsaken in a lonely part of the river-side. And he perceived that it was a female child, bright as the offspring of an Immortal and blazing, as it were, with beauty: And the great Brahmana, Shthulakesa, the first of Munis, seeing that female child, and filled with compassion, took it up and reared it. And the lovely child grew up in his holy habitation, the noble-minded and blessed Rishi Shthulakesa performing in due succession all the ceremonies beginning with that at birth as ordained by the divine law. And because she surpassed all of her sex in goodness, beauty, and every quality, the great Rishi called her by the name of Pramadvara. And the pious Ruru having seen Pramadvara in the hermitage of Shthulakesa became one whose heart was pierced by the god of love. And Ruru by means of his companions made his father Pramati, the son of Bhrgu, acquainted with his passion. And Pramati demanded her of the far-famed Shthulakesa for his son. And her foster-father betrothed the virgin Pramadvara to Ruru, fixing the nuptials for the day when the star Varga-Daivata (Purva-phalguni) would be ascendant.

"Then within a few days of the time fixed for the nuptials, the beautiful virgin while at play with companions of her own sex, her time having come, impelled by fate, trod upon a serpent which she did not perceive as it lay in coil. And the reptile, urged to execute the will of Fate, violently darted its evenommed fangs into the body of the heedless maiden. And stung by that serpent, she instantly dropped senseless on the ground, her colour faded and all the graces of her person went off. And with dishevelled hair she became a spectacle of woe to her companions and friends. And she who was so agreeable to behold became on her death what was too painful to look at. And the girl of slender waist lying on the ground like one asleep—being overcome with the poison of the snake—once more became more beautiful than in life. And her foster-father and the other holy ascetics who were there, all saw her lying motionless upon the ground with the splendour of a lotus. And then there came many noted Brahmanas filled with compassion, and they sat around her. And Swastyatreya, Mahajana, Kushika, Sankhamekhala, Uddalaka, Katha, and Sweta of great renown, Bharadwaja, Kaunakutsya, Arshitishena, Gautama, Pramati, and Pramati's son Ruru, and other inhabitants of the forest, came there. And when they saw that maiden lying dead on the ground overcome with the poison of the reptile that had bitten her, they all wept filled with compassion. But Ruru, mortified beyond measure, retired from the scene."

So ends the eighth section of the Pauloma Parva of the Adi Parva of the blessed Mahabharata.

SECTION 9

(Pauloma Parva continued)

"Sauti said, 'While those illustrious Brahmanas were sitting around the dead body of Pramadvara, Ruru, sorely afflicted, retired into a deep wood and wept aloud. And overwhelmed with grief he indulged in much piteous lamentation. And, remembering his beloved Pramadvara, he gave vent to his sorrow in the following words, 'Alas! The delicate fair one that increaseth my affliction lieth upon the bare ground. What can be more deplorable to us, her friends? If I have been charitable, if I have performed acts of penance, if I have ever revered my superiors, let the merit of these arts restore to life my beloved one! If from my birth I have been controlling my passions, adhered to my vows, let the fair Pramadvara rise from the ground.'

"And while Ruru was indulging in these lamentations for the loss of his bride, a messenger from heaven came to him in the forest and addressed him thus, 'The words thou utterest, O Ruru, in thy affliction are certainly ineffectual. For, O pious man, one belonging to this world whose days have run out can never come back to life. This poor child of a Gandharva and Apsara has had her days run out! Therefore, O child, thou shouldst not consign thy heart to sorrow. The great gods, however, have provided beforehand a means of her restoration to life. And if thou compliest with it, thou mayest receive back thy Pramadvara.'

"And Ruru replied, O messenger of heaven! What is that which the gods have ordained. Tell me in full so that (on hearing) I may comply with it. It behoveth thee to deliver me from grief! And the celestial messenger said unto Ruru, 'Resign half of thy own life to thy bride, and then, O Ruru of the race of Bhrgu, thy Pramadvara shall rise from the ground.' 'O best of celestial messengers, I most willingly offer a moiety of my own life in favour of my bride. Then let my beloved one rise up once more in her dress and lovable form.'

"Sauti said, 'Then the king of Gandharvas (the father of Pramadvara) and the celestial messenger, both of excellent qualities, went to the god Dhama (the Judge of the dead) and addressed him, saying, 'If it be thy will, O Dharmaraja, let the amiable Pramadvara, the betrothed wife of Ruru, now lying dead, rise up with a moiety of Ruru's life.' And Dharmaraja answered, 'O messenger of the gods, if it be thy wish, let Pramadvara, the betrothed wife of Ruru, rise up endued with a moiety of Ruru's life.'

"Sauti continued, 'And when Dharmaraja had said so, that maiden of superior complexion, Pramadvara, endued with a moiety of Ruru's life, rose as from her slumber. This bestowal by Ruru of a moiety of his own span of life to resuscitate his bride afterwards led, as it would be seen, to a curtailment of Ruru's life.'

"And on an auspicious day their fathers gladly married them with due rites. And the couple passed their days, devoted to each other. And Ruru having obtained such a wife, as is hard to be found, beautiful and bright as the filaments of the lotus, made a vow for the destruction of the serpent-race. And whenever he saw a serpent he became filled with great wrath and always killed it with a weapon.

"One day, O Brahmana, Ruru entered an extensive forest. And there he saw an old serpent of the Dundubha species lying stretched on the ground. And Ruru thereupon lifted up in anger his staff, even like to the staff of Death, for the purpose of killing it. Then the Dundubha, addressing Ruru, said, 'I have done thee no harm, O Brahmana! Then wherefore wilt thou slay me in anger?'" So ends the ninth section of the Pauloma Parva of the Adi Parva of the blessed Mahabharata.

SECTION 10

(Pauloma Parva continued)

Sauti said, 'And Ruru, on hearing those words, replied, 'My wife, dear to me as life, was bit by a snake; upon which, I took, O snake, a dreadful vow, viz., that I would kill every snake that I might come across. Therefore shall I smite thee and thou shalt be deprived of life.'

"And the Dundubha replied, 'O Brahmana, the snakes that bite man are quite different in type. It behoveth thee not to slay Dundubhas who are serpents only in name. Subject like other serpents to the same calamities but not sharing their good fortune, in woe the same but in joy different, the Dundubhas should not be slain by thee under any misconception.'

"Sauti continued, 'And the Rishi Ruru hearing these words of the serpent, and seeing that it was bewildered with fear, albeit a snake of the Dundubha species, killed it not. And Ruru, the possessor of the six attributes, comforting the snake addressed it, saying, 'Tell me fully, O snake, who art thou thus metamorphosed?' And the Dundubha replied, 'O Ruru! I was formerly a Rishi by name Sahasrapat. And it is by the curse of a Brahmana that I have been transformed into a snake. And Ruru asked, 'O thou best of snakes, for what wast thou cursed by a Brahmana in wrath? And how long also will thy form continue so?'"

And so ends the tenth section of the Pauloma Parva of the Adi Parva.

SECTION 11

(Pauloma Parva continued)

"Sauti continued 'The Dundubha then said, 'In former times, I had a friend Khagama by name. He was impetuous in his speech and possessed of spiritual power by virtue of his austerities. And one day when he was engaged in the Agni-hotra (Fire-sacrifice), I made a mock snake of blades of grass, and in a frolic attempted to frighten him with it. And anon he fell into a swoon. On recovering his senses, that truth-telling and vow-observing ascetic, burning with wrath, exclaimed, 'Since thou hast made a powerless mock snake to frighten me, thou shalt be turned even into a venomless serpent thyself by my curse.' O ascetic, I well knew the power of his penances; therefore with an agitated heart, I addressed him thus, bending low with joined hands, 'Friend, I did this by way of a joke, to excite thy laughter. It behoveth thee to forgive me and revoke thy curse.' And seeing me sorely troubled, the ascetic was moved, and he replied, breathing hot and hard. 'What I have said must come to pass. Listen to what I say and lay it to thy heart. O pious one! when Ruru the pure son of Pramati, will appear, thou shalt be delivered from the curse the moment thou seest him. Thou art the very Ruru and the son of Pramati. On regaining my native form, I will tell thee something for thy good.'

"And that illustrious man and the best of Brahmanas then left his snake-body, and attained his own form and original brightness. He then addressed the following words to Ruru of incomparable power, 'O thou first of created beings, verily the highest virtue of man is sparing the life of others. Therefore a Brahmana should never take the life of any creature. A Brahmana should ever be mild. This is the most sacred injunction of the Vedas. A Brahmana should be versed in the Vedas and Vedangas, and should inspire all creatures with belief in God. He should be benevolent to all creatures, truthful, and forgiving, even as it is his paramount duty to retain the Vedas in his memory. The duties of the Kshatriya are not thine. To be stern, to wield the sceptre and to rule the subjects properly are the duties of the Kshatriya. Listen, O Ruru, to the account of the destruction of snakes at the sacrifice of Janamejaya in days of yore, and the deliverance of the terrified reptiles by that best of Dwijas, Astika, profound in Vedic lore and might in spiritual energy.'"

And so ends the eleventh section of the Pauloma Parva of the Adi Parva.

SECTION 12

(Pauloma Parva continued)

"Sauti continued, 'Ruru then asked, 'O best of Dwijas, why was king Janamejaya bent upon destroying the serpents?—And why and how were they saved by the wise Astika? I am anxious to hear all this in detail.'

"The Rishi replied, 'O Ruru, the important history of Astika you will learn from the lips of Brahmanas.' Saying this, he vanished.

"Sauti continued, 'Ruru ran about in search of the missing Rishi, and having failed to find him in all the woods, fell down on the ground, fatigued. And revolving in his mind the words of the Rishi, he was greatly confounded and seemed to be deprived of his senses. Regaining consciousness, he came home and asked his father to relate the history in question. Thus asked, his father related all about the story.'"

So ends the twelfth section in the Pauloma Parva of the Adi Parva.

SECTION 13

(Astika Parva)

"Saunaka said, 'For what reason did that tiger among kings, the royal Janamejaya, determine to take the lives of the snakes by means of a sacrifice? O Sauti, tell us in full the true story. Tell us also why Astika, that best of regenerate ones, that foremost of ascetics, rescued the snakes from the blazing fire. Whose son was that monarch who celebrated the snake-sacrifice? And whose son also was that best of regenerate ones?'"

"Sauti said, 'O best of speakers, this story of Astika is long. I will duly relate it in full, O listen!'"

"Saunaka said, 'I am desirous of hearing at length the charming story of that Rishi, that illustrious Brahmana named Astika.'

"Sauti said, 'This history (first) recited by Krishna-Dwaipayana, is called a Purana by the Brahmanas. It was formerly narrated by my wise father, Lomaharshana, the disciple of Vyasa, before the dwellers of the Naimisha forest, at their request. I was present at the recital, and, O Saunaka, since thou askest me, I shall narrate the history of Astika exactly as I heard it. O listen, as I recite in full that sin-destroying story.'

"The father of Astika was powerful like Prajapati. He was a Brahma-charin, always engaged in austere devotions. He ate sparingly, was a great ascetic, and had his lust under complete control. And he was known by the name of Jaratkaru. That foremost one among the Yayavaras, virtuous and of rigid vows, highly blessed and endued with great ascetic power, once undertook a journey over the world. He visited diverse

places, bathed in diverse sacred waters, and rested where night overtook him. Endued with great energy, he practised religious austerities, hard to be practised by men of unrestrained souls. The sage lived upon air only, and renounced sleep for ever. Thus going about like a blazing fire, one day he happened to see his ancestors, hanging heads down in a great hole, their feet pointing upwards. On seeing them, Jaratkaru addressed them, saying:

'Who are you thus hanging heads down in this hole by a rope of virana fibres that is again secretly eaten into on all sides by a rat living here?'

'The ancestors said, 'We are Rishis of rigid vows, called Yayavaras. We are sinking low into the earth for want of offspring. We have a son named Jaratkaru. Woe to us! That wretch hath entered upon a life of austerities only! The fool doth not think of raising offspring by marriage! It is for that reason, viz., the fear of extinction of our race, that we are suspended in this hole. Possessed of means, we fare like unfortunates that have none! O excellent one, who art thou that thus sorrowest as a friend on our account? We desire to learn, O Brahmana, who thou art that standest by us, and why, O best of men, thou sorrowest for us that are so unfortunate.'

'Jaratkaru said, 'Ye are even my sires and grandsires I am that Jaratkaru! O, tell me, how I may serve you.'

'The fathers then answered, 'Try thy best, O child, to beget a son to extend our line. Thou wilt then, O excellent one, have done a meritorious act for both thyself and us. Not by the fruits of virtue, not by ascetic penances well hoarded up, acquireth the merit which one doth by becoming a father. Therefore, O child, by our command, set thy heart upon marriage and offspring. Even this is our highest good.'

'Jaratkaru replied, 'I shall not marry for my sake, nor shall I earn wealth for enjoyment, but I shall do so for your welfare only. According to this understanding, I shall, agreeably to the Sastric ordinance, take a wife for attaining the end. I shall not act otherwise. If a bride may be had of the same name with me, whose friends would, besides, willingly give her to me as a gift in charity, I shall wed her duly. But who will give his daughter to a poor man like me for wife. I shall, however, accept any daughter given to me as alms. I shall endeavour, ye sires, even thus to wed a girl! Having given my word, I will not act otherwise. Upon her I will raise offspring for your redemption, so that, ye fathers, ye may attain to eternal regions (of bliss) and may rejoice as ye like.'"

So ends the thirteenth section in the Astika Parva of the Adi Parva.

SECTION 14

(Astika Parva continued)

'Sauti said, 'That Brahmana of rigid vows then wandered over the earth for a wife but a wife found he not. One day he went into the forest, and recollecting the words of his ancestors, he thrice prayed in a faint voice for a bride. Thereupon Vasuki rose and offered his sister for the Rishi's acceptance. But the Brahmana hesitated to accept her, thinking her not to be of the same name with himself. The high-souled Jaratkaru thought within himself, 'I will take none for wife who is not of the same name with myself.' Then that Rishi of great wisdom and austere penances asked him, saying, 'Tell me truly what is the name of this thy sister, O snake.'

'Vasuki replied, 'O Jaratkaru, this my younger sister is called Jaratkaru. Given away by me, accept this slender-waisted damsel for thy spouse. O best of Brahmanas, for thee I reserved her. Therefore, take her.' Saying this, he offered his beautiful sister to Jaratkaru who then espoused her with ordained rites.'"

So ends the thirteenth section in the Astika Parva of the Adi Parva.

SECTION 15

(Astika Parva continued)

'Sauti said, 'O foremost of persons acquainted with Brahma, the mother of the snakes had cursed them of old, saying, 'He that hath the Wind for his charioteer (viz., Agni) shall burn you all in Janamejaya's sacrifice!' It was to neutralise that curse that the chief of the snakes married his sister to that high-souled Rishi of excellent vows. The Rishi wedded her according to the rites ordained (in the scriptures), and from them was born a high-souled son called Astika. An illustrious ascetic; versed in the Vedas and their branches, he regarded all with an even eye, and removed the fears of both his parents.'

'Then, after a long space of time, a king descending from the Pandava line celebrated a great sacrifice known as the Snake-sacrifice. After that sacrifice had commenced for the destruction of the snakes, Astika delivered the Nagas, viz., his brothers and maternal uncles and other snakes (from a fiery death). And he delivered his fathers also by begetting offspring. And by his austerities, O Brahmana, and various vows and study of the Vedas, he freed himself from all his debts. By sacrifices, at which various kinds of offerings were made, he propitiated the gods. By practising the Brahmacharya mode of life he conciliated the Rishis; and by begetting offspring he gratified his ancestors.'

"Thus Jaratkaru of rigid vows discharged the heavy debt he owed to his sires who being thus relieved from bondage ascended to heaven. Thus having acquired great religious merit, Jaratkaru, after a long course of years, went to heaven, leaving Astika behind. There is the story of Astika that I have related duly Now, tell me, O tiger of Bhrgu's race, what else I shall narrate."

So ends the fifteenth section in the Astika Parva of the Adi Parva.

SECTION 16

(Astika Parva continued)

'Saunaka said, 'O Sauti, relate once more in detail this history of the learned and virtuous Astika. Our curiosity for hearing it is great. O amiable one, thou speakest sweetly, with proper accent and emphasis; and we are well-pleased with thy speech. Thou speakest even as thy father. Thy sire was ever ready to please us. Tell us now the story as thy father had related it.'

'Sauti said, 'O thou that art blest with longevity, I shall narrate the history of Astika as I heard it from my father. O Brahmana, in the golden age, Prajapati had two daughters. O sinless one, the sisters were endowed with wonderful beauty. Named Kadru and Vinata, they became the wives of Kasyapa. Kasyapa derived great pleasure from his two wedded wives and being gratified he, resembling Prajapati himself, offered to give each of them a boon. Hearing that their lord was willing to confer on them their choice blessings, those excellent ladies felt transports of joy. Kadru wished to have for sons a thousand snakes all of equal splendour. And Vinata wished to bring forth two sons surpassing the thousand offsprings of Kadru in strength, energy, size of body, and prowess. Unto Kadru her lord gave that boon about a multitude of offspring. And unto Vinata also, Kasyapa said, 'Be it so!' Then Vinata, having obtained her prayer, rejoiced greatly. Obtaining two sons of superior prowess, she regarded her boon fulfilled. Kadru also obtained her thousand sons of equal splendour. 'Bear the embryos carefully,' said Kasyapa, and then he went into the forest, leaving his two wives pleased with his blessings.'

'Sauti continued, 'O best of regenerate ones, after a long time, Kadru brought forth a thousand eggs, and Vinata two. Their maid-servants deposited the eggs separately in warm vessels. Five hundred years passed away, and the thousand eggs produced by Kadru burst and out came the progeny. But the twins of Vinata did not appear. Vinata was jealous, and therefore she broke one of the eggs and found in it an embryo with the upper part developed but the lower one undeveloped. At this, the child in the egg became angry and cursed his mother, saying, 'Since thou hast prematurely broken this egg, thou shall serve as a slave. Shouldst thou wait five hundred years and not destroy, or render the other egg half-developed, by breaking it through impatience, then the illustrious child within it will deliver thee from slavery! And if thou wouldst have the child strong, thou must take tender care of the egg for all this time!' Thus cursing his mother, the child rose to the sky. O Brahmana, even he is the charioteer of Surya, always seen in the hour of morning!'

'Then at the expiration of the five hundred years, bursting open the other egg, out came Garuda, the serpent-eater. O tiger of Bhrgu's race, immediately on seeing the light, that son of Vinata left his mother. And the lord of birds, feeling hungry, took wing in quest of the food assigned to him by the Great Ordainer of all.'"

So ends the sixteenth section in the Astika Parva of the Adi Parva.

SECTION 17

(Astika Parva continued)

'Sauti said, 'O ascetic, about this time the two sisters saw approaching near, that steed of complacent appearance named Uchchaisravas who was worshipped by the gods, that gem of steeds, who arose at the churning of the Ocean for nectar. Divine, graceful, perpetually young, creation's master-piece, and of irresistible vigour, it was blest with every auspicious mark.'

'Saunaka asked, 'Why did the gods churn the Ocean for nectar, and under what circumstances and when as you say, did that best of steeds so powerful and resplendent spring?'

'Sauti said, 'There is a mountain named Meru, of blazing appearance, and looking like a heap of effulgence. The rays of the Sun falling on its peaks of golden lustre are dispersed by them. Decked with gold and exceedingly beautiful, that mountain is the haunt of the gods and the Gandharvas. It is immeasurable and unapproachable by men of manifold sins. Dreadful beasts of prey wander over its breasts, and it is illuminated by many divine life-giving herbs. It stands kissing the heavens by its height and is the first of mountains. Ordinary people cannot even think of ascending it. It is graced with trees and streams, and resounds with the charming melody of winged choirs. Once the celestials sat on its begemmed peak--in conclave. They who had practised penances and observed excellent vows for amrita now seemed to be eager seekers after amrita (celestial ambrosia). Seeing

the celestial assembly in anxious mood Nara-yana said to Brahman, 'Do thou churn the Ocean with the gods and the Asuras. By doing so, amrita will be obtained as also all drugs and gems. O ye gods, churn the Ocean, ye will discover amrita.'"

So ends the seventeenth section in the Astika Parva of the Adi Parva.

SECTION 18

(Astika Parva continued)

'Sauti said, 'There is a mountain called Mandara adorned with cloud-like peaks. It is the best of mountains, and is covered all over with intertwining herbs. There countless birds pour forth their melodies, and beasts of prey roam about. The gods, the Apsaras and the Kinnaras visit the place. Upwards it rises eleven thousand yojanas, and descends downwards as much. The gods wanted to tear it up and use it as a churning rod but failing to do so same to Vishnu and Brahman who were sitting together, and said unto them, 'Devise some efficient scheme, consider, ye gods, how Mandara may be dislodged for our good.'

'Sauti continued, 'O son of Bhrgu! Vishnu with Brahman assented to it. And the lotus-eyed one (Vishnu) laid the hard task on the mighty Ananta, the prince of snakes. The powerful Ananta, directed thereto both by Brahman and Narayana, O Brahmana, tore up the mountain with the woods thereon and with the denizens of those woods. And the gods came to the shore of the Ocean with Ananta and addressed the Ocean, saying, 'O Ocean; we have come to churn thy waters for obtaining nectar.' And the Ocean replied, 'Be it so, as I shall not go without a share of it. I am able to bear the prodigious agitation of my waters set up by the mountain.' The gods then went to the king of tortoises and said to him, 'O Tortoise-king, thou wilt have to hold the mountain on thy back!' The Tortoise-king agreed, and Indra contrived to place the mountain on the former's back.'

'And the gods and the Asuras made of Mandara a churning staff and Vasuki the cord, and set about churning the deep for amrita. The Asuras held Vasuki by the hood and the gods held him by the tail. And Ananta, who was on the side of the gods, at intervals raised the snake's hood and suddenly lowered it. And in consequence of the stretch Vasuki received at the hands of the gods and the Asuras, black vapours with flames issued from his mouth. These, turned into clouds charged with lightning, poured showers that refreshed the tired gods. And flowers that also fell on all sides of the celestials from the trees on the whirling Mandara, refreshed them.'

'Then, O Brahmana, out of the deep came a tremendous roar like unto the roar of the clouds at the Universal Dissolution. Diverse aquatic animals being crushed by the great mountain gave up the ghost in the salt waters. And many denizens of the lower regions and the world of Varuna were killed. Large trees with birds on the whirling Mandara were torn up by the roots and fell into the water. The mutual friction of those trees also produced fires that blazed up frequently. The mountain thus looked like a mass of dark clouds charged with lightning. O Brahmana, the fire spread, and consumed the lions, elephants and other creatures that were on the mountain. Then Indra extinguished that fire by pouring down heavy showers.'

'After the churning, O Brahmana, had gone on for some time, gummy exudations of various trees and herbs vested with the properties of amrita mingled with the waters of the Ocean. And the celestials attained to immortality by drinking of the water mixed with those gums and with the liquid extract of gold. By degrees, the milky water of the agitated deep turned into clarified butter by virtue of those gums and juices. But nectar did not appear even then. The gods came before the boon-granting Brahman seated on his seat and said, 'Sire, we are spent up, we have no strength left to churn further. Nectar hath not yet arisen so that now we have no resource save Narayana.'

'On hearing them, Brahman said to Narayana, 'O Lord, descend to grant the gods strength to churn the deep afresh.'

'Then Narayana agreeing to grant their various prayers, said, 'Ye wise ones, I grant you sufficient strength. Go, put the mountain in position again and churn the water.'

'Re-established thus in strength, the gods recommenced churning. After a while, the mild Moon of a thousand rays emerged from the Ocean. Thereafter sprung forth Lakshmi dressed in white, then Soma, then the White Steed, and then the celestial gem Kaustubha which graces the breast of Narayana. Then Lakshmi, Soma and the Steed, fleet as the mind, all came before the gods on high. Then arose the divine Dhanwantari himself with the white vessel of nectar in his hand. And seeing him, the Asuras set up a loud cry, saying, 'It be ours.'

'And at length rose the great elephant, Airavata, of huge body and with two pair of white tusks. And him took Indra the wielder of the thunderbolt. But with the churning still going on, the poison Kalakuta appeared at last. Engulfing the Earth it suddenly blazed up like a fire attended with fumes. And by the scent of the fearful Kalakuta, the three worlds

were stupefied. And then Siva, being solicited by Brahman, swallowed that poison for the safety of the creation. The divine Maheswara held it in his throat, and it is said that from that time he is called Nilakantha (blue-throated). Seeing all these wondrous things, the Asuras were filled with despair, and got themselves prepared for entering into hostilities with the gods for the possession of Lakshmi and Amrita. Thereupon Narayana called his bewitching Maya (illusory power) to his aid, and assuming the form of an enticing female, coquetted with the Danavas. The Danavas and the Daityas charmed with her exquisite beauty and grace lost their reason and unanimously placed the Amrita in the hands of that fair damsel."

So ends the eighteenth section in the Astika Parva of the Adi Parva.

SECTION 19

(Astika Parva continued)

"Sauti said, 'Then the Daityas and the Danavas equipped with first-class armours and various weapons attacked the gods. In the meantime the valiant Lord Vishnu in the form of an enchantress accompanied by Nara deceived the mighty Danavas and took away the Amrita from their hands.

"And all the gods at that time of great fright drank the Amrita with delight, receiving it from Vishnu. And while the gods were partaking of it, after which they had so much hankered, a Danava named Rahu was also drinking it among them in the guise of a god. And when the Amrita had reached Rahu's throat only, Surya and Soma (recognised him and) intimated the fact to the gods. And Narayana instantly cut off with his discus the well-adorned head of the Danava who was drinking the Amrita without permission. And the huge head of the Danava, cut off by the discus and resembling a mountain peak, then rose up to the sky and began to utter dreadful cries. And the Danava's headless trunk, falling upon the ground and rolling thereon, made the Earth tremble with her mountains, forests and islands. And from that time there is a long-standing quarrel between Rahu's head and Surya and Soma. And to this day it swalloweth Surya and Soma (during solar and lunar eclipses).

"Then Narayana quitting his enchanting female form and hurling many terrible weapons at the Danavas, made them tremble. And thus on the shores of the salt-water sea, commenced the dreadful battle of the gods and the Asuras. And sharp-pointed javelins and lances and various weapons by thousands began to be discharged on all sides. And mangled with the discus and wounded with swords, darts and maces, the Asuras in large numbers vomited blood and lay prostrate on the earth. Cut off from the trunks with sharp double-edged swords, heads adorned with bright gold, fell continually on the field of battle. Their bodies drenched in gore, the great Asuras lay dead everywhere. It seemed as if red-dyed mountain peaks lay scattered all around. And when the Sun rose in his splendour, thousands of warriors struck one another with weapons. And cries of distress were heard everywhere. The warriors fighting at a distance from one another brought one another down by sharp iron missiles, and those fighting at close quarters slew one another with blows of their fists. And the air was filled with shrieks of distress. Everywhere were heard the alarming sounds,--'cut', 'piece', 'at them', 'hurl down', 'advance'.

"And when the battle was raging fiercely, Nara and Narayana entered the field. And Narayana seeing the celestial bow in the hand of Nara, called to mind his own weapon, the Danava-destroying discus. And lo! the discus, Sudarsana, destroyer of enemies, like to Agni in effulgence and dreadful in battle, came from the sky as soon as thought of. And when it came, Narayana of fierce energy, possessing arms like the trunk of an elephant, hurled with great force that weapon of extraordinary lustre, effulgent as blazing fire, dreadful and capable of destroying hostile towns. And that discus blazing like the fire that consumeth all things at the end of Yuga, hurled with force from the hands of Narayana, and falling constantly everywhere, destroyed the Daityas and the Danavas by thousands. Sometimes it blazed like fire and consumed them all; sometimes it struck them down as it coursed through the sky; and sometimes, falling on the earth, it drank their life-blood like a goblet.

"On the other hand, the Danavas, white as the clouds from which the rain hath dropped, possessing great strength and bold hearts, ascended the sky, and by hurling down thousands of mountains, continually harassed the gods. And those dreadful mountains, like masses of clouds, with their trees and flat tops, falling from the sky, collided with one another and produced a tremendous roar. And when thousands of warriors shouted without intermission in the field of battle and mountains with the woods thereon began to fall around, the earth with her forests trembled. Then the divine Nara appeared at the scene of the dreadful conflict between the Asuras and the Ganas (the followers of Rudra), and reducing to dust those rocks by means of his gold-headed arrows, he covered the heavens with dust. Thus discomfited by the gods, and seeing the furious discus scouring the fields of heaven like

a blazing flame, the mighty Danavas entered the bowels of the earth, while others plunged into the sea of salt-waters.

"And having gained the victory, the gods offered due respect to Mandara and placed him again on his own base. And the nectar-bearing gods made the heavens resound with their shouts, and went to their own abodes. And the gods, on returning to the heavens, rejoiced greatly, and Indra and the other deities made over to Narayana the vessel of Amrita for careful keeping."

And so ends the nineteenth section in the Astika Parva of the Adi Parva.

SECTION 20

(Astika Parva continued)

"Sauti said, 'Thus have I recited to you the whole story of how Amrita was churned out of the Ocean, and the occasion on which the horse Uchchaisravas of great beauty and incomparable prowess was obtained. It was this horse about which Kadru asked Vinata, saying, 'Tell me, amiable sister, without taking much time, of what colour Uchchaisravas is.' And Vinata answered, 'That prince of steeds is certainly white. What dost thou think, sister? Say thou what is its colour. Let us lay a wager upon it.' Kadru replied, then, 'O thou of sweet smiles, I think that horse is black in its tail. Beauteous one, bet with me that she who loseth will become the other's slave.'

"Sauti continued, 'Thus waging with each other about menial service as a slave, the sisters went home, and resolved to satisfy themselves by examining the horse next day. And Kadru, bent upon practising a deception, ordered her thousand sons to transform themselves into black hair and speedily cover the horse's tail in order that she might not become a slave. But her sons, the snakes, refusing to do her bidding, she cursed them, saying, 'During the snake-sacrifice of the wise king Janamejaya of the Pandava race, Agni shall consume you all.' And the Grandsire (Brahman) himself heard this exceedingly cruel curse pronounced by Kadru, impelled by the fates. And seeing that the snakes had multiplied exceedingly, the Grandsire, moved by kind consideration for his creatures, sanctioned with all the gods this curse of Kadru. Indeed, as the snakes were of virulent poison, great prowess and excess of strength, and ever bent on biting other creatures, their mother's conduct towards them--those persecutors of all creatures,--was very proper for the good of all creatures. Fate always inflicts punishment of death on those who seek the death of other creatures. The gods, having exchanged such sentiments with one another, supported Kadru's action (and went away). And Brahman, calling Kasyapa to him, spake unto him these words, 'O thou pure one who overcomest all enemies, these snakes begotten by you, who are of virulent poison and huge bodies, and ever intent on biting other creatures, have been cursed by their mother. O son, do not grieve for it in the least. The destruction of the snakes in the sacrifice hath, indeed, been ordained long ago' Saying this, the divine Creator of the Universe comforted Kasyapa and imparted to that illustrious one the knowledge of neutralising poison."

And so ends the twentieth section in the Astika Parva of the Adi Parva.

SECTION 21

(Astika Parva continued)

"Sauti said, 'Then when the night had passed away and the sun had risen in the morning, O thou whose wealth is asceticism, the two sisters Kadru and Vinata, having laid a wager about slavery, went with haste and impatience to view the steed Uchchaisravas from a near point. On their way they saw the Ocean, that receptacle of waters, vast and deep, rolling and tremendously roaring, full of fishes large enough to swallow the whale, and abounding with huge makaras and creatures of various forms by thousands, and rendered inaccessible by the presence of other terrible, monster-shaped, dark, and fierce aquatic animals, abounding with tortoises and crocodiles, the mine of all kinds of gems, the home of Varuna (the water-God), the excellent and beautiful residence of the Nagas, the lord of all rivers, the abode of the subterranean fire, the friend (or asylum) of the Asuras, the terror of all creatures, the grand reservoir of water, and ever immutable. It is holy, beneficial to the gods, and is the great source of nectar; without limits, inconceivable, sacred, and highly wonderful. It is dark, terrible with the sound of aquatic creatures, tremendously roaring, and full of deep whirl-pools. It is an object of terror to all creatures. Moved by the winds blowing from its shores and heaving high, agitated and disturbed, it seems to dance everywhere with uplifted hands represented by its surges. Full of swelling billows caused by the waxing and waning of the moon the parent of Vasudeva's great conch called Panchajanya, the great mine of gems, its waters were formerly disturbed in consequence of the agitation caused within them by the Lord Govinda of immeasurable prowess when he had assumed the form of a wild boar for raising the (submerged) Earth. Its bottom, lower than the nether regions, the vow observing regenerate Rishi Atri could not fathom after (toiling for) a hundred years. It becomes the bed of the lotus-navel Vishnu

when at the termination of every Yuga that deity of immeasurable power enjoys yoga-nidra, the deep sleep under the spell of spiritual meditation. It is the refuge of Mainaka fearful of falling thunder, and the retreat of the Asuras overcome in fierce encounters. It offers water as sacrificial butter to the blazing fire issuing from the mouth of Varava (the Ocean-mare). It is fathomless and without limits, vast and immeasurable, and the lord of rivers.

"And they saw that unto it rushed mighty rivers by thousands with proud gait, like amorous competitors, each eager for meeting it, forestalling the others. And they saw that it was always full, and always dancing in its waves. And they saw that it was deep and abounding with fierce whales and makaras. And it resounded constantly with the terrible sounds of aquatic creatures. And they saw that it was vast, and wide as the expanse of space, unfathomable, and limitless, and the grand reservoir of water."

And so ends the twenty-first section in the Astika Parva of the Adi Parva.

SECTION 22

(Astika Parva continued)

"Sauti said, 'The Nagas after consultation arrived at the conclusion that they should do their mother's bidding, for if she failed in obtaining her desire she might withdraw her affection and burn them all. If, on the other hand, she were graciously inclined, she might free them from her curse. They said, 'We will certainly render the horse's tail black.' And it is said that they then went and became hairs in the horse's tail.

"Now the two co-wives had laid the wager. And having laid the wager, O best of Brahmans, the two sisters Kadru and Vinata, the daughters of Daksha, proceeded in great delight along the sky to see the other side of the Ocean. And on their way they saw the Ocean, that receptacle of waters, incapable of being easily disturbed, mightily agitated all of a sudden by the wind, and roaring tremendously; abounding with fishes capable of swallowing the whale and full of makaras; containing also creatures of diverse forms counted by thousands; frightful from the presence of horrible monsters, inaccessible, deep, and terrible, the mine of all kinds of gems, the home of Varuna (the water-god), the wonderful habitations of the Nagas, the lord of rivers, the abode of the subterranean fire; the residence of the Asuras and of many dreadful creatures; the reservoir of water, not subject to decay, aromatic, and wonderful, the great source of the amrita of the celestials; immeasurable and inconceivable, containing waters that are holy, filled to the brim by many thousands of great rivers, dancing as it were in waves. Such was the Ocean, full of rolling waves, vast as the expanse of the sky, deep, of body lighted with the flames of subterranean fire, and roaring, which the sisters quickly passed over."

And so ends the twenty-second section in the Astika Parva of the Adi Parva.

SECTION 23

(Astika Parva continued)

"Sauti said, 'Having crossed the Ocean, Kadru of swift speed, accompanied by Vinata, soon alighted near the horse. They then both beheld that foremost of steeds of great speed, with body white as the rays of the moon but having black hairs (in the tail). And observing many black hairs in the tail, Kadru put Vinata, who was deeply dejected, into slavery. And thus Vinata having lost the wager, entered into a state of slavery and became exceedingly sorry.

"In the meantime, when his time came, burst forth from the egg without (the help of his) mother, Garuda of great splendour, enkindling all the points of the universe, that mighty being endued with strength, that bird capable of assuming at will any form, of going at will everywhere, and of calling to his aid at will any measure of energy. Effulgent like a heap of fire, he shone terribly. Of lustre equal to that of the fire at the end of the Yuga, his eyes were bright like the lightning-flash. And soon after birth, that bird grew in size and increasing his body ascended the skies. Fierce and vehemently roaring, he looked as terrible as second Ocean-fire. And all the deities seeing him, sought the protection of Vibhvasu (Agni). And they bowed down to that deity of manifold forms seated on his seat and spake unto him these words, 'O Agni, extend not thy body! Wilt thou consume us? Lo, this huge heap of thy flames is spreading wide!' And Agni replied, 'O, ye persecutors of the Asuras, it is not as ye imagine. This is Garuda of great strength and equal to me in splendour, endued with great energy, and born to promote the joy of Vinata. Even the sight of this heap of effulgence hath caused this delusion in you. He is the mighty son of Kasyapa, the destroyer of the Nagas, engaged in the well-being of the gods, and the foe of the Daityas and the Rakshasas. Be not afraid of it in the least. Come with me and see.' Thus addressed, the gods from a distance.

"The gods said, 'Thou art a Rishi (i.e., one cognisant of all mantras), share of the largest portion in sacrifices, ever resplendent, the controller along with the Rishi wended their way towards Garuda and adored him of birds, the presiding spirit of the animate and the inanimate universe. Thou art the

destroyer of all, the creator of all; thou art the very Hiranyagarbha; thou art the progenitor of creation in the form of Daksha and the other Prajapatis; thou art Indra (the king of the gods), thou art Hayagriva the steed necked incarnation of Vishnu; thou art the arrow (Vishnu himself, as he became such in the hands of Mahadeva at the burning of Tripura); thou art the lord of the universe; thou art the mouth of Vishnu; thou art the four-faced Padmaja; thou art the Brahmana (i.e., wise), thou art Agni, Pavana, etc. (i.e., the presiding deity of every object in the universe). Thou art knowledge, thou art the illusion to which we are all subject; thou art the all-pervading spirit; thou art the lord of the gods; thou art the great Truth; thou art fearless; thou art ever unchanged; thou art Brahma without attributes; thou art the energy of the Sun; thou art the intellectual functions; thou art our great protector; thou art the ocean of holiness; thou art purity; thou art bereft of the attributes of darkness; thou art the possessor of the six high attributes; thou art he who cannot be withstood in contest. From thee have emanated all things; thou art of excellent deeds; thou art all that hath not been and all that hath been. Thou art pure knowledge; thou displayest to us, as Surya does by his rays, this animate and inanimate universe; thou darkenest the splendour of Surya at every moment, and thou art the destroyer of all; thou art all that is perishable and all that is imperishable. O thou resplendent as Agni, thou burnest all even as Surya in his anger burneth all creatures. O terrible one, thou resistest even as the fire that destroys everything at the time of the Universal Dissolution. O mighty Garuda who movest in the skies, we seek thy protection. O lord of birds thy energy is extraordinary, thy splendour is that of fire, thy brightness is like that of the lightning that no darkness can approach. Thou reachest the very clouds, and art both the cause and the effect; the dispenser of boons and invincible in prowess. O Lord, this whole universe is rendered hot by thy splendour, bright as the lustre of heated gold. Protect these high-souled gods, who overcome by thee and terrified withal, are flying along the heavens in different directions on their celestial cars. O thou best of birds, thou Lord of all, thou art the son of the merciful and high-souled Rishi Kasyapa; therefore, be not wroth but have mercy on the universe. Thou art Supreme. O pacify thy anger and preserve us. At thy voice, loud as the roar of the thunder, the ten points, the skies, the heavens, the Earth and our hearts, O bird, thou art continuously shaking. O, diminish this thy body resembling Agni. At the sight of the splendour resembling that of Yama when in wrath, our hearts lose all equanimity and quake. O thou lord of birds, be propitious to us who solicit thy mercy! O illustrious one, bestow on us good fortune and joy.'

And that bird of fair feathers, thus adored by the deities and diverse sections of Rishis, reduced his own energy and splendour."

And thus ends the twenty-third section in the Astika Parva of the Adi Parva.

SECTION 24

(Astika Parva continued)

"Sauti said, 'Then hearing of and beholding his own body, that bird of beautiful feathers diminished its size.'

"And Garuda said, 'Let no creature be afraid; as ye are in a fright at the sight of my terrible form, I shall diminish my energy.'

"Sauti continued, 'Then that bird capable of going everywhere at will, that ranger of the skies capable of calling to his aid any measure of energy, bearing Aruna on his back, wended from his father's home and arrived at his mother's side on the other shore of the great ocean. And he placed Aruna of great splendour in the eastern regions, just at a time when Surya had resolved to burn the worlds with his fierce rays.'

"Saunaka said, 'When did the revered Surya resolve at the time to burn the worlds? What wrong was done to him by the gods that provoked his ire?'

"Sauti said, 'O sinless one, when Rahu was drinking nectar among the gods at the time of the churning of the ocean he was pointed out to the gods by Surya and Soma, and from that time he conceived an enmity towards those deities. And upon this Rahu sought to devour his afflictor (Surya), became wroth, and thought, 'Oh, this enmity of Rahu towards me hath sprung from my desire of benefiting the gods. And this dire consequence I alone have to sustain. Indeed, at this pass help I obtain not. And before the very eyes of the denizens of heaven I am going to be devoured and they brook it quietly. Therefore, for the destruction of the worlds must I strive.' And with this resolution he went to the mountains of the west.

"And from that place he began to radiate his heat around for the destruction of the world. And then the great Rishis, approaching the gods, spake unto them, 'Lo, in the middle of the night springeth a great heat striking terror into every heart, and destructive of the three worlds.' Then the gods, accompanied by the Rishis, wended to the Grandsire, and said unto him, 'O what is this great heat today that causeth such panic? Surya hath not yet risen, still the destruction (of the world) is obvious. O Lord, what will happen when he doth rise?' The Grandsire replied, 'Indeed, Surya is prepared to

rise today for the destruction of the world. As soon as he will appear he will burn everything into a heap of ashes. By me, however, hath the remedy been provided beforehand. The intelligent son of Kasyapa is known to all by the name of Aruna. He is huge of body and of great splendour; he shall stay in front of Surya, doing the duty of his charioteer and taking away all the energy of the former. And this will ensure the welfare of the worlds, of the Rishis, and of the dwellers in heaven.'

"Sauti continued, 'Aruna, at the behest of the Grandsire, did all that he was ordered to do. And Surya rose veiled by Aruna's person. I have told thee now why Surya was in wrath, and how Aruna, the brother of Garuda, was appointed as his charioteer. Hear next of that other question asked by thee a little while ago.'

And so ends the twenty-fourth section in the Astika Parva of the Adi Parva.

SECTION 25

(Astika Parva continued)

"Sauti said, 'Then that bird of great strength and energy and capable of going at will to every place repaired to his mother's side on the other shore of the great ocean. Thither lived Vinata in affliction, defeated in wager and put into a state of slavery. Once Kadru calling Vinata who had prostrated herself before the former, addressed her these words in the presence of her son, 'O gentle Vinata, there is in the midst of the ocean, in a remote quarter, a delightful and fair region inhabited by the Nagas. Bear me thither!' At this that mother of the bird of fair feathers bore (on her shoulders) the mother of the snakes. And Garuda also, directed by his mother's words, carried (on his back) the snakes. And that ranger of the skies born of Vinata began to ascend towards the Sun. And thereupon the snakes, scorched by the rays of the Sun, swooned away. And Kadru seeing her sons in that state prayed to Indra, saying, 'I bow to thee, thou Lord of all the gods! I bow to thee, thou slayer of Vritra! I bow to thee, thou slayer of Namuchi! O thou of a thousand eyes, consort of Sachi! By thy showers, be thou the protector of the snakes scorched by the Sun. O thou best of the deities, thou art our great protector. O Purandara, thou art able to grant rain in torrents. Thou art Vayu (the air), the clouds, fire, and the lightning of the skies. Thou art the propeller of the clouds, and hast been called the great cloud (i.e., that which will darken the universe at the end of Yuga). Thou art the fierce and incomparable thunder, and the roaring clouds. Thou art the Creator of the worlds and their Destroyer. Thou art unconquered. Thou art the light of all creatures, Aditya, Vibhavasus, and the wonderful elements. Thou art the ruler of all the gods. Thou art Vishnu. Thou hast a thousand eyes. Thou art a god, and the final resource. Thou art, O deity, all amrita, and the most adored Soma. Thou art the moment, the lunar day, the bala (minute), thou art the kshana (4 minutes). Thou art the lighted fortnight, and also the dark fortnight. Thou art kala, thou kashtha, and thou Truti [These are divisions of time.]. Thou art the year, the seasons, the months, the nights, and the days. Thou art the fair Earth with her mountains and forests. Thou art also the firmament, resplendent with the Sun. Thou art the great Ocean with heaving billows and abounding with whales, swallows of whales, and makaras, and various fishes. Thou art of great renown, always adored by the wise and by the great Rishis with minds rapt in contemplation. Thou drinkest, for the good of all creatures, the Soma juice in sacrifices and the clarified butter offered with sacred invocation. Thou art always worshipped at sacrifices by Brahmanas moved by desire of fruit. O thou of incomparable mass of strength, thou art sung in the Vedas and Vedangas. It is for that reason that learned Brahmanas bent upon performing sacrifices, study the Vedas with every care.'

And so ends the twenty-fifth section in the Astika Parva of the Adi Parva.

SECTION 26

(Astika Parva continued)

"Sauti said, 'And then Indra, the king of gods, having the best of horses for his bearer, thus adored by Kadru, covered the entire firmament with masses of blue clouds. And he commanded the clouds, saying, 'Pour ye, your vivifying and blessed drops!' And those clouds, luminous with lightning, and incessantly roaring against each other in the welkin, poured abundant water. And the sky, in consequence of those wonderful and terribly-roaring clouds that were incessantly begetting vast quantities of water, looked as if the end of Yuga had come. And in consequence of the myriads of waves caused in the falling torrents, the deep roar of the clouds, the flashes of lightning, the violence of the wind, and the general agitation, the sky looked as if dancing in madness. The sky became overcast, and the rays of the Sun and the Moon totally disappeared in consequence of that incessant downpour.

"And upon Indra's causing that downpour, the Nagas became exceedingly delighted. And the Earth was filled with water all around. And the cool, clear water reached even the nether regions. And there were countless waves of water all

over the Earth. And the snakes with their mother reached (in safety) the island called Ramaniyaka."

And so ends the twenty-sixth section in the Astika Parva of the Adi Parva.

SECTION 27

(Astika Parva continued)

"Sauti said, 'And then the Nagas drenched by that shower, became exceedingly glad. And borne by that bird of fair feathers, they soon arrived at the island. That island had been fixed by the Creator of the Universe as the abode of the makaras. There they saw the terrible Lavana Samudra (ocean of salt). On arriving there with Garuda, they saw there a beautiful forest washed by the waters of the sea and resounding with the music of winged choirs. And there were clusters of trees all around laden with various fruits and flowers. And there were also fair mansions all around; and many tanks full of lotuses. And it was also adorned with many lakes of pure water. And it was refreshed with pure incense-breathing breezes. And it was adorned with many a tree that grew only on the hills of Malaya, and seemed by their tallness to reach the very heavens. And there were also various other trees whose flowers were scattered all around by the breeze. And that forest was charming and dear to the Gandharvas and always gave them pleasure. And it was full of bees maddened with the honey they sucked. And the sight of all this was exceedingly delightful. And in consequence of many things there, capable of charming everybody, that forest was fair, delightful, and holy. And, echoing with the notes of various birds, it delighted greatly the sons of Kadru.

"And the snakes, after arriving at that forest, began to enjoy themselves. And they commanded the lord of birds, viz., Garuda, of great energy, saying, 'Convey us to some other fair island with pure water. Thou ranger of the skies, thou must have seen many fair regions while coursing (through the air).' Garuda, after reflecting for a few moments, asked his mother Vinata, saying, 'Why, mother, have I to do the bidding of the snakes?' Vinata thus questioned by him spake unto that ranger of the skies, her son, invested with every virtue, of great energy, and great strength, as follows: "Vinata said, 'O thou best of birds, I have become, from misfortune, the slave of my co-wife. The snakes, by an act of deception, caused me to lose my bet and have made me so.' When his mother had told him the reason, that ranger of the skies, dejected with grief, addressed the snakes, saying, 'Tell me, ye snakes, by bringing what thing, gaining a knowledge of what thing, or doing what act of prowess, we may be freed from this state of bondage to you.'" Sauti continued, 'The snakes, hearing him, said, 'Bring thou amrita by force. Then O bird, shall you be freed from bondage.'" And so ends the twenty-seventh section in the Astika Parva of the Adi Parva.

SECTION 28

(Astika Parva continued)

"Sauti said, 'Garuda, thus addressed by the snakes, then said unto his mother, 'I shall go to bring amrita. I desire to eat something in the way. Direct me to it.' Vinata replied, 'In a remote region in the midst of the ocean, the Nishadas have their fair home. Having eaten the thousands of Nishadas that live there, bring thou amrita. But let not thy heart be ever set on taking the life of a Brahmana. Of all creatures a Brahmana must not be slain. He is, indeed, like fire. A Brahmana, when angry, becomes like fire or the Sun, like poison or an edged weapon. A Brahmana, it has been said, is the master of all creatures. For these and other reasons, a Brahmana is the adored of the virtuous. O child, he is never to be slain by thee even in anger. Hostility with Brahmanas, therefore, would not be proper under any circumstances. O sinless one, neither Agni nor Surya truly can consume so much as does a Brahmana of rigid vows, when angry. By these various indications must thou know a good Brahmana. Indeed, a brahmana is the first-born of all creatures, the foremost of the four orders, the father and the master of all.'" Garuda then asked, 'O mother, of what form is a Brahmana, of what behaviour, and of what prowess? Doth he shine like fire, or is he of tranquil mien? And, O mother, it behoveth thee to tell my inquiring self, those auspicious signs by which I may recognise a Brahmana.'" Vinata replied, saying, 'O child, him shouldst thou know as the best amongst Brahmanas who having entered thy throat would torture thee as a fish-hook or burn thee as blazing charcoal. A Brahmana must never be slain by thee even in anger.' And Vinata out of affection for her son, again told him these words, 'Him shouldst thou know as a good Brahmana who would not be digested in thy stomach.' Although she knew the incomparable strength of her son, yet she blessed him heartily, for, deceived by the snakes, she was very much afflicted by woe. And she said, 'Let Marut (the god of the winds) protect thy wings, and Surya and Soma thy vertebral regions; let Agni protect thy head, and the Vasus thy whole body. I also, O child (engaged in beneficial ceremonies), shall sit here for your welfare. Go then, O child, in safety to accomplish thy purpose.'

"Sauti continued, 'Then Garuda, having heard the words of his mother, stretched his wings and ascended the skies. And

endued with great strength, he soon fell upon the Nishadas, hungry and like another Yama. And bent upon slaying the Nishadas, he raised a great quantity of dust that overspread the firmament, and sucking up water from amid the ocean, shook the trees growing on the adjacent mountains. And then that lord of birds obstructed the principal thoroughfares of the town of the Nishadas by his mouth, increasing its orifice at will. And the Nishadas began to fly in great haste in the direction of the open mouth of the great serpent-eater. And as birds in great affliction ascend by thousand into the skies when the trees in a forest are shaken by the winds, so those Nishadas blinded by the dust raised by the storm entered the wide-extending cleft of Garuda's mouth open to receive them. And then the hungry lord of all rangers of the skies, that oppressor of enemies, endued with great strength, and moving with greatest celerity to achieve his end, closed his mouth, killing innumerable Nishadas following the occupation of fishermen."

So ends the twenty-eighth section in the Astika Parva of the Adi Parva.

SECTION 29

(Astika Parva continued)

"Sauti continued, 'A certain Brahmana with his wife had entered the throat of that ranger of the skies. The former began to burn the bird's throat like a piece of flaming charcoal. Him Garuda addressed, saying, 'O best of Brahmanas, come out soon from my mouth which I open for thee. A Brahmana must never be slain by me, although he may be always engaged in sinful practices.' Unto Garuda who had thus addressed him that Brahmana said, 'O, let this woman of the Nishada caste, who is my wife, also come out with me.' And Garuda said, 'Taking the woman also of the Nishada caste with thee, come out soon. Save thyself without delay since thou hast not yet been digested by the heat of my stomach.'

"Sauti continued, 'And then that Brahmana, accompanied by his wife of the Nishada caste, came out, and praising Garuda wended whatever way he liked. And when that Brahmana had come out with his wife, that lord of birds, fleet as the mind, stretching his wings ascended the skies. He then saw his father, and, hailed by him, Garuda, of incomparable prowess made proper answers. And the great Rishi (Kasyapa) then asked him, 'O child, is it well with thee? Dost thou get sufficient food every day? Is there food in plenty for thee in the world of men?'

"Garuda replied, 'My mother is ever well. And so is my brother, and so am I. But, father, I do not always obtain plenty of food, for which my peace is incomplete. I am sent by the snakes to fetch the excellent amrita. Indeed, I shall fetch it today for emancipating my mother from her bondage. My mother command me, saying, 'Eat thou the Nishadas.' I have eaten them by thousands, but my hunger is not appeased. Therefore, O worshipful one, point out to me some other food, by eating which, O master, I may be strong enough to bring away amrita by force. Thou shouldst indicate some food wherewith I may appease my hunger and thirst.'

"Kasyapa replied, 'This lake thou seest is sacred. It hath been heard, of even in the heavens. There is an elephant, with face downwards, who continually draggeth a tortoise, his elder brother. I shall speak to you in detail of their hostility in former life. Just listen as I tell you why they are here.'

"There was of old a great Rishi of the name of Vibhvasu. He was exceedingly wrathful. He had a younger brother of the name of Supritika. The latter was averse to keeping his wealth jointly with his brother's. And Supritika would always speak of partition. After some time his brother Vibhvasu told Supritika, 'It is from great foolishness that persons blinded by love of wealth always desire to make a partition of their patrimony. After effecting a partition they fight with each other, deluded by wealth. Then again, enemies in the guise of friends cause estrangements between ignorant and selfish men alter they become separated in wealth, and pointing out faults confirm their quarrels, so that the latter soon fall one by one. Absolute ruin very soon overtakes the separated. For these reasons the wise never speak approvingly of partition amongst brothers who, when divided, do not regard the most authoritative Sastras and live always in fear of each other. But as thou, Supritika, without regarding my advice impelled by desire of separation, always wishest to make an arrangement about your property, thou shalt become an elephant.' Supritika, thus cursed, then spake unto Vibhvasu, 'Thou also shalt become a tortoise moving in the midst of the waters.'

"And thus on account of wealth those two fools, Supritika and Vibhvasu, from each other's curse, have become an elephant and a tortoise respectively. Owing to their wrath, they have both become inferior animals. And they are engaged in hostilities with each other, proud of their excessive strength and the weight of their bodies. And in this lake those two beings of huge bodies are engaged in acts according to their former hostility. Look here, one amongst them, the handsome elephant of huge body, is even now approaching. Hearing his roar, the tortoise also of huge body, living within the waters, cometh out, agitating the lake violently. And seeing him the

elephant, curling his trunk, rusheth into the water. And endued with great energy, with motion of his tusks and forepart of his trunk and tail and feet, he agitates the water of the lake abounding with fishes. And the tortoise also of great strength, with upraised head, cometh forward for an encounter. And the elephant is six yojanas in height and twice that measure in circumference. And the height of the tortoise also is three yojanas and his circumference ten. Eat thou up both of them that are madly engaged in the encounter and bent upon slaying each other, and then accomplish the task that thou desirest. Eating that fierce elephant which looketh like a huge mountain and resembleth a mass of dark clouds, bring thou amrita.'

"Sauti continued, 'Having said so unto Garuda, he (Kasyapa) blessed him, saying, 'Blest be thou when thou art in combat with the gods. Let water pitchers filled to the brim, Brahmanas, kine, and other auspicious objects, bless thee, thou oviparous one. And, O thou of great strength, when thou art engaged with the gods in combat, let the Riks, the Yajus, the Samas, the sacred sacrificial butter, all the mysteries (Upanishads), constitute thy strength.'

"Garuda, thus addressed by his father, wended to the side of that lake. He saw that expanse of clear water with birds of various kinds all around. And remembering the words of his father, that ranger of the skies possessed of great swiftness of motion, seized the elephant and the tortoise, one in each claw. And that bird then soared high into the air. And he came upon a sacred place called Alamva and saw many divine trees. And struck by the wind raised by his wings, those trees began to shake with fear. And those divine trees having golden boughs feared that they would break. And the ranger of the skies seeing that those trees capable of granting every wish were quaking with fear, went to other trees of incomparable appearance. And those gigantic trees were adorned with fruits of gold and silver and branches of precious gems. And they were washed with the water of the sea. And there was a large banian among them, which had grown into gigantic proportions, that spoke unto that lord of bird coursing towards it with the fleetness of the mind, 'Sit thou on this large branch of mine extending a hundred yojanas and eat the elephant and the tortoise.' When that best of birds, of great swiftness and of body resembling a mountain, quickly alighted upon a bough of that banian tree, the resort of thousands of winged creatures-that bough also full of leaves shook and broke down."

So ends the twenty-ninth section in the Astika Parva of the Adi Parva.

SECTION 30

(Astika Parva continued)

"Sauti said, 'At the very touch by Garuda of great might with his feet, the branch of the tree broke as it was caught by Garuda. Casting his eyes around in wonder he saw Valakhilya Rishis hanging therefrom with heads downwards and engaged in ascetic penances. Reflecting that if that bough fell down, the Rishis would be slain, the mighty one held the elephant and the tortoise still more firmly with his claws. And from fear of slaying the Rishis and desire of saving them, held that bough in his beaks, and rose on his wings. The great Rishis were struck with wonder at the sight of that act of his which was beyond even the power of the gods, and gave that mighty bird a name. And they said, 'As this ranger of the skies rises on its wings bearing a heavy burden, let this foremost of birds having snakes for his food be called Garuda (bearer of heavy weight).'

"And shaking the mountains by his wings, Garuda leisurely coursed through the skies. And as he soared with the elephant and the tortoise (in his claws), he beheld various regions underneath. Desiring as he did to save the Valakhilyas, he saw not a spot whereon to sit. At last he went to that foremost of mountains called Gandhamadana. There he saw his father Kasyapa engaged in ascetic devotions. Kasyapa also saw his son, that ranger of the skies, of divine form, possessed of great splendour, and energy and strength, and endued with the speed of the wind or the mind, huge as a mountain peak, a ready smiter like the curse of a Brahmana, inconceivable, indescribable, frightful to all creatures, possessed of great prowess, terrible, of the splendour of Agni himself, and incapable of being overcome by the deities, Danavas, and invincible Rakshasas, capable of splitting mountain summits and sucking the ocean itself and destroying the three worlds, fierce, and looking like Yama himself. The illustrious Kasyapa, seeing him approach and knowing also his motive, spoke unto him these words:

"Kasyapa said, 'O child, do not commit a rash act, for then thou wouldst have to suffer pain. The Valakhilyas, supporting themselves by drinking the rays of the sun, might, if angry, blast thee.'

"Sauti continued, 'Kasyapa then propitiated, for the sake of his son, the Valakhilyas of exceeding good fortune and whose sins had been destroyed by ascetic penances.' And Kasyapa said, 'Ye whose wealth is asceticism, the essay of Garuda is for the good of all creatures. The task is great that he is striving

to accomplish. It behoveth you to accord him your permission.'

"Sauti continued, 'Those ascetics thus addressed by the illustrious Kasyapa, abandoned that bough and went to the sacred mountain of Himavat for purposes of ascetic penances. After those Rishis had gone away, the son of Vinata, with voice obstructed by the bough in his beaks, asked his father Kasyapa saying, 'O illustrious one, where shall I throw this arm of the tree? O illustrious one, indicate to me some region without human beings.' Then Kasyapa spoke of a mountain without human beings with caves and dales always covered with snow and incapable of approach by ordinary creatures even in thought. And the great bird bearing that branch, that elephant, and that tortoise, proceeded with great speed towards that mountain. The great arm of the tree with which that bird of huge body flew away could not be girt round with a cord made of a hundred (cow) hides. Garuda, the lord of birds, then flew away for hundreds of thousand of yojanas within--the shortest time. And going according to the directions of his father to that mountain almost in a moment, that ranger of the skies let fall the gigantic bough. And it fell with a great noise. And that Prince of mountains shook, struck with the storm raised by Garuda's wings. And the trees thereon dropped showers of flowers. And the peaks decked with gems and gold adorning that great mountain itself, were loosened and fell down on all sides. And the falling bough struck down numerous trees which, with golden flowers amid dark foliage, shone there like clouds charged with lightning. And those trees, bright as gold, falling down upon the ground and, dyed with mountain metals, shone as if they were bathed in the rays of the sun.'

"Then that best of birds, Garuda, perching on the summit of that mountain, ate both the elephant and the tortoise, rose on his wings with great speed from the top of the mountain.

"And various omens began to appear among the gods foreboding fear. Indra's favourite thunderbolt blazed up in a fright. Meteors with flames and smoke, loosened from the welkin, shot down during the day. And the weapons of the Vasus, the Rudras, the Adityas, the Sabhyas, the Maruts, and other gods, began to spend their force against one another. Such a thing had never happened even during the war between the gods and the Asuras. And the winds blew accompanied with thunder, and meteors fell by thousands. And the sky, though cloudless, roared tremendously. And even he who was the god of gods shed showers of blood. And the flowery garlands on the necks of the gods faded and their prowess suffered diminution. And terrible masses of clouds dropped thick showers of blood. And the dust raised by the winds darkened the splendour of the very coronets of the gods. And He of a thousand sacrifices (Indra), with the other gods, perplexed with fear at the sight of those dark forebodings spoke unto Vrihaspati thus, 'Why, O worshipful one, have these natural disturbances suddenly arisen? No foe do I behold who would oppress us in war.' Vrihaspati answered, 'O chief of the gods, O thou of a thousand sacrifices, it is from thy fault and carelessness, and owing also to the ascetic penance of the high-souled great Rishis, the Valakhilyas, that the son of Kasyapa and Vinata, a ranger of the skies endued with great strength and possessing the capacity of assuming at will any form, is approaching to take away the Soma. And that bird, foremost among all endued with great strength, is able to rob you of the Soma. Everything is possible with him; the unachievable he can achieve.'

"Sauti continued, 'Indra, having heard these words, then spoke unto those that guarded the amrita, saying, 'A bird endued with great strength and energy has set his heart on taking away the amrita. I warn you beforehand so that he may not succeed in taking it away by force. Vrihaspati has told me that his strength is immeasurable.' And the gods hearing of it were amazed and took precautions. And they stood surrounding the amrita and Indra also of great prowess, the wielder of the thunder, stood with them. And the gods wore curious breastplates of gold, of great value, and set with gems, and bright leathern armour of great toughness. And the mighty deities wielded various sharp-edged weapons of terrible shapes, countless in number, emitting, even all of them, sparks of fire with smoke. And they were also armed with many a discus and iron mace furnished with spikes, and trident, battle-axe, and various kinds of sharp-pointed missiles and polished swords and maces of terrible form, all befitting their respective bodies. And decked with celestial ornaments and resplendent with those bright arms, the gods waited there, their fears allayed. And the gods, of incomparable strength, energy, and splendour, resolved to protect the amrita. Capable of splitting the towns of the Asuras, all displayed themselves in forms resplendent as the fire. And in consequence of the gods standing there, that (would be) battle-field, owing to hundreds of thousands of maces furnished with iron spikes, shone like another firmament illumined by the rays of the Sun."

So ends the thirtieth section in the Astika Parva of the Adi Parva.

SECTION 31

(Astika Parva continued)

"Saunaka said, 'O son of Suta, what was Indra's fault, what his act of carelessness? How was Garuda born in consequence of the ascetic penances of the Valakhilyas? Why also Kasyapa-a Brahman--had the king of birds for a son? Why, too, was he invincible of all creatures and unslayable of all? Why also was that ranger of the skies capable of going into every place at will and of mustering at will any measure of energy? If these are described in the Purana, I should like to hear them.'

"Sauti said, 'What thou askest me is, indeed, the subject of the Purana. O twice-born one, listen as I briefly recite it all.

"Once upon a time, when the lord of creation, Kasyapa, was engaged in a sacrifice from desire of offspring, the Rishis, the gods, and the Gandharvas, all gave him help. And Indra was appointed by Kasyapa to bring the sacrificial fuel; and with him those ascetics the Valakhilyas, and all the other deities. And the lord Indra, taking up according to his own strength, a weight that was mountain-like, brought it without any fatigue. And he saw on the way some Rishis, of bodies of the measure of the thumb, all together carrying one single stalk of a Palasa (Butea frondosa) leaf. And those Rishis were, from want of food, very lean and almost merged in their own bodies. And they were so weak that they were much afflicted when sunk in the water that collected in an indentation on the road produced by the hoof of a cow. And Purandara, proud of his strength, beheld them with surprise, and laughing at them in derision soon left them behind insulting them, besides, by passing over their heads. And those Rishis being thus insulted were filled with rage and sorrow. And they made preparations for a great sacrifice at which Indra was terrified. Hear, O Saunaka, of the wish for accomplishment of which those vow-observing wise, and excellent ascetics poured clarified butter of the sacrificial fire with loudly uttered mantras, 'There shall be another Indra of all gods, capable of going everywhere at will, and of mustering at will any measure of energy, and striking tear into the (present) king of the gods. By the fruit of our ascetic penance, let one arise, fleet as the mind, and fierce withal.' And the lord of the celestials of a hundred sacrifices, having come to know of this, became very much alarmed and sought the protection of the vow-observing Kasyapa. And the Prajapati Kasyapa, hearing everything from Indra, went to the Valakhilyas and asked them if their sacrifice had been successful. And those truth-speaking Rishis replied to him, saying, 'Let it be as thou sayest!' And the Prajapati Kasyapa pacifying them, spake unto them as follows, 'By the word of Brahman, this one (Indra) hath been made the Lord of the three worlds. Ye ascetics, ye also are striving to create another Indra! Ye excellent ones, it behoveth you not to falsify the word of Brahman. Let not also this purpose, for (accomplishing) which ye are striving, be rendered futile. Let there spring an Indra (Lord) of winged creatures, endued with excess of strength! Be gracious unto Indra who is a suppliant before you.' And the Valakhilyas, thus addressed by Kasyapa, after offering reverence to that first of the Munis, viz., the Prajapati Kasyapa, spake unto him:

"The Valakhilyas said, 'O Prajapati, this sacrifice of us all is for an Indra! Indeed this hath also been meant for a son being born unto thee! Let this task be now left to thee. And in this matter do whatsoever thou seest to be good and proper.'

"Sauti continued, 'Meanwhile, moved by the desire of offspring, the good daughter of Daksha, the vow-observing, amiable, and fortunate Vinata, her ascetic penances over, having purified herself with a bath in that season when conjugal companionship might prove fruitful, approached her lord. And Kasyapa spake unto her, 'Respected one, the sacrifice commenced by me hath borne fruit. What hath been desired by thee shall come to pass. Two heroic sons, shall be born unto thee, who shall be the lords of the three worlds. By the penances of the Valakhilyas and by virtue of the desire with which I commenced my sacrifice, those sons shall be of exceedingly good fortune and worshipped in the three worlds!' And the illustrious Kasyapa spake unto her again, 'Bear thou these auspicious seeds with great care. These two will be the lords of all winged creatures. These heroic rangers of the skies will be respected in all the worlds, and capable of assuming any form at will.

"And the Prajapati, gratified with all that took place, then addressed Indra of a hundred sacrifices, saying, 'Thou shalt have two brothers of great energy and prowess, who shall be to thee even as the helpmates. From them no injury shall result unto thee. Let thy sorrow cease; thou shalt continue as the lord of all. Let not, however, the utterers of the name of Brahma be ever again slighted by thee. Nor let the very wrathful ones, whose words are even the thunderbolt, be ever again insulted by thee. Indra, thus addressed, went to heaven, his fears dispelled. And Vinata also, her purpose fulfilled, was exceedingly glad. And she gave birth to two sons, Aruna and Garuda. And Aruna, of undeveloped body, became the fore-runner of the Sun. And Garuda was vested with the lordship over the birds. O thou of Bhrgu's race, hearken now to the mighty achievement of Garuda.'"

"So ends the thirty-first section in the Astika Parva of the Adi Parva.

SECTION 32

(Astika Parva continued)

"Sauti said, 'O foremost of Brahmanas, the gods having prepared for battle in that way, Garuda, the king of birds, soon came upon those wise ones. And the gods beholding him of excessive strength began to quake with fear, and strike one another with all their weapons. And amongst those that guarded the Soma was Brahmana (the celestial architect), of measureless might, effulgent as the electric fire and of great energy. And after a terrific encounter lasting only a moment, managed by the lord of birds with his talons, beak, and wings, he lay as dead on the fields. And the ranger of the skies making the worlds dark with the dust raised by the hurricane of his wings, overwhelmed the celestials with it. And the latter, overwhelmed with that dust, swooned away. And the immortals who guarded the amrita, blinded by that dust, could no longer see Garuda. Even thus did Garuda agitate the region of the heavens. And even thus he mangled the gods with the wounds inflicted by his wings and beak.

"Then the god of a thousand eyes commanded Vayu (the god of wind), saying, 'Dispel thou this shower of dust soon. O Maruta, this is indeed, thy task. Then the mighty Vayu soon drove away that dust. And when the darkness had disappeared, the celestials attacked Garuda. And as he of great might was attacked by the gods, he began to roar aloud, like the great cloud that appeareth in the sky at the end of the Yuga, frightening every creature. And that king of birds, of great energy, that slayer of hostile heroes, then rose on his wings. All the wise ones (the celestials) with Indra amongst them armed with double-edged broad swords, iron maces furnished with sharp spikes, pointed lances, maces, bright arrows, and many a discus of the form of the sun, saw him over head. And the king of birds, attacked them on all sides with showers of various weapons and fought exceedingly hard without wavering for a moment. And the son of Vinata, of great prowess blazing in the sky, attacked the gods on all sides with his wings and breast. And blood began to flow copiously from the bodies of the gods mangled by the talons and the beak of Garuda. Overcome by the lord of birds, the Sadhyas with the Gandharvas fled eastwards, the Vasus with the Rudras towards the south, the Adityas towards the west, and the twin Aswins towards the north. Gifted with great energy, they retreated fighting, looking back every moment on their enemy.

"And Garuda had encounters with the Yakshas, Aswakranda of great courage, Rainuka, the bold Krathanaka, Tapan, Uluka, Swasanaka, Nimesha, Praruja, and Pulina. And the son of Vinata mangled them with his wings, talons, and beak, like Siva himself, that chastiser of enemies, and the holder of Pinaka in rage at the end of the Yuga. And those Yakshas of great might and courage, mangled all over by that ranger of the skies, looked like masses of black clouds dropping thick showers of blood.

"And Garuda, depriving them of life, and then went to where the amrita was. And he saw that it was surrounded on all sides by fire. And the terrible flames of that fire covered the entire sky. And moved by violent winds, they seemed bent on burning the Sun himself. The illustrious Garuda then assumed ninety times ninety mouths and quickly drinking the waters of many rivers with those mouths and returning with great speed, that chastiser of enemies, having wings for his vehicle extinguished that fire with that water. And extinguishing that fire, he assumed a very small form, desirous of entering into (the place where the Soma was)."

"So ends the thirty-second section in the Astika Parva of the Adi Parva.

SECTION 33

(Astika Parva continued)

"Sauti said, 'And that bird, assuming a golden body bright as the rays of the Sun, entered with great force (the region where the Soma was), like a torrent entering the ocean. And he saw, placed near the Soma, a wheel of steel keen-edged, and sharp as the razor, revolving incessantly. And that fierce instrument, of the splendour of the blazing sun and of terrible form, had been devised by the gods for cutting in pieces all robbers of the Soma. Garuda, seeing a passage through it, stopped there for a moment. Diminishing his body, in an instant he passed through the spokes of that wheel. Within the line of the wheel, he beheld, stationed there for guarding the Soma two great snakes of the effulgence of blazing fire, with tongues bright as the lightning-flash, of great energy, with mouth emitting fire, with blazing eyes, containing poison, very terrible, always in anger, and of great activity. Their eyes were ceaselessly inflamed with rage and were also winkless. He who may be seen by even one of the two would instantly be reduced to ashes. The bird of fair feathers suddenly covered their eyes with dust. And unseen by them he attacked them from all sides. And the son of Vinata, that ranger of the skies, attacking their bodies, mangled them into pieces. He then approached the Soma without loss of time. Then the mighty son of Vinata, taking up the Amrita from the place where it was kept, rose on his wings with great speed, breaking into pieces the machine that had surrounded it. And the bird soon came out, taking the Amrita but without drinking it himself.

And he then wended on his way without the least fatigue, darkening the splendour of the Sun.

"And the son of Vinata then met Vishnu on his way along the sky. And Narayana was gratified at that act of self-denial on the part of Garuda. And that deity, knowing no deterioration, said unto the ranger of the skies, 'O, I am inclined to grant thee a boon.' The ranger of the skies thereupon said, 'I shall stay above thee.' And he again spake unto Narayana these words, 'I shall be immortal and free from disease without (drinking) Amrita.' Vishnu said unto the son of Vinata, 'Be it so.' Garuda, receiving those two boons, told Vishnu, 'I also shall grant thee a boon; therefore, let the possessor of the six attributes ask of me.' Vishnu then asked the mighty Garuda to become his carrier. And he made the bird sit on the flagstaff of his car, saying, 'Even thus thou shalt stay above me.' And the ranger of the skies, of great speed, saying unto Narayana, 'Be it so,' swiftly wended on his way, mocking the wind with his fleetness.

"And while that foremost of all rangers of the skies, that first of winged creatures, Garuda, was coursing through the air after wresting the Amrita, Indra hurled at him his thunderbolt. Then Garuda, the lord of birds, struck with thunderbolt, spake laughingly unto Indra engaged in the encounter, in sweet words, saying, 'I shall respect the Rishi (Dadhichi) of whose bone the Vajra hath been made. I shall also respect the Vajra, and thee also of a thousand sacrifices. I cast this feather of mine whose end thou shalt not attain. Struck with thy thunder I have not felt the slightest pain.' And having said this, the king of birds cast a feather of his. And all creatures became exceedingly glad, beholding that excellent feather of Garuda so cast off. And seeing that the feather was very beautiful, they said, 'Let this bird be called Suparna (having fair feathers). And Purandara of a thousand eyes, witnessing this wonderful incident, thought that bird to be some great being and addressed him thus.'

"And Indra said, 'O best of birds, I desire to know the limit of thy great strength. I also desire eternal friendship with thee.'"

"So ends the thirty-third section in the Astika Parva of the Adi Parva.

SECTION 34

(Astika Parva continued)

"Sauti continued, 'Garuda then said, 'O Purandara, let there be friendship between thee and me as thou desirest. My strength, know thou, is hard to bear. O thou of a thousand sacrifices, the good never approve of speaking highly of their own strength, nor do they speak of their own merits. But being made a friend, and asked by thee, O friend, I will answer thee, although self-praise without reason is ever improper. I can bear, on a single feather of mine, O Sakra, this Earth, with her mountains and forests and with the waters of the ocean, and with thee also stationed thereon. Know thou, my strength is such that I can bear without fatigue even all the worlds put together, with their mobile and immobile objects.'

"Sauti continued, 'O Saunaka, after Garuda of great courage had thus spoken, Indra the chief of the gods, the wearer of the (celestial) crown, ever bent upon the good of the worlds, replied, saying, 'It is as thou sayest. Everything is possible in thee. Accept now my sincere and hearty friendship. And if thou hast no concern with the Soma, return it to me. Those to whom thou wouldst give it would always oppose us.' Garuda answered, 'There is a certain reason for which the Soma is being carried by me. I shall not give the Soma to any one for drink. But, O thou of a thousand eyes, after I have placed it down, thou, O lord of the heavens, canst then, taking it up, instantly bring it away.' Indra then said, 'O oviparous one, I am highly gratified with these words now spoken by thee. O best of all rangers of the skies; accept from me any boon that thou desirest.'

"Sauti continued, 'Then Garuda, recollecting the sons of Kadru and remembering also the bondage of his mother caused by an act of deception owing to the well-known reason (viz., the curse of Aruna), said, 'Although I have power over all creatures, yet I shall do your bidding. Let, O Sakra, the mighty snakes become my food.' The slayer of the Danavas having said unto him, 'Be it so,' then went to Hari, the god of gods, of great soul, and the lord of Yogins. And the latter sanctioned everything that had been said by Garuda. And the illustrious lord of heaven again said unto Garuda, 'I shall bring away the Soma when thou placest it down.' And having said so, he bade farewell to Garuda. And the bird of fair feathers then went to the presence of his mother with great speed.

"And Garuda in joy then spake unto all the snakes, 'Here have I brought the Amrita. Let me place it on some Kusa grass. O ye snakes, sitting here, drink of it after ye have performed your ablutions and religious rites. As said by you, let my mother become, from this day, free, for I have accomplished your bidding.' The snakes having said unto Garuda, 'Be it so,' then went to perform their ablutions. Meanwhile, Sakra taking up the Amrita, wended back to heaven. The snakes after performing their ablutions, their daily devotions, and other sacred rites, returned in joy,

desirous of drinking the Amrita. They saw that the bed of kusa grass whereon the Amrita had been placed was empty, the Amrita itself having been taken away by a counter-act of deception. And they began to lick with their tongues the kusa grass, as the Amrita had been placed thereon. And the tongues of the snakes by that act became divided in twain. And the kusa grass, too, from the contact with Amrita, became sacred thenceforth. Thus did the illustrious Garuda bring Amrita (from the heavens) for the snakes, and thus were the tongues of snakes divided by what Garuda did.

"Then the bird of fair feathers, very much delighted, enjoyed himself in those woods accompanied by his mother. Of grand achievements, and deeply revered by all rangers of the skies, he gratified his mother by devouring the snakes.

"That man who would listen to this story, or read it out to an assembly of good Brahmanas, must surely go to heaven, acquiring great merit from the recitation of (the feats of) Garuda."

And so ends the thirty-fourth section in the Astika Parva of the Adi Parva.

SECTION 35

(Astika Parva continued)

"Saunaka said, 'O son of Suta, thou hast told us the reason why the snakes were cursed by their mother, and why Vinata also was cursed by her son. Thou hast also told us about the bestowal of boons, by their husband, on Kadru and Vinata. Thou hast likewise told us the names of Vinata's sons. But thou hast not yet recited to us the names of the snakes. We are anxious to hear the names of the principal ones.'

"Sauti said, 'O thou whose wealth is asceticism, from fear of being lengthy, I shall not mention the names of all the snakes. But I will recite the names of the chief ones. Listen to me!'

"Sesha was born first, and then Vasuki. (Then were born) Airavata, Takshaka, Karkotaka, Dhananjaya, Kalakeya, the serpent Mani, Purana, Pinjaraka, and Elapatra, Vamana, Nila, Anila, Kalmasha, Savala, Aryaka, Ugra, Kalasapotaka, Suramukha, Dadhimukha, Vimalapindaka, Apta, Karotaka, Samkha, Valisikha, Nisthanaka, Hemaguhya, Nahusha, Pingala, Vahyakarna, Hastipada, Mudgarapindaka, Kamvala Aswatara, Kaliyaka, Vriita, Samvartaka, Padma, Mahapadma, Sankhamukha, Kushmandaka, Kshemaka, Pindaraka, Karavira, Pushpadanshtraka, Vilwaka, Vilwapandara, Mushikada, Sankhasiras, Purnabhadra, Haridraka, Aparajita, Jyotika, Srivaha, Kauravya, Dhritrashtra, Sankhapinda, Virajas, Suvahu, Salipinda, Prabhakara, Hastipinda, Pitharaka, Sumuksha, Kaunapashana, Kuthara, Kunjara, Kumuda, Kumudaksha, Titrri, Halika, Kardama, Vahumulaka, Karkara, Akarkara, Kundodara, and Mahodara.

"Thus, O best of regenerate ones, have I said the names of the principal serpents. From fear of being tedious I do not give names of the rest. O thou whose wealth is asceticism, the sons of these snakes, with their grandsons, are innumerable. Reflecting upon this, I shall not name them to thee. O best ascetics, in this world the number of snakes baffles calculation, there being many thousands and millions of them."

So ends the thirty-fifth section in the Astika Parva of the Adi Parva.

SECTION 36

(Astika Parva continued)

"Saunaka said, 'O child, thou hast named many of the serpents gifted with great energy and incapable of being easily overcome. What did they do after hearing of that curse?'

"Sauti said, 'The illustrious Sesha amongst them, of great renown, leaving his mother practised hard penances, living upon air and rigidly observing his vows. He practised these ascetic devotions, repairing to Gandhamadana, Vadri, Gokarna, the woods of Pushkara, and the foot of Himavat. And he passed his days in those sacred regions, some of which were sacred for their water and others for their soil in the rigid observance of his vows, with singleness of aim, and his passions under complete control. And the Grandsire of all, Brahma, saw that ascetic with knotted hair, clad in rags, and his flesh, skin, and sinews dried up owing to the hard penances he was practising. And the Grandsire addressing him, that penance-practising one of great fortitude, said, 'What is that thorn doest, O Sesha? Let the welfare of the creatures of the worlds also engage thy thoughts. O sinless one, thou art afflicting all creatures by thy hard penances. O Sesha, tell me the desire implanted in thy breast.'

"And Sesha replied, 'My uterine brothers are all of wicked hearts. I do not desire to live amongst them. Let this be sanctioned by thee. Like enemies they are always jealous of one another. I am, therefore, engaged in ascetic devotions. I will not see them even. They never show any kindness for Vinata and her son. Indeed, Vinata's son capable of ranging through the skies, is another brother of ours. They always envy him. And he, too, is much stronger owing to the bestowal of that boon by our father, the high-souled Kasyapa. For these, I engaged in ascetic penances, and I will cast off this body of mine, so that I may avoid companionship with them, even in another state of life.'

"Unto Sesha who had said so, the Grandsire said, 'O Sesha, I know the behaviour of all thy brothers and their great danger owing to their offence against their mother. But O Snake, a remedy (for this) hath been provided by me even beforehand. It behoveth thee not to grieve for thy brothers. O Sesha, ask of me the boon thou desirest. I have been highly gratified with thee and I will grant thee today a boon. O best of snakes, it is fortunate that thy heart hath been set on virtue. Let thy heart be more and more firmly set on virtue.'

"Then Sesha replied, 'O divine Grandsire, this is the boon desired by me; viz., may my heart always delight in virtue and in blessed ascetic penances, O Lord of all!'

"Brahman said, 'O Sesha, I am exceedingly gratified with this thy self-denial and love of peace. But, at my command, let this act be done by thee for the good of my creatures. Bear thou, O Sesha, properly and well this Earth so unsteady with her mountains and forests, her seas and towns and retreats, so that she may be steady.'

"Sesha said, 'O divine Lord of all creatures, O bestower of boons, O lord of the Earth, lord of every created thing, lord of the universe, I will, even as thou sayest hold the Earth steady. Therefore, O lord of all creatures, place her on my head.'

"Brahman said, 'O best of snakes, go underneath the Earth. She will herself give thee a crevice to pass through. And, O Sesha, by holding the Earth, thou shalt certainly do what is prized by me very greatly.'

"Sauti continued, 'Then the elder brother of the king of the snakes, entering a hole, passed to the other side of the Earth, and holding her, supported with his head that goddess with her belt of seas passing all round.'

"Brahman said, 'O Sesha, O best of snakes, thou art the god Dharma, because alone, with thy huge body, thou supportest the Earth with everything on her, even as I myself, or Valavit (Indra), can.'

"Sauti continued, 'The snake, Sesha, the lord Ananta, of great prowess, lives underneath the Earth, alone supporting the world at the command of Brahma. And the illustrious Grandsire, the best of the immortals, then gave unto Ananta the bird of fair feathers, viz., the son of Vinata, for Ananta's help.'

So ends the thirty-sixth section in the Astika Parva of the Adi Parva.

SECTION 37

(Astika Parva continued)

"Sauti said, 'That best of snakes, viz., Vasuki, hearing the curse of his mother, reflected how to render it abortive. He held a consultation with all his brothers, Airavata and others, intent upon doing what they deemed best for themselves.'

"And Vasuki said, 'O ye sinless ones, the object of this curse is known to you. It behoveth us to strive to neutralise it. Remedies certainly exist for all curses, but no remedy can avail those cursed by their mother. Hearing that this curse hath been uttered in the presence of the Immutable, the Infinite, and the True one, my heart trembleth. Surely, our annihilation hath come. Otherwise why should not the Immutable Lord prevent our mother while uttering the curse? Therefore, let us consult today how we may secure the safety of the snakes. Let us not waste time. All of you are wise and discerning. We will consult together and find out the means of deliverance as (did) the gods of yore to regain lost Agni who had concealed himself within a cave, so that Janamejaya's sacrifice for the destruction of the snakes may not take place, and so that we may not meet with destruction.'

"Sauti continued, 'Thus addressed all the offspring of Kadru assembled together, and, wise in counsels, submitted their opinions to one another. One party of the serpents said, 'We should assume the guise of superior Brahmanas, and beseech Janamejaya, saying, 'This (intended) sacrifice of yours ought not to take place.' Other snakes thinking themselves wise, said, 'We should all become his favourite counsellors. He will then certainly ask for our advice in all projects. And we will then give him such advice that the sacrifice may be obstructed. The king, the foremost of wise men, thinking us of sterling worth will certainly ask us about his sacrifice. We will say, 'It must not be! And pointing to many serious evils in this and the next worlds, we will take care that the sacrifice may not take place. Or, let one of the snakes, approaching, bite the person who, intending the monarch's good, and well-acquainted with the rites of the snake-sacrifice, may be appointed as the sacrificial priest, so that he will die. The sacrificial priest dying, the sacrifice will not be completed. We will also bite all those who, acquainted with the rites of the snake-sacrifice, may be appointed Ritwiks of the sacrifice, and by that means attain our object.' Other snakes, more virtuous and kind, said, 'O, this counsel of yours is evil. It is not meet to kill Brahmanas. In danger, that remedy is proper, which is blessed on the practices of the righteous. Unrighteousness finally destroyeth the world.' Other serpents said, 'We will extinguish the blazing sacrificial fire by ourselves becoming clouds luminous with lightning and pouring down showers.' Other snakes, the best of their kind, proposed, 'Going, by night, let us steal away the vessel of Soma juice. That will

disturb the rite. Or, at that sacrifice, let the snakes, by hundreds and thousands, bite the people, and spread terror around. Or, let the serpents defile the pure food with their food-defiling urine and dung.' Others said, 'Let us become the king's Ritwiks, and obstruct his sacrifice by saying at the outset, 'Give us the sacrificial fee.' He (the king), being placed in our power, will do whatever we like.' Others there said, 'When the king will sport in the waters, we will carry him to our home and bind him, so that that sacrifice will not take place!' Other serpents who deemed themselves wise, said, 'Approaching the king, let us bite him, so that our object will be accomplished. By his death the root of all evil will be torn up. This is the final deliberation of us all, O thou who hearest with thy eyes! Then, do speedily what thou deemest proper.' Having said this, they looked intently at Vasuki, that best of snakes. And Vasuki also, after reflecting, answered saying, 'Ye snakes, this final determination of you doth not seem worthy of adoption. The advice of you all is not to my liking. What shall I say which would be for your good? I think the grace of the illustrious Kasyapa (our father) can alone do us good. Ye snakes, my heart doth not know which of all your suggestions is to be adopted for the welfare of my race as also of me. That must be done by me which would be to your weal. It is this that makes me so anxious, for the credit or the discredit (of the measure) is mine alone."

So ends the thirty-seventh section in the Astika Parva of the Adi Parva.

SECTION 38

(Astika Parva continued)

"Sauti said, 'Hearing the respective speeches of all the snakes, and hearing also the words of Vasuki, Elapatra began to address them, saying, 'That sacrifice is not one that can be prevented. Nor is king Janamejaya of the Pandava race from whom this fear proceedeth, such that he can be hindered. The person, O king, who is afflicted by fate hath recourse to fate alone; nothing else can be his refuge. Ye best of snakes, this fear of ours hath fate for its root. Fate alone must be our refuge in this. Listen to what I say. When that curse was uttered, ye best of snakes, in fear I lay crouching on the lap of our mother. Ye best of snakes, and O lord (Vasuki) of great splendour, from that place I heard the words the sorrowing gods spake unto the Grandsire. The gods said, 'O Grandsire, thou god of gods who else than the cruel Kadru couldst thus, after getting such dear children, curse them so, even in thy presence? And, O Grandsire, by thee also hath been spoken, with reference to those words of hers, 'Be it so.' We wish to know the reason why thou didst not prevent her.' Brahma replied, 'The snakes have multiplied. They are cruel, terrible in form and highly poisonous. From desire of the good of my creatures, I did not prevent Kadru then. Those poisonous serpents and others who are sinful, biting others for no faults, shall, indeed, be destroyed, but not they who are harmless and virtuous. And hear also, how, when the hour comes, the snakes may escape this dreadful calamity. There shall be born in the race of the Yayavaras a great Rishi known by the name of Jaratkaru, intelligent, with passions under complete control. That Jaratkaru shall have a son of the name of Astika. He shall put a stop to that sacrifice. And those snakes who shall be virtuous shall escape therefrom. The gods said, 'O thou truth-knowing one, on whom will Jaratkaru, that foremost Muni, gifted with great energy and asceticism, beget that illustrious son?' Brahma answered, 'Gifted with great energy, that best Brahmana shall beget a son possessed of great energy on a wife of the same name as his. Vasuki, the king of the snakes, hath a sister of the name of Jaratkaru; the son, of whom I speak, shall be born of her, and he shall liberate the snakes.'

"Elapatra continued, 'The gods then said unto the Grandsire, 'Be it so.' And the lord Brahma, having said so unto the gods, went to heaven. O Vasuki, I see before me that sister of thine known by the name of Jaratkaru. For relieving us from fear, give her as alms unto him (i.e., the Rishi), Jaratkaru, of excellent vows, who shall roam abegging for a bride. This means of release hath been heard of by me!'"

SECTION 39

(Astika Parva continued)

"Sauti said, 'O best of regenerate ones, hearing these words of Elapatra, all the serpents, in great delight, exclaimed, 'Well said, well said!' And from that time Vasuki set about carefully bringing up that maiden, viz., his sister Jaratkaru. And he took great delight in rearing her.

"And much time did not elapse from this, when the gods and the Asuras, assembling together, churned the abode of Varuna. And Vasuki, the foremost of all gifted with strength, became the churning-cord. And directly the work was over, the king of the snakes presented himself before the Grandsire. And the gods, accompanied by Vasuki, addressed the Grandsire, saying, 'O lord, Vasuki is suffering great affliction from fear of (his mother's) curse. It behoveth thee to root out the sorrow, begotten of the curse of his mother, that hath pierced the heart of Vasuki desirous of the weal of his race. The king of the snakes is ever our friend and benefactor. O

Lord of the gods, be gracious unto him and assuage his mind's fever.'

"Brahman replied, 'O ye immortals, I have thought, in my mind, of what ye have said. Let the king of the snakes do that which hath been communicated to him before by Elapatra. The time hath arrived. Those only shall be destroyed that are wicked, not those that are virtuous. Jaratkaru hath been born, and that Brahmana is engaged in hard ascetic penances. Let Vasuki, at the proper time, bestow on him his sister. Ye gods, what hath been spoken by the snake Elapatra for the weal of the snakes is true and not otherwise.'

"Sauti continued, 'Then the king of the snakes, Vasuki, afflicted with the curse of his mother, hearing these words of the Grandsire, and intending to bestow his sister of the Rishi Jaratkaru, commanded all the serpents, a large numbers of whom were ever attentive to their duties, to watch the Rishi Jaratkaru, saying, 'When the lord Jaratkaru will ask for a wife, come immediately and inform me of it. The weal of our race depends upon it.'"

SECTION 40

(Astika Parva continued)

"Saunaka said, 'O son of Suta, I desire to know the reason why the illustrious Rishi whom thou hast named Jaratkaru came to be so called on earth. It behoveth thee to tell us the etymology of the name Jaratkaru.'

"Sauti said, 'Jara is said to mean waste, and Karu implies huge. This Rishi's body had been huge, and he gradually reduced it by severe ascetic penances. For the same reason, O Brahmanas, the sister of Vasuki was called Jaratkaru.'

The virtuous Saunaka, when he heard this, smiled and addressing Ugrasravas said, 'It is even so.'

Saunaka then said, 'I have heard all that thou hast before recited. I desire to know how Astika was born.'

Sauti, on hearing these words, began to relate according to what was written in the Sastras.

"Sauti said, 'Vasuki, desirous of bestowing his sister upon the Rishi Jaratkaru, gave the snakes (necessary) orders. But days went on, yet that wise Muni of rigid vows, deeply engaged in ascetic devotions, did not seek for a wife. That high-souled Rishi, engaged in studies and deeply devoted to asceticism, his vital seed under full control, fearlessly wandered over the whole earth and had no wish for a wife.'

"Afterwards, once upon a time, there was a king, O Brahmana, of the name of Parikshit, born in the race of the Kauravas. And, like his great-grandfather Pandu of old, he was of mighty arms, the first of all bearers of bows in battle, and fond of hunting. And the monarch wandered about, hunting deer, and wild boars, and wolves, and buffaloes and various other kinds of wild animals. One day, having pierced a deer with a sharp arrow and slung his bow on his back, he penetrated into the deep forest, searching for the animal here and there, like the illustrious Rudra himself of old pursuing in the heavens, bow in hand, the deer which was Sacrifice, itself turned into that shape, after the piercing. No deer that was pierced by Parikshit had ever escaped in the wood with life. This deer, however wounded as before, fled with speed, as the (proximate) cause of the king's attainment to heaven. And the deer that Parikshit--that king of men--had pierced was lost to his gaze and drew the monarch far away into the forest. And fatigued and thirsty, he came across a Muni, in the forest, seated in a cow-pen and drinking to his fill the froth oozing out of the mouths of calves sucking the milk of their dams. And approaching him hastily, the monarch, hungry and fatigued, and raising his bow, asked that Muni of rigid vows, saying, 'O Brahmana, I am king Parikshit, the son of Abhimanyu. A deer pierced by me hath been lost. Hast thou seen it?' But that Muni observing then the vow of silence, spoke not unto him a word. And the king in anger thereupon placed upon his shoulder a dead snake, taking it up with the end of his bow. The Muni refused him to do it without protest. And he spoke not a word, good or bad. And the king seeing him in that state, cast off his anger and became sorry. And he returned to his capital but the Rishi continued in the same state. The forgiving Muni, knowing that the monarch who was a tiger amongst kings was true to the duties of his order, cursed him not, though insulted. That tiger amongst monarchs, that foremost one of Bharata's race, also did not know that the person whom he had so insulted was a virtuous Rishi. It was for this that he had so insulted him.

"That Rishi had a son by name Sringin, of tender years, gifted with great energy, deep in ascetic penances, severe in his vows, very wrathful, and difficult to be appeased. At times, he worshipped with great attention and respect his preceptor seated with ease on his seat and ever engaged in the good of creatures.

"And commanded by his preceptor, he was coming home when, O best of Brahmanas, a companion of his, a Rishi's son named Krisa in a playful mood laughingly spoke unto him. And Sringin, wrathful and like unto poison itself, hearing these words in reference to his father, blazed up in rage.'

"And Krisa said, 'Be not proud, O Sringin, for ascetic as thou art and possessed of energy, thy father bears on his shoulders a dead snake. Henceforth speak not a word to sons

of Rishis like ourselves who have knowledge of the truth, are deep in ascetic penances, and have attained success. Where is that manliness of thine, those high words of thine begotten of pride, when thou must have to behold thy father bearing a dead snake? O best of all the Munis, thy father too had done nothing to deserve this treatment, and it is for this that I am particularly sorry as if the punishment were mine.'"

SECTION 41

(Astika Parva continued)

"Sauti said, 'Being thus addressed, and hearing that his sire was bearing a dead snake, the powerful Sringin burned with wrath. And looking at Krisa, and speaking softly, he asked him, 'Pray, why doth my father bear today a dead snake?' And Krisa replied, 'Even as king Parikshit was roving, for purpose of hunting, O dear one, he placed the dead snake on the shoulder of thy sire.'

"And Sringin asked, 'What wrong was done to that wicked monarch by my father? O Krisa, tell me this, and witness the power of my asceticism.'

"And Krisa answered, 'King Parikshit, the son of Abhimanyu, while hunting, had wounded a fleet stag with an arrow and chased it alone. And the king lost sight of the animal in that extensive wilderness. Seeing then thy sire, he immediately accosted him. Thy sire was then observing the vow of silence. Oppressed by hunger, thirst and labour, the prince again and again asked thy sire sitting motionless, about the missing deer. The sage, being under the vow of silence, returned no reply. The king thereupon placed the snake on thy sire's shoulder with the end of his bow. O Sringin, thy sire engaged in devotion is in the same posture still. And the king also hath gone to his capital which is named after the elephant!'

"Sauti continued, 'Having heard of a dead snake placed upon his (father's) shoulders, the son of the Rishi, his eyes reddened with anger, blazed up with rage. And possessed by anger, the puissant Rishi then cursed the king, touching water and overcome with wrath.'

"And Sringin said, 'That sinful wretch of a monarch who hath placed a dead snake on the shoulders of my lean and old parent, that insulter of Brahmanas and tarnisher of the fame of the Kurus, shall be taken within seven nights hence to the regions of Yama (Death) by the snake Takshaka, the powerful king of serpents, stimulated thereto by the strength of my words!'

"Sauti continued, 'And having thus cursed (the king) from anger, Sringin went to his father, and saw the sage sitting in the cow-pen, bearing the dead snake. And seeing his parent in that plight, he was again inflamed with ire. And he shed tears of grief, and addressed his sire, saying, 'Father, having been informed of this thy disgrace at the hands of that wicked wretch, king Parikshit, I have from anger even cursed him; and that worst of Kurus hath richly deserved my potent curse. Seven days hence, Takshaka, the lord of snakes, shall take the sinful king to the horrible abode of Death.' And the father said to the enraged son, 'Child, I am not pleased with thee. Ascetics should not act thus. We live in the domains of that great king. We are protected by him righteously. In all he does, the reigning king should by the like of us forgiven. If thou destroy Dharma, verily Dharma will destroy thee. If the king do not properly protect us, we fare very ill; we cannot perform our religious rites according to our desire. But protected by righteous sovereigns, we attain immense merit, and they are entitled to a share thereof. Therefore, reigning royalty is by all means to be forgiven. And Parikshit like unto his great-grandsire, protecteth us as a king should protect his subjects. That penance-practising monarch was fatigued and oppressed with hunger. Ignorant of my vow (of silence) he did this. A kingless country always suffereth from evils. The king punisheth offenders, and fear of punishments conducteth to peace; and people do their duties and perform their rites undisturbed. The king establisheth religion--establisheth the kingdom of heaven. The king protecteth sacrifices from disturbance, and sacrifices to please the gods. The gods cause rain, and rain produceth grains and herbs, which are always useful to man. Manu saith, a ruler of the destinies of men is equal (in dignity) to ten Veda-studying priests. Fatigued and oppressed with hunger, that penance-practising prince hath done this through ignorance of my vow. Why then hast thou rashly done this unrighteous action through childishness? O son, in no way doth the king deserve a curse from us.'"

SECTION 42

(Astika Parva continued)

"Sauti said, 'And Sringin then replied to his father, saying, 'Whether this be an act of rashness, O father, or an improper act that I have done, whether thou likest it or dislikest it, the words spoken by me shall never be in vain. O father, I tell thee (a curse) can never be otherwise. I have never spoken a lie even in jest.'

"And Samika said, 'Dear child, I know that thou art of great prowess, and truthful in speech. Thou hast never spoken falsehood before, so that thy curse shall never be falsified. The son, even when he attaineth to age, should yet be always

counselled by the father, so that crowned with good qualities he may acquire great renown. A child as thou art, how much more dost thou stand in need of counsel? Thou art ever engaged in ascetic penances. The wrath of even the illustrious ones possessing the six attributes increaseth greatly. O thou foremost of ordinance-observing persons, seeing that thou art my son and a minor too, and beholding also thy rashness, I see that I must counsel thee. Live thou, O son, inclined to peace and eating fruits and roots of the forest. Kill this thy anger and destroy not the fruit of thy ascetic acts in this way. Wrath surely decreaseth the virtue that ascetics acquire with great pains. And then for those deprived of virtue, the blessed state existeth not. Peacefulness ever giveth success to forgiving ascetics. Therefore, becoming forgiving in thy temper and conquering thy passions, shouldst thou always live. By forgiveness shalt thou obtain worlds that are beyond the reach of Brahman himself. Having adopted peacefulness myself, and with a desire also for doing good as much as lies in my power, I must do something; even must I send to that king, telling him, 'O monarch, thou hast been cursed by my son of tender years and undeveloped intellect, in wrath, at seeing thy act of disrespect towards myself.'

"Sauti continued, 'And that great ascetic, observer of vows, moved by kindness, sent with proper instructions a disciple of his to king Parikshit. And he sent his disciple Gaurmukha of good manners and engaged also in ascetic penances, instructing him to first enquire about the welfare of the king and then to communicate the real message. And that disciple soon approached that monarch, the head of the Kuru race. And he entered the king's palace having first sent notice of his arrival through the servant in attendance at the gate.'

"And the twice-born Gaurmukha was duly worshipped by the monarch. And after resting for a while, he detailed fully to the king, in the presence of his ministers, the words of Samika, of cruel import, exactly as he had been instructed.'

"And Gaurmukha said, 'O king of kings, there is a Rishi, Samika, by name, of virtuous soul, his passions under control, peaceful, and given up to hard ascetic devotions, living in thy dominions! By thee, O tiger among men, was placed on the shoulders of that Rishi observing at present the vow of silence, a dead snake, with the end of thy bow! He himself forgave thee that act. But his son could not. And by the latter hast thou today been cursed, O king of kings, without the knowledge of his father, to the effect that within seven nights hence, shall (the snake) Takshaka cause thy death. And Samika repeatedly asked his son to save thee, but there is none to falsify his son's curse. And because he hath been unable to pacify his son possessed by anger, therefore have I been sent to thee, O king, for thy good!'

"And that king of the Kuru race, himself engaged in ascetic practices, having heard these cruel words and recollecting his own sinful act, became exceedingly sorry. And the king, learning that foremost of Rishis in the forest had been observing the vow of silence, was doubly afflicted with sorrow and seeing the kindness of the Rishi Samika, and considering his own sinful act towards him, the king became very repentant. And the king looking like a very god, did not grieve so much for hearing of his death as for having done that act to the Rishi.'

"And then the king sent away Gaurmukha, saying, 'Let the worshipful one (Samika) be gracious to me! And when Gaurmukha had gone away, the king, in great anxiety, without loss of time, consulted his ministers. And having consulted them, the king, himself wise in counsels, caused a mansion to be erected upon one solitary column. It was well-guarded day and night. And for its protection were placed there physicians and medicines, and Brahmanas skilled in mantras all around. And the monarch, protected on all sides, discharged his kingly duties from that place surrounded by his virtuous ministers. And no one could approach that best of kings there. The air even could not go there, being prevented from entering.'

"And when the seventh day had arrived, that best of Brahmanas, the learned Kasyapa was coming (towards the king's residence), desirous of treating the king (after the snake-bite). He had heard all that had taken place, viz., that Takshaka, that first of snakes, would send that best of monarchs to the presence of Yama (Death). And he thought, I would cure the monarch after he is bit by that first of snakes. By that I may have wealth and may acquire virtue also.' But that prince of snakes, Takshaka, in the form of an old Brahmana, saw Kasyapa approaching on his way, his heart set upon curing the king. And the prince of snakes then spake unto that bull among Munis, Kasyapa, saying, 'Whither dost thou go with such speed? What, besides, is the business upon which thou art intent?'

"And Kasyapa, thus addressed, replied, 'Takshaka, by his poison, will today burn king Parikshit of the Kuru race, that oppressor of all enemies. I go with speed, O amiable one, to cure, without loss of time, the king of immeasurable prowess, the sole representative of the Pandava race, after he is bit by the same Takshaka like to Agni himself in energy.' And Takshaka answered, 'I am that Takshaka, O Brahmana, who shall burn that lord of the earth. Stop, for thou art unable to

cure one bit by me.' And Kasyapa rejoined, 'I am sure that, possessed (that I am) of the power of learning, going thither I shall cure that monarch bit by thee.'"

SECTION 43

(Astika Parva continued)

"Sauti said, 'And Takshaka, after this, answered, 'If, indeed, thou art able to cure any creature bitten by me, then, O Kasyapa, revive thou this tree bit by me. O best of Brahmanas, I burn this banian in thy sight. Try thy best and show me that skill in mantras of which thou hast spoken.'

"And Kasyapa said, 'If thou art so minded, bite thou then, O king of snakes, this tree. O snake, I shall revive it, though bit by thee.

"Sauti continued, 'That king of snakes, thus addressed by the illustrious Kasyapa, bit then that banian tree. And that tree, bit by the illustrious snake, and penetrated by the poison of the serpent, blazed up all around. And having burnt the banian so, the snake then spake again unto Kasyapa, saying, 'O first of Brahmanas, try thy best and revive this lord of the forest.'

"Sauti continued, 'The tree was reduced to ashes by the poison of that king of snakes. But taking up those ashes, Kasyapa spoke these words. 'O king of snakes, behold the power of my knowledge as applied to this lord of the forest! O snake, under thy very nose I shall revive it.' And then that best of Brahmanas, the illustrious and learned Kasyapa, revived, by his vidya, that tree which had been reduced to a heap of ashes. And first he created the sprout, then he furnished it with two leaves, and then he made the stem, and then the branches, and then the full-grown tree with leaves and all. And Takshaka, seeing the tree revived by the illustrious Kasyapa, said unto him, 'It is not wonderful in thee that thou shouldst destroy my poison or that of any one else like myself. O thou whose wealth is asceticism, desirous of what wealth, goest thou thither? The reward thouapest to have from that best of monarchs, even I will give thee, however difficult it may be to obtain it. Decked with fame as thou art, thy success may be doubtful on that king affected by a Brahmana's curse and whose span of life itself hath been shortened. In that case, this blazing fame of thine that hath overspread the three worlds will disappear like the Sun when deprived of his splendour (on the occasion of the eclipse).'

"Kasyapa said, 'I go there for wealth, give it unto me, O snake, so that taking thy gold, I may return.' Takshaka replied, 'O best of regenerate ones, even I will give thee more than what thou expectest from that king. Therefore do not go.'

"Sauti continued, 'That best of Brahmanas, Kasyapa, of great prowess and intelligence, hearing those words of Takshaka, sat in yoga meditation over the king. And that foremost of Munis, viz., Kasyapa, of great prowess and gifted with spiritual knowledge, ascertaining that the period of life of that king of the Pandava race had really run out, returned, receiving from Takshaka as much wealth as he desired.

"And upon the illustrious Kasyapa's retracing his steps, Takshaka at the proper time speedily entered the city of Hastinapura. And on his way he heard that the king was living very cautiously, protected by means of poison-neutralising mantras and medicines.'

"Sauti continued, 'The snake thereupon reflected thus, 'The monarch must be deceived by me with power of illusion. But what must be the means?' Then Takshaka sent to the king some snakes in the guise of ascetics taking with them fruits, kusa grass, and water (as presents). And Takshaka, addressing them, said, 'Go ye all to the king, on the pretext of pressing business, without any sign of impatience, as if to make the monarch only accept the fruits and flowers and water (that ye shall carry as presents unto him).'

"Sauti continued, 'Those snakes, thus commanded by Takshaka, acted accordingly. And they took to the king, Kusa grass and water, and fruits. And that foremost of kings, of great prowess, accepted those offerings. And after their business was finished, he said unto them, 'Retire.' Then after those snakes disguised as ascetics had gone away, the king addressed his ministers and friends, saying, 'Eat ye, with me, all these fruits of excellent taste brought by the ascetics.' Impelled by Fate and the words of the Rishi, the king, with his ministers, felt the desire of eating those fruits. The particular fruit, within which Takshaka had entered, was taken by the king himself for eating. And when he was eating it, there appeared, O Saunaka, an ugly insect out of it, of shape scarcely discernible, of eyes black, and of copper colour. And that foremost of kings, taking that insect, addressed his councillors, saying, 'The sun is setting; today I have no more tear from poison. Therefore, let this insect become Takshaka and bite me, so that my sinful act may be expiated and the words of the ascetic rendered true.' And those councillors also, impelled by Fate, approved of that speech. And then the monarch smiled, losing his senses, his hour having come. And he quickly placed that insect on his neck. And as the king was smiling, Takshaka, who had (in the form of that insect) come out of the fruit that had been offered to the king, coiled himself round the neck of the monarch.

And quickly coiling round the king's neck and uttering a tremendous roar, Takshaka, that lord of snakes, bit that protector of the earth.'"

SECTION 44

(Astika Parva continued)

"Sauti said, 'Then the councillors beholding the king in the coils of Takshaka, became pale with fear and wept in exceeding grief. And hearing the roar of Takshaka, the ministers all fled. And as they were flying away in great grief, they saw Takshaka, the king of snakes, that wonderful serpent, coursing through the blue sky like a streak of the hue of the lotus, and looking very much like the vermilion-coloured line on a woman's crown dividing the dark masses of her hair in the middle.

"And the mansion in which the king was living blazed up with Takshaka's poison. And the king's councillors, on beholding it, fled away in all directions. And the king himself fell down, as if struck by lightning.

"And when the king was laid low by Takshaka's poison, his councillors with the royal priest--a holy Brahmana--performed all his last rites. All the citizens, assembling together, made the minor son of the deceased monarch their king. And the people called their new king, that slayer of all enemies, that hero of the Kuru race, by the name of Janamejaya. And that best of monarchs, Janamejaya, though a child, was wise in mind. And with his councillors and priest, the eldest son Parikshita, that bull amongst the Kurus, ruled the kingdom like his heroic great-grand-father (Yudhishtira). And the ministers of the youthful monarch, beholding that he could now keep his enemies in check, went to Suvarnavarman, the king of Kasi, and asked him his daughter Vapushtama for a bride. And the king of Kasi, after due inquiries, bestowed with ordained rites, his daughter Vapushtama on that mighty hero of Kuru race. And the latter, receiving his bride, became exceedingly glad. And he gave not his heart at any time to any other woman. And gifted with great energy, he wandered in pursuit of pleasure, with a cheerful heart, on expanses of water and amid woods and flowery fields. And that first of monarchs passed his time in pleasure as Pururavas of old did, on receiving the celestial damsel Urvasi. Herself fairest of the fair, the damsel Vapushtama too, devoted to her lord and celebrated for her beauty having gained a desirable husband, pleased him by the excess of her affection during the period he spent in the pursuit of pleasure.'"

SECTION 45

(Astika Parva continued)

"Meanwhile the great ascetic Jaratkaru wandered over the whole earth making the place where evening fell his home for the night. And gifted with ascetic power, he roamed, practising various vows difficult to be practised by the immature, and bathing also in various sacred waters. And the Muni had air alone for his food and was free from desire of worldly enjoyment. And he became daily emaciated and grew lean-fleshed. And one day he saw the spirits of his ancestors, heads down, in a hole, by a cord of virana roots having only one thread entire. And that even single thread was being gradually eaten away by a large rat dwelling in that hole. And the Pitris in that hole were without food, emaciated, pitiable, and eagerly desirous of salvation. And Jaratkaru, approaching the pitiable one, himself in humble guise, asked them, 'Who are ye hanging by this cord of virana roots? The single weak root that is still left in this cord of virana roots already eaten away by the rat, dwelling in this hole, is itself being gradually eaten away by the same rat with his sharp teeth. The little that remains of that single thread will soon be cut away. It is clear ye shall then have to fall down into this pit with faces downwards. Seeing you with faces downwards, and overtaken by this great calamity, my pity hath been excited. What good can I do to you. Tell me quickly whether this calamity can be averted by a fourth, a third, or even by the sacrifice of a half of this my asceticism, O, relieve yourselves even by the whole of my asceticism. I consent to all this. Do ye as ye please.'

"The Pitris said, 'Venerable Brahmacharin, thou desirest to relieve us. But, O foremost of Brahmanas, thou canst not dispel our affliction by thy asceticism. O child, O first of speakers, we too have the fruits of our asceticism. But, O Brahmana, it is for the loss of children that we are falling down into this unholy hell. The grandsire himself hath said that a son is a great merit. As we are about to be cast in this hole, our ideas are no longer clear. Therefore, O child, we know thee not, although thy manhood is well-known on earth. Venerable thou art and of good fortune, thou who thus from kindness grievest for us worthy of pity and greatly afflicted. O Brahmana, listen, who we are. We are Rishis of the Yayavara sect, of rigid vows. And, O Muni, from loss of children, we have fallen down from a sacred region. Our severe penances have not been destroyed; we have a thread yet. But we have only one thread now. It matters little, however, whether he is or is not. Unfortunate as we are, we have a thread in one, known as Jaratkaru. The unfortunate one has gone through

the Vedas and their branches and is practising asceticism alone. He being one with soul under complete control, desires set high, observant of vows, deeply engaged in ascetic penances, and free from greed for the merits or asceticism, we have been reduced to this deplorable state. He hath no wife, no son, no relatives. Therefore, do we hang in this hole, our consciousness lost, like men having none to take care of them. If thou meetest him, O, tell him, from thy kindness to ourselves, Thy Pitris, in sorrow, are hanging with faces downwards in a hole. Holy one, take a wife and beget children. O thou of ascetic wealth, thou art, O amiable one, the only thread that remaineth in the line of thy ancestors. O Brahmana, the cord of virana roots that thou seest we are hanging by, is the cord representing our multiplied race. And, O Brahmana, these threads of the cord of virana roots that thou seest as eaten away, are ourselves who have been eaten up by Time. This root thou seest hath been half-eaten and by which we are hanging in this hole is he that hath adopted asceticism alone. The rat that thou beholdest is Time of infinite strength. And he (Time) is gradually weakening the wretch Jaratkaru engaged in ascetic penances tempted by the merits thereof, but wanting in prudence and heart. O excellent one, his asceticism cannot save us. Behold, our roots being torn, cast down from higher regions, deprived of consciousness by Time, we are going downwards like sinful wretches. And upon our going down into this hole with all our relatives, eaten up by Time, even he shall sink with us into hell. O child, whether it is asceticism, or sacrifice, or whatever else there be of very holy acts, everything is inferior. These cannot count with a son. O child, having seen all, speak unto that Jaratkaru of ascetic wealth. Thou shouldst tell him in detail everything that thou hast beheld. And, O Brahmana, from thy kindness towards us, thou shouldst tell him all that would induce him to take a wife and beget children. Amongst his friends, or of our own race, who art thou, O excellent one, that thus grievest for us all like a friend? We wish to hear who thou art that stayest here.'"

SECTION 46

(Astika Parva continued)

"Sauti said, 'Jaratkaru, hearing all this, became excessively dejected. And from sorrow he spoke unto those Pitris in words obstructed by tears.' And Jaratkaru said, 'Ye are even my fathers and grand-fathers gone before. Therefore, tell me what I must do for your welfare. I am that sinful son of yours, Jaratkaru! Punish me for my sinful deeds, a wretch that I am.'

"The Pitris replied, saying, 'O son, by good luck hast thou arrived at this spot in course of thy rambles. O Brahmana, why hast thou not taken a wife?'

"Jaratkaru said, 'Ye Pitris, this desire hath always existed in my heart that I would, with vital seed drawn up, carry this body to the other world. My mind hath been possessed with the idea that I would not take a wife. But ye grandsires, having seen you hanging like birds, I have diverted my mind from the Brahmacharya mode of life. I will truly do what you like. I will certainly marry, if ever I meet with a maiden of my own name. I shall accept her who, bestowing herself of her own accord, will be as aims unto me, and whom I shall not have to maintain. I shall marry if I get such a one; otherwise, I shall not. This is the truth, ye grandsires! And the offspring that will be begot upon her shall be your salvation. And ye Pitris of mine, ye shall live for ever in blessedness and without fear.'

"Sauti continued, 'The Muni, having said so unto the Pitris, wandered over the earth again. And, O Saunaka, being old, he obtained no wife. And he grieved much that he was not successful. But directed (as before) by his ancestors, he continued the search. And going into the forest, he wept loudly in great grief. And having gone into the forest, the wise one, moved by the desire of doing good to his ancestors, said, 'I will ask for a bride,' distinctly repeating these words thrice. And he said, 'Whatever creatures are here, mobile and immobile, so whoever there be that are invisible, O, hear my words! My ancestors, afflicted with grief, have directed me that am engaged in the most severe penances, saying, 'Marry thou for (the acquisition of) a son.' 'O ye, being directed by my ancestors, I am roaming in poverty and sorrow, over the wide world for wedding a maiden that I may obtain as alms. Let that creature, amongst those I have addressed, who hath a daughter, bestow on me that am roaming far and near. Such a bride as is of same name with me, to be bestowed on me as alms, and whom, besides, I shall not maintain, O bestow on me!' Then those snakes that had been set upon Jaratkaru track, ascertaining his inclination, gave information to Vasuki. And the king of the snakes, hearing their words, took with him that maiden decked with ornaments, and went into the forest unto that Rishi. And, O Brahmana, Vasuki, the king of the snakes, having gone there, offered that maiden as alms unto that high-souled Rishi. But the Rishi did not at once accept her. And the Rishi, thinking her not to be of the same name with himself, and seeing that the question of her maintenance also was unsettled, reflected for a few moments, hesitating to accept her. And then, O son of Bhrgu, he asked Vasuki the

maiden's name, and also said unto him, 'I shall not maintain her.'"

SECTION 47

(Astika Parva continued)

"Sauti said, 'Then Vasuki spake unto the Rishi Jaratkaru these words, 'O best of Brahmanas, this maiden is of the same name with thee. She is my sister and hath ascetic merit. I will maintain thy wife; accept her. O thou of ascetic wealth, I shall protect her with all my ability. And, O foremost of the great Munis, she hath been reared by me for thee.' And the Rishi replied, 'This is agreed between us that I shall not maintain her; and she shall not do aught that I do not like. If she do, I leave her!'

"Sauti continued, 'When the snake had promised, saying, 'I shall maintain my sister,' Jaratkaru then went to the snake's house. Then that first of mantra-knowing Brahmanas, observing rigid vows, that virtuous and veteran ascetic, took her hand presented to him according to shastric rites. And taking his bride with him, adored by the great Rishi, he entered the delightful chamber set apart for him by the king of the snakes. And in that chamber was a bed-stead covered with very valuable coverlets. And Jaratkaru lived there with his wife. And the excellent Rishi made an agreement with his wife, saying, 'Nothing must ever be done or said by thee that is against my liking. And in case of thy doing any such thing, I will leave thee and no longer continue to stay in thy house. Bear in mind these words that have been spoken by me.'

"And then the sister of the king of the snakes in great anxiety and grieving exceedingly, spoke unto him, saying, 'Be it so.' And moved by the desire of doing good to her relatives, that damsel, of unsullied reputation, began to attend upon her lord with the wakefulness of a dog, the timidity of a deer, and knowledge of signs possessed by the crow. And one day, after the menstrual period, the sister of Vasuki, having purified herself by a bath according to custom, approached her lord the great Muni; and thereupon she conceived. And the embryo was like unto a flame of fire, possessed of great energy, and resplendent as fire itself. And it grew like the moon in the bright fortnight.

"And one day, within a short time, Jaratkaru of great fame, placing his head on the lap of his wife, slept, looking like one fatigued. And as he was sleeping, the sun entered his chambers in the Western mountain and was about to set. And, O Brahmana, as the day was fading, she, the excellent sister of Vasuki, became thoughtful, fearing the loss of her husband's virtue. And she thought, 'What should I now do? Shall I wake my husband or not? He is exacting and punctilious in his religious duties. How can I act as not to offend him? The alternatives are his anger and the loss of virtue of a virtuous man. The loss of virtue, I ween, is the greater of the two evils. Again, if I wake him, he will be angry. But if twilight passeth away without his prayers being said, he shall certainly sustain loss of virtue.'

'And having resolved at last, the sweet-speeched Jaratkaru, the sister of Vasuki, spake softly unto that Rishi resplendent with ascetic penances, and lying prostrate like a flame of fire, 'O thou of great good fortune, awake, the sun is setting. O thou of rigid vows, O illustrious one, do your evening prayer after purifying yourself with water and uttering the name of Vishnu. The time for the evening sacrifice hath come. Twilight, O lord, is even now gently covering the western side.'

"The illustrious Jaratkaru of great ascetic merit, thus addressed, spake unto his wife these words, his upper lip quivering in anger, 'O amiable one of the Naga race, thou hast insulted me. I shall no longer abide with thee, but shall go where I came from. O thou of beautiful thighs, I believe in my heart that the sun hath no power to set in the usual time, if I am asleep. An insulted person should never live where he hath met with the insult, far less should I, a virtuous person, or those that are like me.' Jaratkaru, the sister of Vasuki, thus addressed by her lord, began to quake with terror, and she spake unto him, saying, 'O Brahmana, I have not waked thee from desire of insult; but I have done it so that thy virtue may not sustain any loss.'

"The Rishi Jaratkaru, great in ascetic merit, possessed with anger and desirous of forsaking his spouse, thus addressed, spake unto his wife, saying, 'O thou fair one, never have I spoken a falsehood. Therefore, go I shall. This was also settled between ourselves. O amiable one, I have passed the time happily with thee. And, O fair one, tell thy brother, when I am gone, that I have left thee. And upon my going away, it behoveth thee not to grieve for me.'

"Thus addressed Jaratkaru, the fair sister of Vasuki, of faultless features, filled with anxiety and sorrow, having mustered sufficient courage and patience, though her heart was still quaking, then spake unto Rishi Jaratkaru. Her words were obstructed with tears and her face was pale with fear. And the palms of her hands were joined together, and her eyes were bathed in tears. And she said, 'It behoveth thee not to leave me without a fault. Thou treadest over the path of virtue. I too have been in the same path, with heart fixed on the good of my relatives. O best of Brahmanas, the object for which I

was bestowed on thee hath not been accomplished yet. Unfortunate that I am, what shall Vasuki say unto me? O excellent one, the offspring desired of by my relatives afflicted by a mother's curse, do not yet appear! The welfare of my relatives dependeth on the acquisition of offspring from thee. And in order that my connexion with thee may not be fruitless, O illustrious Brahmana, moved by the desire of doing good to my race do I entreat thee. O excellent one, high-souled thou art; so why shall thou leave me who am faultless? This is what is not just clear to me.'

"Thus addressed, the Muni of great ascetic merit spake unto his wife Jaratkaru these words that were proper and suitable to the occasion. And he said, 'O fortunate one, the being thou hast conceived, even like unto Agni himself is a Rishi of soul highly virtuous, and a master of the Vedas and their branches.'

"Having said so, the great Rishi, Jaratkaru of virtuous soul, went away, his heart firmly fixed on practising again the severest penances."

SECTION 48

(Astika Parva continued)

"Sauti said, 'O thou of ascetic wealth, soon after her lord had left her, Jaratkaru went to her brother. And she told him everything that had happened. And the prince of snakes, hearing the calamitous news, spake unto his miserable sister, himself more miserable still.'

"And he said, 'Thou knowest, 'O amiable one, the purpose of thy bestowal, the reason thereof. If, from that union, for the welfare of the snakes, a son be born, then he, possessed of energy, will save us all from the snake-sacrifice. The Grandsire had said so, of old, in the midst of the gods. O fortunate one, hast thou conceived from thy union with that best of Rishis? My heart's desire is that my bestowal of thee on that wise one may not be fruitless. Truly, it is not proper for me to ask thee about this. But from the gravity of the interests I ask thee this. Knowing also the obstinacy of thy lord, ever engaged in severe penances, I shall not follow him, for he may curse me. Tell me in detail all that thy lord, O amiable one, hath done, and extract that terribly afflicting dart that lies implanted for a long time past in my heart.'

"Jaratkaru, thus addressed, consoling Vasuki, the king of the snakes, at length replied, saying, 'Asked by me about offspring, the high-souled and mighty ascetic said, 'There is,'-and then he went away. I do not remember him to have ever before speak even in jest aught that is false. Why should he, O king, speak a falsehood on such a serious occasion? He said, 'Thou shouldst not grieve, O daughter of the snake race, about the intended result of our union. A son shall be born to thee, resplendent as the blazing sun.' O brother, having said this to me, my husband of ascetic wealth went away--Therefore, let the deep sorrow cherished in thy heart disappear.'

"Sauti continued, 'Thus addressed, Vasuki, the king of the snakes, accepted those words of his sister, and in great joy said, 'Be it so!' And the chief of the snakes then adored his sister with his best regards, gift of wealth, and fitting eulogies. Then, O best of Brahmanas, the embryo endued with great splendour, began to develop, like the moon in the heavens in the bright fortnight.'

"And in due time, the sister of the snakes, O Brahmana, gave birth to a son of the splendour of a celestial child, who became the reliever of the fears of his ancestors and maternal relatives. The child grew up there in the house of the king of the snakes. He studied the Vedas and their branches with the ascetic Chyavana, the son of Bhriгу. And though but a boy, his vows were rigid. And he was gifted with great intelligence, and with the several attributes of virtue, knowledge, freedom from the world's indulgences, and saintliness. And the name by which he was known to the world was Astika. And he was known by the name of Astika (whoever is) because his father had gone to the woods, saying, 'There is', when he was in the womb. Though but a boy, he had great gravity and intelligence. And he was reared with great care in the palace of the snakes. And he was like the illustrious lord of the celestials, Mahadeva of the golden form, the wielder of the trident. And he grew up day by day, the delight of all the snakes."

SECTION 49

(Astika Parva continued)

"Saunaka said, 'Tell me again, in detail,--all that king Janamejaya had asked his ministers about his father's ascension to heaven.'

"Sauti said, 'O Brahmana, hear all that the king asked his ministers, and all that they said about the death of Parikshit.'

"Janamejaya asked, 'Know ye all that befell my father. How did that famous king, in time, meet with his death? Hearing from you the incidents of my father's life in detail, I shall ordain something, if it be for the benefit of the world. Otherwise, I shall do nothing.'

"The minister replied, 'Hear, O monarch, what thou hast asked, viz., an account of thy illustrious father's life, and how also that king of kings left this world. Thy father was virtuous

and high-souled, and always protected his people. O, hear, how that high-souled one conducted himself on earth. Like unto an impersonation of virtue and justice, the monarch, cognisant of virtue, virtuously protected the four orders, each engaged in the discharge of their specified duties. Of incomparable prowess, and blessed with fortune, he protected the goddess Earth. There was none who hated him and he himself hated none. Like unto Prajapati (Brahma) he was equally disposed towards all creatures. O monarch, Brahmanas and Kshatriyas and Vaisyas and Sudras, all engaged contentedly in the practice of their respective duties, were impartially protected by that king. Widows and orphans, the maimed and the poor, he maintained. Of handsome features, he was unto all creatures like a second Soma. Cherishing his subjects and keeping them contented, blessed with good fortune, truth-telling, of immense prowess, he was the disciple of Saradwat in the science of arms. And, O Janamejaya, thy father was dear unto Govinda. Of great fame, he was loved by all men. And he was born in the womb of Uttara when the Kuru race was almost extinct. And, therefore, the mighty son of Abhimanyu came to be called Parikshit (born in an extinct line). Well-versed in the interpretation of treatises on the duties of kings, he was gifted with every virtue. With passions under complete control, intelligent, possessing a retentive memory, the practiser of all virtues, the conqueror of his six passions of powerful mind, surpassing all, and fully acquainted with the science of morality and political science, the father had ruled over these subjects for sixty years. And he then died, mourned by all his subjects. And, after him, O first of men, thou hast acquired this hereditary kingdom of the Kurus for the last thousand years. Thou wast installed while a child, and art thus protecting every creature.'

"Janamejaya said, 'There hath not been born in our race a king who hath not sought the good of his subjects or been loved by them. Behold especially the conduct of my grandsires ever engaged in great achievements. How did my father, blessed with many virtues, meet with his death? Describe everything to me as it happened. I am desirous of hearing it from you!'

"Sauti continued, 'Thus directed by the monarch, those councillors, ever solicitous of the good of the king, told him everything exactly as it had occurred.'

'And the councillors said, 'O king, that father of thine, that protector of the whole earth, that foremost of all persons obedient to the scriptures, became addicted to the sports of the field, even as Pandu of mighty arms, that foremost of all bearers of the bow in battle. He made over to us all the affairs of state from the most trivial to the most important. One day, going into the forest, he pierced a deer with an arrow. And having pierced it he followed it quickly on foot into the deep woods, armed with sword and quiver. He could not, however, come upon the lost deer. Sixty years of age and decrepit, he was soon fatigued and became hungry. He then saw in the deep woods a high-souled Rishi. The Rishi was then observing the vow of silence. The king asked him about the deer, but, though asked, he made no reply. At last the king, already tired with exertion and hunger, suddenly became angry with that Rishi sitting motionless like a piece of wood in observance of his vow of silence. Indeed, the king knew not that he was a Muni observing the vow of silence. Swayed by anger, thy father insulted him. O excellent one of the Bharata race, the king, thy father taking up from the ground with the end of his bow a dead snake placed it on the shoulders of that Muni of pure soul. But the Muni spake not a word good or bad and was without anger. He continued in the same posture, bearing the dead snake.'"

SECTION 50

(Astika Parva continued)

"Sauti continued, 'The ministers said, 'That king of kings then, spent with hunger and exertion, and having placed the snake upon the shoulders of that Muni, came back to his capital. The Muni had a son, born of a cow, of the name of Sringin. He was widely known, possessed of great prowess and energy, and very wrathful. Going (every day) to his preceptor he was in the habit of worshipping him. Commanded by him, Sringin was returning home, when he heard from a friend of his about the insult of his father by thy parent. And, O tiger among kings, he heard that his father, without having committed any fault, was bearing, motionless like a statue, upon his shoulders a dead snake placed thereon. O king, the Rishi insulted by thy father was severe in ascetic penances, the foremost of Munis, the controller of passions, pure, and ever engaged in wonderful acts. His soul was enlightened with ascetic penances, and his organs and their functions were under complete control. His practices and his speech were both very nice. He was contented and without avarice. He was without meanness of any kind and without envy. He was old and used to observe the vow of silence. And he was the refuge whom all creatures might seek in distress.'

"Such was the Rishi insulted by thy father. The son, however, of that Rishi, in wrath, cursed thy father. Though young in years, the powerful one was old in ascetic splendour. Speedily touching water, he spake, burning as it were with

spiritual energy and rage, these words in allusion to thy father, 'Behold the power of my asceticism! Directed by my words, the snake Takshaka of powerful energy and virulent poison, shall, within seven nights hence, burn, with his poison the wretch that hath placed the dead snake upon my un-offending father.' And having said this, he went to where his father was. And seeing his father he told him of his curse. The tiger among Rishis thereupon sent to thy father a disciple of his, named Gaurmukha, of amiable manners and possessed of every virtue. And having rested a while (after arrival at court) he told the king everything, saying in the words of his master, 'Thou hast been cursed, O king, by my son. Takshaka shall burn thee with his poison! Therefore, O king, be careful.' O Janamejaya, hearing those terrible words, thy father took every precaution against the powerful snake Takshaka.

"And when the seventh day had arrived, a Brahmana Rishi, named Kasyapa, desired to come to the monarch. But the snake Takshaka saw Kasyapa. And the prince of snakes spake unto Kasyapa without loss of time, saying, 'Where dost thou go so quickly, and what is the business on which thou goest?' Kasyapa replied, saying, 'O Brahmana, I am going whither king Parikshit, that best of the Kurus, is. He shall today be burnt by the poison of the snake Takshaka. I go there quickly in order to cure him, in fact, in order that, protected by me, the snake may not bite him to death.' Takshaka answered, saying, 'Why dost thou seek to revive the king to be bitten by me? I am that Takshaka. O Brahmana, behold the wonderful power of my poison. Thou art incapable of reviving that monarch when bit by me.' So saying, Takshaka, then and there, bit a lord of the forest (a banian tree). And the banian, as soon as it was bit by the snake, was converted into ashes. But Kasyapa, O king, revived it. Takshaka thereupon tempted him, saying, 'Tell me thy desire.' And Kasyapa, too, thus addressed, spake again unto Takshaka, saying, 'I go there from desire of wealth.' And Takshaka, thus addressed, then spake unto the high-souled Kasyapa in these soft words, 'O sinless one, take from me more wealth than what thou expectest from that monarch, and go back!' And Kasyapa, that foremost of men, thus addressed by the snake, and receiving from him as much wealth as he desired, wended his way back.

"And Kasyapa going back, Takshaka, approaching in disguise, blasted, with the fire of his poison, thy virtuous father, the first of kings, then staying in his mansion with all precautions. And after that, thou wast, O tiger among men, been installed (on the throne). And, O best of monarchs, we have thus told thee all that we have seen and heard, cruel though the account is. And hearing all about the discomfiture of thy royal father, and of the insult to the Rishi Utanka, decide thou that which should follow!

'Sauti continued, 'King Janamejaya, that chastiser of enemies, then spake unto all his ministers. And he said, 'When did ye learn all that happened upon that, banian reduced to ashes by Takshaka, and which, wonderful as it is, was afterwards revived by Kasyapa? Assuredly, my father could not have died, for the poison could have been neutralised by Kasyapa with his mantras. That worst of snakes, of sinful soul, thought within his mind that if Kasyapa resuscitated the king bit by him, he, Takshaka, would be an object of ridicule in the world owing to the neutralisation of his poison. Assuredly, having thought so, he pacified the Brahmana. I have devised a way, however, of inflicting punishment upon him. I like to know, however, what ye saw or heard, what happened in the deep solitude of the forest,—viz., the words of Takshaka and the speeches of Kasyapa. Having known it, I shall devise the means of exterminating the snake race.'

"The ministers said, 'Hear, O monarch of him who told us before of the meeting between that foremost Brahmana and that prince of snakes in the woods. A certain person, O monarch, had climbed up that tree containing some dry branches with the object of breaking them for sacrificial fuel. He was not perceived either by the snake or by the Brahmana. And, O king, that man was reduced to ashes along with the tree itself. And, O king of kings, he was revived with the tree by the power of the Brahmana. That man, a Brahmana's menial, having come to us, represented fully everything as it happened between Takshaka and the Brahmana. Thus have we told thee, O king, all that we have seen and heard. And having heard it, O tiger among kings, ordain that which should follow.'

"Sauti continued, 'King Janamejaya, having listened to the words of his ministers, was sorely afflicted with grief, and began to weep. And the monarch began to squeeze his hands. And the lotus-eyed king began to breathe a long and hot breath, shed tears, and shrieked aloud. And possessed with grief and sorrow, and shedding copious tears, and touching water according to the form, the monarch spake. And reflecting for a moment, as if settling something in his mind, the angry monarch, addressing all ministers, said these words.

'I have heard your account of my father's ascension to heaven. Know ye now what my fixed resolve is. I think no time must be lost in avenging this injury upon the wretch Takshaka that killed my father. He burnt my father making Sringin only a secondary cause. From malignity alone he

made Kasyapa return. If that Brahmana had arrived, my father assuredly would have lived. What would he have lost if the king had revived by the grace of Kasyapa and the precautionary measures of his ministers? From ignorance of the effects of my wrath, he prevented Kasyapa—that excellent of Brahmanas—whom he could not defeat, from coming to my father with the desire of reviving him. The act of aggression is great on the part of the wretch Takshaka who gave wealth unto that Brahmana in order that he might not revive the king. I must now avenge myself on my father's enemy to please myself, the Rishi Utanka and you all."

SECTION 51

(Astika Parva continued)

'Sauti said, 'King Janamejaya having said so, his ministers expressed their approbation. And the monarch then expressed his determination to perform a snake-sacrifice. And that lord of the Earth—that tiger of the Bharata race—the son of Parikshit, then called his priest and Ritwiks. And accomplished in speech, he spake unto them these words relating to the accomplishment of his great task. 'I must avenge myself on the wretch Takshaka who killed my father. Tell me what I must do. Do you know any act by which I may cast into the blazing fire the snake Takshaka with his relatives? I desire to burn that wretch even as he burnt, of yore, by the fire of his poison, my father.'

'The chief priest answered, 'There is, O king, a great sacrifice for thee devised by the gods themselves. It is known as the snake-sacrifice, and is read of in the Puranas. O king, thou alone canst accomplish it, and no one else. Men versed in the Puranas have told us, there is such a sacrifice.'

"Sauti continued, 'Thus addressed, the king, O excellent one, thought Takshaka to be already burnt and thrown into the blazing mouth of Agni, the eater of the sacrificial butter. The king then said unto those Brahmanas versed in mantras, 'I shall make preparations for that sacrifice. Tell me the things that are necessary.' And the king's Ritwiks, O excellent Brahmana, versed in the Vedas and acquainted with the rites of that sacrifice measured, according to the scriptures, the land for the sacrificial platform. And the platform was decked with valuable articles and with Brahmanas. And it was full of precious things and paddy. And the Ritwika sat upon it at ease. And after the sacrificial platform had been thus constructed according to rule and as desired, they installed the king at the snake-sacrifice for the attainment of its object. And before the commencement of the snake-Sacrifice that was to come, there occurred this very important incident foreboding obstruction to the sacrifice. For when the sacrificial platform was being constructed, a professional builder of great intelligence and well-versed in the knowledge of laying foundations, a Suta by caste, well-acquainted with the Puranas, said, 'The soil upon which and the time at which the measurement for the sacrificial platform has been made, indicate that this sacrifice will not be completed, a Brahmana becoming the reason thereof.' Hearing this, the king, before his installation, gave orders to his gate-keepers not to admit anybody without his knowledge."

SECTION 52

(Astika Parva continued)

"Sauti said, 'The snake-sacrifice then commenced according to due form. And the sacrificial priests, competent in their respective duties according to the ordinance, clad in black garments and their eyes red from contact with smoke, poured clarified butter into the blazing fire, uttering the appropriate mantras. And causing the hearts of all the snakes to tremble with fear, they poured clarified butter into the mouth of Agni uttering the names of the snakes. And the snakes thereupon began to fall into the blazing fire, benumbed and piteously calling upon one another. And swollen and breathing hard, and twining each other with their heads and tails, they came in large numbers and fell into the fire. The white, the black, the blue, the old and the young—all fell alike into the fire, uttering various cries. Those measuring a krosa, and those measuring a yojana, and those of the measure of a gokarna, fell continuously with great violence into that first of all fires. And hundreds and thousands and tens of thousands of snakes, deprived of all control over their limbs, perished on that occasion. And amongst those that perished, there were some that were like horses, other like trunks of elephants, and others of huge bodies and strength like maddened elephants. Of various colours and virulent poison, terrible and looking like maces furnished with iron-spikes, of great strength, ever inclined to bite, the snakes, afflicted with their mother's curse, fell into the fire."

SECTION 53

(Astika Parva continued)

"Saunaka asked, 'What great Rishis became the Ritwiks at the snake-sacrifice of the wise king Janamejaya of the Pandava line? Who also became the Sadasyas in that terrible snake-sacrifice, so frightful to the snakes, and begetting such sorrow in them? It behoveth thee to describe all these in detail, so that,

O son of Suta, we may know who were acquainted with the rituals of the snake-sacrifice.'

"Sauti replied, 'I will recite the names of those wise ones who became the monarch's Ritwiks and Sadasyas. The Brahmana Chandabhargava became the Hotri in that sacrifice. He was of great reputation, and was born in the race of Chyavana and was the foremost of those acquainted with the Vedas. The learned old Brahmana, Kautsa, became the Udgatri, the chanter of the Vedic hymns. Jaimini became the Brahmana, and Sarngarva and Pingala the Adhvaryus, Vyasa with his son and disciples, and Uddalaka, Pramataka, Swetaketu, Pingala, Asita, Devala, Narada, Parvata, Atreya, Kundajathara, the Brahmana Kalaghata, Vatsya, old Srutasravas ever engaged in japa and the study of the Vedas. Kohala Devasarman, Maudgalya, Samasaurava, and many other Brahmanas who had got through the Vedas became the Sadasyas at that sacrifice of the son of Parikshit.

"When the Ritwiks in that snake-sacrifice began to pour clarified butter into the fire, terrible snakes, striking fear into every creature, began to fall into it. And the fat and the marrow of the snakes thus falling into the fire began to flow in rivers. And the atmosphere was filled with an insufferable stench owing to the incessant burning of the snakes. And incessant also were the cries of the snakes fallen into the fire and those in the air about to fall into it.

"Meanwhile, Takshaka, that prince of snakes, as soon as he heard that king Janamejaya was engaged in the sacrifice, went to the palace of Purandara (Indra). And that best of snakes, having represented all that had taken place, sought in terror the protection of Indra after having acknowledged his fault. And Indra, gratified, told him, 'O prince of snakes, O Takshaka, here thou hast no fear from that snake-sacrifice. The Grand sire was pacified by me for thy sake. Therefore, thou hast no fear. Let this fear of thy heart be allayed.'

Sauti continued, 'Thus encouraged by him, that best of snakes began to dwell in Indra's abode in joy and happiness. But Vasuki, seeing that the snakes were incessantly falling into the fire and that his family was reduced to only a few, became exceedingly sorry. And the king of the snakes was afflicted with great grief, and his heart was about to break. And summoning his sister, he spake unto her, saying, 'O amiable one, my limbs are burning and I no longer see the points of the heavens. I am about to fall down from loss of consciousness. My mind is turning, my sight is falling and my heart is breaking. Benumbed, I may fall today into that blazing fire! This sacrifice of the son of Parikshit is for the extermination of our race. It is evident I also shall have to go to the abode of the king of the dead. The time is come, O my sister, on account of which thou wert bestowed by me on Jaratkaru to protect us with our relatives. O best of the women of the snake race, Astika will put an end to the sacrifice that is going on. The Grand sire told me this of old. Therefore, O child, solicit thy dear son who is fully conversant with the Vedas and regarded even by the old, for the protection of myself and also of those dependent on me."

SECTION 54

(Astika Parva continued)

"Sauti said, 'Then the snake-dame Jaratkaru, calling her own son, told him the following words according to the directions of Vasuki, the king of the snakes. 'O son, the time is come for the accomplishment of that object for which I was bestowed on thy father by my brother. Therefore, do thou that which should be done.'

"Astika asked, 'Why wert thou, O mother, bestowed on my father by my uncle? Tell me all truly so that on hearing it, I may do what is proper.'

"Then Jaratkaru, the sister of the king of the snakes, herself unmoved by the general distress, and even desirous of the welfare of her relatives, said unto him, 'O son, it is said that the mother of all the snakes is Kadru. Know thou why she cursed in anger her sons.' Addressing the snakes she said, 'As ye have refused to falsely represent Uchchaihsravas, the prince of horses, for bringing about Vinata's bondage according to the wager, therefore, shall he whose charioteer is Vayu burn you all in Janamejaya's sacrifice. And perishing in that sacrifice, ye shall go to the region of the unredeemed spirits.' The Grand sire of all the worlds spake unto her while uttering this curse, 'Be it so,' and thus approved of her speech. Vasuki, having heard that curse and then the words of the Grand sire, sought the protection of the gods, O child, on the occasion when the amrita was being churned for. And the gods, their object fulfilled, for they had obtained the excellent amrita, with Vasuki ahead, approached the Grand sire. And all the gods, with king Vasuki, sought to incline Him who was born of the lotus to be propitious, so that the curse might be made abortive.'

"And the gods said, 'O Lord, Vasuki, the king of the snakes, is sorry on account of his relatives. How may his mother's curse prove abortive?'

"Brahman thereupon replied, saying, 'Jaratkaru will take unto himself a wife of the name of Jaratkaru; the Brahmana born of her will relieve the snakes.'

"Vasuki, the best of snakes, hearing those words, bestowed me, O thou of godlike looks, on thy high-souled father some time before the commencement of the sacrifice. And from that marriage thou art born of me. That time has come. It behoveth thee to protect us from this danger. It behoveth thee to protect my brother and myself from the fire, so that the object, viz., our relief, for which I was bestowed on thy wise father, may not be unfulfilled. What dost thou think, O son?"

"Sauti continued, 'Thus addressed, Astika said unto his mother, 'Yes, I will.' And he then addressed the afflicted Vasuki, and as if infusing life into him, said, 'O Vasuki, thou best of snakes, thou great being, truly do I say, I shall relieve thee from that curse. Be easy, O snake! There is no fear any longer. I shall strive earnestly so that good may come! Nobody hath ever said that my speech, even in jest, hath proved false. Hence on serious occasions like this, I need not say anything more, O uncle, going thither today I shall gratify, with words mixed with blessings, the monarch Janamejaya installed at the sacrifice, so that, O excellent one, the sacrifice may stop. O high-minded one, O king of the snakes, believe all that I say. Believe me, my resolve can never be unfulfilled.'

"And Vasuki then said, 'O Astika, my head swims and my heart breaks. I cannot discern the points of the earth, as I am afflicted with a mother's curse.'

"And Astika said, 'Thou best of snakes, it behoveth thee not to grieve any longer. I shall dispel this fear of thine from the blazing fire. This terrible punishment, capable of burning like the fire at the end of the Yuga, I shall extinguish. Nurse not thy fear any longer.'

"Sauti continued, 'Then that best of Brahmanas, Astika, quelling the terrible fear of the Vasuki's heart, and taking it, as it were, on himself, wended, for the relief of the king of the snakes, with speed to Janamejaya's sacrifice blessed with every merit. And Astika having gone thither, beheld the excellent sacrificial compound with numerous Sadasyas on it whose splendour was like unto that of the Sun or Agni. But that best of Brahmanas was refused admittance by the door-keepers. And the mighty ascetic gratified them, being desirous of entering the sacrificial compound. And that best of Brahmanas, that foremost of all virtuous men, having entered the excellent sacrificial compound, began to adore the king of infinite achievements, Ritwiks, the Sadasyas, and also the sacred fire.'"

SECTION 55

(Astika Parva continued)

"Astika said, 'Soma and Varuna and Prajapati performed sacrifices of old in Prayaga. But thy sacrifice, O foremost one of Bharata's race, O son of Parikshit, is not inferior to any of those. Let those dear unto us be blessed! Sakra performed a hundred sacrifices. But this sacrifice of thine, O foremost one of Bharata's race, O son of Parikshit, is fully equal to ten thousand sacrifices of Sakra. Let those dear unto us be blessed! Like the sacrifice of Yama, of Harimedha, or of king Rantideva, is the sacrifice of thine, O foremost one of Bharata's race, O son of Parikshit. Let those dear unto us be blessed! Like the sacrifice of Maya, of king Sasavindu, or of king Vaisravana, is this sacrifice of thine, O foremost one of Bharata's race, O son of Satyavati, in which he himself was the chief priest, is this sacrifice of Nriga, of Ajamida, of the son of Dasaratha, is this sacrifice of thine, O foremost one of Bharata's race, O son of Parikshit. Let those dear unto us be blessed! Like the sacrifice of king Yudhishtira, the son of a god and belonging to Ajamida race, heard of (even) in the heavens, is this sacrifice of thine. O foremost one of Bharata's race, O son of Parikshit, let those dear unto us be blessed! Like the sacrifice of Krishna (Dwaipayana), the son of Satyavati, in which he himself was the chief priest, is this sacrifice of thine, O foremost one of Bharata's race, O son of Parikshit. Let those dear unto us be blessed! These (Ritwiks and Sadasyas) that are here engaged in making thy sacrifice, like unto that of the slayer of Vritra, are of splendour equal to that of the sun. There now remains nothing for them to know, and gifts made to them become inexhaustible (in merit). It is my conviction that there is no Ritwik in all the worlds who is equal to thy Ritwik, Dwaipayana. His disciples, becoming Ritwiks, competent for their duties, travel over the earth. The high-souled bearer of libation (viz., Agni), called also Vibhava and Chitrabhanu, having got for his vital seed and having his path, marked by black smoke, blazing up with flames inclined to the right, beareth these thy libations of clarified butter to the gods. In this world of men there is no other monarch equal to thee in the protection of subjects. I am ever well-pleased with thy abstinence. Indeed, thou art either Varuna, or Yama, the god of Justice. Like Sakra himself, thunderbolt in hand, thou art, in this world, the protector of all creatures. In this earth there is no man so great as thou and no monarch who is thy equal in sacrifice. Thou art like Khatwanga, Nabhaga, and Dilipa. In prowess thou art like Yayati and Mandhatri. In splendour equal to the sun, and of excellent vows, thou art O monarch, like Bhishma! Like Valmiki thou art of energy concealed. Like Vasishtha thou hast controlled thy wrath. Like Indra is thy lordship.

Thy splendour also shines like that of Narayana. Like Yama art thou conversant with the dispensation of justice. Thou art like Krishna adorned with every virtue. Thou art the home of the good fortune that belongs to the Vasus. Thou art also the refuge of the sacrificers. In strength thou art equal to Damvodbhava. Like Rama (the son of Jamadagni) thou art conversant with the scriptures and arms. In energy thou art equal to Aurva and Trita. Thou inspirest terror by thy looks like Bhagiratha.'

"Sauti said, 'Astika, having thus adored them, gratified them all, viz., the king, the Sadasyas, the Ritwiks and the sacrificial fire. And king Janamejaya beholding the signs and indications manifested all around, addressed them as follows.'"

SECTION 56

(Astika Parva continued)

Janamejaya said, 'Though this one is but a boy, he speaks yet like a wise old man. He is not a boy but one wise and old. I think, I desire to bestow on him a boon. Therefore, ye Brahmanas, give me the necessary permission.'

"The Sadasyas said, 'A Brahmana, though a boy, deserves the respect of kings. The learned ones do more so. This boy deserves every desire of his being fulfilled by thee, but not before Takshaka comes with speed.'

"Sauti continued, 'The king, being inclined to grant the Brahmana a boon, said 'Ask thou a boon.' The Hotri, however, being rather displeased, said, 'Takshaka hath not come as yet into this sacrifice.'

"Janamejaya replied, 'Exert ye to the best of your might, so that this sacrifice of mine may attain completion, and Takshaka also may soon come here. He is my enemy.'

"The Ritwiks replied, 'As the scriptures declare unto us, and as the fire also saith, O monarch, (it seems that) Takshaka is now staying in the abode of Indra, afflicted with fear.'

"Sauti continued, 'The illustrious Suta named Lohitaksha also, conversant with the Puranas, had said so before.'

"Asked by the king on the present occasion he again told the monarch, 'Sire, it is even so as the Brahmanas have said--Knowing the Puranas, I say, O monarch, that Indra hath granted him this boon, saying, 'Dwell with me in concealment, and Agni shall not burn thee.'

"Sauti continued, 'Hearing this, the king installed in the sacrifice became very sorry and urged the Hotri to do his duty. And as the Hotri, with mantras, began to pour clarified butter into the fire Indra himself appeared on the scene. And the illustrious one came in his car, adorned by all the gods standing around, followed by masses of clouds, celestial singers, and the several beves of celestial dancing girls. And Takshaka anxious with fear, hid himself in the upper garment of Indra and was not visible. Then the king in his anger again said unto his mantra-knowing Brahmanas these words, bent upon the destruction of Takshaka, 'If the snake Takshaka be in the abode of Indra, cast him into the fire with Indra himself.'

"Sauti continued, 'Urged thus by the king Janamejaya about Takshaka, the Hotri poured libations, naming that snake then staying there. And even as the libations were poured, Takshaka, with Purandara himself, anxious and afflicted, became visible in a moment in the skies. Then Purandara, seeing that sacrifice, became much alarmed, and quickly casting Takshaka off, went back to his own abode. After Indra had gone away, Takshaka, the prince of snakes, insensible with fear, was by virtue of the mantras, brought near enough the flames of the sacrificial fire.'

"The Ritwiks then said, 'O king of kings, the sacrifice of thine is being performed duly. It behoveth thee, O Lord, to grant a boon now to this first of Brahmanas.'

"Janamejaya then said, 'Thou immeasurable one of such handsome and child-like features, I desire to grant thee a worthy boon. Therefore, ask thou that which thou desirest in thy heart. I promise thee, that I will grant it even if it be ungrateful.'

"The Ritwiks said, 'O monarch, behold, Takshaka is soon coming under thy control! His terrible cries, and loud roar is being heard. Assuredly, the snake hath been forsaken by the wielder of thunder. His body being disabled by your mantras, he is falling from heaven. Even now, rolling in the skies, and deprived of consciousness, the prince of snakes cometh, breathing loudly.'

"Sauti continued, 'While Takshaka, the prince of snakes was about to fall into the sacrificial fire, during those few moments Astika spoke as follows, 'O Janamejaya, if thou wouldst grant me a boon, let this sacrifice of thine come to an end and let no more snakes fall into the fire.'

"O Brahmana, the son of Parikshit, being thus addressed by Astika, became exceedingly sorry and replied unto Astika thus, 'O illustrious one, gold, silver, kine, whatever other possessions thou desirest I shall give unto thee. But let not my sacrifice come to an end.'

"Astika thereupon replied, 'Gold, silver or kine, I do not ask of thee, O monarch! But let thy sacrifice be ended so that my maternal relations be relieved.'

"Sauti continued, 'The son of Parikshit, being thus addressed by Astika, repeatedly said this unto that foremost of speakers, 'Best of the Brahmanas, ask some other boon. O, blessed be thou!' But, O thou of Bhrgu's race, he did not beg any other boon. Then all the Sadasyas conversant with the Vedas told the king in one voice, 'Let the Brahmana receive his boon!'"

SECTION 57

(Astika Parva continued)

"Saunaka said, 'O son of a Suta, I desire to hear the names of all those snakes that fell into the fire of this snake-sacrifice!'

"Sauti replied, 'Many thousands and tens of thousands and billions of snakes fell into the fire. O most excellent Brahmana, so great is the number that I am unable to count them all. So far, however, as I remember, hear the names I mention of the principal snakes cast into the fire. Hear first the names of the principal ones of Vasuki's race alone, of colour blue, red and white of terrible form and huge body and deadly poison. Helpless and miserably afflicted with their mother's curse, they fell into the sacrificial fire like libations of butter.'

"Kotisa, Manasa, Purna, Cala, Pala Halmaka, Pichchala, Kaunapa, Cakra, Kalavega, Prakalana, Hiranyavahu, Carana, Kakshaka, Kaladantaka--these snakes born of Vasuki, fell into the fire. And, O Brahmana, numerous other snakes well-born, and of terrible form and great strength, were burnt in the blazing fire. I shall now mention those born in the race of Takshaka. Hear thou their names. Puchchandaka, Mandalaka, Pindasektri, Ravenaka; Uchochikha, Carava, Bhangas, Vilwatejas, Virohana; Sili, Salakara, Muka, Sukumara, Pravepana, Mudgara and Sisuroman, Suroman and Mahahanu. These snakes born of Takshaka fell into the fire. And Paravata, Parijata, Pandara, Harina, Krisa, Vihanga, Sarabha, Meda, Pramoda, Sauhatapana--these born in the race of Airavata fell into the fire. Now hear, O best of Brahmanas, the names of the snakes I mention born in the race of Kauravya: Eraka, Kundala Veni, Veniskandha, Kumaraka, Vahuka, Sringavera, Dhurtaka, Prataras and Astaka. These born in the race of Kauravya fell into the fire. Now hear the names I mention, in order, of those snakes endued with the speed of the wind and with virulent poison, born in the race of Dhritarashtra: Sankukarna, Pitharaka, Kuthara, Sukhana, and Shechaka; Purnagata, Purnamukha, Prahasa, Sakuni, Dari, Amathaha, Kumathaka, Sushena, Vyaya, Bhairava, Mundavedanga, Pisanga, Udraparaka, Rishabha, Vegavat, Pindaraka; Raktanga, Sarvasaranga, Samridhdha, Patha and Vasaka; Varahaka, Viranaka, Suchitra, Chitravegika, Parasara, Tarunaka, Maniskandha and Aruni.

"O Brahmana, thus I have recited the names of the principal snakes known widely for their achievements--I have not been able to name all, the number being countless. The sons of these snakes, the sons of those sons, that were burnt having fallen into the fire, I am unable to mention. They are so many! Some of three heads, some of seven, others of ten, of poison like unto the fire at the end of the yuga and terrible in form,--they were burnt by thousands!

"Many others, of huge bodies, of great speed, tall as mountain summits, of the length of a yama, of a yojana, and of two yojanas, capable of assuming at will any form and of mastering at will any degree of strength, of poison like unto blazing fire, afflicted by the curse of a mother, were burnt in that great 'sacrifice.'"

SECTION 58

(Astika Parva, continued)

"Sauti said, 'Listen now to another very wonderful incident in connexion with Astika. When king Janamejaya was about to gratify Astika by granting the boon, the snake (Takshaka), thrown off Indra's hands, remained in mid air without actually falling. King Janamejaya thereupon became curious, for Takshaka, afflicted with fear, did not at once fall into the fire although libations were poured in proper form into the blazing sacrificial Agni in his name.'

"Saunaka said, 'Was it, O Suta, that the mantras of those wise Brahmanas were not potent; since Takshaka did not fall into the fire?'

"Sauti replied, 'Unto the unconscious Takshaka, that best of snakes, after he had been cast off Indra's hands, Astika had thrice said, 'Stay, 'Stay, 'Stay.' And he succeeded in staying in the skies, with afflicted heart, like a person somehow staying between the welkin and the earth.'

"The king then, on being repeatedly urged by his Sadasyas, said, 'Let it be done as Astika hath said. Let the sacrifice be ended, let the snakes be safe, let this Astika also be gratified, O Suta, thy words also be true.' When the boon was granted to Astika, plaudits expressive of joy rang through the air. Thus the sacrifice of the son of Parikshit--that king of the Pandava race--came to an end. The king Janamejaya of the Bharata race was himself pleased, and on the Ritwiks with the Sadasyas, and on all who had come there, the king, bestowed money by hundreds and thousands. And unto Suta Lohitaksha--conversant with the rules of building and foundations--who had at the commencement said that a Brahmana would be the cause of the interruption of the snake-

sacrifice, the king gave much wealth. The king, of uncommon kindness, also gave him various things, with food and wearing apparel, according to his desire, and became very much pleased. Then he concluded his sacrifice according to the prescribed rites, and after treating him with every respect, the king in joy sent home the wise Astika exceedingly gratified, for he had attained his object. And the king said unto him, 'Thou must come again to become a Sadasya in my great Horse-sacrifice.' And Astika said, 'yes' and then returned home in great joy, having achieved his great end after gratifying the monarch. And returning in joy to his uncle and mother and touching their feet, he recounted to them everything as it had happened.'

"Sauti continued, 'Hearing all he had said, the snakes that had come thither became very much delighted, and their fears were allayed. They were much pleased with Astika and asked him to solicit a boon, saying, 'O learned one, what good shall we do unto thee? We have been very much gratified, having been all saved by thee. What shall we accomplish for thee, O child!'

"Astika said, 'Let those Brahmanas, and other men, who shall, in the morning or in the evening, cheerfully and with attention, read the sacred account of this my act, have no fear from any of you.' And the snakes in joy thereupon said, 'O nephew, in the nature of thy boon, let it be exactly as thou sayest. That which thou askest we all shall cheerfully do, O nephew! And those also that call to mind Astika, Artiman and Sumitha, in the day or in the night, shall have no fear of snakes. He again shall have no fear of snakes who will say, 'I call to mind the famous Astika born of Jaratkaru, that Astika who saved the snakes from the snake-sacrifice. Therefore, ye snakes of great good fortune, it behoveth you not to bite me. But go ye away, blessed be ye, or go away thou snake of virulent poison, and remember the words of Astika after the snake sacrifice of Janamejaya. That snake who does not cease from biting after hearing such mention of Astika, shall have his hood divided a hundredfold like the fruit of Sinsa tree.'

"Sauti continued, 'That first of Brahmanas, thus addressed by the foremost of the chief snakes assembled together, was very much gratified. And the high-souled one then set his heart upon going away.'

"And that best of Brahmanas, having saved the snakes from the snake-sacrifice, ascended to heaven when his time came, leaving sons and grandsons behind him.

'Thus have I recited to thee this history of Astika exactly as it happened. Indeed, the recitation of this history dispelleth all fear of snakes'

'Sauti continued, 'O Brahmanas, O foremost one of Bhrgu's race, as thy ancestor Pramati had cheerfully narrated unto his inquiring son Ruru, and as I had heard it, thus have I recited this blessed history, from the beginning, of the learned Astika. And, O Brahmana, O oppressor of all enemies, having heard this holy history of Astika that increaseth virtue, and which thou hadst asked me about after hearing the story of the Dundubha, let thy ardent curiosity be satisfied.'"

SECTION 59

(Adivansavatarana Parva)

"Saunaka said, 'O son, thou hast narrated to me this extensive and great history commencing from the progeny of Bhrgu. O son of Suta, I have been much gratified with thee. I ask thee again, to recite to me, O son of a Suta, the history composed by Vyasa. The varied and wonderful narrations that were recited amongst those illustrious Sadasyas assembled at the sacrifice, in the intervals of their duties of that long-extending ceremony, and the objects also of those narrations, I desire to hear from thee, O son of a Suta! Recite therefore, all those to me fully.'

'Sauti said, 'The Brahmanas, in the intervals of the duties, spoke of many things founded upon the Vedas. But Vyasa recited the wonderful and great history called the Bharata.'

"Saunaka said, 'That sacred history called the Mahabharata, spreading the fame of the Pandavas, which Krishna-Dwaipayana, asked by Janamejaya, caused to be duly recited after the completion of the sacrifice. I desire to hear duly. That history hath been born of the ocean-like mind of the great Rishi of soul purified by yoga. Thou foremost of good men, recite it unto me, for, O son of a Suta, my thirst hath not been appeased by all thou hast said.'

'Sauti said, 'I shall recite to thee from the beginning of that great and excellent history called the Mahabharata composed by Vyasa. O Brahmana, listen to it in full, as I recite it. I myself feel a great pleasure in reciting it.'"

SECTION 60

(Adivansavatarana Parva continued)

'Sauti said, 'Hearing that Janamejaya was installed in the snake-sacrifice, the learned Rishi Krishna-Dwaipayana went thither on the occasion. And he, the grand-father of the Pandavas, was born in an island of the Yamuna, of the virgin Kali by Sakti's son, Parasara. And the illustrious one developed by his will alone his body as soon as he was born, and mastered the Vedas with their branches, and all the histories. And he readily obtained that which no one could

obtain by asceticism, by the study of the Vedas, by vows, by fasts, by progeny, and by sacrifice. And the first of Veda-knowing ones, he divided the Vedas into four parts. And the Brahmana Rishi had knowledge of the supreme Brahma, knew the past by intuition, was holy, and cherished truth. Of sacred deeds and great fame, he begot Pandu and Dhritarashtra and Vidura in order to continue the line of Santanu.

"And the high-souled Rishi, with his disciples all conversant with the Vedas and their branches, entered the sacrificial pavilion of the royal sage, Janamejaya. And he saw that the king Janamejaya was seated in the sacrificial region like the god Indra, surrounded by numerous Sadasyas, by kings of various countries whose coronal locks had undergone the sacred bath, and by competent Ritwiks like unto Brahman himself. And that foremost one of Bharata's race, the royal sage Janamejaya, beholding the Rishi come, advanced quickly with his followers and relatives in great joy. And the king with the approval of his Sadasyas, gave the Rishi a golden seat as Indra did to Vrihaspati. And when the Rishi, capable of granting boons and adored by the celestial Rishis themselves, had been seated, the king of kings worshipped him according to the rites of the scriptures. And the king then offered him--his grandfather Krishna--who fully deserved them, water to wash his feet and mouth, and the Arghya, and kine. And accepting those offerings from the Pandava Janamejaya and ordering the kine also not to be slain, Vyasa became much gratified. And the king, after those adorations bowed to his great-grandfather, and sitting in joy asked him about his welfare. And the illustrious Rishi also, casting his eyes upon him and asking him about his welfare, worshipped the Sadasyas, having been before worshipped by them all. And after all this, Janamejaya with all his Sadasyas, questioned that first of Brahmanas, with joined palms as follows:

'O Brahmana, thou hast seen with thy own eyes the acts of the Kurus and the Pandavas. I am desirous of hearing thee recite their history. What was the cause of the disunion amongst them that was fruitful of such extraordinary deeds? Why also did that great battle, which caused the death of countless creatures occur between all my grandfathers--their clear sense over-clouded by fate? O excellent Brahmana, tell me all this in full as everything had happened.'

"Hearing those words of Janamejaya, Krishna-Dwaipayana directed his disciple Vaisampayana seated by his side, saying, 'The discord that happened between the Kurus and the Pandavas of old, narrate all to the king even as thou hast heard from me.'

"Then that blessed Brahmana, at the command of his preceptor recited the whole of that history unto the king, the Sadasyas, and all the chieftains there assembled. And he told them all about the hostility and the utter extinction of the Kurus and the Pandavas.'"

SECTION 61

(Adivansavatarana Parva continued)

"Vaisampayana said, 'Bowling down in the first place to my preceptor with the eight parts of my body touching the ground, with devotion and reverence, and with all my heart, worshipping the whole assembly of Brahmanas and other learned persons, I shall recite in full what I have heard from the high-souled and great Rishi Vyasa, the first of intelligent men in the three worlds. And having got it within thy reach, O monarch, thou also art a fit person to hear the composition called Bharata. Encouraged by the command of my preceptor my heart feeleth no fear.'

"Hear, O monarch, why that disunion occurred between the Kurus and the Pandavas, and why also that exile into the woods immediately proceeding from the game at dice prompted by the desire (of the Kurus) for rule. I shall relate all to thee who askest it thou best of the Bharata race!

"On the death of their father those heroes (the Pandavas) came to their own home. And within a short time they became well-versed in archery. And the Kurus beholding the Pandavas gifted with physical strength, energy, and power of mind, popular also with the citizens, and blessed with good fortune, became very jealous. Then the crookedminded Duryodhana, and Karna, with (the former's uncle) the son of Suvala began to persecute them and devise means for their exile. Then the wicked Duryodhana, guided by the counsels of Sakuni (his maternal uncle), persecuted the Pandavas in various ways for the acquirement of undisputed sovereignty. The wicked son of Dhritrashtra gave poison to Bhima, but Bhima of the stomach of the wolf digested the poison with the food. Then the wretch again tied the sleeping Bhima on the margin of the Ganges and, casting him into the water, went away. But when Bhimasena of strong arms, the son of Kunti woke, he tore the strings with which he had been tied and came up, his pains all gone. And while asleep and in the water black snakes of virulent poison bit him in every part of his body. But that slayer of foes did not still perish. And in all those persecutions of the Pandavas by their cousins, the Kurus, the high-minded Vidura attentively engaged himself neutralising those evil designs and rescuing the persecuted ones. And as Sakra from the heavens keeps in happiness the

world of men, so did Vidura always keep the Pandavas from evil.

"When Duryodhana, with various means, both secret and open, found himself incapable of destroying the Pandavas who were protected by the fates and kept alive for grave future purposes (such as the extermination of the Kuru race), then called together his counsellors consisting of Vrisha (Karna), Duhsasana and others, and with the knowledge of Dhritrashtra caused a house of lac to be constructed. And king Dhritrashtra, from affection for his children, and prompted by the desire of sovereignty, sent the Pandavas tactfully into Varanavata. And the Pandavas then went away with their mother from Hastinapura. And when they were leaving the city, Vidura gave them some idea of impending danger and how they could come out of it.

"The sons of Kunti reached the town of Varanavata and lived there with their mother. And, agreeably to the command of Dhritrashtra, those illustrious slayers of all enemies lived in the palace of lac, while in that town. And they lived in that place for one year, protecting themselves from Purochana very wakefully. And causing a subterranean passage to be constructed, acting according to the directions of Vidura, they set fire to that house of lac and burnt Purochana (their enemy and the spy of Duryodhana) to death. Those slayers of all enemies, anxious with fear, then fled with their mother. In the woods beside a fountain they saw a Rakshasa. But, alarmed at the risk they ran of exposure by such an act the Pandavas fled in the darkness, out of fear from the sons of Dhritrashtra. It was here that Bhima gained Hidimva (the sister of the Rakshasa he slew) for a wife, and it was of her that Ghatotkacha was born. Then the Pandavas, of rigid vows, and conversant with the Vedas wended to a town of the name of Ekachakra and dwelt there in the guise of Brahmacharins.

And those bulls among men dwell in that town in the house of a Brahmana for some time, with temperance and abstinence. And it was here that Bhima of mighty arms came upon a hungry and mighty and man-eating Rakshasa of the name of Vaka. And Bhima, the son of Pandu, that tiger among men, slew him speedily with the strength of his arms and made the citizens safe and free from fear. Then they heard of Krishna (the princess of Panchala) having become disposed to select a husband from among the assembled princes. And, hearing of it, they went to Panchala, and there they obtained the maiden. And having obtained Draupadi (as their common wife) they then dwelt there for a year. And after they became known, those chastisers of all enemies went back to Hastinapura. And they were then told by king Dhritrashtra and the son of Santanu (Bhishma) as follows: 'In order, O dear ones, dissensions may not take place between you and your cousins, we have settled that Khandavaprastha should be your abode. Therefore, go ye, casting off all jealousy, to Khandavaprastha which contains many towns served by many broad roads, for dwelling there.' And accordingly the Pandavas went, with all their friends and followers, to Khandavaprastha taking with them many jewels and precious stones. And the sons of Pritha dwelt there for many years. And they brought, by force of arms, many a prince under their subjection. And thus, setting their hearts on virtue and firmly adhering to truth, unruffled by affluence, calm in deportment, and putting down numerous evils, the Pandavas gradually rose to power. And Bhima of great reputation subjugated the East, the heroic Arjuna, the North, Nakula, the West; Sahadeva that slayer of all hostile heroes, the South. And this having been done, their domination was spread over the whole world. And with the five Pandavas, each like unto the Sun, the Earth looked as if she had six Suns.

"Then, for some reason, Yudhishtira the Just, gifted with great energy and prowess, sent his brother Arjuna who was capable of drawing the bow with the left hand, dearer unto him than life itself, into the woods. And Arjuna, that tiger among men, of firm soul, and gifted with every virtue, lived in the woods for eleven years and months. And during this period, on a certain occasion, Arjuna went to Krishna in Dwaravati. And Vibhatsu (Arjuna) there obtained for a wife the lotus-eyed and sweet-speeched younger sister of Vasudeva, Subhadra by name. And she became united, in gladness, with Arjuna, the son of Pandu, like Sachi with the great Indra, or Sri with Krishna himself. And then, O best of monarchs, Arjuna, the son of Kunti, with Vasudeva, gratified Agni; the carrier of the sacrificial butter, in the forest of Khandava (by burning the medicinal plants in that woods to cure Agni of his indigestion). And to Arjuna, assisted as he was by Kesava, the task did not at all appear heavy even as nothing is heavy to Vishnu with immense design and resources in the matter of destroying his enemies. And Agni gave unto the son of Pritha the excellent bow Gandiva and a quiver that was inexhaustible, and a war-chariot bearing the figure of Garuda on its standard. And it was on this occasion that Arjuna relieved the great Asura (Maya) from fear (of being consumed in the fire). And Maya, in gratitude, built (for the Pandavas) a celestial palace decked with every sort of jewels and precious stones. And the wicked Duryodhana, beholding that building, was tempted with the desire of possessing it. And deceiving Yudhishtira by means of the dice played through the hands

of the son of Suvala, Duryodhana sent the Pandavas into the woods for twelve years and one additional year to be passed in concealment, thus making the period full thirteen.

"And the fourteenth year, O monarch, when the Pandavas returned and claimed their property, they did not obtain it. And thereupon war was declared, and the Pandavas, after exterminating the whole race of Kshatriyas and slaying king Duryodhana, obtained back their devastated kingdom.

"This is the history of the Pandavas who never acted under the influence of evil passions; and this the account, O first of victorious monarchs of the disunion that ended in the loss of their kingdom by the Kurus and the victory of the Pandavas."

SECTION 62

(Adivansavatarana Parva continued)

"Janamejaya said, 'O excellent Brahmana, thou hast, indeed, told me, in brief, the history, called Mahabharata, of the great acts of the Kurus. But, O thou of ascetic wealth, recite now that wonderful narration fully. I feel a great curiosity to hear it. It behoveth thee to recite it, therefore, in full. I am not satisfied with hearing in a nutshell the great history. That could never have been a trifling cause for which the virtuous ones could slay those whom they should not have slain, and for which they are yet applauded by men. Why also did those tigers among men, innocent and capable of avenging themselves upon their enemies, calmly suffer the persecution of the wicked Kurus? Why also, O best of Brahmanas, did Bhima of mighty arms and of the strength of ten thousand elephants, control his anger, though wronged? Why also did the chaste Krishna, the daughter of Drupada, wronged by those wretches and able to burn them, not burn the sons of Dhritarashtra with her wrathful eyes? Why also did the two other sons of Pritha (Bhima and Arjuna) and the two sons of Madri (Nakula and Sahadeva), themselves injured by the wretched Kurus, follow Yudhishtira who was greatly addicted to the evil habit of gambling? Why also did Yudhishtira, that foremost of all virtuous men, the son of Dharma himself, fully acquainted with all duties, suffer that excess of affliction? Why also did the Pandava Dhananjaya, having Krishna for his charioteer, who by his arrows sent to the other world that dauntless host of fighting men (suffer such persecution)? O thou of ascetic wealth, speak to me of all these as they took place, and everything that those mighty charioteers achieved.'

"Vaisampayana said, 'O monarch, appoint thou a time for hearing it. This history told by Krishna-Dwaipayana is very extensive. This is but the beginning. I shall recite it. I shall repeat the whole of the composition in full, of the illustrious and great Rishi Vyasa of immeasurable mental power, and worshipped in all the worlds. This Bharata consists of a hundred thousand sacred slokas composed by the son of Satyawati, of immeasurable mental power. He that reads it to others, and they that hear it read, attain to the world of Brahman and become equal to the very gods. This Bharata is equal unto the Vedas, is holy and excellent; is the worthiest of all to be listened to, and is a Purana worshipped by the Rishis. It contains much useful instruction on Artha and Kama (profit and pleasure). This sacred history maketh the heart desire for salvation. Learned persons by reciting this Veda of Krishna-Dwaipayana to those that are liberal, truthful and believing, earn much wealth. Sins, such as killing the embryo in the womb, are destroyed assuredly by this. A person, however cruel and sinful, by hearing this history, escapes from all his sins like the Sun from Rahu (after the eclipse is over). This history is called Jaya. It should be heard by those desirous of victory. A king by hearing it may bring the whole world under subjection and conquer all his foes. This history in itself is a mighty act of propitiation, a mighty sacrifice productive of blessed fruit. It should always be heard by a young monarch with his queen, for then they beget a heroic son or a daughter to occupy a throne. This history is the high and sacred science of Dharma, Artha, and also of Moksha; it hath been so said by Vyasa himself of mind that is immeasurable. This history is recited in the present age and will be recited in the future. They that hear it, read, have sons and servants always obedient to them and doing their behests. All sins that are committed by body, word, or mind, immediately leave them that hear this history. They who hear, without the spirit of fault finding, the story of the birth of the Bharata princes, can have no fear of maladies, let alone the fear of the other world.

"For extending the fame of the high-souled Pandavas and of other Kshatriyas versed in all branches of knowledge, high spirited, and already known in the world for their achievements, Krishna-Dwaipayana, guided also by the desire of doing good to the world, hath composed this work. It is excellent, productive of fame, grants length of life, is sacred and heavenly. He who, from desire of acquiring religious merit, causeth this history to be heard by sacred Brahmanas, acquireth great merit and virtue that is inexhaustible. He that reciteth the famous generation of the Kurus becometh immediately purified and acquireth a large family himself, and becometh respected in the world. That Brahmana who

regularly studies this sacred Bharata for the four months of the rainy season, is cleansed from all his sins. He that has read the Bharata may be regarded as one acquainted with the Vedas.

"This work presents an account of the gods and royal sages and sacred regenerate Rishis, the sinless Kesava; the god of gods, Mahadeva and the goddess Parvati; the birth of Kartikeya who sprang from union of Parvati with Mahadeva and was reared by many mothers; the greatness of Brahmanas and of kine. This Bharata is a collection of all the Srutis, and is fit to be heard by every virtuous person. That learned man who reciteth it to Brahmanas during the sacred lunations, becometh cleansed of all sins, and, not caring for heaven as it were, attaineth to a union with Brahma. He that causeth even a single foot of this poem to be heard by Brahmanas during the performance of a Sraddha, maketh that Sraddha inexhaustible, the Pitris becoming ever gratified with the articles once presented to them. The sins that are committed daily by our senses or the mind, those that are committed knowingly or unknowingly by any man, are all destroyed by hearing the Mahabharata. The history of the exalted birth of the Bharata princes is called the Mahabharata. He who knoweth this etymology of the name is cleansed of all his sins. And as this history of the Bharata race is so wonderful, that, when recited, it assuredly purifieth mortals from all sins. The sage Krishna-Dwaipayana completed his work in three years. Rising daily and purifying himself and performing his ascetic devotions, he composed this Mahabharata. Therefore, this should be heard by Brahmanas with the formality of a vow. He who reciteth this holy narration composed by Krishna (Vyasa) for the hearing of others, and they who hear it, in whatever state he or they may be, can never be affected by the fruit of deeds, good or bad. The man desirous of acquiring virtue should hear it all. This is equivalent to all histories, and he that heareth it always attaineth to purity of heart. The gratification that one deriveth from attaining to heaven is scarcely equal to that which one deriveth from hearing this holy history. The virtuous man who with reverence heareth it or causeth it to be heard, obtaineth the fruit of the Rajasuya and the horse-sacrifice. The Bharata is said to be as much a mine of gems as the vast Ocean or the great mountain Meru. This history is sacred and excellent, and is equivalent to the Vedas, worthy of being heard, pleasing to the ear, sin-cleansing, and virtue-increasing. O monarch, he that giveth a copy of the Bharata to one that asketh for it doth indeed make a present of the whole earth with her belt of seas. O son of Parikshit, this pleasant narration that giveth virtue and victory I am about to recite in its entirety: listen to it. The sage Krishna-Dwaipayana regularly rising for three years, composed this wonderful history called Mahabharata. O bull amongst the Bharata monarchs, whatever is spoken about virtue, wealth, pleasure, and salvation may be seen elsewhere; but whatever is not contained in this is not to be found anywhere."

SECTION 63

(Adivansavatarana Parva continued)

"Vaisampayana said, 'There was a king of the name of Uparichara. That monarch was devoted to virtue. He was very much addicted also to hunting. That king of the Paurava race, called also Vasu, conquered the excellent and delightful kingdom of Chedi under instructions from Indra. Some time after, the king gave up the use of arms and, dwelling in a secluded retreat, practised the most severe austerities. The gods with Indra at their head once approached the monarch during this period, believing that he sought the headship of the gods, by those severe austerities of his. The celestials, becoming objects of his sight, by soft speeches succeeded in winning him away from his ascetic austerities.'

"The gods said, 'O lord of the earth, thou shouldst take care so that virtue may not sustain a diminution on earth! Protected by thee, virtue itself will in return protect the universe.' And Indra said, 'O king, protect virtue on earth attentively and rigidly. Being virtuous, thou shalt, for all time, behold (in after life) many sacred regions. And though I am of Heaven, and thou art of earth, yet art thou my friend and dear to me. And, O king of men, dwell thou in that region on earth which is delightful, and aboundeth in animals, is sacred, full of wealth and corn, is well-protected like heaven, which is of agreeable climate, graced with every object of enjoyment, and blessed with fertility. And, O monarch of Chedi, this thy dominion is full of riches, of gems and precious stones, and containeth, besides, much mineral wealth. The cities and towns of this region are all devoted to virtue; the people are honest and contented; they never lie even in jest. Sons never divide their wealth with their fathers and are ever mindful of the welfare of their parents. Lean cattle are never yoked to the plough or the cart or engaged in carrying merchandise; on the other hand, they are well-fed and fattened. In Chedi the four orders are always engaged in their respective vocations. Let nothing be unknown to thee that happens in the three worlds. I shall give thee a crystal car such as the celestials alone are capable of carrying the car through mid air. Thou alone, of all mortals on earth, riding on that

best of cars, shall course through mid-air like a celestial endowed with a physical frame. I shall also give thee a triumphal garland of unfading lotuses, with which on, in battle, thou shalt not be wounded by weapons. And, O king, this blessed and incomparable garland, widely known on earth as Indra's garland, shall be thy distinctive badge.

"The slayer of Vritra (Indra) also gave the king, for his gratification, a bamboo pole for protecting the honest and the peaceful. After the expiry of a year, the king planted it in the ground for the purpose of worshipping the giver thereof, viz., Sakra. From that time forth, O monarch, all kings, following Vasu's example, began to plant a pole for the celebration of Indra's worship. After erecting the pole they decked it with golden cloth and scents and garlands and various ornaments. And the god Vasava is worshipped in due form with such garlands and ornaments. And the god, for the gratification of the illustrious Vasu, assuming the form of a swan, came himself to accept the worship thus offered. And the god, beholding the auspicious worship thus made by Vasu, that first of monarchs, was delighted, and said unto him, 'Thou men, and kings also, who will worship me and joyously observe this festival of mine like the king of Chedi, shall have glory and victory for their countries and kingdom. Their cities also shall expand and be ever in joy.'

"King Vasu was thus blessed by the gratified Maghavat, the high-souled chief of the gods. Indeed, those men who cause this festivity of Sakra to be observed with gifts of land, of gems and precious stones, become the respected of the world. And king Vasu, the lord of Chedis bestowing boons and performing great sacrifices and observing the festivity of Sakra, was much respected by Indra. And from Chedi he ruled the whole world virtuously. And for the gratification of Indra, Vasu, the lord of the Chedis, observed the festivity of Indra.

"And Vasu had five sons of great energy and immeasurable prowess. And the emperor installed his sons as governors of various provinces.

"And his son Vrihadratha was installed in Magadha and was known by the name of Maharatha. Another son of his was Pratyagraha; and another, Kusamva, who was also called Manivahana. And the two others were Mavella, and Yadu of great prowess and invincible in battle.

"These, O monarch, were the sons of that royal sage of mighty energy. And the five sons of Vasu planted kingdoms and towns after their own names and founded separate dynasties that lasted for long ages.

"And when king Vasu took his seat in that crystal car, with the gift of Indra, and coursed through the sky, he was approached by Gandharvas and Apsaras (the celestial singers and dancers). And as he coursed through the upper regions, he was called Uparichara. And by his capital flowed a river called Suktimati. And that river was once attacked by a life-endued mountain called Kolahala maddened by lust. And Vasu, beholding the foul attempt, struck the mountain with his foot. And by the indentation caused by Vasu's stamp, the river came out (of the embraces of Kolahala). But the mountain begat on the river two children that were twins. And the river, grateful to Vasu for his having set her free from Kolahala's embraces, gave them both to Vasu. And the son was made the generalissimo to his forces by Vasu, that best of royal sages and giver of wealth and punisher of enemies. And the daughter called Girika, was wedded by Vasu.

"And Girika, the wife of Vasu, after her menstural course, purifying herself by a bath, represented her state unto her lord. But that very day the Pitris of Vasu came unto that best of monarchs and foremost of wise men, and asked him to slay deer (for their Sraddha). And the king, thinking that the command of the Pitris should not be disobeyed, went a-hunting thinking of Girika alone who was gifted with great beauty and like unto another Sri herself. And the season being the spring, the woods within which the king was roaming, had become delightful like unto the gardens of the king of the Gandharvas himself. There were Asokas and Champakas and Chutas and Atimuktas in abundance; and there were Punnagas and Karnikaras and Vakulas and Divya Patalas and Patalas and Narikelas and Chandanas and Arjunas and similar other beautiful and sacred trees resplendent with fragrant flowers and sweet fruits. And the whole forest was maddened by the sweet notes of the kokila and echoed with the hum of maddened bees. And the king became possessed with desire, and he saw not his wife before him. Maddened by desire he was roaming hither and thither, when he saw a beautiful Asoka decked with dense foliage, its branches covered with flowers. And the king sat at his ease in the shade of that tree. And excited by the fragrance of the season and the charming odours of the flowers around, and excited also by the delicious breeze, the king could not keep his mind away from the thought of the beautiful Girika. And beholding that a swift hawk was resting very near to him, the king, acquainted with the subtle truths of Dharma and Artha, went unto him and said, 'Amiable one, carry thou this seed (semen) for my wife Girika and give it unto her. Her season hath arrived.'

"The hawk, swift of speed, took it from the king and rapidly coursed through the air. While thus passing, the hawk

was seen by another of his species. Thinking that the first one was carrying meat, the second one flew at him. The two fought with each other in the sky with their beaks. While they were fighting, the seed fell into the waters of the Yamuna. And in those waters dwelt an Apsara of the higher rank, known by the name of Adrika, transformed by a Brahmana's curse into a fish. As soon as Vasu's seed fell into the water from the claws of the hawk, Adrika rapidly approached and swallowed it at once. That fish was, some time after, caught by the fishermen. And it was the tenth month of the fish's having swallowed the seed. From the stomach of that fish came out a male and a female child of human form. The fishermen wondered much, and wending unto king Uparichara (for they were his subjects) told him all. They said, 'O king, these two beings of human shape have been found in the body of a fish! The male child amongst the two was taken by Uparichara. That child afterwards became the virtuous and truthful monarch Matsya.

"After the birth of the twins, the Apsara herself became freed from her curse. For she had been told before by the illustrious one (who had cursed her) that she would, while living in her piscatorial form, give birth to two children of human shape and then would be freed from the curse. Then, according to these words, having given birth to the two children, and been killed by the fishermen, she left her fish-form and assumed her own celestial shape. The Apsara then rose up on the path trodden by the Siddhas, the Rishis and the Charanas.

"The fish-smelling daughter of the Apsara in her piscatorial form was then given by the king unto the fishermen, saying, 'Let this one be thy daughter.' That girl was known by the name of Satyavati. And gifted with great beauty and possessed of every virtue, she of agreeable smiles, owing to contact with fishermen, was for some time of the fishy smell. Wishing to serve her (foster) father she plied a boat on the waters of the Yamuna.

"While engaged in this vocation, Satyavati was seen one day by the great Rishi Parasara, in course of his wanderings. As she was gifted with great beauty, an object of desire even with an anchorite, and of graceful smiles, the wise sage, as soon as he beheld her, desired to have her. And that bull amongst Munis addressed the daughter of Vasu of celestial beauty and tapering thighs, saying, 'Accept my embraces, O blessed one!' Satyavati replied, 'O holy one, behold the Rishis standing on either bank of the river. Seen by them, how can I grant thy wish?'

"Thus addressed by her, the ascetic thereupon created a fog (which existed not before and) which enveloped the whole region in darkness. And the maiden, beholding the fog that was created by the great Rishi wondered much. And the helpless one became suffused with the blushes of bashfulness. And she said, 'O holy one, note that I am a maiden under the control of my father. O sinless one, by accepting your embraces my virginity will be sullied. O best of Brahmanas, my virginity being sullied, how shall I, O Rishi, be able to return home? Indeed, I shall not then be able to bear life. Reflecting upon all this, O illustrious one, do that which should be done.' That best of Rishis, gratified with all she said, replied, 'Thou shalt remain a virgin even if thou grantest my wish. And, O timid one, O beauteous lady, solicit the boon that thou desirest. O thou of fair smiles, my grace hath never before proved fruitless.' Thus addressed, the maiden asked for the boon that her body might emit a sweet scent (instead of the fish-odour that it had). And the illustrious Rishi thereupon granted that wish of her heart.

"Having obtained her boon, she became highly pleased, and her season immediately came. And she accepted the embraces of that Rishi of wonderful deeds. And she thenceforth became known among men by the name of Gandhavati (the sweet-scented one). And men could perceive her scent from the distance of a yojana. And for this she was known by another name which was Yojanagandha (one who scatters her scent for a yojana all around). And the illustrious Parasara, after this, went to his own asylum.

"And Satyavati gratified with having obtained the excellent boon in consequence of which she became sweet-scented and her virginity remained unsullied conceived through Parasara's embraces. And she brought forth the very day, on an island in the Yamuna, the child begot upon her by Parasara and gifted with great energy. And the child, with the permission of his mother, set his mind on asceticism. And he went away saying, 'As soon as thou rememberest me when occasion comes, I shall appear unto thee.'

"And it was thus that Vyasa was born of Satyavati through Parasara. And because he was born in an island, he was called Dwaipayana (Dwaipa or islandborn). And the learned Dwaipayana, beholding that virtue is destined to become lame by one leg each yuga (she having four legs in all) and that the period of life and the strength of men followed the yugas, and moved by the desire of obtaining the favour of Brahman and the Brahmanas, arranged the Vedas. And for this he came to be called Vyasa (the arranger or compiler). The boon-giving great one then taught Sumanta, Jaimini, Paila, his son Suka, and Vaisampayana, the Vedas having the Mahabharata for

their fifth. And the compilation of the Bharata was published by him through them separately.

"Then Bhishma, of great energy and fame and of immeasurable splendour, and sprung from the component parts of the Vasus, was born in the womb of Ganga through king Santanu. And there was a Rishi of the name of Animandavya of great fame. And he was conversant with the interpretations of the Vedas, was illustrious, gifted with great energy, and of great reputation. And, accused of theft, though innocent, the old Rishi was impaled. He thereupon summoned Dharma and told him these words, 'In my childhood I had pierced a little fly on a blade of grass, O Dharma! I recollect that one sin; but I cannot call to mind any other. I have, however, since practised penances a thousandfold. Hath not that one sin been conquered by this my asceticism? And because the killing of a Brahmana is more heinous than that of any other living thing, therefore, hast thou, O Dharma, been sinful. Thou shalt, therefore, be born on earth in the Sudra order.' And for that curse Dharma was born a Sudra in the form of the learned Vidura of pure body who was perfectly sinless. And the Suta was born of Kunti in her maidenhood through Surya. And he came out of his mother's womb with a natural coat of mail and face brightened by ear-rings. And Vishnu himself, of world-wide fame, and worshipped of all the worlds, was born of Devaki through Vasudeva, for the benefit of the three worlds. He is without birth and death, of radiant splendour, the Creator of the universe and the Lord of all! Indeed, he who is the invisible cause of all, who knoweth no deterioration, who is the all-pervading soul, the centre round which everything moveth, the substance in which the three attributes of Sattwa, Rajas and Tamas co-inhere, the universal soul, the immutable, the material out of which hath been created this universe, the Creator himself, the controlling lord, the invisible dweller in every object, progenitor of this universe of five elements, who is united with the six high attributes, is the Pranava or Om of the Vedas, is infinite, incapable of being moved by any force save his own will, illustrious, the embodiment of the mode of life called Sannyasa, who floated on the waters before the creation, who is the source whence hath sprung this mighty frame, who is the great combiner, the uncreate, the invisible essence of all, the great immutable, bereft of those attributes that are knowable by the senses, who is the universe itself, without beginning, birth, and decay,--is possessed of infinite wealth, that Grand sire of all creatures, became incarnate in the race of the Andhaka-Vrishnis for the increase of virtue.

"And Satyaki and Kritavarma, conversant with (the use of) weapons possessed of mighty energy, well-versed in all branches of knowledge, and obedient to Narayana in everything and competent in the use of weapons, had their births from Satyaka and Hridika. And the seed of the great Rishi Bharadwaja of severe penances, kept in a pot, began to develop. And from that seed came Drona (the pot-born). And from the seed of Gautama, fallen upon a clump of reeds, were born two that were twins, the mother of Aswatthaman (called Kripa), and Kripa of great strength. Then was born Dhritadyumna, of the splendour of Agni himself, from the sacrificial fire. And the mighty hero was born with bow in hand for the destruction of Drona. And from the sacrificial altar was born Krishna (Draupadi) resplendent and handsome, of bright features and excellent beauty. Then was born the disciple of Prahlada, viz., Nagnajit, and also Suvala. And from Suvala was born a son, Sakuni, who from the curse of the gods became the slayer of creatures and the foe of virtue. And unto him was also born a daughter (Gandhari), the mother of Duryodhana. And both were well-versed in the arts of acquiring worldly profits. And from Krishna was born, in the soil of Vichitravirya, Dhritrashtra, the lord of men, and Pandu of great strength. And from Dwaipayana also born, in the Sudra caste, the wise and intelligent Vidura, conversant with both religion and profit, and free from all sins. And unto Pandu by his two wives were born five sons like the celestials. The eldest of them was Yudhishtira. And Yudhishtira was born (of the seed) of Dharma (Yama, the god of justice); and Bhima of the wolf's stomach was born of Marut (the god of wind), and Dhananjaya, blessed with good fortune and the first of all wielders of weapons, was born of Indra; and Nakula and Sahadeva, of handsome features and ever engaged in the service of their superiors, were born of the twin Aswins. And unto the wise Dhritrashtra were born a hundred sons, viz., Duryodhana and others, and another, named Yuyutsu, who was born of a vaisya woman. And amongst those hundred and one, eleven, viz., Duhsasana, Duhsaha, Durmarshana, Vikarna, Chitrasena, Vivasati, Jaya, Satyavrata, Purumitra, and Yuyutsu by a Vaisya wife, were all Maharathas (great car-warriors). And Abhimanyu was born of Subhadra, the sister of Vasudeva through Arjuna, and was, therefore, the grandson of the illustrious Pandu. And unto the five Pandavas were born five sons by (their common wife) Panchali. And these princes were all very handsome and conversant with all branches of knowledge. From Yudhishtira was born Pritivindhya; from Vrikodara, Sutasoma; from Arjuna, Srutakirti; from Nakula, Satanika; and from Sahadeva, Srutasena of great prowess; and Bhima,

in the forest begot on Hidimva a son named Ghatotkacha. And from Drupada was born a daughter Sikhandin who was afterwards transformed into a male child. Sikhandin was so transformed into a male by Yaksha named Sthuna from the desire of doing her good.

"In that great battle of the Kurus came hundreds of thousands of monarchs for fighting against one another. The names of the innumerable host I am unable to recount even in ten thousand years. I have named, however, the principal ones who have been mentioned in this history."

SECTION 64

(Adivansavatara Parva continued)

"Janamejaya said, 'O Brahmana, those thou hast named and those thou hast not named, I wish to hear of them in detail, as also of other kings by thousands. And, O thou of great good fortune, it behoveth thee to tell me in full the object for which those Maharathas, equal unto the celestials themselves, were born on earth.'

"Vaisampayana said, 'It hath been heard by us, O monarch, that what thou askest is a mystery even to the gods. I shall, however, speak of it unto thee, after bowing down (to the self-born). The son of Jamadagni (Parasurama), after twenty-one times making the earth bereft of Kshatriyas wended to that best of mountains Mahendra and there began his ascetic penances. And at that time when the earth was bereft of Kshatriyas, the Kshatriya ladies, desirous of offspring, used to come, O monarch, to the Brahmanas and Brahmanas of rigid vows had connexion with them during the womanly season alone, but never, O king, lustfully and out of season. And Kshatriya ladies by thousands conceived from such connexion with Brahmanas. Then, O monarch, were born many Kshatriyas of greater energy, boys and girls, so that the Kshatriya race, might thrive. And thus sprang the Kshatriya race from Kshatriya ladies by Brahmanas of ascetic penances. And the new generation, blessed with long life, began to thrive in virtue. And thus were the four orders having Brahmanas at their head re-established. And every man at that time went in unto his wife during her season and never from lust and out of season. And, O bull of the Bharata race, in the same way, other creatures also, even those born in the race of birds went in unto their wives during the season alone. And, O protector of the earth, hundreds of thousands of creatures were born, and all were virtuous and began to multiply in virtue, all being free from sorrow and disease. And, O thou of the elephant's tread, this wide earth having the ocean for her boundaries, with her mountains and woods and towns, was once more governed by the Kshatriyas. And when the earth began to be again governed virtuously by the Kshatriyas, the other orders having Brahmanas for their first were filled with great joy. And the kings giving up all vices born of lust and anger and justly awarding punishments to those that deserved them protected the earth. And he of a hundred sacrifices, possessed also of a thousand eyes, beholding that the Kshatriya monarchs ruled so virtuously, poured down vivifying showers at proper times and places and blessed all creatures. Then, O king, no one of immature years died, and none knew a woman before attaining to age. And thus, O bull of the Bharata race, the earth, to the very coasts of the ocean, became filled with men that were all long-lived. The Kshatriyas performed great sacrifices bestowing much wealth. And the Brahmanas also all studied the Vedas with their branches and the Upanishads. And, O king, no Brahmana in those days ever sold the Vedas (i.e., taught for money) or ever read aloud the Vedas in the presence of a Sudra. The Vaisyas, with the help of bullocks, caused the earth to be tilled. And they never yoked the cattle themselves. And they fed with care all cattle that were lean. And men never milked kine as long as the calves drank only the milk of their dams (without having taken to grass or any other food). And no merchant in those days ever sold his articles by false scales. And, O tiger among men, all persons, holding to the ways of virtue, did everything with eyes set upon virtue. And, O monarch, all the orders were mindful of their own respective duties. Thus, O tiger among men, virtue in those days never sustained any diminution. And, O bull of the Bharata race, both kine and women gave birth to their offspring at the proper time. And trees bore flowers and fruit duly according to the seasons. And thus, O king, the krita age having then duly set in, the whole earth was filled with numerous creatures.

"And, O bull of the Bharata race, when such was the blessed state of the terrestrial world, the Asuras, O lord of men, began to be born in kingly lines. And the sons of Diti (Daityas) being repeatedly defeated in war by the sons of Aditi (celestials) and deprived also of sovereignty and heaven, began to be incarnated on the earth. And, O king, the Asuras being possessed of great powers, and desirous of sovereignty began to be born on earth amongst various creatures, such as kine, horses, asses, camels, buffaloes, among creatures such as Rakshasas and others, and among elephants and deer. And, O protector of the earth, owing to those already born and to those that were being born, the earth became incapable of supporting herself. And amongst the sons of Diti and of Danu,

cast out of heaven, some were born on the earth as kings of great pride and insolence. Possessed of great energy, they covered the earth in various shapes. Capable of oppressing all foes, they filled the earth having the ocean for its boundaries. And by their strength they began to oppress Brahmanas and Kshatriyas and Vaisyas and Sudras and all other creatures also. Terrifying and killing all creatures, they traversed the earth. O king, in bands of hundreds and thousands. Devoid of truth and virtue, proud of their strength, and intoxicated with (the wine of) insolence, they even insulted the great Rishis in their hermitages.

"And the earth, thus oppressed by the mighty Asuras endowed with great strength and energy and possessed of abundant means, began to think of waiting on Brahman. The united strength of the creatures (such as Sessa, the Tortoise, and the huge Elephant), and of many Seshas too, became capable of supporting the earth with her mountains, burdened as she was with the weight of the Danavas. And then, O king, the earth, oppressed with weight and afflicted with fear, sought the protection of the Grandsire of all creatures. And she beheld the divine Brahman--the Creator of the worlds who knoweth no deterioration--surrounded by the gods, Brahmanas, and great Rishis, of exceeding good fortune, and adored by delighted Gandharvas and Apsaras always engaged in the service of the celestials. And the Earth, desirous of protection, then represented everything to him, in the presence, O Bharata, of all the Regents of the worlds. But, O king, the Earth's object had been known beforehand to the Omniscient, Self-create, and Supreme Lord. And, O Bharata, Creator as he is of the universe, why should he not know fully what is in the minds of his creatures including the very gods and the Asuras? O king, the Lord of the Earth, the Creator of all creatures, also called Isa, Sambhu, Prajapati, then spake unto her. And Brahman said, 'O holder of wealth, for the accomplishment of the object for which thou hast approached me, I shall appoint all the dwellers in the heavens.'

"Vaisampayana continued, 'Having said so unto the Earth, O king, the divine Brahman bade her farewell. And the Creator then commanded all the gods saying, 'To ease the Earth of her burden, go ye and have your births in her according to your respective parts and seek ye strife (with the Asuras already born there)'. And the Creator of all, summoning also all the tribes of the Gandharvas and the Apsaras, spake unto them these words of deep import, 'Go ye and be born amongst men according to your respective parts in forms that ye like.'

"And all the gods with Indra, on hearing these words of the Lord of the celestials--words that were true, desirable under the circumstances, and fraught with benefit,--accepted them. And they all having resolved to come down on earth in their respected parts, then went to Narayana, the slayer of all foes, at Vaikunth--the one who has the discus and the mace in his hands, who is clad in purple, who is of great splendour, who hath the lotus on his navel, who is the slayer of the foes of the gods, who is of eyes looking down upon his wide chest (in yoga attitude), who is the lord of the Prajapati himself, the sovereign of all the gods, of mighty strength, who hath the mark of the auspicious whirl on his breast, who is the mover of every one's faculties and who is adored by all the gods. Him, Indra the most exalted of persons, addressed, saying, "Be incarnate." And Hari replied,--"Let it be."

SECTION 65

(Sambhava Parva)

"Vaisampayana said, 'Then Indra had a consultation with Narayana about the latter's descent on the earth from heaven with all the gods according to their respective parts. And, having commanded all the dwellers in heaven, Indra returned from the abode of Narayana. And the dwellers in heaven gradually became incarnate on earth for the destruction of the Asuras and for the welfare of the three worlds. And then, O tiger among kings, the celestials had their births, according as they pleased, in the races of Brahmarshis and royal sages. And they slew the Danavas, Rakshasas, Gandharvas and Snakes, other man-eaters, and many other creatures. And, O bull in the Bharata race, the Danavas, Rakshasas and Gandharvas and Snakes, could not slay the incarnate celestials even in their infancy, so strong they were.'

"Janamejaya said, 'I desire to hear from the beginning of the births of the gods, the Danavas, the Gandharvas, the Apsaras, men, Yakshas and Rakshasas. Therefore, it behoveth thee to tell me about the births of all creatures.'

"Vaisampayana said, 'Indeed, I shall, having bowed down to the Self-create, tell thee in detail the origin of the celestials and other creatures. It is known that Brahman hath six spiritual sons, viz., Marichi, Atri, Angiras, Pulastya, Pulaha and Kratu. And Marichi's son is Kasyapa, and from Kasyapa have sprung these creatures. Unto Daksha (one of the Prajapatis) were born thirteen daughters of great good fortune. The daughters of Daksha are, O tiger among men and prince of the Bharata race, Aditi, Diti, Danu, Kala, Danayu, Sinhika, Krodhra, Pradha, Visva, Vinata, Kapila, Muni, and Kadru. The sons and grandsons of these, gifted with great energy, are countless. From Aditi have sprung the twelve

Adityas who are the lords of the universe. And, O Bharata, as they are according to their names, I shall recount them to thee. They are Dhatri, Mitra, Aryaman, Sakra, Varuna, Ansa, Vaga, Vivasvat, Usha, Savitri, Tvashtri, and Vishnu. The youngest, however, is superior to them all in merit. Diti had one son called Hiranyakasipu. And the illustrious Hiranyakasipu had five sons, all famous throughout the world. The eldest of them all was Prahlada, the next was Sahradra; the third was Anuhadra; and after him were Sivi and Vashkala. And, O Bharata, it is known everywhere that Prahlada had three sons. They were Virochana, Kumbha, and Nikumbha. And unto Virochana was born a son, Vali, of great prowess. And the son of Vali is known to be the great Asura, Vana. And blessed with good fortune, Vana was a follower of Rudra, and was known also by the name of Mahakala. And Danu had forty sons, O Bharata! The eldest of them all was Viprachitti of great fame Samvara, and Namuchi and Pauloman; Asiloman, and Kesi and Durjaya; Ayahsirias, Aswasiras, and the powerful Aswasanku; also Gaganamardhan, and Vegavat, and he called Ketumat; Swarbhanu, Aswa, Aswapati, Vrishaparvan, and then Ajaka; and Aswagriva, and Sukshama, and Tuhunda of great strength, Ekapada, and Ekachakra, Virupaksha, Mahodara, and Nichandra, and Nikumbha, Kupata, and then Kapata; Sarabha, and Sulabha, Surya, and then Chandramas; these in the race of Danu are stated to be well-known. The Surya and Chandramas (the Sun and the Moon) of the celestials are other persons, and not the sons of Danu as mentioned above. The following ten, gifted with great strength and vigour, were also, O king, born in the race of Danu--Ekaksha, Amritaputa of heroic courage, Pralamba and Naraka, Vatatri, Satrutapana, and Satha, the great Asura; Gavishtha, and Vanayu, and the Danava called Dirghajiva. And, O Bharata, the sons and the grandsons of these were known to be countless. And Sinhika gave birth to Rahu, the persecutor of the Sun and the Moon, and to three others, Suchandra, Chandrantri, and Chandrapramardana. And the countless progeny of Krura (Krodha) were as crooked and wicked as herself. And the tribe was wrathful, of crooked deeds, and persecutors of their foes. And Danayu also had four sons who were bulls among the Asuras. They were Vikshara, Vala, Vira, and Vritra the great Asura. And the sons of Kala were all like Yama himself and smiter of all foes. And they were of great energy, and oppressors of all foes. And the sons of Kala were Vinasana and Krodhra, and then Krodhahantri, and Krodhasatru. And there were many others among the sons of Kala. And Sukra, the son of a Rishi, was the chief priest of the Asuras. And the celebrated Sukra had four sons who were priests of the Asuras. And they were Tashtadhara and Atri, and two others of fierce deeds. They were like the Sun himself in energy, and set their hearts on acquiring the regions of Brahman.

"Thus hath been recited by me, as heard in the Purana, of progeny of the gods and the Asuras, both of great strength and energy. I am incapable, O king, of counting the descendants of these, countless as they are, are not much known to fame.

"And the sons of Vinata were Tarkhya and Arishtanemi, and Garuda and Aruna, and Aruni and Varuni. And Sessa or Ananta, Vasuki, Takshaka, Kumara, and Kulika are known to be the sons of Kadru; and Bhimasesa, Ugrasena, Suparna, Varuna, Gopati, and Dhritarashtra, and Suryavarchas the seventh, Shityavachas, Arkaparana, Prayuta, Bhima, and Chitraratha known to fame, of great learning, and a controller of his passions, and then Kalisiras, and, O king, Parjanya, the fourteenth in the list, Kali, the fifteenth, and Narada, the sixteenth--these Devas and Gandharvas are known to be the sons of Muni (Daksha's daughter as mentioned before). I shall recount many others, O Bharata! Anavadya Manu, Vansa, Asura, Marganapria, Anupa, Subhaga, Vasi, were the daughters brought forth by Pradha, Siddha, and Purna, and Varhin, and Purnayus of great fame, Brahmacharin, Ratiguna, and Suparna who was the seventh; Visvasvatu, Bhanu, and Suchandra who was the tenth, were also the sons of Pradha. All these were celestial Gandharvas. And it is also known that this Pradha of great fortune, through the celestial Rishi (Kasyapa, her husband), brought forth the sacred of the Apsaras, Alamvusha, Misrakasi, Vidutparna, Tilottama, Aruna, Rakshita, Rambha, Manorama, Kesini, Suvahu, Surata, Suraja, and Supria were the daughters, and Ativahu and the celebrated Haha and Huhu, and Tumvuru were the sons--the best of Gandharvas--of Pradha and Amrita. The Brahmanas, kine, Gandharvas, and Apsaras, were born of Kapila as stated in the Purana.

"Thus hath been recited to thee by me the birth of all creatures duly--of Gandharvas and Apsaras, of Snakes, Suparnas, Rudras, and Maruts; of kine and of Brahmanas blessed with great good fortune, and of sacred deeds. And this account (if read) extendeth the span of life, is sacred, and worthy of all praise, and giveth pleasure to the ear. It should be always heard and recited to others, in a proper frame of mind.

"He who duly readeth this account of the birth of all high-souled creatures in the presence of the gods and Brahmanas, obtaineth large progeny, good fortune, and fame, and attaineth also to excellent worlds hereafter."

SECTION 66

(Sambhava Parva continued)

"Vaisampayana said, 'It is known that the spiritual sons of Brahman were the six great Rishis (already mentioned). There was another of the name of Sthanu. And the sons of Sthanu, gifted with great energy, were, it is known, eleven. They were Mrigavayadha, Sarpa, Niriti of great fame: Ajaiapat, Ahivraddha, and Pinaki, the oppressor of foes; Dahana and Iswara, and Kapali of great splendour; and Sthanu, and the illustrious Bharga. These are called the eleven Rudras. It hath been already said, that Marichi, Angiras, Atri, Pulastya, Pulaha, and Kratu--these six great Rishis of great energy--are the sons of Brahman. It is well-known in the world that Angiras's sons are three,--Vrihaspati, Utathya, and Samvarta, all of rigid vows. And, O king, it is said that the sons of Atri are numerous. And, being great Rishis, they are all conversant with the Vedas, crowned with ascetic success, and of souls in perfect peace. And, O tiger among kings, the sons of Pulastya of great wisdom are Rakshasas, Monkeys, Kinnaras (half-men and half-horses), and Yakshas. And, O king, the son of Pulaha were, it is said, the Salabhas (the winged insects), the lions, the Kimpurushas (half-lions and half-men), the tigers, bears, and wolves. And the sons of Kratu, sacred as sacrifices, are the companions of Surya, (the Valikhilyas), known in three worlds and devoted to truth and vows. And, O protector of the Earth, the illustrious Rishi Daksha, of soul in complete peace, and of great asceticism, sprung from the right toe of Brahman. And from the left toe of Brahman sprang the wife of the high-souled Daksha. And the Muni begat upon her fifty daughters; and all those daughters were of faultless features and limbs and of eyes like lotus-petals. And the lord Daksha, not having any sons, made those daughters his Putrikas (so that their sons might belong both to himself and to their husbands). And Daksha bestowed, according to the sacred ordinance, ten of his daughters on Dharmas, twenty-seven on Chandra (the Moon), and thirteen on Kasyapa. Listen as I recount the wives of Dharmas according to their names. They are ten in all--Kirti, Lakshmi, Dhriti, Medha, Pushti, Sraddha, Kria, Buddhi, Lajja, and Mali. These are the wives of Dharmas as appointed by the Self-create. It is known also throughout the world that the wives of Soma (Moon) are twenty-seven. And the wives of Soma, all of sacred vows, are employed in indicating time; and they are the Nakshatras and the Yoginis and they became so for assisting the courses of the worlds.

"And Brahman had another son named Manu. And Manu had a son of the name of Prajapati. And the sons of Prajapati were eight and were called Vasus whom I shall name in detail. They were Dhara, Dhruva, Soma, Aha, Anila, Anala, Pratyusha, and Prabhasa. These eight are known as the Vasus. Of these, Dhara and the truth-knowing Dhruva were born of Dhumra; Chandramas (Soma) and Swasana (Anila) were born of the intelligent Swasa; Aha was the son of Rata; and Hutasana (Anala) of Sandilya; and Pratyusha and Prabhasa were the sons of Prabhata. And Dhara had two sons, Dravina and Huta-havya-vaha. And the son of Dhruva is the illustrious Kala (Time), the destroyer of the worlds. And Soma's son is the resplendent Varchas. And Varchas begot upon his wife Manohara three sons--Sisira, and Ramana. And the son of Aha were Jyotih, Sama, Santa, and also Muni. And the son of Agni is the handsome Kumara born in a forest of reeds. And, he is also called Kartikeya because he was reared by Kritika and others. And, after Kartikeya, there were born his three brothers Sakha, Visakha, Naigameya. And the wife of Anila is Siva, and Siva's son were Manojava and Avijnataagati. These two were the sons of Anila. The son of Pratyusha, you must know, is the Rishi named Devala; and Devala had two sons who were both exceedingly forgiving and of great mental power. And the sister of Vrihaspati, the first of women, uttering the sacred truth, engaged in ascetic penances, roamed over the whole earth; and she became the wife of Prabhasa, the eighth Vasu. And she brought forth the illustrious Viswakarman, the founder of all arts. And he was the originator of a thousand arts, the engineer of the immortals, the maker of all kinds of ornaments, and the first of artists. And he it was who constructed the celestial cars of the gods, and mankind are enabled to live in consequence of the inventions of that illustrious one. And he is worshipped, for that reason, by men. And he is eternal and immutable, this Viswakarman.

"And the illustrious Dharmas, the dispenser of all happiness, assuming a human countenance, came out through the right breast of Brahman. And Ahasta (Dharma) hath three excellent sons capable of charming every creature. And they are Sama, Kama, Harsha (Peace, Desire, and Joy). And by their energy they are supporting the worlds. And the wife of Kama is Rati, of Sama is Prapti; and the wife of Harsha is Nanda. And upon them, indeed, are the worlds made to depend.

"And the son of Marichi is Kasyapa. And Kasyapa's offspring are the gods and the Asuras. And, therefore, is Kasyapa, the Father of the worlds. And Tvashtri, of the form of Vadava (a mare), became the wife of Savitri. And she gave birth, in the skies, to two greatly fortunate twins, the Aswins. And, O king, the sons of Aditi are twelve with Indra heading

them all. And the youngest of them all was Vishnu upon whom the worlds depend.

"These are the thirty-three gods (the eight Vasus, the eleven Rudras, the twelve Adityas, Prapajati, and Vashatkara). I shall now recount their progeny according to their Pakshas, Kulas, and Ganas. The Rudras, the Saddyas, the Maruts, the Vasus, the Bhargavas, and the Viswedevas are each reckoned as a Paksha. Garuda the son of Vinata and the mighty Aruna also, and the illustrious Vrihaspati are reckoned among the Adityas. The twin Aswins, all annual plants, and all inferior animals, are reckoned among the Guhyakas.

"These are the Ganas of the gods recited to thee, O king! This recitation washes men of all sins.

"The illustrious Bhrgu came out, ripping open the breast of Brahman. The learned Sukra is Bhrgu's son. And the learned Sukra becoming a planet and engaged according to the command of the Self-existent in pouring and withholding rain, and in dispensing and remitting calamities, traverses, for sustaining the lives of all the creatures in the three worlds, through the skies. And the learned Sukra, of great intelligence and wisdom, of rigid vows, leading the life of a Brahmacharin, divided himself in twain by power of asceticism, and became the spiritual guide of both the Daityas and the gods. And after Sukra was thus employed by Brahman in seeking the welfare (of the gods and the Asuras), Bhrgu begot another excellent son. This was Chyavana who was like the blazing sun, of virtuous soul, and of great fame. And he came out of his mother's womb in anger and became the cause of his mother's release. O king (from the hands of the Rakshasas). And Arushi, the daughter of Manu, became the wife of the wise Chyavana. And, on her was begotten Aurva of great reputation. And he came out, ripping open the thigh of Arushi. And Aurva begot Richika. And Richika even in his boyhood became possessed of great power and energy, and of every virtue. And Richika begot Jamadagni. And the high-souled Jamadagni had four sons. And the youngest of them all was Rama (Parasurama). And Rama was superior to all his brothers in the possession of good qualities. And he was skillful in all weapons, and became the slayer of the Kshatriyas. And he had his passions under complete control. And Aurva had a hundred sons with Jamadagni the eldest. And these hundred sons had offspring by thousands spread over this earth.

"And Brahman had two other sons, viz., Dhatri and Vidhatri who stayed with Manu. Their sister is the auspicious Lakshmi having her abode amid lotuses. And the spiritual sons of Lakshmi are the sky-ranging horses. And the daughter born of Sukra, named Divi, became the eldest wife of Varuna. Of her were born a son named Vala and a daughter named Sura (wine), to the joy of the gods. And Adharma (Sin) was born when creatures (from want of food) began to devour one another. And Adharma always destroys every creature. And Adharma hath Niriti for his wife, whence the Rakshasas who are called Nairitas (offspring of Niriti). And she hath also three other cruel sons always engaged in sinful deeds. They are Bhaya (fear), Mahabhaya (terror), and Mrityu (Death) who is always engaged in slaying every created thing. And, as he is all-destroying, he hath no wife, and no son. And Tamra brought forth five daughters known throughout the worlds. They are Kaki (crow), Syeni (hawk), Phasi (hen), Dhritarashtra (goose), and Suki (parrot). And Kaki brought forth the crows; Syeni, the hawks, the cocks and vultures, Dhritarashtra, all ducks and swans; and she also brought forth all Chakravakas; and the fair Suki, of amiable qualities, and possessing all auspicious signs brought forth all the parrots. And Krodha gave birth to nine daughters, all of wrathful disposition. And their names were Mrigi, Mrigamanda, Hari, Bhadravana, Matangi, Sarduli, Sweta, Surabhi, and the agreeable Surasa blessed with every virtue. And, O foremost of men, the offspring of Mrigi are all animals of the deer species. And the offspring of Mrigamanda are all animals of the bear species and those called Srimara (sweet-footed). And Bhadravana begot the celestial elephants, Airavata. And the offspring of Hari are all animals of the simian species endowed with great activity, so also all the horses. And those animals also, that are called Go-langula (the cow-tailed), are said to be the offspring of Hari. And Sarduli begot lions and tigers in numbers, and also leopards and all other strong animals. And, O king, the offspring of Matangi are all the elephants. And Sweta begot the large elephant known by the name of Sweta, endowed with great speed. And, O king, Surabhi gave birth to two daughters, the amiable Rohini and the far-famed Gandharvi. And, O Bharata, she had also two other daughters named Vimala and Anala. From Rohini have sprung all kine, and from Gandharvi all animals of the horse species. And Anala begot the seven kinds of trees yielding pulpy fruits. (They are the date, the palm, the hintala, the tali, the little date, the nut, and the cocoanut.) And she had also another daughter called Suki (the mother of the parrot species). And Surasa bore a son called Kanka (a species of long-feathered birds). And Syeni, the wife of Aruna, gave birth to two sons of great energy and strength, named Sampati and the mighty Jatayu. Surasa also bore the Nagas, and Kadru, the Punnagas (snakes). And Vinata had two sons

Garuda and Aruna, known far and wide. And, O king of men, O foremost of intelligent persons, thus hath the genealogy of all the principal creatures been fully described by me. By listening to this, a man is fully cleansed of all his sins, and acquireth great knowledge, and finally attaineth to the first of states in after-life!"

SECTION 67

(Sambhava Parva continued)

"Janamejaya said, 'O worshipful one, I wish to hear from thee in detail about the birth, among men, of the gods, the Danavas, the Gandharvas, the Rakshasas, the lions, the tigers, and the other animals, the snakes, the birds, and in fact, of all creatures. I wish also to hear about the acts and achievements of those, in due order, after they became incarnate in human forms.'

"Vaisampayana said, 'O king of men, I shall first tell thee all about those celestials and Danavas that were born among men--The first of Danavas, who was known by the name of Viprachitti, became that bull among men, noted as Jarasandha. And, O king, that son of Diti, who was known as Hiranyakasipu, was known in this world among men as the powerful Sisupala. He who had been known as Samhlada, the younger brother of Prahlada, became among men the famous Salya, that bull amongst Valhikas. The spirited Anuhlada who had been the youngest became noted in the world as Dhristaketu. And, O king, that son of Diti who had been known as Sivi became on earth the famous monarch Druma. And he who was known as the great Asura Vashkala became on earth the great Bhagadatta. The five great Asuras gifted with great energy, Ayahsira, Aswasira, the spirited Aysanku, Gaganamurdhan, and Vegavat, were all born in the royal line of Kekaya and all became great monarchs. That other Asura of mighty energy who was known by the name of Ketumat became on earth the monarch Amitaujas of terrible deeds. That great Asura who was known as Swarbhanu became on earth the monarch Ugrasena of fierce deeds. That great Asura who was known as Aswa became on earth the monarch Asoka of exceeding energy and invincible in battle. And, O king, the younger brother of Aswa who was known as Aswapati, a son of Diti, became on earth the mighty monarch Hardikya. The great and fortunate Asura who was known as Vrishaparvan became noted on earth as king Dirgharajna. And, O king, the younger brother of Vrishaparvan who was known by the name of Ajaka became noted on earth as king Salva. The powerful and mighty Asura who was known as Aswagriva became noted on earth as king Rochamana. And, O king, the Asura who was known as Sukshma, endowed with great intelligence and whose achievements also were great, became on earth the famous king Vrihadraatha. And that first of Asuras who was known by the name of Tuhunda, became noted on earth as the monarch, Senavindu. That Asura of great strength who was known as Ishupa became the monarch Nagnajita of famous prowess. The great Asura who was known as Ekachakra became noted on earth as Pritivindhya. The great Asura Virupaksha capable of displaying various modes of fight became noted on earth as king Chitravarma. The first of Danavas, the heroic Hara, who humbled the pride of all foes became on earth the famous and fortunate Suvahu. The Asura Suhtra of great energy and the destroyer of foemen, became noted on earth as the fortunate monarch, Munjakesa. That Asura of great intelligence called Nikumbha, who was never vanquished in battle was born on earth as king Devadhipa, the first among monarchs. That great Asura known amongst the sons of Diti by the name of Sarabha became on earth the royal sage called Paurava. And, O king, the great Asura of exceeding energy, the fortunate Kupatha, was born on earth as the famous monarch Suparswa. The great Asura, O king, who was called Kratha, was born on earth as the royal sage Parvateya of form resplendent like a golden mountain. He amongst the Asura who was known as Salabha the second, became on earth the monarch Prahlada in the country of the Valhikas. The foremost, among the sons of Diti known by the name of Chandra and handsome as the lord of the stars himself, became on earth noted as Chandravarma, the king of the Kamvojas. That bull amongst the Danavas who was known by the name of Arka became on earth, O king, the royal sage Rishiika. That best of Asuras who was known as Mritapaca became on earth, O best of kings, the monarch, Pascimanupaka. That great Asura of surpassing energy known as Garishtha became noted on earth as king Drumasena. The great Asura who was known as Mayura became noted on earth as the monarch Viswa. He who was the younger brother of Mayura and called Suparna became noted on earth as the monarch, Kalakirti. The mighty Asura who was known as Chandrahantri became on earth the royal sage Sunaka. The great Asura who was called Chandravinasana became noted on earth as the monarch, Janaki. That bull amongst the Danavas, O prince of the Kuru race, who was called Dhirghajihva, became noted on earth as Kasiraja. The Graha who was brought forth by Sinhika and who persecuted the Sun and the Moon became noted on earth as the monarch Kratha. The eldest of the four sons of Danayu, who was known by the name of Vikshara, became known on earth the

spirited monarch, Vasumitra. The second brother of Vikshara, the great Asura, was born on earth as the king of the country, called Pandya. That best of Asuras who was known by the name of Valina became on earth the monarch Paundramatsyaka. And, O king, that great Asura who was known as Vritra became on earth the royal sage known by the name of Manimat. That Asura who was the younger brother of Vritra and known as Krodhahantri became noted on earth as king Danda. That other Asura who was known by the name Krodhavardhana became noted on earth as the monarch, Dandadhara. The eight sons of the Kaleyas that were born on earth all became great kings endowed with the prowess of tigers. The eldest of them all became king Jayatsena in Magadha. The second of them, in prowess, like Indra, became noted on earth as Aparajita. The third of them, endowed with great energy and power of producing deception, was born on earth as the king of the Nishadas gifted with great prowess. That other amongst them who was known as the fourth was noted on earth as Srenimat, that best of royal sages. That great Asura amongst them who was the fifth, became noted on earth as king Mahanjas, the oppressor of enemies. That great Asura possessing great intelligence who was the sixth of them became noted on earth as Abhiru, that best of royal sages. The seventh of them became known throughout earth, from the centre to the sea, as king Samudrasena well acquainted with the truths of the scriptures. The eighth of the Kaleyas known as Vrihat became on earth a virtuous king ever engaged in the good of all creatures. The mighty Danava known by the name of Kukshi became on earth as Parvatiya from his brightness as of a golden mountain. The mighty Asura Krathana gifted with great energy became noted on earth as the monarch Suryaksha. The great Asura of handsome features known by the name of Surya, became on earth the monarch of the Valhikas by name Darada, that foremost of all kings. And, O king, from the tribe of Asuras called Krodhavasa, of whom I have already spoken to thee, were born many heroic kings on earth. Madraka, and Karnaveshta, Siddhartha, and also Kitaka; Suvira, and Suvahu, and Mahavira, and also Valhika, Kratha, Vichitra, Suratha, and the handsome king Nila; and Chiravasa, and Bhumipala; and Dantavakra, and he who was called Durjaya; that tiger amongst kings named Rukmi; and king Janamejaya, Ashada, and Yayuvega, and also Bhuritejas; Ekalavya, and Sumitra, Vatadhana, and also Gomukha; the tribe of kings called the Karushakas, and also Kumadhurti; Srutayu, and Udvaaha, and also Vrihatsena; Kshema, Ugratirtha, the king of the Kalingas; and Matimat, and he was known as king Iswara; these first of kings were all born of the Asura class called Krodhavasa.

"There was also born on earth a mighty Asura known amongst the Danavas by the name of Kalanemi, endowed with great strength, of grand achievements, and blessed with a large share of prosperity. He became the mighty son of Ugrasena and was known on earth by the name of Kansa. And he who was known among the Asuras by the name of Devaka and was besides in splendour like unto Indra himself, was born on earth as the foremost king of the Gandharvas. And, O monarch, know thou that Drona, the son of Bharadwaja, not born of any woman, sprung from a portion of the celestial Rishi Vrihaspati of grand achievements. And he was the prince of all bowmen, conversant with all weapons, of mighty achievements, of great energy. Thou shouldst know he was also well-acquainted with the Vedas and the science of arms. And he was of wonderful deeds and the pride of his race. And, O king, his son the heroic Aswaththaman, of eyes like the lotus-petals, gifted with surpassing energy, and the terror of all foes, the great oppressor of all enemies, was born on earth, of the united portions of Mahadeva, Yama, Kama, and Krodha. And from the curse of Vasishtha and the command also of Indra, the eight Vasus were born of Ganga by her husband Santanu. The youngest of them was Bhishma, the dispeller of the fears of the Kurus, gifted with great intelligence, conversant with the Vedas, the first speakers, and the thinner of the enemy's ranks. And possessed of mighty energy and the first of all persons acquainted with weapons, he encountered the illustrious Rama himself, the son of Jamadagni of the Bhrgu race. And, O king, that Brahman sage who, on earth, was known by the name of Kripa and was the embodiment of all manliness was born of the tribe of the Rudras. And the mighty chariot-fighter and king who on earth was known by the name of Sakuni, that crusher of foes, thou shouldst know, O king, was Dwapara himself (the third yuga). And he who was Satyaki of sure aim, that upholder of the pride of Vrishni race, that oppressor of foes, begotten of the portion of gods called the Maruts. And that royal sage Drupada who on earth was a monarch, the first among all persons bearing arms, was also born of the same tribe of the celestials. And, O king, thou shouldst also know that Kritavarma, that prince among men, of deeds unsurpassed by any one, and the foremost of all bulls amongst Kshatriyas, was born of the portion of the same celestials. And that royal sage also, Virata by name, the scorcher of the kingdoms of others, and the great oppressor of all foes, was born of the portion of the same gods. That son of Arishta who was known by the name of Hansa, was born in the Kuru race and became the monarch of the Gandharvas. He

who was known as Dhritarashtra born of the seed of Krishna-Dwaipayana, and gifted with long arms and great energy, also a monarch, of the prophetic eye, became blind in consequence of the fault of his mother and the wrath of the Rishi. His younger brother who was possessed of great strength and was really a great being known as Pandu, devoted to truth and virtue, was Purity's self. And, O king, thou shouldst know that he who was known on earth as Vidura, who was the first of all virtuous men, who was the god of Justice himself, was the excellent and greatly fortunate son of the Rishi Atri. The evil-minded and wicked king Duryodhana, the destroyer of the fair fame of the Kurus, was born of a portion of Kali on earth. He it was who caused all creatures to be slain and the earth to be wasted; and he it was who fanned the flame of hostility that ultimately consumed all. They who had been the sons of Pulastya (the Rakshasas) were born on earth among men of Duryodhana's brothers, that century of wicked individuals commencing with Duhshasana as their first. And, O bull among the Bharata princes, Durmukha, Duhshaha, and others whose names I do not mention, who always supported Duryodhana (in all his schemes), were, indeed, the sons of Pulastya. And over and above these hundred, Dhritarashtra had one son named Yuyutsu born of a Vaisya wife.'

"Janamejaya said, 'O illustrious one, tell me the names of Dhritarashtra's sons according to the order of their birth beginning from the eldest.'

"Vaisampayana said, 'O king, they are as follows: Duryodhana, and Yuyutsu, and also Duhshasana; Duhshaha and Duhshala, and then Durmukha; Vivinsati, and Vikarna, Jalasandha, Sulochna, Vinda and Anuvinda, Durdharsha, Suvahu, Dushpradharshana; Durmarshana, and Dushkarna, and Karna; Chitra and Vipachitra, Chitraksha, Charuchitra, and Angada, Durmada, and Dushpradharsha, Vivitsu, Vikata, Sama; Urananabha, and Padmanabha, Nanda and Upanandaka; Sanapati, Sushena, Kundodara; Mahodara; Chitravahu, and Chitravarman, Svarman, Durvirochana; Ayovahu, Mahavahu, Chitrachapa and Sukundala, Bhimavega, Bhimavala, Valaki, Bhimavikrama, Ugrayudha, Bhimaeera, Kanakayu, Dridhayudha, Dridhavarman, Dridhakshatra Somakirti, Anadara; Jarasandha, Dridhasandha, Satyasandha, Sahasravaeh; Ugrasavas, Ugrasena, and Kshemamurti; Aprajita, Panditaka, Visalaksha, Duradhara, Dridhahasta, and Suhasta, Vatavega, and Suvarchasa; Adityaketu, Vahvasin, Nagadatta and Anuyaina; Nishangi, Kuvachi, Dandi, Dandadhara, Dhanugraha; Ugra, Bhimaratha, Vira, Viravahu, Alolupa; Abhaya, and Raudrakarman, also he who was Dridharatha; Anadhrishya, Kundaveda, Viravi, Dhirhalochana; Dirghavahu; Mahavahu; Vyudhoru, Kanakangana; Kundaja and Chitraka. There was also a daughter named Duhshala who was over and above the hundred. And Yuyutsu who was Dhritarashtra's son by a Vaisya wife, was also over and above the hundred. Thus, O king, have I recited the names of the hundred sons and also that of the daughter (of Dhritarashtra). Thou hast now known their names according to the order of their births. All of them were heroes and great car-warriors, and skilled in the art of warfare. Besides, all of them were versed in the Vedas, and, O king, all of them had got through the scriptures. All of them were mighty in attack and defence, and all were graced with learning. And, O monarch, all of them had wives suitable to them in grace and accomplishments. And, O king, when the time came, the Kaurava monarch bestowed his daughter Duhshala on Jayadratha, the king of the Sindhus, agreeably to the counsels of Sakuni.

"And, O monarch, learn that king Yudhishtira was a portion of Dharmata; that Bhimasena was of the deity of wind; that Arjuna was of Indra, the chief of the celestials; and that Nakula and Sahadeva, the handsomest beings among all creatures, and unrivalled for beauty on earth, were similarly portions of the twin Aswins. And he who was known as the mighty Varchas, the son of Soma, became Abhimanyu of wonderful deeds, the son of Arjuna. And before his incarnation, O king, the god Soma had said these words to the celestials, 'I cannot give (part with) my son. He is dearer to me than life itself. Let this be the compact and let it be not transgressed. The destruction of the Asuras on earth is the work of the celestials, and, therefore, it is our work as well. Let this Varchas, therefore, go thither, but let him not stay there long. Nara, whose companion is Narayana, will be born as Indra's son and indeed, will be known as Arjuna, the mighty son of Pandu. This boy of mine shall be his son and become a mighty car-warrior in his boyhood. And let him, ye best of immortals, stay on earth for sixteen years. And when he attaineth to his sixteenth year, the battle shall take place in which all who are born of your portions shall achieve the destruction of mighty warriors. But a certain encounter shall take place without both Nara and Narayana (taking any part in it). And, indeed, your portions, ye celestials, shall fight, having made that disposition of the forces which is known by the name of the Chakra-vyuh. And my son shall compel all foes to retreat before him. The boy of mighty arms having penetrated the impenetrable array, shall range within it

fearlessly and send a fourth part of the hostile force, in course of half a day, unto the regions of the king of the dead. Then when numberless heroes and mighty car-warriors will return to the charge towards the close of the day, my boy of mighty arms, shall reappear before me. And he shall beget one heroic son in his line, who shall continue the almost extinct Bharata race.' Hearing these words of Soma, the dwellers in heaven replied, 'So be it.' And then all together applauded and worshipped (Soma) the king of stars. Thus, O king, have I recited to thee the (particulars of the) birth of thy father's father.

"Know also, O monarch, that the mighty car-warrior Dhrishtadyumna was a portion of Agni. And know also that Sikhandin, who was at first a female, was (the incarnation of) a Rakshasa. And, O bull in Bharata's race, they who became the five sons of Draupadi, those bulls amongst the Bharata princes, were the celestials known as the Visvas. Their names were Pritivindhya, Sutasoma, Srutakirti, Satanika, Nakula, and Srutasena, ended with mighty energy.

"Sura, the foremost of the Yadus, was the father of Vasudeva. He had a daughter called Pritha, who for her beauty, was unrivalled on earth. And Suras, having promised in the presence of fire that he would give his firstborn child to Kuntibhoja, the son of his paternal aunt, who was without offspring, gave his daughter unto the monarch in expectation of his favours. Kuntibhoja thereupon made her his daughter. And she became, thenceforth, in the house of her (adoptive) father, engaged in attending upon Brahmanas and guests. One day she had to wait upon the wrathful ascetic of rigid vows, Durvasa by name, acquainted with truth and fully conversant with the mysteries of religion. And Pritha with all possible care gratified the wrathful Rishi with soul under complete control. The holy one, gratified with the attentions bestowed on him by the maiden, told her, 'I am satisfied, O fortunate one, with thee! By this mantra (that I am about to give thee), thou shalt be able to summon (to thy side) whatever celestials thou liketh. And, by their grace, shall thou also obtain children.' Thus addressed, the girl (a little while after), seized with curiosity, summoned, during the period of her maidenhood, the god Surya. And the lord of light thereupon made her conceive and begot on her a son who became the first of all wielders of weapons. From fear of relatives she brought forth in secrecy that child who had come out with ear-rings and coat of mail. And he was gifted with the beauty of a celestial infant, and in splendour was like unto the maker of day himself. And every part of his body was symmetrical and well-adorned. And Kunti cast the handsome child into the water. But the child thus thrown into the water was taken up by the excellent husband of Radha and given by him to his wife to be adopted by her as their son. And the couple gave him the name of Vasusena, by which appellation the child soon became known all over the land. And, as he grew up, he became very strong and excelled in all weapons. The first of all successful persons, he soon mastered the sciences. And when the intelligent one having truth for his strength recited the Vedas, there was nothing he would not then give to the Brahmanas. At that time Indra, the originator of all things, moved by the desire of benefiting his own son Arjuna, assumed the guise of a Brahmana, came to him, and begged of the hero his ear-rings and natural armour. And the hero taking off his ear-rings and armour gave them unto the Brahmana. And Sakra (accepting the gift) presented to the giver a dart, surprised (at his open handedness), and addressed him in these words, 'O invincible one, amongst the celestials, Asuras, men, Gandharvas, Nagas, and Rakshasas, he at whom thou hurlest (this weapon), that one shall certainly be slain.' And the son of Surya was at first known in the world by the name of Vasusena. But, for his deeds, he subsequently came to be called Karna. And because that hero of great fame had taken off his natural armour, therefore was he--the first son of Pritha--called Kama. And, O best of kings, the hero began to grow up in the Suta caste. And, O king, know thou that Kama--the first of all exalted men--the foremost of all wielders of weapons--the slayer of foes--and the best portion of the maker of day--was the friend and counsellor of Duryodhana. And he, called Vasudeva, ended with great valour, was among men a portion of him called Narayana--the god of gods--eternal. And Valadeva of exceeding strength was a portion of the Naga, Sesha. And, O monarch, know that Pradyumna of great energy was Sanatkumara. And in this way the portion of various other dwellers in heaven became exalted men in the race of Vasudeva, increasing the glory thereof. And, O king, the portions of the tribe of Apsaras which I have mentioned already, also became incarnate on earth according to Indra's commands--And sixteen thousand portions of those goddesses became, O king, in this world of men, the wives of Vasudeva. And a portion of Sri herself became incarnate on earth, for the gratification of Narayana, in the line of Bhishmaka. And she was by name the chaste Rukmini. And the faultless Draupadi, slender-waisted like the wasp, was born of a portion of Sachi (the queen of the celestials), in the line of Drupada. And she was neither low nor tall in stature. And she was of the fragrance of the blue lotus, of eyes large as lotus-petals, of thighs fair and round, of

dense masses of black curly hair. And endowed with every auspicious feature and of complexion like that of the emerald, she became the charmer of the hearts of five foremost of men. And the two goddesses Siddhi and Dhriti became the mothers of those five, and were called Kunti and Madri. And she who was Mati became the daughter (Gandhari) of Suvala.

"Thus, O king, have I recited to thee all about the incarnation, according to their respective portions, of the gods, the Asuras, the Gandharvas, the Apsaras, and of the Rakshasas. They who were born on earth as monarchs invincible in battle, those high-souled ones who were born in the wide extended line of the Yadus, they who were born as mighty monarchs in other lines, they who were born as Brahmanas and Kshatriyas and Vaisyas, have all been recited by me duly. And this account of the incarnation (of superior beings according to their respective portions) capable of bestowing wealth, fame, offspring, long life, and success, should always be listened to in a proper frame of mind. And having listened to this account of incarnation, according to their portions, of gods, Gandharvas, and Rakshasas, the hearer becoming acquainted with the creation, preservation, and destruction of the universe and acquiring wisdom, is never cast down even under the most engrossing sorrows."

SECTION 68

(Sambhava Parva continued)

"Janamejaya said, 'O Brahmana, I have, indeed, heard from thee this account of the incarnation, according to their portions, of the gods, the Danavas, the Rakshasas, and also of the Gandharvas and the Apsaras. I however, again desire to hear of the dynasty of the Kurus from the very beginning. Therefore, O Brahmana, speak of this in the presence of all these regenerate Rishis.'

"Vaisampayana said, 'O exalted one of Bharata's race, the founder of the Paurava line was Dushmanta gifted with great energy. And he was the protector of the earth bounded by the four seas. And that king had full sway over four quarters of this world. And he was the lord also of various regions in the midst of the sea. And that great oppressor of all foes had sway over the countries even of the Mlechchhas.

"And during his rule there were no men of mixed castes, no tillers of the soil (for the land, of itself, yielded produce), no workers of mines (for the surface of the earth yielded in abundance), and no sinful men. All were virtuous, and did everything from virtuous motives, O tiger among men. There was no fear of thieves, O dear one, no fear of famine, no fear of disease. And all four orders took pleasure in doing their respective duties and never performed religious acts for obtaining fruition of desires. And his subjects, depending upon him, never entertained any fear. And Parjanya (Indra) poured showers at the proper time, and the produce of the fields was always pulpy and juicy. And the earth was full of all kinds of wealth and all kinds of animals. And the Brahmanas were always engaged in their duties and they were always truthful. And the youthful monarch was endowed with wonderful prowess and a physical frame hard as the thunderbolt, so that he could, taking up the mountain Mandara with its forests and bushes, support it on his arms. And he was well-skilled in four kinds of encounters with the mace (hurling it at foes at a distance, striking at those that are near, whirling it in the midst of many, and driving the foe before). And he was skilled also in the use of all kinds of weapons and in riding elephants and horses. And in strength he was like unto Vishnu, in splendour like unto the maker of day, in gravity like unto the ocean, and in patience, like unto the earth. And the monarch was loved by all his subjects, and he ruled his contented people virtuously."

SECTION 69

(Sambhava Parva continued)

"Janamejaya said, 'I desire to hear from thee about the birth and life of the high-souled Bharata and of the origin of Sakuntala. And, O holy one, I also desire to hear all about Dushmanta--that lion among men--and how the hero obtained Sakuntala. It behoveth thee, O knower of truth and the first of all intelligent men, to tell me everything.'

"Vaisampayana said, 'Once on a time (king Dushmanta) of mighty arms, accompanied by a large force, went into the forest. And he took with him hundreds of horses and elephants. And the force that accompanied the monarch was of four kinds (foot-soldiers, car-warriors, cavalry, and elephants)--heroes armed with swords and darts and bearing in their hands maces and stout clubs. And surrounded by hundreds of warriors with lances and spears in their hands, the monarch set out on his journey. And with the leonine roars of the warriors and the notes of conchs and sound of drums, with the rattle of the car-wheels and shrieks of huge elephants, all mingling with the neighing of horses and the clash of weapons of the variously armed attendants in diverse dresses, there arose a deafening tumult while the king was on his march. And ladies gifted with great beauty beheld from the terraces of goodly mansions that heroic monarch, the achiever of his own fame. And the ladies saw that he was like unto Sakra, the slayer of his enemies, capable of repulsing the

elephants of foes--And they believed that he was the wielder of the thunderbolt himself. And they said, 'This is that tiger among men who in battle is equal unto the Vasus in prowess, and in consequence of the might of whose arms no foes are left.' And saying this, the ladies from affection gratified the monarch by showering flowers on his head. And followed by foremost of Brahmanas uttering blessings all the way, the king in great gladness of heart went towards the forest, eager for slaying the deer. And many Brahmanas, Kshatriyas, Vaisyas, and Sudras, followed the monarch who was like unto the king of the celestials seated on the back of a proud elephant. The citizens and other classes followed the monarch for some distance. And they at last refrained from going farther at the command of the king. And the king, then, ascending his chariot of winged speed, filled the whole earth and even the heavens, with the rattle of his chariot wheels. And, as he went, he saw around him a forest like unto Nandana itself (the celestial garden). And it was full of Vilwa, Arka, Khadira (catechu), Kapittha (wood-apple) and Dhava trees. And he saw that the soil was uneven and scattered over with blocks of stone loosened from the neighbouring cliffs. And he saw that it was without water and without human beings and lay extended for many Yojanas around. And it was full of deer, and lions, and other terrible beasts of prey.

"And king Dushmanta, that tiger among men, assisted by his followers and the warriors in his train, agitated that forest, killing numerous animals. And Dushmanta, piercing them with his arrows, felled numerous tigers that were within shooting range. And the king wounded many that were too distant, and killed many that were too near with his heavy sword. And that foremost of all wielders of darts killed many by hurling his darts at them. And well-conversant with the art of whirling the mace, the king of immeasurable prowess fearlessly wandered over the forest. And the king roamed about, killing the denizens of the wilderness sometimes with his sword and sometimes by fast-descending blows of his mace and heavy club.

"And when the forest was so disturbed by the king possessed of wonderful energy and by the warriors in his train delighting in warlike sports, the lions began to desert it in numbers. And herds of animals deprived of their leaders, from fear and anxiety began to utter loud cries as they fled in all directions. And fatigued with running, they began to fall down on all sides, unable to slake their thirst, having reached river-beds that were perfectly dry. And many so falling were eaten up by the hungry warriors. While others were eaten up after having been duly quartered and roasted in fires lit up by them. And many strong elephants, maddened with the wounds they received and alarmed beyond measure, fled with trunks raised on high. And those wild elephants, betraying the usual symptoms of alarm by urinating and ejecting the contents of their stomachs and vomiting blood in large quantities, trampled, as they ran, many warriors to death. And that forest which had been full of animals, was by the king with his bands of followers and with sharp weapons soon made bereft of lions and tigers and other monarchs of the wilderness."

SECTION 70

(Sambhava Parva continued)

"Vaisampayana said, 'Then the king with his followers, having killed thousands of animals, entered another forest with a view to hunting. And attended by a single follower and fatigued with hunger and thirst, he came upon a large desert on the frontiers of the forest. And having crossed this herbless plain, the king came upon another forest full of the retreats of ascetics, beautiful to look at, delightful to the heart and of cool agreeable breezes. And it was full of trees covered with blossoms, the soil overgrown with the softest and greenest grass, extending for many miles around, and echoing with the sweet notes of winged warblers. And it resounded with the notes of the male Kokila and of the shrill cicala. And it was full of magnificent trees with outstretched branches forming a shady canopy overhead. And the bees hovered over flowery creepers all around. And there were beautiful bowers in every place. And there was no tree without fruits, none that had prickles on it, none that had no bees swarming around it. And the whole forest resounded with the melody of winged choristers. And it was decked with the flowers of every season. And there were refreshing shades of blossoming trees.

"Such was the delicious and excellent forest that the great bowman entered. And trees with branches beautified with clusters began to wave gently at the soft breeze and rain their flowers over the monarch's head. And the trees, clad in their flowery attires of all colours, with sweet-throated warblers perched on them, stood there in rows with heads touching the very heavens. And around their branches hanging down with the weight of flowers the bees tempted by the honey hummed in sweet chorus. And the king, endowed with great energy, beholding innumerable spots covered with bowers of creepers decked with clusters of flowers, from excess of gladness, became very much charmed. And the forest was exceedingly beautiful in consequence of those trees ranged around with flowery branches twining with each other and looking like so many rainbows for gaudiness and variety of colour. And it

was the resort of bands of Siddhas, of the Charanas, of tribes of Gandharvas, and Apsaras, of monkeys and Kinnaras drunk with delight. Delicious cool, and fragrant breezes, conveying the fragrance from fresh flowers, blew in all directions as if they had come there to sport with the trees. And the king saw that charming forest gifted with such beauties. And it was situated in a delta of the river, and the cluster of high trees standing together lent the place the look of a gaudy pole erected to Indra's honour.

"And in that forest which was the resort of ever cheerful birds, the monarch saw a delightful and charming retreat of ascetics. And there were many trees around it. And the sacred fire was burning within it. And the king worshipped that unrivalled retreat. And he saw seated in it numerous Yotis, Valakhilyas and other Munis. And it was adorned with many chambers containing sacrificial fire. And the flowers dropping from the trees had formed a thick carpet spread over the ground. And the spot looked exceedingly beautiful with those tall trees of large trunks. And by it flowed, O king, the sacred and transparent Malini with every species of water-fowl playing on its bosom. And that stream infused gladness into the hearts of the ascetics who resorted to it for purposes of ablutions. And the king beheld on its banks many innocent animals of the deer species and was exceedingly delighted with all that he saw.

"And the monarch, the course of whose chariot no foe could obstruct, then entered that asylum which was like unto the region of the celestials, being exceedingly beautiful all over. And the king saw that it stood on the margin of the sacred stream which was like the mother of all the living creatures residing in its vicinage. And on its bank sported the Chakravaka, and waves of milkwhite foam. And there stood also the habitations of Kinnaras. And monkeys and bears too disported themselves in numbers. And there lived also holy ascetics engaged in studies and meditation. And there could be seen also elephants and tigers and snakes. And it was on the banks of that stream that the excellent asylum of the illustrious Kasyapa stood, offering a home to numerous Rishis of great ascetic merit. And beholding that river, and also the asylum washed by that river which was studded with many islands and which possessed banks of so much beauty--an asylum like unto that of Nara and Narayana laved by the water of the Ganga--the king resolved to enter into that sacred abode. And that bull among men, desirous of beholding the great Rishi of ascetic wealth, the illustrious Kanwa of the race of Kasyapa, one who possessed every virtue and who, for his splendour, could be gazed at with difficulty, approached that forest resounding with the notes of maddened peacocks and like unto the gardens of the great Gandharva, Chitraratha, himself. And halting his army consisting of flags, cavalry, infantry, and elephants at the entrance of the forest, the monarch spoke as follows, 'I shall go to behold the mighty ascetic of Kasyapa's race, one who is without darkness. Stay ye here until my return!'

"And the king having entered that forest which was like unto Indra's garden, soon forgot his hunger and thirst. And he was pleased beyond measure. And the monarch, laying aside all signs of royalty, entered that excellent asylum with but his minister and his priest, desirous of beholding that Rishi who was an indestructible mass of ascetic merit. And the king saw that the asylum was like unto the region of Brahman. Here were bees sweetly humming and there were winged warblers of various species pouring forth their melodies. At particular places that tiger among men heard the chanting of Rik hymns by first-rate Brahmanas according to the just rules of intonation. Other places again were graced with Brahmanas acquainted with ordinances of sacrifice, of the Angas and of the hymns of the Yajurveda. Other places again were filled with the harmonious strains of Saman hymns sung by vow-observing Rishis. At other places the asylum was decked with Brahmanas learned in the Atharvan Veda. At other places again Brahmanas learned in the Atharvan Veda and those capable of chanting the sacrificial hymns of the Saman were reciting the Samhitas according to the just rules of voice. And at other places again, other Brahmanas well-acquainted with the science of orthoepy were reciting mantras of other kinds. In fact, that sacred retreat resounding with these holy notes was like unto a second region of Brahman himself. And there were many Brahmanas skilled in the art of making sacrificial platforms and in the rules of Krama in sacrifices, conversant with logic and the mental sciences, and possessing a complete knowledge of the Vedas. There were those also who were fully acquainted with the meanings of all kinds of expressions; those that were conversant with all special rites, those also that were followers of Moksha-Dharma; those again that were well-skilled in establishing propositions; rejecting superfluous causes, and drawing right conclusions. There were those having a knowledge of the science of words (grammar), of prosody, of Nirukta; those again that were conversant with astrology and learned in the properties of matter and the fruits of sacrificial rites, possessing a knowledge of causes and effects, capable of understanding the cries of birds and monkeys, well-read in large treatises, and skilled in various sciences. And the king,

as he proceeded, heard their voices. And the retreat resounded also with voice of men capable of charming human hearts. And the slayer of hostile heroes also saw around him learned Brahmanas of rigid vows engaged in Japa (the repeated muttering of the names of gods) and Homa (burnt-offering). And the king wondered much on beholding the beautiful carpets which those Brahmanas offered to him respectfully. And that best of monarchs, at the sight of the rites with which those Brahmanas worshipped the gods and the great Rishis, thought within himself that he was in the region of Brahman. And the more the king saw that auspicious and sacred asylum of Kasyapa protected by that Rishi's ascetic virtues and possessing all the requisites of a holy retreat, the more he desired to see it. In fact, he was not satisfied with his short survey. And the slayer of heroes at last, accompanied by his minister and his priest, entered that charming and sacred retreat of Kasyapa inhabited all around by Rishis of ascetic wealth and exalted vows."

SECTION 71

(Sambhava Parva continued)

"Vaisampayana said, 'The monarch then, as he proceeded, left even his reduced retinue at the entrance of the hermitage. And entering quite alone he saw not the Rishi (Kanwa) of rigid vows. And not seeing the Rishi and finding that the abode was empty, he called loudly, saying, 'What ho, who is here?' And the sound of his voice was echoed back. And hearing the sound of his voice, there came out of the Rishi's abode a maiden beautiful as Sri herself but dressed as an ascetic's daughter. And the black-eyed fair one, as she saw king Dushmanta, bade him welcome and received him duly. And, showing him due respect by the offer of a seat, water to wash his feet, and Arghya, she enquired about the monarch's health and peace. And having worshipped the king and asked him about his health and peace, the maiden reverentially asked, 'What must be done, O king! I await your commands.' The king, duly worshipped by her, said unto that maiden of faultless features and sweet speech, 'I have come to worship the highly-blessed Rishi Kanwa. Tell me, O amiable and beautiful one, where has the illustrious Rishi gone?'

"Sakuntala then answered, 'My illustrious father hath gone away from the asylum to fetch fruit. Wait but a moment and thou wilt see him when he arrives.'

"Vaisampayana continued, 'The king not seeing the Rishi and addressed thus by her, beheld that the maiden was exceedingly beautiful and endowed with perfect symmetry of shape. And he saw that she was of sweet smiles. And she stood decked with the beauty of her faultless features, her ascetic penances, and her humility. And he saw that she was in the bloom of youth. He therefore asked her, 'Who art thou? And whose daughter, O beautiful one? Why hast thou come into the woods also? O handsome one, gifted with so much beauty and such virtues, whence hast thou come? O charming one, at the very first glance hast thou stolen my heart! I desire to learn all about thee; therefore tell me all.' And thus addressed by the monarch, the maiden smilingly replied in these sweet words, 'O Dushmanta, I am the daughter of the virtuous, wise, high-souled, and illustrious ascetic Kanwa.'

"Dushmanta, hearing this, replied, 'The universally-worshipped and highly-blessed Rishi is one whose seed hath been drawn up. Even Dharma himself might fall off from his course but an ascetic of rigid vows can never fall off so. Therefore, O thou of the fairest complexion, how hast thou been born as his daughter? This great doubt of mine it behoveth thee to dispel.'

"Sakuntala then replied, 'Hear, O king, what I have learnt regarding all that befell me of old and how I became the daughter of the Muni. Once on a time, a Rishi came here and asked about my birth. All that the illustrious one (Kanwa) told him, hear now from me, O king!'

"My father Kanwa, in answer to that Rishi's enquiries, said, 'Viswamitra, of old, having been engaged in the austere penances alarmed Indra, the chief of the celestials, who thought that the mighty ascetic of blazing energy would, by his penances, hurl him down from his high seat in heaven.' Indra, thus alarmed, summoned Menaka and told her, 'Thou, O Menaka, art the first of celestial Apsaras. Therefore, O amiable one, do me this service. Hear what I say. This great ascetic Viswamitra like unto the Sun in splendour, is engaged in the most severe of penances. My heart is trembling with fear. Indeed, O slender-waisted Menaka, this is thy business. Thou must see that Viswamitra of soul rapt in contemplation and engaged in the austere penances, who might hurl me down from my seat. Go and tempt him and frustrating his continued austerities accomplish my good. Win him away from his penances. O beautiful one, by tempting him with thy beauty, youth, agreeableness, arts, smiles and speech.' Hearing all this, Menaka replied, 'The illustrious Viswamitra is endowed with great energy and is a mighty ascetic. He is very short-tempered too, as is known to thee. The energy, penances, and wrath of the high-souled one have made even thee anxious. Why should I not also be anxious? He it was who made even the illustrious Vasishta bear the pangs of witnessing the premature death of his children. He it was who, though at

first born as Kshatriya, subsequently became a Brahmana by virtue of his ascetic penances. He it was who, for purposes of his ablutions, created a deep river that can with difficulty be forded, and which sacred stream is known by the name of the Kausiki. It was Viswamitra whose wife, in a season of distress, was maintained by the royal sage Matanga (Trisanku) who was then living under a father's curse as a hunter. It was Viswamitra who, on returning after the famine was over, changed the name of the stream having his asylum from Kausik into Para. It was Viswamitra who in return for the services of Matanga, himself became the latter's priest for purposes of a sacrifice. The lord of the celestials himself went through fear to drink the Soma juice. It was Viswamitra who in anger created a second world and numerous stars beginning with Sravana. He it was who granted protection to Trisanku smarting under a superior's curse. I am frightened to approach him of such deeds. Tell me, O Indra, the means that should be adopted so that I may not be burnt by his wrath. He can burn the three worlds by his splendour, can, by a stamp (of his foot), cause the earth to quake. He can sever the great Meru from the earth and hurl it to any distance. He can go round the ten points of the earth in a moment. How can a woman like me even touch such a one full of ascetic virtues, like unto a blazing fire, and having his passions under complete control? His mouth is like unto a blazing fire; the pupils of his eyes are like the Sun and the Moon; his tongue is like unto Yama himself. How shall, O chief of the celestials, a woman like me even touch him? At the thought of his prowess Yama, Soma, the great Rishis, the Saddhyas, the Viswas, Valakhilyas, are terrified! How can a woman like me gaze at him without alarm? Commanded, however, by thee, O king of the celestials, I shall somehow approach that Rishi. But, O chief of the gods, devise thou some plan whereby protected by thee, I may safely move about that Rishi. I think that when I begin to play before the Rishi, Marut (the god of wind) had better go there and rob me of my dress, and Manmatha (the god of love) had also, at thy command, better help me then. Let also Marut on that occasion bear thither fragrance from the woods to tempt the Rishi. Saying this and seeing that all she had spoken about had been duly provided, Menaka went to the retreat of the great Kausika."

SECTION 72

(Sambhava Parva continued)

Kanwa continued, "And Sakra, thus addressed by her, then commanded him who could approach every place (viz., the god of the wind) to be present with Menaka at the time she would be before the Rishi. And the timid and beautiful Menaka then entered the retreat and saw there Viswamitra who had burnt, by his penances, all his sins, and was engaged still in ascetic penances. And saluting the Rishi, she then began to sport before him. And just at that time Marut robbed her of her garments that were white as the Moon. And she thereupon ran, as if in great bashfulness, to catch hold of her attire, and as if she was exceedingly annoyed with Marut. And she did all this before the very eyes of Viswamitra who was endowed with energy like that of fire. And Viswamitra saw her in that attitude. And beholding her divested of her robes, he saw that she was of faultless feature. And that best of Munis saw that she was exceedingly handsome, with no marks of age on her person. And beholding her beauty and accomplishments that bull amongst Rishis was possessed with lust and made a sign that he desired her companionship. And he invited her accordingly, and she also of faultless features expressed her acceptance of the invitation. And they then passed a long time there in each other's company. And sporting with each other, just as they pleased, for a long time as if it were only a single day, the Rishi begat on Menaka a daughter named Sakuntala. And Menaka (as her conception advanced) went to the banks of the river Malini coursing along a valley of the charming mountains of Himavat. And there she gave birth to that daughter. And she left the newborn infant on the bank of that river and went away. And beholding the new-born infant lying in that forest destitute of human beings but abounding with lions and tigers, a number of vultures sat around to protect it from harm. No Rakshasas or carnivorous animals took its life. Those vultures protected the daughter of Menaka. I went there to perform my ablution and beheld the infant lying in the solitude of the wilderness surrounded by vultures. Bringing her hither I have made her my daughter. Indeed, the maker of the body, the protector of life, the giver of food, are all three, fathers in their order, according to the scriptures. And because she was surrounded in the solitude of the wilderness, by Sakuntas (birds), therefore, hath she been named by me Sakuntala (bird-protected). O Brahman, learn that it is thus that Sakuntala hath become my daughter. And the faultless Sakuntala also regards me as her father."

"This is what my father had said unto the Rishi, having been asked by him. O king of men, it is thus that thou must know I am the daughter of Kanwa. And not knowing my real father, I regard Kanwa as my father. Thus have I told thee, O king, all that hath been heard by me regarding my birth!"

SECTION 73

(Sambhava Parva continued)

"Vaisampayana continued, 'King Dushmanta, hearing all this, said, 'Well-spoken, O princess, this that thou hast said! Be my wife, O beautiful one! What shall I do for thee? Golden garlands, robes, ear-rings of gold, white and handsome pearls, from various countries, golden coins, finest carpets, I shall present thee this very day. Let the whole of my kingdom be thine today, O beautiful one! Come to me, O timid one, wedding me, O beautiful one, according to the Gandharva form. O thou of tapering thighs, of all forms of marriage, the Gandharva one is regarded as the first.'

"Sakuntala, hearing this, said, 'O king, my father hath gone away from this asylum to bring fruit. Wait but a moment; he will bestow me on thee.'

"Dushmanta replied, 'O beautiful and faultless one, I desire that thou shouldst be my life's companion. Know thou that I exist for thee, and my heart is in thee. One is certainly one's own friend, and one certainly may depend upon one's own self. Therefore, according to the ordinance, thou canst certainly bestow thyself. There are, in all, eight kinds of marriages. These are Brahma, Daiva, Arsha, Prajapatya, Asura, Gandharva, Rakshasa, and Paisacha, the eighth. Manu, the son of the self-create, hath spoken of the appropriateness of all these forms according to their order. Know, O faultless one, that the first four of these are fit for Brahmanas, and the first six for Kshatriyas. As regards kings, even the Rakshasa form is permissible. The Asura form is permitted to Vaisyas and Sudras. Of the first five the three are proper, the other two being improper. The Paisacha and the Asura forms should never be practised. These are the institutes of religion, and one should act according to them. The Gandharva and the Rakshasa form are consistent with the practices of Kshatriyas. Thou needst not entertain the least fear. There is not the least doubt that either according to any one of these last-mentioned forms, or according to a union of both of them, our wedding may take place. O thou of the fairest complexion, full of desire I am, thou also in a similar mood mayst become my wife according to the Gandharva form.'

"Sakuntala, having listened to all this, answered, 'If this be the course sanctioned by religion, if, indeed, I am my own disposer, hear, O thou foremost one of Puru's race, what my terms are. Promise truly to give me what I ask thee. The son that shall be begotten on me shall become thy heir-apparent. This, O king, is my fixed resolve. O Dushmanta, if thou grant this, then let our union take place.'

"Vaisampayana continued, 'The monarch, without taking time to consider at once told her, 'Let it be so. I will even take thee, O thou of agreeable smiles, with me to my capital. I tell thee truly. O beautiful one, thou deservest all this.' And so saying, that first of kings wedded the handsome Sakuntala of graceful gait, and knew her as a husband. And assuring her duly, he went away, telling her repeatedly, 'I shall send thee, for thy escort, my troops of four classes. Indeed, it is even thus that I shall take thee to my capital, O thou of sweet smiles!'

"Vaisampayana continued, 'O Janamejaya, having promised so unto her, the king went away. And as he retraced his way homewards, he began to think of Kasyapa. And he asked himself, 'What will the illustrious ascetic say, after he has known all?' Thinking of this, he entered his capital.

"The moment the king had left, Kanwa arrived at his abode. But Sakuntala, from a sense of shame, did not go out to receive her father. That great ascetic, however, possessed of spiritual knowledge, knew all. Indeed beholding everything with his spiritual eye, the illustrious one was pleased, and addressing her, said, 'Amiable one, what hath been done by thee this day in secret, without, having waited for me--viz., intercourse with a man--hath not been destructive of thy virtue. Indeed, union according to the Gandharva form, of a wishful woman with a man of sensual desire, without mantras of any kind, it is said, is the best for Kshatriyas. That best of men, Dushmanta, is also high-souled and virtuous. Thou hast, O Sakuntala, accepted him for thy husband. The son that shall be born of thee shall be mighty and illustrious in this world. And he shall have sway over the sea. And the forces of that illustrious king of kings, while he goeth out against his foes shall be irresistible.'

"Sakuntala then approached her fatigued father and washed his feet. And taking down the load he had with him and placing the fruits in proper order, she told him, 'It behoveth thee to give thy grace to that Dushmanta whom I have accepted for my husband, as well as his ministers!'

"Kanwa replied, 'O thou of the fairest complexion, for thy sake I am inclined to bless him. But receive from me, O blessed one, the boon that thou desirest.'

"Vaisampayana continued, 'Sakuntala, thereupon, moved by desire of benefiting Dushmanta, asked the boon that the Paurava monarchs might ever be virtuous and never deprived of their thrones.'"

SECTION 74

(Sambhava Parva continued)

"Vaisampayana said, 'After Dushmanta had left the asylum having made those promises unto Sakuntala, the latter of

tapering thighs brought forth a boy of immeasurable energy. And when the child was three years old, he became in splendour like the blazing fire. And, O Janamejaya, he was possessed of beauty and magnanimity and every accomplishment. And that first of virtuous men, Kanwa, caused all the rites of religion to be performed in respect of that intelligent child thriving day by day. And the boy gifted with pearly teeth and shining locks, capable of slaying lions even then, with all auspicious signs on his palm, and broad expansive forehead, grew up in beauty and strength. And like unto a celestial child in splendour, he began to grow up rapidly. And when he was only six years of age, endowed with great strength he used to seize and bind to the trees that stood around that asylum, lions and tigers and bears and buffaloes and elephants. And he rode on some animals, and pursued others in sportive mood. The dwellers at Kanwa's asylum thereupon bestowed on him a name. And they said, because he seizes and restrains an animals however strong, let him, be called Sarvadamana (the subduer of all). And it was thus that the boy came to be named Sarvadamana, endowed as he was with prowess, and energy and strength. And the Rishi seeing the boy and marking also his extraordinary acts, told Sakuntala that the time had come for his installation as the heir-apparent. And beholding the strength of the boy, Kanwa commanded his disciples, saying, 'Bear ye without delay this Sakuntala with her son from this abode to that of her husband, blessed with every auspicious sign. Women should not live long in the houses of their paternal or maternal relations. Such residence is destructive of their reputation, their good conduct, their virtue. Therefore, delay not in bearing her hence.' These disciples of the Rishi thereupon, saying 'So be it,' went towards the city named after an elephant (Hastinapura) with Sakuntala and her son ahead of them. And then she of fair eye-brows, taking with her that boy of celestial beauty, endowed with eyes like lotus petals, left the woods where she had been first known by Dushmanta. And having approached the king, she with her boy resembling in splendour the rising sun was introduced to him. And the disciples of the Rishi having introduced her, returned to the asylum. And Sakuntala having worshipped the king according to proper form, told him, 'This is thy son, O king! Let him be installed as thy heir-apparent. O king, this child, like unto a celestial, hath been begotten by thee upon me. Therefore, O best of men, fulfil now the promise thou gavest me. Call to mind, O thou of great good fortune, the agreement thou hadst made on the occasion of thy union with me in the asylum of Kanwa.'

"The king, hearing these her words, and remembering everything said, 'I do not remember anything. Who art thou, O wicked woman in ascetic guise? I do not remember having any connexion with thee in respect of Dharma, Kama and Arthas. Go or stay or do as thou pleasest.' Thus addressed by him, the fair-coloured innocent one became abashed. Grief deprived her of consciousness and she stood for a time like an wooden post. Soon, however, her eyes became red like copper and her lips began to quiver. And she glances she now and then cast upon the king seemed to burn the latter. Her rising wrath however, and the fire of her asceticism, she extinguished within herself by an extraordinary effort. Collecting her thoughts in a moment, her heart possessed with sorrow and rage, she thus addressed her lord in anger, looking at him, 'Knowing everything, O monarch, how canst thou, like an inferior person, thus say that thou knowest it not? Thy heart is a witness to the truth or falsehood of this matter. Therefore, speak truly without degrading thyself. He who being one thing representeth himself as another thing to others, is like a thief and a robber of his own self. Of what sin is he not capable? Thou thinkest that thou alone hast knowledge of thy deed. But knowest thou not that the Ancient, Omniscent one (Narayana) liveth in thy heart? He knoweth all thy sins, and thou sinnest in His presence. He that sins thinks that none observes him. But he is observed by the gods and by Him also who is in every heart. The Sun, the Moon, the Air, the Fire, the Earth, the Sky, Water, the heart, Yama, the day, the night, both twilights, and Dharma, all witness the acts of man. Yama, the son of Surya, takes no account of the sins of him with whom Narayana the witness of all acts, is gratified. But he with whom Narayana is not gratified is tortured for his sins by Yama. Him who degradeth himself by representing his self falsely, the gods never bless. Even his own soul blesseth him not. I am a wife devoted to my husband. I have come of my own accord, it is true. But do not, on that account, treat me with disrespect. I am thy wife and, therefore, deserve to be treated respectfully. Wilt thou not treat me so, because I have come hither of my own accord? In the presence of so many, why dost thou treat me like an ordinary woman? I am not certainly crying in the wilderness. Dost thou not hear me? But if thou refuse to do what I supplicate thee for, O Dushmanta, thy head this moment shall burst into a hundred pieces! The husband entering the womb of the wife cometh out himself in the form of the son. Therefore is the wife called by those cognisant of the Vedas as Jaya (she of whom one is born). And the son that is so born unto persons cognisant of the Vedic Mantras rescueth the spirits of deceased ancestors. And

because the son rescueth ancestors from the hell call Put, therefore, hath he been called by the Self-create himself as Puttra (the rescuer from Put). By a son one conquereth the three worlds. By a son's son, one enjoyeth eternity. And by a grandson's son great-grand-fathers enjoy everlasting happiness. She is a true wife who is skilful in household affairs. She is a true wife who hath borne a son. She is a true wife whose heart is devoted to her lord. She is a true wife who knoweth none but her lord. The wife is a man's half. The wife is the first of friends. The wife is the root of religion, profit, and desire. The wife is the root of salvation. They that have wives can perform religious acts. They that have wives can lead domestic lives. They that have wives have the means to be cheerful. They that have wives can achieve good fortune. Sweet-speeched wives are friends on occasions of joy. They are as fathers on occasions of religious acts. They are mothers in sickness and woe. Even in the deep woods to a traveller a wife is his refreshment and solace. He that hath a wife is trusted by all. A wife, therefore, is one's most valuable possession. Even when the husband leaving this world goeth into the region of Yama, it is the devoted wife that accompanies him thither. A wife going before waits for the husband. But if the husband goeth before, the chaste wife followeth close. For these reasons, O king, doth marriage exist. The husband enjoyth the companionship of the wife both in this and in the other worlds. It hath been said by learned persons that one is himself born as one's son. Therefore, a man whose wife hath borne a son should look upon her as his mother. Beholding the face of the son one hath begotten upon his wife, like his own face in a mirror, one feeleth as happy as a virtuous man, on attaining to heaven. Men scorched by mental grief, or suffering under bodily pain, feel as much refreshed in the companionship of their wives as a perspiring person in a cool bath. No man, even in anger, should ever do anything that is disagreeable to his wife, seeing that happiness, joy, and virtue,—everything dependeth on the wife. A wife is the sacred field in which the husband is born himself. Even Rishis cannot create creatures without women. What happiness is greater than what the father feeleth when the son running towards him, even though his body be covered with dust, claspeth his limbs? Why then dost thou treat with indifference such a son, who hath approached thee himself and who casteth wistful glances towards thee for climbing thy knees? Even ants support their own eggs without destroying them; then why shouldst not thou, a virtuous man that thou art, support thy own child? The touch of soft sandal paste, of women, of (cool) water is not so agreeable as the touch of one's own infant son locked in one's embrace. As a Brahmana is the foremost of all bipeds, a cow, the foremost of all quadrupeds, a protector, the foremost of all superiors, so is the son the foremost of all objects, agreeable to the touch. Let, therefore, this handsome child touch thee in embrace. There is nothing in the world more agreeable to the touch than the embrace of one's son. O chastiser of foes, I have brought forth this child, O monarch, capable of dispelling all thy sorrows after bearing him in my womb for full three years. O monarch of Puru's race, 'He shall perform a hundred horse-sacrifices'—these were the words uttered from the sky when I was in the lying-in room. Indeed, men going into places remote from their homes take up there others' children on their laps and smelling their heads feel great happiness. Thou knowest that Brahmanas repeat these Vedic mantras on the occasion of the consecrating rites of infancy.—Thou art born, O son, of my body! Thou art sprung from my heart. Thou art myself in the form of a son. Live thou to a hundred years! My life dependeth on thee, and the continuation of my race also, on thee. Therefore, O son, live thou in great happiness to a hundred years. He hath sprung from thy body, this second being from thee! Behold thyself in thy son, as thou beholdest thy image in the clear lake. As the sacrificial fire is kindled from the domestic one, so hath this one sprung from thee. Though one, thou hast divided thyself. In course of hunting while engaged in pursuit of the deer, I was approached by thee, O king, I who was then a virgin in the asylum of my father. Urvasi, Purvachitti, Sahajanya, Menaka, Viswachi and Ghrithachi, these are the six foremost of Apsaras. Amongst them again, Menaka, born of Brahman, is the first. Descending from heaven on Earth, after intercourse with Viswamitra, she gave birth to me. That celebrated Apsara, Menaka, brought me forth in a valley of Himavat. Bereft of all affection, she went away, cast me there as if I were the child of somebody else. What sinful act did I do, of old, in some other life that I was in infancy cast away by my parents and at present am I away by thee! Put away by thee, I am ready to return to the refuge of my father. But it behoveth thee not to cast off this child who is thy own.'

"Hearing all this, Dushmanta said, 'O Sakuntala, I do not know having begot upon thee this son. Women generally speak untruths. Who shall believe in thy words? Destitute of all affection, the lewd Menaka is thy mother, and she cast thee off on the surface of the Himavat as one throws away, after the worship is over, the flowery offering made to his gods. Thy father too of the Kshatriya race, the lustful Viswamitra, who was tempted to become a Brahmana, is destitute of all affection. However, Menaka is the first of Apsaras, and thy

father also is the first of Rishis. Being their daughter, why dost thou speak like a lewd woman? Thy words deserve no credit. Art thou not ashamed to speak them, especially before me? Go hence, O wicked woman in ascetic guise. Where is that foremost of great Rishis, where also is that Apsara Menaka? And why art thou, low as thou art, in the guise of an ascetic? Thy child too is grown up. Thou sayest he is a boy, but he is very strong. How hath he soon grown like a Sala sprout? Thy birth is low. Thou speakest like a lewd woman. Lustfully hast thou been begotten by Menaka. O woman of ascetic guise, all that thou sayest is quite unknown to me. I don't know thee. Go whithersoever thou chooseth.'

"Sakuntala replied, 'Thou seest, O king, the fault of others, even though they be as small as a mustard seed. But seeing, thou noticest not thy own faults even though they be as large as the Vilva fruit. Menaka is one of the celestials. Indeed, Menaka is reckoned as the first of celestials. My birth, therefore, O Dushmanta, is far higher than thine. Thou walkest upon the Earth, O king, but I roam in the skies! Behold, the difference between ourselves is as that between (the mountain) Meru and a mustard seed! Behold my power, O king! I can repair to the abodes of Indra, Kuvera, Yama, and Varuna! The saying is true which I shall refer to before thee, O sinless one! I refer to it for example's sake and not from evil motives. Therefore, it behoveth thee to pardon me after thou hast heard it. An ugly person considereth himself handsomer than others until he sees his own face in the mirror. But when he sees his own ugly face in the mirror, it is then that he perceiveth the difference between himself and others. He that is really handsome never taunts anybody. And he that always talketh evil becometh a reviler. And as the swine always look for dirt and filth even when in the midst of a flower-garden, so the wicked always choose the evil out of both evil and good that others speak. Those, however, that are wise, on hearing the speeches of others that are intermixed with both good and evil, accept only what is good, like geese that always extract the milk only, though it be mixed with water. As the honest are always pained at speaking ill of others, so do the wicked always rejoice in doing the same thing. As the honest always feel pleasure in showing regard for the old, so do the wicked always take delight in aspersing the good. The honest are happy in not seeking for faults. The wicked are happy in seeking for them. The wicked ever speak ill of the honest. But the latter never injure the former, even if injured by them. What can be more ridiculous in the world than that those that are themselves wicked should represent the really honest as wicked? When even atheists are annoyed with those that have fallen off from truth and virtue and who are really like angry snakes of virulent poison, what shall I say of myself who am nurtured in faith? He that having begotten a son who is his own image, regardeth him not, never attaineth to the worlds he coveteth, and verily the gods destroy his good fortune and possessions. The Pitris have said that the son continueth the race and the line and is, therefore, the best of all religious acts. Therefore, none should abandon a son. Manu hath said that there are five kinds of sons; those begotten by one's self upon his own wife, those obtained (as gift) from others, those purchased for a consideration, those reared with affection and those begotten upon other women than upon wedded wives. Sons support the religion and achievements of men, enhance their joys, and rescue deceased ancestors from hell. It behoveth thee not, therefore, O tiger among kings, to abandon a son who is such. Therefore, O lord of Earth, cherish thy own self, truth, and virtue by cherishing thy son. O lion among monarchs, it behoveth thee not to support this deceitfulness. The dedication of a tank is more meritorious than that of a hundred wells. A sacrifice again is more meritorious than the dedication of a tank. A son is more meritorious than a sacrifice. Truth is more meritorious than a hundred sons. A hundred horse-sacrifices had once been weighed against Truth, and Truth was found heavier than a hundred horse-sacrifices. O king, Truth, I ween, may be equal to the study of, the entire Vedas and ablutions in all holy places. There is no virtue equal to Truth: there is nothing superior to Truth. O king, Truth is God himself; Truth is the highest vow. Therefore, violate not thy pledge, O monarch! Let Truth and thee be even united. If thou placest no credit in my words, I shall of my own accord go hence. Indeed, thy companionship should be avoided. But thou, O Dushmanta, that when thou art gone, this son of mine shall rule the whole Earth surrounded by the four seas and adorned with the king of the mountains."

"Vaisampayana continued, 'Sakuntala having spoken to the monarch in this wise, left his presence. But as soon as she had left, a voice from the skies, emanating from no visible shape, thus spoke unto Dushmanta as he was sitting surrounded by his occasional and household priests, his preceptors, and ministers. And the voice said, 'The mother is but the sheath of flesh; the son sprung from the father is the father himself. Therefore, O Dushmanta, cherish thy son, and insult not Sakuntala. O best of men, the son, who is but a form of one's own seed, rescueth (ancestors) from the region of Yama. Thou art the progenitor of this boy. Sakuntala hath spoken the truth. The husband, dividing his body in twain, is born of his

wife in the form of son. Therefore, O Dushmanta, cherish, O monarch, thy son born of Sakuntala. To live by forsaking one's living son is a great, misfortune. Therefore, O thou of Puru's race, cherish thy high-souled son born of Sakuntala—And because this child is to be cherished by thee even at our word, therefore shall this thy son be known by the name of Bharata (the cherished).' Hearing these words uttered by the dwellers in heaven, the monarch of Puru's race became overjoyed and spoke as follows unto his priests and ministers, 'Hear ye these words uttered by the celestial messenger? I myself know this one to be my son. If I had taken him as my son on the strength of Sakuntala's words alone, my people would have been suspicious and my son also would not have been regarded as pure.'

"Vaisampayana continued, 'The monarch, then, O thou of Bharata's race, seeing the purity of his son established by the celestial messenger, became exceedingly glad. And he took unto him that son with joy. And the king with a joyous heart then performed all those rites upon his son that a father should perform. And the king smelt his child's head and hugged him with affection. And the Brahmanas began to utter blessings upon him and the bards began to applaud him. And the monarch then experienced the great delight that one feeleth at the touch of one's son. And Dushmanta also received mat wife of his with affection. And he told her these words, pacifying her affectionately, 'O goddess, my union with the? took place privately. Therefore, I was thinking of how best to establish thy purity. My people might think that we were only lustfully united and not as husband and wife, and therefore, this son that I would have installed as my heir apparent would only have been regarded as one of impure birth. And dearest, every hard word thou hast uttered in thy anger, have I, O large-eyed one, forgiven thee. Thou art my dearest!' And the royal sage Dushmanta, having spoken thus unto his dear wife, O Bharata, received her with offerings of perfume, food, and drink. And king Dushmanta, then, bestowed the name of Bharata upon his child, and formally installed him as the heir apparent. And the famous and bright wheels of Bharata's car, invincible and like unto the wheels of the cars owned by the gods, traversed every region, filling the whole Earth with their rattle. And the son of Dushmanta reduced to subjection all kings of the Earth. And he ruled virtuously and earned great fame. And that monarch of great prowess was known by the titles of Chakravarti and Sarvabhauma. And he performed many sacrifices like Sakra, the lord of the Maruts. And Kanwa was the chief priest at those sacrifices, in which the offerings to Brahmanas were great. And the blessed monarch performed both the cow and the horse-sacrifices. And Bharata gave unto Kanwa a thousand gold coins as the sacerdotal fee. It is that Bharata from whom have emanated so many mighty achievements. It is from him that the great race called after him in his race are called after him. And in the Bharata race there have been born many godlike monarchs gifted with great energy, and like unto Brahman himself. Their number cannot be counted. But, O thou of Bharata's race, I shall name the principal ones that were blessed with great good fortune, like unto the gods, and devoted to truth and honesty.'"

SECTION 75
(Sambhava Parva continued)

"Vaisampayana said, 'Hear now, as I recite the recorded genealogy, that is sacred and subservient to religion, profit and pleasure, of these royal sages—Daksha, the lord of creation, Manu, the son of Surya, Bharata, Ruru, Puru, and Ajamidha. I shall also recite to thee, O sinless one, the genealogies of the Yadavas and of the Kurus and of the king of the Bharata line. These genealogies are sacred and their recitation is a great act of propitiation. That recitation conferreth wealth, fame and long life. And, O sinless one, all these I have named shone in their splendour and were equal unto the great Rishis in energy.'

"Prachetas had ten sons who were all devoted to asceticism and possessed of every virtue. They burnt, of old, by the fire emanating from their mouths, several plants of poisonous and innumerable large trees that had covered the Earth and became a source of great discomfort to man. After these ten, was born another named Daksha. It is from Daksha that all creatures have sprung. Therefore is he, O tiger among men, called the Grandfather. Born of Prachetas the Muni Daksha, uniting himself with Virini, begat a thousand sons of rigid vows, all like himself. And Narada taught these thousand sons of Daksha the excellent philosophy of Sankhya as a means of salvation. And, O Janamejaya, the lord of creation, Daksha, then, from the desire of making creatures, begat fifty daughters. And he made all of them his appointed daughters (so that their sons might be his sons also for the performance of all religious acts). And he bestowed ten of his daughters on Dharma, and thirteen on Kasyapa. And he gave twenty-seven to Chandra, who are all engaged in indicating time. And Kasyapa, the son of Marichi, begat on the eldest of his thirteen wives, the Adityas, the celestials endued with great energy and having Indra as their head and also Vivaswat (the Sun). And of Vivaswat was born the lord Yama. And Martanda (Vivaswat) also begat another son after Yama,

gifted with great intelligence and named Manu. And Manu was endowed with great wisdom and devoted to virtue. And he became the progenitor of a line. And in Manu's race have been born all human beings, who have, therefore, been called Manavas. And it is of Manu that all men including Brahmanas, Kshatriyas, and others have been descended, and are, therefore, all called Manavas. Subsequently, O monarch, the Brahmanas became united with the Kshatriyas. And those sons of Manu that were Brahmanas devoted themselves to the study of the Vedas. And Manu begat ten other children named Vena, Dhrishnu, Narishyan, Nabhaga, Ikshvaku, Karusha, Saryati, the eighth, a daughter named Ila, Prishadhru the ninth, and Nabhagarishta, the tenth. They all betook themselves to the practices of Kshatriyas. Besides these, Manu had fifty other sons on Earth. But we heard that they all perished, quarrelling with one another. The learned Pururavas was born of Ila. It hath been heard by us that Ila was both his mother and father. And the great Pururavas had sway over thirteen islands of the sea. And, though a human being, he was always surrounded by companions that were superhuman. And Pururavas intoxicated with power quarrelled with the Brahmanas and little caring for their anger robbed them of their wealth. Beholding all this Sanatkumara came from the region of Brahman and gave him good counsel, which was, however, rejected by Pururavas. Then the wrath of the great Rishis was excited, and the avaricious monarch, who intoxicated with power, had lost his reason, was immediately destroyed by their curse.

"It was Pururavas who first brought from the region of the Gandharvas the three kinds of fire (for sacrificial purpose). And he brought thence, the Apsara Urvasi also. And the son of Ila begat upon Urvasi six sons who were called Ayus, Dhimat, Amavasu and Dhridhayus, and Vanayus, and Satayus. And it is said that Ayus begat four sons named Nahusha, Vriddhasarman, Rajingaya, and Anenas, on the daughter of Swarbhahu. And, O monarch, Nahusha, of all the sons of Ayus, being gifted with great intelligence and prowess ruled his extensive kingdom virtuously. And king Nahusha supported evenly the Pitris, the celestials, the Rishis, the Brahmanas, the Gandharvas, the Nagas, the Rakshasas, the Kshatriyas, and the Vaisyas. And he suppressed all robber-gangs with a mighty hand. But he made the Rishis pay tribute and carry him on their backs like bests of burden. And, conquering the very gods by the beauty of his person, his asceticism, prowess, and energy, he ruled as if he were Indra himself. And Nahusha begat six sons, all of sweet speech, named Yati, Yayati, Sanyati, Ayati, and Dhruva. Yati betaking himself to asceticism became a Muni like unto Brahman himself. Yayati became a monarch of great prowess and virtue. He ruled the whole Earth, performed numerous sacrifices, worshipped the Pitris with great reverence, and always respected the gods. And he brought the whole world under his sway and was never vanquished by any foe. And the sons of Yayati were all great bowmen and resplendent with every virtue. And, O king, they were begotten upon (his two wives) Devayani and Sarmishtha. And of Devayani were born Yadu and Turvasu, and of Sarmishtha were born Drahyu, Anu, and Puru. And, O king, having virtuously ruled his subjects for a long time, Yayati was attacked with a hideous decrepitude destroying his personal beauty. And attacked by decrepitude, the monarch then spoke, O Bharata, unto his sons Yadu and Puru and Turvasu and Drahyu and Anu these words, 'Ye dear sons, I wish to be a young man and to gratify my appetites in the company of young women. Do you help me therein.' To him his eldest son born of Devayani then said, 'What needest thou, O king? Dost thou want to have your youth? Yayati then told him, 'Accept thou my decrepitude, O son! With thy youth I would enjoy myself. During the time of a great sacrifice I have been cursed by the Muni Usanas (Sukra). O son, I would enjoy myself with your youth. Take any of you this my decrepitude and with my body rule ye my kingdom. I would enjoy myself with a renovated body. Therefore, ye my sons, take ye my decrepitude.' But none of his sons accepted his decrepitude. Then his youngest son Puru said unto him, 'O king, enjoy thyself thou once again with a renovated body and returned youth! I shall take thy decrepitude and at thy command rule thy kingdom.' Thus addressed, the royal sage, by virtue of his ascetic power then transferred his own decrepitude unto that high-souled son of his and with the youth of Puru became a youth; while with the monarch's age Puru ruled his kingdom.

"Then, after a thousand years had passed away, Yayati, that tiger among kings, remained as strong and powerful as a tiger. And he enjoyed for a long time the companionship of his two wives. And in the gardens of Chitratratha (the king of Gandharvas), the king also enjoyed the company of the Apsara Viswachi. But even after all this, the great king found his appetites unsatiated. The king, then recollected the following truths contained in the Puranas, 'Truly, one's appetites are never satiated by enjoyment. On the other hand, like sacrificial butter poured into the fire, they flame up with indulgence. Even if one enjoyed the whole Earth with its wealth, diamonds and gold, animals and women, one may not yet be satiated. It is only when man doth not commit any sin

in respect of any living thing, in thought, deed, or speech, it is then that he attaineth to purity as that of Brahman. When one feareth nothing, when one is not feared by anything, when one wisheth for nothing, when one injureth nothing, it is then that one attaineth to the purity of Brahman.' The wise monarch seeing this and satisfied that one's appetites are never satiated, set his mind at rest by meditation, and took back from his son his own decrepitude. And giving him back his youth, though his own appetites were unsatiated, and installing him on the throne, he spoke unto Puru thus, 'Thou art my true heir, thou art my true son by whom my race is to be continued. In the world shall my race be known by thy name.'

"Vaisampayana continued, 'Then that tiger among kings, having installed his son Puru on the throne, went away to the mount of Bhrgu for devoting himself to asceticism. And, having acquired great ascetic merit, after long years, he succumbed to the inevitable influence of Time. He left his human body by observing the vow of fasting, and ascended to heaven with his wives.'

SECTION 76

(Sambhava Parva continued)

"Janamejaya said, 'O thou of the wealth of asceticism, tell me how our ancestor Yayati, who is the tenth from Prajapati, obtained for a wife the unobtainable daughter of Sukra. I desire to hear of it in detail. Tell me also, one after another, of those monarchs separately who were the founders of dynasties.'

"Vaisampayana said, 'The monarch Yayati was in splendour like unto Indra himself. I will tell thee, in reply to thy question, O Janamejaya, how both Sukra and Vrishaparvan bestowed upon him, with due rites, their daughters, and how his union took place with Devayani in special.

"Between the celestials and the Asuras, there happened, of yore, frequent encounters for the sovereignty of the three worlds with everything in them. The gods, then, from desire of victory, installed the son of Angiras (Vrihaspati) as their priest to conduct their sacrifices; while their opponents installed the learned Usanas as their priest for the same purpose. And between those two Brahmanas there are always much boastful rivalry. Those Danavas assembled for encounter that were slain by the gods were all revived by the seer Sukra by the power of his knowledge. And then starting again, into life,--these fought with the gods. The Asuras also slew on the field of battle many of the celestials. But the open-minded Vrihaspati could not revive them, because he knew not the science called Sanjivani (re-vivification) which Kavya endowed with great energy knew so well. And the gods were, therefore, in great sorrow. And the gods, in great anxiety of heart and entertaining a fear of the learned Usanas, then went to Kacha, the eldest son of Vrihaspati, and spoke unto him, saying, 'We pray court to thee, be kind to us and do us a service that we regard as very great. That knowledge which resides in Sukra, that Brahmana of immeasurable prowess, make thy own as soon as thou canst. Thou shalt find the Brahmana in the court of Vrishaparvan. He always protects the Danavas but never us, their opponents. Thou art his junior in age, and, therefore, capable of adoring him with reverence. Thou canst also adore Devayani, the favourite daughter of that high-souled Brahmana. Indeed, thou alone art capable of propitiating them both by worship. There is none else that can do so. By gratifying Devayani with thy conduct, liberality, sweetness, and general behaviour, thou canst certainly obtain that knowledge.' The son of Vrihaspati, thus solicited by the gods, said 'So be it, and went to where Vrishaparvan was. Kacha, thus sent by the gods, soon went to the capital of the chief of the Asuras, and beheld Sukra there. And beholding him, he thus spoke unto him, 'Accept me as thy disciple. I am the grandson of the Rishi Angiras and son of Vrihaspati. By name I am known as Kacha. Thyself becoming my preceptor, I shall practise the Brahmacharya mode of life for a thousand years. Command me, then, O Brahmana!'

"Sukra (hearing this) said, 'Welcome art thou, O Kacha! I accept thy speech. I will treat thee with regard; for by so doing, it is Vrihaspati who will be regarded.'

"Vaisampayana continued, 'Kacha commanded by Kavya or Usanas himself, called also Sukra, then said, 'So be it,' and took the vow he had spoken of. And, O Bharata, accepting the vow of which he had spoken, at the proper time, Kacha began to conciliate regardfully both his preceptor and (his daughter) Devayani. Indeed, he began to conciliate both. And as he was young, by singing and dancing and playing on different kinds of instruments, he soon gratified Devayani who was herself in her youth. And, O Bharata, with his whole heart set upon it, he soon gratified the maiden Devayani who was then a young lady, by presents of flowers and fruits and services rendered with alacrity. And Devayani also with her songs and sweetness of manners used, while they were alone, to attend upon that youth carrying out his vow. And when five hundred years had thus passed of Kacha's vow, the Danavas came to learn his intention. And having no compunctions about slaying a Brahmana, they became very angry with him. And one day they saw Kacha in a solitary part of the woods engaged in

tending (his preceptor's) kine. They then slew Kacha from their hatred of Vrihaspati and also from their desire of protecting the knowledge of reviving the dead from being conveyed by him. And having slain him, they hacked his body into pieces and gave them to be devoured by jackals and wolves. And (when twilight came) the kine returned to the fold without him who tended them. And Devayani, seeing the kine returned from the woods without Kacha, spoke, O Bharata, unto her father thus:

"Thy evening-fire hath been kindled. The Sun also hath set, O father! The kine have returned without him who tendeth them. Kacha is, indeed, not to be seen. It is plain that Kacha hath been lost, or is dead. Truly do I say, O father, that without him I will not live.'

"Sukra hearing this said, I will revive him by saying, 'Let this one come.' Then having recourse to the science of reviving the dead, Sukra summoned Kacha. And summoned by his preceptor, Kacha appeared before him in the gladness of heart tearing by virtue of his preceptor's science the bodies of the wolves (that had devoured him). And asked about the cause of his delay, he thus spoke unto Bhargava's daughter. Indeed, asked by that Brahman's daughter, he told her, 'I was dead. O thou of pure manners, burdened with sacrificial fuel, Kusa grass, and logs of wood, I was coming towards our abode. I sat under a banian tree. The kine also, having been brought together, were staying under the shade of that same banian tree. The Asuras, beholding me, asked 'Who art thou?' They heard me answer, 'I am the son of Vrihaspati.' As soon as I said this, the Danavas slew me, and hacking my body into pieces gave my remains to jackals and wolves. And they then went home in the gladness of heart. O amiable one, summoned by the high-souled Bhargava, I after all come before thee fully revived.'

"On another occasion, asked by Devayani, the Brahmana Kacha went into the woods. And as he was roving about for gathering flowers, the Danavas beheld him. They again slew him, and pounding him into a paste they mixed it with the water of the ocean. Finding him long still (in coming), the maiden again represented the matter unto her father. And summoned again by the Brahmana with the aid of his science, Kacha appearing before his preceptor and his daughter told everything as it had happened. Then slaying him for the third time and burning him and reducing him to ashes, the Asuras gave those ashes to the preceptor himself, mixing them with his wine. And Devayani again spoke unto her father, saying, 'O father, Kacha was sent to gather flowers. But he is not to be seen. It is plain he hath been lost, or has died. I tell thee truly, I would not live without him.'

"Sukra hearing this said, 'O daughter, the son of Vrihaspati hath gone to the region of the dead. Though revived by my science, he is thus slain frequently. What, indeed, am I to do? O Devayani, do not grieve, do not cry. One like thee should not grieve for one that is mortal. Thou art indeed, O daughter, in consequence of my prowess, worshipped thrice a day during the ordained hours of prayer, by Brahmanas, the gods with Indra, the Vasus, the Aswins, the Asuras, in fact, by the whole universe. It is impossible to keep him alive, for revived by me he is often killed.' To all this Devayani replied, 'Why shall I, O father, not grieve for him whose grandfather is old Angiras himself, whose father is Vrihaspati who is an ocean of ascetic merit, who is the grandson of a Rishi and the son also of a Rishi? He himself too was a Brahmacharin and an ascetic; always wakeful and skilled in everything. I will starve and follow the way Kacha has gone. The handsome Kacha is, O father, dear unto me.'

"Vaisampayana continued, 'The great Rishi Kavya, then, afflicted by what Devayani said, cried in anger, 'Certainly, the Asuras seek to injure me, for they slay my disciple that stayeth with me. These followers of Rudra desire to divest me of my character as a Brahmana by making me participate in their crime. Truly, this crime hath a terrible end. The crime of slaying a Brahmana would even burn Indra himself.' Having said this, the Brahmana Sukra, urged by Devayani, began to summon Kacha who had entered the jaws of Death. But Kacha, summoned with the aid of science, and afraid of the consequence to his preceptor, feebly replied from within the stomach of his preceptor, saying, 'Be graceful unto me, O lord! I am Kacha that worshippeth thee. Behave unto me as to thy own dearly-loved son.'

"Vaisampayana continued, 'Sukra then said, 'By what path, O Brahmana, hast thou entered my stomach, where thou stayest now? Leaving the Asuras this very moment, I shall go over to the gods.' Kacha replied, 'By thy grace, memory hath not failed me. Indeed, I do recollect everything as it hath happened. My ascetic virtues have not been destroyed. It is, therefore, that I am able to bear this almost insufferable pain. O Kavya, slain by the Asuras and burnt and reduced to powder, I have been given to thee with thy wine. When thou art present, O Brahmana, the art of the Asuras will never be able to vanquish, the science of the Brahmana.'

"Hearing this, Sukra said, 'O daughter, what good can I do to thee? It is with my death that Kacha can get his life back. O Devayani, Kacha is even within me. There is no other way of his coming out except by ripping open my stomach.' Devayani

replied, 'Both evils shall, like fire, burn me! The death of Kacha and thy own death are to me the same! The death of Kacha would deprive me of life. If thou also diest, I shall not be able to bear my life.' Then Sukra said, 'O son of Vrihaspati, thou art, indeed, one already crowned with success, because Devayani regards thee so well. Accept the science that I will today impart to thee, if, indeed, thou be not Indra in the form of Kacha. None can come out of my stomach with life. A Brahmana, however, must not be slain, therefore, accept thou the science I impart to thee. Start thou into life as my son. And possessed of the knowledge received from me, and revived by me, take care that, on coming out of my body, thou dost act gracefully.'

"Vaisampayana continued, 'Receiving the science imparted to him by his preceptor the handsome Kacha, ripped open his stomach, came out like the moon at evening on the fifteenth day of the bright fort-night. And beholding the remains of his preceptor lying like a heap of penances, Kacha revived him, aided by the science he had learned. Worshipping him with regard, Kacha said unto his preceptor, 'Him who poureth the nectar of knowledge into one's ears, even as thou hast done into those of myself who was void of knowledge, him do I regard both as my father and mother. And remembering the immense service done by him, who is there so ungrateful as to injure him? They that, having acquired knowledge, injure their preceptor who is always an object of worship, who is the giver of knowledge, who is the most precious of all precious objects on Earth, come to be hated on Earth and finally go to the regions of the sinful.'

"Vaisampayana continued, 'The learned Sukra, having been deceived while under the influence of wine, and remembering the total loss of consciousness that is one of the terrible consequences of drink, and beholding too before him the handsome Kacha whom he had, in a state of unconsciousness, drunk with his wine, then thought of effecting a reform in the manners of Brahmanas. The high-souled Usanas rising up from the ground in anger, then spoke as follows: "The wretched Brahmana who from this day, unable to resist the temptation, will drink wine shall be regarded as having lost his virtue, shall be reckoned to have committed the sin of slaying a Brahmana, shall be hated both in this and the other worlds. I set this limit to the conduct and dignity of Brahmanas everywhere. Let the honest, let Brahmanas, let those with regard for their superiors, let the gods, let the three worlds, listen!" Having said these words that high-souled one, that ascetic of ascetics, then summoning the Danavas who had been deprived by fate of the good sense, told them these words, Ye foolish Danavas, know ye that Kacha hath obtained his wishes. He will henceforth dwell with me. Having obtained the valuable knowledge of reviving the dead, that Brahmana hath, indeed, become in prowess even as Brahman himself!

"Vaisampayana continued, 'Bhargava having said so much cut short his speech. The Danavas were surprised and went away to their homes. Kacha, too, having stayed with his preceptor for a full thousand years, then prepared to return to the abode of the celestials, after having obtained his preceptor's permission."

SECTION 77

(Sambhava Parva continued)

"Vaisampayana said, 'After the expiry of the period of his vow, Kacha, having obtained his preceptor's leave, was about to return to the abode of the celestials, when Devayani, addressing him, said, 'O grandson of the Rishi Angiras, in conduct and birth, in learning, asceticism and humility, thou shinest most brightly. As the celebrated Rishi Angiras is honoured and regarded by my father, so is thy father regarded and worshipped by me. O thou of ascetic wealth, knowing this, listen to what I say. Recollect my conduct towards thee during the period of thy vow (Brahmacharya). Thy vow hath now been over. It behoveth thee to fix thy affections on me. O accept my hand duly with ordained mantras.'

"Kacha replied, 'Thou art to me an object of regard and worship even as thy father! O thou of faultless features, thou art, indeed, even an object of greater reverence! Thou art dearer than life to the high-souled Bhargava, O amiable one! As the daughter of my preceptor, thou art ever worthy of my worship! As my preceptor Sukra, thy father, is ever deserving of my regards, so art thou, O Devayani! Therefore, it behoveth thee not to say so.' Hearing this, Devayani replied, 'Thou, too, art the son of my father's preceptor's son. Therefore, O best of Brahmanas, thou art deserving of my regards and worship. O Kacha, when thou wert slain so many times by the Asuras, recollect today the affection I showed for thee. Remembering my friendship and affection for thee, and, indeed, my devoted regard also, O virtuous one, it behoveth thee not to abandon me without any fault. I am truly devoted to thee.'

"Hearing all this, Kacha said, 'O thou of virtuous vows, do not urge me into such a sinful course. O thou of fair eye-brows, be gracious unto me. Beautiful one, thou art to me an object of greater regard than my preceptor. Full of virtuous resolves, O large-eyed one, of face as handsome, as moon, the place

where thou hadst resided, viz., the body of Kavya, hath also been my abode. Thou art truly my sister. Amiable one, happily have we passed the days that we have been together. There is perfect good understanding between us. I ask thy leave to return to my abode. Therefore, bless me so that my journey may be safe. I must be remembered by thee, when thou recallest me in connexion with topics of conversation, as one that hath not transgressed virtue. Always attend upon my preceptor with readiness and singleness of heart.' To all this, Devayani answered, 'Solicited, by me, if, indeed, thou truly refuseth to make me thy wife, then, O Kacha, this thy knowledge shall not bear fruit.'

"Hearing this, Kacha said, 'I have refused thy request only because thou art the daughter of my preceptor, and not because thou hast any fault. Nor hath my preceptor in this respect issued any command. Curse me if it please thee. I have told thee what the behaviour should be of a Rishi. I do not deserve thy curse, O Devayani. But yet thou hast cursed me! Thou hast acted under the influence of passion and not from a sense of duty. Therefore, thy desire will not be fulfilled. No Rishi's son shall ever accept thy hand in marriage. Thou hast said that my knowledge shall not bear fruit. Let it be so. But in respect of him it shall bear fruit to whom I may impart it.'

"Vaisampayana continued, 'That first of Brahmanas, Kacha, having said so unto Devayani speedily wended his way unto the abode of the chief of the celestials. Beholding him arrived, the celestials with Indra ahead, having first worshipped him, spoke unto him as follows, 'Thou hast indeed, performed an act of great benefit for us. Wonderful hath been thy achievement! Thy fame shall never die! Thou shalt be a sharer with us in sacrificial offerings.'"

SECTION 78

(Sambhava Parva continued)

"Vaisampayana said, 'The dwellers in heaven became exceedingly glad in welcoming Kacha who had mastered the wonderful science. And, O bull of Bharata's race, the celestials then learnt that science from Kacha and considered their object already achieved. And assembling together, they spoke unto him of a hundred sacrifices, saying, 'The time hath come for showing prowess. Slay thy foes, O Purandara!' And thus addressed, Maghavat, then accompanied by the celestials, set out, saying, 'So be it.' But on his way he saw a number of damsels. These maidens were sporting in a lake in the gardens of the Gandharva Chitraratha. Changing himself into wind, he soon mixed up the garments of those maidens which they had laid on the bank. A little while after, the maidens, getting up from the water, approached their garments that had, indeed, got mixed up with one another. And it so happened that from the intermingled heap, the garments of Devayani were appropriated by Sarmishtha, the daughter of Vrishaparvan, from ignorance that it was not hers. And, O king, thereupon, between them, Devayani and Sarmishtha, then ensued a dispute. And Devayani said, 'O daughter of the Asura (chief), why dost thou take my attire, being, as thou art, my disciple? As thou art destitute of good behaviour, nothing good can happen to thee!' Sarmishtha, however, quickly replied, 'Thy father occupying a lower seat, always adoreth with downcast looks, like a hired chanter of praises, my father, whether he sitteth at his ease or reclineth at full length! Thou art the daughter of one that chanteth the praises of others, of one that accepteth alms. I am the daughter of one who is adored, of one who bestoweth alms instead of ever accepting them! Beggar-woman as thou art, thou art free to strike thy breast, to use ill words, to vow enmity to me, to give way to thy wrath. Acceptress of alms, thou weepst tears of anger in vain! If so minded, I can harm thee, but thou canst not. Thou desirest to quarrel. But know thou that I do not reckon thee as my equal!'

"Vaisampayana continued, 'Hearing these words, Devayani became exceedingly angry and began to pull at her clothes. Sarmishtha thereupon threw her into a well and went home. Indeed, the wicked Sarmishtha believing that Devayani was dead, bent her steps home-wards in a wrathful mood.

"After Sarmishtha had left, Yayati the son of Nahusha soon came to that spot. The king had been out a-hunting. The couple of horses harnessed to his car and the other single horse with him were all fatigued. And the king himself was thirsty. And the son of Nahusha saw a well that was by. And he saw that it was dry. But in looking down into it, he saw a maiden who in splendour was like a blazing fire. And beholding her within it, the blessed king addressed that girl of the complexion of the celestials, soothing her with sweet words. And he said, 'Who art thou, O fair one, of nails bright as burnished copper, and with ear-rings decked with celestial gems? Thou seemest to be greatly perturbed. Why dost thou weep in affliction? How, indeed, hast thou fallen into this well covered with creepers and long grass? And, O slender-waisted girl, answer me truly whose daughter thou art.'

"Devayani then replied, 'I am the daughter of Sukra who brings back into life the Asuras slain by the gods. He doth not know what hath befallen me. This is my right hand, O king, with nails bright as burnished copper. Thou art well-born; I ask thee, to take and raise me up! I know thou art of good

behaviour, of great prowess, and of wide fame! It behoveth thee, therefore, to raise me from this well.'

"Vaisampayana continued, 'King Yayati, learning that she was a Brahmana's daughter, raised her from that well by catching hold of her right hand. And the monarch promptly raising her from the pit and squinting to her tapering thighs, sweetly and courteously returned to his capital.

"When the son of Nahusha had gone away, Devayani of faultless features, afflicted with grief, then spoke unto her maid, Ghurnika by name, who met her then. And she said, 'O Ghurnika, go thou quickly and speak to my father without loss of time of everything as it hath happened. I shall not now enter the city of Vrishaparvan.'

"Vaisampayana continued, 'Ghurnika, thus commanded, repaired quickly to the mansion, of the Asura chief, where she saw Kavya and spoke unto him with her perception dimmed by anger. And she said, 'I tell thee, O great Brahmana, that Devayani hath been ill-used, O fortunate one, in the forest by Sarmishtha, the daughter of Vrishaparvan.' And Kavya, hearing that his daughter had been ill-used by Sarmishtha speedily went out with a heavy heart, seeking her in the woods. And when he found her in the woods, he clasped her with affection and spoke unto her with voice choked with grief, 'O daughter, the weal or woe that befallth people is always due to their own faults. Thou hast therefore some fault, I ween, which hath been expiated thus.' Hearing this Devayani replied, 'Be it a penalty or not, listen to me with attention. O, hear that all Sarmishtha, the daughter of Vrishaparvan, hath said unto me. Really hath she said that thou art only the hired chanter of the praises of the Asura king! Even thus hath she--that Sarmishtha, Vrishaparvan's daughter,--spoken to me, with reddened eyes, these piercing and cruel words, 'Thou art the daughter of one that ever chanteth for hire the praises of others, of one that asketh for charities, of one that accepteth alms; whereas I am the daughter of one that receiveth adorations, of one that giveth, of one that never accepteth anything as gift!' These have been the words repeatedly spoken unto me by the proud Sarmishtha, the daughter of Vrishaparvan, with eyes red with anger. If, O father, I am really the daughter of a hired chanter of praises, of one that accepteth gifts, I must offer my adorations in the hope of obtaining her grace! Oh, of this I have already told her!'

"Sukra replied, 'Thou art, O Devayani, no daughter of a hired adorer, of one that asketh for alms and accepteth gifts. Thou art the daughter of one that adores none, but of one that is adored by all! Vrishaparvan himself knoweth it, and Indra, and king Yayati too. That inconceivable Brahma, that unopposable Godhead, is my strength! The self-create, himself, gratified by me, hath said that I am for aye the lord of that which is in all things on Earth or in Heaven! I tell thee truly that it is I who pour rain for the good of creatures and who nourish the annual plants that sustain all living things!'

"Vaisampayana continued, 'It was by such sweet words of excellent import that the father endeavoured to pacify his daughter afflicted with woe and oppressed by anger.'"

SECTION 79

(Sambhava Parva continued)

"Sukra continued, 'Know, then, O Devayani, that he that mindeth not the evil speeches of others, conquereth everything! The wise say that he is a true charioteer who without slackening holdeth tightly the reins of his horses. He, therefore, is the true man that subdueth, without indulging in his rising wrath. Know thou, O Devayani, that by him is everything conquered, who calmly subdueth his rising anger. He is regarded as a man who by having recourse to forgiveness, shaketh off his rising anger like a snake casting off its slough. He that suppresseth his anger, he that regardeth not the evil speeches of others, he that becometh not angry, though there be cause, certainly acquireth the four objects for which we live (viz., virtue, profit, desire, and salvation) Between him that performeth without fatigue sacrifices every month for a hundred years, and him that never feeleth angry at anything, he that feeleth not wrath is certainly the higher. Boys and girls, unable to distinguish between right and wrong, quarrel with each other. The wise never imitate them.' Devayani, on hearing this speech of her father, said, 'O father, I know, also what the difference is between anger and forgiveness as regards the power of each. But when a disciple behaveth disrespectfully, he should never be forgiven by the preceptor if the latter is really desirous of benefiting the former. Therefore, I do not desire to live any longer in a country where evil behaviour is at a premium. The wise man desirous of good, should not dwell among those sinfully inclined men who always speak ill of good behaviour and high birth. But there should one live,--indeed, that hath been said to be the best of dwelling places,--where good behaviour and purity of birth are known and respected. The cruel words uttered by Vrishaparvan's daughter burn my heart even as men, desirous of kindling a fire, burn the dry fuel. I do not think anything more miserable for a man in the three worlds than to adore one's enemies blessed with good fortune, himself possessing none. It hath been indeed said by the learned that for such a man even death would be better.'"

SECTION 80

(Sambhava Parva continued)

"Vaisampayana said, 'Then Kavya, the foremost of Bhrigu's line, became angry himself. And approaching Vrishaparvan where the latter was seated, began to address him without weighing his words, 'O king,' he said, 'sinful acts do not, like the Earth, bear fruit immediately! But gradually and secretly do they extirpate their doers. Such fruit visiteth either in one's own self, one's son, or one's grandson. Sins must bear their fruit. Like rich food they can never be digested. And because ye slew the Brahmana Kacha, the grandson of Angras, who was virtuous, acquainted with the precepts of religion, and attentive to his duties, while residing in my abode, even for this act of slaughter—and for the mal-treatment of my daughter too, know, O Vrishaparvan, I shall leave thee and thy relatives! Indeed, O king, for this, I can no longer stay with thee! Dost thou, O Asura chief, think that I am a raving liar? Thou makest light of thy offence without seeking to correct it!'"

"Vrishaparvan then said, 'O son of Bhrigu, never have I attributed want of virtue, of falsehood, to thee. Indeed, virtue and truth ever dwell in thee. Be kind to me! O Bhargava, if, leaving us, thou really goest hence, we shall then go into the depths of the ocean. Indeed, there is nothing else for us to do.'

"Sukra then replied, 'Ye Asuras, whether ye go into the depths of the ocean or fly away to all directions, I care little. I am unable to bear my daughter's grief. My daughter is ever dear to me. My life dependeth on her. Seek ye to please her. As Vrihaspati ever seeketh the good of Indra, so do I always seek thine by my ascetic merits.'

"Vrishaparvan then said, 'O Bhargava, thou art the absolute master of whatever is possessed by the Asura chiefs in this world—their elephants, kine and horses, and even my humble self!'"

"Sukra then answered, 'If it is true, O great Asura, that I am the lord of all the wealth of the Asuras, then go and gratify Devayani.'

"Vaisampayana continued, 'when the great Kavya was so addressed by Vrishaparvan, he then went to Devayani and told her all. Devayani, however, quickly replied, 'O Bhargava, if thou art truly the lord of the Asura king himself and of all his wealth, then let the king himself come to me and say so in my presence.' Vrishaparvan then approached Devayani and told her, 'O Devayani of sweet smiles, whatever thou desirest I am willing to give thee, however difficult it may be to grant the same.' Devayani answered, 'I desire Sarmishtha with a thousand maids to wait on me! She must also follow me to where my father may give me away.'

"Vrishaparvan then commanded a maid-servant in attendance on him, saying, 'Go and quickly bring Sarmishtha hither. Let her also accomplish what Devayani wisheth.'

"Vaisampayana continued, 'The maid-servant then repaired to Sarmishtha and told her, 'O amiable Sarmishtha, rise and follow me. Accomplish the good of thy relatives. Urged by Devayani, the Brahmana (Sukra) is on the point of leaving his disciples (the Asuras). O sinless one, thou must do what Devayani wisheth.' Sarmishtha replied, 'I shall cheerfully do what Devayani wisheth. Urged by Devayani Sukra is calling me. Both Sukra and Devayani must not leave the Asuras through my fault.'

"Vaisampayana continued, 'Commanded by her father, then, Sarmishtha, accompanied by a thousand maidens, soon came, in a palanquin, out of her father's excellent mansion. And approaching Devayani she said, 'With my thousand maids, I am thy waiting-maid! And I shall follow thee where thy father may give thee away.' Devayani replied, 'I am the daughter of one who chanteth the praises of thy father, and who begetteth and accepteth alms; thou, on the other hand, art the daughter of one who is adored. How canst thou be my waiting-maid?'"

"Sarmishtha answered, 'One must by all means contribute to the happiness of one's afflicted relatives. Therefore shall I follow thee wherever thy father may give thee away.'

"Vaisampayana continued, 'When Sarmishtha thus promised to be Devayani's waiting-maid the latter, O king, then spoke unto her father thus, 'O best of all excellent Brahmanas, I am gratified. I shall now enter the Asura capital! I now know that thy science and power of knowledge are not futile!'"

"Vaisampayana continued, 'That best of Brahmanas, of great reputation, thus addressed by his daughter, then, entered the Asura capital in the gladness of his heart. And the Danavas worshipped him with great reverence.'"

SECTION 81

(Sambhava Parva continued)

Vaisampayana said, 'After some length of time, O best of monarchs, Devayani of the fairest complexion went into the same woods for purposes of pleasure. And accompanied by Sarmishtha with her thousand maids she reached the same spot and began to wander freely. And waited upon by all those companions she felt supremely happy. And sporting with light hearts, they began drinking the honey in flowers, eating various kinds of fruit and biting some. And just at that time, king Yayati, the son of Nahusha, again came there tired

and thirsty, in course of his wanderings, in search of deer. And the king saw Devayani and Sarmishtha, and those other maidens also, all decked with celestial ornaments and full of voluptuous languor in consequence of the flower-honey they drank. And Devayani of sweet smiles, unrivalled for beauty and possessed of the fairest complexion amongst them all, was reclining at her ease. And she was waited upon by Sarmishtha who was gently kneading her feet.

"And Yayati seeing all this, said, 'O amiable ones, I would ask you both your names and parentage. It seems that these two thousand maids wait on you two.' Hearing the monarch, Devayani then answered, 'Listen to me, O best of men. Know that I am the daughter of Sukra, the spiritual guide of the Asuras. This my companion is my waiting-maid. She attendeth on me wherever I go. She is Sarmishtha, the daughter of the Asura king Vrishaparvan.'

"Yayati then asked, 'I am curious to know why is this thy companion of fair eye-brows, this maiden of the fairest complexion, the daughter of the Asura chief thy waiting-maid?' Devayani replied, 'O best of king, everything resulteth from Fate. Knowing this also to be the result of Fate, wonder not at it. Thy feature and attire are both like a king's. Thy speech also is fair and correct as that of the Vedas. Tell me thy name, whence thou art and whose son also.'

"The monarch replied, 'During my vow of Brahmacharya, the whole Vedas entered my ears. I am known as Yayati, a king's son and myself a king.' Devayani then enquired, 'O king, what hast thou come here for? Is it to gather lotuses or to angle or to hunt?' Yayati said, 'O amiable one, thirsty from the pursuit of deer, I have come hither in search of water. I am very much fatigued. I await but your commands to leave this spot.'

"Devayani answered, 'With my two thousand damsels and my waiting-maid Sarmishtha, I wait but your commands. Prosperity to thee. Be thou my friend and lord.'

"Yayati, thereupon, replied, 'Beautiful one, I do not deserve thee. Thou art the daughter of Sukra far superior to me. Thy father cannot bestow thee even on a great king.' To this Devayani replied, 'Brahmanas had before this been united with the Kshatriyas, and Kshatriyas with Brahmanas. Thou art the son of a Rishi and thyself a Rishi. Therefore, O son of Nahusha, marry me.' Yayati, however, replied, 'O thou of the handsomest features, the four orders have, indeed, sprung from one body. But their duties and purity are not the same, the Brahmana being truly superior to all.' Devayani answered, 'This hand of mine hath never been touched before by any man save thee. Therefore, do I accept thee for my lord. How, indeed, shall any other man touch my hand which had before been touched by thyself who art a Rishi? Yayati then said, 'The wise know that a Brahmana is more to be avoided than an angry snake of virulent poison, or a blazing fire of spreading flames.' Devayani then told the monarch, 'O bull amongst men, why dost thou, indeed, say that Brahmana should be more avoided than an angry snake of virulent poison or a blazing fire of spreading flames?' The monarch answered, 'The snake killeth only one. The sharpest weapon slayeth but a single person. The Brahmana, when angry destroyeth whole cities and kingdoms! Therefore, O timid one, do I deem a Brahmana as more to be avoided than either. I cannot hence wed thee, O amiable one, unless thy father bestoweth thee on me. Devayani then said, 'Thou art, indeed, chosen by me. And, O king, it is understood that thou wilt accept me if my father bestoweth me on thee. Thou needst not fear to accept my poor self bestowed on thee. Thou dost not, indeed, ask for me.'

"Vaisampayana continued, 'After this, Devayani quickly sent a maidservant to her father. The maid represented to Sukra everything as it had happened. And as soon as he had heard all, Bhargava came and saw Yayati. And beholding Bhargava come, Yayati worshipped and adored that Brahmana, and stood with joined palms in expectation of his commands.'

"And Devayani then said, 'This O father, is the son of Nahusha. He took hold of my hand, when I was in distress. I bow to thee. Bestow me upon him. I shall not wed any other person in the world.' Sukra exclaimed, 'O thou of splendid courage, thou hast, indeed, been accepted as her lord by this my dear daughter. I bestow her on thee. Therefore, O son of Nahusha, accept her as thy wife.'

"Yayati then said, 'I solicit the boon, O Brahmana, that by so doing, the sin of begetting a half-breed might not touch me.' Sukra, however, assured him by saying, 'I shall absolve thee from the sin. Ask thou the boon that thou desirest. Fear not to wed her. I grant thee absolution. Maintain virtuously thy wife—the slender-waisted Devayani. Transports of happiness be thine in her company. This other maiden, Vrishaparvan's daughter, Sarmishtha should ever be regarded by thee. But thou shall not summon her to thy bed.'

"Vaisampayana continued, 'Thus addressed by Sukra, Yayati then walked round the Brahmana. And the king then went through the auspicious ceremony of marriage according to the rites of the scriptures. And having received from Sukra this rich treasure of the excellent Devayani with Sarmishtha and those two thousand maidens, and duly honoured also by

Sukra himself and the Asuras, the best of monarchs, then, commanded by the high-souled Bhargava, returned to his capital with a joyous heart.'"

SECTION 82

(Sambhava Parva continued)

"Vaisampayana said, 'Yayati then, on returning to his capital which was like unto the city of Indra, entered his inner apartments and established there his bride Devayani. And the monarch, directed by Devayani, established Vrishaparvan's daughter Sarmishtha in a mansion especially erected near the artificial woods of Asokas in his gardens. And the king surrounded Vrishaparvan's daughter Sarmishtha with a thousand maids and honoured her by making every arrangement for her food and garments. But it was with Devayani that the royal son of Nahusha sported like a celestial for many years in joy and bliss. And when her season came, the fair Devayani conceived. And she brought forth as her first child a fine boy. And when a thousand years had passed away, Vrishaparvan's daughter Sarmishtha having attained to puberty saw that her season had come. She became anxious and said to herself, 'My season hath arrived. But I have not yet chosen a husband. O, what hath happened, what should I do? How am I to obtain the fruition of my wishes? Devayani hath become mother. My youth is doomed to pass away in vain. Shall I choose him also for my husband whom Devayani hath chosen? This is, indeed, my resolve: that monarch should give me a son. Will not the virtuous one grant me a private interview?'"

"Vaisampayana continued, 'While Sarmishtha was thus busy with her thoughts, the king wandering listlessly came to that very wood of Asokas, and beholding Sarmishtha before him, stood there in silence. Then Sarmishtha of sweet smiles seeing the monarch before her with nobody to witness what might pass, approached him and said with joined palms, 'O son of Nahusha, no one can behold the ladies that dwell in the inner apartments of Soma, of Indra, of Vishnu, of Yama, of Varuna, and of thee! Thou knowest, O king, that I am both handsome and well-born. I solicit thee, O king! My season hath arrived. See that it goeth not in vain.'

"Yayati answered, 'Well do I know that honour of birth is thine, born as thou art in the proud race of the Danavas. Thou art also gifted with beauty. I do not, indeed, see even the speck of a fault in thy feature. But Usanas commanded me, while I was united with Devayani, that never should Vrishaparvan's daughter be summoned to my bed.'

"Sarmishtha then said, 'It hath been said, O king, that it is not sinful to lie on the occasion of a joke, in respect of women sought to be enjoyed, on occasions of marriage, in peril of immediate death and of the loss of one's whole fortune. Lying is excusable on these five occasions. O king, it is not true that he is fallen who speaks not the truth when asked. Both Devayani and myself have been called hither as companions to serve the same purpose. When, therefore, thou hadst said that you wouldst confide thyself to one only amongst as, that was a lie thou hadst spoken.' Yayati replied, 'A king should ever be a model in the eyes of his people. That monarch certainly meets with destruction who speaks an untruth. As for myself, I dare not speak an untruth even if the greatest loss threatens me!' Sarmishtha answered, 'O monarch, one may look upon her friend's husband as her own. One's friend's marriage is the same as one's own. Thou hast been chosen by my friend as her husband. Thou art as much my husband, therefore.' Yayati then said, 'It is, indeed my vow always to grant what one asketh. As thou askest me, tell me then what I am to do.' Sarmishtha then said, 'Absolve me, O king, from sin. Protect my virtue. Becoming a mother by thee, let me practise the highest virtue in this world. It is said, O king, that a wife, a slave, and a son can never earn wealth for themselves. What they earn always belongeth to him who owneth them. I am, indeed, the slave of Devayani. Thou art Devayani's master and lord. Thou art, therefore, O king, my master and lord as much as Devayani's! I solicit thee! O, fulfil my wishes!'"

"Vaisampayana continued, 'Thus addressed by Sarmishtha, the monarch was persuaded into the truth of all she spoke. He therefore, honoured Sarmishtha by protecting her virtue. And they passed some time together. And taking affectionate farewell of each other, they then parted, each returning to whence he or she had come.'

"And it came to pass that Sarmishtha of sweet smiles and fair eyebrows conceived in consequence of that connexion of hers with that best of monarchs. And, O king, that lotus-eyed lady then in due course of time brought forth a son of the splendour of a celestial child and of eyes like-lotus-petals.'"

SECTION 83

(Sambhava Parva continued)

"Vaisampayana said, 'When Devayani of sweet smiles heard of the birth of this child, she became jealous, and O Bharata, Sarmishtha became an object of her unpleasant reflections. And Devayani, repairing to her, addressed her thus, 'O thou of fair eye-brows, what sin is this thou hast committed by yielding to the influence of lust?' Sarmishtha replied, 'A certain Rishi of virtuous soul and fully conversant with the

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Vedas came to me. Capable of granting boons he was solicited by me to grant my wishes that were based on considerations of virtue. O thou of sweet smiles, I would not seek the sinful fulfilment of my desires. I tell thee truly that this child of mine is by that Rishi!" Devayani answered, "It is all right if that be the case, O timid one! But if the lineage, name, and family of that Brahmana be known to thee, I should like to hear them." Sarmishtha replied, "O thou of sweet smiles, in asceticism and energy, that Rishi is resplendent like the Sun himself. Beholding him, I had not, any need to make these enquiries—" Devayani then said, "If this is true, if indeed, thou hast obtained thy child from such a superior Brahmana, then, O Sarmishtha, I have no cause of anger."

"Vaisampayana continued, 'Having thus talked and laughed with each other, they separated, Devayani returning to the palace with the knowledge imparted to her by Sarmishtha. And, O King, Yayati also begot on Devayani two sons called Yadu and Turvasu, who were like Indra and Vishnu. And Sarmishtha, the daughter of Vrishaparvan, became through the royal sage the mother of three sons in all, named Drahyu, Anu, and Puru."

"And, O King, it so came to pass that one day Devayani of sweet smiles, accompanied by Yayati, went into a solitary part of the woods, (in the king's extensive park). And there she saw three children of celestial beauty playing with perfect trustfulness. And Devayani asked in surprise, 'Whose children are they, O King, who are so handsome and so like unto the children of the celestials? In splendour and beauty they are like thee, I should think.'

"Vaisampayana continued, 'And Devayani without waiting for a reply from the king, asked the children themselves, 'Ye children, what is your lineage? Who is your father? Answer me truly. I desire to know all.' Those children then pointed at the king (with their forefingers) and spoke of Sarmishtha as their mother."

"And having so said, the children approached the king to clasp his knees. But the king dared not caress them in the presence of Devayani. The boys then left the place, and made towards their mother, weeping in grief. And the king, at this conduct of the boys, became very much abashed. But Devayani, marking the affection of the children for the king learnt the secret and addressing Sarmishtha, said, 'How hast thou dared to do me an injury, being, as thou art, dependent on me? Dost thou not fear to have recourse once more to that Asura custom of thine?'"

"Sarmishtha said, 'O thou of sweet smiles, all that I told thee of a Rishi is perfectly true. I have acted rightly and according to the precepts of virtue, and therefore, do I not fear thee. When thou hadst chosen the king for thy husband, I, too, chose him as mine. O beautiful one, a friend's husband is, according to usage, one's own husband as well. Thou art the daughter of a Brahmana and, therefore, deservest my worship and regard. But dost thou not know that this royal sage is held by me in greater esteem still?'"

"Vaisampayana said, 'Devayani then, hearing those words of hers, exclaimed, O King, thus, 'Thou hast wronged me, O monarch! I shall not live here any longer.' And saying this, she quickly rose, with tearful eyes, to go to her father. And the king was grieved to see her thus, and alarmed greatly, followed in her foot-steps, endeavouring to appease her wrath. But Devayani, with eyes red with anger, would not desist. Speaking not a word to the king, with eyes bathed in tears, she soon reached the side of her father Usanas, the son of Kavi. And beholding her father, she stood before him, after due salutations. And Yayati also, immediately after, saluted and worshipped Bhargava.'

"And Devayani said, 'O father, virtue hath been vanquished by vice. The low have risen, and the high have fallen. I have been offended again by Sarmishtha, the daughter of Vrishaparvan. Three sons have been begotten upon her by this king Yayati. But, O father, being luckless I have got only two sons! O son of Bhrgu, this king is renowned for his knowledge of the precepts of religion. But, O Kavya, I tell thee that he hath deviated from the path of rectitude.'

"Sukra, hearing all this, said, 'O monarch, since thou hast made vice thy beloved pursuit, though fully acquainted with the precepts of religion, invincible decrepitude shall paralyse thee!' Yayati answered, 'Adorable one, I was solicited by the daughter of the Danava king to fructify her season. I did it from a sense of virtue and not from other motives. That male person, who being solicited by a woman in her season doth not grant her wishes, is called, O Brahmana, by those conversant with the Vedas, a slayer of the embryo. He who, solicited in secret by a woman full of desire and in season, goeth not in unto her, loseth virtue and is called by the learned a killer of the embryo, O son of Bhrgu, for these reasons, and anxious to avoid sin, I went into Sarmishtha.' Sukra then replied, 'Thou art dependent on me. Thou shouldst have awaited my command. Having acted falsely in the matter of thy duty, O son of Nahusha, thou hast been guilty of the sin of theft.'

"Vaisampayana continued, 'Yayati, the son of Nahusha, thus cursed by the angry Usanas, was then divested of his youth and immediately overcome by decrepitude. And Yayati

said, 'O son of Bhrgu, I have not yet been satiated with youth or with Devayani. Therefore, O Brahmana, be graceful unto me so that decrepitude might not touch me.' Sukra then answered, 'I never speak an untruth. Even now, O King, art thou attacked by decrepitude. But if thou likest, thou art competent to transfer this thy decrepitude to another.' Yayati said, 'O Brahmana, let it be commanded by thee that that son of mine who giveth me his youth shall enjoy my kingdom, and shall achieve both virtue and fame.' Sukra replied, 'O son of Nahusha, thinking of me thou mayst transfer this thy decrepitude to whomsoever thou likest. That son who shall give thee his youth shall become thy successor to the throne. He shall also have long life, wide fame, and numerous progeny!'"

SECTION 84

(Sambhava Parva continued)

"Vaisampayana said, 'Yayati, then, overcome with decrepitude, returned to his capital and summoning his eldest son Yadu who was also the most accomplished, addressed him thus, 'Dear child, from the curse of Kavya called also Usanas, decrepitude and wrinkles and whiteness of hair have come over me. But I have not been gratified yet with the enjoyment of youth. Do thou, O Yadu, take this my weakness along with my decrepitude. I shall enjoy with thy youth. And when with full thousand years will have elapsed, returning to thee thy youth, I shall take back my weakness with this decrepitude!'"

"Yadu replied, 'There are innumerable inconveniences in decrepitude, in respect of drinking and eating. Therefore, O King, I shall not take thy decrepitude. This is, indeed, my determination. White hair on the head, cheerlessness and relaxation of the nerves, wrinkles all over the body, deformities, weakness of the limbs, emaciation, incapacity to work, defeat at the hands of friends and companions—these are the consequences of decrepitude. Therefore, O King, I desire not to take it. O King, thou hast many sons some of whom are dearer to thee. Thou art acquainted with the precepts of virtue. Ask some other son of thine to take thy decrepitude."

"Yayati replied, 'Thou art sprung from my heart, O son, but thou givest me not thy youth. Therefore, thy children shall never be kings.' And he continued, addressing another son of his, 'O Turvasu, take thou this weakness of mine along with my decrepitude. With thy youth, O son, I like to enjoy the pleasure of life. After the lapse of a full thousand years I shall give back to thee thy youth, and take back from thee my weakness and decrepitude.'

"Turvasu replied, 'I do not like decrepitude, O father, it takes away all appetites and enjoyments, strength and beauty of person, intellect, and even life.' Yayati said to him, 'Thou art sprung from my heart, O son! But thou givest me not thy youth! Therefore, O Turvasu, thy race shall be extinct. Wretch, thou shalt be the king of those whose practices and precepts are impure, amongst whom men of inferior blood procreate children upon women of blue blood, who live on meat, who are mean, who hesitate not to appropriate the wives of their superiors, whose practices are those of birds and beasts, who are sinful, and non-Aryan.'

"Vaisampayana said, 'Yayati, having thus cursed his son Turvasu, then, addressed Sarmishtha's son Drahyu thus, 'O Drahyu, take thou for a thousand years my decrepitude destructive of complexion and personal beauty and give me thy youth. When a thousand years have passed away, I shall return thee thy youth and take back my own weakness and decrepitude.' To this Drahyu replied, 'O King, one that is decrepit can never enjoy elephants and cars and horses and women. Even his voice becometh hoarse. Therefore, I do not desire (to take) thy decrepitude.' Yayati said to him, 'Thou art sprung from my heart, O son! But thou refusest to give me thy youth. Therefore, thy most cherished desires shall never be fulfilled. Thou shalt be king only in name, of that region where there are no roads for (the passage of) horses and cars and elephants, and good vehicles, and asses, and goats and bullocks, and palanquins; where there is swimming only by rafts and floats.' Yayati next addressed Anu and said, 'O Anu, take my weakness and decrepitude. I shall with thy youth enjoy the pleasures of life for a thousand years.' To this Anu replied, 'Those that are decrepit always eat like children and are always impure. They cannot pour libations upon fire in proper times. Therefore, I do not like to take thy decrepitude.' Yayati said to him, 'Thou art sprung from my heart, thou givest not thy youth. Thou findest so many faults in decrepitude. Therefore, decrepitude shall overcome thee! And, O Anu, thy progeny also as soon as they attain to youth, shall die. And thou shalt also not be able to perform sacrifices before fire.'

"Yayati at last turned to his youngest child, Puru, and addressing him said, 'Thou art, O Puru, my youngest son! But thou shalt be the first of all! Decrepitude, wrinkles, and whiteness of hair have come over me in consequence of the curse of Kavya called also Usanas. I have not yet however, been satiated with my youth. O Puru, take thou this my weakness and decrepitude! With thy youth I shall enjoy for some years the pleasures of life. And when a thousand years

have passed away, I shall give back to thee thy youth and take back my own decrepitude.'

"Vaisampayana said, 'Thus addressed by the king, Puru answered with humility, 'I shall do, O monarch, as thou biddest me. I shall take, O King, thy weakness and decrepitude. Take thou my youth and enjoy as thou listest the pleasures of life. Covered with thy decrepitude and becoming old, I shall, as thou commandest, continue to live, giving thee my youth.' Yayati then said, 'O Puru, I have been gratified with thee. And being gratified, I tell thee that the people in thy kingdom shall have all their desires fulfilled.'

"And having said this, the great ascetic Yayati, then thinking of Kavya, transferred his decrepitude unto the body of the high-souled Puru."

SECTION 85

(Sambhava Parva continued)

"Vaisampayana said, 'The excellent monarch Yayati, the son of Nahusha, having received Puru's youth, became exceedingly gratified. And with it he once more began to indulge in his favourite pursuits to the full extent of his desires and to the limit of his powers, according to seasons, so as to derive the greatest pleasure therefrom. And, O King, in nothing that he did, he acted against the precepts of his religion as behoved him well. He gratified the gods by his sacrifices; the pitris, by Sraddhas; the poor, by his charities; all excellent Brahmanas, by fulfilling their desires; all persons entitled to the rites of hospitality, with food and drink; the Vaisyas, by protection; and the Sudras, by kindness. And the king repressed all criminals by proper punishments. And Yayati, gratifying all sections of his subjects, protected them virtuously like another Indra. And the monarch possessed of the prowess of a lion, with youth and every object of enjoyment under control, enjoyed unlimited happiness without transgressing the precepts of religion. And the king became very happy in thus being able to enjoy all the excellent objects of his desires. And he was only sorry when he thought that those thousand years would come to an end. And having obtained youth for a thousand years, the king acquainted with the mysteries of time, and watching proper Kalas and Kashthas sported with (the celestial damsel) Visvachi, sometimes in the beautiful garden of Indra, sometimes in Alaka (the city of Kuvera), and sometimes on the summit of the mountain Meru on the north. And when the virtuous monarch saw that the thousand years were full, he summoned his son, Puru, and addressed him thus, 'O oppressor of foes, with thy youth, O son, I have enjoyed the pleasures of life, each according to its season to the full extent of my desires, to the limit of my powers. Our desires, however, are never gratified by indulgence. On the other hand, with indulgence, they only flame up like fire with libations of sacrificial butter. If a single person were owner of everything on Earth—all her yields of paddy and barley, her silver, gold, and gems, her animals and women, he would not still be content. Thirst of enjoyment, therefore, should be given up. Indeed, true happiness belongeth to them that have cast off their thirst for worldly objects—a thirst which is difficult to be thrown off by the wicked and the sinful, which faileth not with the failing life, and which is truly the fatal disease of man. My heart hath for a full thousand years been fixed upon the objects of desires. My thirst for these, however, increaseth day by day without abating. Therefore, I shall cast it off, and fixing my mind on Brahma I shall pass the rest of my days with the innocent deer in the forest peacefully and with no heart for any worldly objects. And O Puru, I have been exceedingly gratified with thee! Prosperity be thine! Receive back this thy youth! Receive thou also my kingdom. Thou art, indeed, that son of mine who has done me the greatest services.'

"Vaisampayana continued, 'Then Yayati, the son of Nahusha, received back his decrepitude. And his son Puru received back his own youth. And Yayati was desirous of installing Puru, his youngest son, on the throne. But the four orders, with the Brahmanas at their head, then addressed the monarch thus, 'O King, how shall thou bestow thy kingdom on Puru, passing over thy eldest son Yadu born of Devayani, and, therefore, the grandson of the great Sukra? Indeed, Yadu is thy eldest son; after him hath been born Turvasu; and of Sarmishtha's sons, the first is Drahyu, then Anu and then Puru. How doth the youngest deserve the throne, passing all his elder brothers over? This we represent to thee! O, conform to virtuous practice.'

"Yayati then said, 'Ye four orders with Brahmanas at their head, hear my words as to why my kingdom should not be given to my eldest son. My commands have been disobeyed by my eldest son, Yadu. The wise say that he is no son who disobeyeth his father. That son, however, who doth the bidding of his parents, who seeketh their good, who is agreeable to them, is indeed, the best of sons. I have been disregarded by Yadu and by Turvasu, too. Much I have been disregarded by Drahyu and by Anu also. By Puru alone hath my word been obeyed. By him have I been much regarded. Therefore, the youngest shall be my heir. He took my decrepitude. Indeed, Puru is my friend. He did what was so agreeable to me. It hath also been commanded by Sukra

himself, the son of Kavi, that, that son of mine who should obey me will become king after me and bring the whole Earth under his sway. I, therefore, beseech thee, let Puru be installed on the throne."

"The people then said, 'True it is, O King, that, that son who is accomplished and who seeketh the good of his parents, deserveth prosperity even if he be the youngest. Therefore, doth Puru, who hath done the good, deserve the crown. And as Sukra himself hath commanded it, we have nothing to say to it.'

"Vaisampayana continued., 'The son of Nahusha, thus addressed by the contented people, then installed his son, Puru, on the throne. And having bestowed his kingdom on Puru, the monarch performed the initiatory ceremonies for retiring into the woods. And soon after he left his capital, followed by Brahmanas and ascetics.

"The sons of Yadu are known by the name of the Yadavas: while those of Turvasu have come to be called the Yavanas. And the sons of Drahyu are the Bhojas, while those of Anu, the Mlechchhas. The progeny of Puru, however, are the Pauravas, amongst whom, O monarch, thou art born, in order to rule for a thousand years with thy passions under complete control."

SECTION 86

(Sambhava Parva continued)

"Vaisampayana said, 'King Yayati, the son of Nahusha, having thus installed his dear son on the throne, became exceedingly happy, and entered into the woods to lead the life of a hermit. And having lived for some time into forest in the company of Brahmanas, observing many rigid vows, eating fruits and roots, patiently bearing privations of all sorts, the monarch at last ascended to heaven. And having ascended to heaven he lived there in bliss. But soon, however, he was hurled down by Indra. And it hath been heard by me, O King, that, though hurled from heaven, Yayati, without reaching the surface of the Earth, stayed in the firmament. I have heard that some time after he again entered the region of the celestials in company with Vasuman, Ashtaka, Pratarddana, and Sivi.'

"Janamejaya said, 'I desire to hear from thee in detail why Yayati, having first obtained admission into heaven, was hurled therefrom, and why also he gained re-admittance. Let all this, O Brahmana, be narrated by thee in the presence of these regenerate sages. Yayati, lord of Earth, was, indeed, like the chief of the celestials. The progenitor of the extensive race of the Kurus, he was of the splendour of the Sun. I desire to hear in full the story of his life both in heaven and on Earth, as he was illustrious, and of world-wide celebrity and of wonderful achievements.'

"Vaisampayana said, 'Indeed, I shall recite to thee the excellent story of Yayati's adventures on Earth and in heaven. That story is sacred and destroyeth the sins of those that hear it.'

"King Yayati, the son of Nahusha, having installed his youngest son, Puru, on the throne after casting his sons with Yadu for their eldest amongst the Mlechchhas, entered the forest to lead the life of a hermit. And the king eating fruits and roots lived for some time in the forest. Having his mind and passions under complete control, the king gratified by sacrifices the Pitris and the gods. And he poured libations of clarified butter upon the fire according to the rites prescribed for those leading the Vanaprastha mode of life. And the illustrious one entertained guests and strangers with the fruit of the forest and clarified butter, while he himself supported life by gleanings scattered corn seeds. And the king; led this sort of life for a full thousand years. And observing the vow of silence and with mind under complete control he passed one full year, living upon air alone and without sleep. And he passed another year practising the severest austerities in the midst of four fires around and the Sun overhead. And, living upon air alone, he stood erect upon one leg for six months. And the king of sacred deeds ascended to heaven, covering heaven as well as the Earth (with the fame of his achievements)."

SECTION 87

(Sambhava Parva continued)

"Vaisampayana said, 'While that king of kings dwelt in heaven--the home of the celestials, he was revered by the gods, the Sadhyas, the Maruts, and the Vastus. Of sacred deeds, and mind under complete control, the monarch used to repair now and then from the abode of the celestials unto the region of Brahman. And it hath been heard by me that he dwelt for a long time in heaven.

"One day that best of kings, Yayati, went to Indra and there in course of conversation the lord of Earth was asked by Indra as follows:

"What didst thou say, O King, when thy son Puru took thy decrepitude on Earth and when thou gavest him thy kingdom?"

"Yayati answered, 'I told him that the whole country between the rivers Ganga and Yamuna was his. That is, indeed, the central region of the Earth, while the out-lying

regions are to be the dominions of thy brothers. I also told him that those without anger were ever superior to those under its sway, those disposed to forgive were ever superior to the unforgiving. Man is superior to the lower animals. Among men again the learned are superior to the un-learned. If wronged, thou shouldst not wrong in return. One's wrath, if disregarded, burneth one's own self; but he that regardeth it not taketh away all the virtues of him that exhibiteth it. Never shouldst thou pain others by cruel speeches. Never subdue thy foes by despicable means; and never utter such scorching and sinful words as may torture others. He that pricketh as if with thorns men by means of hard and cruel words, thou must know, ever carrieth in his mouth the Rakshasas. Prosperity and luck fly away at his very sight. Thou shouldst ever keep the virtuous before thee as thy models; thou shouldst ever with retrospective eye compare thy acts with those of the virtuous; thou shouldst ever disregard the hard words of the wicked. Thou shouldst ever make the conduct of the wise the model upon which thou art to act thyself. The man hurt by the arrows of cruel speech hurled from one's lips, weepeth day and night. Indeed, these strike at the core of the body. Therefore the wise never fling these arrows at others. There is nothing in the three worlds by which thou canst worship and adore the deities better than by kindness, friendship, charity and sweet speeches unto all. Therefore, shouldst thou always utter words that soothe, and not those that scorch. And thou shouldst regard those that deserve, thy regards, and shouldst always give but never beg!'"

SECTION 88

(Sambhava Parva continued)

"Vaisampayana said, 'Alter this Indra again asked Yayati, 'Thou didst retire into the woods, O King, after accomplishing all thy duties. O Yayati, son of Nahusha, I would ask thee to whom thou art equal in ascetic austerities.' Yayati answered, 'O Vasava, I do not, in the matter of ascetic austerities, behold my equal among men, the celestials, the Gandharvas, and the great Rishis.' Indra then said, 'O monarch, because thou disregardest those that are thy superiors, thy equals, and even thy inferiors, without, in fact, knowing their real merits, thy virtues have suffered diminution and thou must fall from heaven.' Yayati then said, 'O Sakra, if, indeed, my virtues have really sustained diminution and I must on that account fall down from heaven, I desire, O chief of the celestials, that I may at least fall among the virtuous and the honest.' Indra replied, 'O King, thou shalt fall among those that are virtuous and wise, and thou shalt acquire also much renown. And after this experience of thine, O Yayati, never again disregard those that are thy superiors or even thy equals.'

"Vaisampayana continued, 'Upon this, Yayati fell from the region of the celestials. And as he was falling, he was beheld by that foremost of royal sages, viz., Ashtaka, the protector of his own religion. Ashtaka beholding him, enquired, 'Who art thou, O youth of a beauty equal to that of Indra, in splendour blazing as the fire, thus falling from on high? Art thou that foremost of sky-ranging bodies--the sun--emerging from, dark masses of clouds? Beholding thee falling from the solar course, possessed of immeasurable energy and the splendour of fire or the sun, every one is curious as to what it is that is so falling, and is, besides, deprived of consciousness! Beholding thee in the path of the celestials, possessed of energy like that of Sakra, or Surya, or Vishnu, we have approached thee to ascertain the truth. If thou hast first asked us who we were, we would never have been guilty of the incivility of asking thee first. We now ask thee who thou art and why thou approachest hither. Let thy fears be dispelled; let thy woes and afflictions cease. Thou art now in the presence of the virtuous and the wise. Even Sakra himself--the slayer of Vala--cannot here do thee any injury. O thou of the prowess of the chief of the celestials, the wise and the virtuous are the support of their brethren in grief. Here there are none but the wise and virtuous like thee assembled together. Therefore, stay thou here in peace. Fire alone hath power to give heat. The Earth alone hath power to infuse life into the seed. The sun alone hath power to illuminate everything. So the guest alone hath power to command the virtuous and the wise.'"

SECTION 89

(Sambhava Parva continued)

"Yayati said, 'I am Yayati, the son of Nahusha and the father of Puru. Cast off from the region of the celestials and of Siddhas and Rishis for having disregarded every creature, I am falling down, my righteousness having sustained diminution. In years I am older than you; therefore, I have not saluted you first. Indeed, the Brahmanas always reverence him who is older in years or superior in learning or in ascetic merit.'

"Ashtaka then replied, 'Thou sayest, O monarch, that he who is older in years is worthy of regard. But it is said that he is truly worthy of worship who is superior in learning and ascetic merit.'

"Yayati replied to this, 'It is said that sin destroyeth the merits of four virtuous acts. Vanity containeth the element of that which leadeth to hell. The virtuous never follow in the

footsteps of the vicious. They act in such a way that their religious merit always increaseth. I myself had great religious merit, but all that, however, is gone. I will scarcely be able to regain it even by my best exertions. Beholding my fate, he that is bent upon (achieving) his own good, will certainly suppress vanity. He who having acquired great wealth performeth meritorious sacrifices, who having acquired all kinds of learning remaineth humble, and who having studied the entire Vedas devoteth himself to asceticism with a heart withdrawn from all mundane enjoyments, goeth to heaven. None should exult in having acquired great wealth. None should be vain of having studied the entire Vedas. In the world men are of different dispositions. Destiny is supreme. Both power and exertion are all fruitless. Knowing Destiny to be all-powerful, the wise, whatever their portions may be, should neither exult nor grieve. When creatures know that their weal and woe are dependent on Destiny and not on their own exertion or power, they should neither grieve nor exult, remembering that Destiny is all powerful. The wise should ever live contented, neither grieving at woe nor exulting at weal. When Destiny is supreme, both grief and exultation are unbecoming. O Ashtaka, I never suffer myself to be overcome by fear, nor do I ever entertain grief, knowing for certain that I shall be in the world what the great disposer of all hath ordained. Insects and worms, all oviparous creatures, vegetable existences, all crawling animals, vermin, the fish in the water, stones, grass, wood--in fact, all created things, when they are freed from the effects of their acts, are united with the Supreme Soul. Happiness and misery are both transient. Therefore, O Ashtaka, why should I grieve? We can never know how we are to act in order to avoid misery. Therefore, none should grieve for misery.'

"Possessed of every virtue, King Yayati who was the maternal grandfather of Ashtaka, while staying in the welkin, at the conclusion of his speech, was again questioned by Ashtaka. The latter said, 'O King of kings, tell me, in detail, of all those regions that thou hast visited and enjoyed, as well as the period for which thou hast enjoyed each. Thou speakest of the precepts of religion even like the clever masters acquainted with the acts and sayings of great beings!' Yayati replied, 'I was a great king on Earth, owning the whole world for my dominion. Leaving it, I acquired by dint of religious merit many high regions. There I dwelt for a full thousand years, and then I attained to a very high region the abode of Indra, of extraordinary beauty having a thousand gates, and extending over a hundred yojanas all round. There too, I dwelt a full thousand years and then attained to a higher region still. That is the region of perfect beatitude, where decay never exists, the region, viz., that of the Creator and the Lord of Earth, so difficult of attainment. There also I dwelt for a full thousand years, and then attained to another very high region viz., that of the god of gods (Vishnu) where, too, I had lived in happiness. Indeed, I dwelt in various regions, adored by all the celestials, and possessed of prowess and splendour equal unto those of the celestials themselves. Capable of assuming any form at will, I lived for a million years in the gardens of Nandana sporting with the Apsaras and beholding numberless beautiful trees clad in flowery vesture and sending forth delicious perfume all round. And after many, many years had elapsed, while still residing there in enjoyment of perfect beatitude, the celestial messenger of grim visage, one day, in a loud and deep voice, thrice shouted to me--Ruined! Ruined! Ruined!--O lion among kings, this much do I remember. I was then fallen from Nandana, my religious merits gone! I heard in the skies, O King, the voices of the celestials exclaiming in grief,--Alas! What a misfortune! Yayati, with his religious merits destroyed, though virtuous and of sacred deeds, is falling!--And as I was falling, I asked them loudly, 'Where, ye celestials, are those wise ones amongst whom I am to fall?' They pointed out to me this sacred sacrificial region belonging to you. Beholding the curls of smoke blackening the atmosphere and smelling the perfume of clarified butter poured incessantly upon fire, and guided thereby, I am approaching this region of yours, glad at heart that I come amongst you.'"

SECTION 90

(Sambhava Parva continued)

"Ashtaka said, 'Capable of assuming any form at will, thou hast lived for a million years in the gardens of Nandana. For what cause, O foremost of those that flourished in the Krita age, hast thou been compelled to leave that region and come hither?' Yayati answered, 'As kinsmen, friends, and relatives forsake, in this world, those whose wealth disappears so, in the other world, the celestials with Indra as their chief, forsake him who hath lost his righteousness.' Ashtaka said, 'I am extremely anxious to know how in the other world men can lose virtue. Tell me also, O King, what regions are attainable by what courses of action. Thou art acquainted, I know, with the acts and sayings of great beings.'

"Yayati answered, 'O pious one, they that speak of their own merits are doomed to suffer the hell called Bhauma. Though really emaciated and lean, they appear to grow on Earth (in the shape of their sons and grandsons) only to

become food for vultures, dogs, and jackals. Therefore, O king, this highly censurable and wicked vice should be repressed. I have now, O king, told thee all. Tell me what more I shall say.'

"Ashtaka said, 'When life is destroyed with age, vultures, peacocks, insects, and worms eat up the human body. Where doth man then reside? How doth he also come back to life? I have never heard of any hell called Bhauma on Earth!'

"Yayati answered, 'After the dissolution of the body, man, according to his acts, re-enters the womb of his mother and stayeth there in an indistinct form, and soon after assuming a distinct and visible shape reappeareth in the world and walketh on its surface. This is that Earth-hell (Bhauma) where he falleth, for he beholdeth not the termination of his existence and acteth not towards his emancipation [* The word "emancipation" is frequently used in Hindu texts. It refers to Moksha (Sanskrit, also called vimoksha, vimukti and mukti), which is a term in Hinduism, Buddhism, Jainism and Sikhism for various forms of enlightenment, liberation, release and salvation. In its soteriological and eschatological senses, it refers to freedom from samsara, the cycle of death and rebirth.]. Some dwell for sixty thousand years, some, for eighty-thousand years in heaven, and then they fall. And as they fall, they are attacked by certain Rakshasas in the form of sons, grandsons, and other relatives, that withdraw their hearts from acting for their own emancipation.'

"Ashtaka asked, 'For what sin are beings, when they fall from heaven, attacked by these fierce and sharp-toothed Rakshasas? Why are they not reduced to annihilation? How do they again enter the womb, furnished with senses?'

"Yayati answered, 'After falling from heaven, the being becometh a subtle substance living in water. This water becometh the semen whence is the seed of vitality. Thence entering the mother's womb in the womanly season, it developeth into the embryo and next into visible life like the fruit from the flower. Entering trees, plants, and other vegetable substances, water, air, earth, and space, that same watery seed of life assumeth the quadrupedal or bipedal form. This is the case with all creatures that you see.'

"Ashtaka said, 'O tell me, I ask thee because I have my doubts. Doth a being that hath received a human form enter the womb in its own shape or in some other? How doth it also acquire its distinct and visible shape, eyes and ears and consciousness as well? Questioned by me, O, explain it all! Thou art, O father, one acquainted with the acts and sayings of great beings.' Yayati answered, 'According to the merits of one's acts, the being that in a subtle form co-inheres in the seed that is dropped into the womb is attracted by the atmospheric force for purposes of re-birth. It then developeth there in course of time; first it becomes the embryo, and is next provided with the visible physical organism. Coming out of the womb in due course of time, it becometh conscious of its existence as man, and with his ears becometh sensible of sound; with his eyes, of colour and form; with his nose, of scent; with his tongue, of taste; by his whole body, of touch; and by his mind, of ideas. It is thus, O Ashtaka, that the gross and visible body developeth from the subtle essence.'

"Ashtaka asked, 'After death, the body is burnt, or otherwise destroyed. Reduced to nothing upon such dissolution, by what principle is one revived?' Yayati said, 'O lion among kings, the person that dies assumes a subtil form; and retaining consciousness of all his acts as in a dream, he enters some other form with a speed quicker than that of air itself. The virtuous attain to a superior, and the vicious to an inferior form of existence. The vicious become worms and insects. I have nothing more to say, O thou of great and pure soul! I have told thee how beings are born, after development of embryonic forms, as four-footed, six-footed creatures and others with more feet. What more wilt thou ask me?'

"Ashtaka said, 'How, O father, do men attain to those superior regions whence there is no return to earthly life? Is it by asceticism or by knowledge? How also can one gradually attain to felicitous regions? Asked by me, O answer it in full.'

"Yayati answered, 'The wise say that for men there are seven gates through which admission may be gained into Heaven. There are asceticism, benevolence, tranquillity of mind, self-command, modesty, simplicity, and kindness to all creatures. The wise also say that a person loseth all these in consequence of vanity. That man who having acquired knowledge regardeth himself as learned, and with his learning destroyed the reputation of others, never attaineth to regions of indestructible felicity. That knowledge also doth not make its possessor competent to attain to Brahma. Study, taciturnity, worship before fire, and sacrifices, these four remove all fear. When, however, these are mixed with vanity, instead of removing it, they cause fear. The wise should never exult at (receiving) honours nor should they grieve at insults. For it is the wise alone that honour the wise; the wicked never act like the virtuous. I have given away so much--I have performed so many sacrifices--I have studied so much--I have observed these vows--such vanity is the root of fear. Therefore, thou must not indulge in such feelings. Those learned men who accept as their support the unchangeable, inconceivable

Brahma alone that ever showereth blessings on persons virtuous like thee, enjoy perfect peace here and hereafter."

SECTION 91

(Sambhava Parva continued)

"Ashtaka said, 'Those cognisant of the Vedas differ in opinion as to how the followers of each of the four modes of life, viz., Grihasthas, Bhikshus, Brahmacharins, and Vanaprasthas, should conduct themselves in order to acquire religious merit.'

"Yayati answered, 'These are what a Brahmacharin must do. While dwelling in the abode of his preceptor, he must receive lessons only when his preceptor summons him to do so; he must attend to the service of his preceptor without waiting for the latter's command; he must rise from his bed before his preceptor riseth, and go to bed after his preceptor hath gone to bed. He must be humble, must have his passions under complete control, must be patient, vigilant, and devoted to studies. It is then only that he can achieve success. It hath been said in the oldest Upanishad that a grihastha, acquiring wealth by honest means, should perform sacrifices; he should always give something in charity, should perform the rites of hospitality unto all arriving at his abode, and should never use anything without giving a portion thereof to others. A Muni, without search for woods, depending on his own vigour, should abstain from all vicious acts, should give away something in charity, should never inflict pain on any creature. It is then only that he can achieve success. He, indeed, is a true Bhikshu who doth not support himself by any manual arts, who possesseth numerous accomplishments, who hath his passions under complete control, who is unconnected with worldly concerns, who sleepeth not under the shelter of a householder's roof, who is without wife, and who going a little way every day, travelleth over a large extent of the country. A learned man should adopt the Vanaprastha mode of life after performance of the necessary rites, when he hath been able to control his appetites for enjoyment and desire of acquiring valuable possessions. When one dieth in the woods while leading the Vanaprastha mode of life, he maketh his ancestors and the successors, numbering ten generations including himself, mix with the Divine essence.'

"Ashtaka asked, 'How many kinds of Munis are there (observers of the vow of the silence)?'

"Yayati answered, 'He is, indeed, a Muni who, though dwelling in the woods, hath an inhabited place near, or who, though dwelling in an inhabited place, hath the woods near.'

"Ashtaka enquired what is meant by Muni.' Yayati replied, 'A Muni withdrawing himself from all worldly objects liveth in the woods. And though he might never seek to surround himself with those objects that are procurable in an inhabited place, he might yet obtain them all by virtue of his ascetic power. He may truly be said to dwell in the woods having an inhabited place near to himself. Again a wise man withdrawn from all earthly objects, might live in a hamlet leading the life of a hermit. He may never exhibit the pride of family, birth or learning. Clad in the scantiest robes, he may yet regard himself as attired in the richest vestments. He may rest content with food just enough for the support of life. Such a person, though dwelling in an inhabited place, liveth yet in the woods.'

"The person again, who, with passions under complete control, adopteth the vow of silence, refraining from action and entertaining no desire, achieveth success. Why shouldst thou not, indeed, reverence the man who liveth on clean food, who refraineth from ever injuring others, whose heart is ever pure, who stands in the splendour of ascetic attributes, who is free from the leaden weight of desire, who abstaineth from injury even when sanctioned by religion? Emaciated by austerities and reduced in flesh, marrow and blood, such a one conquereth not only this but the highest world. And when the Muni sits in yoga meditation, becoming indifferent to happiness and misery, honour and insult, he then leaveth the world and enjoyeth communion with Brahma. When the Muni taketh food like wine and other animals, i. e., without providing for it beforehand and without any relish (like a sleeping infant feeding on the mother's lap), then like the all-pervading spirit he becometh identified with the whole universe and attaineth to salvation."

SECTION 92

(Sambhava Parva continued)

"Ashtaka asked, 'Who amongst these, O king, both exerting constantly like the Sun and the Moon, first attaineth to communion with Brahma, the ascetic or the man of knowledge?'

"Yayati answered, 'The wise, with the help of the Vedas and of Knowledge, having ascertained the visible universe to be illusory, instantly realises the Supreme Spirit as the sole existent independent essence. While they that devote themselves to Yoga meditation take time to acquire the same knowledge, for it is by practice alone that these latter divest themselves of the consciousness of quality. Hence the wise attain to salvation first. Then again if the person devoted to Yoga find not sufficient time in one life to attain success, being led astray by the attractions of the world, in his next life

he is benefited by the progress already achieved, for he devoteth himself regretfully to the pursuit of success. But the man of knowledge ever beholdeth the indestructible unity, and, is, therefore, though steeped in worldly enjoyments, never affected by them at heart. Therefore, there is nothing to impede his salvation. He, however, who failleth to attain to knowledge, should yet devote himself to piety as dependent on action (sacrifices etc.). But he that devoteth himself to such piety, moved thereto by desire of salvation, can never achieve success. His sacrifices bear no fruit and partake of the nature of cruelty. Piety which is dependent on action that proceedeth not from the desire of fruit, is, in case of such men Yoga itself.'

"Ashtaka said, 'O king, thou lookest like a young man; thou art handsome and decked with a celestial garland. Thy splendour is great! Whence dost thou come and where dost thou go? Whose messenger art thou? Art thou going down into the Earth?'

"Yayati said, 'Fallen from heaven upon the loss of all my religious merits, I am doomed to enter the Earth-hell. Indeed, I shall go there after I have finished my discourse with you. Even now the regents of the points of the universe command me to hasten thither. And, O king, I have obtained it as a boon from Indra that though fall I must upon the earth, yet I should fall amidst the wise and the virtuous. Ye are all wise and virtuous that are assembled here.'

"Ashtaka said, 'Thou art acquainted with everything. I ask thee, O king, are there any regions for myself to enjoy in heaven or in the firmament? If there be, then, thou shalt not fall, though falling.'

"Yayati answered, 'O king, there are as many regions for thee to enjoy in heaven even as the number of kine and horses on Earth with the animals in the wilderness and on the hills.'

"Ashtaka said, 'If there are worlds for me to enjoy, as fruits of my religious merits, in heaven, O king, I give them all unto thee. Therefore, though falling, thou shalt not fall. O, take thou soon all those, wherever they be, in heaven or in the firmament. Let thy sorrow cease.'

"Yayati answered, 'O best of kings, a Brahma-knowing Brahmana alone can take in gift, but not one like ourselves. And, O monarch, I myself have given away to Brahmanas as one should. Let no man who, is not a Brahmana and let not the wife of a learned Brahmana ever live in infamy by accepting gifts. While on earth, I ever desired to perform virtuous acts. Having never done so before, how shall I now accept a gift?'

"Pratardana who was amongst them asked, 'O thou of the handsomest form, I am Pratardana by name. I ask thee if there are any worlds for me to enjoy as fruits of my religious merits, in heaven or the firmament? Answer me, thou art acquainted with everything.'

"Yayati said, 'O king, numberless worlds, full of felicity, effulgent like the solar disc, and where woe can never dwell, await thee. If thou dwellest in each but for seven days, they would not yet be exhausted.'

"Pratardana said, 'These then I give unto thee. Therefore, though falling, thou must not fall. Let the worlds that are mine be thine, whether they be in the firmament or heaven. O, soon take them. Let thy woes cease.'

"Yayati answered, 'O monarch, no king of equal energy should ever desire to receive as gift the religious merits of another king acquired by Yoga austerities. And no king who is afflicted with calamity through the fates should, if wise, act in a censurable way. A king keeping his eye fixed for ever on virtue should walk along the path of virtue like myself and, knowing what his duties are, should not act so meanly as thou directest. When others desirous of acquiring religious merits do not accept gifts, how can I do what they themselves do not? On the conclusion of this speech, that best of kings, Yayati, was then addressed by Vasumat in the following words."

SECTION 93

(Sambhava Parva continued)

"Vasumat said, 'I am Vasumat, the son of Oshadaswa. I would ask thee, O king, whether there are any worlds for me to enjoy as fruits of my religious merits, in heaven or the firmament. Thou art, O high-souled one, acquainted with all holy regions.'

"Yayati answered, 'There are as many regions for thee to enjoy in heaven as the number of places in the firmament, the Earth and the ten points of the universe illumined by the Sun.'

"Vasumat then said, 'I give them to thee. Let those regions that are for me be thine. Therefore, though falling, thou shalt not fall. If to accept them as gift be improper for thee, then, O monarch, buy them for a straw?'

"Yayati answered, 'I do not remember having ever bought and sold anything unfairly. This has never been done by other kings. How shall I therefore do it?'

"Vasumat said, 'If buying them, O king, be regarded by thee as improper, then take them as gift from me. For myself I answer that I will never go to those regions that are for me. Let them, therefore, be thine.'

"Sivi then addressed the king thus, I am, O king, Sivi by name, the son of Usinara. O father, are there in the firmament

or in heaven any worlds for me to enjoy? Thou knowest every region that one may enjoy as the fruit of his religious merit.'

'Yayati said, 'Thou hast never, by speech or in mind, disregarded the honest and the virtuous that applied to thee. There are infinite worlds for thee to enjoy in heaven, all blazing like lightning.' Sivi then said, 'If thou regardest their purchase as improper, I give them to thee. Take them all, O king! I shall never take them, viz., those regions where the wise never feel the least disquiet.'

Yayati answered, 'O Sivi, thou hast indeed, obtained for thyself, possessed of the prowess of Indra, infinite worlds. But I do not desire to enjoy regions given to me by others. Therefore, I accept not thy gift.'

'Ashtaka then said, 'O king, each of us has expressed his desire to give thee worlds that each of us has acquired by his religious merits. Thou acceptest not them. But leaving them for thee, we shall descend into the Earth-hell.'

'Yayati answered, 'Ye all are truth-loving and wise. Give me that which I deserve. I shall not be able to do what I have never done before.'

'Ashtaka then said, 'Whose are those five golden cars that we see? Do men that repair to these regions of everlasting bliss ride in them?'

'Yayati answered, 'Those five golden cars displayed in glory, and blazing as fire, would indeed, carry you to regions of bliss.'

'Ashtaka said, 'O king, ride on those cars thyself and repair to heaven. We can wait. We follow thee in time.'

'Yayati said, 'We can now all go together. Indeed, all of us have conquered heaven. Behold, the glorious path to heaven becomes visible.'

'Vaisampayana continued, 'Then all those excellent monarchs riding in those cars set out for heaven for gaining admittance into it, illuminating the whole firmament by the glory of their virtues.'

'Then Ashtaka, breaking the silence asked, 'I had always thought that Indra was my especial friend, and that I, of all others, should first obtain admittance into heaven. But how is it that Usinara's son, Sivi hath already left us behind?'

'Yayati answered, 'This Usinara's son had given all he possessed for attaining to the region of Brahman. Therefore, is he the foremost among us. Besides, Sivi's liberality, asceticism, truth, virtue, modesty, forgiveness, amiability, desire of performing good acts, have been so great that none can measure them!'

'Vaisampayana continued, 'After this, Ashtaka, impelled by curiosity, again asked his maternal grandfather resembling Indra himself, saying, 'O king, I ask thee, tell me truly, whence thou art, who thou art, and whose son? Is there any other Brahmana or Kshatriya who hath done what thou didst on earth?' Yayati answered, 'I tell thee truly, I am Yayati, the son of Nahusha and the father of Puru. I was lord of all the Earth. Ye are my relatives; I tell thee truly, I am the maternal grandfather of you all. Having conquered the whole earth, I gave clothes to Brahmanas and also a hundred handsome horses fit for sacrificial offering. For such acts of virtue, the gods became propitious to those that perform them. I also gave to Brahmanas this whole earth with her horses and elephants and kine and gold all kinds of wealth, along with a hundred Arbudas of excellent milch cows. Both the earth and the firmament exist owing to my truth and virtue; fire yet burneth in the world of men owing to my truth and virtue. Never hath a word spoken by me been untrue. It is for this that the wise adore Truth. O Ashtaka, all I have told thee, Prataradana, and Vasumat, is Truth itself. I know it for certain that the gods and the Rishis and all the mansions of the blessed are adorable only because of Truth that characteriseth them all. He that will without malice duly read unto good Brahmanas his account of our ascension to heaven shall himself attain to the same worlds with us.'

'Vaisampayana continued, 'It was thus that the illustrious king Yayati of high achievements, rescued by his collateral descendants, ascended to heaven, leaving the earth and covering the three worlds with the fame of his deeds.'''

SECTION 94

(Sambhava Parva continued)

'Janamejaya said, 'O adorable one, I desire to hear the histories of those kings who were descended from Puru. O tell me of each as he was possessed of prowess and achievements. I have, indeed, heard that in Puru's line there was not a single one who was wanting in good behaviour and prowess, or who was without sons. O thou of ascetic wealth, I desire to hear the histories in detail of those famous monarchs ended with learning and all accomplishments.'

'Vaisampayana said, 'Asked by thee, I shall tell thee all about the heroic-kings in Puru's line, all equal unto Indra in prowess, possessing great affluence and commanding the respect of all for their accomplishments.'

'Puru had by his wife Paushti three sons, Pravira, Iswara, and Raudraswa, all of whom were mighty car-warriors. Amongst them, Pravira was the perpetrator of the dynasty. Pravira had by his wife Suraseni a son named Manasyu. And the latter of eyes like lotus-petals had his sway over the whole

Earth bounded by the four seas. And Manasyu had for his wife Sauviri. And he begat upon her three sons called Sakta, Sahana, and Vagmi. And they were heroes in battle and mighty car-warriors. The intelligent and virtuous Kaudraswa begat upon the Apsara Misrakasi ten sons who were all great bowmen. And they all grew up into heroes, performing numerous sacrifices in honour of the gods. And they all had sons, were learned in all branches of knowledge and ever devoted to virtue. They are Richeyu, and Kaksreyu and Vrikeyu of great prowess; Sthandileyu, and Vaneyu, and Jaleyu of great fame; Tejeyu of great strength and intelligence; and Satyeyu of the prowess of Indra; Dharmeyu, and Sannateyu the tenth of the prowess of the celestials. Amongst them all, Richeyu became the sole monarch of the whole earth and was known by the name of Anadhrishti. And in prowess he was like unto Vasava amongst the celestials. And Anadhrishti had a son of the name of Matinara who became a famous and virtuous king and performed the Rajasuya and the horse-sacrifice. And Matinara had four sons of immeasurable prowess, viz., Tansu, Mahan, Atiratha, and Druhyu of immeasurable glory. (Amongst them, Tansu of great prowess became the perpetrator of Puru's line). And he subjugated the whole earth and acquired great fame and splendour. And Tansu begat a son of great prowess named Iliina. And he became the foremost of all conquerors and brought the whole world under his subjection. And Iliina begat upon his wife Rathantara five sons with Dushmanta at their head, all equal in might unto the five elements. They were Dushmanta, Surra, Bhima, Pravasu, and Vasu. And, O Janamejaya, the eldest of them, Dushmanta, became king. And Dushmanta had by his wife Sakuntala an intelligent son named Bharata who became king. And Bharata gave his name to the race of which he was the founder. And it is from him that the fame of that dynasty hath spread so wide. And Bharata begat upon his three wives nine sons in all. But none of them were like their father and so Bharata was not at all pleased with them. Their mothers, therefore, became angry and slew them all. The procreation of children by Bharata, therefore, became vain. The monarch then performed a great sacrifice and through the grace of Bharadwaja obtained a son named Bhumanyu. And then Bharata, the great descendant of Puru, regarding himself as really possessing a son, installed, O foremost one of Bharata's race, that son as his heir-apparent. And Bhumanyu begat upon his wife, Pushkarini six sons named Suhotra, Suhotri, Suhavih, Sujeya, Diviratha and Kichika. The eldest of them all, Suhotra, obtained the throne and performed many Rajasuyas and horse-sacrifices. And Suhotra brought under his sway the whole earth surrounded by her belt of seas and full of elephants, kine and horses, and all her wealth of gems of gold. And the earth afflicted with the weight of numberless human beings and elephants, horses, and cats, was, as it were, about to sink. And during the virtuous reign of Suhotra the surface of the whole earth was dotted all over with hundreds and thousands, of sacrificial stakes. And the lord of the earth, Suhotra, begat, upon his wife Aikshaki three sons, viz., Ajamidha, Sumidha, and Purumidha. The eldest of them, Ajamidha, was the perpetrator of the royal line. And he begat six sons,--Riksha was born of the womb of Dhumini, Dushmanta and Parameshthin, of Nili, and Jahnua, Jala and Rupina were born in that of Kesini. All the tribes of the Panchalas are descended from Dushmanta and Parameshthin. And the Kushikas are the sons of Jahnua of immeasurable prowess. And Riksha who was older than both Jala and Rupina became king. And Riksha begat Samvarana, the perpetrator of the royal line. And, O king, it hath been heard by us that while Samvarana, the son of Riksha, was ruling the earth, there happened a great loss of people from famine, pestilence, drought, and disease. And the Bharata princes were beaten by the troops of enemies. And the Panchalas setting out to invade the whole earth with their four kinds of troops soon brought the whole earth under their sway. And with their ten Akshauhini the king of the Panchalas defeated the Bharata prince. Samvarana then with his wife and ministers, sons and relatives, fled in fear, and took shelter in the forest on the banks of the Sindhu extending to the foot of the mountains. There the Bharatas lived for a full thousand years, within their fort. And after they had lived there a thousand years, one day the illustrious Rishi Vasishtha approached the exiled Bharatas, who, on going out, saluted the Rishi and worshipped him by the offer of Arghya.

And entertaining him with reverence, they represented everything unto that illustrious Rishi. And after he was seated on his seat, the king himself approached the Rishi and addressed him, saying, 'Be thou our priest, O illustrious one! We will endeavour to regain our kingdom.' And Vasishtha answered the Bharatas by saying, 'Om' (the sign of consent). It hath been heard by us that Vasishtha then installed the Bharata prince in the sovereignty of all the Kshatriyas on earth, making by virtue of his Mantras this descendant of Puru the veritable horns of the wild bull or the tusks of the wild elephants. And the king retook the capital that had been taken away from him and once more made all monarchs pay tribute to him. The powerful Samvarana, thus installed once more in the actual sovereignty of the whole earth, performed

many sacrifices at which the presents to the Brahmanas were great.

'Samvarana begat upon his wife, Tapati, the daughter of Surya, a son named Kuru. This Kuru was exceedingly virtuous, and therefore, he was installed on the throne by his people. It is after his name that the field called Kuru-jangala has become so famous in the world. Devoted to asceticism, he made that field (Kurukshetra) sacred by practising asceticism there. And it has been heard by us that Kuru's highly intelligent wife, Vahini, brought forth five sons, viz., Avikshit, Bhavishyanta, Chaitraratha, Muni and the celebrated Janamejaya. And Avikshit begat Parikshit the powerful, Savalaswa, Adhiraja, Viraja, Salmali of great physical strength, Uchaisravas, Bhagakara and Jitari the eighth. In the race of these were born, as the fruit of their pious acts seven mighty car-warriors with Janamejaya at their head. And unto Parikshit were born sons who were all acquainted with (the secrets of) religion and profit. And they were named Kakshasena and Ugrasena, and Chitrasena endowed with great energy, and Indrasena and Susheha and Bhimasena. And the sons of Janamejaya were all endowed with great strength and became celebrated all over the world. And they were Dhritarashtra who was the eldest, and Pandu and Valhika, and Nishadha endowed with great energy, and then the mighty Jamvunada, and then Kundodara and Padati and then Vasati the eighth. And they were all proficient in morality and profit and were kind to all creatures. Amongst them Dhritarashtra became king. And Dhritarashtra had eight sons, viz., Kundika, Hasti, Vitarka, Kratha the fifth, Havishravas, Indrabha, and Bhumanyu the invincible, and Dhritarashtra had many grandsons, of whom three only were famous. They were, O king, Pratipa, Dharmatetra, Sunetra. Amongst these three, Pratipa became unrivalled on earth. And, O bull in Bharata's race, Pratipa begat three sons, viz., Devapi, Santanu, and the mighty car-warrior Valhika. The eldest Devapi adopted the ascetic course of life, impelled thereto by the desire of benefiting his brothers. And the kingdom was obtained by Santanu and the mighty car-warrior Valhika.

'O monarch, besides, there were born in the race of Bharata numberless other excellent monarchs endowed with great energy and like unto the celestial Rishis themselves in virtue and ascetic power. And so also in the race of Manu were born many mighty car-warriors like unto the celestials themselves, who by their number swelled the Aila dynasty into gigantic proportions.'''

SECTION 95

(Sambhava Parva continued)

'Janamejaya said, 'O Brahmana, I have now heard from thee this great history of my ancestors. I had also heard from thee about the great monarchs that were born in this line. But I have not been gratified, this charming account being so short. Therefore, be pleased, O Brahmana, to recite the delightful narrative just in detail commencing from Manu, the lord of creation. Who is there that will not be charmed with such an account, as it is sacred? The fame of these monarchs increased by their wisdom, virtue, accomplishments, and high character, hath so swelled as to cover the three worlds. Having listened to the history, sweet as nectar, of their liberality, prowess, physical strength, mental vigour, energy, and perseverance, I have not been satiated!'

'Vaisampayana said, 'Hear then, O monarch, as I recite in full the auspicious account of thy own race just as I had heard it from Dwaipayana before.'

'Daksha begat Aditi, and Aditi begat Vivasvat, and Vivasvat begat Manu, and Manu begat Ha and Ha begat Pururavas. And Pururavas begat Ayus, and Ayus begat Nahusha, and Nahusha begat Yayati. And Yayati had two wives, viz., Devayani, the daughter of Usana, and Sarmishtha the daughter of Vrishaparvan. Here occurs a sloka regarding (Yayati's) descendants, 'Devayani gave birth to Yadu and Turvasu; and Vrishaparvan's daughter, Sarmishtha gave birth to Druhyu, Anu, and Puru., And the descendants of Yadu are the Yadavas and of Puru are the Pauravas. And Puru had a wife of the name of Kausalya, on whom he begat a son named Janamejaya who performed three horse-sacrifices and a sacrifice called Visvajit. And then he entered into the woods. And Janamejaya had married Ananta, the daughter of Madhava, and begat upon her a son called Prachinwat. And the prince was so called because he had conquered all the eastern countries up to the very confines of the region where the Sun rises. And Prachinwat married Asmaki, a daughter of the Yadavas and begat upon her a son named Sanyati. And Sanyati married Varangi, the daughter of Drishadwata and begat upon her a son named Ahayanti. And Ahayanti married Bhanumati, the daughter of Kritaviyara and begat upon her a son named Sarvabhauma. And Sarvabhauma married Sunanda, the daughter of the Kekaya prince, having obtained her by force. And he begat upon her a son named Jayatsena, who married Susrava, the daughter of the Vidarbha king and begat upon her Avachina. And Avachina also married another princess of Vidarbha, Maryada by name. And he begat on her a son named Arihan. And Arihan married Angi and begat on

her Mahabhauma. And Mahabhauma married Suyajna, the daughter of Prasenajit. And of her was born Ayutanayi. And he was so called because he had performed a sacrifice at which the fat of an Ayuta (ten thousands) of male beings was required. And Ayutanayi took for a wife Kama, the daughter of Prithusravas. And by her was born a son named Akrodhana, who took to wife Karamba, the daughter of the king of Kalinga. And of her was born Devatithi, and Devatithi took for his wife Maryada, the princess of Videha. And of her was born a son named Arihan. And Arihan took to wife Sudeva, the princess of Anga, and upon her he begat a son named Riksha. And Riksha married Jwala, the daughter of Takshaka, and he begat upon her a son of the name of Matinara, who performed on the bank of Saraswati the twelve years' sacrifice said to be so efficacious. On conclusion of the sacrifice, Saraswati appeared in person before the king and chose him for husband. And he begat upon her a son named Tansu. Here occurs a sloka descriptive of Tansu's descendants.

"Tansu was born of Saraswati by Matinara. And Tansu himself begat a son named Ilna on his wife, the princess Kalingi.

"Ilna begat on his wife Rathantari five sons, of whom Dushmanta was the eldest. And Dushmanta took to wife Sakuntala, the daughter of Viswamitra. And he begat on her a son named Bharata. Here occurs two slokas about (Dushmanta's) descendants.

"The mother is but the sheath of flesh in which the father begets the son. Indeed the father himself is the son. Therefore, O Dushmanta, support thy son and insult not Sakuntala. O god among men, the father himself becoming the son rescueth himself from hell. Sakuntala hath truly said that thou art the author of this child's being.

"It is for this (i.e., because the king supported his child after hearing the above speech of the celestial messenger) that Sakuntala's son came to be called Bharata (the supported). And Bharata married Sunanda, the daughter of Sarvasena, the king of Kasi, and begat upon her the son named Bhumanyu. And Bhumanyu married Vijaya, the daughter of Dasarha. And he begat upon her a son Suhotra who married Suvarna, the daughter of Ikshvaku. To her was born a son named Hasti who founded this city, which has, therefore, been called Hastinapura. And Hasti married Yasodhara, the princess of Trigarta. And of her was born a son named Vikunthana who took for a wife Sudeva, the princess of Dasarha. And by her was born a son named Ajamidha. And Ajamidha had four wives named Raikeyi, Gandhari, Visala and Riksha. And he begat on them two thousand and four hundred sons. But amongst them all, Samvarana became the perpetuator of the dynasty. And Samvarana took for his wife Tapati, the daughter of Vivasvat. And of her was born Kuru, who married Subhangi, the princess of Dasarha. And he begat on her a son named Viduratha, who took to wife Supriya, the daughter of the Madhavas. And he begat upon her a son named Anaswan. And Anaswan married Amrita, the daughter of the Madhavas. And of her was born a son named Parikshit, who took for his wife Suvasa, the daughter of the Vahudas, and begat upon her a son named Bhimasena. And Bhimasena married Kumari, the princess of Kekaya and begat upon her Pratisravas whose son was Pratipa. And Pratipa married Sunanda, the daughter of Sivi, and begat upon her three sons, viz., Devapi, Santanu and Valhika. And Devapi, while still a boy, entered the woods as a hermit. And Santanu became king. Here occurs a sloka in respect of Santanu.

"Those old men that were touched by this monarch not only felt an indescribable sensation of pleasure but also became restored to youth. Therefore, this monarch was called Santanu.

"And Santanu married Ganga, who bore him a son Devavrata who was afterwards called Bhishma. And Bhishma, moved by the desire of doing good to his father, got him married to Satyawati who was also called Gandhakali. And in her maidenhood she had a son by Parasara, named Dwaipayana. And upon her Santanu begat two other sons named Chitrangada and Vichitravirya. And before they attained to majority, Chitrangada had been slain by the Gandharvas. But Vichitravirya became king, and married the two daughters of the king of Kasi, named Amvika and Amvalika. But Vichitravirya died childless. Then Satyawati began to think as to how the dynasty of Dushmanta might be perpetuated. Then she recollected the Rishi Dwaipayana. The latter coming before her, asked, 'What are thy commands?' She said, 'Thy brother Vichitravirya hath gone to heaven childless. Beget virtuous children for him.' Dwaipayana, consenting to this, begat three children, viz., Dhritarashtra, Pandu, and Vidura. King Dhritarashtra had a hundred sons by his wife, Gandhari in consequence of the boon granted by Dwaipayana. And amongst those hundred sons of Dhritarashtra, four became celebrated. They are Duryodhana, Duhsasana, Vikarna, and Chitrasena. And Pandu had two jewels of wives, viz., Kunti, also called Pritha, and Madri. One day Pandu, while out a-hunting, saw a deer covering its mate. That was really a Rishi in the form of a deer. Seeing the deer in that attitude, he killed it with his arrows, before its desire was gratified. Pierced with the king's arrow, the deer

quickly changed its form and became a Rishi, and said unto Pandu, 'O Pandu, thou art virtuous and acquainted also with the pleasure derived from the gratification of one's desire. My desire unsatisfied, thou hast slain me! Therefore, thou also, when so engaged and before thou art gratified, shalt die!' Pandu, hearing this curse, became pale, and from that time would not go in unto his wives. And he told them these words, 'Through my own fault, I have been cursed! But I have heard that for the childless there are no regions hereafter.' Therefore, he solicited Kunti to have offspring raised for him. And Kunti said, 'Let it be', So she raised up offspring. By Dharmas she had Yudhishtira; by Maruta, Bhima; and by Sakra, Arjuna. And Pandu, well-pleased with her, said, 'Thy thy co-wife is also childless. Therefore, cause her also to bear children.' Kunti saying, 'So be it', imparted unto Madri the mantra of invocation. And on Madri were raised by the twin Aswins, the twins Nakula and Sahadeva. And (one day) Pandu, beholding Madri decked with ornaments, had his desire kindled. And, as soon as he touched her, he died. Madri ascended the funeral pyre with her lord. And she said unto Kunti, 'Let these twins of mine be brought up by thee with affection.' After some time those five Pandavas were taken by the ascetics of the woods to Hastinapura and there introduced to Bhishma and Vidura. And after introducing them, the ascetics disappeared in the very sight of all. And after the conclusion of the speech of those ascetics, flowers were showered down upon the spot, and the celestial drums also were beaten in the skies. The Pandavas were then taken (by Bhishma). They then represented the death of their father and performed his last honours duly. And as they were brought up there, Duryodhana became exceedingly jealous of them. And the sinful Duryodhana acting like Rakshasa tried various means to drive them away. But what must be can never be frustrated. So all Duryodhana's efforts proved futile. Then Dhritarashtra sent them, by an act of deception to Varanavata, and they went there willingly. There an endeavour was made to burn them to death; but it proved abortive owing to the warning counsels of Vidura. After that the Pandavas slew Hidimva, and then they went to a town called Ekachakra. There also they slew a Rakshasa of the name of Vaka and then went to Panchala. And there obtaining Draupadi for a wife they returned to Hastinapura. And there they dwelt for some time in peace and begat children. And Yudhishtira begat Prativindhya; Bhima, Sutasoma; Arjuna, Srutakriti; Nakula, Satanika; and Sahadeva, Srutakarman. Besides these, Yudhishtira, having obtained for his wife Devika, the daughter of Govasana of the Saiyya tribe, in a self-choice ceremony, begat upon her a son named Yaudheya. And Bhima also obtaining for a wife Valandhara, the daughter of the king of Kasi, offered his own prowess as dowry and begat upon her a son named Sarvaga. And Arjuna also, repairing to Dwaravati, brought away by force Subhadra, the sweet-speeched sister of Vasudeva, and returned in happiness to Hastinapura. And he begat upon her a son named Abhimanyu ended with all accomplishments and dear to Vasudeva himself. And Nakula obtaining for his wife Karenumati, the princess of Chedi, begat upon her a son named Niramitra. And Sahadeva also married Vijaya, the daughter of Dyutimat, the king of Madra, obtaining her in a self-choice ceremony and begat upon her a son named Suhotra. And Bhimasena had some time before begat upon Hidimva a son named Ghatotkacha. These are the eleven sons of the Pandavas. Amongst them all, Abhimanyu was the perpetuator of the family. He married Uttara, the daughter of Virata, who brought forth a dead child whom Kunti took up on her lap at the command of Vasudeva who said, 'I will revive this child of six months.' And though born before time, having been burnt by the fire of (Aswatthaman's weapon) and, therefore, deprived of strength and energy he was revived by Vasudeva and endowed with strength, energy and prowess. And after reviving him, Vasudeva said, 'Because this child hath been born in an extinct race, therefore, he shall be called Parikshit'. And Parikshit married Madravati, thy mother, O king, and thou art born to her, O Janamejaya! Thou hast also begotten two sons on thy wife Vapushtama, named Satanika and Sankukarna. And Satanika also hath begotten one son named Aswamedhadatta upon the princess of Videha.

"Thus have I, O king, recited the history of the descendants of Puru and of the Pandavas. This excellent, virtue-increasing, and sacred history should ever be listened to by vow-observing Brahmanas, by Kshatriyas devoted to the practices of their order and ready to protect their subjects; by Vaishyas with attention, and by Sudras with reverence, whose chief occupation is to wait upon the three other orders. Brahmanas conversant in the Vedas and other persons, who with attention and reverence recite this sacred history or listen to it when recited, conquer the heavens and attain to the abode of the blessed. They are also always respected and adored by the gods, Brahmanas, and other men. This holy history of Bharata hath been composed by the sacred and illustrious Vyasa. Veda-knowing Brahmanas and other persons who with reverence and without malice hear it recited, earn great religious merits and conquer the heavens. Though sinning, they are not disregarded by any one. Here occurs a sloka,

'This (Bharata) is equal unto the Vedas: it is holy and excellent. It bestoweth wealth, fame, and life. Therefore, it should be listened to by men with rapt attention.'

SECTION 96

(Sambhava Parva continued)

"Vaisampayana said, 'There was a king known by the name of Mahabhishta born in the race of Ikshvaku. He was the lord of all the earth, and was truthful (in speech) and of true prowess. By a thousand horse-sacrifices and a hundred Rajasuyas he had gratified the chief of the celestials and ultimately attained to heaven.

"One day the celestials had assembled together and were worshipping Brahman. Many royal sages and king Mahabhishta also were present on the spot. And Ganga, the queen of rivers, also came there to pay her adorations to the Grandsire. And her garments white as the beams of the moon was displaced by the action of the wind. And as her person became exposed, the celestials bent down their heads. But the royal sage Mahabhishta rudely stared at the queen of rivers. And Mahabhishta was for this cursed by Brahman, who said, 'Wretch, as thou hast forgotten thyself at the sight of Ganga, thou shalt be re-born on earth. But thou shalt again and again attain to these regions. And she, too, shall be born in the world of men and shall do thee injuries. But when thy wrath shall be provoked, thou shalt then be freed from my curse.'

"Vaisampayana continued, 'King Mahabhishta then recollecting all the monarchs and ascetics on earth, wished to be born as son to Pratipa of great prowess. And the queen of rivers, too, seeing king Mahabhishta lose his firmness, went away, thinking of him wishfully. And on her way, she saw those dwellers in heaven, the Vasus, also pursuing the same path. And the queen of rivers beholding them in the predicament, asked them, 'Why look ye so dejected? Ye dwellers in heaven, is everything right with you?' Those celestials, the Vasus, answered her, saying, 'O queen of rivers, we have been cursed, for a venial fault, by the illustrious Vasishtha in anger. The foremost of excellent Rishis, Vasishtha, had been engaged in his twilight adorations and seated as he was, he could not be seen by us. We crossed him in ignorance. Therefore, in wrath he hath cursed us, saying, Be ye born among men!' It is beyond our power to frustrate what hath been said by that utterance of Brahma. Therefore, O river, thyself becoming a human female make us the Vasus, thy children. O amiable one, we are unwilling to enter the womb of any human female.' Thus addressed, the queen of rivers told them, 'Be it so and asked them, 'On earth, who is that foremost of men whom ye will make your father?'

"The Vasus replied, 'On earth, unto Pratipa shall be born a son, Santanu, who will be a king of world-wide fame.' Ganga then said, 'Ye celestials, that is exactly my wish which ye sinless ones have expressed. I shall, indeed, do good to that Santanu. That is also your desire as just expressed.' The Vasus then said, 'It behoveth thee to throw thy children after birth, into the water, so that, O thou of three courses (celestial, terrestrial, and subterranean) we may be rescued soon without having to live on earth for any length of time.' Ganga then answered, 'I shall do what ye desire. But in order that his intercourse with me may not be entirely fruitless, provide ye that one son at least may live.' The Vasus then replied, 'We shall each contribute an eighth part of our respective energies with the sum thereof, thou shall have one son according to thy and his wishes. But this son shall not begat any children on earth. Therefore, that son of thine endowed with great energy, shall be childless.'

"The Vasus, making this arrangement with Ganga, went away without waiting to the place they liked."

SECTION 97

(Sambhava Parva continued)

"Vaisampayana said, 'There was a king of the name of Pratipa, who was kind to all creatures. He spent many years in ascetic penances at the source of the river Ganga. The accomplished and lovely Ganga, one day, assuming the form of a beautiful female, and rising from the waters, made up to the monarch. The celestial maiden, endowed with ravishing beauty, approached the royal sage engaged in ascetic austerities, and sat upon his right thigh that was, for manly strength, a veritable Sala tree. When the maiden of handsome face had so sat upon his lap, the monarch said unto her, 'O amiable one, what dost thou desire? What shall I do?' The damsel answered, 'I desire thee, O king, for my husband! O foremost one of the Kurus, be mine! To refuse a woman coming of her own accord is never applauded by the wise.' Pratipa answered, 'O thou of the fairest complexion, moved by lust, I never go in unto others' wives or women that are not of my order. This, indeed, is my virtuous vow.' The maiden rejoined, 'I am not inauspicious or ugly. I am every way worthy of being enjoyed. I am a celestial maiden of rare beauty; I desire thee for my husband. Refuse me not, O king.' To this Pratipa answered, 'I am, O damsel, abstaining from that course to which thou wouldst incite me. If I break my

vow, sin will overwhelm and kill me. O thou of the fairest complexion, thou hast embraced me, sitting on my right thigh. But, O timid one, know that this is the seat for daughters and daughters-in-law. The left lap is for the wife, but thou hast not accepted that. Therefore, O best of women, I cannot enjoy thee as an object of desire. Be my daughter-in-law. I accept thee for my son!

"The damsel then said, 'O virtuous one, let it be as thou sayest. Let me be united with thy son. From my respect for thee, I shall be a wife of the celebrated Bharata race. Ye (of the Bharata race) are the refuge of all the monarchs on earth! I am incapable of numbering the virtues of this race even within a hundred years. The greatness and goodness of many celebrated monarchs of this race are limitless. O lord of all, let it be understood now that when I become thy daughter-in-law, thy son shall not be able to judge of the propriety of my acts. Living thus with thy son, I shall do good to him and increase his happiness. And he shall finally attain to heaven in consequence of the sons I shall bear him, and of his virtues and good conduct.'

"Vaisampayana continued, 'O king, having said so, the celestial damsel disappeared then and there. And the king, too, waited for the birth of his son in order to fulfil his promise.'

"About this time Pratipa, that light of the Kuru race, that bull amongst Kshatriyas, was engaged, along with his wife, in austerities from desire of offspring. And when they had grown old, a son was born unto them. This was no other than Mahabhishta. And the child was called Santanu because he was born when his father had controlled his passions by ascetic penances. And the best of Kurus, Santanu, knowing that region of indestructible bliss can be acquired by one's deeds alone, became devoted to virtue. When Santanu grew up into a youth, Pratipa addressed him and said, 'Some time ago, O Santanu, a celestial damsel came to me for thy good. If thou meetest that fair-complexioned one in secret and if she solicit thee for children, accept her as thy wife. And, O sinless one, judge not of the propriety or impropriety of her action and ask not who she is, or whose or whence, but accept her as thy wife at my command!'" Vaisampayana continued, 'Pratipa, having thus commanded his son Santanu and installed him on his throne, retired into the woods. And king Santanu ended with great intelligence and equal unto Indra himself in splendour, became addicted to hunting and passed much of his time in the woods. And the best of monarchs always sleek deer and buffaloes. And one day, as he was wandering along the bank of the Ganges, he came upon a region frequented by Siddhas and Charanas. And there he saw a lovely maiden of blazing beauty and like unto another Sri herself; of faultless and pearly teeth and decked with celestial ornaments, and attired in garments of fine texture that resembled in splendour the filaments of the lotus. And the monarch, on beholding that damsel, became surprised, and his raptures produced instant horripilation. With steadfast gaze he seemed to be drinking her charms, but repeated draughts failed to quench his thirst. The damsel also beholding the monarch of blazing splendour moving about in great agitation, was moved herself and experienced an affection for him. She gazed and gazed and longed to gaze on him evermore. The monarch then in soft words addressed her and said, 'O slender-waisted one, be thou a goddess or the daughter of a Danava, be thou of the race of the Gandharvas, or Apsaras, be thou of the Yakshas or the Nagas, or be thou of human origin, O thou of celestial beauty, I solicit thee to be my wife!'"

SECTION 98

(Sambhava Parva continued)

"Vaisampayana said, 'The maiden then, hearing those soft and sweet words of the smiling monarch, and remembering her promise to the Vasus, addressed the king in reply. Of faultless features, the damsel sending a thrill of pleasure into the heart by every word she uttered, said, 'O king, I shall become thy wife and obey thy commands. But, O monarch, thou must not interfere with me in anything I do, be it agreeable or disagreeable. Nor shall thou ever address me unkindly. As long as thou shalt behave kindly I promise to live with thee. But I shall certainly leave thee the moment thou interfere with me or speak to me an unkind word.' The king answered, 'Be it so.' And thereupon the damsel obtaining that excellent monarch, that foremost one of the Bharata race for her husband, became highly pleased. And king Santanu also, obtaining her for his wife, enjoyed to the full the pleasure of her company. And adhering to his promise, he refrained from asking her anything. And the lord of earth, Santanu, became exceedingly gratified with her conduct, beauty, magnanimity, and attention to his comforts. And the goddess Ganga also, of three courses (celestial, terrestrial, and subterranean) assuming a human form of superior complexion and endowed with celestial beauty, lived happily as the wife of Santanu, having as the fruit of her virtuous acts, obtained for her husband, that tiger among kings equal unto Indra himself in splendour. And she gratified the king by her attractiveness and affection, by her wiles and love, by her music and dance, and became herself gratified. And the monarch was so enraptured with his beautiful wife that months, seasons, and

years rolled on without his being conscious of them. And the king, while thus enjoying himself with his wife, had eight children born unto him who in beauty were like the very celestials themselves. But, O Bharata, those children, one after another, as soon as they were born, were thrown into the river by Ganga who said, 'This is for thy good.' And the children sank to rise no more. The king, however, could not be pleased with such conduct. But he spoke not a word about it lest his wife should leave him. But when the eighth child was born, and when his wife as before was about to throw it smilingly into the river, the king with a sorrowful countenance and desirous of saving it from destruction, addressed her and said, 'Kill it not! Who art thou and whose? Why dost thou kill thy own children? Murderer of thy sons, the load of thy sins is great!'" His wife, thus addressed, replied, 'O thou desirous of offspring, thou hast already become the first of those that have children. I shall not destroy this child of thine. But according to our agreement, the period of my stay with thee is at an end. I am Ganga, the daughter of Jahnū. I am ever worshipped by the great sages; I have lived with thee so long for accomplishing the purposes of the celestials. The eight illustrious Vasus endowed with great energy had, from Vasishtha's curse, to assume human forms. On earth, besides thee, there was none else to deserve the honour of being their begetter. There is no woman also on earth except one like me, a celestial of human form, to become their mother. I assumed a human form to bring them forth. Thou also, having become the father of the eight Vasus, hast acquired many regions of perennial bliss. It was also agreed between myself and the Vasus that I should free them from their human forms as soon as they would be born. I have thus freed them from the curse of the Rishi Apava. Blest be thou; I leave thee, O king! But rear thou this child of rigid vows. That I should live with thee so long was the promise I gave to the Vasus. And let this child be called Gangadatta.'"

SECTION 99

(Sambhava Parva continued)

"Santanu asked, 'What was the fault of the Vasus and who was Apava, through whose curse the Vasus had to be born among men? What also hath this child of thine, Gangadatta, done for which he shall have to live among men? Why also were the Vasus, the lords of the three worlds, condemned to be born amongst men? O daughter of Jahnū, tell me all.'

"Vaisampayana continued, 'Thus addressed, the celestial daughter of Jahnū, Ganga, then replied unto the monarch, her husband, that bull amongst men, saying, 'O best of Bharata's race, he who was obtained as son by Varuna was called Vasishtha, the Muni who afterwards came to be known as Apava. He had his asylum on the breast of the king of mountains called Meru. The spot was sacred and abounded with birds and beasts. And there bloomed at all times of the year flowers of every season. And, O best of Bharata's race, that foremost of virtuous men, the son of Varuna, practised his ascetic penances in those woods abounding with sweet roots and water.'

"Daksha had a daughter known by the name of Surabhi, who, O bull of Bharata's race, for benefiting the world, brought forth, by her connexion with Kasypa, a daughter (Nandini) in the form of a cow. That foremost of all kine, Nandini, was the cow of plenty (capable of granting every desire). The virtuous son of Varuna obtained Nandini for his Homa rites. And Nandini, dwelling in that hermitage which was adored by Munis, roamed about fearlessly in those sacred and delightful woods.'

"One day, O bull of Bharata's race, there came into those woods adored by the gods and celestial Rishis, the Vasus with Prithu at their head. And wandering there with their wives, they enjoyed themselves in those delightful woods and mountains. And as they wandered there, the slender-waisted wife of one of the Vasus, O thou of the prowess of Indra, saw in those woods Nandini, the cow of plenty. And seeing that cow possessing the wealth of all accomplishments, large eyes, full udders, fine tail, beautiful hoofs, and every other auspicious sign, and yielding much milk, she showed the animal to her husband Dyū. O thou of the prowess of the first of elephants, when Dyū was shown that cow, he began to admire her several qualities and addressing his wife, said, 'O black-eyed girl of fair thighs, this excellent cow belongeth to that Rishi whose is this delightful asylum. O slender-waisted one, that mortal who drinketh the sweet milk of this cow remaineth in unchanged youth for ten thousand years.' O best of monarchs, hearing this, the slender-waisted goddess of faultless features then addressed her lord of blazing splendour and said, 'There is on earth a friend of mine, Jitavati by name, possessed of great beauty and youth. She is the daughter of that god among men, the royal sage Usinara, endowed with intelligence and devoted to truth. I desire to have this cow, O illustrious one, with her calf for that friend of mine. Therefore, O best of celestials, bring that cow so that my friend drinking of her milk may alone become on earth free from disease and decrepitude. O illustrious and blameless one, it behoveth thee to grant me this desire of mine. There is nothing that would be more agreeable to me.' On hearing these words of his wife,

Dyū, moved by the desire of humouring her, stole that cow, aided by his brothers Prithu and the others. Indeed, Dyū, commanded by his lotus-eyed wife, did her bidding, forgetting at the moment the high ascetic merits of the Rishi who owned her. He did not think at the time that he was going to fall by committing the sin of stealing the cow.

"When the son of Varuna returned to his asylum in the evening with fruits he had collected, he beheld not the cow with her calf there. He began to search for them in the woods, but when the great ascetic of superior intelligence found not his cow on search, he saw by his ascetic vision that she had been stolen by the Vasus. His wrath was instantly kindled and he cursed the Vasus, saying, 'Because the Vasus have stolen my cow of sweet milk and handsome tail, therefore, shall they certainly be born on earth!'

"O thou bull of Bharata's race, the illustrious Rishi Apava thus cursed the Vasus in wrath. And having cursed them, the illustrious one set his heart once more on ascetic meditation. And after that Brahmarshi of great power and ascetic wealth had thus in wrath cursed the Vasus, the latter, O king, coming to know of it, speedily came into his asylum. And addressing the Rishi, O bull among kings, they endeavoured to pacify him. But they failed, O tiger among men, to obtain grace from Apava—that Rishi conversant, with all rules of virtue. The virtuous Apava, however, said, 'Ye Vasus, with Dhava and others, ye have been cursed by me. But ye shall be freed from my curse within a year of your birth among men. But he for whose deed ye have been cursed by me he, viz., Dyū, shall for his sinful act, have to dwell on earth for a length of time. I shall not make futile the words I have uttered in wrath. Dyū, though dwelling on Earth, shall not beget children. He shall, however, be virtuous and conversant with the scriptures. He shall be an obedient son to his father, but he shall have to abstain from the pleasure of female companionship.'

"Thus addressing the Vasus, the great Rishi went away. The Vasus then together came to me. And, O king, the begged of me the boon that as soon as they would be born, I should throw them into the water. And, O best of kings, I did as they desired, in order to free them from their earthly life. And O best of kings, from the Rishi's curse, this one only, viz., Dyū, himself, is to live on earth for some time.'

"Vaisampayana continued, 'Having said this, the goddess disappeared then and there. And taking with her the child, she went away to the region she chose. And that child of Santanu was named both Gangeya and Devavrata and excelled his father in all accomplishments.'

"Santanu, after the disappearance of his wife, returned to his capital with a sorrowful heart. I shall now recount to thee the many virtues and the great good fortune of the illustrious king Santanu of the Bharata race. Indeed, it is this splendid history that is called the Mahabharata.'"

SECTION 100

(Sambhava Parva continued)

"Vaisampayana said, 'The monarch Santanu, the most adored of the gods and royal sages, was known in all the worlds for his wisdom, virtues, and truthfulness (of speech). The qualities of self-control, liberality, forgiveness, intelligence, modesty, patience and superior energy ever dwelt in that bull among men, viz., Santanu, that great being endowed with these accomplishments and conversant with both religion and profit, the monarch was at once the protector of the Bharata race and all human beings. His neck was marked with (three) lines, like a conch-shell; his shoulders were broad, and he resembled in prowess an infuriated elephant. It would seem that all the auspicious signs of royalty dwelt in his person, considering that to be their fittest abode. Men, seeing the behaviour of that monarch of great achievements came to know that virtue was ever superior to pleasure and profit. These were the attributes that dwelt in that great being—that bull among men—Santanu. And truly there was never a king like Santanu. All the kings of the earth, beholding him devoted to virtue, bestowed upon that foremost of virtuous men the title of King of kings. And all the kings of the earth during the time of that lord-protector of the Bharata race, were without woe and fear and anxiety of any kind. And they all slept in peace, rising from bed every morning after happy dreams. And owing to that monarch of splendid achievements resembling Indra himself in energy, all the kings of the earth became virtuous and devoted to liberality, religious acts and sacrifices. And when the earth was ruled by Santanu and other monarchs like him, the religious merits of every order increased very greatly. The Kshatriyas served the Brahmanas; the Vaisyas waited upon the Kshatriyas, and the Sudras adoring the Brahmanas and the Kshatriyas, waited upon the Vaisyas. And Santanu residing in Hastinapura, the delightful capital of the Kurus, ruled the whole earth bounded by seas. He was truthful and guileless, and like the king of the celestials himself conversant with the dictates of virtue. And from the combination in him of liberality, religion and asceticism, he acquired a great good fortune. He was free from anger and malice, and was handsome in person like Soma himself. In splendour he was like the Sun and in impetuosity of valour like Vayu. In wrath he was like Yama, and in

patience like the Earth. And, O King, while Santanu ruled the earth, no deer, boars, birds, or other animals were needlessly slain. In his dominions the great virtue of kindness to all creatures prevailed, and the king himself, with the soul of mercy, and void of desire and wrath, extended equal protection unto all creatures. Then sacrifices in honour of the gods, the Rishis, and Pitris commenced, and no creature was deprived of life sinfully. And Santanu was the king and father of all--of those that were miserable and those that had no protectors, of birds and beasts, in fact, of every created thing. And during the rule of the best of Kurus--of that king of kings--speech became united with truth, and the minds of men were directed towards liberality and virtue. And Santanu, having enjoyed domestic felicity for six and thirty years, retired into the woods.

"And Santanu's son, the Vasu born of Ganga, named Devavrata resembled Santanu himself in personal beauty, in habits and behaviour, and in learning. And in all branches of knowledge worldly or spiritual his skill was very great. His strength and energy were extraordinary. He became a mighty car-warrior. In fact he was a great king.

"One day, while pursuing along the banks of the Ganges a deer that he had struck with his arrow, king Santanu observed that the river had become shallow. On observing this, that bull among men, viz., Santanu, began to reflect upon this strange phenomenon. He mentally asked why that first of rivers ran out so quickly as before. And while seeking for a cause, the illustrious monarch beheld that a youth of great comeliness, well-built and amiable person, like Indra himself, had, by his keen celestial weapon, checked the flow of the river. And the king, beholding this extraordinary feat of the river Ganga having been checked in her course near where that youth stood, became very much surprised. This youth was no other than Santanu's son himself. But as Santanu had seen his son only once a few moments after his birth, he had not sufficient recollection to identify that infant with the youth before his eyes. The youth, however, seeing his father, knew him at once, but instead of disclosing himself, he clouded the king's perception by his celestial powers of illusion and disappeared in his very sight.

"King Santanu, wondering much at what he saw and imagining the youth to be his own son then addressed Ganga and said, 'Show me that child.' Ganga thus addressed, assuming a beautiful form, and holding the boy decked with ornaments in her right arm, showed him to Santanu. And Santanu did not recognise that beautiful female bedecked with ornaments and attired in fine robes of white, although he had known her before. And Ganga said, 'O tiger among men, that eighth son whom thou hadst some time before begot upon me is this. Know that this excellent child is conversant with all weapons, O monarch, take him now. I have reared him with care. And go home, O tiger among men, taking him with thee. Endued with superior intelligence, he has studied with Vaisishtha the entire Vedas with their branches. Skilled in all weapons and a mighty bowman, he is like Indra in battle. And, O Bharata, both the gods and the Asuras look upon him with favour. Whatever branches of knowledge are known to Usanas, this one knoweth completely. And so is he the master of all those Sastras that the son of Angiras (Vrihaspati) adored by the gods and the Asuras, knoweth. And all the weapons known to the powerful and invincible Rama, the son of Jamadagni are known to this thy illustrious son of mighty arms. O king of superior courage, take this thy own heroic child given unto thee by me. He is a mighty bowman and conversant with the interpretation of all treaties on the duties of a king.' Thus commanded by Ganga, Santanu took his child resembling the Sun himself in glory and returned to his capital. And having reached his city that was like unto the celestial capital, that monarch of Puru's line regarded himself greatly fortunate. And having summoned all the Pauravas together, for the protection of his kingdom he installed his son as his heir-apparent. And O bull of Bharata's race, the prince soon gratified by his behaviour his father and the other members of the Paurava race: in fact, all the subjects of the kingdom. And the king of incomparable prowess lived happily with that son of his.

"Four years had thus passed away, when the king one day went into the woods on the bank of the Yamuna. And while the king was rambling there, he perceived a sweet scent coming from an unknown direction. And the monarch, impelled by the desire of ascertaining the cause, wandered hither and thither. And in course of his ramble, he beheld a black-eyed maiden of celestial beauty, the daughter of a fisherman. The king addressing her, said, 'Who art thou, and whose daughter? What dost thou do here, O timid one?' She answered, 'Blest be thou! I am the daughter of the chief of the fishermen. At his command, I am engaged for religious merit, in rowing passengers across this river in my boat.' And Santanu, beholding that maiden of celestial form endued with beauty, amiableness, and such fragrance, desired her for his wife. And repairing unto her father, the king solicited his consent to the proposed match. But the chief of the fishermen replied to the monarch, saying, 'O king, as soon as my daughter of superior complexion was born, it was of course,

understood that she should be bestowed upon a husband. But listen to the desire I have cherished all along in my heart. O sinless one, thou art truthful: if thou desirest to obtain this maiden as a gift from me, give, me then this pledge. If, indeed, thou givest the pledge, I will of course bestow my daughter upon thee for truly I can never obtain a husband for her equal to thee.'

"Santanu, hearing this, replied, 'When I have heard of the pledge thou askest, I shall then say whether I would be able to grant it. If it is capable of being granted, I shall certainly grant it. Otherwise how shall I grant it.' The fisherman said, 'O king, what I ask of thee is this: the son born of this maiden shall be installed by thee on thy throne and none else shall thou make thy successor.'

"Vaisampayana continued, 'O Bharata, when Santanu heard this, he felt no inclination to grant such a boon, though the fire of desire sorely burnt him within. The king with his heart afflicted by desire returned to Hastinapura, thinking all the way of the fisherman's daughter. And having returned home, the monarch passed his time in sorrowful meditation. One day, Devavrata approaching his afflicted father said, 'All is prosperity with thee; all chiefs obey thee; then how is it that thou grievest thus? Absorbed in thy own thoughts, thou speakest not a word to me in reply. Thou goest not out on horse-back now; thou lookest pale and emaciated, having lost all animation. I wish to know the disease thou sufferest from, so that I may endeavour to apply a remedy.' Thus addressed by his son, Santanu answered, 'Thou sayest truly, O son, that I have become melancholy. I will also tell thee why I am so. O thou of Bharata's line, thou art the only scion of this our large race. Thou art always engaged in sports of arms and achievements of prowess. But, O son, I am always thinking of the instability of human life. If any danger overtake thee, O child of Ganga, the result is that we become sonless. Truly thou alone art to me as a century of sons. I do not, therefore, desire to wed again. I only desire and pray that prosperity may ever attend thee so that our dynasty may be perpetuated. The wise say that he that hath one son hath no son. Sacrifices before fire and the knowledge of the three Vedas yield, it is true, everlasting religious merit, but all these, in point of religious merit, do not, come up to a sixteenth part of the religious merit attainable on the birth of a son. Indeed, in this respect, there is hardly any difference between men and the lower animals. O wise one, I do not entertain a shadow of doubt that one attains to heaven in consequence of his having begotten a son. The Vedas which constitute the root of the Puranas and are regarded as authoritative even by the gods, contain numerous proof of this. O thou of Bharata's race, thou art a hero of excitable temper, who is always engaged in the exercise of arms. It is very probable that thou wilt be slain on the field of battle. If it so happen, what then will be the state of the Bharata dynasty. It is this thought that hath made me so melancholy. I have now told thee fully the causes of my sorrow.'

"Vaisampayana continued, 'Devavrata who was endued with great intelligence, having ascertained all this from the king, reflected within himself for a while. He then went to the old minister devoted to his father's welfare and asked him about the cause of the king's grief. O bull of Bharata's race, when the prince questioned the minister, the latter told him about the boon that was demanded by the chief of the fishermen in respect of his daughter Gandhavati. Then Devavrata, accompanied by many Kshatriya chiefs of venerable age, personally repaired to the chief of the fishermen and begged of him his daughter on behalf of the king. The chief of the fishermen received him with due adorations, and, O thou of Bharata's race, when the prince took his seat in the court of the chief, the latter addressed him and said, 'O bull among the Bharatas, thou art the first of all wielders of weapons and the only son of Santanu. Thy power is great. But I have something to tell thee. If the bride's father was Indra himself, even then he would have to repent of rejecting such an exceedingly honourable and desirable proposal of marriage. The great man of whose seed this celebrated maiden named Satyavati was born, is, indeed, equal to you in virtue. He hath spoken to me on many occasions of the virtues of thy father and told me that, the king alone is worthy of (marrying) Satyavati. Let me tell you that I have even rejected the solicitations of that best of Brahmarshis--the celestial sage Asita--who, too, had often asked for Satyavati's hand in marriage. I have only one word to say on the part of this maiden. In the matter of the proposed marriage there is one great objection founded on the fact of a rival in the person of a co-wife's son. O oppressor of all foes, he hath no security, even if he be an Asura or a Gandharva, who hath a rival in thee. There is this only objection to the proposed marriage, and nothing else. Blest be thou! But this is all I have to say in the matter of the bestowal or otherwise, of Satyavati.'

"Vaisampayana continued, 'O thou of Bharata's race, Devavrata, having heard these words, and moved by the desire of benefiting his father thus answered in the hearing of the assembled chiefs, 'O foremost of truthful men, listen to the vow I utter! The man has not been or will not be born, who

will have the courage to take such a vow! I shall accomplish all that thou demandest! The son that may be born of this maiden shall be our king.' Thus addressed, the chief of the fishermen, impelled by desire of sovereignty (for his daughter's son), to achieve the almost impossible, then said, 'O thou of virtuous soul, thou art come hither as full agent on behalf of thy father Santanu of immeasurable glory; be thou also the sole manager on my behalf in the matter of the bestowal of this my daughter. But, O amiable one, there is something else to be said, something else to be reflected upon by thee. O suppressor of foes, those that have daughters, from the very nature of their obligations, must say what I say. O thou that art devoted to truth, the promise thou hast given in the presence of these chiefs for the benefit of Satyavati, hath, indeed, been worthy of thee. O thou of mighty arms, I have not the least doubt of its ever being violated by thee. But I have my doubts in respect of the children thou mayst beget.'

"Vaisampayana continued, 'O king, the son of Ganga, devoted to truth, having ascertained the scruples of the chief of the fishermen, then said, moved thereto by the desire of benefiting his father, 'Chief of fishermen, thou best of men, listen to what I say in the presence of these assembled kings. Ye kings, I have already relinquished my right to the throne, I shall now settle the matter of my children. O fisherman, from this day I adopt the vow of Brahmacharya (study and meditation in celibacy). If I die sonless, I shall yet attain to regions of perennial bliss in heaven!'

"Vaisampayana continued, 'Upon these words of the son of Ganga, the hair on the fisherman's body stood on end from glee, and he replied, 'I bestow my daughter!' Immediately after, the Apsaras and the gods with diverse tribes of Rishis began to rain down flowers from the firmament upon the head of Devavrata and exclaimed, 'This one is Bhisma (the terrible).' Bhisma then, to serve his father, addressed the illustrious damsel and said, 'O mother, ascend this chariot, and let us go unto our house.'

"Vaisampayana continued, 'Having said this, Bhisma helped the beautiful maiden into his chariot. On arriving with her at Hastinapura, he told Santanu everything as it had happened. And the assembled kings, jointly and individually, applauded his extraordinary act and said, 'He is really Bhisma (the terrible)!' And Santanu also, hearing of the extraordinary achievements of his son, became highly gratified and bestowed upon the high-souled prince the boon of death at will, saying, 'Death shall never come to thee as long as thou desirest to live. Truly death shall approach thee, O sinless one, having first obtained thy command.'"

SECTION 101

(Sambhava Parva continued)

"Vaisampayana said, 'O monarch, after the nuptials were over, king Santanu established his beautiful bride in his household. Soon after was born of Satyavati an intelligent and heroic son of Santanu named Chitrangada. He was endued with great energy and became an eminent man. The lord Santanu of great prowess also begot upon Satyavati another son named Vichitravirya, who became a mighty bowman and who became king after his father. And before that bull among men, viz., Vichitravirya, attained to majority, the wise king Santanu realised the inevitable influence of Time. And after Santanu had ascended to heaven, Bhisma, placing himself under the command of Satyavati, installed that suppressor of foes, viz., Chitrangada, on the throne, who, having soon vanquished by his prowess all monarchs, considered not any man as his equal. And beholding that he could vanquish men, Asuras, and the very gods, his namesake, the powerful king of the Gandharvas, approached him for an encounter. Between that Gandharva and that foremost one of the Kurus, who were both very powerful, there occurred on the field of Kurukshetra a fierce combat which lasted full three years on the banks of the Saraswati. In that terrible encounter characterised by thick showers of weapons and in which the combatants ground each other fiercely, the Gandharva, who had greater prowess or strategic deception, slew the Kuru prince. Having slain Chitrangada--that first of men and oppressor of foes--the Gandharva ascended to heaven. When that tiger among men endued with great prowess was slain, Bhisma, the son of Santanu, performed, O king, all his obsequies. He then installed the boy Vichitravirya of mighty arms, still in his minority, on the throne of the Kurus. And Vichitravirya, placing himself under the command of Bhisma, ruled the ancestral kingdom. And he adored Santanu's son Bhisma who was conversant with all the rules of religion and law; so, indeed, Bhisma also protected him that was so obedient to the dictates of duty.'"

SECTION 102

(Sambhava Parva continued)

"Vaisampayana said, 'O thou of Kuru's race, after Chitrangada was slain, his successor Vichitravirya being a minor, Bhisma ruled the kingdom, placing himself under the command of Satyavati. When he saw that his brother, who was the foremost of intelligent men, attained to majority, Bhisma set his heart upon marrying Vichitravirya. At this

time he heard that the three daughters of the king of Kasi, all equal in beauty to the Apsaras themselves, would be married on the same occasion, selecting their husbands at a self-choice ceremony. Then that foremost of car-warriors, that vanquisher of all foes, at the command of his mother, went to the city of Varanasi in a single chariot. There Bhishma, the son of Santanu, saw that innumerable monarchs had come from all directions; and there he also saw those three maidens that would select their own husbands. And when the (assembled) kings were each being mentioned by name, Bhishma chose those maidens (on behalf of his brother). And taking them upon his chariot, Bhishma, that first of smiters in battle, addressed the kings, O monarch, and said in a voice deep as the roar of the clouds, 'The wise have directed that when an accomplished person has been invited, a maiden may be bestowed on him, decked with ornaments and along with many valuable presents. Others again may bestow their daughters by accepting a couple of kine. Some again bestow their daughters by taking a fixed sum, and some take away maidens by force. Some wed with the consent of the maidens, some by drugging them into consent, and some by going unto the maidens' parents and obtaining their sanction. Some again obtain wives as presents for assisting at sacrifices. Of these, the learned always applaud the eighth form of marriage. Kings, however, speak highly of the Swyamvara (the fifth form as above) and themselves wed according to it. But the sages have said that, that wife is dearly to be prized who is taken away by force, after the slaughter of opponents, from amidst the concourse of princes and kings invited to a self-choice ceremony. Therefore, ye monarchs, I bear away these maidens hence by force. Strive ye, to the best of your might, to vanquish me or to be vanquished. Ye monarchs, I stand here resolved to fight!' Kuru prince, endowed with great energy, thus addressing the assembled monarchs and the king of Kasi, took upon his car those maidens. And having taken them up, he sped his chariot away, challenging the invited kings to a fight.

"The challenged monarchs then all stood up, slapping their arms and biting their nether lips in wrath. And loud was the din produced, as, in a great hurry, they began to cast off their ornaments and put on their armour. And the motion of their ornaments and armour, O Janamejaya, brilliant as these were, resembled meteoric flashes in the sky. And with brows contracted and eyes red with rage, the monarchs moved in impatience, their armour and ornaments dazzling or waving with their agitated steps. The charioteers soon brought handsome cars with fine horses harnessed thereto. Those splendid warriors then, equipped with all kinds of weapons, rode on those cars, and with uplifted weapons pursued the retreating chief of the Kurus. Then, O Bharata, occurred the terrible encounter between those innumerable monarchs on one side and the Kuru warrior alone on the other. And the assembled monarchs threw at their foe ten thousand arrows at the same time. Bhishma, however speedily checked those numberless arrows before they could come at him by means of a shower of his own arrows as innumerable as the down on the body. Then those kings surrounded him from all sides and rained arrows on him like masses of clouds showering on the mountain-breast. But Bhishma, arresting with his shafts the course of that arrowy downpour, pierced each of the monarchs with three shafts. The latter, in their turn pierced Bhishma, each with five shafts. But, O king, Bhishma checked those by his prowess and pierced each of the contending kings with two shafts. The combat became so fierce with that dense shower of arrows and other missiles that it looked very much like the encounter between the celestials and the Asuras of old, and men of courage who took no part in it were struck with fear even to look at the scene. Bhishma cut off, with his arrows, on the field of battle, bows, and flagstaves, and coats of mail, and human heads by hundreds and thousands. And such was his terrible prowess and extraordinary lightness of hand, and such the skill with which he protected himself, that the contending car-warriors, though his enemies, began to applaud him loudly. Then that foremost of all wielders of weapons having vanquished in battle all those monarchs, pursued his way towards the capital of the Bharatas, taking those maidens with him.

"It was then, O king, that mighty car-warrior, king Salya of immeasurable prowess, from behind summoned Bhishma, the son of Santanu, to an encounter. And desirous of obtaining the maidens, he came upon Bhishma like a mighty leader of a herd of elephants rushing upon another of his kind, and tearing with his tusks the latter's hips at the sight of a female elephant in heat. And Salya of mighty arms, moved by wrath addressed Bhishma and said, 'Stay, Stay!' Then Bhishma, that tiger among men, that grinder of hostile armies, provoked by these words, flamed up in wrath like a blazing fire. Bow in hand, and brow furrowed into wrinkles, he stayed on his car, in obedience to Kshatriya usage having checked its course in expectation of the enemy. All the monarchs seeing him stop, stood there to become spectators of the coming encounter between him and Salya. The two then began to exhibit their prowess (upon each other) like roaring bulls of great strength at the sight of a cow in rut. Then that

foremost of men, king Salya covered Bhishma, the son of Santanu with hundreds and thousands of swift-winged shafts. And those monarchs seeing Salya thus covering Bhishma at the outset with innumerable shafts, wondered much and uttered shouts of applause. Beholding his lightness of hand in combat, the crowd of regal spectators became very glad and applauded Salya greatly. That subjugator of hostile towns, Bhishma, then, on hearing those shouts of the Kshatriyas, became very angry and said, 'Stay, Stay'. In wrath, he commanded his charioteer, saying, 'Lead thou my car to where Salya is, so that I may slay him instantly as Garuda slays a serpent.' Then the Kuru chief fixed the Varuna weapon on his bow-string, and with it afflicted the four steeds of king Salya. And, O tiger among kings, the Kuru chief, then, warding off with his weapons those of his foe, slew Salya's charioteer. Then that first of men, Bhishma, the son of Santanu, fighting for the sake of those damsels, slew with the Aindra weapon the noble steeds of his adversary. He then vanquished that best of monarchs but left him with his life. O bull of Bharata's race, Salya, after his defeat, returned to his kingdom and continued to rule it virtuously. And O conqueror of hostile towns, the other kings also, who had come to witness, the self-choice ceremony returned to their own kingdoms.

"That foremost of smiters, viz., Bhishma, after defeating those monarchs, set out with those damsels, for Hastinapura whence the virtuous Kuru prince Vichitravirya ruled the earth like that best of monarchs, viz., his father Santanu. And, O king, passing through many forests, rivers, hills, and woods abounding with trees, he arrived (at the capital) in no time. Of immeasurable prowess in battle, the son of the ocean-going Ganga, having slain numberless foes in battle without a scratch on his own person, brought the daughters of the king of Kasi unto the Kurus as tenderly if they were his daughters-in-law, or younger sisters, or daughters. And Bhishma of mighty arms, impelled by the desire of benefiting his brother, having by his prowess brought them thus, then offered those maidens possessing every accomplishment unto Vichitravirya. Conversant with the dictates of virtue, the son of Santanu, having achieved such an extraordinary feat according to (kingly) custom, then began to make preparations for his brother's wedding. And when everything about the wedding had been settled by Bhishma in consultation with Satyawati, the eldest daughter of the king of Kasi, with a soft smile, told him these words, 'At heart I had chosen the king of Saubha for my husband. He had, in his heart, accepted me for his wife. This was also approved by my father. At the self-choice ceremony also I would have chosen him as my lord. Thou art conversant with all the dictates of virtue, knowing all this, do as thou likest.' Thus addressed by that maiden in the presence of the Brahmanas, the heroic Bhishma began to reflect as to what should be done. As he was conversant with the rules of virtue, he consulted with the Brahmanas who had mastered the Vedas, and permitted Amba, the eldest daughter of the ruler of Kasi to do as she liked. But he bestowed with due rites the two other daughters, Ambika and Ambalika on his younger brother Vichitravirya. And though Vichitravirya was virtuous and abstemious, yet, proud of youth and beauty, he soon became lustful after his marriage. And both Ambika and Ambalika were of tall stature, and of the complexion of molten gold. And their heads were covered with black curly hair, and their finger-nails were high and red; their hips were fat and round, and their breasts full and deep. And endowed with every auspicious mark, the amiable young ladies considered themselves to be wedded to a husband who was every way worthy of themselves, and extremely loved and respected Vichitravirya. And Vichitravirya also, endowed with the prowess of the celestials and the beauty of the twin Aswins, could steal the heart of any beautiful woman. And the prince passed seven years uninterruptedly in the company of his wives. He was attacked while yet in the prime of youth, with phthisis. Friends and relatives in consultation with one another tried to effect a cure. But in spite of all efforts, the Kuru prince died, setting like the evening sun. The virtuous Bhishma then became plunged into anxiety and grief, and in consultation with Satyawati caused the obsequial rites of the deceased to be performed by learned priests and the several of the Kuru race."

SECTION 103

(Sambhava Parva continued)

"Vaisampayana said, 'The unfortunate Satyawati then became plunged in grief on account of her son. And after performing with her daughters-in-law the funeral rites of the deceased, consoled, as best she could, her weeping daughters-in-law and Bhishma, that foremost of all wielders of weapons. And turning her eyes to religion, and to the paternal and maternal lines (of the Kurus), she addressed Bhishma and said 'The funeral cake, the achievements, and the perpetuation of the line of the virtuous and celebrated Santanu of Kuru's race, all now depend on thee. As the attainment of heaven is inseparable from good deeds, as long life is inseparable from truth and faith, so is virtue inseparable from thee. O virtuous one, thou art well-acquainted, in detail and in the abstract,

with the dictates of virtue, with various Srutis, and with all the branches of the Vedas; know very well that thou art equal unto Sukra and Angiras as regards firmness in virtue, knowledge of the particular customs of families, and readiness of inventions under difficulties. Therefore, O foremost of virtuous men, relying on thee greatly, I shall appoint thee in a certain matter. Hearing me, it behoveth thee to do my bidding. O bull among men, my son and thy brother, endowed with energy and dear unto thee, hath gone childless to heaven while still a boy. These wives of thy brother, the amiable daughters of the ruler of Kasi, possessing beauty and youth, have become desirous of children. Therefore, O thou of mighty arms, at my command, raise offspring on them for the perpetuation of our line. It behoveth thee to guard virtue against loss. Install thyself on the throne and rule the kingdom of the Bharatas. Wed thou duly a wife. Plunge not thy ancestors into hell.'

"Vaisampayana continued, 'Thus addressed by his mother and friends and relatives, that oppressor of foes, the virtuous Bhishma, gave this reply conformable to the dictates of virtue, 'O mother, what thou sayest is certainly sanctioned by virtue. But thou knowest what my vow is in the matter of begetting children. Thou knowest also all that transpired in connexion with thy dower. O Satyawati, I repeat the pledge I once gave, viz., I would renounce three worlds, the empire of heaven, anything that may be greater than that, but truth I would never renounce. The earth may renounce its scent, water may renounce its moisture, light may renounce its attribute of exhibiting forms, air may renounce its attribute of touch, the sun may renounce his glory, fire, its heat, the moon, his cooling rays, space, its capacity of generating sound, the slayer of Vritra, his prowess, the god of justice, his impartiality; but I cannot renounce truth.' Thus addressed by her son endowed with wealth of energy, Satyawati said unto Bhishma, 'O thou whose prowess is truth, I know of thy firmness in truth. Thou canst, if so minded, create, by the help of thy energy, three worlds other than those that exist. I know what thy vow was on my account. But considering this emergency, bear thou the burden of the duty that one oweth to his ancestors. O punisher of foes, act in such a way that the lineal link may not be broken and our friends and relatives may not grieve.' Thus urged by the miserable and weeping Satyawati speaking such words inconsistent with virtue from grief at the loss of her son, Bhishma addressed her again and said, 'O Queen, turn not thy eyes away from virtue. O, destroy us not. Breach of truth by a Kshatriya is never applauded in our treatises on religion. I shall soon tell thee, O Queen, what the established Kshatriya usage is to which recourse may be had to prevent Santanu's line becoming extinct on earth. Hearing me, reflect on what should be done in consultation with learned priests and those that are acquainted with practices allowable in times of emergency and distress, forgetting not at the same time what the ordinary course of social conduct is.'"

SECTION 104

(Sambhava Parva continued)

"Bhishma continued, 'In olden days, Rama, the son of Jamadagni, in anger at the death of his father, slew with his battle axe the king of the Haihayas. And Rama, by cutting off the thousand arms of Arjuna (the Haihaya king), achieved a most difficult feat in the world. Not content with this, he set out on his chariot for the conquest of the world, and taking up his bow he cast around his mighty weapons to exterminate the Kshatriyas. And the illustrious scion of Bhrgu's race, by means of his swift arrows annihilated the Kshatriya tribe one and twenty times.

"And when the earth was thus deprived of Kshatriyas by the great Rishi, the Kshatriya ladies all over the land had offspring raised by Brahmanas skilled in the Vedas. It has been said in the Vedas that the sons so raised belongeth to him that had married the mother. And the Kshatriya ladies went in unto the Brahmanas not lustfully but from motives of virtue. Indeed, it was thus that the Kshatriya race was revived.

"In this connexion there is another old history that I will recite to you. There was in olden days a wise Rishi of the name of Utathya. He had a wife of the name Mamata whom he dearly loved. One day Utathya's younger brother Vrihaspati, the priest of the celestials, endowed with great energy, approached Mamata. The latter, however, told her husband's younger brother--that foremost of eloquent men--that she had conceived from her connexion with his elder brother and that, therefore, he should not then seek for the consummation of his wishes. She continued, 'O illustrious Vrihaspati, the child that I have conceived hath studied in his mother's womb the Vedas with the six Angas, Semen tuum frustra perdi non potest. How can then this womb of mine afford room for two children at a time? Therefore, it behoveth thee not to seek for the consummation of thy desire at such a time. Thus addressed by her, Vrihaspati, though possessed of great wisdom, succeeded not in suppressing his desire. Quum autem jam cum illa coituru esset, the child in the womb then addressed him and said, 'O father, cease from thy attempt. There is no space here for two. O illustrious one, the room is small. I have

occupied it first. Semen tuum perdi non potest. It behoveth thee not to afflict me.' But Vrihaspati without listening to what that child in the womb said, sought the embraces of Mamata possessing the most beautiful pair of eyes. Ille tamen Muni qui in venture erat punctum temporis quo humor vitalis jam emissum iret providens, viam per quam semen intrare posset pedibus obstruxit. Semen ita exhiusum, excidit et in terram projectum. And the illustrious Vrihaspati, beholding this, became indignant, and reproached Utathya's child and cursed him, saying, 'Because thou hast spoken to me in the way thou hast at a time of pleasure that is sought after by all creatures, perpetual darkness shall overtake thee.' And from this curse of the illustrious Vrihaspati Utathya's child who was equal unto Vrihaspati in energy, was born blind and came to be called Dirghatamas (enveloped in perpetual darkness). And the wise Dirghatamas, possessed of a knowledge of the Vedas, though born blind, succeeded yet by virtue of his learning, in obtaining for a wife a young and handsome Brahmana maiden of the name of Pradweshi. And having married her, the illustrious Dirghatamas, for the expansion of Utathya's race, begat upon her several children with Gautama as their eldest. These children, however, were all given to covetousness and folly. The virtuous and illustrious Dirghatamas possessing complete mastery over the Vedas, soon after learnt from Surabhi's son the practices of their order and fearlessly betook himself to those practices, regarding them with reverence. (For shame is the creature of sin and can never be where there is purity of intention). Then those best of Munis that dwell in the same asylum, beholding him transgress the limits of propriety became indignant, seeing sin where sin was not. And they said, 'O, this man, transgresseth the limit of propriety. No longer doth he deserve a place amongst us. Therefore, shall we all cast this sinful wretch off.' And they said many other things regarding the Muni Dirghatamas. And his wife, too, having obtained children, became indignant with him.

"The husband then addressing his wife Pradweshi, said, 'Why is it that thou also hast been dissatisfied with me?' His wife answered, 'The husband is called the Bhartri because he supporteth the wife. He is called Pati because he protecteth her. But thou art neither, to me! O thou of great ascetic merit, on the other hand, thou hast been blind from birth, it is I who have supported thee and thy children. I shall not do so in future.'

"Hearing these words of his wife, the Rishi became indignant and said unto her and her children, 'Take me unto the Kshatriyas and thou shalt then be rich.' His wife replied (by saying), 'I desire not wealth that may be procured by thee, for that can never bring me happiness. O best of Brahmanas, do as thou likest. I shall not be able to maintain thee as before.' At these words of his wife, Dirghatamas said, 'I lay down from this day as a rule that every woman shall have to adhere to one husband for her life. Be the husband dead or alive, it shall not be lawful for a woman to have connexion with another. And she who may have such connexion shall certainly be regarded as fallen. A woman without husband shall always be liable to be sinful. And even if she be wealthy she shall not be able to enjoy that wealth truly. Calumny and evil report shall ever dog her.' Hearing these words of her husband Pradweshi became very angry, and commanded her sons, saying, 'Throw him into the waters of Ganga!' And at the command of their mother, the wicked Gautama and his brothers, those slaves of covetousness and folly, exclaiming, 'Indeed, why should we support this old man?--' tied the Muni to a raft and committing him to the mercy of the stream returned home without compunction. The blind old man drifting along the stream on that raft, passed through the territories of many kings. One day a king named Vali conversant with every duty went to the Ganges to perform his ablutions. And as the monarch was thus engaged, the raft to which the Rishi was tied, approached him. And as it came, the king took the old man. The virtuous Vali, ever devoted to truth, then learning who the man was that was thus saved by him, chose him for raising up offspring. And Vali said, 'O illustrious one, it behoveth thee to raise upon my wife a few sons that shall be virtuous and wise.' Thus addressed, the Rishi endowed with great energy, expressed his willingness. Thereupon king Vali sent his wife Sudeshna unto him. But the queen knowing that the latter was blind and old went not unto him, she sent unto him her nurse. And upon that Sudra woman the virtuous Rishi of passions under full control begat eleven children of whom Kakshivat was the eldest. And beholding those eleven sons with Kakshivat as the eldest, who had studied all the Vedas and who like Rishis were utterers of Brahma and were possessed of great power, king Vali one day asked the Rishi saying, 'Are these children mine?' The Rishi replied, 'No, they are mine. Kakshivat and others have been begotten by me upon a Sudra woman. Thy unfortunate queen Sudeshna, seeing me blind and old, insulted me by not coming herself but sending unto me, instead, her nurse.' The king then pacified that best of Rishis and sent unto him his queen Sudeshna. The Rishi by merely touching her person said to her, 'Thou shalt have five children named Anga, Vanga, Kalinga, Pundra and Suhma, who shall be like unto Surya

(Sun) himself in glory. And after their names as many countries shall be known on earth. It is after their names that their dominions have come to be called Anga, Vanga, Kalinga, Pundra and Suhma.'

"It was thus that the line of Vali was perpetuated, in days of old, by a great Rishi. And it was thus also that many mighty bowmen and great car-warriors wedded to virtue, sprung in the Kshatriya race from the seed of Brahmanas. Hearing this, O mother, do as thou likest, as regards the matter in hand."

SECTION 105

(Sambhava Parva continued)

"Bhishma, continued, 'Listen, O mother, to me as I indicate the means by which the Bharata line may be perpetuated. Let an accomplished Brahmana be invited by an offer of wealth, and let him raise offspring upon the wives of Vichitravirya.'

"Vaisampayana continued, 'Satyavati, then, smiling softly and in voice broken in bashfulness, addressed Bhishma saying, 'O Bharata of mighty arms, what thou sayest is true. From my confidence in thee I shall now indicate the means of perpetuating our line. Thou shalt not be able to reject it, being conversant, as thou art, with the practices permitted in seasons of distress. In our race, thou art Virtue, and thou art Truth, and thou art, too, our sole refuge. Therefore hearing what I say truly, do what may be proper.'

"My father was a virtuous man. For virtue's sake he had kept a (ferry) boat. One day, in the prime of my youth, I went to ply that boat. It so happened that the great and wise Rishi Parasara, that foremost of all virtuous men, came, and betook himself to my boat for crossing the Yamuna. As I was rowing him across the river, the Rishi became excited with desire and began to address me in soft words. The fear of my father was uppermost in my mind. But the terror of the Rishi's curse at last prevailed. And having obtained from him a precious boon, I could not refuse his solicitations. The Rishi by his energy brought me under his complete control, and gratified his desire then and there, having first enveloped the region in a thick fog. Before this there was a revolting fishy odour in my body; but the Rishi dispelled it and gave me my present fragrance. The Rishi also told me that by bringing forth his child in an island of the river, I would still continue (to be) a virgin. And the child of Parasara so born of me in my maidenhood hath become a great Rishi endowed with large ascetic powers and known by the name of Dwaipayana (the island-born). That illustrious Rishi having by his ascetic power divided the Vedas into four parts hath come to be called on earth by the name of Vyasa (the divider or arranger), and for his dark colour, Krishna (the dark). Truthful in speech, free from passion, a mighty ascetic who hath burnt all his sins, he went away with his father immediately after his birth. Appointed by me and thee also, that Rishi of incomparable splendour will certainly beget good children upon the wives of thy brother. He told me when he went away, 'Mother, think of me when thou art in difficulty.' I will now call him up, if thou, O Bhishma of mighty arms so desirest. If thou art willing, O Bhishma, I am sure that great ascetic will beget children upon Vichitravirya's field.'

"Vaisampayana continued, 'Mention being made of the great Rishi, Bhishma with joined palms said, 'That man is truly intelligent who fixes his eyes judiciously on virtue, profit, and pleasure, and who after reflecting with patience, acteth in such a way that virtue may lead to future virtue, profit to future profit and pleasure to future pleasure. Therefore, that which hath been said by thee and which, besides being beneficial to us, is consistent with virtue, is certainly the best advice and hath my full approval.' And when Bhishma had said this, O thou of Kuru's race, Kali (Satyavati) thought of the Muni Dwaipayana and Dwaipayana who was then engaged in interpreting the Vedas, learning that he was being called up by his mother, came instantly unto her without anybody's knowing it. Satyavati then duly greeted her son and embraced him with arms, bathing him in her tears, for the daughter of the fisherman wept bitterly at the sight of her son after so long a time. And her first son, the great Vyasa, beholding her weeping, washed her with cool water, and bowing unto her, said, 'I have come, O mother, to fulfil thy wishes. Therefore, O virtuous one, command me without delay. I shall accomplish thy desire.' The family priest of the Bharatas then worshipped the great Rishi duly, and the latter accepted the offerings of worship, uttering the usual mantras. And gratified with the worship he received, he took his seat. Satyavati, beholding him seated at his ease, after the usual inquiries, addressed him and said, 'O learned one, sons derive their birth both from the father and the mother. They are, therefore, the common property of both parents. There cannot be the least doubt about it that the mother, hath as much power over them as the father. As thou art, indeed, my eldest son according to the ordinance, O Brahmarshi, so is Vichitravirya my youngest son. And as Bhishma is Vichitravirya's brother on the father's side, so art thou his brother on the same mother's side. I do not know what you may think, but this is what, O son, I think. This Bhishma, the son of Santanu, devoted to truth, doth not, for the sake, of truth, entertain the desire of either begetting children or

ruling the kingdom. Therefore, from affection for thy brother Vichitravirya, for the perpetuation of our dynasty, for the sake of this Bhishma's request and my command, for kindness to all creatures, for the protection of the people and from the liberality of thy heart. O sinless one, it behoveth thee to do what I say. Thy younger brother hath left two widows like unto the daughters of the celestials themselves, endowed with youth and great beauty. For the sake of virtue and religion, they have become desirous of offspring. Thou art the fittest person to be appointed. Therefore beget upon them children worthy of our race and for the continuance of our line.'

"Vyasa, hearing this, said, 'O Satyavati, thou knowest what virtue is both in respect of this life and the other. O thou of great wisdom, thy affections also are set on virtue. Therefore, at thy command, making virtue my motive, I shall do what thou desirest. Indeed, this practice that is conformable to the true and eternal religion is known to me, I shall give unto my brother children that shall be like unto Mitra and Varuna. Let the ladies then duly observe for one full year the vow I indicate. They shall then be purified. No women shall ever approach me without having observed a rigid vow.'

"Satyavati then said, 'O sinless one, it must be as thou sayest. Take such steps that the ladies may conceive immediately. In a kingdom where there is no king, the people perish from want of protection; sacrifices and other holy acts are suspended; the clouds send no showers; and the gods disappear. How can a kingdom be protected that hath no king? Therefore, see thou that the ladies conceive. Bhishma will watch over the children as long as they are in their mother's wombs.'

"Vyasa replied, 'If I am to give unto my brother children so unseasonably, then let the ladies bear my ugliness. That in itself shall, in their case, be the austerest of penances. If the princess of Kosala can bear my strong odour, my ugly and grim visage, my attire and body, she shall then conceive an excellent child.'

"Vaisampayana continued, 'Having spoken thus unto Satyavati, Vyasa of great energy addressed her and said, 'Let the princess of Kosala clad in clean attire and checked with ornaments wait for me in her bed-chamber.' Saying this, the Rishi disappeared, Satyavati then went to her daughter-in-law and seeing her in private spoke to her these words of beneficial and virtuous import, 'O princess of Kosala, listen to what I say. It is consistent with virtue. The dynasty of the Bharatas hath become extinct from my misfortune. Beholding my affliction and the extinction of his paternal line, the wise Bhishma, impelled also by the desire of perpetuating our race, hath made me a suggestion, which suggestion, however, for its accomplishment is dependent on thee. Accomplish it, O daughter, and restore the lost line of the Bharatas. O thou of fair hips, bring thou forth a child equal in splendour unto the chief of the celestials. He shall bear the onerous burden of this our hereditary kingdom.'

"Satyavati having succeeded with great difficulty in procuring the assent of her virtuous daughter-in-law to her proposal which was not inconsistent with virtue, then fed Brahmanas and Rishis and numberless guests who arrived on die occasion."

SECTION 106

(Sambhava Parva continued)

"Vaisampayana said, 'Soon after the monthly season of the princess of Kosala had been over, Satyavati, purifying her daughter-in-law with a bath, led her into the sleeping apartment. There seating her upon a luxurious bed, she addressed her, saying, 'O Princess of Kosala, thy husband hath an elder brother who shall this day enter thy womb as thy child. Wait for him tonight without dropping off to sleep.' Hearing these words of her mother-in-law, the amiable princess, as she lay on her bed, began to think of Bhishma and the other elders of the Kuru race. Then the Rishi of truthful speech, who had given his promise in respect of Amvika (the eldest of the princesses) in the first instance, entered her chamber while the lamp was burning. The princess, seeing his dark visage, his matted locks of copper hue, blazing eyes, his grim beard, closed her eyes in fear. The Rishi, from desire of accomplishing his mother's wishes, however knew her. But the latter, struck with fear, opened not her eyes even once to look at him. And when Vyasa came out, he was met by his mother, who asked him, 'Shall the princess have an accomplished son?' Hearing her, he replied, 'The son of the princess she will bring forth shall be equal in might unto ten thousand elephants. He will be an illustrious royal sage, possessed of great learning and intelligence and energy. The high-souled one shall have in his time a century of sons. But from the fault of his mother he shall be blind.' At these words of her son, Satyavati said, 'O thou of ascetic wealth, how can one that is blind become a monarch worthy of the Kurus? How can one that is blind become the protector of his relatives and family, and the glory of his father's race? It behoveth thee to give another king unto the Kurus.' Saying, 'So be it,' Vyasa went away. And the first princess of Kosala in due time brought forth a blind son.

"Soon after Satyavati, O chastiser of foes, summoned Vyasa, after having secured the assent of her daughter-in-law. Vyasa came according to his promise, and approached, as before, the

second wife of his brother. And Ambalika beholding the Rishi, became pale with fear And, O Bharata, beholding her so afflicted and pale with fear, Vyasa addressed her and said, 'Because thou hast been pale with fear at the sight of my grim visage, therefore, thy child shall be pale in complexion. O thou of handsome face, the name also thy child shall bear will be Pandu (the pale).' Saying this, the illustrious and best of Rishis came out of her chamber. And as he came out, he was met by his mother who asked him about the would-be-child. The Rishi told her that the child would be of pale complexion and known by the name of Pandu. Satyawati again begged of the Rishi another child, and the Rishi told her in reply, 'So be it.' Ambalika, then, when her time came, brought forth a son of pale complexion. Blazing with beauty the child was endued with all auspicious marks. Indeed, it was this child who afterwards became the father of those mighty archers, the Pandavas.

"Some time after, when the oldest of Vichitravirya's widows again had her monthly season, she was solicited by Satyawati to approach Vyasa once again. Possessed of beauty like a daughter of a celestial, the princess refused to do her mother-in-law's bidding, remembering the grim visage and strong odour of the Rishi. She, however, sent unto him, a maid of hers, endued with the beauty of an Apsara and decked with her own ornaments. And when the Vyasa arrived, the maid rose up and saluted him. And she waited upon him respectfully and took her seat near him when asked. And, O king, the great Rishi of rigid vows, was well-pleased with her, and when he rose to go away, he addressed her and said, 'Amiable one, thou shalt no longer be a slave. Thy child also shall be greatly fortunate and virtuous, and the foremost of all intelligent men on earth!' And, O king, the son thus begotten upon her by Krishna-Dwaipayana was afterwards known by the name of Vidura. He was thus the brother of Dhritarashtra and the illustrious Pandu. And Vidura was free from desire and passion and was conversant with the rules of government, and was the god of justice born on earth under the curse of the illustrious Rishi Mandavya.

And Krishna-Dwaipayana, when he met his mother as before, informed her as to how he had been deceived by the seniormost of the princesses and how he had begotten a son upon a Sudra woman. And having spoken thus unto his mother the Rishi disappeared from her sight.

"Thus were born, in the field of Vichitravirya, even of Dwaipayana those sons of the splendour of celestial children, those propagators of the Kuru race."

SECTION 107

(Sambhava Parva continued)

"Janamejaya said, 'What did the god of justice do for which he was cursed? And who was the Brahmana ascetic from whose curse the god had to be born in the Sudra caste?'

"Vaisampayana said, 'There was a Brahmana known by the name of Mandavya. He was conversant with all duties and was devoted to religion, truth and asceticism. The great ascetic used to sit at the entrance of his hermitage at the foot of a tree, with his arms upraised in the observance of the vow of silence. And as he sat there for years together, one day there came into his asylum a number of robbers laden with spoil. And, O bull in Bharata's race, those robbers were then being pursued by a superior body as guardians of the peace. The thieves, on entering that asylum, hid their booty there, and in fear concealed themselves thereabout before the guards came. But scarcely had they thus concealed themselves when the constables in pursuit came to the spot. The latter, observing the Rishi sitting under the tree, questioned him, O king, saying, 'O best of Brahmanas, which way have the thieves taken? Point it out to us so that we may follow it without loss of time.' Thus questioned by the guardians of peace the ascetic, O king, said not a word, good or otherwise, in reply. The officers of the king, however, on searching that asylum soon discovered the thieves concealed thereabout together with the plunder. Upon this, their suspicion fell upon the Muni, and accordingly they seized him with the thieves and brought him before the king. The king sentenced him to be executed along with his supposed associates. And the officers, acting in ignorance, carried out the sentence by impaling the celebrated Rishi. And having impaled him, they went to the king with the booty they had recovered. But the virtuous Rishi, though impaled and kept without food, remained in that state for a long time without dying. And the Rishi by his ascetic power not only preserved his life but summoned other Rishi to the scene. And they came there in the night in the forms of birds, and beholding him engaged in ascetic meditation though fixed on that stake, became plunged into grief. And telling that best of Brahmanas who they were, they asked him saying, 'O Brahmana, we desire to know what hath been thy sin for which thou hast thus been made to suffer the tortures of impalement!'"

SECTION 108

(Sambhava Parva continued)

"Vaisampayana said, 'Thus asked, the tiger among Munis then answered those Rishis of ascetic wealth, 'Whom shall I

blame for this? In fact, none else (than my own self) hath offended against me!' After this, O monarch, the officers of justice, seeing him alive, informed the king of it. The latter hearing what they said, consulted with his advisers, and came to the place and began to pacify the Rishi. fixed on the stake. And the king said, 'O thou best of Rishis, I have offended against thee in ignorance. I beseech thee to pardon me for the same. It behoveth thee not to be angry with me.' Thus addressed by the king, the Muni was pacified. And beholding him free from wrath, the king took him up with the stake and endeavoured to extract it from his body. But not succeeding therein, he cut it off at the point just outside the body. The Muni, with a portion of the stake within his body, walked about, and in that state practised the austerest of penances and conquered numberless regions unattainable by others. And for the circumstances of a part of the stake being within his body, he came to be known in the three worlds by the name of Ani-Mandavya (Mandavya with the stake within). And one day that Brahmana acquainted with the highest truth of religion went unto the abode of the god of justice. And beholding the god there seated on his throne, the Rishi reproached him and said, 'What, pray, is that sinful act committed by me unconsciously, for which I am bearing this punishment? O, tell me soon, and behold the power of my asceticism.'

"The god of justice, thus questioned, replied, 'O thou of ascetic wealth, a little insect was once pierced by thee on a blade of grass. Thou bearest now the consequence of the act. O Rishi, as a gift, however small, multieth in respect of its religious merits, so a sinful act multieth in respect of the woe it bringeth in its train.' On hearing this, Ani-Mandavya asked, 'O tell me truly when this act was committed by me. Told in reply by the god of justice that he had committed it, when a child, the Rishi said, 'That shall not be a sin which may be done by a child up to the twelfth year of his age from birth. The scriptures shall not recognise it as sinful. The punishment thou hast inflicted on me for such a venial offence hath been disproportionate in severity. The killing of a Brahmana involves a sin that is heavier than the killing of any other living being. Thou shalt, therefore, O god of justice, have to be born among men even in the Sudra order. And from this day I establish this limit in respect of the consequence of acts that an act shall not be sinful when committed by one below the age of fourteen. But when committed by one above that age, it shall be regarded as sin.'

"Vaisampayana continued, 'Cursed for this fault by that illustrious Rishi, the god of justice had his birth as Vidura in the Sudra order. And Vidura was well-versed in the doctrines of morality and also politics and worldly profit. And he was entirely free from covetousness and wrath. Possessed of great foresight and undisturbed tranquillity of mind, Vidura was ever devoted to the welfare of the Kurus.'"

SECTION 109

(Sambhava Parva continued)

"Vaisampayana said, 'Upon the birth of those three children, Kurujangala, Kurukshetra, and the Kurus grew in prosperity. The earth began to yield abundant harvest, and the crops also were of good flavour. And the clouds began to pour rain in season and trees became full of fruits and flowers. And the draught cattle were all happy and the birds and other animals rejoiced exceedingly. And the flowers became fragrant and the fruits became sweet; the cities and towns became filled with merchants, artisans, traders and artists of every description. And the people became brave, learned, honest and happy. And there were no robbers then, nor anybody who was sinful. And it seemed that the golden age had come upon every part of the kingdom. And the people devoted to virtuous acts, sacrifices and truth, and regarding one another with love and affection grew in prosperity. And free from pride, wrath and covetousness, they rejoiced in perfectly innocent sports. And the capital of the Kurus, full as the ocean, was a second Amaravati, teeming with hundreds of palaces and mansions, and possessing gates and arches dark as the clouds. And men in great cheerfulness sported constantly on rivers, lakes and tanks, and in fine groves and charming woods. And the southern Kurus, in their virtuous rivalry with their northern kinsmen, walked about in the company of Siddhas and Charanas and Rishis. And all over that delightful country whose prosperity was thus increased by the Kurus, there were no misers and no widowed women. And the wells and lakes were ever full; the groves abounded with trees, and the houses and abodes of Brahmanas were full of wealth and the whole kingdom was full of festivities. And, O king, virtuously ruled by Bhishma, the kingdom was adorned with hundreds of sacrificial stakes. And the wheel of virtue having been set in motion by Bhishma, and the country became so contented that the subjects of other kingdoms, quitting their homes, came to dwell there and increase its population. And the citizens and the people were filled with hope, upon seeing the youthful acts of their illustrious princes. And, O king, in the house of the Kuru chiefs as also of the principal citizens, 'give', 'eat' were the only words constantly heard. And Dhritarashtra and Pandu and Vidura of great intelligence

were from their birth brought up by Bhishma, as if they were his own sons. And the children, having passed through the usual rites of their order, devoted themselves to vows and study. And they grew up into fine young men skilled in the Vedas and all athletic sports. And they became well-skilled in the practice of bow, in horsemanship, in encounters with mace, sword and shield, in the management of elephants in battle, and in the science of morality. Well-read in history and the Puranas and various branches of learning, and acquainted with the truths of the Vedas and their branches they acquired knowledge, which was versatile and deep. And Pandu, possessed of great prowess, excelled all men in archery while Dhritarashtra excelled all in personal strength, while in the three worlds there was no one equal to Vidura in devotion to virtue and in the knowledge of the dictates of morality. And beholding the restoration of the extinct line of Santanu, the saying became current in all countries that among mothers of heroes, the daughters of the king of Kasi were the first; that among countries Kurujangala was the first; that among virtuous men, Vidura was the first; that among cities Hastinapura was the first. Pandu became king, for Dhritarashtra, owing to the blindness, and Vidura, for his birth by a Sudra woman, did not obtain the kingdom. One day Bhishma, the foremost of those acquainted with the duties of a statesman and dictates of morality, properly addressing Vidura conversant with the truth of religion and virtue, said as follows.'

SECTION 110

(Sambhava Parva continued)

"Bhishma said, 'This our celebrated race, resplendent with every virtue and accomplishment, hath all along sovereignty over all other monarchs on earth. Its glory maintained and itself perpetuated by many virtuous and illustrious monarchs of old, the illustrious Krishna (Dwaipayana) and Satyawati and myself have raised you (three) up, in order that it may not be extinct. It behoveth myself and thee also to take such steps that this our dynasty may expand again as the sea. It hath been heard by me that there are three maidens worthy of being allied to our race. One is the daughter of (Surasena of) the Yadava race; the other is the daughter of Suvala; and the third is the princess of Madra. O son, all these maidens are of course of blue blood. Possessed of beauty and pure blood, they are eminently fit for an alliance with our family. O thou foremost of intelligent men, I think we should choose them for the growth of our race. Tell me what thou thinkest.' Thus addressed, Vidura replied, 'Thou art our father and thou art our mother, too. Thou art our respected spiritual instructor. Therefore, do thou what may be best for us in thy eyes.'

"Vaisampayana continued, 'Soon after Bhishma heard from the Brahmanas that Gandhari, the amiable daughter of Suvala, having worshipped Hara (Siva) had obtained from the deity the boon that she should have a century of sons. Bhishma, the grandfather of the Kurus, having heard this, sent messengers unto the king of Gandhara. King Suvala at first hesitated on account of the blindness of the bridegroom, but taking into consideration the blood of the Kurus, their fame and behaviour, he gave his virtuous daughter unto Dhritarashtra and the chaste Gandhari hearing that Dhritarashtra was blind and that her parents had consented to marry her to him, from love and respect for her future husband, blindfolded her own eyes. Sakuni, the son of Suvala, bringing unto the Kurus his sister endued with youth and beauty, formally gave her away unto Dhritarashtra. And Gandhari was received with great respect and the nuptials were celebrated with great pomp under Bhishma's directions. And the heroic Sakuni, after having bestowed his sister along with many valuable robes, and having received Bhishma's adorations, returned to his own city. And, O thou of Bharata's race, the beautiful Gandhari gratified all the Kurus by her behaviour and respectful attentions. And Gandhari, ever devoted to her husband, gratified her superiors by her good conduct; and as she was chaste, she never referred even by words to men other than her husband or such superiors.'"

SECTION 111

(Sambhava Parva continued)

"Vaisampayana continued, 'There was amongst the Yadavas a chief named Sura. He was the father of Vasudeva. And he had a daughter called Pritha, who was unrivalled for beauty on earth. And, O thou of Bharata's race, Sura, always truthful in speech, gave for friendship this his firstborn daughter unto his childless cousin and friend, the illustrious Kuntibhoja--the son of his paternal aunt--pursuant to a former promise. And Pritha in the house of her adoptive father was engaged in looking after the duties of hospitality to Brahmanas and other guests. Once she gratified by her attentions the terrible Brahmana of rigid vows, who was known by the name of Durvasa and was well-acquainted with the hidden truths of morality. Gratified with her respectful attentions, the sage, anticipating by his spiritual power the future (season of) distress (consequent upon the curse to be pronounced upon Pandu for his unrighteous act of slaying a deer while serving its mate) imparted to her a formula of

invocation for summoning any of the celestials she liked to give her children. And the Rishi said, 'Those celestials that thou shalt summon by this Mantra shall certainly approach thee and give thee children.' Thus addressed by the Brahmana, the amiable Kunti (Pritha) became curious, and in her maidenhood summoned the god Arka (Sun). And as soon as he pronounced the Mantra, she beheld that effulgent deity--that beholder of everything in the world--approaching her. And beholding that extraordinary sight, the maiden of faultless features was overcome with surprise. But the god Vivaswat (Sun) approaching her, said, 'Here I am, O black-eyed girl! Tell me what I am to do for thee.'

"Hearing this, Kunti said, 'O slayer of foes, a certain Brahmana gave me this formula of invocation as a boon, and, O lord, I have summoned thee only to test its efficacy. For this offence I bow to thee. A woman, whatever be her offence, always deserveth pardon.' Surya (Sun) replied, 'I know that Durvasa hath granted this boon. But cast off thy fears, timid maiden, and grant me thy embraces. Amiable one, my approach cannot be futile; it must bear fruit. Thou hast summoned me, and if it be for nothing, it shall certainly be regarded as thy transgression.'

"Vaisampayana continued, 'Vivaswat thus spoke unto her many things with a view to allay her fears, but, O Bharata, the amiable maiden, from modesty and fear of her relatives, consented not to grant his request. And, O bull of Bharata's race, Arka addressed her again and said, 'O princess, for my sake, it shall not be sinful for thee to grant my wish.' Thus speaking unto the daughter of Kuntibhoja, the illustrious Tapanas--the illuminator of the universe--gratified his wish. And of this connexion there was immediately born a son known all over the world as Karna acquainted with natural armour and with face brightened by ear-rings. And the heroic Karna was the first of all wielders of weapons, blessed with good fortune, and endowed with the beauty of a celestial child. And after the birth of this child, the illustrious Tapanas granted unto Pritha her maidenhood and ascended to heaven. And the princess of the Vrishni race beholding with sorrow that son born of her, reflected intently upon what was then the best for her to do. And from fear of her relatives she resolved to conceal that evidence of her folly. And she cast her offspring endowed with great physical strength into the water. Then the well-known husband of Radha, of the Suta caste, took up the child thus cast into the water, and he and his wife brought him up as their own son. And Radha and her husband bestowed on him the name of Vasusena (born with wealth) because he was born with a natural armour and ear-rings. And endowed as he was born with great strength, as he grew up, he became skilled in all weapons. Possessed of great energy, he used to adore the sun until his back was heated by his rays (i.e., from dawn to midday), and during the hours of worship, there was nothing on earth that the heroic and intelligent Vasusena would not give unto the Brahmanas. And Indra desirous of benefiting his own son Phalguni (Arjuna), assuming the form of a Brahmana, approached Vasusena on one occasion and begged of him his natural armour. Thus asked Karna took off his natural armour, and joining his hands in reverence gave it unto Indra in the guise of a Brahmana. And the chief of the celestials accepted the gift and was exceedingly gratified with Karna's liberality. He therefore, gave unto him a fine dart, saying, 'That one (and one only) among the celestials, the Asuras, men, the Gandharvas, the Nagas, and the Rakshasas, whom thou desirest to conquer, shall be certainly slain with this dart.'

"The son of Surya was before this known by the name of Vasusena. But since he cut off his natural armour, he came to be called Karna (the cutter or peeler of his own cover)."

SECTION 112

(Sambhava Parva continued)

"Vaisampayana said, 'The large-eyed daughter of Kuntibhoja, Pritha by name, was endowed with beauty and every accomplishment. Of rigid vows, she was devoted to virtue and possessed of every good quality. But though endowed with beauty and youth and every womanly attribute, yet it so happened that no king asked for her hand. Her father Kuntibhoja seeing this, invited, O best of monarchs, the princes and kings of other countries and desired his daughter to select her husband from among her guests. The intelligent Kunti, entering the amphitheatre, beheld Pandu--the foremost of the Bharatas--that tiger among kings--in that concourse of crowned heads. Proud as the lion, broad-chested, bull-eyed, endowed with great strength, and outshining all other monarchs in splendour, he looked like another Indra in that royal assemblage. The amiable daughter of Kuntibhoja, of faultless features, beholding Pandu--that best of men--in that assembly, became very much agitated. And advancing with modesty, all the while quivering with emotion, she placed the nuptial garland about Pandu's neck. The other monarchs, seeing Kunti choose Pandu for her lord, returned to their respective kingdoms on elephants, horses and cars, as they had come. Then, O king, the bride's father caused the nuptial rites to be performed duly. The Kuru prince blessed with great good fortune and the daughter of Kuntibhoja

formed a couple like Maghavat and Paulomi (the king and queen of the celestials). And, O best of Kuru monarchs, king Kuntibhoja, after the nuptials were over, presented his son-in-law with much wealth and sent him back to his capital. Then the Kuru prince Pandu, accompanied by a large force bearing various kinds of banners and pennons, and eulogised by Brahmanas and great Rishis pronouncing benedictions, reached his capital. And after arriving at his own palace, he established his queen therein."

SECTION 113

(Sambhava Parva continued)

"Vaisampayana continued, 'Some time after, Bhishma the intelligent son of Santanu set his heart upon getting Pandu married to a second wife. Accompanied by an army composed of four kinds of force, and also by aged councillors and Brahmanas and great Rishis, he went to the capital of the king of Madra. And that bull of the Valhikas--the king of Madra--hearing that Bhishma had arrived, went out to receive him. And having received him with respect, he got him to enter his palace. Arriving there, the king of Madra offered unto Bhishma a white carpet for a seat; water to wash his feet with, and usual oblation of various ingredients indicative of respect. And when he was seated at ease, the king asked him about the reason of his visit. Then Bhishma--the supporter of the dignity of the Kurus--addressed the king of Madra and said, 'O oppressor of all foes, know that I have come for the hand of a maiden. It hath been heard by us that thou hast a sister named Madri celebrated for her beauty and endowed with every virtue; I would chose her for Pandu. Thou art, O king, in every respect worthy of an alliance with us, and we also are worthy of thee. Reflecting upon all this, O king of Madra, accept us duly.' The ruler of Madra, thus addressed by Bhishma, replied, 'To my mind, there is none else than one of thy family with whom I can enter into an alliance. But there is a custom in our family observed by our ancestors, which, be it good or bad, I am incapable of transgressing. It is well-known, and therefore is known to thee as well, I doubt not. Therefore, it is not proper for thee to say to me,--Bestow thy sister. The custom to which I allude is our family custom. With us that is a virtue and worthy of observance. It is for this only, O slayer of foes, I cannot give thee any assurance in the matter of thy request.' On hearing this, Bhishma answered the king of Madra, saying, 'O king, this, no doubt,' is a virtue. The self-create himself hath said it. Thy ancestors were observant of custom. There is no fault to find with it. It is also well-known, O Salya, that this custom in respect of family dignity hath the approval of the wise and the good.' Saying this Bhishma of great energy, gave unto Salya much gold both coined and uncoined, and precious stones of various colours by thousands, and elephants and horses and cars, and much cloth and many ornaments, and gems and pearls and corals. And Salya accepting with a cheerful heart those precious gifts then gave away his sister decked in ornaments unto that bull of the Kuru race. Then the wise Bhishma, the son of the ocean-going Ganga, rejoiced at the issue of his mission, took Madri with him, and returned to the Kuru capital named after the elephant.

"Then selecting on auspicious day and moment as indicated by the wise for the ceremony, King Pandu was duly united with Madri. And after the nuptials were over, the Kuru king established his beautiful bride in handsome apartments. And, O king of kings, that best of monarchs then gave himself up to enjoyment in the company of his two wives as best he liked and to the limit of his desires. And after thirty days had elapsed, the Kuru king, O monarch, started from his capital for the conquest of the world. And after reverentially saluting and bowing to Bhishma and the other elders of the Kuru race, and with adieu to Dhritarashtra and others of the family, and obtaining their leave, he set out on his grand campaign, accompanied by a large force of elephants, horses, and cars, and well-pleased with the blessings uttered by all around and the auspicious rites performed by the citizens for his success. And Pandu, accompanied by such a strong force marched against various foes. And that tiger among men--that spreader of the fame of the Kurus--first subjugated the robber tribes of asarna. He next turned his army composed of innumerable elephants, cavalry, infantry, and charioteers, with standards of various colours against Dhirga--the ruler of the kingdom of Maghadha who was proud of his strength, and offended against numerous monarchs. And attacking him in his capital, Pandu slew him there, and took everything in his treasury and also vehicles and draught animals without number. He then marched into Mithila and subjugated the Videhas. And then, O bull among men, Pandu led his army against Kasi, Sumbha, and Pundra, and by the strength and prowess of his arms spread the fame of the Kurus. And Pandu, that oppressor of foes, like unto a mighty fire whose far-reaching flames were represented by his arrows and splendour by his weapons, began to consume all kings that came in contact with him. These with their forces, vanquished by Pandu at the head of his army, were made the vassals of the Kurus. And all kings of the world, thus vanquished by him, regarded him as the one single hero on earth even as the

celestials regard Indra in heaven. And the kings of earth with joined palms bowed to him and waited on him with presents of various kinds of gems and wealth, precious stones and pearls and corals, and much gold and silver, and first-class kine and handsome horses and fine cars and elephants, and asses and camels and buffaloes, and goats and sheep, and blankets and beautiful hides, and cloths woven out of furs. And the king of Hastinapura accepting those offerings retraced his steps towards his capital, to the great delight of his subjects. And the citizens and others filled with joy, and kings and ministers, all began to say, 'O, the fame of the achievements of Santanu, that tiger among kings, and of the wise Bharata, which were about to die, hath been revived by Pandu. They who robbed before the Kurus of both territory and wealth have been subjugated by Pandu--the tiger of Hastinapura--and made to pay tribute.' And all the citizens with Bhishma at their head went out to receive the victorious king. They had not proceeded far when they saw the attendants of the king laden with much wealth, and the train of various conveyances laden with all kinds of wealth, and of elephants, horses, cars, kine, camels and other animals, was so long that they saw not its end. Then Pandu, beholding Bhishma, who was a father to him, worshipped his feet and saluted the citizens and others as each deserved. And Bhishma, too, embracing Pandu as his son who had returned victorious after grinding many hostile kingdoms, wept tears of joy. And Pandu, instilling joy into the hearts of his people with a flourish of trumpets and conchs and kettle-drums, entered his capital."

SECTION 114

(Sambhava Parva continued)

"Vaisampayana said, 'Pandur, then, at the command of Dhritarashtra, offered the wealth he had acquired by the prowess of his arms to Bhishma, their grand-mother Satyawati and their mothers. And he sent portion of his wealth to Vidura also. And the virtuous Pandu gratified his other relatives also with similar presents. Then Satyawati and Bhishma and the Kosala princes were all gratified with the presents Pandu made out of the acquisitions of his prowess. And Ambalika in particular, upon embracing her son of incomparable prowess, became as glad as the queen of heaven upon embracing Jayanta. And with the wealth acquired by that hero Dhritarashtra performed five great sacrifices that were equal unto a hundred great horse-sacrifices, at all of which the offerings to Brahmanas were by hundreds and thousands.

"A little while after, O bull of Bharata's race, Pandu who had achieved a victory over sloth and lethargy, accompanied by his two wives, Kunti and Madri, retired into the woods. Leaving his excellent palace with its luxurious beds, he became a permanent inhabitant of the woods, devoting the whole of his time to the chase of the deer. And fixing his abode in a delightful and hilly region overgrown with huge sala trees, on the southern slope of the Himavat mountains, he roamed about in perfect freedom. The handsome Pandu with his two wives wandered in those woods like Airavata accompanied by two she-elephants. And the dwellers in those woods, beholding the heroic Bharata prince in the company of his wives, armed with sword, arrows, and bow, clad with his beautiful armour, and skilled in all excellent weapons, regarded him as the very god wandering amongst them.

"And at the command of Dhritarashtra, people were busy in supplying Pandu in his retirement with every object of pleasure and enjoyment.

"Meanwhile the son of the ocean-going Ganga heard that king Devaka had a daughter endowed with youth and beauty and begotten upon a Sudra wife. Bringing her from her father's abode, Bhishma married her to Vidura of great wisdom. And Vidura begot upon her many children like unto himself in accomplishments."

SECTION 115

(Sambhava Parva continued)

"Vaisampayana said, 'Meanwhile, O Janamejaya, Dhritarashtra begat upon Gandhari a hundred sons, and upon a Vaisya wife another besides those hundred. And Pandu had, by his two wives Kunti and Madri, five sons who were great charioteers and who were all begotten by the celestials for the perpetuation of the Kuru line.'

"Janamejaya said, 'O best of Brahmanas, how did Gandhari bring forth those hundred sons and in how many years? What were also the periods of life allotted to each? How did Dhritarashtra also begot another son in a Vaisya wife? How did Dhritarashtra behave towards his loving obedient, and virtuous wife Gandhari? How were also begotten the five sons of Pandu, those mighty charioteers, even though Pandu himself laboured under the curse of the great Rishi (he slew)? Tell me all this in detail, for my thirst for hearing everything relating to my own ancestor hath not been slaked.'

"Vaisampayana said, 'One day Gandhari entertained with respectful attention the great Dwaipayana who came to her abode, exhausted with hunger and fatigue. Gratified with Gandhari's hospitality, the Rishi gave her the boon she asked

for, viz., that she should have a century of sons each equal unto her lord in strength and accomplishments. Some time after Gandhari conceived and she bore the burden in her womb for two long years without being delivered. And she was greatly afflicted at this. It was then that she heard that Kunti had brought forth a son whose splendour was like unto the morning sun. Impatient of the period of gestation which had prolonged so long, and deprived of reason by grief, she struck her womb with great violence without the knowledge of her husband. And thereupon came out of her womb, after two years' growth, a hard mass of flesh like unto an iron ball. When she was about to throw it away, Dwaipayana, learning everything by his spiritual powers, promptly came there, and that first of ascetics beholding that ball of flesh, addressed the daughter of Suvala thus, 'What hast thou done?' Gandhari, without endeavouring to disguise her feelings, addressed the Rishi and said, 'Having heard that Kunti had brought forth a son like unto Surya in splendour, I struck in grief at my womb. Thou hadst, O Rishi, granted me the boon that I should have a hundred sons, but here is only a ball of flesh for those hundred sons!' Vyasa then said, 'Daughter of Suvala, it is even so. But my words can never be futile. I have not spoken an untruth even in jest. I need not speak of other occasions. Let a hundred pots full of clarified butter be brought instantly, and let them be placed at a concealed spot. In the meantime, let cool water be sprinkled over this ball of flesh.'

"Vaisampayana continued, 'That ball of flesh then, sprinkled over with water, became, in time, divided into a hundred and one parts, each about the size of the thumb. These were then put into those pots full of clarified butter that had been placed at a concealed spot and were watched with care. The illustrious Vyasa then said unto the daughter of Suvala that she should open the covers of the pots after full two years. And having said this and made these arrangements, the wise Dwaipayana went to the Himavat mountains for devoting himself to asceticism.

"Then in time, king Duryodhana was born from among those pieces of the ball of flesh that had been deposited in those pots. According to the order of birth, king Yudhishtira was the oldest. The news of Duryodhana's birth was carried to Bhishma and the wise Vidura. The day that the haughty Duryodhana was born was also the birth-day of Bhima of mighty arms and great prowess.

"As soon as Duryodhana was born, he began to cry and bray like an ass. And hearing that sound, the asses, vultures, jackals and crows uttered their respective cries responsively. Violent winds began to blow, and there were fires in various directions. Then king Dhritrashtra in great fear, summoning Bhishma and Vidura and other well-wishers and all the Kurus, and numberless Brahmanas, addressed them and said, 'The oldest of those princes, Yudhishtira, is the perpetrator of our line. By virtue of his birth he hath acquired the kingdom. We have nothing to say to this. But shall this my son born after him become king? Tell me truly what is lawful and right under these circumstances.' As soon as these words were spoken, O Bharata, jackals and other carnivorous animals began to howl ominously. And marking those frightful omens all around, the assembled Brahmanas and the wise Vidura replied, 'O king, O bull among men, when these frightful omens are noticeable at the birth of thy eldest son, it is evident that he shall be the exterminator of thy race. The prosperity of all dependeth on his abandonment. Calamity there must be in keeping him. O king, if thou abandonest him, there remain yet thy nine and ninety sons. If thou desirest the good of thy race, abandon him, O Bharata! O king, do good to the world and thy own race by casting off this one child of thine. It hath been said that an individual should be cast off for the sake of the family; that a family should be cast off for the sake of a village; that a village may be abandoned for the sake of the whole country; and that the earth itself may be abandoned for the sake of the soul.' When Vidura and those Brahmanas had stated so, king Dhritrashtra out of affection for his son had not the heart to follow that advice. Then, O king, within a month, were born a full hundred sons unto Dhritrashtra and a daughter also in excess of this hundred. And during the time when Gandhari was in a state of advanced pregnancy, there was a maid servant of the Vaisya class who used to attend on Dhritrashtra. During that year, O king, was begotten upon her by the illustrious Dhritrashtra a son endowed with great intelligence who was afterwards named Yuuyutsu. And because he was begotten by a Kshatriya upon a Vaisya woman, he came to be called Karna.

"Thus were born unto the wise Dhritrashtra a hundred sons who were all heroes and mighty chariot-fighters, and a daughter over and above the hundred, and another son Yuuyutsu of great energy and prowess begotten upon a Vaisya woman."

SECTION 116

(Sambhava Parva continued)

"Janamejaya said, 'O sinless one, thou hast narrated to me from the beginning all about the birth of Dhritrashtra's hundred sons owing to the boon granted by the Rishi. But thou hast not told me as yet any particulars about the birth of

the daughter. Thou hast merely said that over and above the hundred sons, there was another son named Yuuyutsu begotten upon a Vaisya woman, and a daughter. The great Rishi Vyasa of immeasurable energy said unto the daughter of the king of Gandhara that she would become the mother of a hundred sons. Illustrious one, how is that thou sayest Gandhari had a daughter over and above her hundred sons? If the ball of flesh was distributed by the great Rishi only into a hundred parts, and if Gandhari did not conceive on any other occasion, how was then Duhsala born. Tell me this, O Rishi! my curiosity hath been great."

"Vaisampayana said, 'O descendant of the Pandavas, thy question is just, and I will tell thee how it happened. The illustrious and great Rishi himself, by sprinkling water over that ball of flesh, began to divide it into parts. And as it was being divided into parts, the nurse began to take them up and put them one by one into those pots filled with clarified butter. While this process was going on, the beautiful and chaste Gandhari of rigid vows, realising the affection that one feelth for a daughter, began to think within herself, 'There is no doubt that I shall have a hundred sons, the Muni having said so. It can never be otherwise. But I should be very happy if a daughter were born of me over and above these hundred sons and junior to them all. My husband then may attain to those worlds that the possession of a daughter's sons confereth. Then again, the affection the women feel for their sons-in-law is great. If, therefore, I obtain a daughter over and above my hundred sons, then, surrounded by sons and daughter's sons, I may feel supremely blest. If I have ever practised ascetic austerities, if I have ever given anything in charity, if I have ever performed the homa (through Brahmanas), if I have ever gratified my superiors by respectful attentions, then (as the fruit of those acts) let a daughter be born unto me.' All this while that illustrious and best of Rishis, Krishna-Dwaipayana himself was dividing the ball of flesh; and counting a full hundred of the parts, he said unto the daughter of Suvala, 'Here are thy hundred sons. I did not speak aught unto thee that was false. Here, however, is one part in excess of the hundred, intended for giving thee a daughter's son. This part shall develop into an amiable and fortunate daughter, as thou hast desired.' Then that great ascetic brought another pot full of clarified butter, and put the part intended for a daughter into it.

"Thus have I, O Bharata, narrated unto thee all about the birth of Duhsala. Tell me, O sinless one, what more I am now to narrate."

SECTION 117

(Sambhava Parva continued)

"Janamejaya said, 'Please recite the names of Dhritrashtra's sons according to the order of their birth.'

"Vaisampayana said, 'Their names, O king, according to the order of birth, are Duryodhana, Yuuyutsu, Dushasana, Duhsaha, Duhsala, Jalasandha, Sama, Saha, Vinda and Anuvinda, Durdharsha, Suvalu, Dushpradharshana, Durmarshana and Durmukha, Dushkarna, and Karna; Vivinsati and Vikarna, Sala, Satwa, Sulochana, Chitra and Upachitra, Chitraksha, Charuchitra, Sarasana, Durmada and Durvigaha, Vivitsu, Vikatanana; Urnanabha and Sunabha, then Nandaka and Upanandaka; Chitravana, Chitravarma, Suvarman, Durvimochana; Ayovahu, Mahavahu, Chitranga, Chitrakundala, Bhimavega, Bhimavala, Balaki, Balavardhana, Ugrayudha; Bhima, Karna, Kanakaya, Dridhayudha, Dridhavarman, Dridhakshatra, Somakriti, Anudara; Dridhasandha, Jarasandha, Satyasandha, Sada, Suvak, Ugrasravas, Ugrasena, Senani, Dushparajaya, Aparajita, Kundasayin, Visalaksha, Duradhara; Dridhahasta, Suhasta, Vatavega, and Suvarchas; Adityaketu, Vahvashin, Nagadatta, Agrayayin; Kavachin, Krathana, Kunda, Kundadhara, Dhanurdhara; the heroes, Ugra and Bhimaratha, Viravahu, Alolupa; Abhaya, and Raudrakarman, and Dridharatha; Anadhrishya, Kundabhedhin, Viravi, Dhirghalochana Pramaha, and Pramaha and the powerful Dhirgharoma; Dirghavahu, Mahavahu, Vyudhoru, Kanakadhvaia; Kundasi and Virajas. Besides these hundred sons, there was a daughter named Duhsala. All were heroes and Atirathas, and were well-skilled in warfare. All were learned in the Vedas, and all kinds of weapons. And, O king, worthy wives were in time selected for all of them by Dhritrashtra after proper examination. And king Dhritrashtra, O monarch, also bestowed Duhsala, in proper time and with proper rites, upon Jayadratha (the king of Sindhu).'

SECTION 118

(Sambhava Parva continued)

"Janamejaya said, 'O utterer of Brahma, thou hast recited (everything about) the extraordinary birth among men, of the sons of Dhritrashtra in consequence of the Rishi's grace. Thou hast also said what their names are, according to the order of their birth. O Brahmana, I have heard all these from thee. But tell me now all about the Pandavas. While reciting the incarnations on earth of the celestial, the Asuras, and the beings of other classes, thou saidst that the Pandavas were all

illustrious and endowed with the prowess of gods, and that they were incarnate portion of the celestials themselves. I desire, therefore, to hear all about those beings of extraordinary achievements beginning from the moment of their birth. O Vaisampayana, recite thou their achievements.'

"Vaisampayana said, 'O king, one day Pandu, while roaming about in the woods (on the southern slopes of the Himavat) that teemed with deer and wild animals of fierce disposition, saw a large deer, that seemed to be the leader of a herd, serving his mate. Beholding the animals, the monarch pierced them both with five of his sharp and swift arrows winged with golden feathers. O monarch, that was no deer that Pandu struck at, but a Rishi's son of great ascetic merit who was enjoying his mate in the form of a deer. Pierced by Pandu, while engaged in the act of intercourse, he fell down to the ground, uttering cries that were of a man and began to weep bitterly.

"The deer then addressed Pandu and said, 'O king, even men that are slaves to lust and wrath, and void of reason, and ever sinful, never commit such a cruel act as this. Individual judgement prevaileth not against the ordinance, the ordinance prevaileth against individual judgement. The wise never sanction anything discountenanced by the ordinance. Thou art born, O Bharata, in a race that hath ever been virtuous. How is it, therefore, that even thou, suffering thyself to be overpowered by passion and wrath losest thy reason?' Hearing this, Pandu replied, 'O deer, kings behave in the matter of slaying animals of thy species exactly as they do in the matter of slaying foes. It behoveth thee not, therefore, to reprove me thus from ignorance. Animals of thy species are slain by open or covert means. This, indeed, is the practice of kings. Then why dost thou reprove me? Formerly, the Rishi Agastya, while engaged in the performance of a grand sacrifice, chased the deer, and devoted every deer in the forest unto the gods in general. Thou hast been slain, pursuant to the usage sanctioned by such precedent. Wherefore reprovost us then? For his especial sacrifices Agastya performed the homa with fat of the deer.'

"The deer then said, 'O king, men do not let fly their arrows at their enemies when the latter are unprepared. But there is a time for doing it (viz., after declaration of hostilities). Slaughter at such a time is not censurable.'

"Pandur replied, 'It is well-known that men slay deer by various effective means without regarding whether the animals are careful or careless. Therefore, O deer, why dost thou reprove me?'

"The deer then said, 'O king, I did not blame thee for thy having killed a deer, or for the injury thou hast done to me. But, instead of acting so cruelly, thou shouldst have waited till the completion of my act of intercourse. What man of wisdom and virtue is there that can kill a deer while engaged in such an act? The time of sexual intercourse is agreeable to every creature and productive of good to all. O king, with this my mate I was engaged in the gratification of my sexual desire. But that effort of mine hath been rendered futile by thee. O king of the Kurus, as thou art born in the race of the Pauravas ever noted for white (virtuous) deeds, such an act hath scarcely been worthy of thee. O Bharata, this act must be regarded as extremely cruel, deserving of universal execration, infamous, and sinful, and certainly leading to hell. Thou art acquainted with the pleasures of sexual intercourse. Thou art acquainted also with the teaching of morality and dictates of duty. Like unto a celestial as thou art, it behoveth thee not to do such an act as leadeth to hell. O best of kings, thy duty is to chastise all who act cruelly, who are engaged in sinful practices and who have thrown to the winds religion, profit, and pleasure as explained in the scriptures. What hast thou done, O best of men, in killing me who have given thee no offence? I am, O king, a Muni who liveth on fruits and roots, though disguised as a deer. I was living in the woods in peace with all. Yet thou hast killed me, O king, for which I will curse thee certainly. As thou hast been cruel unto a couple of opposite sexes, death shall certainly overtake thee as soon as thou feelest the influence of sexual desire. I am a Muni of the name of Kindama, possessed of ascetic merit. I was engaged in sexual intercourse with this deer, because my feelings of modesty did not permit me to indulge in such an act in human society. In the form of a deer I rove in the deep woods in the company of other deer. Thou hast slain me without knowing that I am a Brahmana, the sin of having slain a Brahmana shall not, therefore, be thine. But senseless man, as you have killed me, disguised as a deer, at such a time, thy fate shall certainly be even like mine. When, approaching thy wife lustfully, thou wilt unite with her even as I had done with mine, in that very state shalt thou have to go to the world of the spirits. And that wife of thine with whom thou mayst be united in intercourse at the time of thy death shall also follow thee with affection and reverence to the domains of the king of the dead. Thou hast brought me grief when I was happy. So shall grief come to thee when thou art in happiness.'

"Vaisampayana continued, 'Saying this, that deer, afflicted with grief gave up the ghost; and Pandu also was plunged in woe at the sight.'"

SECTION 119

(Sambhava Parva continued)

"Vaisampayana said, 'After the death of that deer, king Pandu with his wives was deeply afflicted and wept bitterly. And he exclaimed, 'The wicked, even if born in virtuous families, deluded by their own passions, become overwhelmed with misery as the fruit of their own deeds. I have heard that my father, though begotten by Santanu of virtuous soul, was cut off while still a youth, only because he had become a slave to his lust. In the soil of that lustful king, the illustrious Rishi Krishna-Dwaipayana himself, of truthful speech, begot me. A son though I am of such a being, with my wicked heart wedded to vice, I am yet leading a wandering life in the woods in the chase of the deer. Oh, the very gods have forsaken me! I shall seek salvation now. The great impediments to salvation are the desire to beget children, and other concerns of the world. I shall now adopt the Brahmacharya mode of life and follow in the imperishable wake of my father. I shall certainly bring my passions under complete control by severe ascetic penances. Forsaking my wives and other relatives and shaving my head, alone shall I wander over the earth, begging for my subsistence from each of these trees standing here. Forsaking every object of affection and aversion, and covering my body with dust, I shall make the shelter of trees or deserted houses my home. I shall never yield to influence of sorrow or joy, and I shall regard slander and eulogy in the same light. I shall not seek benedictions or bows. I shall be at peace with all, and shall not accept gifts. I shall not mock anybody, nor shall I knit my brows at any one, but shall be ever cheerful and devoted to the good of all creatures. I shall not harm any of the four orders of life gifted with power of locomotion or otherwise, viz., oviparous and viviparous creatures and worms and vegetables. But on the contrary, preserve an equality of behaviour towards all, as if they were, my own children. Once a day shall I beg of five or ten families at the most, and if I do not succeed in obtaining alms, I shall then go without food. I shall rather stint myself than beg more than once of the same person. If I do not obtain anything after completing my round of seven or ten houses, moved by covetousness, I shall not enlarge my round. Whether I obtain or fail to obtain alms. I shall be equally unmoved like a great ascetic. One lopping off an arm of mine with a hatchet, and one smearing another arm with sandal-paste, shall be regarded by me equally. I shall not wish prosperity to the one or misery to the other. I shall not be pleased with life or displeased with death. I shall neither desire to live nor to die. Wishing my heart of all sins, I shall certainly transcend those sacred rites productive of happiness, that men perform in auspicious moments, days, and periods. I shall also abstain from all acts of religion and profit and also those that lead to the gratification of the senses. Freed from all sins and snares of the world, I shall be like the wind subject to none. Following the path of fearlessness and bearing myself in this way I shall at last lay down my life. Destitute of the power of begetting children, firmly adhering to the line of duty I shall not certainly deviate therefrom in order to tread in the vile path of the world that is so full of misery. Whether respected or disrespected in the world that man who from covetousness casteth on others a begging look, certainly behaveth like a dog. (Destitute as I am of the power of procreation, I should not certainly, from desire of offspring, solicit others to give me children).'

"Vaisampayana continued, 'The king, having thus wept in sorrow, with a sigh looked at his two wives Kunti and Madri, and addressing them said, 'Let the princess of Kosala (my mother), Vidura, the king with our friends, the venerable Satyawati, Bhishma, the priests of our family, illustrious Soma-drinking Brahmanas of rigid vows and all elderly citizens depending on us be informed, after being prepared for it, that Pandu hath retired into the woods to lead a life of asceticism.' Hearing these words of their lord who had set his heart on a life of asceticism in the woods, both Kunti and Madri addressed him in these proper words, 'O bull of Bharata's race, there are many other modes of life which thou canst adopt and in which thou canst undergo the severest penances along with us, thy wedded wives—in which for the salvation of thy body (freedom from re-birth), thou mayest obtain heaven. We also, in the company of our lord, and for his benefit, controlling our passions and bidding adieu to all luxuries, shall subject ourselves to the severest austerities. O king, O thou of great wisdom, if thou abandonest us, we shall then this very day truly depart from this world.'

Pandu replied, 'If, indeed, this your resolve springeth from virtue, then with you both I shall follow the imperishable path of my fathers. Abandoning the luxuries of cities and towns, clad in barks of trees, and living on fruits and roots, I shall wander in deep woods, practising the severest penances. Bathing morning and evening, I shall perform the homa. I shall reduce my body by eating very sparingly and shall wear rags and skins and knotted locks on my head. Exposing myself to heat and cold and disregarding hunger and thirst, I shall reduce my body by severe ascetic penances, I shall live in solitude and I shall give myself up to contemplation; I shall eat fruit, ripe or green, that I may find. I shall offer oblations

to the Pitris (manes) and the gods with speech, water and the fruits of the wilderness. I shall not see, far less harm, any of the denizens of the woods, or any of my relatives, or any of the residents of cities and towns. Until I lay down this body, I shall thus practise the severe ordinances of the Vanaprastha scriptures, always searching for severer ones that they may contain.'

"Vaisampayana continued, 'The Kuru king, having said this unto his wives, gave away to Brahmanas the big jewel in his diadem, his necklace of precious gold, his bracelets, his large ear-rings, his valuable robes and all the ornaments of his wives. Then summoning his attendants, he commended them, saying, 'Return ye to Hastinapura and proclaim unto all that Pandu with his wives hath gone into the woods, foregoing wealth, desire, happiness, and even sexual appetite.' Then those followers and attendants, hearing these and other soft words of the king, set up a loud wail, uttering, 'Oh, we are undone!' Then with hot tears trickling down their cheeks they left the monarch and returned to Hastinapura with speed carrying that wealth with them (that was to be distributed in charity). Then Dhritrashtra, that first of men, hearing from them everything that had happened in the woods, wept for his brother. He brooded over his affliction continually, little relishing the comfort of beds and seats and dishes.

"Meanwhile, the Kuru prince Pandu (after sending away his attendants) accompanied by his two wives and eating fruits and roots went to the mountains of Nagasata. He next went to Chaitraratha, and then crossed the Kalakuta, and finally, crossing the Himavat, he arrived at Gandhamadana. Protected by Mahabhutas, Siddhas, and great Rishis, Pandu lived, O king, sometimes on level ground and sometimes on mountain slopes. He then journeyed on to the lake of Indradyumna, whence crossing the mountains of Hansakuta, he went to the mountain of hundred peaks (Sata-sringa) and there continued to practise ascetic austerities."

SECTION 120

(Sambhava Parva continued)

"Vaisampayana said, 'Pandu, possessed of great energy, then devoted himself to asceticism. Within a short time he became the favourite of the whole body of the Siddhas and Charanas residing there. And, O Bharata, devoted to the service of his spiritual masters, free from vanity, with mind under complete control and the passions fully subdued, the prince, becoming competent to enter heaven by his own energy, attained to great (ascetic) prowess. Some of the Rishis would call him brother, some friend, while others cherished him as their son. And, O bull of Bharata's race, having acquired after a long time great ascetic merit coupled with complete singleness, Pandu became even like a Brahmarshi (though he was a Kshatriya by birth).

"On a certain day of the new moon, the great Rishis of rigid vows assembled together, and desirous of beholding Brahman were on the point of starting on their expedition. Seeing them about to start, Pandu asked those ascetics, saying, 'Ye first of eloquent men, where shall we go?' The Rishis answered, 'There will be a great gathering today, in the abode of Brahman, of celestials, Rishis and Pitris. Desirous of beholding the Self-create we shall go there today.'

"Vaisampayana continued, 'Hearing this, Pandu rose up suddenly, desirous of visiting heaven along with the great Rishis. Accompanied by his two wives, when he was on the point of following the Rishis in the northerly direction from the mountain of hundred peaks, those ascetics addressed him saying, 'In our northward march, while gradually ascending the king of mountains, we have seen on its delightful breast many regions inaccessible to ordinary mortals; retreats also of the gods, and Gandharvas and Apsaras, with palatial mansions by hundreds clustering thick around and resounding with the sweet notes of celestial music, the gardens of Kuvera laid out on even and uneven grounds, banks of mighty rivers, and deep caverns. There are many regions also on those heights that are covered with perpetual snow and are utterly destitute of vegetable and animal existence. In some places the downpour of rain is so heavy that they are perfectly inaccessible and incapable of being utilised for habitation. Not to speak of other animals, even winged creatures cannot cross them. The only thing that can go there is air, and the only beings, Siddhas and great Rishis. How shall these princesses ascend those heights of the king of mountains? Unaccustomed to pain, shall they not droop in affliction? Therefore, come not with us, O bull of Bharata's race!'

"Pandu replied, 'Ye fortunate ones, it is said that for the sonless there is no admittance into heaven. I am sonless! I in affliction I speak unto you! I am afflicted because I have not been able to discharge the debt I owe to my ancestors. It is certain that with the dissolution of this my body my ancestors perish! Men are born on this earth with four debts, viz. those due unto the (deceased) ancestors, the gods, the Rishis, and other men. In justice these must be discharged. The wise have declared that no regions of bliss exist for them that neglect to pay these debts in due time. The gods are paid (gratified) by sacrifices, the Rishis, by study, meditation, and asceticism, the (deceased) ancestors, by begetting children and offering the

funeral cake, and, lastly other men, by leading a humane and inoffensive life. I have justly discharged my obligations to the Rishis, the gods, and other men. But those others than these three are sure to perish with the dissolution of my body! Ye ascetics, I am not yet freed from the debt I owe to my (deceased) ancestors. The best of men are born in this world to beget children for discharging that debt. I would ask you, should children be begotten in my soil (upon my wives) as I myself was begotten in the soil of my father by the eminent Rishi?'

"The Rishis said, 'O king of virtuous soul, there is progeny in store for thee, that is sinless and blest with good fortune and like unto the gods. We behold it all with our prophetic eyes. Therefore, O tiger among men, accomplish by your own acts that which destiny pointeth at. Men of intelligence, acting with deliberation, always obtain good fruits; it behoveth thee, therefore, O King, to exert thyself. The fruits thou wouldst obtain are distinctly visible. Thou wouldst really obtain accomplished and agreeable progeny.'

"Vaisampayana continued, 'Hearing these words of the ascetics, Pandu, remembering the loss of his procreative powers owing to the curse of the deer, began to reflect deeply. And calling his wedded wife the excellent Kunti, unto him, he told her in private, 'Strive thou to raise offspring at this time of distress. The wise expounders of the eternal religion declare that a son, O Kunti, is the cause of virtuous fame in the three worlds. It is said that sacrifices, charitable gifts, ascetic penances, and vows observed most carefully, do not confer religious merit on a sonless man. O thou of sweet smiles, knowing all this, I am certain that as I am sonless, I shall not obtain regions of true felicity. O timid one, wretch that I was and addicted to cruel deeds, as a consequence of the polluted life I led, my power of procreation hath been destroyed by the curse of the deer. The religious institutes mention six kinds of sons that are heirs and kinsmen, and six other kinds that are not heirs but kinsmen. I shall speak of them presently. O Pritha, listen to me. They are: 1st, the son begotten by one's own self upon his wedded wife; 2nd, the son begotten upon one's wife by an accomplished person from motives of kindness; 3rd, the son begotten upon one's wife by a person for pecuniary consideration; 4th, the son begotten upon the wife after the husband's death; 5th, the maiden-born son; 6th, the son born of an unchaste wife; 7th, the son given; 8th, the son bought for a consideration; 9th, the son self-given; 10th, the son received with a pregnant bride; 11th, the brother's son; and 12th, the son begotten upon a wife of lower caste. On failure of offspring of a prior class, the mother should desire to have offspring of the next class. In times of distress, men solicit offspring from accomplished younger brothers. The self-born Manu hath said that men failing to have legitimate offspring of their own may have offspring begotten upon their wives by others, for sons confer the highest religious merit. Therefore, O Kunti, being destitute myself of the power of procreation, I command thee to raise good offspring through some person who is either equal or superior to me. O Kunti, listen to the history of the daughter of Saradandayana who was appointed by her lord to raise offspring. That warrior-dame, when her monthly season arrived, bathed duly and in the night went out and waited on a spot where four roads met. She did not wait long when a Brahmana crowned with ascetic success came there. The daughter of Saradandayana solicited him for offspring. After pouring libations of clarified butter on the fire (in the performance of the sacrifice known by the name of Punsavana) she brought forth three sons that were mighty car-warriors and of whom Durjaya was the eldest, begotten upon her by that Brahmana. O thou of good fortune, do thou follow that warrior-dame's example at my command, and speedily raise offspring out of the seed of some Brahmana of high ascetic merit.'"

SECTION 121

(Sambhava Parva continued)

"Vaisampayana said, 'Thus addressed, Kunti replied unto her heroic lord, king Pandu, that bull amongst the Kurus, saying, 'O virtuous one, it behoveth thee not to say so unto me. I am, O thou lotus-eyed one, thy wedded wife, devoted to thee. O, Bharata of mighty arms, thyself shalt, in righteousness, beget upon me children endowed with great energy. Then I shall ascend to heaven with thee; O prince of Kuru's race, receive me in thy embrace for begetting children. I shall not certainly, even in imagination, accept any other man except thee in my embraces. What other man is there in this world superior to thee? O virtuous one, listen to this Pauranic narrative that hath been, O thou of large eyes, heard by me, and that I shall presently narrate.

"There was, in ancient times, a king in the race of Puru, known by the name of Vyushitaswa. He was devoted to truth and virtue. Of virtuous soul and mighty arms, on one occasion, while he was performing a sacrifice the gods with Indra and the great Rishis came to him, and Indra was so intoxicated with the Soma juice he drank and the Brahmanas with the large presents they received, that both the gods and the great Rishis began themselves to perform everything appertaining to that sacrifice of the illustrious royal sage. And thereupon

Vyushitaswa began to shine above all men like the Sun appearing in double splendour after the season of frost is over. And the powerful Vyushitaswa, who was endowed with the strength of ten elephants very soon performed the horse-sacrifice, overthrowing, O best of monarchs, all the kings of the East, the North, the West and the South, and exacted tributes from them all. There is an anecdote, O best of the Kurus, that is sung by all reciters of the Puranas, in connexion with that first of all men, the illustrious Vyushitaswa.--Having conquered the whole Earth up to the coast of the sea, Vyushitaswa protected every class of his subjects as a father does his own begotten sons.--Performing many great sacrifices he gave away much wealth to the Brahmanas. After collecting unlimited jewels and precious stones he made arrangements for performing still greater ones. And he performed also the Agnishtoma, and other special Vedic sacrifices, extracting great quantities of Soma juice. And, O king, Vyushitaswa had for his dear wife, Bhadra, the daughter of Kakshivat, unrivalled for beauty on earth. And it hath been heard by us that the couple loved each other deeply. King Vyushitaswa was seldom separated from his wife. Sexual excess, however, brought on an attack of phthisis and the king died within a few days, sinking like the Sun in his glory. Then Bhadra, his beautiful queen, was plunged into woe, and as she was sonless, O tiger among men, she wept in great affliction. Listen to me, O king, as I narrate to you all that Bhadra said with bitter tears trickling down her cheeks. 'O virtuous one', she said, 'Women serve no purpose when their husbands are dead. She who liveth after her husband is dead, draggeth on a miserable existence that can hardly be called life. O bull of the Kshatriya order, death is a blessing to women without husbands. I wish to follow the way thou hast gone. Be kind and take me with thee. In thy absence, I am unable to bear life even for a moment. Be kind to me, O king and take me hence pretty soon. O tiger among men, I shall follow thee over the even and uneven ground. Thou hast gone away, O lord, never to return. I shall follow thee, O king, as thy own shadow. O tiger among men, I will obey thee (as thy slave) and will ever do what is agreeable to thee and what is for thy good. O thou of eyes like lotus-petals, without thee, from this day, mental agonies will overwhelm me and eat into my heart. A wretch that I am, some loving couple had doubtless been separated by me in a former life, for which, in this life, I am made to suffer the pangs of separation from thee. O king, that wretched woman who liveth even for a moment separated from her lord, liveth in woe and suffereth the pangs of hell even here. Some loving couple had doubtless been separated by me in a former life, for which sinful act I am suffering this torture arising from my separation from thee. O king, from this day I will lay myself down on a bed of Kusa grass and abstain from every luxury, hoping to behold thee once more. O tiger among men, show thyself to me. O king, O lord, command once more thy wretched and bitterly weeping wife plunged in woe.'

"Kunti continued, 'It was thus, O Pandu, that the beautiful Bhadra wept over the death of her lord. And the weeping Bhadra clasped in her arms the corpse in anguish of heart. Then she was addressed by an incorporeal voice in these words, "Rise up, O Bhadra, and leave this place. O thou of sweet smiles, I grant thee this boon. I will beget offspring upon thee. Lie thou down with me on thy own bed, after the catamenial bath, on the night of the eighth or the fourteenth day of the moon.' Thus addressed by the incorporeal voice, the chaste Bhadra did, as she was directed, for obtaining offspring. And, O bull of the Bharatas, the corpse of her husband begat upon her seven children viz., three Salwas and four Madras. O bull of the Bharatas, do thou also beget offspring upon me, like the illustrious Vyushitaswa, by the exercise of that ascetic power which thou possessest."

SECTION 122

(Sambhava Parva continued)

"Vaisampayana said, 'Thus addressed by his loving wife, king Pandu, well-acquainted with all rules of morality, replied in these words of virtuous import, 'O Kunti, what thou hast said is quite true. Vyushitaswa of old did even as thou hast said. Indeed he was equal unto the celestials themselves. But I shall now tell thee about the practices of old indicated by illustrious Rishis, fully acquainted with every rule of morality. O thou of handsome face and sweet smiles, women formerly were not immured within houses and dependent on husbands and other relatives. They used to go about freely, enjoying themselves as best as they liked. O thou of excellent qualities, they did not then adhere to their husbands faithfully, and yet, O handsome one, they were not regarded sinful, for that was the sanctioned usage of the times. That very usage is followed to this day by birds and beasts without any (exhibition of) jealousy. That practice, sanctioned by precedent, is applauded by great Rishis. O thou of taper thighs, the practice is yet regarded with respect amongst the Northern Kurus. Indeed, that usage, so lenient to women, hath the sanction of antiquity. The present practice, however (of women's being confined to one husband for life) hath been established but lately. I shall tell thee in detail who established it and why.

"It hath been heard by us that there was a great Rishi of the name of Uddalaka, who had a son named Swetaketu who also was an ascetic of merit. O thou of eyes like lotus-petals, the present virtuous practice hath been established by that Swetaketu from anger. Hear thou the reason. One day, in the presence of Swetaketu's father a Brahmana came and catching Swetaketu's mother by the hand, told her, 'Let us go.' Beholding his mother seized by the hand and taken away apparently by force, the son was greatly moved by wrath. Seeing his son indignant, Uddalaka addressed him and said, 'Be not angry. O son! This is the practice sanctioned by antiquity. The women of all orders in this world are free, O son; men in this matter, as regards their respective orders, act as kine.' The Rishi's son, Swetaketu, however, disapproved of the usage and established in the world the present practice as regards men and women. It hath been heard by us, O thou of great virtue, that the existing practice dates from that period among human beings but not among beings of other classes. Accordingly, since the establishment of the present usage, it is sinful for women not to adhere to their husbands. Women transgressing the limits assigned by the Rishi became guilty of slaying the embryo. And, men, too, violating a chaste and loving wife who hath from her maidenhood observed the vow of purity, became guilty of the same sin. The woman also who, being commanded by her husband to raise offspring, refuses to do his bidding, becometh equally sinful.

"Thus, O timid one, was the existing usage established of old by Swetaketu, the son of Uddalaka, in defiance of antiquity. O thou of taper thighs, it hath also been heard by us that Madayanti, the wife of Saudasa, commanded by her husband to raise offspring went unto Rishi Vasishtha. And on going in unto him, the handsome Madayanti obtained a son named Asmaka. She did this, moved by the desire of doing good to her husband. O thou of lotus-eyes, thou knowest, O timid girl, how we ourselves, for the perpetuation of the Kuru race, were begotten by Krishna-Dwaipayana. O faultless one, beholding all these precedents it behoveth thee to do my bidding, which is not inconsistent with virtue. O princess, who is devoted to her husband, it hath also been said by those acquainted with the rules of morality that a wife, when her monthly season cometh, must ever seek her husband, though at other times she deserveth liberty. The wise have declared this to be the ancient practice. But, be the act sinful or sinless, those acquainted with the Vedas have declared that it is the duty of wives to do what their husbands bid them do. Especially, O thou of faultless features, I, who am deprived of the power of procreation, having yet become desirous of beholding offspring, deserve the more to be obeyed by thee. O amiable one, joining my palms furnished with rosy fingers, and making of them a cup as of lotus leaves, I place them on my head to propitiate thee. O thou of fair looks, it behoveth thee to raise offspring, at my command, through some Brahmana possessed of high ascetic merit. For then, owing to thee, O thou of fair hips, I may go the way that is reserved for those that are blessed with children.'

"Vaisampayana continued, 'Thus addressed by Pandu, that subjugator of hostile cities, the handsome Kunti, ever attentive to what was agreeable and beneficial to her lord, then replied unto him, saying, 'In my girlhood, O lord, I was in my father's house engaged in attending upon all guests. I used to wait respectfully upon Brahmanas of rigid vows and great ascetic merit. One day I gratified with my attentions that Brahmana whom people call Durvasa, of mind under full control and possessing knowledge of all the mysteries of religion. Pleased with my services, that Brahmana gave me a boon in the form of a mantra (formula of invocation) for calling into my presence any one of the celestials I liked. And the Rishi, addressing me, said, 'Anyone among the celestials whom thou callest by this shall, O girl, approach thee and be obedient to thy will, whether he liketh it or not. And, O princess, thou shall also have offspring through his grace.' O Bharata, that Brahmana told me this when I lived in my father's house. The words uttered by the Brahmana can never be false. The time also hath come when they may yield fruit. Commanded by thee, O royal sage, I can by that mantra summon any of the celestials, so that we may have good children. O foremost of all truthful men, tell me which of the celestials I shall summon. Know that, as regards this matter, I await your commands.'

"Hearing this, Pandu replied, 'O handsome one, strive duly this very day to gratify our wishes. Fortunate one, summon thou the god of justice. He is the most virtuous of the celestials. The god of justice and virtue will never be able to pollute us with sin. The world also, O beautiful princess, will then think that what we do can never be unholy. The son also that we shall obtain from him shall in virtue be certainly the foremost among the Kurus. Begotten by the god of justice and morality, he would never set his heart upon anything that is sinful or unholy. Therefore, O thou of sweet smiles, steadily keeping virtue before thy eyes, and duly observing holy vows, summon thou the god of justice and virtue by the help of thy solicitations and incantations.'

"Vaisampayana continued, 'Then Kunti, that best of women, thus addressed by her lord, said, 'So be it.' And bowing down

to him and reverently circumambulating his person, she resolved to do his bidding."

SECTION 123

(Sambhava Parva continued)

"Vaisampayana said, 'O Janamejaya, when Gandhari's conception had been a full year old, it was then that Kunti summoned the eternal god of justice to obtain offspring from him. And she offered without loss of time, sacrifices unto the god and began to duly repeat the formula that Durvasa had imparted to her some time before. Then the god, overpowered by her incantations, arrived at the spot where Kunti was seated in his car resplendent as the Sun. Smiling, he asked, 'O Kunti, what am I to give thee?' And Kunti too smiling in her turn, replied, 'Thou must even give me offspring.' Then the handsome Kunti was united (in intercourse) with the god of justice in his spiritual form and obtained from him a son devoted to the good of all creatures. And she brought his excellent child, who lived to acquire a great fame, at the eighth Muhurta called Abhijit, of the hour of noon of that very auspicious day of the seventh month (Kartika), viz., the fifth of the lighted fortnight, when the star Jyeshtha in conjunction with the moon was ascending. And as soon as the child was born, an incorporeal voice (from the skies) said, 'This child shall be the best of men, the foremost of those that are virtuous. Endued with great prowess and truthful in speech, he shall certainly be the ruler of the earth. And this first child of Pandu shall be known by the name of Yudhishtira. Possessed of prowess and honesty of disposition, he shall be a famous king, known throughout the three worlds.'

"Pandu, having obtained that virtuous son, again addressed his wife and said, 'The wise have declared that a Kshatriya must be endowed with physical strength, otherwise he is no Kshatriya.' Therefore, ask thou for an offspring of superior strength. Thus commanded by her lord, Kunti then invoked Vayu. And the mighty god of wind, thus invoked, came unto her, riding upon a deer, and said, 'What, O Kunti, am I to give thee? Tell me what is in thy heart!' Smiling in modesty, she said to him, 'Give me, O best of celestials, a child endued with great strength and largeness of limbs and capable of humbling the pride of every body.' The god of wind thereupon begat upon her the child afterwards known as Bhima of mighty arms and fierce prowess. And upon the birth of that child endued with extraordinary strength, an incorporeal voice, O Bharata, as before, said, 'This child shall be the foremost of all endued with strength.' I must tell you, O Bharata, of another wonderful event that occurred after the birth of Vrikodara (Bhima). While he fell from the lap of his mother upon the mountain breast, the violence of the fall broke into fragments the stone upon which he fell without his infant body being injured in the least. And he fell from his mother's lap because Kunti, frightened by a tiger, had risen up suddenly, unconscious of the child that lay asleep on her lap. And as she had risen, the infant, of body hard as the thunderbolt, falling down upon the mountain breast, broke into a hundred fragments the rocky mass upon which he fell. And beholding this, Pandu wondered much. And it so happened that that very day on which Vrikodara was born, was also, O best of Bharatas, the birthday of Duryodhana who afterwards became the ruler of the whole earth.'

"After the birth of Vrikodara, Pandu again began to think, 'How am I to obtain a very superior son who shall achieve world-wide fame? Every, thing in the world dependeth on destiny and exertion. But destiny can never be successful except by timely exertion. We have heard it said that Indra is the chief of the gods. Indeed, he is endued with immeasurable might and energy and prowess and glory. Gratifying him with my asceticism, I shall obtain from him a son of great strength. Indeed, the son he giveth me must be superior to all and capable of vanquishing in battle all men and creatures other than men. I shall, therefore, practise the severest austerities, with heart, deed and speech.'

"After this, the Kuru king Pandu, taking counsel with the great Rishis commanded Kunti to observe an auspicious vow for one full year, while he himself commenced, O Bharata, to stand upon one leg from morning to evening, and practise other severe austerities with mind rapt in meditation, for gratifying the lord of the celestials.

"It was after a long time that Indra (gratified with such devotion) approached Pandu and, addressing him, said, 'I shall give thee, O king, a son who will be celebrated all over the three worlds and who will promote the welfare of Brahmanas, kine and all honest men. The son I shall give thee will be the smiter of the wicked and the delight of friends and relatives. Foremost of all men, he will be an irresistible slayer of all foes.' Thus addressed by Vasava (the king of the celestials), the virtuous king of the Kuru race, well-recalling those words, said unto Kunti, 'O fortunate one, thy vow hath become successful. The lord of the celestials hath been gratified, and is willing to give thee a son such as thou desirest, of superhuman achievements and great fame. He will be the oppressor of all enemies and possessed of great wisdom. Endued with a great soul, in splendour equal unto the Sun,

invincible in battles, and of great achievements, he will also be extremely handsome. O thou of fair hips and sweet smiles, the lord of the celestials hath become gracious to thee. Invoking him, bring thou forth a child who will be the very home of all Kshatriya virtues.'

"Vaisampayana continued, 'The celebrated Kunti, thus addressed by her lord, invoked Sakra (the king of the gods) who thereupon came unto her and begged him that was afterwards called Arjuna. And as soon as this child was born, an incorporeal voice, loud and deep as that of the clouds and filling the whole welkin, distinctly said, addressing Kunti in the hearing of every creature dwelling in that asylum, 'This child of thine, O Kunti, will be equal unto Kartavirya in energy and Siva in prowess. Invincible like Sakra himself he will spread thy fame far and wide. As Vishnu (the youngest of Aditi's sons) had enhanced Aditi's joy, so shall this child enhance thy joy. Subjugating the Madras, the Kurus along with the Somakas, and the people of Chedi, Kasi and Karusha, he will maintain the prosperity of the Kurus. (Surfeited with libations at the sacrifice of king Svetaketu), Agni will derive great gratification from the fat of all creatures dwelling in the Khandava woods (to be burnt down) by the might of this one's arms. This mighty hero, vanquishing all the effeminate monarchs of the earth, will, with his brothers perform three great sacrifices. In prowess, O Kunti, he will be even as Jamadagnya or Vishnu. The foremost of all men endowed with prowess, he will achieve great fame. He will gratify in battle (by his heroism) Sankara, the god of gods (Mahadeva), and will receive from him the great weapon named Pasupata. This thy son of mighty arms will also slay, at the command of Indra, those Daityas called the Nivatakachas who are the enemies of the gods. He will also acquire all kinds of celestial weapons, and this bull among men will also retrieve the fortunes of his race.'

'Kunti heard these extraordinary words, while lying in the room. And hearing those words uttered so loudly, the ascetics dwelling on the mountain of a hundred peaks, and the celestials with Indra sitting in their cars, became exceedingly glad. The sounds of the (invisible) drum filled the entire welkin. There were shouts of joy, and the whole region was covered with flowers showered down by invisible agents. The various tribes of celestials assembled together, began to offer their respectful adorations to the son of Pritha. The sons of Kadru (Nagas), the son of Vinata, the Gandharvas, the lords of the creation, and the seven great Rishis, viz., Bharadwaja, Kasyapa, Gautama, Viswamitra, Jamadagni, Vasishtha, and the illustrious Atri who illumined the world of old when the Sun was lost, all came there. And Marichi, Angiras, Pulastya, Pulaha, Kratu, Daksha the lord of creation, the Gandharvas, and Apsaras, came there also. The various tribes of Apsaras, decked with celestial garlands and every ornament, and attired in fine robes, came there and danced in joy, chanting the praises of Vibhatsu (Arjuna).

All around, the great Rishis began to utter propitiatory formulas. And Tumvuru accompanied by the Gandharvas began to sing in charming notes. And Bhimasena and Ugrasena, Urnayus and Anagha. Gopati and Dhritarashtra and Suryavarchas the eighth, Yugapa and Trinapa, Karshni, Nandi, and Chitraratha, Salisrah the thirteenth, Parjanya the fourteenth, Kali the fifteenth, and Narada the sixteenth in this list, Vrihata, Vrihaka, Karala of great soul, Brahmacharin, Vahuguna, Suvarna of great fame, Viswastu, Bhumanyu, Suchandra, Sam and the celebrated tribes of Haha and Huhu gifted with wonderful melody of voice,—these celestial Gandharvas, O king, all went there. Many illustrious Apsaras also of large eyes, decked with every ornament came there to dance and sing. And Anuchana and Anavadya, Gunamukhya and Gunavara, Adrika and Soma, Misrakesi and Alambusha, Marichi and Suchika, Vidyutparna and Tilottama and Ambika, Lakshmana, Kshema Devi, Rambha, Manorama, Asita, Suvahu, Supriya, Suvapuh, Pundarika, Sugandha, Surasa, Pramathini, Kama and Saradwati, all danced there together. And Menaka, Sahajanya, Karnika, Punjikasthala, Ritusthala, Ghritachi, Viswachi, Purvachiti, the celebrated Umlocha, Pramlocha the tenth and Urvasi the eleventh,—these large-eyed dancing girls of heaven,—came there and sang in chorus. And Dharti and Aryaman and Mitra and Varuna, Bhaga and Indra, Vivasvat, Pushan, Tvastri and Parjanya or Vishnu, these twelve Adityas came there to glorify Pandu's son. And, O king, Mrigavyadha, Sarpa, the celebrated Niriti, Ajaikapada, Ahivradhna, Pinakin, Dahana, Iswara, Kapalin, Sthanu and the illustrious Bahaa—these eleven Rudras,—also came there. And the twin Aswins, the eight Vasus, the mighty Maruts, the Viswedevas, and the Sadhyas, also came there. And Karkotaka, Vasuki, Kachchhapa, Kunda and the great Naga Takshaka,—these mighty and wrathful snakes possessed of high ascetic merit also came there. And Tarkshya, Arishtanemi, Garuda, Asitadvaja,—these and many other Nagas, came there, so also Aruna and Aruni of Vinata's race also came there. And only great Rishis crowned with ascetic success and not others saw those celestials and other beings seated in their cars or waiting on the mountain peaks. Those best of Munis beholding that

wonderful sight, became amazed, and their love and affection for the children of Pandu was in consequence enhanced.

"The celebrated Pandu, tempted by the desire of having more children wished to speak again unto his wedded wife (for invoking some other god). But Kunti addressed him, saying, 'The wise do not sanction a fourth delivery even in a season of distress. The woman having intercourse with four different men is called a Swairini (heanton), while she having intercourse with five becometh a harlot. Therefore, O learned one, as thou art well-acquainted with the scripture on this subject, why dost thou, beguiled by desire of offspring, tell me so in seeming forgetfulness of the ordinance?'"

SECTION 124

(Sambhava Parva continued)

"Vaisampayana said, 'After the birth of Kunti's sons and also of the hundred sons of Dhritarashtra the daughter of the king of the Madras privately addressed Pandu, saying, 'O slayer of foes, I have no complaint even if thou beest unpropitious to me. I have, O sinless one, also no complaint that though by birth I am superior to Kunti yet I am inferior to her in station. I do not grieve, O thou of Kuru's race, that Gandhari hath obtained a hundred sons. This, however, is my great grief that while Kunti and I are equal, I should be childless, while it should so chance that thou shouldst have offspring by Kunti alone. If the daughter of Kuntibhoja should so provide that I should have offspring, she would then be really doing me a great favour and benefiting thee likewise. She being my rival, I feel a delicacy in soliciting any favour of her. If thou beest, O king, propitiously disposed to me, then ask her to grant my desire.'

"Hearing her, Pandu replied, 'O Madri, I do revolve this matter often in my own mind, but I have hitherto hesitated to tell thee anything, not knowing how thou wouldst receive it. Now that I know what your wishes are, I shall certainly strive after that end. I think that, asked by me, Kunti will not refuse.'

"Vaisampayana continued, 'After this, Pandu addressed Kunti in private, saying, 'O Kunti, grant me some more offspring for the expansion of my race and for the benefit of the world. O blessed one, provide thou that I myself, my ancestors, and thine also, may always have the funeral cake offered to us. O, do what is beneficial to me, and grant me and the world what, indeed, is the best of benefits. O, do what, indeed, may be difficult for thee, moved by the desire of achieving undying fame. Behold, Indra, even though he hath obtained the sovereignty of the celestials, doth yet, for fame alone, perform sacrifices. O handsome one, Brahmanas, well-acquainted with the Vedas, and having achieved high ascetic merit, do yet, for fame alone, approach their spiritual masters with reverence. So also all royal sages and Brahmanas possessed of ascetic wealth have achieved, for fame only, the most difficult of ascetic feat. Therefore, O blameless one, rescue this Madri as by a raft (by granting her the means of obtaining offspring), and achieve thou imperishable fame by making her a mother of children.'

"Thus addressed by her lord, Kunti readily yielded, and said unto Madri, 'Think thou, without loss of time, of some celestial, and thou shalt certainly obtain from him a child like unto him.' Reflecting for a few moments, Madri thought of the twin Aswins, who coming unto her with speed begat upon her two sons that were twins named Nakula and Sahadeva, unrivalled on earth for personal beauty. And as soon as they were born, an incorporeal voice said, 'In energy and beauty these twins shall transcend even the twin Aswins themselves.' Indeed possessed of great energy and beauty, they illumined the whole region.

"O king, after all the children were born the Rishis dwelling on the mountain of a hundred peaks uttering blessings on them and affectionately performing the first rites of birth, bestowed appellations on them. The eldest of Kunti's children was called Yudhishtira, the second Bhimasena, and the third Arjuna, and of Madri's sons, the first-born of the twins was called Nakula and the next Sahadeva. And those foremost sons born at an interval of one year after one another, looked like an embodied period of five years. And king Pandu, beholding his children of celestial beauty and of super-abundant energy, great strength and prowess, and of largeness of soul, rejoiced exceedingly. And the children became great favourites of the Rishis, as also of their wives, dwelling on the mountain of a hundred peaks.

"Some time after, Pandu again requested Kunti on behalf of Madri. Addressed, O king, by her lord in private, Kunti replied, 'Having given her the formula of invocation only once, she hath, O king, managed to obtain two sons. Have I not been thus deceived by her, I fear, O king, that she will soon surpass me in the number of her children. This, indeed, is the way of all wicked women. Fool that I was, I did not know that by invoking the twin gods I could obtain at one birth twin children. I beseech thee, O king, do not command me any further. Let this be the boon granted (by thee) to me.'

"Thus, O king, were born unto Pandu five sons who were begotten by celestials and were endowed with great strength, and who all lived to achieve great fame and expand the Kuru

race. Each bearing every auspicious mark on his person, handsome like Soma, proud as the lion, well-skilled in the use of the bow, and of leonine tread, breast, heart, eyes, neck and prowess, those foremost of men, resembling the celestials themselves in might, began to grow up. And beholding them and their virtues growing with years, the great Rishis dwelling on that snowcapped sacred mountain were filled with wonder. And the five Pandavas and the hundred sons of Dhritarashtra—that propagator of the Kuru race—grew up rapidly like a cluster of lotuses in a lake."

SECTION 125

(Sambhava Parva continued)

"Vaisampayana said, 'Beholding his five handsome sons growing up before him in that great forest on the charming mountain slope, Pandu felt the last might of his arms revive once more. One day in the season of spring which maddens every creature the king accompanied by his wife (Madri), began to rove in the woods where every tree had put forth new blossoms. He beheld all around Palasas and Tilakas and Mangoes and Champakas and Parihadrakas and Karnikaras, Asokas and Kesaras and Atimuktas and Kuruvakas with swarms of maddened bees sweetly humming about. And there were flowers of blossoming Parijatas with the Kokilas pouring forth their melodies from under every twig echoing with the sweet hums of the black bees. And he beheld also various other kinds of trees bent down with the weight of their flowers and fruits. And there were also many fine pools of water overgrown with hundreds of fragrant lotuses. Beholding all these, Pandu felt the soft influence of desire. Roving like a celestial with a light heart amidst such scenery, Pandu was alone with his wife Madri in semi-transparent attire. And beholding the youthful Madri thus attired, the king's desire flamed up like a forest-fire. And ill-able to suppress his desire thus kindled at the sight of his wife of eyes like lotus-petals, he was completely overpowered. The king then seized her against her will, but Madri trembling in fear resisted him to the best of her might. Consumed by desire, he forgot everything about his misfortune. And, O thou of Kuru's race unrestrained by the fear of (the Rishi's) curse and impelled by fate, the monarch, overpowered by passion, forcibly sought the embraces of Madri, as if he wished to put an end to his own life. His reason, thus beguiled by the great Destroyer himself by intoxicating his senses, was itself lost with his life. And the Kuru king Pandu, of virtuous soul, thus succumbed to the inevitable influence of Time, while united in intercourse with his wife.

"Then Madri, clasping the body of her senseless lord, began to weep aloud. And Kunti with her sons and the twins of Madri, hearing those cries of grief, came to the spot where the king lay in that state. Then, O king, Madri addressing Kunti in a piteous voice, said, 'Come hither alone, O Kunti, and let the children stay there.' Hearing these words, Kunti, bidding the children stay, ran with speed, exclaiming, 'Woe to me!' And beholding both Pandu and Madri lying prostrate on the ground she went in grief and affliction, saying, 'Of passions under complete control, this hero, O Madri, had all along been watched by me with care. How did he then forgetting the Rishi's curse, approach thee with unkindled desire? O Madri, this foremost of men should have been protected by thee. Why didst thou tempt him into solitude? Always melancholy at the thought of the Rishi's curse, how came he to be merry with thee in solitude? O princess of Valhika, more fortunate than myself, thou art really to be envied, for thou hast seen the face of our lord suffused with gladness and joy.'

"Madri then replied, saying, 'Revered sister, with tears in my eyes, I resisted the king, but he could not control himself, bent on, as it were making the Rishi's curse true.'

"Kunti then said, 'I am the older of his wedded wives; the chief religious merit must be mine. Therefore, O Madri, prevent me not from achieving that which must be achieved. I must follow our lord to the region of the dead. Rise up, O Madri, and yield me his body. Rear thou these children.' Madri replied, saying, 'I do clasp our lord yet, and have not allowed him to depart; therefore, I shall follow him. My appetite hath not been appeased. Thou art my older sister, O let me have thy sanction. This foremost one of the Bharata princes had approached me, desiring to have intercourse. His appetite unsatiated, shall I not follow him in the region of Yama to gratify him? O revered one, if I survive thee, it is certain I shall not be able to rear thy children as if they were mine. Will not sin touch me on that account? But, thou, O Kunti, shall be able to bring my sons up as if they were thine. The king, in seeking me wishfully, hath gone to the region of spirits; therefore, my body should be burnt with his. O revered sister, withhold not thy sanction to this which is agreeable to me. Thou wilt certainly bring up the children carefully. That indeed, would be very agreeable to me. I have no other direction to give!'

"Vaisampayana continued, 'Having said this, the daughter of the king of Madras, the wedded wife of Pandu, ascended the funeral pyre of her lord, that bull among men."

SECTION 126

(Sambhava Parva continued)

"Vaisampayana said, 'The godlike Rishis, wise in counsels, beholding the death of Pandu, consulted with one another, and said, 'The virtuous and renowned king Pandu, abandoning both sovereignty, and kingdom came hither for practising ascetic austerities and resigned himself to the ascetics dwelling on this mountain. He hath hence ascended to heaven, leaving his wife and infant sons as a trust in our hands. Our duty now is to repair to his kingdom with these his offspring, and his wife.'

"Vaisampayana continued, 'Then those godlike Rishis of magnanimous hearts, and crowned with ascetic success, summoning one another, resolved to go to Hastinapura with Pandu's children ahead, desiring to place them in the hands of Bhishma and Dhritarashtra. The ascetics set out that very moment, taking with them those children and Kunti and the two dead bodies. And though unused to toil all her life, the affectionate Kunti now regarded as very short the really long journey she had to perform. Having arrived at Kurujangala within a short time, the illustrious Kunti presented herself at the principal gate. The ascetics then charged the porters to inform the king of their arrival. The men carried the message in a trice to the court. And the citizens of Hastinapura, hearing of the arrival of thousands of Charanas and Munis, were filled with wonder. And it was soon after sunrise that they began to come out in numbers with their wives and children to behold those ascetics. Seated in all kinds of cars and conveyances by thousands, vast numbers of Kshatriyas with their wives, and Brahmanas with theirs came out. And the concourse of Vaisyas and Sudras too was as large on the occasion. The vast assemblage was very peaceful, for every heart then was inclined to piety. And there also came out Bhishma, the son of Santanu, and Somadatta or Valhika and the royal sage (Dhritarashtra) endued with the vision of knowledge and Vidura himself and the venerable Satyawati and the illustrious princess of Kosala and Gandhari accompanied by the other ladies of the royal household. And the hundred sons of Dhritarashtra, decked with various ornaments, also came out.

"The Kauravas, then, accompanied by their priest, saluted the Rishis by lowering their heads, and took their seats before them. The citizens also saluting the ascetics and bowing down unto them with touching the ground, took their seats there. Then Bhishma, setting that vast concourse perfectly still, duly worshipped, O king, those ascetics by offering them water to wash their feet with and the customary Arghya. And having done this, he spoke unto them about the sovereignty and the kingdom. Then the oldest of the ascetics with matted locks on head and loins covered with animal skin, stood up, and with the concurrence of the other Rishis, spoke as follows, 'You all know that that possessor of the sovereignty of the Kurus who was called king Pandu, had, after abandoning the pleasures of the world, repaired hence to dwell on the mountain of a hundred peaks. He adopted the Brahmacharya mode of life, but for some inscrutable purpose the gods have in view, this his eldest son, Yudhishthira, was born there, begotten by Dharma himself. Then that illustrious king obtained from Vayu this other son—the foremost of all mighty men—called Bhima. This other son, begotten upon Kunti by Indra, is Dhananjaya whose achievements will humble all bowmen in the world. Look here again at these tigers among men, mighty in the use of the bow, the twin children begotten upon Madri by the twin Aswins. Leading in righteousness the life of a Vanaprastha in the woods, illustrious Pandu hath thus revived the almost extinct line of his grandfather. The birth, growth, and Vedic studies of these children of Pandu, will, no doubt, give you great pleasure. Steadily adhering to the path of the virtuous and the wise, and leaving behind him these children, Pandu departed hence seventeen days ago. His wife Madri, beholding him placed in the funeral pyre and about to be consumed, herself ascended the same pyre, and sacrificing her life thus, hath gone with her lord to the region reserved for chaste wives. Accomplish now whatever rites should be performed for their benefit. These are (the unburnt portions of) their bodies. Here also are their children—these oppressors of foes—with their mother. Let these be now received with due honours. After the completion of the first rites in honour of the dead, let the virtuous Pandu, who had all along been the supporter of the dignity of the Kurus, have the first annual Sraddha (sapindakarana) performed with a view to installing him formally among the Pitris.'" "Vaisampayana continued, 'The ascetics with Guhyakas, having said this unto the Kurus, instantly disappeared in the very sight of the people. And beholding the Rishis and the Siddhas thus vanish in their sight like vapoury forms appearing and disappearing in the skies, the citizens filled with wonder returned to their homes.'"

SECTION 127

(Sambhava Parva continued)

"Vaisampayana continued, 'Dhritarashtra then said, 'O Vidura, celebrate the funeral ceremonies of that lion among kings viz., Pandu, and of Madri also, in right royal style. For the good of their souls, distribute cattle, cloths, gems and

diverse kinds of wealth, every one receiving as much as he asketh for. Make arrangements also for Kunti's performing the last rites of Madri in such a style as pleaseth her. And let Madri's body be so carefully wrapped up that neither the Sun nor Vayu (god of wind) may behold it. Lament not for the sinless Pandu. He was a worthy king and hath left behind him five heroic sons equal unto the celestials themselves.'

"Vaisampayana continued, 'Then Vidura, O Bharata, saying, 'So be it,' in consultation with Bhishma, fixed upon a sacred spot for the funeral rites of Pandu. The family priests went out of the city without loss of time, carrying with them the blazing sacred fire fed with clarified butter and rendered fragrant therewith. Then friends, relatives, and adherents, wrapping it up in cloth, decked the body of the monarch with the flowers of the season and sprinkled various excellent perfumes over it. And they also decked the hearse itself with garlands and rich hangings. Then placing the covered body of the king with that of his queen on that excellent bier decked out so brightly, they caused it to be carried on human shoulders. With the white umbrella (of state) held over the hearse with waving yak-tails and sounds of various musical instruments, the whole scene looked bright and grand. Hundreds of people began to distribute gems among the crowd on the occasion of the funeral rites of the king. At length some beautiful robes, and white umbrellas and larger yak-tails, were brought for the great ceremony. The priests clad in white walked in the van of the procession pouring libations of clarified butter on the sacred fire blazing in an ornamental vessel. And Brahmanas, and Kshatriyas, and Vaisyas, and Sudras by thousands followed the deceased king, loudly wailing in these accents, 'O prince, where dost thou go, leaving us behind, and making us forlorn and wretched for ever?' And Bhishma, and Vidura, and the Pandavas, also all wept aloud. At last they came to a romantic wood on the banks of the Ganga. There they laid down the hearse on which the truthful and lion-hearted prince and his spouse lay. Then they brought water in many golden vessels, washed the prince's body besmeared before with several kinds of fragrant paste, and again smeared it over with sandal paste. They then dressed it in a white dress made of indigenous fabrics. And with the new suit on, the king seemed as if he was living and only sleeping on a costly bed.

"When the other funeral ceremonies also were finished in consonance with the directions of the priests, the Kauravas set fire to the dead bodies of the king and the queen, bringing lotuses, sandal-paste, and other fragrant substances to the pyre.

"Then seeing the bodies aflame, Kausalya burst out, 'O my son, my son!'—and fell down senseless on the ground. And seeing her down the citizens and the inhabitants of the provinces began to wail from grief and affection for their king. And the birds of the air and the beasts of the field were touched by the lamentations of Kunti. And Bhishma, the son of Santanu, and the wise Vidura, and the others also that were there, became disconsolate.

"Thus weeping, Bhishma, Vidura, Dhritarashtra, the Pandavas and the Kuru ladies, all performed the watery ceremony of the king. And when all this was over, the people, themselves filled with sorrow, began to console the bereaved sons of Pandu. And the Pandavas with their friends began to sleep on the ground. Seeing this the Brahmanas and the other citizens also renounced their beds. Young and old, all the citizens grieved on account of the sons of king Pandu, and passed twelve days in mourning with the weeping Pandavas.'"

SECTION 128

(Sambhava Parva continued)

"Vaisampayana said, 'Then Bhishma and Kunti with their friends celebrated the Sraddha of the deceased monarch, and offered the Pinda. And they feasted the Kauravas and thousands of Brahmanas unto whom they also gave gems and lands. Then the citizens returned to Hastinapura with the sons of Pandu, now that they had been cleansed from the impurity incident to the demise of their father. All then fell to weeping for the departed king. It seemed as if they had lost one of their own kin.

"When the Sraddha had been celebrated in the manner mentioned above, the venerable Vyasa, seeing all the subjects sunk in grief, said one day to his mother Satyawati, 'Mother, our days of happiness have gone by and days of calamity have succeeded. Sin beginneth to increase day by day. The world hath got old. The empire of the Kauravas will no longer endure because of wrong and oppression. Go thou then into the forest, and devote thyself to contemplation through Yoga. Henceforth society will be filled with deceit and wrong. Good work will cease. Do not witness the annihilation of thy race, in thy old age.'

"Acquiescing in the words of Vyasa, Satyawati entered the inner apartments and addressed her daughter-in-law, saying, 'O Ambika, I hear that in consequence of the deeds of your grandsons, this Bharata dynasty and its subjects will perish. If thou permit, I would go to the forest with Kausalya, so grieved at the loss of her son.' O king, saying this the queen, taking the permission of Bhishma also, went to the forest.

And arriving there with her two daughters-in-law, she became engaged in profound contemplation, and in good time leaving her body ascended to heaven.'

"Vaisampayana continued, 'Then the sons of king Pandu, having gone through all the purifying rites prescribed in the Vedas, began to grow up in princely style in the home of their father. Whenever they were engaged in play with the sons of Dhritarashtra, their superiority of strength became marked. In speed, in striking the objects aimed at, in consuming articles of food, and scattering dust, Bhimasena beat all the sons of Dhritarashtra. The son of the Wind-god pulled them by the hair and made them fight with one another, laughing all the while. And Vrikodara easily defeated those hundred and one children of great energy as if they were one instead of being a hundred and one. The second Pandava used to seize them by the hair, and throwing them down, to drag them along the earth. By this, some had their knees broken, some their heads, and some their shoulders. That youth, sometimes holding ten of them, drowned them in water, till they were nearly dead. When the sons of Dhritarashtra got up to the boughs of a tree for plucking fruits, Bhima used to shake that tree, by striking it with his foot, so that down came the fruits and the fruitpluckers at the same time. In fact, those princes were no match for Bhima in pugilistic encounters, in speed, or in skill. Bhima used to make a display of his strength by thus tormenting them in childishness but not from malice.

"Seeing these wonderful exhibitions of the might of Bhima, the powerful Duryodhana, the eldest son of Dhritarashtra, began to conceive hostility towards him. And the wicked and unrighteous Duryodhana, through ignorance and ambition, prepared himself for an act of sin. He thought, 'There is no other individual who can compare with Bhima, the second son of Pandu, in point of prowess. I shall have to destroy him by artifice. Singly, Bhima dares a century of us to the combat. Therefore, when he shall sleep in the garden, I shall throw him into the current of the Ganga. Afterwards, confining his eldest brother Yudhishthira and his younger brother Arjuna, I shall reign sole king without molestation.' Determined thus, the wicked Duryodhana was ever on the watch to find out an opportunity for injuring Bhima. And, O Bharata, at length at a beautiful place called Pramanakoti on the banks of the Ganga, he built a palace decorated with hangings of broad-cloth and other rich stuffs. And he built this palace for sporting in the water there, and filled it with all kinds of entertaining things and choice viands. Gay flags waved on the top of this mansion. The name of the house was 'the water-sport house.' Skillful cooks prepared various kinds of viands. When all was ready, the officers gave intimation to Duryodhana. Then the evil-minded prince said unto the Pandavas, 'Let us all go to the banks of the Ganga graced with trees and crowned with flowers and sport there in the water.' And upon Yudhishthira agreeing to this, the sons of Dhritarashtra, taking the Pandavas with them, mounted country-born elephants of great size and cars resembling towns, and left the metropolis.

"On arriving at the place, the princes dismissed their attendants, and surveying the beauty of the gardens and the groves, entered the palace, like lions entering their mountain caves. On entering they saw that the architects had handsomely plastered the walls and the ceilings and that painters had painted them beautifully. The windows looked very graceful, and the artificial fountains were splendid. Here and there were tanks of pellucid water in which bloomed forests of lotuses. The banks were decked with various flowers whose fragrance filled the atmosphere. The Kauravas and the Pandavas sat down and began to enjoy the things provided for them. They became engaged in play and began to exchange morsels of food with one another. Meanwhile the wicked Duryodhana had mixed a powerful poison with a quantity of food, with the object of making away with Bhima. That wicked youth who had nectar in his tongue and a razor in his heart, rose at length, and in a friendly way fed Bhima largely with that poisoned food, and thinking himself lucky in having compassed his end, was exceedingly glad at heart. Then the sons of Dhritarashtra and Pandu together became cheerfully engaged in sporting in the water. Their sport having been finished, they dressed themselves in white habiliments, and decked themselves with various ornaments. Fatigued with play, they felt inclined in the evening to rest in the pleasurehouse belonging to the garden. Having made the other youths take exercise in the waters, the powerful second Pandava was excessively fatigued. So that on rising from the water, he lay down on the ground. He was weary and under the influence of the poison. And the cool air served to spread the poison over all his frame, so that he lost his senses at once. Seeing this Duryodhana bound him with chords of shrubs, and threw him into the water. The insensible son of Pandu sank down till he reached the Naga kingdom. Nagas, furnished with fangs containing virulent venom, bit him by thousands. The vegetable poison, mingled in the blood of the son of the Wind god, was neutralised by the snake-poison. The serpents had bitten all over his frame, except his chest, the skin of which was so tough that their fangs could not penetrate it.

"On regaining consciousness, the son of Kunti burst his bands and began to press the snakes down under the ground. A remnant fled for life, and going to their king Vasuki, represented, 'O king of snakes, a man drowned under the water, bound in chords of shrubs; probably he had drunk poison. For when he fell amongst us, he was insensible. But when we began to bite him, he regained his senses, and bursting his fetters, commenced laying at us. May it please Your Majesty to enquire who is.'

"Then Vasuki, in accordance with the prayer of the inferior Nagas, went to the place and saw Bhimasena. Of the serpents, there was one, named Aryaka. He was the grandfather of the father of Kunti. The lord of serpents saw his relative and embraced him. Then, Vasuki, learning all, was pleased with Bhima, and said to Aryaka with satisfaction, 'How are we to please him? Let him have money and gems in profusion.'

"On hearing the words of Vasuki, Aryaka said, 'O king of serpents, when Your Majesty is pleased with him, no need of wealth for him! Permit him to drink of rasakunda (nectar-vessels) and thus acquire immeasurable strength. There is the strength of a thousand elephants in each one of those vessels. Let this prince drink as much as he can.'

"The king of serpents gave his consent. And the serpents thereupon began auspicious rites. Then purifying himself carefully, Bhimasena facing the east began to drink nectar. At one breath, he quaffed off the contents of a whole vessel, and in this manner drained off eight successive jars, till he was full. At length, the serpents prepared an excellent bed for him, on which he lay down at ease."

SECTION 129

(Sambhava Parva continued)

"Vaisampayana said, 'Meanwhile the Kauravas and the Pandavas, after having thus sported there, set out, without Bhima, for Hastinapura, some on horses, some on elephants, while others preferred cars and other conveyances. And on their way they said to one another, 'Perhaps, Bhima hath gone before us.' And the wicked Duryodhana was glad at heart to miss Bhima, and entered the city with his brothers in joy.'

"The virtuous Yudhishtira, himself unacquainted with vice and wickedness, regarded others to be as honest as himself. The eldest son of Pritha, filled with fraternal love, going unto his mother, said, after making obeisance to her, 'O mother, hath Bhima come? O good mother, I don't find him here. Where may he have gone? We long sought for him everywhere in the gardens and the beautiful woods; but found him nowhere. At length, we thought that the heroic Bhima preceded us all. O illustrious dame, we came hither in great anxiety. Arrived here, where hath he gone? Have you sent him anywhere? O tell me, I am full of doubts respecting the mighty Bhima. He had been asleep and hath not come. I conclude he is no more.'

"Hearing these words of the highly intelligent Yudhishtira, Kunti shrieked, in alarm, and said, 'Dear son, I have not seen Bhima. He did not come to me. O, return in haste, and with your brothers search for him.'

"Having said this in affliction to her eldest son, she summoned Vidura, and said, 'O illustrious Kshatri, Bhimasena is missing! Where has he gone? The other brothers have all come back from the gardens, only Bhima of mighty arms does not come home! Duryodhana likes him not. The Kaurava is crooked and malicious and low-minded and imprudent. He coveteth the throne openly. I am afraid he may have in a fit of anger slain my darling. This afflicts me sorely, indeed, it burns my heart.'

"Vidura replied, 'Blessed dame, say not so! Protect thy other sons with care. If the wicked Duryodhana be accused, he may slay thy remaining sons. The great sage hath said that all thy sons will be long-lived. Therefore, Bhima will surely return and gladden thy heart.'

"Vaisampayana continued, 'The wise Vidura, having said this unto Kunti, returned to his abode, while Kunti, in great anxiety, continued to stay at home with her children.'

"Meanwhile, Bhimasena awoke from that slumber on the eighth day, and felt strong beyond measure in consequence of the nectar he had taken having been all digested. Seeing him awake, the Nagas began to console and cheer him, saying, 'O thou of mighty arms, the strength-giving liquor thou hast drunk will give thee the might of ten thousand elephants! No one now will be able to vanquish thee in fight. O bull of Kuru's race, do thou bath in this holy and auspicious water and return home. Thy brothers are disconsolate because of thee.'

"Then Bhima purified himself with a bath in those waters, and decked in white robes and flowery garlands of the same hue, ate of the paramanna (rice and sugar pudding) offered to him by the Nagas. Then that oppressor of all foes, decked in celestial ornaments, received the adorations and blessings of the snakes, and saluting them in return, rose from the nether region. Bearing up the lotus-eyed Pandava from under the waters, the Nagas placed him in the selfsame gardens wherein he had been sporting, and vanished in his very sight.

"The mighty Bhimasena, arrived on the surface of the earth, ran with speed to his mother. And bowing down unto her and his eldest brother, and smelling the heads of his younger brothers, that oppressor of all foes was himself embraced by his mother and every one of those bulls among men. Affectionate unto one another, they all repeatedly exclaimed, 'What is our joy today, O what joy!'

"Then Bhima, endued with great strength and prowess, related to his brothers everything about the villainy of Duryodhana, and the lucky and unlucky incidents that had befallen him in the world of the Serpents. Thereupon Yudhishtira said, 'Do thou observe silence on this. Do not speak of this to any one. From this day, protect ye all one another with care.' Thus cautioned by the righteous Yudhishtira, they all, with Yudhishtira himself, became very vigilant from that day. And lest negligence might occur on the part of the sons of Kunti, Vidura continually offered them sage advice.

"Some time after, Duryodhana again mixed in the food of Bhima a poison that was fresh, virulent, and very deadly. But Yuuyutsu (Dhritirashtra's son by a Vaisya wife), moved by his friendship for the Pandavas, informed them of this. Vrikodara, however, swallowed it without any hesitation, and digested it completely. And, though virulent the poison produced no effects on Bhima.

"When that terrible poison intended for the destruction of Bhima failed of its effect, Duryodhana, Karna and Sakuni, without giving up their wicked design had recourse to numerous other contrivances for accomplishing the death of the Pandavas. And though every one of these contrivances was fully known to the Pandavas, yet in accordance with the advice of Vidura they suppressed their indignation.

"Meanwhile, the king (Dhritirashtra), beholding the Kuru princes passing their time in idleness and growing naughty, appointed Gautama as their preceptor and sent them unto him for instruction. Born among a clump of heath, Gautama was well-skilled in the Vedas and it was under him (also called Kripa) that the Kuru princes began to learn the use of arms."

SECTION 130

(Sambhava Parva continued)

"Janamejaya said, 'O Brahmana, it behoveth thee to relate to me everything about the birth of Kripa. How did he spring from a clump of heath? Whence also did he obtain his weapons?'

"Vaisampayana said, 'O king, the great sage Gautama had a son named Saradwat. This Saradwat was born with arrows (in hand). O oppressor of foes, the son of Gautama exhibited great aptitude for the study of the science of weapons, but none for the other sciences. Saradwat acquired all his weapons by those austerities by which Brahmanas in student life acquire the knowledge of Vedas. Gautama (the son of Gotama) by his aptitude for the science of weapons and by his austerities made Indra himself greatly afraid of him. Then, O thou of Kuru's race, the chief of the gods summoned a celestial damsel named Janapadi and sent her unto Gautama, saying, 'Do thy best to disturb the austerities of Gautama.' Repairing unto the charming asylum of Saradwat, the damsel began to tempt the ascetic equipped with bow and arrows. Beholding that Apsara, of figure unrivalled on earth for beauty, alone in those woods and clad in a single piece of cloth, Saradwat's eyes expanded with delight. At the sight of the damsel, his bow and arrows slipped from his hand and his frame shook all over with emotion; but possessed of ascetic fortitude and strength of soul, the sage mustered sufficient patience to bear up against the temptation. The suddenness, however, of his mental agitation, caused an unconscious emission of his vital fluid. Leaving his bow and arrows and deer-skin behind, he went away, flying from the Apsara. His vital fluid, however, having fallen upon a clump of heath, was divided into two parts, whence sprang two children that were twins.

"And it happened that a soldier in attendance upon king Santanu while the monarch was out a-hunting in the woods, came upon the twins. And seeing the bow and arrows and deer-skin on the ground, he thought they might be the offspring of some Brahmana proficient in the science of arms. Deciding thus, he took up the children along with the bow and arrows, and showed what he had to the king. Beholding them the king was moved with pity, and saying, 'Let these become my children,' brought them to his palace. Then that first of men, Santanu, the son of Pratipa having brought Gautama's twins into his house, performed in respect of them the usual rites of religion. And he began to bring them up and called them Kripa and Kripika, in allusion to the fact that he brought them up from motives of pity (Kripa). The son of Gotama having left his former asylum, continued his study of the science of arms in right earnest. By his spiritual insight he learnt that his son and daughter were in the palace of Santanu. He thereupon went to the monarch and represented everything about his lineage. He then taught Kripa the four branches of the science of arms, and various other branches of knowledge, including all their mysteries and recondite details. In a short time Kripa became an eminent professor of the science (of arms). And the hundred sons of Dhritirashtra, and

the Pandavas along with the Yadavas, and the Vrishnis, and many other princes from various lands, began to receive lessons from him in that science."

SECTION 131

(Sambhava Parva continued)

"Vaisampayana said, 'Desirous of giving his grandsons a superior education, Bhishma was on the look-out for a teacher endued with energy and well-skilled in the science of arms. Deciding, O chief of the Bharatas, that none who was not possessed of great intelligence, none who was not illustrious or a perfect master of the science of arms, none who was not of godlike might, should be the instructor of the Kuru (princes), the son of Ganga, O tiger among men, placed the Pandavas and the Kauravas under the tuition of Bharadwaja's son, the intelligent Drona skilled in all the Vedas. Pleased with the reception given him by the great Bhishma, that foremost of all men skilled in arms, viz., illustrious Drona of world-wide fame, accepted the princes as his pupils. And Drona taught them the science of arms in all its branches. And, O monarch, both the Kauravas and the Pandavas endued with immeasurable strength, in a short time became proficient in the use of all kinds of arms.'

"Janamejaya asked, 'O Brahmana, how was Drona born? How and whence did he acquire his arms? How and why came he unto the Kurus? Whose son also was he endued with such energy? Again, how was his son Aswatthaman, the foremost of all skilled in arms born? I wish to hear all this! Please recite them in detail.'

"Vaisampayana said, 'There dwelt at the source of the Ganga, a great sage named Bharadwaja, ceaselessly observing the most rigid vows. One day, of old, intending to celebrate the Agnihotra sacrifice he went along with many great Rishis to the Ganga to perform his ablutions. Arrived at the bank of the stream, he saw Ghrithachi herself, that Apsara endued with youth and beauty, who had gone there a little before. With an expression of pride in her countenance, mixed with a voluptuous languor of attitude, the damsel rose from the water after her ablutions were over. And as she was gently treading on the bank, her attire which was loose became disordered. Seeing her attire disordered, the sage was smitten with burning desire. The next moment his vital fluid came out, in consequence of the violence of his emotion. The Rishi immediately held it in a vessel called a drona. Then, O king, Drona sprang from the fluid thus preserved in that vessel by the wise Bharadwaja. And the child thus born studied all the Vedas and their branches. Before now Bharadwaja of great prowess and the foremost of those possessing a knowledge of arms, had communicated to the illustrious Agnivesa, a knowledge of the weapon called Agneya. O foremost one of Bharata's race, the Rishi (Agnivesa) sprung from fire now communicated the knowledge of that great weapon to Drona the son of his preceptor.'

"There was a king named Prishata who was a great friend of Bharadwaja. About this time Prishata had a son born unto him, named Drupada. And that bull among Kshatriyas, viz., Drupada, the son of Prishata, used every day to come to the hermitage of Bharadwaja to play with Drona and study in his company. O monarch, when Prishata was dead, this Drupada of mighty arms became the king of the northern Panchalas. About this time the illustrious Bharadwaja also ascended to heaven. Drona continuing to reside in his father's hermitage devoted himself to ascetic austerities. Having become well-versed in the Vedas and their branches and having burnt also all his sins by asceticism, the celebrated Drona, obedient to the injunctions of his father and moved by the desire of offspring married Kripika, the daughter of Saradwat. And this woman, ever engaged in virtuous acts and the Agnihotra, and the austere of penances, obtained a son named Aswatthaman. And as soon as Aswatthaman was born, he neighed like the (celestial) steed Uchaisravas. Hearing that cry, an invisible being in the skies said, 'The voice of this child hath, like the neighing of a horse, been audible all around. The child shall, therefore, be known by the name of Aswatthaman. (the horse-voiced). The son of Bharadwaja (Drona) was exceedingly glad at having obtained that child. Continuing to reside in that hermitage he devoted himself to the study of the science of arms.'

"O king, it was about this time that Drona heard that the illustrious Brahmana Jamadagnya, that slayer of foes, that foremost one among all wielders of weapons, versed in all kinds of knowledge, had expressed a desire of giving away all his wealth to Brahmanas. Having heard of Rama's knowledge of arms and of his celestial weapons also, Drona set his heart upon them as also upon the knowledge of morality that Rama possessed. Then Drona of mighty arms, endued with high ascetic virtues, accompanied by disciples who were all devoted to vows ascetic austerities, set out for the Mahendra mountains. Arrived at Mahendra, the son of Bharadwaja possessed of high ascetic merit, beheld the son of Bhrigu, the exterminator of all foes, endued with great patience and with mind under complete control. Then, approaching with his disciples that scion of the Bhrigu race Drona, giving him his name, told him of his birth in the line of Angras. And

touching the ground with his head, he worshipped Rama's feet. And beholding the illustrious son of Jamadagni intent upon retiring into the woods after having given away all his wealth, Drona said, 'Know me to have sprung from Bharadwaja, but not in any woman's womb! I am a Brahmana of high birth, Drona by name, come to thee with the desire of obtaining thy wealth.'

"On hearing him, that illustrious grinder of the Kshatriya race replied, 'Thou art welcome, O best of regenerate ones! Tell me what thou desirest. Thus addressed by Rama, the son of Bharadwaja retired to that foremost of all smiters, desirous of giving away the whole of his wealth, 'O thou of multifarious vows, I am a candidate for thy eternal wealth,' 'O thou of ascetic wealth, returned Rama, 'My gold and whatever other wealth I had, have all been given away unto Brahmanas! This earth also, to the verge of the sea, decked with towns and cities, as with a garland of flowers, I have given unto Kasypa. I have now my body only and my various valuable weapons left. I am prepared to give either my body or my weapons. Say, which thou wouldst have! I would give it thee! Say quickly!'

"Drona answered, O son of Bhrigu, it behoveth thee to give me all thy weapons together with the mysteries of hurling and recalling them.'

"Saying, 'So be it,' the son of Bhrigu gave all his weapons unto Drona,--indeed, the whole science of arms with its rules and mysteries. Accepting them all, and thinking himself amply rewarded that best of Brahmanas then, glad at heart, set out, for (the city of) his friend Drupada."

SECTION 132

(Sambhava Parva continued)

"Vaisampayana said, 'Then, O king, the mighty son of Bharadwaja presented himself before Drupada, and addressing that monarch, said, 'Know me for thy friend!' Thus addressed by his friend, the son of Bharadwaja, with a joyous heart, the lord of the Panchalas was ill-able to bear that speech. The king, intoxicated with the pride of wealth, contracted his brows in wrath, and with reddened eyes spake these words unto Drona, 'O Brahmana, thy intelligence is scarcely of a high order, inasmuch as thou sayest unto me, all on a sudden, that thou art my friend! O thou of dull apprehension, great kings can never be friends with such luckless and indigent wights as thou! It is true there had been friendship between thee and me before, for we were then both equally circumstanced. But Time that impaireth everything in its course, impaireth friendship also. In this world, friendship never endureth for ever in any heart. Time weareth it off and anger destroyeth it too. Do not stick, therefore, to that worn-off friendship. Think not of it any longer. The friendship I had with thee, O first of Brahmanas, was for a particular purpose. Friendship can never subsist between a poor man and a rich man, between a man of letters and an unlettered mind, between a hero and a coward. Why dost thou desire the continuance of our former friendship? There may be friendship or hostility between persons equally situated as to wealth or might. The indigent and the affluent can neither be friends nor quarrel with each other. One of impure birth can never be a friend to one of pure birth; one who is not a car-warrior can never be a friend to one who is so; and one who is not a king never have a king for his friend. Therefore, why dost thou desire the continuance of our former friendship?'

"Vaisampayana continued, 'Thus addressed by Drupada, the mighty son of Bharadwaja became filled with wrath, and reflecting for a moment, made up his mind as to his course of action. Seeing the insolence of the Panchala king, he wished to check it effectually. Hastily leaving the Panchala capital Drona bent his steps towards the capital of the Kurus, named after the elephant."

SECTION 133

(Sambhava Parva continued)

"Vaisampayana said, 'Arrived at Hastinapura, that best of Brahmanas, the son of Bharadwaja, continued to live privately in the house of Gautama (Kripa). His mighty son (Aswatthaman) at intervals of Kripa's teaching, used to give the sons of Kunti lessons in the use of arms. But as yet none knew of Aswatthaman's prowess.

"Drona had thus lived privately for some time in the house of Kripa when one day the heroic princes, all in a company, came out of Hastinapura. And coming out of the city, they began to play with a ball and roam about in gladness of heart. And it so happened that the ball with which they had been playing fell into a well. And thereupon the princes strove their best to recover it from the well. But all the efforts the princes made to recover it proved futile. They then began to eye one another bashfully, and not knowing how to recover it, their anxiety became great. Just at this time they beheld a Brahmana near enough unto them, of darkish hue, decrepit and lean, sanctified by the performance of the Agnihotra and who had finished his daily rites of worship. And beholding that illustrious Brahmana, the princes who had despaired of success surrounded him immediately. Drona (for that Brahmana was no other), seeing the princes unsuccessful, and conscious of his own skill, smiled a little, and addressing them

said, 'Shame on your Kshatriya might, and shame also on your skill in arms! You have been born in the race of Bharata! How is it that ye cannot recover the ball (from the bottom of this well)? If ye promise me a dinner today, I will, with these blades of grass, bring up not only the ball ye have lost but this ring also that I now throw down!' Thus saying, Drona that oppressor of foes, taking off his ring, threw it down into the dry well. Then Yudhishtira, the son of Kunti, addressing Drona, said, 'O Brahmana (thou askest for a trifle!) Do thou, with Kripa's permission, obtain of us that which would last thee for life!' Thus addressed, Drona with smiles replied unto the Bharata princes, saying, 'This handful of long grass I would invest, by my mantras, with the virtue of weapons. Behold these blades possess virtues that other weapons, have not! I will, with one of these blades, pierce the ball, and then pierce that blade with another, and that another with a third, and thus shall I, by a chain, bring up the ball.'

"Vaisampayana continued, 'Then Drona did exactly what he had said. And the princes were all amazed and their eyes expanded with delight. And regarding what they had witnessed to be very extraordinary, they said, O learned Brahmana, do thou bring up the ring also without loss of time.'

"Then the illustrious Drona, taking a bow with an arrow, pierced the ring with that arrow and brought it up at once. And taking the ring thus brought up from the well still pierced with his arrow, he coolly gave it to the astonished princes. Then the latter, seeing the ring thus recovered, said, 'We bow to thee, O Brahmana! None else owneth such skill. We long to know who thou art and whose son. What also can we do for thee?'

"Thus addressed, Drona replied unto the princes, saying, 'Do ye repair unto Bhishma and describe to him my likeness and skill. The mighty one will recognize me.' The princes then saying, 'So be it,' repaired unto Bhishma and telling him of the purport of that Brahmana's speech, related everything about his (extraordinary) feat. Hearing everything from the princes, Bhishma at once understood that the Brahmana was none else than Drona, and thinking that he would make the best preceptor for the princes, went in person unto him and welcoming him respectfully, brought him over to the place. Then Bhishma, that foremost of all wielders of arms, adroitly asked him the cause of his arrival at Hastinapura. Asked by him, Drona represented everything as it had happened, saying, 'O sir, in times past I went to the great Rishi Agnivesa for obtaining from him his weapons, desirous also of learning the science of arms. Devoted to the service of my preceptor, I lived with him for many years in the humble guise of a Brahmacharin, with matted locks on my head. At that time, actuated by the same motives, the prince of Panchala, the mighty Yajnasena, also lived in the same asylum. He became my friend, always seeking my welfare. I liked him much. Indeed, we lived together for many, many years. O thou of Kuru's race, from our earliest years we had studied together and, indeed, he was my friend from boyhood, always speaking and doing what was agreeable to me. For gratifying me, O Bhishma, he used to tell me, 'O Drona, I am the favourite child of my illustrious father. When the king installeth me as monarch of the Panchalas, the kingdom shall be thine. O friend, this, indeed, is my solemn promise. My dominion, wealth and happiness, shall all be dependent on thee.' At last the time came for his departure. Having finished his studies, he bent his steps towards his country. I offered him my regards at the time, and, indeed, I remembered his words ever afterwards.

"Some time after, in obedience to the injunctions of my father and tempted also by the desire of offspring, I married Kripa of short hair, who gifted with great intelligence, had observed many rigid vows, and was ever engaged in the Agnihotra and other sacrifices and rigid austerities. Gautami, in time, gave birth to a son named Aswatthaman of great prowess and equal in splendour unto the Sun himself. Indeed, I was pleased on having obtained Aswatthaman as much as my father had been on obtaining me.

"And it so happened that one day the child Aswatthaman observing some rich men's sons drink milk, began to cry. At this I was so beside myself that I lost all knowledge of the point of the compass. Instead of asking him who had only a few kine (so that if he gave me one, he would no longer be able to perform his sacrifices and thus sustain a loss of virtue), I was desirous of obtaining a cow from one who had many, and for that I wandered from country to country. But my wanderings proved unsuccessful, for I failed to obtain a milch cow. After I had come back unsuccessful, some of my son's playmates gave him water mixed with powdered rice. Drinking this, the poor boy, was deceived into the belief that he had taken milk, and began to dance in joy, saying, 'O, I have taken milk. I have taken milk!' Beholding him dance with joy amid these playmates smiling at his simplicity, I was exceedingly touched. Hearing also the derisive speeches of busy-bodies who said, 'Fie upon the indigent Drona, who strives not to earn wealth, whose son drinking water mixed with powdered rice mistaketh it for milk and danceth with joy, saying, 'I have taken milk,--I have taken milk!'-I was quite

beside myself. Reproaching myself much, I at last resolved that even if I should have to live cast off and censured by Brahmanas, I would not yet, from desire of wealth, be anybody's servant, which is ever hateful. Thus resolved, O Bhishma, I went, for former friendship, unto the king of the Somakas, taking with me my dear child and wife. Hearing that he had been installed in the sovereignty (of the Somakas), I regarded myself as blessed beyond compare. Joyfully I went unto that dear friend of mine seated on the throne, remembering my former friendship with him and also his own words to me. And, O illustrious one, approaching Drupada, I said, 'O tiger among men, know me for thy friend!'--Saying this, I approached him confidently as a friend should. But Drupada, laughing in derision cast me off as if I were a vulgar fellow. Addressing me he said, 'Thy intelligence scarcely seemeth to be of a high order inasmuch as approaching me suddenly, thou sayest thou art my friend! Time that impaireth everything, impaireth friendship also. My former friendship with thee was for a particular purpose. One of impure birth can never be a friend of one who is of pure birth. One who is not a car-warrior can never be a friend of one who is such. Friendship can only subsist between persons that are of equal rank, but not between those that are unequally situated. Friendship never subsisteth for ever in my heart. Time impaireth friendships, as also anger destroyeth them. Do thou not stick, therefore, to that worn-off friendship between us. Think not of it any longer. The friendship I had with thee, O best of Brahmanas, was for a special purpose. There cannot be friendship between a poor man and a rich man, between an unlettered hind and a man of letters, between a coward and a hero. Why dost thou, therefore, desire, the revival of our former friendship? O thou of simple understanding, great kings can never have friendship with such indigent and luckless wight as thou? One who is not a king can never have a king for his friend. I do not remember ever having promised thee my kingdom. But, O Brahmana, I can now give thee food and shelter for one night.'--Thus addressed by him, I left his presence quickly with my wife, vowing to do that which I will certainly do soon enough. Thus insulted by Drupada, O Bhishma, I have been filled with wrath, I have come to the Kurus, desirous of obtaining intelligent and docile pupils. I come to Hastinapura to gratify thy wishes. O, tell me what I am to do.'

"Vaisampayana continued, 'Thus addressed by the son of Bharadwaja, Bhishma said unto him, 'String thy bow, O Brahmana, and make the Kuru princes accomplished in arms. Worshipped by the Kurus, enjoy with a glad heart to thy fill every comfort in their abode. Thou art the absolute lord, O Brahmana, of what ever wealth the Kurus have and of their sovereignty and kingdom! The Kurus are thine (from this day). Think that as already accomplished which may be in thy heart. Thou art, O Brahmana, obtained by us as the fruit of our great good luck. Indeed, the favour thou hast conferred upon me by thy arrival is great.'

SECTION 134

(Sambhava Parva continued)

"Vaisampayana said, 'Thus worshipped by Bhishma, Drona, that first of men, endued with great energy, took up his quarters in the abode of the Kurus and continued to live there, receiving their adorations. After he had rested a while, Bhishma, taking with him his grandsons, the Kaurava princes, gave them unto him as pupils, making at the same time many valuable presents. And the mighty one (Bhishma) also joyfully gave unto the son of Bharadwaja a house that was tidy and neat and well-filled with paddy and every kind of wealth. And that first of archers, Drona, thereupon joyfully, accepted the Kauravas, viz., the sons of Pandu and Dhritrashtra, as his pupils. And having accepted them all as his pupils, one day Drona called them apart and making them touch his feet, said to them with a swelling heart, 'I have in my heart a particular purpose. Promise me truly, ye sinless ones, that when ye have become skilled in arms, ye will accomplish it.'

"Vaisampayana continued, 'Hearing these words, the Kuru princes remained silent. But Arjuna, O king, vowed to accomplish it whatever it was. Drona then cheerfully clasped Arjuna to his bosom and took the scent of his head repeatedly, shedding tears of joy all the while. Then Drona endued with great prowess taught the sons of Pandu (the use of) many weapons both celestial and human. And, O bull of the Bharata race, many other princes also flocked to that best of Brahmanas for instruction in arms. The Vrishnis and the Andhakas, and princes from various lands, and the (adopted) son of Radha of the Suta caste, (Karna), all became pupils of Drona. But of them all, the Suta child Karna, from jealousy, frequently defied Arjuna, and supported by Duryodhana, used to disregard the Pandavas. Arjuna, however, from devotion to the science of arms, always stayed by the side of his preceptor, and in skill, strength of arms, and perseverance, excelled all (his class-fellows). Indeed, although the instruction the preceptor gave, was the same in the case of all, yet in lightness and skill Arjuna became the foremost of all his fellow-pupils. And Drona was convinced that none of his

pupils would (at any time) be able to be equal to that son of Indra.

"Thus Drona continued giving lessons to the princes in the science of weapons. And while he gave unto every one of his pupils a narrow-mouthed vessel (for fetching water) in order that much time may be spent in filling them, he gave unto his own son Aswatthaman a broad-mouthed vessel, so that, filling it quickly, he might return soon enough. And in the intervals so gained, Drona used to instruct his own son in several superior methods (of using weapons). Jishnu (Arjuna) came to know of this, and thereupon filling his narrow-mouthed vessel with water by means of the Varuna weapon he used to come unto his preceptor at the same time with his preceptor's son. And accordingly the intelligent son of Pritha, that foremost of all men possessing a knowledge of weapons, had no inferiority to his preceptor's son in respect of excellence. Arjuna's devotion to the service of his preceptor as also to arms was very great and he soon became the favourite of his preceptor. And Drona, beholding his pupil's devotion to arms, summoned the cook, and told him in secret, 'Never give Arjuna his food in the dark, nor tell him that I have told thee this.' A few days after, however, when Arjuna was taking his food, a wind arose, and thereupon the lamp that had been burning went out. But Arjuna, endued with energy, continued eating in the dark, his hand, from habit, going to his mouth. His attention being thus called to the force of habit, the strong-armed son of Pandu set his heart upon practising with his bow in the night. And, O Bharata, Drona, hearing the twang of his bowstring in the night, came to him, and clasping him, said, 'Truly do I tell thee that I shall do that unto thee by which there shall not be an archer equal to thee in this world.'

"Vaisampayana continued, 'Thereafter Drona began to teach Arjuna the art of fighting on horse-back, on the back of elephants, on car, and on the ground. And the mighty Drona also instructed Arjuna in fighting with the mace, the sword, the lance, the spear, and the dart. And he also instructed him in using many weapons and fighting with many men at the same time. And hearing reports of his skill, kings and princes, desirous of learning the science of arms, flocked to Drona by thousands. Amongst those that came there, O monarch, was a prince named Ekalavya, who was the son of Hiranyadhanus, king of the Nishadas (the lowest of the mixed orders). Drona, however, cognisant of all rules of morality, accepted not the prince as his pupil in archery, seeing that he was a Nishada who might (in time) excel all his high-born pupils. But, O oppressor of all enemies, the Nishada prince, touching Drona's feet with bent head, wended his way into the forest, and there he made a clay-image of Drona, and began to worship it respectfully, as if it was his real preceptor, and practised weapons before it with the most rigid regularity. In consequence of his exceptional reverence for his preceptor and his devotion to his purpose, all the three processes of fixing arrows on the bowstring, aiming, and letting off became very easy for him.

"And one day, O grinder of foes, the Kuru and the Pandava princes, with Drona's leave, set out in their cars on a hunting excursion. A servant, O king, followed the party at leisure, with the usual implements and a dog. Having come to the woods, they wandered about, intent on the purpose they had in view. Meanwhile, the dog also, in wandering alone in the woods, came upon the Nishada prince (Ekalavya). And beholding the Nishada of dark hue, of body besmeared with filth, dressed in black and bearing matted locks on head, the dog began to bark aloud.

"Thereupon the Nishada prince, desirous of exhibiting his lightness of hand, sent seven arrows into its mouth (before it could shut it). The dog, thus pierced with seven arrows, came back to the Pandavas. Those heroes, who beheld that sight, were filled with wonder, and, ashamed of their own skill, began to praise the lightness of hand and precision of aim by auricular precision (exhibited by the unknown archer). And they thereupon began to seek in those woods for the unknown dweller therein that had shown such skill. And, O king, the Pandavas soon found out the object of their search ceaselessly discharging arrows from the bow. And beholding that man of grim visage, who was totally a stranger to them, they asked, 'Who art thou and whose son?' Thus questioned, the man replied, 'Ye heroes, I am the son of Hiranyadhanus, king of the Nishadas. Know me also for a pupil of Drona, labouring for the mastery of the art of arms.'

"Vaisampayana continued, 'The Pandavas then, having made themselves acquainted with everything connected with him, returned (to the city), and going unto Drona, told him of that wonderful feat of archery which they had witnessed in the woods. Arjuna, in particular, thinking all the while, O king, Ekalavya, saw Drona in private and relying upon his preceptor's affection for him, said, 'Thou hadst lovingly told me, clasping me, to thy bosom, that no pupil of thine should be equal to me. Why then is there a pupil of thine, the mighty son of the Nishada king, superior to me?'

"Vaisampayana continued, 'On hearing these words, Drona reflected for a moment, and resolving upon the course of action he should follow, took Arjuna with him and went unto

the Nishada prince. And he beheld Ekalavya with body besmeared with filth, matted locks (on head), clad in rags, bearing a bow in hand and ceaselessly shooting arrows therefrom. And when Ekalavya saw Drona approaching towards him, he went a few steps forward, and touched his feet and prostrated himself on the ground. And the son of the Nishada king worshipping Drona, duly represented himself as his pupil, and clasping his hands in reverence stood before him (awaiting his commands). Then Drona, O king, addressed Ekalavya, saying, 'If, O hero, thou art really my pupil, give me then my fees.' On hearing these words, Ekalavya was very much gratified, and said in reply, 'O illustrious preceptor, what shall I give? Command me; for there is nothing, O foremost of all persons conversant with the Vedas, that I may not give unto my preceptor.' Drona answered, 'O Ekalavya, if thou art really intent on making me a gift, I should like then to have the thumb of thy right hand.'

"Vaisampayana continued, 'Hearing these cruel words of Drona, who had asked of him his thumb as tuition-fee, Ekalavya, ever devoted to truth and desirous also of keeping his promise, with a cheerful face and an unafflicted heart cut off without ado his thumb, and gave it unto Drona. After this, when the Nishada prince began once more to shoot with the help of his remaining fingers, he found, O king, that he had lost his former lightness of hand. And at this Arjuna became happy, the fever (of jealousy) having left him.

"Two of Drona's pupils became very much accomplished in the use of mace. These were Druvodhana and Bhima, who were, however, always jealous of each other. Aswatthaman excelled everyone (in the mysteries of the science of arms). The twins (Nakula and Sahadeva) excelled everybody in handling the sword. Yudhishtira surpassed everybody as a car-warrior; but Arjuna, however, outdistanced everyone in every respect--in intelligence, resourcefulness, strength and perseverance. Accomplished in all weapons, Arjuna became the foremost of even the foremost of car-warriors; and his fame spread all over the earth to the verge of the sea. And although the instruction was the same, the mighty Arjuna excelled all (the princes in lightness of hand). Indeed, in weapons as in devotion to his preceptor, he became the foremost of them all. And amongst all the princes, Arjuna alone became an Atiratha (a car-warrior capable of fighting at one time with sixty thousand foes). And the wicked sons of Dhritarashtra, beholding Bhimasena endued with great strength and Arjuna accomplished in all arms, became very jealous of them.

"O bull among men, one day Drona desirous of testing the comparative excellence of all his pupils in the use of arms, collected them all together after their education had been completed. And before assembling them together, he had caused an artificial bird, as the would be aim, to be placed on the top of a neighbouring tree. And when they were all together, Drona said unto them, 'Take up your bows quickly and stand here aiming at that bird on the tree, with arrows fixed on your bowstrings; shoot and cut off the bird's head, as soon as I give the order. I shall give each of you a turn, one by one, my children.'

"Vaisampayana continued, 'Then Drona, that foremost of all Angira's sons first addressed Yudhishtira saying, 'O irrepressible one, aim with thy arrow and shoot as soon as I give the order. Yudhishtira took up the bow first, as desired, O king, by his preceptor, and stood aiming at the bird. But, O bull of Bharata's race, Drona in an instant, addressing the Kuru prince standing with bow in hand, said, 'Behold, O prince, that bird on top of the tree.' Yudhishtira replied unto his preceptor, saying, 'I do.' But the next instant Drona again asked him, 'What dost thou see now, O prince? Seest thou the tree, myself or thy brothers?' Yudhishtira answered, 'I see the tree, myself, my brothers, and the bird.' Drona repeated his question, but was answered as often in the same words. Drona then, vexed with Yudhishtira, reproachingly said, 'Stand thou apart. It is not for thee to strike the aim.' Then Drona repeated the experiment with Duryodhana and the other sons of Dhritarashtra, one after another, as also with his other pupils, Bhima and the rest, including the princes that had come unto him from other lands. But the answer in every case was the same as Yudhishtira's viz., 'We behold the tree, thyself, our fellow-pupils, and the bird.' And reproached by their preceptor, they were all ordered, one after another, to stand apart.'"

SECTION 135

(Sambhava Parva continued)

"Vaisampayana said, 'When everyone had failed, Drona smilingly called Arjuna and said unto him, 'By thee the aim must be shot; therefore, turn thy eyes to it. Thou must let fly the arrow as soon as I give the order. Therefore, O son, stand here with bow and arrow for an instant.' Thus addressed, Arjuna stood aiming at the bird as desired by his preceptor, with his bow bent. An instant after Drona asked him as in the case of others, 'Seest thou, O Arjuna, the bird there, the tree, and myself?' Arjuna replied, 'I see the bird only, but nor the tree, or thyself.' Then the irrepressible Drona, well-pleased with Arjuna, the instant after, again said unto that mighty car-warrior amongst the Pandavas, 'If thou seest the vulture,

then describe it to me.' Arjuna said, 'I see only the head of the vulture, not its body.' At these words of Arjuna, the hair (on Drona's body) stood on end from delight. He then said to Partha, 'Shoot.' And the latter instantly let fly (his arrow) and with his sharp shaft speedily struck off the head of the vulture on the tree and brought it down to the ground. No sooner was the deed done than Drona clasped Phalgunas to his bosom and thought Drupada with his friends had already been vanquished in fight.

"Some time after, O bull of Bharata's race, Drona, accompanied by all of his pupils, went to the bank of the Ganga to bathe in that sacred stream. And when Drona had plunged into the stream, a strong alligator, sent as it were, by Death himself seized him by the thigh. And though himself quite capable, Drona in a seeming hurry asked his pupil to rescue him. And he said, 'O, kill this monster and rescue me.' Contemporaneously with this speech, Vibhatsu (Arjuna) struck the monster within the water with five sharp arrows irresistible in their course, while the other pupils stood confounded, each at his place. Beholding Arjuna's readiness, Drona considered him to be the foremost of all his pupils, and became highly pleased. The monster, in the meantime cut into pieces by the arrows of Arjuna, released the thigh of illustrious Drona and gave up the ghost. The son of Bharadwaja then addressed the illustrious and mighty car-warrior Arjuna and said, 'Accept, O thou of mighty arms, this very superior and irresistible weapon called Brahmashtra with the methods of hurling and recalling it. Thou must not, however, ever use it against any human foe, for if hurled at any foe endued with inferior energy, it might burn the whole universe. It is said, O child, that this weapon hath not a peer in the three worlds. Keep it, therefore, with great care, and listen to what I say. If ever, O hero, any foe, not human, contendeth against thee thou mayst then employ it against him for compassing his death in battle.' Pledging himself to do what he was bid, Vibhatsu then, with joined hands, received that great weapon.

The preceptor then, addressing him again, said, 'None else in this world will ever become a superior bowman to thee. Vanquished thou shall never be by any foe, and thy achievements will be great.'"

SECTION 136

(Sambhava Parva continued)

"Vaisampayana said, 'O thou of Bharata's race, beholding the sons of Dhritarashtra and Pandu accomplished in arms, Drona, O monarch, addressed king Dhritarashtra, in the presence of Kripa, Somadatta, Valhika, the wise son of Ganga (Bhishma), Vyasa, and Vidura, and said, 'O best of Kuru kings, thy children have completed their education. With thy permission, O king, let them now show their proficiency.' Hearing him, the king said with a gladdened heart, 'O best of Brahmanas, thou hast, indeed, accomplished a great deed. Command me thyself as to the place and the time where and when and the manner also in which the trial may be held. Grief arising from my own blindness maketh me envy those who, blessed with sight, will behold my children's prowess in arm. O Kshatri (Vidura), do all that Drona sayeth. O thou devoted to virtue, I think there is nothing that can be more agreeable to me.' Then Vidura, giving the necessary assurance to the king, went out to do what he was bid. And Drona endued with great wisdom, then measured out a piece of land that was void of trees and thickets and furnished with wells and springs. And upon the spot of land so measured out, Drona, that first of eloquent men, selecting a lunar day when the star ascendant was auspicious, offered up sacrifice unto the gods in the presence of the citizens assembled by proclamation to witness the same. And then, O bull among men, the artificers of the king built thereon a large and elegant stage according to the rules laid down in the scriptures, and it was furnished with all kinds of weapons. They also built another elegant hall for the lady-spectators. And the citizens constructed many platforms while the wealthier of them pitched many spacious and high tents all around.

"When the day fixed for the Tournament came, the king accompanied by his ministers, with Bhishma and Kripa, the foremost of preceptors, walking ahead, came unto that theatre of almost celestial beauty constructed of pure gold, and decked with strings of pearls and stones of lapis lazuli. And, O first of victorious men, Gandhari blessed with great good fortune and Kunti, and the other ladies of the royal household, in gorgeous attire and accompanied by their waiting women, joyfully ascended the platforms, like celestial ladies ascending the Sumeru mountain. And the four orders including the Brahmanas and Kshatriyas, desirous of beholding the princes' skill in arms, left the city and came running to the spot. And so impatient was every one to behold the spectacle, that the vast crowd assembled there in almost an instant. And with the sounds of trumpets and drums and the noise of many voices, that vast concourse appeared like an agitated ocean.

"At last, Drona accompanied by his son, dressed in white (attire), with a white sacred thread, white locks, white beard, white garlands, and white sandal-paste rubbed over his body,

entered the lists. It seemed as if the Moon himself accompanied by the planet Mars appeared in an unclouded sky. On entering Bharadwaja performed timely worship and caused Brahmanas versed in mantras to celebrate the auspicious rites. And after auspicious and sweet-sounding musical instruments had been struck up as a propitiatory ceremony, some persons entered, equipped with various arms. And then having girded up their loins, those mighty warriors, those foremost ones of Bharata's race (the princes) entered, furnished with finger-protectors (gauntlet), and bows, and quivers. And with Yudhishtira at their head, the valiant princes entered in order of age and began to show wonderful skill with their weapons. Some of the spectators lowered their heads, apprehending fall of arrows while others fearlessly gazed on with wonder. And riding swiftly on horses and managing them 'dexterously' the princes began to hit marks with shafts engraved with their respective names. And seeing the prowess of the princes armed with bows and arrows, the spectators thought that they were beholding the city of the Gandharvas, became filled with amazement. And, O Bharata, all on a sudden, some hundreds and thousands, with eyes wide open in wonder, exclaimed, 'Well done! Well done!' And having repeatedly displayed their skill and dexterity in the use of bows and arrows and in the management of cars, the mighty warriors took up their swords and bucklers, and began to range the lists, playing their weapons. The spectators saw (with wonder) their agility, the symmetry of their bodies, their grace, their calmness, the firmness of their grasp and their deftness in the use of sword and buckler. Then Vrikodara and Suyodhana, internally delighted (at the prospect of fight), entered the arena, mace in hand, like two single-peaked mountains. And those mighty-armed warriors braced their loins, and summoning all their energy, roared like two infuriated elephants contending for a cow-elephant; and like two infuriated elephants those mighty heroes faultlessly (in consonance with the dictates of the science of arm) careered right and left, circling the lists. And Vidura described to Dhritarashtra and the mother of the Pandavas (Kunti) and Gandhari, all the feats of the princes."

SECTION 137

(Sambhava Parva continued)

"Vaisampayana continued, 'Upon the Kuru king and Bhima, the foremost of all endowed with strength, having entered the arena, the spectators were divided into two parties in consequence of the partiality swaying their affections. Some cried, 'Behold the heroic king of the Kurus!'--some--'Behold Bhima!'--And on account of these cries, there was, all on a sudden, a loud uproar. And seeing the place become like a troubled ocean, the intelligent Bharadwaja said unto his dear son, Aswatthaman, 'Restrain both these mighty warriors so proficient in arms. Let not the ire of the assembly be provoked by this combat of Bhima and Duryodhana.'

"Vaisampayana continued, 'Then the son of the preceptor of the princes restrained those combatants with their maces uplifted and resembling two swollen oceans agitated by the winds that blow at the universal dissolution. And Drona himself entering the yard of the arena commanded the musicians to stop, and with a voice deep as that of the clouds addressed these words, 'Behold ye now that Partha who is dearer to me than my own son, the master of all arms, the son of Indra himself, and like unto the younger brother of Indra, (Vishnu)! And having performed the propitiatory rites, the youthful Phalgun, equipped with the finger protector (gauntlet) and his quiver full of shafts and bow in hand, donning his golden mail, appeared in the lists even like an evening cloud reflecting the rays of the setting sun and illumined by the hues of the rainbow and flashes of lightning.'

"On seeing Arjuna, the whole assembly were delighted and conchs began to be blown all around with other musical instruments. And there arose a great uproar in consequence of the spectators' exclaiming--'This is the graceful son of Kunti!'--'This is the middle (third) Pandava!'--'This is the son of the mighty Indra!'--'This is the protector of the Kurus!'--'This is the foremost of those versed in arms!'--'This is the foremost of all cherishers of virtue!'--'This is the foremost of the persons of correct behaviour, the great repository of the knowledge of manners!' At those exclamations, the tears of Kunti, mixing with the milk of her breast, wetted her bosom. And his ears being filled with that uproar, that first of men, Dhritarashtra, asked Vidura in delight, 'O Kshatri, what is this great uproar for, like unto that of the troubled ocean, arising all on a sudden and rending the very heavens?' Vidura replied, 'O mighty monarch, the son of Pandu and Pritha, Phalgun, clad in mail hath entered the lists. And hence this uproar!' Dhritarashtra said, 'O thou of soul so great, by the three fires sprung from Pritha who is even like the sacred fuel, I have, indeed, been blessed, favoured and protected!'

"Vaisampayana continued, 'When the spectators, excited with delight, had somewhat regained their equanimity, Vibhatsu began to display his lightness in the use of weapons. By the Agneya weapon, he created fire, and by the Varuna weapon he created water, by the Vayavya weapon, he created air, and by the Parjanya weapon he created clouds. And by the Bhauma weapon, he created land, and by the Parvatya

weapon, he brought mountains into being. By the Antardhana weapon all these were made to disappear. Now the beloved one of his preceptor (Arjuna) appeared tall and now short; now he was seen on the yoke of his car, and now on the car itself; and the next moment he was on the ground. And the hero favoured by his practised dexterity, hit with his various butts--some tender, some fine and some of thick composition. And like one shaft, he let fly at a time into the mouth of a moving iron-boar five shafts together from his bow-string. And that hero of mighty energy discharged one and twenty arrows into the hollow of a cow's horn hung up on a rope swaying to and fro. In this manner, O sinless one, Arjuna showed his profound skill in the use of sword, bow, and mace, walking over the lists in circles.

"And, O Bharata, when the exhibition had well-nigh ended, the excitement of the spectators had cooled, and the sounds of instruments had died out there was heard proceeding from the gate, the slapping of arms, betokening might and strength, and even like unto the roar of the thunder. And, O king, as soon as this sound was heard, the assembled multitude instantly thought, 'Are the mountains splitting or is the earth itself rending asunder, or is the welkin resounding with the roar of gathering clouds?' And then all the spectators turned their eyes towards the gate. And Drona stood, surrounded by the five brothers, the sons of Pritha, and looked like the moon in conjunction with the five-starred constellation Hasta. And Duryodhana, that slayer of foes, stood up in haste and was surrounded by his century of haughty brothers with Aswatthaman amongst them. And that prince, mace in hand, thus surrounded by his hundred brothers with uplifted weapons appeared like Purandara in days of yore, encircled by the celestial host on the occasion of the battle with the Danavas."

SECTION 138

(Sambhava Parva continued)

"Vaisampayana continued, 'When the spectators, with eyes expanded with wonder, made way for that subjugator of hostile cities, Karn, that hero with his natural mail and face brightened with ear-rings, took up his bow and girded on his sword, and then entered the spacious lists, like a walking cliff. That far-famed destroyer of hostile hosts, the large-eyed Karn, was born of Pritha in her maidenhood. He was a portion of the hot-beamed Sun and his energy and prowess were like unto those of the lion, or the bull, or the leader of a herd of elephants. In splendour he resembled the Sun, in loveliness the Moon, and in energy the fire. Begotten by the Sun himself, he was tall in stature like a golden palm tree, and, endowed with the vigour of youth, he was capable of slaying a lion. Handsome in features, he was possessed of countless accomplishments. The mighty-armed warrior, eyeing all around the arena, bowed indifferently to Drona and Kripa. And the entire assembly, motionless and with steadfast gaze, thought, 'Who is he?' And they became agitated in their curiosity to know the warrior. And that foremost of eloquent men, the offspring of the Sun, in a voice deep as that of the clouds, addressed his unknown brother, the son of the subduer of the Asura, Paka (Indra), saying, 'O Partha, I shall perform feats before this gazing multitude; excelling all thou hast performed! Beholding them, thou shall be amazed.' And, O thou best of those blest with speech, he had hardly done when the spectators stood up all at once, uplifted by some instrument, as it were. And, O tiger among men, Duryodhana was filled with delight, while Vibhatsu was instantly all abashment and anger. Then with the permission of Drona, the mighty Karn, delighting in battle, there did all that Partha had done before. And, O Bharata, Duryodhana with his brothers thereupon embraced Karn in joy and then addressed him saying, 'Welcome O mighty-armed warrior! I have obtained thee by good fortune, O polite one! Live thou as thou pleasest, and command me, and the kingdom of the Kurus.' Karn replied, 'When thou hast said it, I regard it as already accomplished. I only long for thy friendship. And, O lord, my wish is even for a single combat with Arjuna.' Duryodhana said, 'Do thou with me enjoy the good things of life! Be thou the benefactor of thy friend, and, O repressor of enemies, place thou thy feet on the heads of all foes.'

"Vaisampayana continued, 'Arjuna, after this, deeming himself disgraced, said unto Karn stationed amidst the brothers like unto a cliff, 'That path which the unwelcome intruder and the uninvited talker cometh to, shall be thine, O Karn, for thou shall be slain by me.' Karn replied, 'This arena is meant for all, not for thee alone, O Phalgun! They are kings who are superior in energy; and verily the Kshatriya regardeth might and might alone. What need of altercation which is the exercise of the weak? O Bharata, speak then in arrows until with arrows I strike off thy head today before the preceptor himself!'

"Vaisampayana continued, 'Hastily embraced by his brothers, Partha that subduer of hostile cities, with the permission of Drona, advanced for the combat. On the other side, Karn, having been embraced by Duryodhana with his brothers, taking up his bow and arrows, stood ready for the fight. Then the firmament became enveloped in clouds

emitting flashes of lightning, and the coloured bow of Indra appeared shedding its effulgent rays. And the clouds seemed to laugh on account of the rows of white cranes that were then on the wing. And seeing Indra thus viewing the arena from affection (for his son), the sun too dispersed the clouds from over his own offspring. And Phalgun remained deep hid under cover of the clouds, while Karn remained visible, being surrounded by the rays of the Sun. And the son of Dhritarashtra stood by Karn, and Bharadwaja and Kripa and Bhishma remained with Partha. And the assembly was divided, as also the female spectators. And knowing the state of things, Kunti the daughter of Bhoja, swooned away. And by the help of female attendants, Vidura, versed in the lore of all duties, revived the insensible Kunti by sprinkling sandal-paste and water on her person. On being restored to consciousness, Kunti, seeing her two sons clad in mail, was seized with fear, but she could do nothing (to protect them). And beholding both the warriors with bows strung in their hands the son of Saradwat, viz., Kripa, knowing all duties and cognisant of the rules regulating duels, addressed Karn, saying 'This Pandava, who is the youngest son of Kunti, belongeth to the Kaurava race: he will engage in combat with thee. But, O mighty-armed one, thou too must tell us thy lineage and the names of thy father and mother and the royal line of which thou art the ornament. Learning all this, Partha will fight with thee or not (as he will think fit). Sons of kings never fight with men of inglorious lineage.'

"Vaisampayana continued, 'When he was thus addressed by Kripa, Karn's countenance became like unto a lotus pale and torn with the pelting showers in the rainy season. Duryodhana said, 'O preceptor, verily the scriptures have it that three classes of persons can lay claim to royalty, viz., persons of the blood royal, heroes, and lastly, those that lead armies. If Phalgun is unwilling to fight with one who is not a king, I will install Karn as king of Anga.'

"Vaisampayana said, 'At that very moment, seated on a golden seat, with parched paddy and with flowers and water-pots and much gold, the mighty warrior Karn was installed king by Brahmanas versed in mantras. And the royal umbrella was held over his head, while Yak-tails waved around that redoubtable hero of graceful mind. And the cheers, having ceased, king (Karn) said unto the Kaurava Duryodhana, 'O tiger among monarchs, what shall I give unto thee that may compare with thy gift of a kingdom? O king, I will do all thou biddest!' And Suyodhana said unto him, 'I eagerly wish for thy friendship.' Thus spoken to, Karn replied, 'Be it so.' And they embraced each other in joy, and experienced great happiness."

SECTION 139

(Sambhava Parva continued)

"Vaisampayana said, 'After this, with his sheet loosely hanging down, Adhiratha entered the lists, perspiring and trembling, and supporting himself on a staff.'

"Seeing him, Karn left his bow and impelled by filial regard bowed down his head still wet with the water of inauguration. And then the charioteer, hurriedly covering his feet with the end of his sheet, addressed Karn crowned with success as his son. And the charioteer embraced Karn and from excess of affection bedewed his head with tears, that head still wet with the water sprinkled over it on account of the coronation as king of Anga. Seeing the charioteer, the Pandava Bhimasena took Karn for a charioteer's son, and said by way of ridicule, 'O son of a charioteer, thou dost not deserve death in fight at the hands of Partha. As befits thy race take thou anon the whip. And, O worst of mortals, surely thou art not worthy to sway the kingdom of Anga, even as a dog doth not deserve the butter placed before the sacrificial fire.' Karn, thus addressed, with slightly quivering lips fetched a deep sigh, looked at the God of the day in the skies. And even as a mad elephant riseth from an assemblage of lotuses, the mighty Duryodhana rose in wrath from among his brothers, and addressed that performer of dreadful deeds, Bhimasena, present there, 'O Vrikodara, it behoveth thee not to speak such words. Might is the cardinal virtue of a Kshatriya, and even a Kshatriya of inferior birth deserveth to be fought with. The lineage of heroes, like the sources of a lordly river, is ever unknown. The fire that covereth the whole world riseth from the waters. The thunder that slayeth the Danavas was made of a bone of (a mortal named) Dadhichi. The illustrious deity Guha, who combines in his composition the portions of all the other deities is of a lineage unknown. Some call him the offspring of Agni; some, of Krittika, some, of Rudra, and some of Ganga. It hath been heard by us that persons born in the Kshatriya order have become Brahmanas. Viswamitra and others (born Kshatriyas) have obtained the eternal Brahma. The foremost of all wielders of weapons, the preceptor Drona hath been born in a waterpot and Kripa of the race of Gotama hath sprung from a clump of heath. Your own births, ye Pandava princes, are known to me. Can a she-deer bring forth a tiger (like Karn), of the splendour of the Sun, and endowed with every auspicious mark, and born also with a natural mail and ear-rings? This prince among men deserveth the sovereignty of the world, not of Anga only, in

consequence of the might of his arm and my swearing to obey him in everything. If there be anybody here to whom all that I have done unto Karna hath become intolerable, let him ascend his chariot and bend his bow with the help of his feet.'

"Vaisampayana continued, 'Then there arose a confused murmur amongst the spectators approving of Duryodhana's speech. The sun, however, went down, but prince Duryodhana taking Karna's hand led him out of the arena lighted with countless lamps. And, O king, the Pandavas also, accompanied by Drona and Kripa and Bhishma, returned to their abodes. And the people, too, came away, some naming Arjuna, some Karna, and some Duryodhana (as the victor of the day). And Kunti, recognising her son in Karna by the various auspicious marks on his person and beholding him installed in the sovereignty of Anga, was from motherly affection, very pleased. And Duryodhana, O monarch, having obtained Karna (in this way), banished his fears arising out of Arjuna's proficiency in arms. And the heroic Karna, accomplished in arms, began to gratify Duryodhana by sweet speeches, while Yudhishtira was impressed with the belief that there was no warrior on earth like unto Karna.'"

SECTION 140

(Sambhava Parva continued)

"Vaisampayana continued, 'Beholding the Pandavas and the son of Dhritrashtra accomplished in arms, Drona thought the time had come when he could demand the preceptorial fee. And, O king, assembling his pupils one day together, the preceptor Drona asked of them the fee, saying, 'Seize Drupada, the king of Panchala in battle and bring him unto me. That shall be the most acceptable fee.' Those warriors then answering, 'So be it', speedily mounted up on their chariots, and for bestowing upon their preceptor the fee he had demanded, marched out, accompanied by him. Those bulls among men, smiting the Panchalas on their way, laid siege to the capital of the great Drupada. And Duryodhana and Karna and the mighty Yuyutsu, and Duhsasana and Vikarna and Jalasandha and Sulochana,—these and many other foremost of Kshatriya princes of great prowess, vied with one another in becoming the foremost in the attack. And the princes, riding in first class chariots and following the cavalry, entered the hostile capital, and proceeded along the streets.

"Meanwhile, the king of Panchala, beholding that mighty force and hearing its loud clamour, came out of his palace, accompanied by his brothers. Though king Yajnasena was well-armed, the Kuru army assailed him with a shower of arrows, uttering their war-cry. Yajnasena, however, not easy to be subdued in battle, approaching the Kurus upon his white chariot, began to rain his fierce arrows around.

"Before the battle commenced, Arjuna, beholding the pride of prowess displayed by the princes, addressed his preceptor, that best of Brahmanas, Drona, and said, 'We shall exert ourselves after these have displayed their prowess. The king of Panchala can never be taken on the field of the battle by any of these. Having said this, the sinless son of Kunti surrounded by his brothers, waited outside the town at a distance of a mile from it. Meanwhile Drupada beholding the Kuru host, rushed forward and pouring a fierce shower of arrows around, terribly afflicted the Kuru ranks. And such was his lightness of motion on the field of battle that, though he was fighting unsupported on a single chariot, the Kurus from panic supposed that there were many Drupadas opposed to them.

And the fierce arrows of that monarch fell fast on all sides, till conchs and trumpets and drums by thousands began to be sounded by the Panchalas from their houses (giving the alarm). Then there arose from the mighty Panchala host a roar terrible as that of the lion, while the twang of their bow-strings seemed to rend the very heavens. Then Duryodhana and Vikarna, Suvahu and Dirghalochana and Duhsasana becoming furious, began to shower their arrows upon the enemy. But the mighty bowman, Prishata's son, invincible in battle, though very much pierced with the arrows of the enemy, instantly began, O Bharata, to afflict the hostile ranks with greater vigour. And careering over the field of battle like a fiery wheel, king Drupada with his arrows smote Duryodhana and Vikarna and even the mighty Karna and many other heroic princes and numberless warriors, and slaked their thirst for battle. Then all the citizens showered upon the Kurus various missiles like clouds showering rain-drops upon the earth. Young and old, they all rushed to battle, assailing the Kurus with vigour. The Kauravas, then, O Bharata, beholding the battle become frightful, broke and fled wailing towards the Pandavas.

"The Pandavas, hearing the terrible wail of the beaten host, reverentially saluted Drona and ascended their chariots. Then Arjuna hastily bidding Yudhishtira not to engage in the fight, rushed forward, appointing the son of Madri (Nakula and Sahadeva) the protectors of his chariot-wheels, while Bhimasena ever fighting in the van, mace in hand, ran ahead. The sinless Arjuna, thus accompanied by his brothers, hearing the shouts of the enemy, advanced towards them, filling the whole region with the rattle of his chariot-wheels. And like a Makara entering the sea, the mighty-armed Bhima,

resembling a second Yama, mace in hand, entered the Panchala ranks, fiercely roaring like the ocean in a tempest. And Bhima, mace in hand, first rushed towards the array of elephants in the hostile force, while Arjuna, proficient in battle, assailed that force with the prowess of his arms. And Bhima, like the great Destroyer himself, began to slay those elephants with his mace. Those huge animals, like unto mountains, struck with Bhima's mace, had their heads broken into pieces. Covered with stream of blood, they began to fall upon the ground like cliffs loosened by thunder. And the Pandavas prostrated on the ground elephants and horses and cars by thousands and slew many foot-soldiers and many car-warriors. Indeed, as a herdsman in the woods driveth before him with his staff countless cattle with ease, so did Vrikodara drive before him the chariots and elephants of the hostile force.

"Meanwhile, Phalguna, impelled by the desire of doing good unto Bharadwaja's son, assailed the son of Prishata with a shower of arrows and felled him from the elephant on which he was seated. And, O monarch, Arjuna, like unto the terrible fire that consumeth all things at the end of the Yuga, began to prostrate on the ground horses and cars and elephants by thousands. The Panchalas and the Srinjayas, on the other hand, thus assailed by the Pandava, met him with a perfect shower of weapons of various kinds. And they sent up a loud shout and fought desperately with Arjuna. The battle became furious and terrible to behold. Hearing the enemy's shouts, the son of Indra was filled with wrath and assailing the hostile host with a thick shower of arrows, rushed towards it furiously afflicting it with renewed vigour. They who observed the illustrious Arjuna at that time could not mark any interval between his fixing the arrows on the bowstring and letting them off. Loud were the shouts that rose there, mingled with cheers of approval. Then the king of the Panchalas, accompanied by (the generalissimo of his forces) Satyajit, rushed with speed at Arjuna like the Asura Samvara rushing at the chief of the celestials (in days of yore). Then Arjuna covered the king of Panchala with a shower of arrows. Then there arose a frightful uproar among the Panchala host like unto the roar of a mighty lion springing at the leader of a herd of elephants. And beholding Arjuna rushing at the king of Panchala to seize him, Satyajit of great prowess rushed at him. And the two warriors, like unto Indra and the Asura Virochana's son (Vali), approaching each other for combat, began to grind each other's ranks. Then Arjuna with great force pierced Satyajit with ten keen shafts at which feat the spectators were all amazed. But Satyajit, without losing any time, assailed Arjuna with a hundred shafts. Then that mighty car-warrior, Arjuna, endowed with remarkable lightness of motion, thus covered by that shower of arrows, rubbed his bow-string to increase the force and velocity of his shafts. Then cutting in twain his antagonist's bow, Arjuna rushed at the king of the Panchalas, but Satyajit, quickly taking up a tougher bow, pierced with his arrows Partha, his chariot, charioteer, and horses. Arjuna, thus assailed in battle by the Panchala warrior, forgave not his foe. Eager to slay him at once, he pierced with a number of arrows his antagonist's horses, flags, bow, clenched (left) fist, charioteer, and the attendant at his back. Then Satyajit, finding his bows repeatedly cut in twain and his horses slain, desisted from the fight.

"The king of the Panchalas, beholding his general thus discomfited in the encounter, himself began to shower his arrows upon the Pandava prince. Then Arjuna, that foremost of warriors, crowned with success, began to fight furiously, and quickly cutting his enemy's bow in twain as also his flagstaff which he caused to fall down, pierced his antagonist's horses, and charioteer also with five arrows. Then throwing aside his bow Arjuna took his quiver, and taking out a scimitar and sending forth a loud shout, leaped from his own chariot upon that of his foe. And standing there with perfect fearlessness he seized Drupada as Garuda seizeth a huge snake after agitating the waters of the ocean. At the sight of this, the Panchala troops ran away in all directions.

"Then Dhananjaya, having thus exhibited the might of his arm in the presence of both hosts, sent forth a loud shout and came out of the Panchala ranks. And beholding him returning (with his captive), the princes began to lay waste Drupada's capital. Addressing them Arjuna said, 'This best of monarchs, Drupada, is a relative of the Kuru heroes. Therefore, O Bhima, slay not his soldiers. Let us only give unto our preceptor his fee.'

"Vaisampayana continued, 'O king, thus prevented by Arjuna, the mighty Bhimasena, though unsatiated with the exercise of battle, refrained from the act of slaughter. And, O bull of the Bharata race, the princes then, taking Drupada with them after having seized him on the field of battle along with his friends and counsellors, offered him unto Drona. And Drona beholding Drupada thus brought under complete control—humiliated and deprived of wealth—remembered that monarch's former hostility and addressing him said, 'Thy kingdom and capital have been laid waste by me. But fear not for thy life, though it dependeth now on the will of thy foe. Dost thou now desire to revive thy friendship (with me)?' Having said this, he smiled a little and again said, 'Fear not

for thy life, brave king! We, Brahmanas, are ever forgiving. And, O bull among Kshatriyas, my affection and love for these have grown with me in consequence of our having sported together in childhood in the hermitage. Therefore, O king, I ask for thy friendship again. And as a boon (unasked), I give thee half the kingdom (that was thine). Thou toldest me before that none who was not a king could be a king's friend. Therefore is it, O Yajnasena, that I retain half thy kingdom. Thou art the king of all the territory lying on the southern side of the Bhagirathi, while I become king of all the territory on the north of that river. And, O Panchala, if it pleaseth thee, know me hence for thy friend.'

"On hearing these words, Drupada answered, 'Thou art of noble soul and great prowess. Therefore, O Brahmana, I am not surprised at what thou doest. I am very much gratified with thee, and I desire thy eternal friendship.'

"Vaisampayana continued, 'After this, O Bharata, Drona released the king of Panchala, and cheerfully performing the usual offices of regard, bestowed upon him half the kingdom. Thenceforth Drupada began to reside sorrowfully in (the city of) Kampilya within (the province of) Makandi on the banks of the Ganga filled with many towns and cities. And after his defeat by Drona, Drupada also ruled the southern Panchalas up to the bank of the Charmanwati river. And Drupada from that day was well-convicted that he could not, by Kshatriya might alone, defeat Drona, being very much his inferior in Brahma (spiritual) power. And he, therefore, began to wander over the whole earth to find out the means of obtaining a son (who would subjugate his Brahmana foe).

"Meanwhile Drona continued to reside in Ahichchatra. Thus, O king, was the territory of Ahichchatra full of towns and cities, obtained by Arjuna, and bestowed upon Drona.'

SECTION 141

(Sambhava Parva continued)

"Vaisampayana continued, 'After the expiration, O king, of a year from this, Dhritrashtra, moved by kindness for the people, installed Yudhishtira, the son of Pandu, as the heir-apparent of the kingdom on account of his firmness, fortitude, patience, benevolence, frankness and unswerving honesty (of heart). And within a short time Yudhishtira, the son of Kunti, by his good behaviour, manners and close application to business, overshadowed the deeds of his father. And the second Pandava, Vrikodara, began to receive continued lessons from Sankarshana (Valarama) in encounters with the sword and the mace and on the chariot. And after Bhima's education was finished, he became in strength like unto Dyumatsena himself and continuing to live in harmony with his brothers, he began to exert his prowess. And Arjuna became celebrated for the firmness of his grasp (of weapons), for his lightness of motion, precision of aim, and his proficiency in the use of the Kshura, Naracha, Vala and Vipatha weapons, indeed, of all weapons, whether straight or crooked or heavy. And Drona certified that there was none in the world who was equal to Arjuna in lightness of hand and general proficiency.

"One day, Drona, addressing Arjuna before the assembled Kaurava princes, said, 'There was a disciple of Agastya in the science of arms called Agniveva. He was my preceptor and I, his disciple. By ascetic merit I obtained from him a weapon called Brahmashtra which could never be futile and which was like unto thunder itself, capable of consuming the whole earth. That weapon, O Bharata, from what I have done, may now pass from disciple to disciple. While imparting it to me, my preceptor said, 'O son of Bharadwaja, never shouldst thou hurl this weapon at any human being, especially at one who is of poor energy. Thou hast, O hero, obtained that celestial weapon. None else deserveth it. But obey the command of the Rishi (Agniveva). And, look here, Arjuna, give me now the preceptorial fee in the presence of these thy cousins and relatives.' When Arjuna, on hearing this, pledged his word that he would give what the preceptor demanded, the latter said, 'O sinless one, thou must fight with me when I fight with thee.' And that bull among the Kuru princes thereupon pledged his word unto Drona and touching his feet, went away northward. Then there arose a loud shout covering the whole earth bounded by her belt of seas to the effect that there was no bowman in the whole world like unto Arjuna. And, indeed, Dhananjaya, in encounters with the mace and the sword and on the chariot as also with the bow, acquired wonderful proficiency. Sahadeva obtained the whole science of morality and duties from (Vrihaspati) the spiritual chief of celestials, and continued to live under the control of his brothers. And Nakula, the favourite of his brothers taught by Drona, became known as a skilful warrior and a great car-warrior (Ati-ratha). Indeed, Arjuna and the other Pandava princes became so powerful that they slew in battle the great Sauvira who had performed a sacrifice extending over three years, undaunted by the raids of the Gandharvas. And the king of the Yavanas himself whom the powerful Pandu even had failed to bring under subjection was brought by Arjuna under control. Then again Vipula, the king of the Sauviras, endowed with great prowess, who had always shown a disregard for the Kurus, was made by the intelligent Arjuna

to feel the edge of his power. And Arjuna also repressed by means of his arrows (the pride of) king Sumitra of Sauvira, also known by the name of Dattamitra who had resolutely sought an encounter with him. The third of the Pandava princes, assisted by Bhima, on only a single car subjugated all the kings of the East backed by ten thousand cars. In the same way, having conquered on a single car the whole of the south, Dhananjaya sent unto the kingdom of the Kurus a large booty.

"Thus did those foremost of men, the illustrious Pandavas, conquering the territories of other kings, extend the limits of their own kingdom. But beholding the great prowess and strength of those mighty bowmen, king Dhritarashtra's sentiments towards the Pandavas became suddenly poisoned, and from that day the monarch became so anxious that he could hardly sleep."

SECTION 142

(Sambhava Parva continued)

"Vaisampayana continued, 'On hearing that the heroic sons of Pandu endowed with excess of energy had become so mighty, king Dhritarashtra became very miserable with anxiety. Then summoning unto his side Kanika, that foremost of minister, well-versed in the science of politics and an expert in counsels the king said, 'O best of Brahmanas, the Pandavas are daily overshadowing the earth. I am exceedingly jealous of them. Should I have peace or war with them? O Kanika, advise me truly, for I shall do as thou biddest.

"Vaisampayana continued, 'That best of Brahmanas, thus addressed by the king, freely answered him in these pointed words well-agreeing with the import of political science."

"Listen to me, O sinless king, as I answer thee. And, O best of Kuru kings, it behoveth thee not to be angry with me after hearing all I say. Kings should ever be ready with uplifted maces (to strike when necessary), and they should ever increase their prowess. Carefully avoiding all faults themselves they should ceaselessly watch over the faults of their foes and take advantage of them. If the king is always ready to strike, everybody feareth him. Therefore the king should ever have recourse to chastisement in all he doeth. He should so conduct himself that, his foe may not detect any weak side in him. But by means of the weakness he detecteth in his foe he should pursue him (to destruction). He should always conceal, like the tortoise concealing its body, his means and ends, and he should always keep back his own weakness from, the sight of others. And having begun a particular act, he should ever accomplish it thoroughly. Behold, a thorn, if not extracted wholly, produceth a festering sore. The slaughter of a foe who doeth thee evil is always praiseworthy. If the foe be one of great prowess, one should always watch for the hour of his disaster and then kill him without any scruples. If he should happen to be a great warrior, his hour of disaster also should be watched and he should then be induced to fly. O sire, an enemy should never be scorned, however contemptible. A spark of fire is capable of consuming an extensive forest if only it can spread from one object to another in proximity. Kings should sometimes feign blindness and deafness, for if impotent to chastise, they should pretend not to notice the faults that call for chastisement. On occasions, such as these, let them regard their bows as made of straw. But they should be always on the alert like a herd of deer sleeping in the woods. When thy foe is in thy power, destroy him by every means open or secret. Do not show him any mercy, although he seeketh thy protection. A foe, or one that hath once injured thee, should be destroyed by lavishing money, if necessary, for by killing him thou mayest be at thy ease. The dead can never inspire fear. Thou must destroy the three, five and seven (resources) of thy foes. Thou must destroy thy foes root and branch. Then shouldst thou destroy their allies and partisans. The allies and partisans can never exist if the principal be destroyed. If the root of the tree is torn up, the branches and twigs can never exist as before. Carefully concealing thy own means and ends, thou shouldst always watch thy foes, always seeking their flaws. Thou shouldst, O king, rule thy kingdom, always anxiously watching thy foes. By maintaining the perpetual fire by sacrifices, by brown cloths, by matted locks, and by hides of animals for thy bedding, shouldst thou at first gain the confidence of thy foes, and when thou has gained it thou shouldst then spring upon them like a wolf. For it hath been said that in the acquisition of wealth even the garb of holiness might be employed as a hooked staff to bend down a branch in order to pluck the fruits that are ripe. The method followed in the plucking of fruits should be the method in destroying foes, for thou shouldst proceed on the principle of selection. Bear thy foe upon thy shoulders till the time cometh when thou canst throw him down, breaking him into pieces like an earthen pot thrown down with violence upon a stony surface. The foe must never be let off even though he addresseth thee most piteously. No pity shouldst thou show him but slay him at once. By the arts of conciliation or the expenditure of money should the foe be slain. By creating disunion amongst his allies, or by the employment of force, indeed by every means in thy power shouldst thou destroy thy foe.'

"Dhritarashtra said, 'Tell me truly how a foe can be destroyed by the arts of conciliation or the expenditure of

money, or by producing disunion or by the employment of force.'

"Kanika replied, 'Listen, O monarch, to the history of a jackal dwelling in days of yore in the forest and fully acquainted with the science of politics. There was a wise jackal, mindful of his own interests who lived in the company of four friends, viz., a tiger, a mouse, a wolf, and a mongoose. One day they saw in the woods a strong deer, the leader of a herd, whom, however, they could not seize for his fleetness and strength. They thereupon called a council for consultation. The jackal opening the proceedings said, 'O tiger, thou hast made many an effort to seize this deer, but all in vain simply because this deer is young, fleet and very intelligent. Let now the mouse go and eat into its feet when it lieth asleep. And when this is done, let the tiger approach and seize it. Then shall we all, with great pleasure feast on it.' Hearing these words of the jackal, they all set to work very cautiously as he directed. And the mouse ate into the feet of the deer and the tiger killed it as anticipated. And beholding the body of the deer lying motionless on the ground, the jackal said unto his companions, 'Blessed be ye! Go and perform your ablutions. In the meantime I will look after the deer.' Hearing what the jackal said, they all went into a stream. And the jackal waited there, deeply meditating upon what he should do. The tiger endowed with great strength, returned first of all to the spot after having performed his ablutions. And he saw the jackal there plunged in meditation. The tiger said, 'Why art thou so sorrowful, O wise one! Thou art the foremost of all intelligent beings. Let us enjoy ourselves today by feasting on this carcass.' The jackal said, 'Hear, O mighty-armed one, what the mouse hath said. He hath even said, O, fie on the strength of the king of the beasts! This deer hath been slain by me. By might of my arm he will today gratify his hunger.' When he hath boasted in such a language, I, for my part, do not wish to touch this food.' The tiger replied, 'If, indeed, the mouse hath said so, my sense is now awakened. I shall, from this day, slay with the might of my own arms, creatures ranging the forest and then feast on their flesh.' Having said this, the tiger went away.

"And after the tiger had left the spot, the mouse came. And seeing the mouse come, the jackal addressed him and said, 'Blest be thou, O mouse, but listen to what the mongoose hath said. He hath even said, O, fie on the strength of the king of the beasts! The carcass of this deer is poison (the tiger having touched it with his claws). I will not eat of it. On the other hand, if thou, O jackal, permittest it, I will even slay the mouse and feast on him.' Hearing this the mouse became alarmed and quickly entered his hole. And after the mouse had gone, the wolf, O king, came there having performed his ablutions. And seeing the wolf come, the jackal said unto him, 'The King of the beasts hath been angry with thee. Evil is certain to overtake thee. He is expected here with his wife. Do as thou pleasest.' Thus was the wolf also, fond of animal flesh, got rid of by the jackal. And the wolf fled, contracting his body into the smallest dimensions. It was then that the mongoose came. And, O king, the jackal, seeing him come, said, 'By the might of my arm have I defeated the others who have already fled. Fight with me first and then eat of this flesh as you please.' The mongoose replied, 'When, indeed, the tiger, the wolf, and the intelligent mouse have all been defeated by thee, heroes as they are, thou seemest to be a greater hero still. I do not desire to fight with thee.' Saying this, the mongoose also went away.

"Kanika continued, 'When they all had thus left the place, the jackal, well-pleased with the success of his policy, alone ate up that flesh. If kings always act in this way, they can be happy. Thus should the timid by exciting their fears, the courageous by the arts of conciliation, the covetous by gift of wealth, and equals and inferiors by exhibition of prowess be brought under thy sway. Besides all this, O king, that I have said, listen now to something else that I say.'

"Kanika continued, 'If thy son, friend, brother, father, or even the spiritual preceptor, anyone cometh thy foe, thou shouldst, if desirous of prosperity, slay him without scruples. By curses and incantations, by gift of wealth, by poison, or by deception, the foe should be slain. He should never be neglected from disdain. If both the parties be equal and success uncertain, then he that acteth with diligence groweth in prosperity. If the spiritual preceptor himself be vain, ignorant of what should be done and what left undone, and vicious in his ways, even he should be chastised. If thou art angry, show thyself as if thou art not so, speaking even then with a smile on thy lips. Never reprove any one with indications of anger (in thy speech). And O Bharata, speak soft words before thou smitest and even while thou art smiting! After the smiting is over, pity the victim, and grieve for him, and even shed tears. Comforting thy foe by conciliation, by gift of wealth, and smooth behaviour, thou must smite him when he walketh not aright. Thou shouldst equally smile the heinous offender who liveth by the practice of virtue, for the garb of virtue simply covereth his offences like black clouds covering the mountains. Thou shouldst burn the house of that person whom thou punishest with death. And thou shouldst never permit beggars and atheists and thieves to dwell in thy kingdom. By a sudden sally or pitched

battle by poison or by corrupting his allies, by gift of wealth, by any means in thy power, thou shouldst destroy thy foe. Thou mayest act with the greatest cruelty. Thou shouldst make thy teeth sharp to give a fatal bite. And thou shouldst ever smite so effectually that thy foe may not again raise his head. Thou shouldst ever stand in fear of even one from whom there is no fear, not to speak of him from whom there is such. For if the first be ever powerful he may destroy thee to the root (for thy unpreparedness). Thou shouldst never trust the faithless, nor trust too much those that are faithful, for if those in whom thou confidest prove thy foes, thou art certain to be annihilated. After testing their faithfulness thou shouldst employ spies in thy own kingdom and in the kingdoms of others. Thy spies in foreign kingdoms should be apt deceivers and persons in the garb of ascetics. Thy spies should be placed in gardens, places of amusement, temples and other holy places, drinking halls, streets, and with the (eighteen) tirthas (viz., the minister, the chief priest, the heir-presumptive, the commander-in-chief, the gate-keepers of the court, persons in the inner apartments, the jailor, the chief surveyor, the head of the treasury, the general executant of orders, the chief of the town police, the chief architect, the chief justice, the president of the council, the chief of the punitive department, the commander of the fort, the chief of the arsenal, the chief of the frontier guards, and the keeper of the forests), and in places of sacrifice, near wells, on mountains and in rivers, in forests, and in all places where people congregate. In speech thou shouldst ever be humble, but let thy heart be ever sharp as razor. And when thou art engaged in doing even a very cruel and terrible act, thou shouldst talk with smiles on thy lips. If desirous of prosperity, thou shouldst adopt all arts—humility, oath, conciliation. Worshipping the feet of others by lowering thy head, inspiring hope, and the like. And, a person conversant with the rules of policy is like a tree decked with flowers but bearing no fruit; or, if bearing fruit, these must be at a great height not easily attainable from the ground; and if any of these fruits seem to be ripe care must be taken to make it appear raw. Conducting himself in such a way, he shall never fade. Virtue, wealth and pleasure have both their evil and good effects closely knit together. While extracting the effects that are good, those that are evil should be avoided. Those that practise virtue (incessantly) are made unhappy for want of wealth and the neglect of pleasure. Those again in pursuit of wealth are made unhappy for the neglect of two others. And so those who pursue pleasure suffer for their inattention to virtue and wealth. Therefore, thou shouldst pursue virtue, wealth and pleasure, in such a way that thou mayest not have to suffer therefrom. With humiliation and attention, without jealousy and solicitous of accomplishing thy purpose, shouldst thou, in all sincerity, consult with the Brahmanas. When thou art fallen, thou shouldst raise thyself by any means, gentle or violent; and after thou hast thus raised thyself thou shouldst practise virtue. He that hath never been afflicted with calamity can never have prosperity. This may be seen in the life of one who surviveth his calamities. He that is afflicted with sorrow should be consoled by the recitation of the history of persons of former times (like those of Nala and Rama). He whose heart hath been unstrung by sorrow should be consoled with hopes of future prosperity. He again who is learned and wise should be consoled by pleasing offices presently rendered unto him. He who, having concluded a treaty with an enemy, repositeth at ease as if he hath nothing more to do, is very like a person who awaketh, fallen down from the top of a tree whereon he had slept. A king should ever keep to himself his counsels without fear of calumny, and while beholding everything with the eyes of his spies, he should take care to conceal his own emotions before the spies of his enemies. Like a fisherman who becometh prosperous by catching and killing fish, a king can never grow prosperous without tearing the vitals of his enemy and without doing some violent deeds. The might of thy foe, as represented by his armed force, should ever be completely destroyed, by ploughing it up (like weeds) and mowing it down and otherwise afflicting it by disease, starvation, and want of drink. A person in want never approacheth (from love) one in affluence; and when one's purpose hath been accomplished, one hath no need to approach him whom he had hitherto looked to for its accomplishment. Therefore, when thou doest anything never do it completely, but ever leave something to be desired for by others (whose services thou mayest need). One who is desirous of prosperity should with diligence seek allies and means, and carefully conduct his wars. His exertions in these respects should always be guided by prudence. A prudent king should ever act in such a way that friends and foes may never know his motive before the commencement of his acts. Let them know all when the act hath been commenced or ended, and as long as danger doth not come, so long only shall thou act as if thou art afraid. But when it hath overtaken thee, thou must grapple with it courageously. He who trusteth in a foe who hath been brought under subjection by force, summoneth his own death as a crab by her act of conception. Thou shouldst always reckon the future act as already arrived (and concert measures for meeting it), else,

from want of calmness caused by haste, thou mayest overlook an important point in meeting it when it is before thee. A person desirous of prosperity should always exert with prudence, adopting his measures to time and place. He should also act with an eye to destiny as capable of being regulated by mantras and sacrificial rites; and to virtue, wealth, and pleasure. It is well-known that time and place (if taken into consideration) always produce the greatest good. If the foe is insignificant, he should not yet be despised, for he may soon grow like a palmyra tree extending its roots or like a spark of fire in the deep woods that may soon burst into an extensive conflagration. As a little fire gradually fed with faggots soon becometh capable of consuming even the biggest blocks, so the person who increaseth his power by making alliances and friendships soon becometh capable of subjugating even the most formidable foe. The hope thou givest unto thy foe should be long deferred before it is fulfilled; and when the time cometh for its fulfilment, invent some pretext for deferring it still. Let that pretext be shown as founded upon some reason, and let that reason itself be made to appear as founded on some other reason. Kings should, in the matter of destroying their foes, ever resemble razors in every particular; un pitying as these are sharp, hiding their intents as these are concealed in their leathern cases, striking when the opportunity cometh as these are used on proper occasions, sweeping off their foes with all their allies and dependants as these shave the head or the chin without leaving a single hair. O supporter of the dignity of the Kurus, bearing thyself towards the Pandavas and others also as policy dictateth, act in such a way that thou mayest not have to grieve in future. Well do I know that thou art endued with every blessing, and possessed of every mark of good fortune. Therefore, O king, protect thyself from the sons of Pandu! O king, the sons of Pandu are stronger than their cousins (thy sons); therefore, O chastiser of foes, I tell thee plainly what thou shouldst do. Listen to it, O king, with thy children, and having listened to it, exert yourselves (to do the needful). O king, act in such a way that there may not be any fear for thee from the Pandavas. Indeed, adopt such measures consonant with the science of policy that thou mayest not have to grieve in the future." "Vaisampayana continued, 'Having delivered himself thus Kanika returned to his abode, while the Kuru king Dhritarashtra became pensive and melancholy.'"

SECTION 143
(Jatugriha Parva)

"Vaisampayana said, 'Then the son of Suvala (Sakuni), king Duryodhana, Duhsasana and Kama, in consultation with one another, formed an evil conspiracy. With the sanction of Dhritarashtra, the king of the Kurus, they resolved to burn to death Kunti and her (five) sons. But that wise Vidura, capable of reading the heart by external signs, ascertained the intention of these wicked persons by observing their countenances alone. Then the sinless Vidura, of soul enlightened by true knowledge, and devoted to the good of the Pandavas, came to the conclusion that Kunti with her children should fly away from her foes. And providing for that purpose a boat strong enough to withstand both wind and wave, he addressed Kunti and said, 'This Dhritarashtra hath been born for destroying the fame and offspring of the (Kuru) race. Of wicked soul, he is about to cast off eternal virtue. O blessed one, I have kept ready on the stream a boat capable of withstanding both wind and wave. Escape by it with thy children from the net that death hath spread around you.'

"Vaisampayana continued, 'Hearing these words, the illustrious Kunti was deeply grieved, and with her children, O bull of Bharata's race, stepped into the boat and went over the Ganges. Then leaving the boat according to the advice of Vidura, the Pandavas took with them the wealth that had been given to them (while at Varanavata) by their enemies and safely entered the deep woods. In the house of lac, however, that had been prepared for the destruction of the Pandavas, an innocent Nishada woman who had come there for some purpose, was, with her children burnt to death. And that worst of Mlechchhas, the wretched Purochana (who was the architect employed in building the house of lac) was also burnt in the conflagration. And thus were the sons of Dhritarashtra with their counsellors deceived in their expectations. And thus also were the illustrious Pandavas, by the advice of Vidura, saved with their mother. But the people (of Varanavata) knew not of their safety. And the citizens of Varanavata, seeing the house of lac consumed (and believing the Pandavas to have been burnt to death) became exceedingly sorry. And they sent messengers unto king Dhritarashtra to represent everything that had happened. And they said to the monarch, 'Thy great end hath been achieved! Thou hast at last burnt the Pandavas to death! Thy desire fulfilled, enjoy with thy children. O king of the Kurus, the kingdom.' Hearing this, Dhritarashtra with his children, made a show of grief, and along with his relatives, including Kshattri (Vidura) and Bhishma the foremost of the Kurus, performed the last honours of the Pandavas.'

"Janamejaya said, 'O best of Brahmanas, I desire to hear in full this history of the burning of the house of lac and the escape of the Pandavas therefrom. That was a cruel act of theirs (the Kurus), acting under the counsels of the wicked (Kanika). Recite the history to me of all that happened. I am burning with curiosity to hear it.'

"Vaisampayana said, 'O chastiser of all foes, listen to me, O monarch, as I recite the (history of the) burning of the house of lac and the escape of the Pandavas. The wicked Duryodhana, beholding Bhimasena surpass (everybody) in strength and Arjuna highly accomplished in arms became pensive and sad. Then Karna, the offspring of the Sun, and Sakuni, the son of Suvala, endeavoured by various means to compass the death of the Pandavas. The Pandavas too counteracted all those contrivances one after another, and in obedience to the counsels of Vidura, never spoke of them afterwards. Then the citizens, beholding the son of Pandu possessed of accomplishments, began, O Bharata, to speak of them in all places of public resort. And assembled in courtyards and other places of gathering, they talked of the eldest son of Pandu (Yudhishtira) as possessed of the qualifications for ruling the kingdom. And they said, 'Dhritarashtra, though possessed of the eye of knowledge, having been (born) blind, had not obtained the kingdom before. How can he (therefore) become king now? Then Bhishma, the son of Santanu, of rigid vows and devoted to truth, having formerly relinquished the sovereignty would never accept it now. We shall, therefore, now install (on the throne) with proper ceremonies the eldest of the Pandavas endued with youth, accomplished in battle, versed in the Vedas, and truthful and kind. Worshipping Bhishma, the son of Santanu and Dhritarashtra conversant with the rules of morality, he will certainly maintain the former and the latter with his children in every kind of enjoyment.'

"The wretched Duryodhana, hearing these words of the parting partisans of Yudhishtira, became very much distressed. Deeply afflicted, the wicked prince could not put up with those speeches. Inflamed with jealousy, he went unto Dhritarashtra, and finding him alone he saluted him with reverence and distressed at (the sight of) the partiality of the citizens for Yudhishtira, he addressed the monarch and said, 'O father, I have heard the parting citizens utter words of ill omen. Passing thee by, and Bhishma too, they desire the son of Pandu to be their king. Bhishma will sanction this, for he will not rule the kingdom. It seems, therefore, that the citizens are endeavouring to inflict a great injury on us. Pandu obtained of old the ancestral kingdom by virtue of his own accomplishments, but thou, from blindness, didst not obtain the kingdom, though fully qualified to have it. If Pandu's son now obtaineth the kingdom as his inheritance from Pandu, his son will obtain it after him and that son's son also, and so on will it descend in Pandu's line. In that case, O king of the world, ourselves with our children, excluded from the royal line, shall certainly be disregarded by all men. Therefore, O monarch, adopt such counsels that we may not suffer perpetual distress, becoming dependent on others for our food. O king, if thou hadst obtained the sovereignty before, we would certainly have succeeded to it, however much the people might be unfavourable to us.'"

SECTION 144
(Jatugriha Parva continued)

"Vaisampayana continued, 'King Dhritarashtra whose knowledge only was his eyes, on hearing these words of his son and recollecting everything that Kanika had, said unto him, became afflicted with sorrow, and his mind also thereupon began to waver. Then Duryodhana and Karna, and Sakuni, the son of Suvala, and Duhsasana as their fourth, held a consultation together. Prince Duryodhana said unto Dhritarashtra, 'Send, O father, by some clever contrivance, the Pandavas to the town of Varanavata. We shall then have no fear of them.' Dhritarashtra, on hearing these words uttered by his son, reflected for a moment and replied unto Duryodhana, saying, 'Pandur, ever devoted to virtue, always behaved dutifully towards all his relatives but particularly towards me. He cared very little for the enjoyments of the world, but devotedly gave everything unto me, even the kingdom. His son is as much devoted to virtue as he, and is possessed of every accomplishment. Of world-wide fame, he is again the favourite of the people. He is possessed of allies; how can we by force exile him from his ancestral kingdom? The counsellors and soldiers (of the state) and their sons and grandsons have all been cherished and maintained by Pandu. Thus benefited of old by Pandu, shall not, O child, the citizens slay us with all our friends and relatives now on account of Yudhishtira?'

"Duryodhana replied, 'What thou sayest, O father, is perfectly true. But in view of the evil that is looming on the future as regards thyself, if we conciliate the people with wealth and honours, they would assuredly side with us for these proofs of our power. The treasury and the ministers of state, O king, are at this moment under our control. Therefore, it behoveth thee now to banish, by some gentle means, the Pandavas to the town of Varanavata; O king,

when the sovereignty shall have been vested in me, then, O Bharata, may Kunti with her children come back from that place.'

"Dhritarashtra replied, 'This, O Duryodhana, is the very thought existing in my mind. But from its sinfulness I have never given expression to it. Neither Bhishma, nor Drona, nor Kshattri, nor Gautama (Kripa) will ever sanction the exile of the Pandavas. In their eyes, O dear son, amongst the Kurus ourselves and the Pandavas are equal. Those wise and virtuous persons will make no difference between us. If therefore, we behave so towards the Pandavas, shall we not, O son, deserve death at the hands of the Kurus, of these illustrious personages, and of the whole world?'

"Duryodhana answered, 'Bhishma hath no excess of affection for either side, and will, therefore, be neutral (in case of dispute). The son of Drona (Aswatthaman) is on my side. There is no doubt that where the son is, there the father will be. Kripa, the son of Saradwat, must be on the side on which Drona and Aswatthaman are. He will never abandon Drona and his sister's son (Aswatthaman). Kshattri (Vidura) is dependent on us for his means of life, though he is secretly with the foe. If he sides the Pandavas, he alone can do us no injury. Therefore, exile thou the Pandavas to Varanavata without any fear. And take such steps that they may go thither this very day. By this act, O father, extinguish the grief that consumeth me like a blazing fire, that robbeth me of sleep, and that pierces my heart even like a terrible dart.'"

SECTION 145
(Jatugriha Parva continued)

"Vaisampayana said, 'Then prince Duryodhana, along with his brothers began to gradually win over the people to his side by grants of wealth and honours. Meanwhile, some clever councillors, instructed by Dhritarashtra, one day began to describe (in court) the town of Varanavata as a charming place. And they said, 'The festival of Pasupati (Siva) hath commenced in the town of Varanavata. The concourse of people is great and the procession is the most delightful of all ever witnessed on earth. Decked with every ornament, it charmed the hearts of all spectators.' Thus did those councillors, instructed by Dhritarashtra, speak of Varanavata, and whilst they were so speaking, the Pandavas, O king, felt the desire of going to that delightful town. And when the king (Dhritarashtra) ascertained that the curiosity of the Pandavas had been awakened, the son of Ambika addressed them, saying, 'These men of mine often speak of Varanavata as the most delightful town in the world. If therefore, ye children, ye desire to witness that festival, go to Varanavata with your followers and friends and enjoy yourselves there like the celestials. And give ye away pearls and gems unto the Brahmanas and the musicians (that may be assembled there). And sporting there for some time as ye please like the resplendent celestials and enjoying as much pleasure as ye like, return ye to Hastinapura again.'

"Vaisampayana continued, 'Yudhishtira, fully understanding the motives of Dhritarashtra and considering that he himself was weak and friendless, replied unto the king, saying, 'So be it.' Then addressing Bhishma, the son of Santanu, the wise Vidura, Drona, Valhika, the Kaurava, Somadatta, Kripa, Aswatthaman, Bhurisravas, and the other councillors, and Brahmanas and ascetics, and the priests and the citizens, and the illustrious Gandhari, he said slowly and humbly, 'With our friends and followers we go to the delightful and populous town of Varanavata at the command of Dhritarashtra. Cheerfully give us your benedictions so that acquiring prosperity, therewith we may not be touched by sin.' Thus addressed by the eldest of Pandu's sons, the Kaurava chiefs all cheerfully pronounced blessings on them, saying, 'Ye sons of Pandu, let all the elements bless you along your way and let not the slightest evil befall you.'

"The Pandavas, having performed propitiatory rites for obtaining (their share of) the kingdom, and finishing their preparations, set out for Varanavata.'"

SECTION 146
(Jatugriha Parva continued)

"Vaisampayana said, 'The wicked Duryodhana became very pleased when the king, O Bharata, had said so unto Pandavas. And, O bull of Bharata's race, Duryodhana, then, summoning his counsellor, Purochana in private, took hold of his right hand and said, 'O Purochana, this world, so full of wealth, is mine. But it is thine equally with me. It behoveth thee, therefore, to protect it. I have no more trustworthy counsellor than thee with whom to consult. Therefore, O sire, keep my counsel and exterminate my foes by a clever device. O, do as I bid thee. The Pandavas have, by Dhritarashtra, been sent to Varanavata, where they will, at Dhritarashtra's command, enjoy themselves during the festivities. Do that by which thou mayest this very day reach Varanavata in a car drawn by swift mules. Repairing thither, cause thou to be erected a quadrangular palace in the neighbourhood of the arsenal, rich in the materials and furniture, and guard thou the mansion well (with prying eyes). And use thou (in erecting that house) hemp and resin and all other inflammable

materials that are procurable. And mixing a little earth with clarified butter and oil and fat and a large quantity of lac, make thou a plaster for lining the walls, and scatter thou all around that house hemp and oil and clarified butter and lac and wood in such a way that the Pandavas, or any others, may not, even with scrutiny behold them there or conclude the house to be an inflammable one. And having erected such mansion, cause thou the Pandavas, after worshipping them with great reverence, to dwell in it with Kunti and all their friends. And place thou there seats and conveyances and beds, all of the best workmanship, for the Pandavas, so that Dhritarashtra may have no reason to complain. Thou must also so manage it all that none of Varanavata may know anything till the end we have in view is accomplished. And assuring thyself that the Pandavas are sleeping within in confidence and without fear, thou must then set fire to that mansion beginning at the outer door. The Pandavas thereupon must be burnt to death, but the people will say that they have been burnt in (an accidental) conflagration of their house.

"Saying, 'So be it' unto the Kuru prince, Purochana repaired to Varanavata in a car drawn by fleet mules. And going thither, O king, without loss of time, obedient to the instructions of Duryodhana, did everything that the prince had bid him do."

SECTION 147

(Jatugriha Parva continued)

"Vaisampayana said, 'Meanwhile the Pandavas got into their cars, yoking thereto some fine horses endued with the speed of wind. While they were on the point of entering their cars, they touched, in great sorrow, the feet of Bhishma, of king Dhritarashtra, of the illustrious Drona, of Kripa, of Vidura and of the other elders of the Kuru race. Then saluting with reverence all the older men, and embracing their equals, receiving the farewell of even the children, and taking leave of all the venerable ladies in their household, and walking round them respectfully, and bidding farewell unto all the citizens, the Pandavas, ever mindful of their vows, set out for Varanavata. And Vidura of great wisdom and the other bulls among the Kurus and the citizens also, from great affliction, followed those tigers among men to some distance. And some amongst the citizens and the country people, who followed the Pandavas, afflicted beyond measure at beholding the sons of Pandu in such distress, began to say aloud, 'King Dhritarashtra of wicked soul seeth no things with the same eye. The Kuru monarch casteth not his eye on virtue. Neither the sinless Yudhishtira, nor Bhima the foremost of mighty men, nor Dhananjaya the (youngest) son of Kunti, will ever be guilty (of the sin of waging a rebellious war). When these will remain quiet, how shall the illustrious son of Madri do anything? Having inherited the kingdom from their father, Dhritarashtra could not bear them. How is that Bhishma who suffers the exile of the Pandavas to that wretched place, sanctions this act of great injustice? Vichitravirya, the son of Santanu, and the royal sage Pandu of Kuru's race both cherished us of old with fatherly care. But now that Pandu that tiger among men, hath ascended to heaven, Dhritarashtra cannot bear with these princes his children. We who do not sanction this exile shall all go, leaving this excellent town and our own homes, where Yudhishtira will go.'

"Unto those distressed citizens talking in this way, the virtuous Yudhishtira, himself afflicted with sorrow, reflecting for a few moments said, 'The king is our father, worthy of regard, our spiritual guide, and our superior. To carry out with unsuspecting hearts whatever he biddeth, is indeed, our duty. Ye are our friends. Walking round us and making us happy by your blessings, return ye to your abodes. When the time cometh for anything to be done for us by you, then, indeed, accomplish all that is agreeable and beneficial to us.' Thus addressed, the citizens walked round the Pandavas and blessed them with their blessings and returned to their respective abodes.

"And after the citizens had ceased following the Pandavas, Vidura, conversant with all the dictates of morality, desirous of awakening the eldest of the Pandavas (to a sense of his dangers), addressed him in these words. The learned Vidura, conversant with the jargon (of the Mlechchhas), addressed the learned Yudhishtira who also was conversant with the same jargon, in the words of the Mlechchha tongue, so as to be unintelligible to all except Yudhishtira. He said, 'He that knoweth the schemes his foes contrive in accordance with the dictates of political science, should, knowing them, act in such a way as to avoid all danger. He that knoweth that there are sharp weapons capable of cutting the body though not made of steel, and understandeth also the means of warding them off, can never be injured by foes. He liveth who protecteth himself by the knowledge that neither the consumer of straw and wood nor the drier of the dew burneth the inmates of a hole in the deep woods. The blind man seeth not his way; the blind man hath no knowledge of direction. He that hath no firmness never acquireth prosperity. Remembering this, be upon your guard. The man who taketh a weapon not made of

steel (i.e., an inflammable abode) given him by his foes, can escape from fire by making his abode like unto that of a jackal (having many outlets). By wandering a man may acquire the knowledge of ways, and by the stars he can ascertain the direction, and he that keepeth his five (senses) under control can never be oppressed by his enemies.'

"Thus addressed, Pandu's son, Yudhishtira the Just replied unto Vidura, that foremost of all learned men, saying, 'I have understood thee.' Then Vidura, having instructed the Pandavas and followed them (thus far), walked around them and bidding them farewell returned to his own abode. When the citizens and Bhishma and Vidura had all ceased following, Kunti approached Yudhishtira and said, 'The words that Kshattri said unto thee in the midst of many people so indistinctly as if he did not say anything, and thy reply also to him in similar words and voice, we have not understood. If it is not improper; for us to know them I should then like to hear everything that had passed between him and thee.'

"Yudhishtira replied, 'The virtuous Vidura said unto me that we should know that the mansion (for our accommodation at Varanavata) hath been built of inflammable materials. He said unto me, 'The path of escape too shall not be unknown to thee,'--and further,--'Those that can control their senses can acquire the sovereignty of the whole world.'--The reply that I gave unto Vidura was, 'I have understood thee.'

"Vaisampayana continued, 'The Pandavas set out on the eighth day of the month of Phalguna when the star Rohini was in the ascendant, and arriving at Varanavata they beheld the town and the people.'"

SECTION 148

(Jatugriha Parva continued)

"Vaisampayana said, 'Then all the citizens (of Varanavata) on hearing that the son of Pandu had come, were filled with joy at the tidings, speedily came out of Varanavata, in vehicles of various kinds numbering by thousands, taking with them every auspicious article as directed by the Sastras, for receiving those foremost of men. And the people of Varanavata, approaching the sons of Kunti blessed them by uttering the Jaya and stood surrounding them. That tiger among men, viz., the virtuous Yudhishtira thus surrounded by them looked resplendent like him having the thunderbolt in his hands (viz., Indra) in the midst of the celestials. And those sinless ones, welcomed by the citizens and welcoming the citizens in return, then entered the populous town of Varanavata decked with every ornament. Entering the town those heroes first went, O monarch, to the abodes of Brahmanas engaged in their proper duties. Those foremost of men then went to the abodes of the officials of the town, and then of the Sutas and the Vaisyas and then to those of even the Sudras, O bull of Bharata's race, thus adored by the citizens, the Pandavas at last went with Purochana going before them, to the palace that had been built for them, Purochana then began to place before them food and drink and beds and carpets, all of the first and most agreeable order. The Pandavas attired in costly robes, continued to live there, adored by Purochana and the people having their homes in Varanavata.

"After the Pandavas had thus lived for ten nights, Purochana spoke to them of the mansion (he had built) called 'The Blessed Home,' but in reality the cursed house. Then those tigers among men, attired in costly dress, entered that mansion at the instance of Purochana like Guhyakas entering the palace (of Siva) on the Kailasa mount. The foremost of all virtuous men, Yudhishtira, inspecting the house, said unto Bhima that it was really built of inflammable materials. Smelling the scent of fat mixed with clarified butter and preparations of lac, he said unto Bhima, 'O chastiser of foes, this house is truly built of inflammable materials! Indeed, it is apparent that such is the case! The enemy, it is evident, by the aid of trusted artists well-skilled in the construction of houses, have finely built this mansion, after procuring hemp, resin, heath, straw, and bamboos, all soaked in clarified butter. This wicked wretch, Purochana, acting under the instruction of Duryodhana, stayeth here with the object of burning me to death when he seeth me trustful. But, O son of Pritha, Vidura of great intelligence, knew of this danger, and, therefore, hath warned me of it beforehand. Knowing it all, that youngest uncle of ours, ever wishing our good from affection hath told us that this house, so full of danger, hath been constructed by the wretches under Duryodhana acting in secrecy.'

"Hearing this, Bhima replied, 'If, sir, you know this house to be so inflammable, it would then be well for us to return thither where we had taken up our quarters first.' Yudhishtira replied, 'It seems to me that we should rather continue to live here in seeming unsuspectingness but all the while with caution and our senses wide awake and seeking for some certain means of escape. If Purochana findeth from our countenances that we have fathomed designs, acting with haste he may suddenly burn us to death. Indeed, Purochana careth little for obloquy or sin. The wretch stayeth here acting under the instruction of Duryodhana. If we are burnt to death, will our grandfather Bhishma be angry? Why will he, by

showing his wrath, make the Kauravas angry with him? Or, perhaps, our grandfather Bhishma and the other bull of Kuru's race, regarding indignation at such a sinful act to be virtuous, may become wrathful. If however, from fear of being burnt, we fly from here, Duryodhana, ambitious of sovereignty will certainly compass our death by means of spies. While we have no rank and power, Duryodhana hath both; while we have no friends and allies, Duryodhana hath both; while we are without wealth, Duryodhana hath at his command a full treasury. Will he not, therefore, certainly destroy us by adopting adequate means? Let us, therefore, by deceiving this wretch (Purochana) and that other wretch Duryodhana, pass our days, disguising ourselves at times. Let us also lead a hunting life, wandering over the earth. We shall then, if we have to escape our enemies, be familiar with all paths. We shall also, this very day, cause a subterranean passage to be dug in our chamber in great secrecy. If we act in this way, concealing what we do from all, fire shall never be able to consume us. We shall live here, actively doing everything for our safety but with such privacy that neither Purochana nor any of the citizens of Varanavata may know what we are after.'"

SECTION 149

(Jatugriha Parva continued)

"Vaisampayana continued, 'A friend of Vidura's, well-skilled in mining, coming unto the Pandavas, addressed them in secret, saying, 'I have been sent by Vidura and am a skilful miner. I am to serve the Pandavas. Tell me what I am to do for ye. From the trust he reposes in me Vidura hath said unto me, 'Go thou unto the Pandavas and accomplish thou their good. What shall I do for you? Purochana will set fire to the door of thy house on the fourteenth night of this dark fortnight. To burn to death those tigers among men, the Pandavas, with their mother, is the design of that wicked wretch, the son of Dhritarashtra. O son of Pandu, Vidura also told thee something in the Mlechchha tongue to which thou also didst reply in same language. I state these particulars as my credentials.' Hearing these words, Yudhishtira, the truthful son of Kunti replied, 'O amiable one, I now know thee as a dear and trusted friend of Vidura, true and ever devoted to him. There is nothing that the learned Vidura doth not know. As his, so ours art thou. Make no difference between him and us. We are as much thine as his. O, protect us as the learned Vidura ever protecteth us. I know that this house, so inflammable, hath been contrived for me by Purochana at the command of Dhritarashtra's son. That wicked wretch commanding wealth and allies pursueth us without intermission. O, save us with a little exertion from the impending conflagration. If we are burnt to death here, Duryodhana's most cherished desire will be satisfied. Here is that wretch's well-furnished arsenal. This large mansion hath been built abutting the high ramparts of the arsenal without any outlet. But this unholy contrivance of Duryodhana was known to Vidura from the first, and he it was who enlightened us beforehand. The danger of which Kshattri had foreknowledge is now at our door. Save us from it without Purochana's knowledge thereof.' On hearing these words, the miner said, 'So be it,' and carefully beginning his work of excavation, made a large subterranean passage. And the mouth of that passage was in the centre of that house, and it was on a level with the floor and closed up with planks. The mouth was so covered from fear of Purochana, that wicked wretch who kept a constant watch at the door of the house. The Pandavas used to sleep within their chambers with arms ready for use, while, during the day, they went a-hunting from forest to forest. Thus, O king, they lived (in that mansion) very guardedly, deceiving Purochana by a show of trustfulness and contentment while in reality they were trustless and discontented. Nor did the citizens of Varanavata know anything about these plans of the Pandavas. In fact, none else knew of them except Vidura's friend, that good miner.'"

SECTION 150

(Jatugriha Parva continued)

"Vaisampayana said, 'Seeing the Pandavas living there cheerfully and without suspicion for a full year, Purochana became exceedingly glad. And beholding Purochana so very glad, Yudhishtira, the virtuous son of Kunti, addressing Bhima and Arjuna and the twins (Nakula and Sahadeva) said, 'The cruel-hearted wretch hath been well-deceived. I think the time is come for our escape. Setting fire to the arsenal and burning Purochana to death and letting his body lie here, let us, six persons, fly hence unobserved by all!'

"Vaisampayana continued, 'Then on the occasion of an almsgiving, O king, Kunti fed on a certain night a large number of Brahmanas. There came also a number of ladies who while eating and drinking, enjoyed there as they pleased, and with Kunti's leave returned to their respective homes. Desirous of obtaining food, there came, as though impelled by fate, to that feast, in course of her wanderings, a Nishada woman, the mother of five children, accompanied by all her sons. O king, she, and her children, intoxicated with the wine

they drank, became incapable. Deprived of consciousness and more dead than alive, she with all her sons lay down in that mansion to sleep. Then when all the inmates of the house lay down to sleep, there began to blow a violent wind in the night. Bhima then set fire to the house just where Purochana was sleeping. Then the son of Pandu set fire to the door of that house of lac. Then he set fire to the mansion in several parts all around. Then when the sons of Pandu were satisfied that the house had caught fire in several parts those chastisers of foes with their mother, entered the subterranean passage without losing any time. Then the heat and the roar of the fire became intense and awakened the townspeople. Beholding the house in flames, the citizens with sorrowful faces began to say, 'The wretch (Purochana) of wicked soul had under the instruction of Duryodhana built his house for the destruction of his employer's relatives. He indeed hath set fire to it. O, fie on Dhritrashtra's heart which is so partial. He hath burnt to death, as if he were their foe, the sinless heirs of Pandu! O, the sinful and wicked-souled (Purochana) who hath burnt those best of men, the innocent and unsuspecting princes, hath himself been burnt to death as fate would have it.'

"Vaisampayana continued, 'The citizens of Varanavata thus bewailed (the fate of the Pandavas), and waited there for the whole night surrounding that house. The Pandavas, however, accompanied by their mother coming out of the subterranean passage, fled in haste unnoticed. But those chastisers of foes, for sleepiness and fear, could not with their mother proceed in haste. But, O monarch, Bhimasena, endued with terrible prowess and swiftness of motion took upon his body all his brothers and mother and began to push through the darkness. Placing his mother on his shoulder, the twins on his sides, and Yudhishtira and Arjuna on both his arms, Vrikodara of great energy and strength and endued with the speed of the wind, commenced his march, breaking the trees with his breast and pressing deep the earth with his stamp.'"

SECTION 151

(Jatugriha Parva continued)

"Vaisampayana said, 'About this time, the learned Vidura had sent into those woods a man of pure character and much trusted by him. This person going to where he had been directed, saw the Pandavas with their mother in the forest employed in a certain place in measuring the depth of a river. The design that the wicked Duryodhana had formed had been, through his spies, known to Vidura of great intelligence, and, therefore, he had sent that prudent person unto the Pandavas. Sent by Vidura unto them, he showed the Pandavas on the sacred banks of the Ganga a boat with engines and flags, constructed by trusted artificers and capable of withstanding wind and wave and endued with the speed of the tempest or of thought. He then addressed the Pandavas in these words to show that he had really been sent by Vidura, 'O Yudhishtira, he said, "listen to these words the learned Vidura had said (unto thee) as a proof of the fact that I come from him. Neither the consumer of straw and the wood nor the drier of dew ever burneth the inmates of a hole in the forest. He escapeth from death who protecteth himself knowing this, etc.' By these credentials know me to be the person who has been truly sent by Vidura and to be also his trusted agent. Vidura, conversant with everything, hath again said, 'O son of Kunti, thou shalt surely defeat in battle Karna, and Duryodhana with his brothers, and Sakuni.' This boat is ready on the waters, and it will glide pleasantly thereon, and shall certainly bear you all from these regions!'

"Then beholding those foremost of men with their mother pensive and sad he caused them to go into the boat that was on the Ganga, and accompanied them himself. Addressing them again, he said, 'Vidura having smelt your heads and embraced you (mentally), hath said again that in commencing your auspicious journey and going alone you should never be careless.'

"Saying these words unto those heroic princes, the person sent by Vidura took those bulls among men over to the other side of the Ganga in his boat. And having taken them over the water and seen them all safe on the opposite bank, he uttered the word 'Jaya' (victory) to their success and then left them and returned to the place whence he had come.

"The illustrious Pandavas also sending through that person some message to Vidura, began, after having crossed the Ganga, to proceed with haste and in great secrecy.'"

SECTION 152

(Jatugriha Parva continued)

"Vaisampayana said, 'Then, when the night had passed away, a large concourse of the townspeople came there in haste to see the sons of Pandu. After extinguishing the fire, they saw that the house just burnt down had been built of lac in materials and that (Duryodhana's) counsellor Purochana had been burnt to death. And the people began to bewail aloud saying, 'Indeed, this had been contrived by the sinful Duryodhana for the destruction of the Pandavas. There is little doubt that Duryodhana hath, with Dhritrashtra's knowledge, burnt to death the heirs of Pandu, else the prince would have been prevented by his father. There is little doubt

that even Bhishma, the son of Santanu, and Drona and Vidura and Kripa and other Kauravas have not, any of them, followed the dictates of duty. Let us now send to Dhritrashtra to say, 'Thy great desire hath been achieved! Thou hast burnt to death the Pandavas!'

"They then began to extinguish the members to obtain some trace of the Pandavas, and they saw the innocent Nishada woman with her five sons burnt to death. Then the miner sent by Vidura, while removing the ashes, covered the hole he had dug with those ashes in such a way that it remained unnoticed by all who had gone there.

"The citizens then sent to Dhritrashtra to inform him that the Pandavas along with (Duryodhana's) counsellor Purochana had been burnt to death. King Dhritrashtra, on hearing the evil news of the death of the Pandavas, wept in great sorrow. And he said, 'King Pandu, my brother of great fame, hath, indeed, died today when those heroic sons of his together with their mother have been burnt to death. Ye men, repair quickly to Varanavata and cause the funeral rites to be performed of those heroes and of the daughter of Kuntiraj! Let also the bones of the deceased be sanctified with the usual rites, and let all the beneficial and great acts (usual on such occasions) be performed. Let the friends and relatives of those that have been burnt to death repair thither. Let also all other beneficial acts that ought, under the circumstances, to be performed by us for the Pandavas and Kunti be accomplished by wealth.'

"Having said this, Dhritrashtra, the son of Ambika, surrounded by his relatives, offered oblations of water to the sons of Pandu. And all of them, afflicted with excessive sorrow, bewailed aloud, exclaiming, 'O Yudhishtira! Oh prince of the Kuru race!--While others cried aloud, 'Oh, Bhima!--O Phalguna!--while some again,--'Oh, the twins!--Oh, Kunti!-- Thus did they sorrow for the Pandavas and offer oblations of water unto them. The citizens also wept for the Pandavas but Vidura did not weep much, because he knew the truth.

"Meanwhile the Pandavas endued with great strength with their mother forming a company of six going out of the town of Varanavata arrived at the banks of the Ganga. They then speedily reached the opposite bank aided by the strength of the boatmen's arms, the rapidity of the river's current, and a favourable wind. Leaving the boat, they proceeded in the southern direction finding their way in the dark by the light of the stars. After much suffering they at last reached, O king, a dense forest. They were then tired and thirsty; sleep was closing their eyes every moment. Then Yudhishtira, addressing Bhima endued with great energy, said, 'What can be more painful than this? We are now in the deep woods. We know not which side is which, nor can we proceed much further. We do not know whether that wretch Purochana hath or hath not been burnt to death. How shall we escape from these dangers unseen by others? O Bharata, taking us on thyself, proceed thou as before. Thou alone amongst us art strong and swift as the wind.'

"Thus addressed by Yudhishtira the Just, the mighty Bhimasena, taking up on his body Kunti and his brothers, began to proceed with great celerity.'"

SECTION 153

(Jatugriha Parva continued)

"Vaisampayana said, 'As the mighty Bhima proceeded, the whole forest with its trees and their branches seemed to tremble, in consequence of their clash with his breast. The motion of his thighs raised a wind like unto that which blows during the months of Jyaishtha and Ashadha (May and June). And the mighty Bhima proceeded, making a path for himself, but treading down the trees and creepers before him. In fact, he broke (by the pressure of his body) the large trees and plants, with their flowers and fruits, standing on his way. Even so passeth through the woods breaking down mighty trees, the leader of a herd of elephants, of the age of sixty years, angry and endued with excess of energy, during the season of rut when the liquid juice trickle down the three parts of his body. Indeed, so great was the force with which Bhima endued with the speed of Garuda or of Marut (the god of wind), proceeded that the Pandavas seemed to faint in consequence. Frequently swimming across streams difficult of being crossed, the Pandavas disguised themselves on their way from fear of the sons of Dhritrashtra. And Bhima carried on his shoulder his illustrious mother of delicate sensibilities along the uneven banks of rivers. Towards the evening, O bull of Bharata's race, Bhima (bearing his brothers and mother on his back) reached a terrible forest where fruits and roots and water were scarce and which resounded with the terrible cries of birds and beasts. The twilight deepened the cries of birds and beasts became fiercer, darkness shrouded everything from the view and untimely winds began to blow that broke and laid low many a tree large and small and many creepers with dry leaves and fruits. The Kaurava princes, afflicted with fatigue and thirst, and heavy with sleep, were unable to proceed further. They then all sat down in that forest without food and drink. Then Kunti, smitten with thirst, said unto her sons, 'I am the mother of the five Pandavas and am now in their midst. Yet I am burning with thirst!' Kunti repeatedly said this unto her

sons. Hearing these words, Bhima's heart, from affection for his mother, was warmed by compassion and he resolved to go (along as before). Then Bhima, proceeding through that terrible and extensive forest without a living soul, saw a beautiful banian tree with widespreading branches. Setting down there his brothers and mother, O bull of Bharata's race; he said unto them, 'Rest you here, while I go in quest of water. I hear the sweet cries of aquatic fowls. I think there must be a large pool here.' Commanded, O Bharata, by his elder brother who said unto him, 'Go', Bhima proceeded in the direction whence the cries of those aquatic fowls were coming. And, O bull of Bharata's race, he soon came upon a lake and bathed and slaked his thirst. And affectionate unto his brothers, he brought for them, O Bharata, water by soaking his upper garments. Hastily retracing his way over those four miles he came unto where his mother was and beholding her he was afflicted with sorrow and began to sigh like a snake. Distressed with grief at seeing his mother and brothers asleep on the bare ground, Vrikodara began to weep, 'Oh, wretch that I am, who behold my brothers asleep on the bare ground, what can befall me more painful than this? Alas, they who formerly at Varanavata could not sleep on the softest and costliest beds are now asleep on the bare ground! Oh, what more painful sight shall I ever behold than that of Kunti--the sister of Vasudeva, that grinder of hostile hosts--the daughter of Kuntiraja,--herself decked with every auspicious mark, the daughter-in-law of Vichitravirya,--the wife of the illustrious Pandu,--the mother of us (five brothers),--resplendent as the filaments of the lotus and delicate and tender and fit to sleep on the costliest bed--thus asleep, as she should never be, on the bare ground! Oh, she who hath brought forth these sons by Dharma and Indra and Maruta--she who hath ever slept within palaces--now sleepeth, fatigued, on the bare ground! What more painful sight shall ever be beheld by me than that of these tigers among men (my brothers) asleep on the ground! Oh, the virtuous Yudhishtira, who deserveth the sovereignty of the three worlds, sleepeth, fatigued, like an ordinary man, on the bare ground! This Arjuna of the darkish hue of blue clouds, and unequalled amongst men sleepeth on the ground like an ordinary person! Oh, what can be more painful than this? Oh the twins, who in beauty are like the twin Aswins amongst the celestials, are asleep like ordinary mortals on the bare ground! He who hath no jealous evil-minded relatives, liveth in happiness in this world like a single tree in a village. The tree that standeth single in a village with its leaves and fruits, from absence of other of the same species, becometh sacred and is worshipped and venerated by all. They again that have many relatives who, however, are all heroic and virtuous, live happily in the world without sorrow of any kind. Themselves powerful and growing in prosperity and always gladdening their friends and relatives, they live, depending on each other, like tall trees growing in the same forest. We, however, have been forced in exile by the wicked Dhritrashtra and his sons having escaped with difficulty, from sheer good fortune, a fiery death. Having escaped from that fire, we are now resting in the shade of this tree. Having already suffered so much, where now are we to go? Ye sons of Dhritrashtra of little foresight, ye wicked fellows, enjoy your temporary success. The gods are certainly auspicious to you. But ye wicked wretches, ye are alive yet, only because Yudhishtira doth not command me to take your lives. Else this very day, filled with wrath, I would send thee, (O Duryodhana), to the regions of Yama (Pluto) with thy children and friends and brothers, and Karna, and (Sakuni) the son of Suvala! But what can I do, for, ye sinful wretches, the virtuous king Yudhishtira, the eldest of the Pandavas, is not yet angry with you?'

"Having said this, Bhima of mighty arms, fired with wrath, began to squeeze his palms, sighing deeply in affliction. Excited again with wrath like an extinguished fire blazing up all on a sudden, Vrikodara once more beheld his brothers sleeping on the ground like ordinary persons sleeping in trustfulness. And Bhima said unto himself, 'I think there is some town not far off from this forest. These all are asleep, so I will sit awake. And this will slake their thirst after they arise refreshed from sleep.' Saying this, Bhima sat there awake, keeping watch over his sleeping mother and brothers.'"

SECTION 154

(Hidimva-vadha Parva)

"Vaisampayana said, 'Not far from the place where the Pandavas were asleep, a Rakshasa by name Hidimva dwelt on the Sala tree. Possessed of great energy and prowess, he was a cruel cannibal of visage that was grim in consequence of his sharp and long teeth. He was now hungry and longing for human flesh. Of long shanks and a large belly, his locks and beard were both red in hue. His shoulders were broad like the neck of a tree; his ears were like unto arrows, and his features were frightful. Of red eyes and grim visage, the monster beheld, while casting his glances around, the sons of Pandu sleeping in those woods. He was then hungry and longing for human flesh. Shaking his dry and grizzly locks and scratching them with his fingers pointed upwards, the large-mouthed cannibal repeatedly looked at the sleeping sons of Pandu

yawning wistfully at times. Of huge body and great strength, of complexion like the colour of a mass of clouds, of teeth long and sharp-pointed and face emitting a sort of lustre, he was ever pleased with human flesh. And scenting the odour of man, he addressed his sister, saying, 'O sister, it is after a long time that such agreeable food hath approached me! My mouth waters at the anticipated relish of such food. My eight teeth, so sharp-pointed and incapable of being resisted by any substance, I shall, today, after a long time, put into the most delicious flesh. Attacking the human throat and even opening the veins, I shall (today) drink a plentiful quantity of human blood, hot and fresh and frothy. Go and ascertain who these are, lying asleep in these woods. The strong scent of man pleaseth my nostrils. Slaughtering all these men, bring them unto me. They sleep within my territory. Thou needest have no fear from them. Do my bidding soon, for we shall then together eat their flesh, tearing off their bodies at pleasure. And after feasting to our fill on human flesh we shall then dance together to various measures!'

"Thus addressed by Hidimva in those woods, Hidimva, the female cannibal, at the command of her brother, went, O bull of Bharata's race, to the spot where the Pandavas were. And on going there, she beheld the Pandavas asleep with their mother and the invincible Bhimasena sitting awake. And beholding Bhimasena unrivalled on earth for beauty and like unto a vigorous Sala tree, the Rakshasa woman immediately fell in love with him, and she said to herself, 'This person of hue like heated gold and of mighty arms, of broad shoulders as the lion, and so resplendent, of neck marked with three lines like a conch-shell and eyes like lotus-petals, is worthy of being my husband. I shall not obey the cruel mandate of my brother. A woman's love for her husband is stronger than her affection for her brother. If I slay him, my brother's gratification as well as mine will only be momentary. But if I slay him not, I can enjoy, with him for ever and ever.' Thus saying, the Rakshasa woman, capable of assuming form at will, assumed an excellent human form and began to advance with slow steps towards Bhima of mighty arms. Decked with celestial ornaments she advanced with smiles on her lips and a modest gait, and addressing Bhima said, 'O bull among men, whence hast thou come here and who art thou? Who, besides, are these persons of celestial beauty sleeping here? Who also, O sinless one, is this lady of transcendent* beauty sleeping so trustfully in these woods as if she were lying in her own chamber? Dost thou not know that this forest is the abode of a Rakshasa. Truly do I say, here liveth the wicked Rakshasa called Hidimva. Ye beings of celestial beauty, I have been sent hither even by that Rakshasa--my brother--with the cruel intent of killing you for his food. But I tell thee truly that beholding thee resplendent as a celestial, I would have none else for my husband save thee! Thou who art acquainted with all duties, knowing this, do unto me what is proper. My heart as well as my body hath been pierced by (the shafts of) Kama (Cupid). O, as I am desirous of obtaining thee, make me thine. O thou of mighty arms, I will rescue thee from the Rakshasa who eateth human flesh. O sinless one, be thou my husband. We shall then live on the breasts of mountains inaccessible to ordinary mortals. I can range the air and I do so at pleasure. Thou mayest enjoy great felicity with me in those regions.' [* In religion, transcendence is (1st) the aspect of a god's nature and power that is wholly independent of the material universe, beyond all known physical laws. This is contrasted with immanence, where a god is said to be fully present in the physical world and thus accessible to creatures in various ways. And (2nd) in the religious experience of an individual, transcendence is a state of being that has overcome the limitations of physical existence, and by some definitions, has also become independent of it. This is typically experienced in meditation, prayer, half-dream, daydream, light slumber, rituals, séance, the use of drugs, as well as psychedelics and paranormal "visions". As it is produced in and by our brains, any kind of transcendence is a subjective and therefore individual experience, never an objective one, even when it feels like it.]

"Hearing these words of hers, Bhima replied, 'O Rakshasa woman, who can, like a Muni having all his passions under control, abandon his sleeping mother and elder and younger brothers? What man like me would go to gratify his lust, leaving his sleeping mother and brothers as food for a Rakshasa?'

"The Rakshasa woman replied, 'O, awaken all these, I shall do unto you all that is agreeable to thee! I shall certainly rescue you all from my cannibal brother?'

"Bhima then said, 'O Rakshasa woman, I will not, from fear of thy wicked brother, awaken my brothers and mother sleeping comfortably in the woods. O timid one, Rakshasas are never able to bear the prowess of my arms. And, O thou of handsome eyes, neither men, nor Gandharvas, nor Yakshas are able to bear my might. O amiable one, thou mayest stay or go as thou likest, or mayest even send thy cannibal brother, O thou of delicate shape. I care not.'"

SECTION 155

(Hidimva-vadha Parva continued)

"Vaisampayana said, 'Hidimva, the chief of the Rakshasas, seeing that his sister returned not soon enough, alighted from the tree, proceeded quickly to the spot where the Pandavas were. Of red eyes and strong arms and the arms and the hair of his head standing erect, of large open mouth and body like unto a mass of dark clouds, teeth long and sharp-pointed, he was terrible to behold. And Hidimva, beholding her brother of frightful visage alight from the tree, became very much alarmed, and addressing Bhima said, 'The wicked cannibal is coming hither in wrath. I entreat thee, do with thy brothers, as I bid thee. O thou of great courage, as I am endowed with the powers of a Rakshasa, I am capable of going whithersoever I like. Mount ye on my hips, I will carry you all through the skies. And, O chastiser of foes, awaken these and thy mother sleeping in comfort. Taking them all on my body, I will convey you through the skies.'

"Bhima then said, 'O thou of fair hips, fear not anything. I am sure that as long as I am here, there is no Rakshasa capable of injuring any of these, O thou of slender waist. I will slay this (cannibal) before thy very eyes. This worst of Rakshasas, O timid one, is no worthy antagonist of mine, nor can all the Rakshasas together bear the strength of my arms. Behold these strong arms of mine, each like unto the trunk of an elephant. Behold also these thighs of mine like unto iron maces, and this broad and adamantine chest. O beautiful one, thou shalt today behold my prowess like unto that of Indra. O thou of fair hips, hate me not, thinking that I am a man.'

"Hidimva replied saying, 'O tiger among men, O thou of the beauty of a celestial, I do not certainly hold thee in contempt. But I have seen the prowess that Rakshasas exert upon men.'

"Vaisampayana continued, 'Then, O Bharata, the wrathful Rakshasa eating human flesh heard these words of Bhima who had been talking in that way. And Hidimva beheld his sister disguised in human form, her head decked with garlands of flowers and her face like the full moon and her eyebrows and nose and eyes and ringlets all of the handsomest description, and her nails and complexion of the most delicate hue, and herself wearing every kind of ornament and attired in fine transparent robes. The cannibal, beholding her in that charming human form, suspected that she was desirous of carnal intercourse and became indignant. And, O best of the Kurus, becoming angry with his sister, the Rakshasa dilated his eyes and addressing her said, 'What senseless creature wishes to throw obstacles in my path now that I am so hungry? Hast thou become so senseless, O Hidimva, that thou fearest not my wrath? Fie on thee, thou unchaste woman! Thou art even now desirous of carnal intercourse and solicitous of doing me an injury. Thou art ready to sacrifice the good name and honour of all the Rakshasas, thy ancestors! Those with whose aid thou wouldst do me this great injury, I will, even now, slay along with thee.' Addressing his sister thus, Hidimva, with eyes red with anger and teeth pressing against teeth, ran at her to kill her then and there. But beholding him rush at his sister, Bhima, that foremost of smiter, endowed with great energy, rebuked him and said, Stop--Stop!"

"Vaisampayana continued, 'And Bhima, beholding the Rakshasa angry with his sister, smiled (in derision), and said, addressing him, 'O Hidimva, what need is there for thee to awaken these persons sleeping so comfortably? O wicked cannibal, approach me first without loss of time. Smite me first,--it behoveth thee not to kill a woman, especially when she hath been sinned against instead of sinning. This girl is scarcely responsible for her act in desiring intercourse with me. She hath, in this, been moved by the deity of desire that pervadeth every living form. Thou wicked wretch and the most infamous of Rakshasas, thy sister came here at thy command. Beholding my person, she desireth me. In that the timid girl doth no injury to thee. It is the deity of desire that hath offended. It behoveth thee not to injure her for this offence. O wicked wretch, thou shalt not slay a woman when I am here. Come with me, O cannibal, and fight with myself singly. Singly shall I send thee today to the abode of Yama (Pluto). O Rakshasa, let thy head today, pressed by my might, be pounded to pieces, as though pressed by the tread of a mighty elephant. When thou art slain by me on the field of battle, let herons and hawks and jacksals tear in glee thy limbs today on the ground. In a moment I shall today make this forest destitute of Rakshasas,--this forest that had so long been ruled by thee, devourer of human beings! Thy sister, O Rakshasa, shall today behold thyself, huge though thou art like a mountain, like a huge elephant repeatedly dragged by a lion, O worst of Rakshasas, thyself slain by me, men ranging these woods will henceforth do so safely and without fear.'

"Hearing these words, Hidimva said, 'What need is there, O man, for this thy vaunt and this thy boast? Accomplish all this first, and then mayst thou vaunt indeed. Therefore, delay thou not. Thou knowest thyself to be strong and endowed with prowess, so thou shalt rightly estimate thy strength today in thy encounter with me. Until that, I will not slay these (thy brothers). Let them sleep comfortably. But I will, as thou art a fool and the utterer of evil speeches, slay thee first. After

drinking thy blood, I will slay these also, and then last of all, this (sister of mine) that hath done me an injury.'

"Vaisampayana continued, 'Saying this, the cannibal, extending his arms ran in wrath towards Bhimasena, that chastiser of foes. Then Bhima of terrible prowess quickly seized, as though in sport, with great force, the extended arms of the Rakshasa who had rushed at him. Then seizing the struggling Rakshasa with violence, Bhima dragged him from that spot full thirty-two cubits like a lion dragging a little animal. Then the Rakshasa, thus made to feel the weight of Bhima's strength, became very angry and claspng the Pandava, sent forth a terrible yell. The mighty Bhima then dragged with force the Rakshasa to a greater distance, lest his yells should awaken his brothers sleeping in comfort. Claspng and dragging each other with great force, both Hidimva and Bhimasena put forth their prowess. Fighting like two full-grown elephants mad with rage, they then began to break down the trees and tear the creepers that grew around. And at those sounds, those tigers among men (the sleeping Pandavas) woke up with their mother, and saw Hidimva sitting before them.'"

SECTION 156

(Hidimva-vadha Parva continued)

"Vaisampayana said, 'Roused from sleep, those tigers among men, with their mother, beholding the extraordinary beauty of Hidimva, were filled with wonder. And Kunti, gazing at her with wonder at her beauty, addressed her sweetly and gave her every assurance. She asked, 'O thou of the splendour of a daughter of the celestials, whose art thou and who art thou? O thou of the fairest complexion, on what business hast thou come hither and whence hast thou come? If thou art the deity of these woods or an Apsara, tell me all regarding thyself and also why thou stayest here?' Thereupon Hidimva replied, 'This extensive forest that thou seest, of the hue of blue cloud, is the abode of a Rakshasa of the name of Hidimva. O handsome lady, know me as the sister of that chief of the Rakshasa. Revered dame, I had been sent by that brother of mine to kill thee with all thy children. But on arriving here at the command of that cruel brother of mine, I beheld thy mighty son. Then, O blessed lady, I was brought under the control of thy son by the deity of love who pervadeth the nature of every being, and I then (mentally) chose that mighty son of thine as my husband. I tried my best to convey you hence, but I could not (because of thy son's opposition). Then the cannibal, seeing my delay, came hither to kill all these thy children. But he hath been dragged hence with force by that mighty and intelligent son of thine--my husband. Behold now that couple--man and Rakshasa--both endowed with great strength and prowess, engaged in combat, grinding each other and filling the whole region with their shouts.'

"Vaisampayana continued, 'Hearing those words of hers, Yudhishtira suddenly rose up and Arjuna also and Nakula and Sahadeva of great energy and they beheld Bhima and the Rakshasa already engaged in fight, eager to overcome each other and dragging each other with great force, like two lions endowed with great might. The dust raised by their feet in consequence of that encounter looked like the smoke of a forest-conflagration. Covered with that dust their huge bodies resembled two tall cliffs enveloped in mist. Then Arjuna, beholding Bhima rather oppressed in the fight by the Rakshasa, slowly, said with smiles on his lips, 'Fear not, O Bhima of mighty arms! We (had been asleep and therefore) knew not that thou wast engaged with a terrible Rakshasa and tired in fight. Here do I stand to help thee, let me slay the Rakshasa, and let Nakula and Sahadeva protect our mother.' Hearing him, Bhima said, 'Look on this encounter, O brother, like a stranger. Fear not for the result. Having come within the reach of my arms, he shall not escape with life.' Then Arjuna said, 'What need, O Bhima, for keeping the Rakshasa alive so long? O oppressor of enemies, we are to go hence, and cannot stay here longer. The east is reddening, the morning twilight is about to set in. The Rakshasa became stronger by break of day, therefore, hasten, O Bhima! Play not (with thy victim), but slay the terrible Rakshasa soon. During the two twilights Rakshasas always put forth their powers of deception. Use all the strength of thy arms.'

"Vaisampayana continued, 'At this speech of Arjuna, Bhima blazing up with anger, summoned the might that Vayu (his father) puts forth at the time of the universal dissolution. And filled with rage, he quickly raised high in the air the Rakshasa's body, blue as the clouds of heaven, and whirled it a hundred times. Then addressing the cannibal, Bhima said, 'O Rakshasa, thy intelligence was given thee in vain, and in vain hast thou grown and thriven on unsanctified flesh. Thou deservest, therefore, an unholy death and I shall reduce thee today to nothing. I shall make this forest blessed today, like one without prickly plants. And, O Rakshasa, thou shalt no longer slay human beings for thy food.' Arjuna at this juncture, said, 'O Bhima, if thou thinkest it a hard task for thee to overcome this Rakshasa in combat, let me render thee help, else, slay him thyself without loss of time. Or, O Vrikodara, let me alone slay the Rakshasa. Thou art tired,

and hast almost finished the affair. Well dost thou deserve rest.'

"Vaisampayana continued, 'Hearing these words of Arjuna, Bhima was fired with rage and dashing the Rakshasa on the ground with all his might slew him as if he were an animal. The Rakshasa, while dying, sent forth a terrible yell that filled the whole forest, and was deep as the sound of a wet drum. Then the mighty Bhima, holding the body with his hands, bent it double, and breaking it in the middle, greatly gratified his brothers. Beholding Hidimva slain, they became exceedingly glad and lost no time in offering their congratulations to Bhima, that chastiser of all foes. Then Arjuna worshipping the illustrious Bhima of terrible prowess, addressed him again and said, 'Revered senior, I think there is a town not far off from this forest. Blest be thou, let us go hence soon, so that Duryodhana may not trace us.'

"Then all those mighty car-warriors, those tigers among men, saying, 'So be it,' proceeded along with their mother, followed by Hidimva, the Rakshasa woman."

SECTION 157

(Hidimva-vadha Parva continued)

"Vaisampayana said, 'Bhima, beholding Hidimva following them, addressed her, saying, 'Rakshasas revenge themselves on their enemies by adopting deceptions that are incapable of being penetrated. Therefore, O Hidimva, go thou the way on which thy brother hath gone.' Then Yudhishtira beholding Bhima in rage, said, 'O Bhima, O tiger among men, however enraged, do not slay a woman. O Pandava, the observance of virtue is a higher duty than the protection of life. Hidimva, who had come with the object of slaying us, thou hast already slain. This woman is the sister of that Rakshasa, what can she do to us even if she were angry?'

"Vaisampayana continued, 'Then Hidimva reverentially saluting Kunti and her son Yudhishtira also, said, with joined palms, 'O revered lady, thou knowest the pangs that women are made to feel at the hands of the deity of love. Blessed dame, these pangs, of which Bhimasena hath been the cause, are torturing me. I had hitherto borne these insufferable pangs, waiting for the time (when thy son could assuage them). That time is now come, when I expected I would be made happy. Casting off my friends and relations and the usage of my race, I have, O blessed lady, chosen this son of thine, this tiger among men, as my husband. I tell thee truly, O illustrious lady, that if I am cast off by that hero or by thee either, I will no longer bear this life of mine. Therefore, O thou of the fairest complexion, it behoveth thee to show me mercy, thinking me either as very silly or thy obedient slave. O illustrious dame, unite me with this thy son, my husband. Endued as he is with the form of a celestial, let me go taking him with me wherever I like. Trust me, O blessed lady, I will again bring him back unto you all. When you think of me I will come to you immediately and convey you whithersoever ye may command. I will rescue you from all dangers and carry you across inaccessible and uneven regions. I will carry you on my back whenever ye desire to proceed with swiftness. O, be gracious unto me and make Bhima accept me. It hath been said that in a season of distress one should protect one's life by any means. He, that seeketh to discharge that duty should not scruple about the means. He, that in a season of distress keepeth his virtue, is the foremost of virtuous men. Indeed, distress is the greatest danger to virtue and virtuous men. It is virtue that protecteth life; therefore is virtue called the giver of life. Hence the means by which virtue or the observance of a duty is secured can never be censurable.'

"Hearing these words of Hidimva, Yudhishtira said, 'It is even so, O Hidimva, as thou sayest. There is no doubt of it. But, O thou of slender waist, thou must act even as thou hast said. Bhima will, after he hath washed himself and said his prayers and performed the usual propitiatory rites, pay his attentions to thee till the sun sets. Sport thou with him as thou likest during the day, O thou that art endued with the speed of the mind! But thou must bring back Bhimasena hither every day at nightfall.'

"Vaisampayana continued, 'Then Bhima, expressing his assent to all that Yudhishtira said, addressed Hidimva, saying, 'Listen to me, O Rakshasa woman! Truly do I make this engagement with thee that I will stay with thee, O thou of slender waist, until thou obtainest a son.' Then Hidimva, saying, 'So be it,' took Bhima upon her body and sped through the sides. On mountain peaks of picturesque scenery and regions sacred to the gods, abounding with dappled herds and echoing with the melodies of feathered tribes, herself assuming the handsomest form decked with every ornament and pouring forth at times mellifluous strains. Hidimva sported with the Pandava and studied to make him happy. So also, in inaccessible regions of forests, and on mountain-breasts overgrown with blossoming trees on lakes resplendent with lotuses and lilies, islands of rivers and their pebbly banks, on sylvan streams with beautiful banks and mountain-currents, in picturesque woods with blossoming trees and creepers in Himalayan bowers, and various caves, on crystal

pools smiling with lotuses, on sea-shores shining with gold and pearls, in beautiful towns and fine gardens, in woods sacred to the gods and on hill-sides, in the regions of Guhyakas and ascetics, on the banks of Manasarovara abounding with fruits and flowers of every season Hidimva, assuming the handsomest form, sported with Bhima and studied to make him happy. Endued with the speed of the mind, she sported with Bhima in all these regions, till in time, she conceived and brought forth a mighty son begotten upon her by the Pandava. Of terrible eyes and large mouth and straight arrowy ears, the child was terrible to behold. Of lips brown as copper and sharp teeth and loud roar, of mighty arms and great strength and excessive prowess, this child became a mighty bowman. Of long nose, broad chest, frightfully swelling calves, celerity of motion and excessive strength, he had nothing human in his countenance, though born of man. And he excelled (in strength and prowess) all Pisachas and kindred tribes as well as all Rakshasas. And, O monarch, though a little child, he grew up a youth the very hour he was born. The mighty hero soon acquired high proficiency in the use of all weapons. The Rakshasa women bring forth the very day they conceive, and capable of assuming any forms at will, they always change their forms. And the bald-headed child, that mighty bowman, soon after his birth, bowing down to his mother, touched her feet and the feet also of his father. His parents then bestowed upon him a name. His mother having remarked that his head was (bald) like unto a Ghata (water-pot), both his parents thereupon called him Ghatotkacha (the pot-headed). And Ghatotkacha who was exceedingly devoted to the Pandavas, became a great favourite with them, indeed almost one of them.

"Then Hidimva, knowing that the period of her stay (with her husband) had come to an end, saluted the Pandavas and making a new appointment with them went away whithersoever she liked. And Ghatotkacha also--that foremost of Rakshasas--promising unto his father that he would come when wanted on business, saluted them and went away northward. Indeed, it was the illustrious Indra who created (by lending a portion of himself) the mighty car-warrior Ghatotkacha as a fit antagonist of Karna of unrivalled energy, in consequence of the dart he had given unto Karna (and which was sure to kill the person against whom it would be hurled)."

SECTION 158

(Hidimva-vadha Parva continued)

"Vaisampayana said, 'Those mighty car-warriors, the heroic Pandavas, then went, O king, from forest to forest killing deer and many animals (for their food). And in the course of their wanderings they saw the countries of the Matsyas, the Trigartas, the Panchalas and then of the Kichakas, and also many beautiful woods and lakes therein. And they all had matted locks on their heads and were attired in barks of trees and the skins of animals. Indeed, with Kunti in their company those illustrious heroes were attired in the garbs of ascetics. And those mighty car-warriors sometimes proceeded in haste, carrying their mother on their backs; and sometimes they proceeded in disguise, and sometimes again with great celerity. And they used to study the Rik and the other Vedas and also all the Vedangas as well as the sciences of morals and politics. And the Pandavas, conversant with the science of morals, met, in course of their wanderings their grandfather (Vyasa). And saluting the illustrious Krishna-Dwaipayana, those chastisers of enemies, with their mother, stood before him with joined hands.'

"Vyasa then said, 'Ye bulls of Bharata's race, I knew beforehand of this affliction of yours consisting in your deceitful exile by the son of Dhritarashtra. Knowing this, I have come to you, desirous of doing you some great good. Do not grieve for what hath befallen you. Know that all this is for your happiness. Undoubtedly, the sons of Dhritarashtra and you are all equal in my eye. But men are always partial to those who are in misfortune or of tender years. It is therefore, that my affection for you is greater now. And in consequence of that affection, I desire to do you good. Listen to me! Not far off before you is a delightful town where no danger can overtake you. Live ye there in disguise, waiting for my return.'

"Vaisampayana continued, 'Vyasa, the son of Satyavati, thus comforting the Pandavas, led them into the town of Ekachakra. And the master also comforted Kunti, saying, 'Live, O daughter! This son of thine, Yudhishtira, ever devoted to truth, this illustrious bull among men, having by his justice conquered the whole world, will rule over all the other monarchs of the earth. There is little doubt that, having by means of Bhima's and Arjuna's prowess conquered the whole earth with her belt of seas, he will enjoy the sovereignty thereof. Thy sons as well as those of Madri--mighty car-warriors all--will cheerfully sport as pleasersh them in their dominions. These tigers among men will also perform various sacrifices, such as the Rajasuya and the horse-sacrifice, in which the presents unto the Brahmanas are very large. And these thy sons will rule their ancestral kingdom, maintaining

their friends and relatives in luxury and affluence and happiness.'

"Vaisampayana continued, 'With these words Vyasa introduced them into the dwelling of a Brahmana. And the island-born Rishi, addressing the eldest of the Pandavas, said, 'Wait here for me! I will come back to you! By adapting yourselves to the country and the occasion you will succeed in becoming very happy.'

"Then, O king, the Pandavas with joined hands said unto the Rishi, 'So be it.' And the illustrious master, the Rishi Vyasa, then went away to the region whence he had come."

SECTION 159

(Vaka-vadha Parva)

"Janamejaya asked, 'O first of Brahmanas, what did the Pandavas, those mighty car-warriors, the sons of Kunti, do after arriving at Ekachakra?'

"Vaisampayana said, 'Those mighty car-warriors, the sons of Kunti, on arriving at Ekachakra, lived for a short time in the abode of a Brahmana. Leading an eleemosynary life, they behold (in course of their wanderings) various delightful forests and earthly regions, and many rivers and lakes, and they became great favourites of the inhabitants of that town in consequence of their own accomplishments. At nightfall they placed before Kunti all they gathered in their mendicant tours, and Kunti used to divide the whole amongst them, each taking what was allotted to him. And those heroic chastisers of foes, with their mother, together took one moiety of the whole, while the mighty Bhima alone took the other moiety. In this way, O bull of Bharata's race, the illustrious Pandavas lived there for some time.

"One day, while those bulls of the Bharata race were out on their tour of mendicancy, it so happened that Bhima was (at home) with (his mother) Pritha. That day, O Bharata, Kunti heard a loud and heart-rending wail of sorrow coming from within the apartments of the Brahmana. Hearing the inmates of the Brahmana's house wailing and indulging in piteous lamentations, Kunti, O king, from compassion and the goodness of her heart, could not bear it with indifference. Afflicted with sorrow, the amiable Pritha, addressing Bhima, said these words full of compassion. 'Our woes assuaged, we are, O son, living happily in the house of this Brahmana, respected by him and unknown to Dhritarashtra's son. O son, I always think of the good I should do to this Brahmana, like what they do that live happily in others' abodes! O child, he is a true man upon whom favours are never lost. He payeth back to others more than what he receiveth at their hands. There is no doubt, some affliction hath overtaken this Brahmana. If we could be of any help to him, we should then be requiting his services.'

"Hearing these words of his mother, Bhima said, 'Ascertain, O mother the nature of the Brahmana's distress and whence also it hath arisen. Learning all about it, relieve it I will however difficult may the task prove.'

"Vaisampayana continued 'While mother and son were thus talking with each other, they heard again, O king, another wail of sorrow proceeding from the Brahmana and his wife. Then Kunti quickly entered the inner apartments of that illustrious Brahmana, like unto a cow running towards her tethered calf. She beheld the Brahmana with his wife, son and daughter, sitting with a woeful face, and she heard the Brahmana say, 'Oh, fie on this earthly life which is hollow as the reed and so fruitless after all which is based on sorrow and hath no freedom, and which hath misery for its lot! Life is sorrow and disease; life is truly a record of misery! The soul is one: but it hath to pursue virtue, wealth and pleasure. And because these are pursued at one and the same time, there frequently occurs a disagreement that is the source of much misery. Some say that salvation is the highest object of our desire. But I believe it can never be attained. The acquisition of wealth is hell; the pursuit of wealth is attended with misery; there is more misery after one has acquired it, for one loves one's possessions, and if any mishap befalls them, the possessor becomes afflicted with woe. I do not see by what means I can escape from this danger, nor how I can fly hence, with my wife to some region free from danger. Remember, O wife, that I endeavoured to migrate to some other place where we would be happy, but thou didst not then listen to me. Though frequently solicited by me, thou, O simple woman, said to me, 'I have been born here, and here have I grown old; this is my ancestral homestead.' Thy venerable father, O wife, and thy mother also, have, a long time ago, ascended to heaven. Thy relations also had all been dead. Oh why then didst thou yet like to live here? Led by affection for thy relatives thou didst not then hear what I said. But the time is now come when thou art to witness the death of a relative. Oh, how sad is that spectacle for me! Or perhaps the time is come for my own death, for I shall never be able to abandon cruelly one of my own as long as I myself am alive. Thou art my helpmate in all good deeds, self-denying and always affectionate unto me as a mother. The gods have given thee to me as a true friend and thou art ever my prime stay. Thou hast, by my parents, been made the participator in my domestic concerns. Thou art of pure lineage and good disposition, the mother of children,

devoted to me, and so innocent; having chosen and wedded thee with due rites, I cannot abandon thee, my wife, so constant in thy vows, to save my life. How shall I myself be able to sacrifice my son a child of tender years and yet without the hireute appendages (of manhood)? How shall I sacrifice my daughter whom I have begotten myself, who hath been placed, as a pledge, in my hands by the Creator himself for bestowal on a husband and through whom I hope to enjoy, along with my ancestors, the regions attainable by those only that have daughters' sons? Some people think that the father's affection for a son is greater; others, that his affection for a daughter is greater, mine, however, is equal. How can I be prepared to give up the innocent daughter upon whom rest the regions of bliss obtainable by me in after life and my own lineage and perpetual happiness? If, again, I sacrifice myself and go to the other world, I should scarcely know any peace, for, indeed, it is evident that, left by me these would not be able to support life. The sacrifice of any of these would be cruel and censurable. On the other hand, if I sacrifice myself, these, without me, will certainly perish. The distress into which I have fallen is great; nor do I know the means of escape. Alas, what course shall I take today with my near ones. It is well that I should die with all these, for I can live no longer."

SECTION 160

(Vaka-vadha Parva continued)

"Vaisampayana said, "On hearing these words of the Brahmana, his wife said, 'Thou shouldst not, O Brahmana, grieve like an ordinary man. Nor is this the time for mourning. Thou hast learning; thou knowest that all men are sure to die; none should grieve for that which is inevitable. Wife, son, and daughter, all these are sought for one's own self. As thou art possessed of a good understanding, kill thou thy sorrows. I will myself go there. This indeed, is the highest and the eternal duty of a woman, viz., that by sacrificing her life she should seek the good of her husband. Such an act done by me will make thee happy, and bring me fame in this world and eternal bliss hereafter. This, indeed, is the highest virtue that I tell thee, and thou mayest, by this, acquire both virtue and happiness. The object for which one desireth a wife hath already been achieved by thee through me. I have borne thee a daughter and a son and thus been freed from the debt I had owed thee. Thou art well able to support and cherish the children, but I however, can never support and cherish them like thee. Thou art my life, wealth, and lord; bereft of thee, how shall these children of tender years--how also shall I myself, exist? Widowed and masterless, with two children depending on me, how shall I, without thee, keep alive the pair, myself leading an honest life? If the daughter of thine is solicited (in marriage) by persons dishonourable and vain and unworthy of contracting an alliance with thee, how shall I be able to protect the girl? Indeed, as birds seek with avidity for meat that hath been thrown away on the ground, so do men solicit a woman that hath lost her husband. O best of Brahmanas, solicited by wicked men, I may waver and may not be able to continue in the path that is desired by all honest men. How shall I be able to place this sole daughter of thy house--this innocent girl--in the way along which her ancestors have always walked? How shall I then be able to impart unto this child every desirable accomplishment to make him virtuous as thyself, in that season of want when I shall become masterless? Overpowering myself who shall be masterless, unworthy persons will demand (the hand of) this daughter of thine, like Sudras desiring to hear the Vedas. And if I bestow not upon them this girl possessing thy blood and qualities, they may even take her away by force, like crows carrying away the sacrificial butter. And beholding thy son become so unlike to thee, and thy daughter placed under the control of some unworthy persons, I shall be despised in the world by even persons that are dishonourable, and I will certainly die. These children also, bereft of me and thee, their father, will, I doubt not, perish like fish when the water drieth up. There is no doubt that bereft of thee the three will perish: therefore it behoveth thee to sacrifice me. O Brahmana, persons conversant with morals have said that for women that have borne children, to predecease their lords is an act of the highest merit. Ready am I to abandon this son and this daughter, these my relations, and life itself, for thee. For a woman to be ever employed in doing agreeable offices to her lord is a higher duty than sacrifices, asceticism, vows, and charities of every description. The act, therefore, which I intend to perform is consonant with the highest virtue and is for thy good and that of thy race. The wise have declared that children and relatives and wife and all things held dear are cherished for the purpose of liberating one's self from danger and distress. One must guard one's wealth for freeing one's self from danger, and it is by his wealth that he should cherish and protect his wife. But he must protect his own self both by (means of) his wife and his wealth. The learned have enunciated the truth that one's wife, son, wealth, and house, are acquired with the intention of providing against accidents, foreseen or unforeseen. The wise have also said that all one's relations weighed against one's own self would not be equal unto one's self. Therefore, revered sir, protect thy own self by

abandoning me. O, give me leave to sacrifice myself, and cherish thou my children. Those that are conversant with the morals have, in their treatises, said, that women should never be slaughtered and that Rakshasas are not ignorant of the rules of morality. Therefore, while it is certain that the Rakshasa will kill a man, it is doubtful whether he will kill a woman. It behoveth thee, therefore, being conversant with the rules of morality, to place me before the Rakshasa. I have enjoyed much happiness, have obtained much that is agreeable to me, and have also acquired great religious merit. I have also obtained from these children that are so dear to me. Therefore, it grieveth not me to die. I have borne thee children and have also grown old; I am ever desirous of doing good to thee; remembering all these I have come to this resolution. O revered sir, abandoning me thou mayest obtain another wife. By her thou mayest again acquire religious merit. There is no sin in this. For a man polygamy is an act of merit, but for a woman it is very sinful to betake herself to a second husband after the first. Considering all this, and remembering too that sacrifice of thy own self is censurable, O, liberate today without loss of time thy own self, thy race, and these thy children (by abandoning me).'" Vaisampayana continued, "Thus addressed by her, O Bharata, the Brahmana embraced her, and they both began to weep in silence, afflicted with grief."

SECTION 161

(Vaka-vadha Parva continued)

"Vaisampayana said, 'On hearing these words of her afflicted parents, the daughter was filled with grief, and she addressed them, saying, 'Why are you so afflicted and why do you so weep, as if you have none to look after you? O, listen to me and do what may be proper. There is little doubt that you are bound in duty to abandon me at a certain time. Sure to abandon me once, O, abandon me now and save every thing at the expense of me alone. Men desire to have children, thinking that children would save them (in this world as well as in the region hereafter). O, cross the stream of your difficulties by means of my poor self, as if I were a raft. A child rescueth his parents in this and the other regions; therefore is the child called by the learned Putra (rescuer). The ancestors desire daughter's sons from me (as a special means of salvation). But (without waiting for my children) I myself will rescue them by protecting the life of my father. This my brother is of tender years, so there is little doubt that he will perish if thou diest now. If thou, my father, diest and my brother followeth thee, the funeral cake of the Pitris will be suspended and they will be greatly injured. Left behind by my father and brother, and by my mother also (for she will not survive her husband and son) I shall be plunged deeper and deeper in woe and ultimately perish in great distress. There can be little doubt that if thou escape from this danger as also my mother and infant brother, then thy race and the (ancestral) cake will be perpetuated. The son is one's own self; the wife is one's friend; the daughter, however, is the source of trouble. Do thou save thyself, therefore, by removing that source of trouble, and do thou thereby set me in the path of virtue. As I am a girl, O father, destitute of thee, I shall be helpless and plunged in woe, and shall have to go everywhere. It is therefore that I am resolved to rescue my father's race and share the merit of that act by accomplishing this difficult task. If thou, O best of Brahmanas, goest thither (unto the Rakshasa), leaving me here, then I shall be very much pained. Therefore, O father, be kind to me. O thou best of men, for our sake, for that of virtue and also thy race, save thyself, abandoning me, whom at one time thou shall be constrained to part from. There need be no delay, O father, in doing that which is inevitable. What can be more painful than that, when thou hast ascended to heaven, we shall have to go about begging our food, like dogs, from strangers. But if thou art rescued with thy relations from these difficulties, I shall then live happily in the region of the celestials. It hath been heard by us that if after bestowing thy daughter in this way, thou offerest oblations to the gods and the celestials, they will certainly be propitious.'

"Vaisampayana continued, 'The Brahmana and his wife, hearing these various lamentations of their daughter, became sadder than before and the three began to weep together. Their son, then, of tender years, beholding them and their daughter thus weeping together, lisped these words in a sweet tone, his eyes having dilated with delight, 'Weep not, O father, nor thou, O mother, nor thou O sister! And smilingly did the child approach each of them, and at last taking up a blade of grass said in glee, 'With this will I slay the Rakshasa who eateth human beings! Although all of them had been plunged in woe, yet hearing what the child lisped so sweetly, joy appeared on their faces. Then Kunti thinking that to be the proper opportunity, approached the group and said these words. Indeed, her words revived them as nectar reviveth a person that is dead.'"

SECTION 162

(Vaka-vadha Parva continued)

"Kunti said, 'I desire to learn from you the cause of this grief, for I will remove it, if possible.'

"The Brahmana replied, 'O thou of ascetic wealth, thy speech is, indeed worthy of thee. But this grief is incapable of being removed by any human being. Not far from this town, there liveth a Rakshasa of the name of Vaka, which cannibal is the lord of this country and town. Thriving on human flesh, that wretched Rakshasa endowed with great strength ruleth this country. He being the chief of the Asuras, this town and the country in which it is situate are protected by his might. We have no fear from the machinations of any enemy, or indeed from any living soul. The fee, however, fixed for that cannibal is his food, which consists of a cart-load of rice, two buffaloes, and a human being who conveyeth them unto him. One after another, the house-holders have to send him this food. The turn, however, cometh to a particular family at intervals of many long years. If there are any that seek to avoid it, the Rakshasa slayeth them with their children and wives and devoureth them all. There is, in this country, a city called Vetrakiya, where liveth the king of these territories. He is ignorant of the science of government, and possessed of little intelligence, he adopts not with care any measure by which these territories may be rendered safe for all time to come. But we certainly deserve it all, inasmuch as we live within the dominion of that wretched and weak monarch in perpetual anxiety. Brahmanas can never be made to dwell permanently within the dominions of any one, for they are dependent on nobody, they live rather like birds ranging all countries in perfect freedom. It hath been said that one must secure a (good) king, then a wife, and then wealth. It is by the acquisition of these three that one can rescue his relatives and sons. But as regards the acquisition of these three, the course of my actions hath been the reverse. Hence, plunged into a sea of danger, am suffering sorely. That turn, destructive of one's family, hath now devolved upon me. I shall have to give unto the Rakshasa as his fee the food of the aforesaid description and one human being to boot. I have no money to buy a man with. I cannot by any means consent to part with any one of my family, nor do I see any way of escape from (the clutches of) that Rakshasa. I am now sunk in an ocean of grief from which there is no escape. I shall go to that Rakshasa today, attended by all my family in order that that wretch might devour us all at once'"

SECTION 163

(Vaka-vadha Parva continued)

"Kunti said, Grieve not at all, O Brahmana, on account of this danger. I see a way by which to rescue thee from that Rakshasa. Thou hast only one son, who, besides, is of very tender years, also only one daughter, young and helpless, so I do not like that any of these, or thy wife, or even thyself should go unto the Rakshasa. I have five sons, O Brahmana, let one of them go, carrying in thy behalf tribute of that Rakshasa.'

"Hearing this, the Brahmana replied, 'To save my own life I shall never suffer this to be done. I shall never sacrifice, to save myself, the life of a Brahmana or of a guest. Indeed, even those that are of low origin and of sinful practices refuse to do (what thou askest me to do). It is said that one should sacrifice one's self and one's offspring for the benefit of a Brahmana. I regard this advice excellent and I like to follow it too. When I have to choose between the death of a Brahmana and that of my own, I would prefer the latter. The killing of a Brahmana is the highest sin, and there is no expiation for it. I think a reluctant sacrifice of one's own self is better than the reluctant sacrifice of a Brahmana. O blessed lady, in sacrificing myself I do not become guilty of self-destruction. No sin can attach to me when another will take my life. But if I deliberately consent to the death of a Brahmana, it would be a cruel and sinful act, from the consequence of which there is no escape. The learned have said that the abandonment of one who hath come to thy house or sought thy protection, as also the killing of one who seeketh death at thy hands, is both cruel and sinful. The illustrious among those conversant with practices allowable in seasons of distress, have before now said that one should never perform an act that is cruel and censurable. It is well for me that I should today perish myself with my wife, but I would never sanction the death of a Brahmana.'

"Kunti said, 'I too am firmly of opinion, O Brahmana, that Brahmanas should ever be protected. As regards myself, no son of mine would be dear to me even if I had a hundred instead of the five I have. But this Rakshasa will not be able to kill my son, for that son of mine is endowed with great prowess and energy, and skilled in mantras. He will faithfully deliver to the Rakshasa his food, but will, I know to a certainty, rescue himself. I have seen before many mighty Rakshasas of huge bodies engaged in combat with my heroic son and killed too by him. But, O Brahmana, do not disclose this fact to anybody, for if it be known, persons desirous of obtaining this power, will, from curiosity, always trouble my sons. The wise have said that if my son imparteth any knowledge, without the assent of his preceptor, unto any person, my son himself will no longer be able to profit by that knowledge.'

"Thus addressed by Pritha, the Brahmana with his wife became exceedingly glad and assented to Kunti's speech, which was unto them as nectar. Then Kunti, accompanied by

the Brahmana, went unto the son of Vayu (Bhima) and asked him to accomplish (that difficult task). Bhima replied unto them, saying, 'So be it.'

SECTION 164

(Vaka-vadha Parva continued)

"Vaisampayana said, 'After Bhima had pledged himself to accomplish the task, saying, 'I will do it,' the Pandavas, O Bharata, returned home with the alms they had obtained during the day. Then Yudhishtira, the son of Pandu from Bhima's countenance alone, suspected the nature of the task he had undertaken to accomplish. Sitting by the side of his mother, Yudhishtira asked her in private, 'What is the task, O mother, that Bhima of terrible prowess seeketh to accomplish? Doth he do so at thy command or of his own accord?' Kunti replied, 'Bhima, that chastiser of foes, will at my command, do this great deed for the good of the Brahmana and the liberation of this town.'

"Yudhishtira said, 'What rash act hast thou done, O mother! It is difficult of being performed and almost amounteth to suicide! The learned never applaud the abandonment of one's own child. Why dost thou, O mother, wish to sacrifice thy own child for the sake of another's? Thou hast, O mother, by this abandonment of thy child, acted not only against the course of human practices but also against the teachings of the Vedas, That Bhima, relying on whose arms we sleep happily in the night and hope to recover the kingdom of which we have been deprived by the covetous son of Dhritarashtra, that hero of immeasurable energy, remembering whose prowess Duryodhana and Sakuni do not sleep a wink during the whole night and by whose prowess we were rescued from the palace of lac and various other dangers, that Bhima who caused the death of Purochana, and relying on whose might we regard ourselves as having already slain the sons of Dhritarashtra and acquired the whole earth with all her wealth, upon what considerations, O mother, hast thou resolved upon abandoning him? Hast thou been deprived of thy reason? Hath thy understanding been clouded by the calamities thou hast undergone?'

"On hearing these words of her son, Kunti said, 'O Yudhishtira, thou needst not be at all anxious on account of Vrikodara. I have not come to this resolve owing to any weakness of understanding. Respected by him, and with our sorrows assuaged, we have, O son, been living in the house of this Brahmana, unknown to the sons of Dhritarashtra. For requiting, O son, that Brahmana, I have resolved to do this. He, indeed, is a man upon whom good offices are never lost. The measure of his requital becometh greater than the measure of the services he receiveth. Beholding the prowess of Bhima on the occasion of (our escape from) the house of lac, and from the destruction also of Hidimba, my confidence in Vrikodara is great. The might of Bhima's arms is equal unto that of ten thousand elephants. It was, therefore, that he succeeded in carrying you all, each heavy as an elephant, from Varanavata. There is no one on earth equal unto Bhima in might; he may even overcome that foremost of warriors, the holder of the thunderbolt himself. Soon after his birth he fell from my lap on the breast of the mountain. By the weight of his body the mass of stone on which he fell down broke in pieces. From this also, O son of Pandu, I have come to know Bhima's might. For this reason have I resolved to set him against the Brahmana's foe. I have not acted in this from foolishness or ignorance or from motive of gain. I have deliberately resolved to do this virtuous deed. By this act, O Yudhishtira, two objects will be accomplished; one is a requital of the services rendered by the Brahmana and the other is the acquisition of high religious merit. It is my conviction that the Kshatriya who rendereth help unto a Brahmana in anything acquireth regions of bliss hereafter. So also a Kshatriya who saveth the life of a Kshatriya achieveth that great fame in this world as in the other. A Kshatriya rendering help unto a Vaisha also on this earth certainly acquires world-wide popularity. One of the kingly tribe should protect even the Sudra who cometh to him for protection. If he doeth so, in his next life he receiveth his birth in a royal line, commanding prosperity and the respect of other kings. O scion of Puru's race, the illustrious Vyasa of wisdom acquired by hard ascetic toil told me so in bygone days. It is therefore, that I have resolved upon accomplishing this.'"

SECTION 165

(Vaka-vadha Parva continued)

"Having heard these words of his mother, Yudhishtira said, 'What thou, O mother, hast deliberately done, moved by compassion for the afflicted Brahmana, is, indeed, excellent Bhima will certainly come back with life, after having slain the cannibal, inasmuch as thou art, O mother, always compassionate unto Brahmanas. But tell the Brahmana, O mother, that he doth not do anything whereby the dwellers in this town may know all about it, and make him promise to keep thy request.' "Vaisampayana continued, 'Then, when the night passed away, Bhimasena, the son of Pandu, taking with him the Rakshasa's food set out for the place where the

cannibal lived. The mighty son of Pandu, approaching the forest where the Rakshasa dwelt, began to eat himself the food he carried, calling loudly to the Rakshasa by name. The Rakshasa, inflamed with anger at Bhima's words, came out and approached the place where Bhima was.

"Of huge body and great strength, of red eyes, red beard, and red hair, he was terrible to behold, and he came, pressing deep the earth with his tread. The opening of his mouth, was from ear to ear and his ears themselves were straight as arrows. Of grim visage, he had a forehead furrowed into three lines. Beholding Bhima eating his food, the Rakshasa advanced, biting his nether lip and expanding his eyes in wrath. And addressing Bhima he said, 'Who is this fool, who desiring to go to the abode of Yama, eateth in my very sight the food intended for me?' Hearing these words, Bhima, O Bharata, smiled in derision and disregarding the Rakshasa, continued eating with averted face. Beholding this, the cannibal uttered a frightful yell and with both arms upraised ran at Bhima desiring to kill him, there and then. Even then disregarding the Rakshasa and casting only a single glance at him, Vrikodara, that slayer of hostile heroes continued to eat the Rakshasa's food. Filled with wrath at this, the Rakshasa struck, from behind with both his arms a heavy blow on the back of Vrikodara, the son of Kunti. But Bhima, though struck heavily by the mighty Rakshasa, with both his hands, did not even look up at the Rakshasa but continued to eat as before. Then the mighty Rakshasa, inflamed with wrath, tore up a tree and ran at Bhima for striking him again. Meanwhile the mighty Bhima, that bull among men had leisurely eaten up the whole of that food and washing himself stood cheerfully for fight. Then, O Bharata, possessed of great energy, Bhima, smiling in derision, caught with his left hand the tree hurled at him by the Rakshasa in wrath. Then that mighty Rakshasa, tearing up many more trees, hurled them at Bhima, and the Pandava also hurled as many at the Rakshasa. Then, O king, the combat with trees between that human being and the Rakshasa, became so terrible that the region around soon became destitute of trees. Then the Rakshasa, saying that he was none else than Vaka, sprang upon the Pandava and seized the mighty Bhima with his arms. That mighty hero also claspings with his own strong arms the strong-armed Rakshasa, and exerting himself actively, began to drag him violently. Dragged by Bhima and dragging Bhima also, the cannibal was overcome with great fatigue. The earth began to tremble in consequence of the strength they both exerted, and large trees that stood there broke in pieces. Then Bhima, beholding the cannibal overcome with fatigue, pressed him down on the earth with his knees and began to strike him with great force. Then placing one knee on the middle of the Rakshasa's back, Bhima seized his neck with his right hand and the cloth on his waist with his left, and bent him double with great force. The cannibal then roared frightfully. And, O monarch, he also began to vomit blood while he was being thus broken on Bhima's knee.'"

SECTION 166

(Vaka-vadha Parva continued)

"Vaisampayana said 'Then Vaka, huge as a mountain, thus broken (on Bhima's knee), died, uttering frightful yells. Terrified by these sounds, the relatives of that Rakshasa came out, O king, with their attendants. Bhima, that foremost of smiters, seeing them so terrified and deprived of reason, comforted them and made them promise (to give up cannibalism), saying, 'Do not ever again kill human beings. If ye kill men, ye will have to die even as Vaka.' Those Rakshasas hearing this speech of Bhima, said, 'So be it,' and gave, O king, the desired promise. From that day, O Bharata, the Rakshasas (of the region) were seen by the inhabitants of that town to be very peaceful towards mankind. Then Bhima, dragging the lifeless cannibal, placed him at one of the gates of the town and went away unobserved by any one. The kinsmen of Vaka, beholding him slain by the might of Bhima, became frightened and fled in different directions.

"Meanwhile Bhima, having slain the Rakshasa, returned to the Brahmana's abode and related to Yudhishtira all that had happened, in detail. The next morning the inhabitants of the town in coming out saw the Rakshasa lying dead on the ground, his body covered with blood. Beholding that terrible cannibal, huge as a mountain cliff, thus mangled and lying on the ground, the hair of the spectators stood erect. Returning to Ekachakra, they soon gave the intelligence. Then, O king, the citizens by thousands accompanied by their wives, young and old, all began to come to the spot for beholding the Vaka and they were all amazed at seeing that superhuman feat. Instantly, O monarch, they began to pray to their gods. Then they began to calculate whose turn it had been the day before to carry food to the Rakshasa. And ascertaining this, they all came to that Brahmana and asked him (to satisfy their curiosity). Thus asked by them repeatedly, that bull among Brahmanas, desirous of concealing the Pandavas, said these words unto all the citizens, 'A certain high-souled Brahmana, skilled in mantras, beheld me weeping with my relatives after I had been ordered to supply the Rakshasa's food. Asking me the cause and ascertaining the distress of the town, that first

of Brahmanas gave me every assurance and with smiles said, 'I shall carry the food for that wretched Rakshasa today. Do not fear for me.' Saying this he conveyed the food towards the forest of Vaka. This deed, so beneficial unto us all, hath very certainly been done by him.'

Then those Brahmanas and Kshatriyas (of the city), hearing this, wondered much. And the Vaisyas and the Sudras also became exceedingly glad, and they all established a festival in which the worship of Brahmanas was the principal ceremony (in remembrance of this Brahmana who had relieved them from their fears of Vaka).

SECTION 167

(Chaitraratha Parva)

After this citizens returned to their respective houses and the Pandavas continued to dwell at Ekachakra as before.

"Janamejaya said, 'O Brahmana, what did those tigers among men, the Pandavas, do after they had slain the Rakshasa Vaka?'

"Vaisampayana said, 'The Pandavas, O king, after slaying the Rakshasa Vaka, continued to dwell in the abode of that Brahmana, employed in the study of the Vedas. Within a few days there came a Brahmana of rigid vows unto the abode of their host to take up his quarters there. Their host, that bull among Brahmanas, ever hospitable unto all guests, worshipping the newly-arrived Brahmana with due ceremonies, gave him quarters in his own abode. Then those bulls among men, the Pandavas, with their mother Kunti, solicited the new lodger to narrate to them his interesting experiences. The Brahmana spake to them of various countries and shrines and (holy) rivers, of kings and many wonderful provinces and cities. And after this narration was over, that Brahmana, O Janamejaya, also spoke of the wonderful self-choice of Yajnasena's daughter, the princes of Panchala, and of the births of Dhrishtadyumna and Sikhandi, and of the birth, without the intervention of a woman, of Krishna (Draupadi) at the great sacrifice of Drupada.

"Then those bulls among men, the Pandavas, hearing of these extraordinary facts regarding that illustrious monarch (Drupada), and desiring to know the details thereof, asked the Brahmana, after his narration was concluded, to satisfy their curiosity. The Pandavas said, 'How, O Brahmana, did the birth of Dhrishtadyumna the son of Drupada, take place from the (sacrificial) fire? How also did the extraordinary birth of Krishna take place from the centre of the sacrificial platform? How also did Drupada's son learn all weapons from the great bowman Drona? And, O Brahmana, how and for whom and for what reason was the friendship between Drona and Drupada broken off?'

"Vaisampayana continued, 'Thus questioned, O monarch, by those bulls among men, the Brahmana narrated all the particulars about the birth of Draupadi.'"

SECTION 168

(Chaitraratha Parva continued)

"The Brahmana said, 'At that region where the Ganga entered the plains there lived a great Rishi, devoted to the austerest of penances. Of rigid vows and great wisdom, he bore the name Bharadwaja. One day, on coming to the Ganga to perform his ablutions, the Rishi saw the Apsara Ghritachi, who had come before, standing on the bank after her ablutions were over. And it so happened that a wind arose and disrobed the Apsara standing there. And the Rishi beholding her thus disrobed, felt the influence of desire. Though practising the vow of continence from his very youth, as soon as he felt the influence of desire, the Rishi's vital fluid came out. And as it came out, he held it in a pot (drana), and of that fluid thus preserved in a pot was born a son who came to be called Drona (the pot-born). And Drona studied all the Vedas and their several branches. And Bharadwaja had a friend named Prishata who was the king of Panchalas. And about the time that Drona was born, Prishata also obtained a son named Drupada. And that bull amongst Kshatriyas, Prishata's son, going every day to that asylum of Bharadwaja, played and studied with Drona. And after Prishata's death, Drupada succeeded him on the throne. Drona about this time heard that (the great Brahmana hero) Rama (on the eve of his retiring into the weeds) was resolved to give away all his wealth. Hearing this, the son of Bharadwaja repaired unto Rama who was about to retire into the woods and addressing him, said, 'O best of Brahmanas, know me to be Drona who hath come to thee to obtain thy wealth.' Rama replied, saying, 'I have given away everything. All that I now have is this body of mine and my weapons. O Brahmana, thou mayest ask of me one of these two, either my body or my weapons.' Then Drona said, 'It behoveth thee, sir, to give me all thy weapons together with (the mysteries of) their use and withdrawal.'

"The Brahmana continued, 'Then Rama of Bhrgu's race, saying, 'So be it,' gave all his weapons unto Drona, who obtaining them regarded himself as crowned with success. Drona obtaining from Rama the most exalted of all weapons, called the Brahma weapon, became exceedingly glad and acquired a decided superiority over all men. Then the son of Bharadwaja, endowed with great prowess went to king

Drupada, and approaching that monarch, that tiger among men, said, 'Know me for thy friend.' Hearing this Drupada said, 'One of low birth can never be the friend of one whose lineage is pure, nor can one who is not a car-warrior have a car-warrior for his friend. So also one who is not a king cannot have a king as his friend. Why dost thou, therefore, desire (to revive our) former friendship?'

"The Brahmana continued, 'Drona, gifted with great intelligence, was extremely mortified at this, and settling in his mind some means of humiliating the king of the Panchala he went to the capital of the Kurus, called after the name of an elephant. Then Bhishma, taking with him his grandsons, presented them unto the wise son of Bharadwaja as his pupils for instruction, along with various kinds of wealth. Then Drona, desirous of humiliating king Drupada, called together his disciples and addressed them, 'Ye sinless ones, it behoveth you, after you have been accomplished in arms, to give me as preceptorial fee something that I cherish in my heart.' Then Arjuna and others said unto their preceptor, 'So be it.'—After a time when the Pandavas became skilled in arms and sure aims, demanding of them his fee, he again told them these words, 'Drupada, the son of Prishata, is the king of Chhatravati. Take away from him his kingdom, and give it unto me.' Then the Pandavas, defeating Drupada in battle and taking him prisoner along with his ministers, offered him unto Drona, who beholding the vanquished monarch, said, 'O king, I again solicit thy friendship; and because none who is not a king deserveth to be the friend of a king, therefore, O Yajnasena, I am resolved to divide thy kingdom amongst ourselves. While thou art the king of the country to the south of Bhagirathi (Ganga), I will rule the country to the north.'

"The Brahmana continued, 'The King of the Panchalas, thus addressed by the wise son of Bharadwaja, told that best of Brahmanas and foremost of all persons conversant with weapons, these words, 'O high-souled son of Bharadwaja, blest be thou, let it be so, let there be eternal friendship between us as thou desirest!' Thus addressing each other and establishing a permanent bond between themselves, Drona and the king of Panchala, both of them chastisers of foes, went away to the places they came from. But the thought of that humiliation did not leave the king's mind for a single moment. Sad at heart, the king began to waste away.'"

SECTION 169

(Chaitraratha Parva continued)

"The Brahmana continued, 'King Drupada (after this), distressed at heart, wandered among many asylums of Brahmanas in search of superior Brahmanas well-skilled in sacrificial rites. Overwhelmed with grief and eagerly yearning for children, the king always said, 'Oh, I have no offspring surpassing all in accomplishments.' And the monarch, from great despondency, always said 'Oh, fie on those children that I have and on my relatives!' And ever thinking of revenging himself on Drona, the monarch sighed incessantly. And that best of kings, O Bharata, even after much deliberation, saw no way of overcoming, by his Kshatriya might, the prowess and discipline and training and accomplishment of Drona. Wandering along the banks of the Yamuna and the Ganga, the monarch once came upon a sacred asylum of Brahmanas. There was in that asylum no Brahmana who was not a Snataka, no one who was not of rigid vows, and none who was not virtuous to a high degree. And the king saw there two Brahmana sages named Yaja and Upayaja, both of rigid vows and souls under complete control and belonging to the most superior order. They were both devoted to the study of the ancient institutes and sprung from the race of Kasyapa. And those best of Brahmanas were well-able to help the king in the attainment of his object. The king then, with great assiduity and singleness of purpose, began to court this pair of excellent Brahmanas. Ascertaining the superior accomplishments of the younger of the two the king courted in private Upayaja of rigid vows, by the offer of every desirable acquisition. Employed in paying homage to the feet of Upayaja, always addressing in sweet words and offering him every object of human desire, Drupada, after worshipping that Brahmana, addressed him (one day), saying, 'O Upayaja, O Brahmana, if thou, performest those sacrificial rites by (virtue of) which I may obtain a son who may slay Drona, I promise thee ten thousand kine, or whatever else may be agreeable to thee, O first of Brahmanas, truly am I ready to make gifts to thee.' Thus addressed by the king, the Rishi replied, saying, 'I cannot (perform such rites).' But Drupada without accepting this reply as final, once more began to serve and pay homage unto that Brahmana. Then, after the expiration of a year, Upayaja, that first of Brahmanas, O monarch, addressing Drupada in sweet tone, said, 'My elder brother (Yaja), one day, while wandering through the deep woods, took up a fruit that had fallen upon a spot the purity of which he cared not to enquire about. I was following him (at the time) and observed this unworthy act of his. Indeed, he entertains no scruples in accepting things impure. In accepting that (particular) fruit he saw not any impropriety of sinful nature: Indeed, he who observeth not purity (in one instance) is not very likely to observe it in the other instances. When he lived in the house of

his preceptor, employed in studying the institutes, he always used to eat (impure) remnants of other people's feasts. He always speaks approvingly of food and entertains no dislike for anything. Arguing from these, I believe that my brother covets earthly acquisitions. Therefore, O king, go unto him; he will perform spiritual offices for thee.' Hearing these words of Upayaja, king Drupada, though entertaining a low opinion of Yaja, nevertheless went to his abode. Worshipping Yaja who was (still) worthy of homage, Drupada said unto him, 'O master, perform thou spiritual offices for me and I will give thee eighty thousand kine! Enmity with Drona burneth my heart; it behoveth thee therefore to cool that heart of mine. Foremost of those conversant with the Vedas, Drona is also skilled in the Brahma weapon and for this, Drona hath overcome me in a contest arising from (impaired) friendship. Gifted with great intelligence, the son of Bharadwaja is (now) the chief preceptor of the Kurus. There is no Kshatriya in this world superior to him. His bow is full six cubits long and looks formidable, and his shafts are capable of slaying every living being. That great Bowman, the high-souled son of Bharadwaja, habited as a Brahmana, is destroying the Kshatriya power all over the earth. Indeed, he is like a second Jamadagnya intended for the extermination of the Kshatriya race. There is no man on earth who can overcome the terrible force of his weapons. Like a blazing fire fed with clarified butter, Drona, possessed of Brahma might and uniting it with Kshatriya might, consumeth every antagonist in battle. But (thy) Brahma force is greater in itself than (Drona's) Brahma force united with Kshatriya might. Therefore, as I am inferior (to Drona) in consequence of my possession of Kshatriya might alone, I solicit the aid of thy Brahma force, having obtained thee so superior to Drona in knowledge of Brahma. O Yaja, perform that sacrifice by means of which I may obtain a son invincible in battle and capable of slaying Drona. Ready am I to give thee ten thousand kine.' Hearing these words of Drupada, Yaja said, 'So be it.' Yaja then began to recollect the various ceremonies appertaining to the particular sacrifice. And knowing the affair to be a very grave one, he asked the assistance of Upayaja who coveted nothing. Then Yaja promised to perform the sacrifice for the destruction of Drona. Then the great ascetic Upayaja spoke unto king Drupada of everything required for the grand sacrifice (by aid of fire) from which the king was to obtain offspring. And he said, 'O king, a child shall be born unto thee, endowed, as thou desirest, with great prowess, great energy, and great strength.'

"The Brahmana continued, 'Then king Drupada, impelled by the desire of obtaining a son who was to slay Drona, began, for the success of his wish, to make the necessary preparations. (And when everything was complete) Yaja, after having poured libations of clarified butter on the sacrificial fire, commanded Drupada's queen, saying, 'Come hither, O queen, O daughter-in-law of Prishata! A son and a daughter have arrived for thee!' Hearing this, the queen said, 'O Brahmana, my mouth is yet filled with saffron and other perfumed things. My body also beareth many sweet scents; I am hardly fit for accepting (the sanctified butter which is to give me offspring). Wait for me a little, O Yaja! Wait for that happy consummation.' Yaja, however, replied, 'O lady, whether thou comest or waitest, why should not the object of this sacrifice be accomplished when the oblation hath already been prepared by me and sanctified by Upayaja's invocations?'

"The Brahmana continued, 'Having said this, Yaja poured the sanctified libation on the fire, whereupon arose from those flames a child resembling a celestial who possessing the effulgence of fire, was terrible to behold. With a crown on this head and his body encased in excellent armour, sword in hand, and bearing a bow and arrows, he frequently sent forth loud roars. And immediately after his birth, he ascended an excellent chariot and went about in it for some time. Then the Panchalas in great joy shouted, 'Excellent, Excellent.' The very earth seemed at that time unable to bear the weight of the Panchalas mad with joy. Then, marvellous to say, the voice of some invisible spirit in the skies said, 'This prince hath been born for the destruction of Drona. He shall dispel all the fears of the Panchalas and spread their fame. He shall also remove the sorrow of the king.' And there arose, after this from the centre of the sacrificial platform, a daughter also, called Panchali, who, blest with great good fortune, was exceedingly handsome. Her eyes were black, and large as lotus-petals, her complexion was dark, and her locks were blue and curly. Her nails were beautifully convex, and bright as burnished copper; her eye-brows were fair, and bosom was deep. Indeed, she resembled the veritable daughter of a celestial born among men. Her body gave out fragrance like that of a blue lotus, perceivable from a distance of full two miles. Her beauty was such that she had no equal on earth. Like a celestial herself, she could be desired (in marriage) by a celestial, a Danava, or a Yaksha. When this girl of fair hips was born an incorporeal voice said, 'This dark-complexioned girl will be the first of all women, and she will be the cause of the destruction of many Kshatriyas. This slender-waisted one will, in time, accomplish the purpose of the gods, and along with her many a danger will overtake the Kauravas.' On hearing these words, the Panchalas uttered a loud leonine roar, and the earth was

unable to bear the weight of that joyous concourse. Then beholding the boy and the girl, the daughter-in-law of Prishata, desiring to have them, approached Yaja and said, 'Let not these know any one else except myself as their mother.' Yaja, desiring to do good unto the king said, 'So be it!' Then the Brahmanas (present there), their expectations fully gratified, bestowed names upon the new-born pair, 'Let this son of king Drupada, And the great Drona, bringing the Panchala prince into his own abode, taught him all weapons in requital of half the kingdom he had formerly taken from Drupada. The high-souled son of Bharadwaja, regarding destiny to be inevitable, did what would perpetuate his own great deeds.'"

"The Brahmana continued, 'Thus were born those twins of the great sacrifice of Drupada. And the great Drona, bringing the Panchala prince into his own abode, taught him all weapons in requital of half the kingdom he had formerly taken from Drupada. The high-souled son of Bharadwaja, regarding destiny to be inevitable, did what would perpetuate his own great deeds.'"

SECTION 170

(Chaitraratha Parva continued)

"Vaisampayana said, 'Hearing these words of the Brahmana, the sons of Kunti seemed to be, as it were, pierced with darts. Indeed, all those mighty heroes lost their peace of mind. Then the truthful Kunti, beholding all her sons listless and inattentive, addressed Yudhishtira and said, 'We have now lived many nights in the abode of this Brahmana. We have passed our time pleasantly in this town, living on the alms obtained from many honest and illustrious persons. O oppressor of foes, as we have now seen often and often all the agreeable woods and gardens that are in this part of the country, seeing them again would no longer give any pleasure. O heroic scion of Kuru's race, alms also are not now obtainable here as easily as before. If thou wishest it would be well for us now to go to Panchala; we have not seen that country, it will, no doubt, O hero, prove delightful to us. O crusher of foes, it hath been heard by us that alms are obtainable in the country of the Panchala, and that Yajnasena, the king thereof, is devoted to Brahmanas. I am of opinion that it is not good to live long in one place. Therefore, O son, if thou likest, it is good for us to go there.'

"Hearing these words, Yudhishtira said, 'It is our duty to obey thy command, which, besides, must be for our good, I do not, however, know whether my younger brothers are willing to go.'"

SECTION 171

(Chaitraratha Parva continued)

"Vaisampayana continued, 'Then Kunti spoke unto Bhimasena and Arjuna and the twins regarding the journey to Panchala. They all said, 'So be it.' Then, O king, Kunti with her sons saluted the Brahmana (in whose house they had dwelt) and set out for the delightful town of the illustrious Drupada.'

"Vaisampayana said, 'While the illustrious Pandavas were living disguised in the abode of the Brahmana, Vyasa, the son of Satyavati, once went to see them. Those chastisers of foes, beholding him coming rose up and stepped onward to receive him. Saluting him reverentially and worshipping him also the Pandavas stood in silence with joined hands. Thus worshipped by them the sage became gratified. He asked them to be seated, and cheerfully addressing them said, 'Ye slayers of foes, are ye living in the path of virtue and according to the scriptures? Do ye worship the Brahmanas? Ye are not, I hope, backward in paying homage unto those that deserve your homage?' The illustrious Rishi, after this, spoke many words of virtuous import, and after discoursing upon many topics of great interest, he said, 'An illustrious Rishi, living in a certain hermitage, had a daughter of tender waist, fair lips, and fine eye-brows, and possessing every accomplishment. As a consequence of her own acts (in a past life) the fair maid became very unfortunate. Though chaste and beautiful, the damsel obtained not a husband. With a sorrowful heart she thereupon began to practise ascetic penances with the object of obtaining a husband. She soon gratified by her severe asceticism the god Sankara (Mahadeva), who became propitious unto her and said unto that illustrious damsel, 'Ask thou the boon thou desirest! Blest be thou! I am Sankara prepared to give thee what thou wilt ask.' Desirous of benefiting herself, the maid repeatedly said unto the supreme lord, 'O give me, a husband endowed with every accomplishment.' Then Isana (Mahadeva), that foremost of all speakers, replied unto her, saying, 'O blessed one, thou shalt have five husbands from among the Bharata princes.' Thus told, the maiden said unto the god who had given her that boon, 'O lord, I desire to have only one husband through thy grace.' The god then addressed her again and said these excellent words, 'Thou hast, O girl, said full five times, 'Give me (a) husband.' Thou shalt, therefore, in another life have five husbands! Ye princes of Bharata's line, that damsel of celestial beauty hath been born in the line of Drupada. The faultless Krishna of Prishata's line hath been appointed to be the wife of you all. Ye mighty ones, go therefore, to the

capital of the Panchalas and dwell ye there. There is no doubt that having obtained her as wife ye shall be very happy.'

"Vaisampayana continued, 'Having said so unto the Pandavas, the illustrious and blessed grandsire then bade them farewell. The great ascetic then left them and went to the place whence he had come.'"

SECTION 172

(Chaitraratha Parva continued)

"Vaisampayana said, 'After Vyasa had gone away, those bulls among men, the Pandavas, saluted the Brahmana and bade him farewell, and proceeded (towards Panchala) with joyous hearts and with their mother walking before them. Those slayers of all foes, in order to reach their destination, proceeded in a due northerly direction, walking day and night till they reached a sacred shrine of Siva with the crescent mark on his brow. Then those tigers among men, the sons of Pandu, arrived at the banks of the Ganga. Dhananjaya, that mighty car-warrior, walking before them, torch in hand, for showing the way and guarding them (against wild animals). And it so happened that at that time the proud king of the Gandharvas, with his wives, was sporting in that solitary region in the delightful waters of the Ganga. The king of the Gandharvas heard the tread of the Pandavas as they approached the river. On hearing the sounds of their foot-steps, the mighty Gandharvas were inflamed with wrath, and beholding those chastisers of foes, the Pandavas, approach towards him with their mother, he drew his frightful bow to a circle and said, 'It is known that excepting the first forty seconds the grey twilight preceding nightfall hath been appointed for the wandering of the Yakshas, the Gandharvas and the Rakshasas, all of whom are capable of going everywhere at will. The rest of the time hath been appointed for man to do his work. If therefore, men, wandering during those moments from greed of gain, come near us, both we and the Rakshasas slay those fools. Therefore, persons acquainted with the Vedas never applaud those men--not even kings at the head of their troops--who approach any pools of water at such a time. Stay ye at a distance, and approach me not. Know ye not that I am bathing in the waters of the Bhagirathi? Know that I am Angaraparna the Gandharva, ever relying on my own strength! I am proud and haughty and am the friend of Kuvera. This my forest on the banks of the Ganga, where I sport to gratify all my senses, is called Angaraparna after my own name. Here neither gods, nor Kapalikas, nor Gandharvas nor Yakshas, can come. How dare ye approach me who am the brightest jewel on the diadem of Kuvera?'"

"Hearing these words of the Gandharva, Arjuna said, 'Blockhead, whether it be day, night, or twilight, who can bar others from the ocean, the sides of the Himalayas, and this river? O ranger of the skies, whether the stomach be empty or full, whether it is night or day, there is no special time for anybody to come to the Ganga--that foremost of all rivers. As regards ourselves endued with might, we care not when we disturb thee. Wicked being, those who are weak in fighting worship thee. This Ganga, issuing out of the golden peaks of Himavat, falleth into the waters of the ocean, being distributed into seven streams. They who drink the waters of these seven streams, viz., Ganga, Yamuna, Saraswati, Vitastha, Sarayu, Gomati, and Gandaki, are, cleansed of all their sins. O Gandharva, this sacred Ganga again, flowing through the celestial region is called there the Alakananda. It hath again in the region of the Pitris become the Vaitarani, difficult of being crossed by sinners, and, Krishna-Dwaipayana himself hath said so. The auspicious and celestial river, capable of leading to heaven (them that touch its waters), is free from all dangers. Why dost thou then desire to bar us from it? This act of thine is not in consonance with eternal virtue. Disregarding thy words, why shall we not touch the sacred waters of the Bhagirathi free from all dangers and from which none can bar us?'"

"Vaisampayana continued, 'Hearing these words of Arjuna, Angaraparna became inflamed with wrath and drawing his bow to a circle began to shoot his arrows like venomous snakes at the Pandavas. Then Dhananjaya, the son of Pandu, wielding a good shield and the torch he held in his hand, warding off all those arrows and addressing the Gandharva again said, 'O Gandharva, seek not to terrify those that are skilled in weapons, for weapons hurled at them vanish like froth. I think, O Gandharva, that ye are superior (in prowess) to men; therefore shall I fight with thee, using celestial weapons and not with any crooked means. This fiery weapon (that I shall hurl at thee), Vrihaspati the revered preceptor of Indra, gave unto Bharadwaja, from whom it was obtained by Agnivesya, and from Agnivesya by my preceptor, that foremost of Brahmanas, Drona, who gave it away to me.'"

"Vaisampayana continued, 'Saying these words, the Pandava wrathfully hurled at the Gandharva that blazing weapon made of fire which burnt the Gandharva's chariot in a trice. Deprived of consciousness by the force of that weapon, the mighty Gandharva was falling, head downward, from his chariot. Dhananjaya seized him by the hair of his head adorned with garlands of flowers and thus dragged the unconscious Gandharva towards his brothers. Beholding this,

that Gandharva's wife Kumbhinas, desirous of saving her husband, ran towards Yudhishtira and sought his protection. The Gandharvi said, 'O exalted one, extend to me thy protection! O, set my husband free! O lord, I am Kumbhinas by name, the wife of this Gandharva, who seeketh thy protection!' Beholding her (so afflicted), the mighty Yudhishtira addressed Arjuna and said, 'O slayer of foes, O child, who would slay a foe who hath been vanquished in fight, who hath been deprived of fame, who is protected by a woman, and who hath no prowess?' Arjuna replied, saying, 'Keep thou thy life, O Gandharva! Go hence, and grieve not I Yudhishtira, the king of the Kurus, commandeth me to show thee mercy.'

"The Gandharva replied, 'I have been vanquished by thee, I shall, therefore, abandon my former name Angaraparna (the blazing vehicle). In name alone, O friend, I should not be boastful when my pride in my strength hath been overcome: I have been fortunate in that I have obtained thee; O Arjuna, that wielder of celestial weapons! I like to impart to thee the power of (producing) illusions which Gandharvas alone have. My excellent and variegated chariot hath been burnt by means of thy fiery weapon. I who had formerly been called after my excellent chariot should now be called after my burnt chariot. The science of producing illusions that I have spoken of was formerly obtained by me by ascetic penances. That science I will today impart to the giver of my life--thy illustrious self! What good luck doth he not deserve who, after overcoming a foe by his might, giveth him life when that foe asketh for it? This science is called Chakshushi. It was communicated by Manu unto Soma and by Soma unto Viswawasu, and lastly by Viswawasu unto me. Communicated by my preceptor, that science, having come unto me who am without energy, is gradually becoming fruitless. I have spoken to thee about its origin and transmission. Listen now to its power! One may see (by its aid) whatever one wisheth to see, and in whatever way he liketh (generally or particularly). One can acquire this science only after standing on one leg for six months. I shall however, communicate to thee this science without thyself being obliged to observe any rigid vow. O king, it is for this knowledge that we are superior to men. And as we are capable of seeing everything by spiritual sight, we are equal to the gods. O best of men, I intend to give thee and each of thy brothers a hundred steeds born in the country of the Gandharvas. Of celestial colour and endued with the speed of the mind, those horses are employed in bearing the celestial, and the Gandharvas. They may be lean-fleshed but they tire not, nor doth their speed suffer on that account. In days of yore the thunderbolt was created for the chief of the celestials in order that he might slay (the Asura) Vritra with it. But hurled at Vritra's head it broke in a thousand pieces. The celestials worship with reverence those fragments of the thunderbolt. That which is known in the three worlds as glory is but a portion of the thunderbolt. The hand of the Brahmana with which he poureth libations on the sacrificial fire, the chariot upon which the Kshatriya fighteth, the charity of the Vaisya, and the service of the Sudra rendered unto the three other classes, are all fragments of the thunderbolt. It hath been said that horses, forming as they do a portion of the Kshatriya's chariot, are, on that account, unslayable. Again horses which form a portion of the Kshatriya's chariot, are the offspring of Vadava. Those amongst them that are born in the region of the Gandharvas can go everywhere and assume any hue and speed at the will of their owners. These horses of mine that I give thee will always gratify thy wishes.'"

"On hearing these words of the Gandharva, Arjuna said, 'O Gandharva, if from satisfaction for having obtained thy life at my hands in a situation of danger, thou givest me thy science, and these horses, I would not accept thy gift.' The Gandharva replied, saying, 'A meeting with an illustrious person is ever a source of gratification; besides thou hast given me my life. Gratified with thee, I will give thee my science. That the obligation, however, may not all be on one side, I will take from thee, O Vibhatsu, O bull in Bharata's race, thy excellent and eternal weapon of fire!'"

"Arjuna said, 'I would accept thy horses in exchange for my weapon. Let our friendship last for ever. O friend, tell us for what we human beings have to stand in fear of the Gandharvas. Chastisers of foes that we are and virtuous and conversant with the Vedas, tell us, O Gandharva, why in travelling in the night-time we have been censured by thee.'"

"The Gandharva said, 'Ye are without wives (though ye have completed the period of study). Ye are without a particular Asrama (mode of life). Lastly, ye are out without a Brahmana walking before, therefore, ye sons of Pandu, ye have been censured by me. The Yakshas, Rakshasas, Gandharvas, Pisachas, Urugas and Danavas, are possessed of wisdom and intelligence, and acquainted with the history of the Kuru race. O hero, I have heard too from Narada and other celestial Rishis about the good deeds of your wise ancestors. I myself, too, while roaming over the whole earth bounded by her belt of seas, have witnessed the prowess of thy great race. O Arjuna, I have personal knowledge of thy preceptor, the illustrious son of Bharadwaja, celebrated

throughout the three worlds for his knowledge of the Vedas and the science of arms. O tiger in Kuru's race, O son of Pritha, I also know Dharma, Vayu, Sakra, the twin Aswins, and Pandu,--these six perpetrators of Kuru race,--these excellent celestials and human progenitors of you all. I also know that you five brothers are learned and high-souled, that ye are foremost of all wielders of weapons, that ye are brave and virtuous and observant of vows. Knowing that your understanding and hearts are excellent and your behaviour faultless, I have yet censured you. For, O thou of Kuru's race, it behoveth no man endued with might of arms to bear with patience any ill usage in the sight of his wife. Especially as, O son of Kunti, our might increaseth during the hours of darkness, accompanied by my wife I was filled with wrath. O best of vow-observing men, I have, however, been vanquished by thee in battle. Listen to me as I tell thee the reasons that have led to my discomfiture. The Brahmacharya is a very superior mode of life, and as thou art in that mode now, it is for this, O Partha, that I have been defeated by thee in battle. O chastiser of foes, if any married Kshatriya fight with us at night, he can never escape, with life. But, O Partha, a married Kshatriya, who is sanctified with Brahma, and who hath assigned the cares of his State to a priest, might vanquish! all wanderers in the night. O child of Tapati, men should therefore, ever employ learned priests possessing self-command for the acquisition of every good luck they desire. That Brahmana is worthy of being the king's priest who is learned in the Vedas and the six branches thereof, who is pure and truthful, who is of virtuous soul and possessed of self-command. The monarch becometh ever victorious and finally earneth heaven who hath for his priest a Brahmana conversant with the rules of morality, who is a master of words, and is pure and of good behaviour. The king should always select an accomplished priest in order to acquire what he hath not and protect what he hath. He who desireth his own prosperity should ever be guided by his priest, for he may then obtain ever the whole earth surrounded by her belt of seas. O son of Tapati, a king, who is without a Brahmana, can never acquire any land by his bravery or glory of birth alone. Know, therefore, O perpetrator of Kuru's race, that the kingdom lasteth for ever in which Brahmanas have power.'"

SECTION 173

(Chaitraratha Parva continued)

"Arjuna said, 'Thou hast addressed me (more than once) as Tapaty. I therefore wish to know what the precise significance of this word is, O virtuous Gandharva, being sons of Kunti, we are, indeed, Kaunteyas. But who is Tapati that we should be called Tapatyas?'"

"Vaisampayana continued, 'Thus addressed, the Gandharva related to Dhananjaya, the son of Kunti, the (following) story well-known in the three worlds.'

"The Gandharva said, 'O son of Pritha, O foremost of all intelligent men, I will duly recite to you in full this charming narrative. O, listen with attention to what I say in explanation of why I have addressed thee as Tapaty. That one in heaven who pervadeth by his light the whole firmament had a daughter named Tapati equal unto himself. Tapati, the daughter of the god Vivasvat, was the younger sister of Savitri, and she was celebrated throughout the three worlds and devoted to ascetic penances. There was no woman amongst the celestials, the Asuras, the Yakshas, the Rakshasas, the Apsaras, and the Gandharvas, who was equal to her in beauty. Of perfect, symmetrical and faultless features, of black and large eyes, and in beautiful attire, the girl was chaste and of perfect conduct. And, O Bharata, seeing her Savitri (the sun) thought that there was none in the three worlds who, for his beauty, accomplishments, behaviour, and learning, deserved to be her husband. Beholding her attain the age of puberty and, therefore, worthy of being bestowed on a husband, her father knew no peace of mind, always thinking of the person he should select. At that time, O son of Kunti, Riksha's son, that bull amongst the Kurus, the mighty king Samvarana, was duly worshipping Surya with offerings of Arghya and flower-garlands and scents, and with vows and fasts and ascetic penances of various kinds. Indeed, Samvarana was worshipping Surya constantly in all his glory, with devotion and humility and piety. And beholding Samvarana conversant with all rules of virtue and unequalled on earth for beauty, Surya regarded him as the fit husband for his daughter, Tapati. And, O thou of Kuru's race, Vivasvat then resolved to bestow his daughter on that best of kings, viz., Samvarana, the scion of a race of world-wide fame. As Surya himself in the heavens filleth the firmament with his splendour, so did king Samvarana on earth fill every region with the splendour of his good achievements. And all men, O Partha, except Brahmanas, worshipping Samvarana. Blest with good luck, king Samvarana excelled Soma in soothing the hearts of friends and Surya in scorching the hearts of foes. And, O Kaurava, Tapana (Surya) himself was resolved upon bestowing his daughter Tapati upon king Samvarana, who was possessed of such virtues and accomplishments.

"Once on a time, O Partha, king Samvarana, endued with beauty (of person) and immeasurable prowess, went on a

hunting expedition to the under-woods on the mountain-breast. While wandering in quest of deer, the excellent steed the king rode, overcome, O Partha, with hunger, thirst and fatigue, died on the mountains. Abandoning the steed, the king, O Arjuna, began to wander about upon the mountain-breast on foot and in course of his wandering the monarch saw a maiden of large eyes and unrivalled beauty. That grinder of hostile host—that tiger among kings—himself without a companion, beholding there that maiden without a companion, stood motionless gazing at her steadfastly. For her beauty, the monarch for some moment believed her to be (the goddess) Sri herself. Next he regarded her to be the embodiment of the rays emanating from Surya. In splendour of her person she resembled a flame of fire, though in benignity and loveliness she resembled a spotless digit of the moon. And standing on the mountain-breast, the black-eyed maiden appeared like a bright statue of gold. The mountain itself with its creepers and plants, because of the beauty and attire of that damsel, seemed to be converted into gold. The sight of that maiden inspired the monarch with a contempt for all women that he had seen before. By beholding her, the king regarded his eye-sight truly blessed. Nothing the king had seen from the day of his birth could equal, he thought, the beauty of that girl. The king's heart and eyes were captivated by that damsel, as if they were bound with a cord and he remained rooted to that spot, deprived of his senses. The monarch thought that the artificer of so much beauty had created it only after churning the whole world of gods Asuras and human beings. Entertaining these various thoughts, king Samvarana regarded that maiden as unrivalled in the three worlds for wealth of beauty.

"And the monarch of pure descent, beholding the beautiful maiden, was pierced with Kama's (Cupid's) shafts and lost his peace of mind. Burnt with the strong flame of desire the king asked that charming maiden, still innocent, though in her full youth, saying, 'Who art thou and whose? Why also dost thou stay here? O thou of sweet smiles, why dost thou wander alone in these solitary woods? Of every feature perfectly faultless, and decked with every ornament, thou seemest to be the coveted ornament of these ornaments themselves! Thou seemest not to be of celestial or Asura or Yaksha or Rakshasa or Naga or Gandharva or human origin. O excellent lady, the best of women that I have ever seen or heard of would not compare with thee in beauty! O thou of handsome face, at sight of thee lovelier than the moon and graced with eyes like lotus-petals, the god of desire is grinding me.'

"King Samvarana thus addressed that damsel in the forest, who however, spoke not a word unto the monarch burning with desire. Instead, like lightning in the clouds, that large-eyed maiden quickly disappeared in the very sight of the monarch. The king then wandered through the whole forest, like one out of his senses, in search of that girl of eyes like lotus-petals. Failing to find her, that best of monarchs indulged in copious lamentations and for a time stood motionless with grief."

SECTION 174

(Chaitraratha Parva continued)

"The Gandharva continued, 'When that maiden disappeared, that feller of hostile ranks deprived of his senses by Kama (concupiscence) himself fell down on the earth. And as the monarch fell down, that maiden of sweet smiles and prominent and round hips appeared again before him, and smiling sweetly, said unto that perpetrator of Kuru's race these honeyed words, 'Rise, rise, O chastiser of foes! Blest be thou; it behoveth thee not, O tiger among kings, to lose thy reason, a celebrated man as thou art in the world.' Addressed in these honeyed words, the king opened his eyes and saw before him that selfsame girl of swelling hips. The monarch who was burning with the flame of desire then addressed that black-eyed damsel in accents, weak with emotion, and said, 'Blest be thou O excellent woman of black eyes! As I am burning with desire and paying thee court, O, accept me! My life is ebbing away. O thou of large eyes, for thy sake it is, O thou of the splendour of the filaments of the lotus, that Kama is incessantly piercing me with his keen shafts without stopping for a moment! O amiable and cheerful girl, I have been bitten by Kama who is even like a venomous viper. O thou of swelling and large hips, have mercy on me! O thou of handsome and faultless features, O thou of face like unto the lotus-petal or the moon, O thou of voice sweet as that of singing Kinnaras, my life now depends on thee! Without thee, O timid one, I am unable to live! O thou of eyes like lotus-petals, Kama is piercing me incessantly! O large-eyed girl, be merciful unto me! It cometh thee not, O black-eyed maid, to cast me off; O handsome girl, it behoveth thee to relieve me from such affliction by giving me thy love! At first sight thou hast attracted my heart. My mind wandereth! Beholding thee I like not to cast my eyes on any other woman! Be merciful! I am thy obedient slave—thy adorer! O, accept me! O beautiful lady, O large-eyed girl at the sight of thee, the god of desire hath entered my heart, and is piercing me with his shafts! O thou of lotus-eyes, the flame of desire burneth within me! O, extinguish that flame with the water of thy love poured on it!

O beautiful lady, by becoming mine, pacify thou the irrepressible god of desire that hath appeared here armed with his deadly bow and arrows and that is piercing me incessantly with those keen shafts of his! O thou of the fairest complexion, wed me according to the Gandharva form, for, O thou of tapering hips, of all forms of marriage the Gandharva hath been said to be the best.'

"The Gandharva continued, 'Hearing those words of the monarch, Tapati made answer, 'O king, I am not the mistress of my own self! Be it known that I am a maiden under the control of my father. If thou really entertainest an affection for me, demand me of my father. Thou sayest, O king, that thy heart hath been robbed by me. But thou also hast, at first sight, robbed me of my heart; I am not the mistress of my body, and therefore, O best of kings, I do not approach thee; women are never independent. What girl is there in the three worlds that would not desire thee for her husband, as thou art kind unto all thy dependents and as thou art born in a pure race? Therefore, when the opportunity comes, ask my father Aditya by my hand with worship, ascetic penances, and vows. If my father bestoweth me upon thee, then, O king, I shall ever be thy obedient wife. My name is Tapati and I am the younger sister of Savitri, and the daughter, O bull amongst Kshatriyas of Savitri, of (Sun) the illuminator of the universe.'"

SECTION 175

(Chaitraratha Parva continued)

"The Gandharva continued, 'Saying this, Tapati of faultless features, ascended the skies. The monarch thereupon again fell down on the earth. His ministers and followers searching for him throughout the forest at length came upon him lying on that solitary spot, and beholding that excellent king, that mighty bowman, thus lying forsaken on the ground like a rainbow dropped from the firmament, his minister-in-chief became like one burnt by a flame of fire. Advancing hastily with affection and respect, the minister raised that best of monarchs lying prostrate on the ground and deprived of his senses by desire. Old in wisdom as in age, old in achievements as in policy, the minister, after having raised the prostrate monarch, became easy (in mind). Addressing the king in sweet words that were also for his good, he said, 'Blest be thou, O sinless one! Fear not, O tiger among kings! The minister thought that the monarch, that great feller of hostile ranks in battle, had been lying on the ground overcome with hunger, thirst, and fatigue. The old man then sprinkled over the crownless head of the monarch water that was cold and rendered fragrant with lotus-petals. Slowly regaining his consciousness, the mighty monarch sent away all his attendants with the exception of his minister only. After those attendants had retired at his command, the king sat upon the mountain-breast. Having purified himself duly, the king sat upon that chief of mountains, and began, with joined palms and upturned face, to worship Surya. King Samvarana, that smiter of all foes, thought also of his chief priest Vasishtha, that best of Rishis. The king continued to sit there day and night without intermission. The Brahmana sage Vasishtha came there on the twelfth day: that great Rishi of soul under perfect command knew at once by his ascetic power that the monarch had lost his senses in consequence of Tapati. And that virtuous and best of Munis, as soon as he knew this, desirous of benefiting the monarch who was ever observant of vows, addressed him and gave him every assurance. The illustrious Rishi, in the very sight of that monarch, ascended upward to interview Surya, himself possessed of the splendour of that luminary. The Brahmana then approached with joined hands the god of a thousand rays and introduced himself cheerfully unto him, saying, 'I am Vasishtha.' Then Vivasvat of great energy said unto that best of Rishis, 'Welcome art thou, O great Rishi! Tell me what is in thy mind. O thou of great good fortune, whatever thou demandest of me, O foremost of eloquent men, I will confer on thee, however difficult it may be for me!' Thus addressed by Surya, the Rishi of great ascetic merit, bowing unto the god of light, replied, saying, 'O Vibhasu, this thy daughter, Tapati, the younger sister of Savitri, I ask of thee for Samvarana! That monarch is of mighty achievements, conversant with virtue, and of high soul. O firmament-ranger, Samvarana will make a worthy husband for thy daughter.' Thus addressed by the Rishi Vibhakara, resolved upon bestowing his daughter upon Samvarana, saluted the Rishi, and replied unto him, saying, 'Oh, Samvarana is the best of monarchs, thou art the best of Rishis, Tapati is the best of women. What should we do, therefore, but bestow her on Samvarana?' With these words, the god Tapana, made over his daughter, Tapati, of every feature perfectly faultless, unto the illustrious Vasishtha to bestow her upon Samvarana. And the great Rishi then accepted the girl, Tapati, and taking leave of Surya, came back to the spot, where that bull amongst the Kurus, of celestial achievements, was King Samvarana, possessed by love and with his heart fixed on Tapati, beholding that celestial maiden of sweet smiles led by Vasishtha, became exceedingly glad. And Tapati of fair eyebrows came down from the firmament like lightning from the clouds, dazzling the ten points of the heavens. And the illustrious Rishi

Vasishtha of pure soul approached the monarch after the latter's twelve nights' vow was over. It was thus that king Samvarana obtained a wife after having worshipped with like the full moon. And that mighty bowman, that foremost one in Kuru's race having his curiosity greatly excited by what he heard of Vasishtha's ascetic power, asked the Gandharva, saying, 'I desire to hear of the Rishi whom thou hast mentioned as Vasishtha. O, tell me in full about him! O chief of the Gandharvas, tell me who this illustrious Rishi was that was the priest of our forefathers.' The Gandharva replied, 'Vasishtha is Brahma's spiritual (lit, mind-born) son and Arundhati's husband. Ever difficult of being conquered by the very immortals, Desire and Wrath, conquered by Vasishtha's ascetic penances, used to shampoo his feet. Though his wrath was excited by Viswamitra's offence, that high-souled Rishi did not yet exterminate Kusikas (the tribe whose king Viswamitra was). Afflicted at the loss of his sons, he did not, as though powerless, though really otherwise, do any dreadful act destructive of Viswamitra. Like the ocean transgressing not its continents, Vasishtha transgressed not (the laws of) Yama by bringing back his children from the domains of the king of the dead. It was by obtaining that illustrious one who had conquered his own self that Ikshvaku and other great monarchs acquired the whole earth. And, O prince of Kuru's race, it was by obtaining Vasishtha, that best of Rishis as their priest, that those monarchs performed many grand sacrifices. And, O best of the Pandavas, that regenerate Rishi assisted these monarchs in the performance of their sacrifices like Vrihaspati assisting the immortals. Therefore, look ye for some accomplished and desirable Brahmana conversant with the Vedas and in whose heart virtue prevails, to appoint as your priest. A Kshatriya of good lineage, desirous of extending his dominions by conquering the earth, should, O Partha, first appoint a priest. He who is desirous of conquering the earth should have a Brahmana before him. Therefore, O Arjuna, let some accomplished and learned Brahmana, who has his senses under complete control and who is conversant with religion, profit and pleasure, be your priest.'"

SECTION 176

(Chaitraratha Parva continued)

"Vaisampayana continued, 'Hearing this, Arjuna said, 'O Gandharva, whence arose the hostility between Viswamitra and Vasishtha both of whom dwelt in a celestial hermitage? O, tell us all about it.'

"The Gandharva replied, 'O Partha, the story of Vasishtha is regarded as a Purana (legend) in all the three worlds. Listen to me as I recite it fully. There was, in Kanyakubja, O bull of Bharata's race, a great king of worldwide fame named Gadhi, the son of Kusika. The virtuous Gadhi had a son named Viswamitra, that grinder of foes, possessing a large army and many animals and vehicles. And Viswamitra, accompanied by his ministers, used to roam in quest of deer through the deep woods and over picturesque marasctic penances the propitious lord Vivasvat, by the help of Vasishtha's (ascetic power). And Samvarana, that bull among men with due rites took Tapati's hand on that mountain-breast which was resorted to by the celestials and the Gandharvas. The royal sage, with the permission of Vasishtha, desired to sport with his wife on that mountain. And the king caused Vasishtha, to be proclaimed his regent in his capital and kingdom, in the woods and gardens. And bidding farewell unto the monarch, Vasishtha left him and went away. Samvarana, who sported on that mountain like a celestial, sported with his wife in the woods and the under-woods on that mountain for twelve full years. And, O best of the Bharatas, the god of a thousand eyes poured no rain for twelve years on the capital and on the kingdom of that monarch. Then, O chastiser of enemies, when that season of drought broke out, the people of that kingdom, as also the trees and lower animals began to die fast. And during the continuance of that dreadful drought, not even a drop of dew fell from the skies and no corn grew. And the inhabitants in despair, and afflicted with the fear of hunger, left their homes and fled away in all directions. And the famished people of the capital and the country began to abandon their wives and children and grew reckless of one another. The people being afflicted with hunger, without a morsel of food and reduced to skeletons, the capital looked very much like the city of the king of the dead, full of only ghostly beings. On beholding the capital reduced to such a state, the illustrious and virtuous and best of Rishis, Vasishtha was resolved upon applying a remedy and brought back unto the city that tiger among kings, Samvarana, along with his wife, after the latter had passed so long a period in solitude and seclusion. After the king had entered his capital, things became as before, for, when that tiger among kings came back to his own, the god of a thousand eyes, the slayer of Asuras, poured rain in abundance and caused corn to grow. Revivified by the foremost of virtuous souls the capital and the country became animated with extreme joy. The monarch, with his wife, Tapati, once more performed sacrifices for twelve years, like the lord Indra (god of rain) performing sacrifices with his wife, Sachi.'

"The Gandharva continued, 'This, O Partha, is the history of Tapatī of old, the daughter of Vivasvat. It is for her that thou art (called) Tapatya. King Samvarana begot upon Tapatī a son named Kuru, who was the foremost of ascetics. Born in the race of Kuru, thou art, O Arjuna, to be called Tapatya.'"

SECTION 177

(Chaitraratha Parva continued)

"Vaisampayana said, 'That bull among the Bharatas, Arjuna, hearing these words of the Gandharva, was inspired with feelings of devotion and stood shes (unknown meaning--JBH), killing deer and wild boars. Once on a time, while out in quest of deer, the king became weak with exertion and thirst. The monarch arrived in that state at the asylum of Vasishtha, and the blessed and illustrious Rishi beholding him arrive, revered with his homage that best of men, king Viswamitra. And O Bharata, the Rishi saluted the monarch by offering him water to wash his face and feet with, and Arghya, and wild fruits, and clarified butter. For the illustrious Rishi had a cow yielding anything that was desired of her. When she was addressed, saying, 'O give',--she always yielded the article that was sought. And she yielded various fruits and corn, wild or grown in gardens and fields, and milk, and many excellent nutritive viands full of six different kinds of juice (taste?) and like unto nectar itself, and various other kinds of enjoyable things, O Arjuna, of ambrosial taste for drinking and eating, and for licking and sucking, and also many precious gems and robes of various kinds. With these desirable objects in profusion the monarch was worshipped. And the king with his minister and troops became highly pleased. And the monarch wondered much, beholding that cow with six elevated limbs and the beautiful flanks and hips, and five limbs that were broad, and eyes prominent like those of the frog and beautiful in size, and high udders, and faultless make, and straight and uplifted ears, and handsome horns, and well-developed head and neck.

"And, O prince, the son of Gadhi, gratified with everything and applauding the cow named Nandini, addressed the Rishi, saying, 'O Brahmana, O great Muni, give me thy Nandini in exchange for ten thousand kine, or my kingdom. Enjoy thou my kingdom (giving me thy cow).'

"Hearing these words of Viswamitra, Vasishtha said, 'O sinless one, this cow hath been kept by me for the sake of the gods, guests, and the Pitris, as also for thy sacrifices. I cannot give Nandini in exchange for even thy kingdom.' Viswamitra replied, 'I am a Kshatriya, but thou art a Brahmana devoted to asceticism and study. Is there any energy in Brahmanas who are peaceful and who have their souls under perfect command? When thou givest me not what I desire in exchange even for ten thousand cows, I will not abandon the practice of my order; I will take thy cow even by force!

"Vasishtha said, 'Thou art a Kshatriya endowed with might of arms. Thou art a powerful monarch. O, do in haste what thou desirest; and stop not to consider its propriety.'

"The Gandharva continued, 'Thus addressed by Vasishtha, Viswamitra, O Partha, then forcibly seized Nandini, that cow (white) like the swan or the moon, and attempted to take her away, afflicting her with stripes and persecuting her otherwise. The innocent Nandini then began, O Partha, to low piteously, and approaching the illustrious Vasishtha stood before him with uplifted face. Though persecuted very cruelly, she refused to leave the Rishi's asylum.'

"Beholding her in that plight, Vasishtha said, 'O amiable one, thou art lowing repeatedly and I am hearing thy cries. But, O Nandini, even Viswamitra is taking thee away by force, what can I do in this matter, as I am a forgiving Brahmana?'

"The Gandharva continued, 'Then, O bull in Bharata's race, Nandini, alarmed at the sight of Viswamitra's troops and terrified by Viswamitra himself, approached the Rishi still closer, and said, 'O illustrious one, why art thou so indifferent to my poor self afflicted with the stripes of the cruel troops of Viswamitra and crying so piteously as if I were masterless? Hearing these words of the crying and persecuted Nandini, the great Rishi lost not his patience nor turned from his vow of forgiveness. He replied, 'The Kshatriya's might lies in physical strength, the Brahmana's in forgiveness. Because I cannot give up forgiveness, go thou, O Nandini, if thou chooseth.' Nandini answered, 'Castest thou me away, O illustrious one, that thou sayest so? If thou dost not cast me off, I cannot, O Brahmana, be taken away by force.' Vasishtha said, 'O blessed one, I do not cast thee off! Stay if thou canst! O, yonder is thy calf, tied with a stout cord, and even now being weakened by it!'

"The Gandharva continued, 'Then the cow of Vasishtha, hearing the word stay, raised her head and neck upward, and became terrible to behold. With eyes red with rage and lowing repeatedly, she then attacked Viswamitra's troops on all sides. Afflicted with their stripes and running hither and thither with those red eyes of hers, her wrath increased. Blazing with rage, she soon became terrible to behold like unto the sun in his midday glory. And from her tail she began to rain showers of burning coals all around. And some moments after, from her tail she brought forth an army of

Palhavas, and from her udders, an army of Dravidas and Sakas; and from her womb, an army of Yavanas, and from her dung, an army of Savaras; and from her urine, an army of Kanchis; and from her sides, an army of Savaras. And from the froth of her mouth came out hosts of Paundras and Kiratas, Yavanas and Sinhalas, and the barbarous tribes of Khasas and Chivukas and Pulindas and Chinas and Hunas with Keralas, and numerous other Mlecchhas. And that vast army of Mlecchhas in various uniforms, and armed with various weapons, as soon as it sprang into life, deploying in the very sight of Viswamitra, attacked that monarch's soldiers. And so numerous was that Mlecchha host that each particular soldier of Viswamitra was attacked by a band of six or seven of their enemies. Assailed with a mighty shower of weapons, Viswamitra's troops broke and fled, panic-stricken, in all directions, before his very eyes. But, O bull in Bharata's race, the troops of Vasishtha, though excited with wrath, took not the life of any of Viswamitra's troops. Nandini simply caused the monarch's army to be routed and driven off. And driven (from the asylum) twenty-seven full miles, panic-stricken, they shrieked aloud and beheld not anyone that could protect them. Viswamitra, beholding this wonderful feat that resulted from Brahmana prowess, became disgusted with Kshatriya prowess and said, 'O, fie on Kshatriya prowess! Brahmana prowess is true prowess! In judging of strength and weakness, I see that asceticism is true strength.' Saying this, the monarch, abandoning his large domains and regal splendour and turning his back upon all pleasures, set his mind on asceticism. Crowned with success in asceticism and filling the three worlds with the heat of his ascetic penances, he afflicted all creatures and finally became a Brahmana. The son of Kusika at last drank Soma with Indra himself (in Heaven)."

SECTION 178

(Chaitraratha Parva continued)

"The Gandharva continued, 'There was, O Partha, a king in this world, named Kalmashapada, who was of the race of Ikshvaku and was unequalled on earth for prowess. One day the king went from his capital into the woods for purposes of hunting, and this grinder of foes pierced (with his arrows) many deer and wild boars. And in those deep woods the king also slew many rhinoceroses. Engaged in sport for some length of time, the monarch became very much fatigued and at last he gave up the chase, desiring to rest awhile.

"The great Viswamitra, endowed with energy, had, a little while ago, desired to make that monarch his disciple. As the monarch, afflicted with hunger and thirst, was proceeding through the woods, he came across that best of Rishis, the illustrious son of Vasishtha, coming along the same path. The king ever victorious in battle saw that Muni bearing the name of Saktri, that illustrious propagator of Vasishtha's race, the eldest of the high-souled Vasishtha's hundred sons, coming along from opposite direction. The king, beholding him said, 'Stand out of our way.' The Rishi, addressing the monarch in a conciliatory manner, said unto him sweetly, 'O king, this is my way. This is the eternal rule of morality indicated in every treatise on duty and religion, viz., that a king should ever make way for Brahmanas.' Thus did they address each other respecting their right of way. 'Stand aside, stand aside', were the words they said unto each other. The Rishi, who was in the right, did not yield, nor did the king yield to him from pride and anger. That best of monarchs, enraged at the Rishi, refusing to yield him the way, acted like a Rakshasa, striking him with his whip. Thus whipped by the monarch, that best of Rishis, the son of Vasishtha, was deprived of his senses by anger, and speedily cursed that first of monarchs, saying, 'O worst of kings, since thou persecutest like a Rakshasa an ascetic, thou shalt from this day, become a Rakshasa subsisting on human flesh! Hence, thou worst of kings! thou shalt wander over the earth, affecting human form!' Thus did the Rishi Saktri, endowed with great prowess, speak unto king Kalmashapada. At this time Viswamitra, between whom and Vasishtha there was a dispute about the discipleship of Kalmashapada, approached the place where that monarch and Vasishtha's son were. And, O Partha, that Rishi of severe ascetic penances, viz., Viswamitra of great energy, approached the pair (knowing by his spiritual insight that they had been thus quarrelling with each other). After the curse had been pronounced, that best of monarchs knew that Rishi to be Vasishtha's son and equal unto Vasishtha himself in energy. And, O Bharata, Viswamitra, desirous of benefiting himself, remained on that spot, concealed from the sight of both by making himself invisible. Then that best of monarchs, thus cursed by Saktri, desiring to propitiate the Rishi began to humbly beseech him. And, O chief of the Kurus, Viswamitra, ascertaining the disposition of the king (and fearing that the difference might be made up), ordered a Rakshasa to enter the body of the king. And a Rakshasa of the name of Kinkara then entered the monarch's body in obedience to Saktri's curse and Viswamitra's command. And knowing, O chastiser of foes, that the Rakshasa had possessed himself of the monarch, that best of Rishis, Viswamitra, then left the spot and went away.

"Shortly after, O Partha, the monarch, possessed by the Rakshasa and terribly afflicted by him, lost all his senses. At this time a Brahmana beheld the king in the woods. Afflicted with hunger, that Brahmana begged of the king some food with meat. The royal sage, Kalmashapada, that cherisher of friends, answered the Brahmana, saying, 'Stay thou here, O Brahmana for a moment. On my return, I will give thee whatever food thou desirest.' Having said this, the monarch went away, but the Brahmana stayed on there. The high-minded king having roved for some time at pleasure and according to his will, at last entered his inner apartment. Thus waking at midnight and remembering his promise, he summoned his cook and told him of his promise unto the Brahmana staying in the forest. And he commanded him, saying, 'Hie thee to that forest. A Brahmana waiteth for me in the hope of food. Go and entertain him with food and meat.'

"The Gandharva continued, 'Thus commanded, the cook went out in search of meat. Distressed at not having found any, he informed the king of his failure. The monarch, however, possessed as he was by the Rakshasa, repeatedly said, without scruple of any kind, 'Feed him with human flesh.' The cook, saying, 'So be it,' went to the place where the (king's) executioners were, and thence taking human flesh and washing and cooking it duly and covering it with boiled rice offered it unto that hungry Brahmana devoted to ascetic penances. But that best of Brahmanas, seeing with his spiritual sight that the food was unholy and, therefore, unworthy of being eaten, said these words with eyes red with anger, 'Because that best of kings offereth me food that is unholy and unworthy of being taken, therefore that wretch shall have himself a fondness for such food. And becoming fond of human flesh as cursed by Saktri of old, the wretch shall wander over the earth, alarming and otherwise troubling all creatures.' The curse, therefore, on that king, thus repeated a second time, became very strong, and the king, possessed by a Rakshasa disposition, soon lost all his senses.

"A little while after, O Bharata, that best of monarchs, deprived of all his senses by the Rakshasa within him, beholding Saktri who had cursed him, said, 'Because thou hast pronounced on me this extraordinary curse, therefore, I shall begin my life of cannibalism by devouring thee.' Having said this, the king immediately slew Saktri and ate him up, like a tiger eating the animal it was fond of. Beholding Saktri thus slain and devoured, Viswamitra repeatedly urged that Rakshasa (who was within the monarch) against the other sons of Vasishtha. Like a wrathful lion devouring small animals, that Rakshasa soon devoured the other sons of the illustrious Vasishtha that were junior to Saktri in age. But Vasishtha, learning that all his sons had been caused to be slain by Viswamitra, patiently bore his grief like the great mountain that bears the earth. That best of Munis, that foremost of intelligent men, was resolved rather to sacrifice his own life than exterminate (in anger) the race of Kusikas. The illustrious Rishi threw himself down from the summit of Meru, but he descended on the stony ground as though on a heap of cotton. And, O son of Pandu, when the illustrious one found that death did not result from that fall, he kindled a huge fire in the forest and entered it with alacrity. But that fire, though burning brightly, consumed him not. O slayer of foes, that blazing fire seemed to him cool. Then the great Muni under the influence of grief, beholding the sea, tied a stony weight to his neck and threw himself into its waters. But the waves soon cast him ashore. At last when that Brahmana of rigid vows succeeded not in killing himself by any means, he returned, in distress of heart, to his asylum."

SECTION 179

(Chaitraratha Parva continued)

"The Gandharva continued, 'Beholding his asylum bereft of his children, the Muni afflicted with great grief left it again. And in course of his wandering he saw, O Partha, a river swollen with the waters of the rainy season, sweeping away numberless trees and plants that had grown on its margin. Beholding this, O thou of Kuru's race, the distressed Muni thinking that he would certainly be drowned if he fell into the waters of that river, he tied himself strongly with several cords and flung himself, under the influence of grief, into the current of that mighty stream. But, O slayer of foes, that stream soon cut those cords and cast the Rishi ashore. And the Rishi rose from the bank, freed from the cords with which he had tied himself. And because his cords were thus broken off by the violence of the current, the Rishi called the stream by the name of Vipasa (the cord-breaker). For his grief the Muni could not, from that time, stay in one place; he began to wander over mountains and along rivers and lakes. And beholding once again a river named Haimavati (flowing from Himavat) of terrible aspect and full of fierce crocodiles and other (aquatic) monsters, the Rishi threw himself into it, but the river mistaking the Brahmana for a mass of (unquenchable) fire, immediately flew in a hundred different directions, and hath been known ever since by the name of the Satadru (the river of a hundred courses). Seeing himself on the dry land even there he exclaimed, 'O, I cannot die by my own hands!' Saying this, the Rishi once more bent his steps towards his

asylum. Crossing numberless mountains and countries, as he was about to re-enter his asylum, he was followed by his daughter-in-law named Adrisyanti. As she neared him, he heard the sound from behind of a very intelligent recitation of the Vedas with the six graces of elocution. Hearing that sound, the Rishi asked, 'Who is it that followeth me?' His daughter-in-law then answered, 'I am Adrisyanti, the wife of Saktri. I am helpless, though devoted to asceticism.' Hearing her, Vasishtha said, 'O daughter, whose is this voice that I heard, repeating the Vedas along with the Angas like unto the voice of Saktri reciting the Vedas with the Angas?' Adrisyanti answered, 'I bear in my womb a child by thy son Saktri. He hath been here full twelve years. The voice thou hearest is that of the Muni, who is reciting the Vedas.'

"The Gandharva continued, 'Thus addressed by her the illustrious Vasishtha became exceedingly glad. And saying, 'O, there is a child (of my race)!--he refrained, O Partha, from self-destruction. The sinless one accompanied by his daughter-in-law, then returned to his asylum. And the Rishi saw one day in the solitary woods (the Rakshasa) Kalmashapada. The king, O Bharata, possessed by fierce Rakshasa, as he saw the Rishi, became filled with wrath and rose up, desiring to devour him. And Adrisyanti beholding before her that the Rakshasa of cruel deeds, addressed Vasishtha in these words, full of anxiety and fear, 'O illustrious one, the cruel Rakshasa, like unto Death himself armed with (his) fierce club, cometh towards us with a wooden club in hand! There is none else on earth, except thee, O illustrious one, and, O foremost of all that are conversant with the Vedas to restrain him today. Protect me, O illustrious one, from this cruel wretch of terrible mien. Surely, the Rakshasa cometh hither to devour us' Vasishtha, hearing this, said, 'Fear not, O daughter, there is no need of any fear from any Rakshasa. This one is no Rakshasa from whom thou apprehendest such imminent danger. This is king Kalmashapada endowed with great energy and celebrated on earth. That terrible man dwelleth in these woods.'

"The Gandharva continued, 'Beholding him advancing, the illustrious Rishi Vasishtha, endowed with great energy, restrained him, O Bharata, by uttering the sound Hum. Sprinkling him again with water sanctified with incantations the Rishi freed the monarch from that terrible curse. For twelve years the monarch had been overwhelmed by the energy of Vasishtha's son like Surya seized by the planet (Rahu) during the season of an eclipse. Freed from the Rakshasa the monarch illumined that large forest by his splendour like the sun illumining the evening clouds. Recovering his power of reason, the king saluted that best of Rishis with joined palms and said, 'O illustrious one, I am the son of Sudasa and thy disciple, O best of Munis! O, tell me what is thy pleasure and what I am to do.' Vasishtha replied, saying, 'My desire hath already been accomplished. Return now to thy kingdom and rule thy subjects. And, O chief of men, never insult Brahmanas any more.' The monarch replied, 'O illustrious one, I shall never more insult superior Brahmanas. In obedience to thy command I shall always worship Brahmanas. But, O best of Brahmanas, I desire to obtain from thee that by which, O foremost of all that are conversant with the Vedas, I may be freed from the debt I owe to the race of Ikshvaku! O best of men, it behoveth thee to grant me, for the perpetuation of Ikshvaku's race, a desirable son possessing beauty and accomplishments and good behaviour.'

"The Gandharva continued, 'Thus addressed, Vasishtha, that best of Brahmanas devoted to truth replied unto that mighty Bowman of a monarch, saying, 'I will give you.' After some time, O prince of men, Vasishtha, accompanied by the monarch, went to the latter's capital known all over the earth by the name of Ayodhya. The citizens in great joy came out to receive the sinless and illustrious one, like the dwellers in heaven coming out to receive their chief. The monarch, accompanied by Vasishtha, re-entered his auspicious capital after a long time. The citizens of Ayodhya beheld their king accompanied by his priest, as if he were the rising sun. The monarch who was superior to everyone in beauty filled by his splendour the whole town of Ayodhya, like the autumnal moon filling by his splendour the whole firmament. And the excellent city itself, in consequence of its streets having been watered and swept, and of the rows of banners and pendants beautifying it all around, gladdened the monarch's heart. And, O prince of Kuru's race, the city filled as it was with joyous and healthy souls, in consequence of his presence, looked gay like Amaravati with the presence of the chief of the celestials. After the royal sage had entered his capital, the queen, at the king's command, approached Vasishtha. The great Rishi, making a covenant with her, united himself with her according to the high ordinance. And after a little while, when the queen conceived, that best of Rishis, receiving the reverential salutations of the king, went back to his asylum. The queen bore the embryo in her womb for a long time. When she saw that she did not bring forth anything, she tore open her womb by a piece of stone. It was then that at the twelfth year (of the conception) was born Asmaka, that bull

amongst men, that royal sage who founded (the city of) Paudanya."

SECTION 180

(Chaitraratha Parva continued)

"The Gandharva continued, 'Then, O Partha, Adrisyanti, who had been residing in Vasishtha's asylum, brought forth (when the time came) a son who was the perpetrator of Saktri's race and who was a second Saktri in everything. O foremost of Bharatas, that best of Munis, the illustrious Vasishtha himself performed the usual after-birth ceremonies of his grandson. And, because the Rishi Vasishtha had resolved on self-destruction but had abstained therefrom as soon as he knew of the existence of that child, that child, when born, was called Parasara (the vivifier of the dead). The virtuous Parasara, from the day of his birth, knew Vasishtha for his father and behaved towards the Rakshasa as such. One day, O son of Kunti, the child addressed Vasishtha, that first of Brahmana sages, as father, in the presence of his mother Adrisyanti. Adrisyanti, hearing the very intelligible sound father sweetly uttered by her son, addressed him with tearful eyes and said, 'O child, do not address this thy grandfather as father? Thy father, O son, has been devoured by a Rakshasa in a different forest. O innocent one, he is not thy father whom thou regardest so. The revered one is the father of that celebrated father of thine.' Thus addressed by his mother that best of Rishis of truthful speech, gave way to sorrow, but soon fired up and resolved to destroy the whole creation. Then that illustrious and great ascetic Vasishtha, that foremost of all persons conversant with Brahma, that son of Mitravaruna, that Rishi acquainted with positive truth, addressed his grandson who had set his heart upon the destruction of the world. Hear, O Arjuna, the arguments by which Vasishtha succeeded in driving out that resolution from his grandson's mind.'

"The Gandharva continued, 'Then Vasishtha said, 'There was a celebrated king of the name of Kritavirya. That bull among the kings of the earth was the disciple of the Vedaknowing Bhrgius. That king, O child, after performing the Soma sacrifice, gratified the Brahmanas with great presents of rice and wealth. After that monarch had ascended to heaven, an occasion came when his descendants were in want of wealth. And knowing that the Bhrgius were rich, those princes went unto those best of Brahmanas, in the guise of beggars. Some amongst the Bhrgius, to protect their wealth, buried it under earth; and some from fear of the Kshatriyas, began to give away their wealth unto (other) Brahmanas; while some amongst them duly gave unto the Kshatriyas whatever they wanted. It happened, however, that some Kshatriyas, in digging as they pleased at the house of particular Bhargava, came upon a large treasure. And the treasure was seen by all those bulls among Kshatriyas who had been there. Enraged at what they regarded as the deceitful behaviour of the Bhrgius, the Kshatriyas insulted the Brahmanas, though the latter asked for mercy. And those mighty bowmen began to slaughter the Bhrgius with their sharp arrows. And the Kshatriyas wandered over the earth, slaughtering even the embryos that were in the wombs of the women of the Bhrgiu race. And while the Bhrgiu race was thus being exterminated, the women of that tribe fled from fear to the inaccessible mountains of Himavat. And one amongst these women, of tapering thighs, desiring to perpetuate her husband's race, held in one of her thighs an embryo endowed with great energy. A certain Brahmana woman, however, who came to know this fact, went from fear unto the Kshatriyas and reported the matter unto them. And the Kshatriyas then went to destroy that embryo. Arrived at the place, they beheld the would-be mother blazing with inborn energy, and the child that was in her thigh came out tearing up the thigh and dazzling the eyes of those Kshatriyas like the midday sun. Thus deprived of their eyes, the Kshatriyas began to wander over those inaccessible mountains. And distressed at the loss of sight, the princes were afflicted with woe, and desirous of regaining the use of their eyes they resolved to seek the protection of that faultless woman. Then those Kshatriyas, afflicted with sorrow, and from loss of sight like unto a fire that hath gone out, addressed with anxious hearts that illustrious lady, saying, 'By thy grace, O lady, we wish to be restored to sight. We shall then return to our homes all together and abstain for ever from our sinful practice. O handsome one, it behoveth thee with thy child to show us mercy. It behoveth thee to favour these kings by granting them their eye-sight.'"

SECTION 181

(Chaitraratha Parva continued)

"Vasishtha continued, 'The Brahmana lady, thus addressed by them, said, 'Ye children, I have not robbed you of your eyesight, nor am I angry with you. This child, however, of the Bhrgiu race hath certainly been angry with you. There is little doubt, ye children, that ye have been robbed of your sight by that illustrious child whose wrath hath been kindled at the remembrance of the slaughter of his race. Ye children, while ye were destroying even the embryos of the Bhrgiu race, this child was held by me in my thigh for a hundred years! And in

order that the prosperity of Bhrgiu's race might be restored, the entire Vedas with their branches came unto this one even while he was in the womb. It is plain that this scion of the Bhrgiu race, enraged at the slaughter of his fathers, desireth to slay you! It is by his celestial energy that your eyes have been scorched. Therefore, ye children, pray ye unto this my excellent child born of my thigh. Propitiated by your homage he may restore your eye-sight.'

"Vasishtha continued, 'Hearing those words of the Brahmana lady, all these princes addressed the thigh-born child, saying, 'Be propitious!' And the child became propitious unto them. And that best of Brahmana Rishis, in consequence of his having been born after tearing open his mother's thigh, came to be known throughout the three worlds by the name of Aurva (thigh-born). And those princes regaining their eye-sight went away. But the Muni Aurva of the Bhrgiu race resolved upon overcoming the whole world. And the high-souled Rishi set his heart, O child, upon the destruction of every creature in the world. And that scion of the Bhrgiu race, for paying homage (as he regarded) unto his slaughtered ancestors, devoted himself to the austerest of penances with the object of destroying the whole world. And desirous of gratifying his ancestors, the Rishi afflicted by his severe asceticism the three worlds with the celestials, the Asuras and human beings. The Pitris, then, learning what the child of their race was about, all came from their own region unto the Rishi and addressing him said:

'Aurva, O son, fierce thou hast been in thy asceticism. Thy power hath been witnessed by us. Be propitious unto the three worlds, O, control thy wrath. O child, it was not from incapacity that the Bhrgius of souls under complete control were, all of them, indifferent to their own destruction at the hands of the murderous Kshatriyas. O child, when we grew weary of the long periods of life allotted to us, it was then that we desired our own destruction through the instrumentality of the Kshatriyas. The wealth that the Bhrgius had placed in their house underground had been placed only with the object of enraging the Kshatriyas and picking a quarrel with them. O thou best of Brahmanas, as we were desirous of heaven, of what use could wealth be to us? The treasurer of heaven (Kuvera) had kept a large treasure for us. When we found that death could not, by any means, overtake us all, it was then, O child, that we regarded this as the best means (of compassing our desire). They who commit suicide never attain to regions that are blessed. Reflecting upon this, we abstained from self-destruction. That which, therefore thou desirest to do is not agreeable to us. Restrain thy mind, therefore, from the sinful act of destroying the whole world. O child, destroy not the Kshatriyas nor the seven worlds. O, kill this wrath of thine that staineth thy ascetic energy.'"

SECTION 182

(Chaitraratha Parva continued)

"The Gandharva said, 'Vasishtha after this, continued the narration saying, 'Hearing these words of the Pitris, Aurva, O child, replied unto them to this effect:

'Ye Pitris, the vow I have made from anger for the destruction of all the worlds, must not go in vain. I cannot consent to be one whose anger and vows are futile. Like fire consuming dry woods, this rage of mine will certainly consume me if I do not accomplish my vow. The man that represseth his wrath that hath been excited by (adequate) cause, becometh incapable of duly compassing the three ends of life (viz., religion, profit and pleasure). The wrath that kings desirous of subjugating the whole earth exhibit, is not without its uses. It serveth to restrain the wicked and to protect the honest. While lying unborn within my mother's thigh, I heard the doleful cries of my mother and other women of the Bhrgiu race who were then being exterminated by the Kshatriyas. Ye Pitris, when those wretches of Kshatriyas began to exterminate the Bhrgius together with unborn children of their race, it was then that wrath filled my soul. My mother and the other women of our race, each in an advanced state of pregnancy, and my father, while terribly alarmed, found not in all the worlds a single protector. Then when the Bhrgiu women found not a single protector, my mother held me in one of her thighs. If there be a punisher of crimes in the worlds no one in all the worlds would dare commit a crime; if he findeth not a punisher, the number of sinners becometh large. The man who having the power to prevent or punish sin doth not do so knowing that a sin hath been committed, is himself defiled by that sin. When kings and others, capable of protecting my fathers, protect them not, postponing that duty preferring the pleasures of life, I have just cause to be enraged with them. I am the lord of the creation, capable of punishing its iniquity. I am incapable of obeying your command. Capable of punishing this crime, if I abstain from so doing, men will once more have to undergo a similar persecution. The fire of my wrath too that is ready to consume the worlds, if repressed, will certainly consume by its own energy my own self. Ye masters, I know that ye ever seek the good of the worlds: direct me, therefore, as to what may benefit both myself and the worlds.'

"Vasishtha continued, 'The Pitris replied saying, O, throw this fire that is born of thy wrath and that desireth to consume the worlds, into the waters. That will do thee good. The worlds, indeed, are all dependent on water (as their elementary cause). Every juicy substance containeth water, indeed the whole universe is made of water. Therefore, O thou best of Brahmanas, cast thou this fire of thy wrath into the waters. If, therefore, thou desirest it, O Brahmana, let this fire born of thy wrath abide in the great ocean, consuming the waters thereof, for it hath been said that the worlds are made of water. In this way, O thou sinless one, thy word will be rendered true, and the worlds with the gods will not be destroyed.'

"Vasishtha continued, 'Then, O child, Aurva cast the fire of his wrath into the abode of Varuna. And that fire which consumeth the waters of the great ocean, became like unto a large horse's head which persons conversant with the Vedas call by the name of Vadavamukha. And emitting itself from that mouth it consumeth the waters of the mighty ocean. Blest be thou! It behoveth not thee, therefore, to destroy the worlds. O thou Parasara, who art acquainted with the higher regions, thou foremost of wise men!'"

SECTION 183

(Chaitraratha Parva continued)

"The Gandharva continued, 'The Brahmana sage (Parasara) thus addressed by the illustrious Vasishtha restrained his wrath from destroying the worlds. But the Rishi Parasara endured with great energy--the son of Saktri--the foremost of all persons acquainted with the Vedas--performed a grand Rakshasa sacrifice. And remembering the slaughter of (his father) Saktri, the great Muni began to consume the Rakshasas, young and old, in the sacrifice he performed. And Vasishtha did not restrain him from this slaughter of the Rakshasa, from the determination of not obstructing this second vow (of his grandson). And in that sacrifice the great Muni Parasara sat before three blazing fires, himself like unto a fourth fire. And the son of Saktri, like the Sun just emerging from the clouds, illuminated the whole firmament by that stainless sacrifice of his into which large were the libations poured of clarified butter. Then Vasishtha and the other Rishis regarded that Muni blazing with his own energy as if he were the second Sun. Then the great Rishi Atri of liberal soul desirous of ending that sacrifice, an achievement highly difficult for others,--came to that place. And there also came, O thou slayer of all foes, Pulastya and Pulaha, and Kratu the performer of many great sacrifices, all influenced by the desire of saving the Rakshasas. And, O thou bull of the Bharata race, Pulastya then, seeing that many Rakshasas had already been slain, told these words unto Parasara that oppressor of all enemies:

'There is no obstruction, I hope, to this sacrifice of thine, O child! Takest thou any pleasure, O child, in this slaughter of even all those innocent Rakshasas that know nothing of thy father's death. It behoveth thee not to destroy any creatures thus. This, O child, is not the occupation of a Brahmana devoted to asceticism. Peace is the highest virtue. Therefore, O Parasara, establish thou peace. How hast thou, O Parasara, being so superior, engaged thyself in such a sinful practice? It behoveth not thee to transgress against Saktri himself who was well-acquainted with all rules of morality. It behoveth not thee to extirpate any creatures. O descendant of Vasishtha's race, that which befell thy father was brought about by his own curse. It was for his own fault that Saktri was taken hence unto heaven. O Muni, no Rakshasa was capable of devouring Saktri; he himself provided for his own death. And, O Parasara, Viswamitra was only a blind instrument in that matter. Both Saktri and Kalmashapada, having ascended to heaven are enjoying great happiness. And, the other sons also of the great Rishi Vasishtha who were younger than Saktri, are even now enjoying themselves with the celestials. And, O child, O offspring of Vasishtha's son, thou hast also been, in this sacrifice, only an instrument in the destruction of these innocent Rakshasas. O, blest be thou! Abandon this sacrifice of thine. Let it come to an end.'

"The Gandharva continued, 'Thus addressed by Pulastya, as also by the intelligent Vasishtha, that mighty Muni--the son of Saktri then brought that sacrifice to an end. And the Rishi cast the fire that he had ignited for the purpose of the Rakshasas' sacrifice into the deep woods on the north of the Himavat. And that fire may be seen to this day consuming Rakshasas and trees and stones in all seasons.'"

SECTION 184

(Chaitraratha Parva continued)

"Arjuna asked, 'What for, O Gandharva, did king Kalmashapada command his queen to go unto that foremost of all persons conversant with the Vedas--the master Vasishtha? Why also did that illustrious and great Rishi Vasishtha himself who was acquainted with every rule of morality know a woman he should not have known? O friend, was this an act of sin on the part of Vasishtha? It behoveth thee to remove the doubts I entertain and refer to thee for solution.'

"The Gandharva replied, saying, 'O irrepressible Dhananjaya, listen to me as I answer the question thou hast asked in respect of Vasishtha and king Kalmashapada that cherisher of friends. O thou best of the Bharatas, I have told thee all about the curse of king Kalmashapada by Saktri, the illustrious son of Vasishtha. Brought under the influence of the curse, that smiter of all foes--king Kalmashapada--with eyes whirling in anger went out of his capital accompanied by his wife. And entering with his wife the solitary woods the king began to wander about. And one day while the king under the influence of the curse was wandering through that forest abounding in several kinds of deer and various other animals and overgrown with numerous large trees and shrubs and creepers and resounding with terrible cries, he became exceedingly hungry. And the monarch thereupon began to search for some food. Pinched with hunger, the king at last saw, in a very solitary part of the woods, a Brahmana and his wife enjoying each other. Alarmed at beholding the monarch the couple ran away, their desire ungratified. Pursuing the retreating pair, the king forcibly seized the Brahmana. Then the Brahmani, beholding her lord seized, addressed the monarch, saying, 'Listen to what I say, O monarch of excellent vows! It is known all over the world that thou art born in the solar race, and that thou art ever vigilant in the practice of morality and devoted to the service of thy superiors. It behoveth thee not to commit sin, O thou irrepressible one, deprived though thou hast been of thy senses by (the Rishi's) curse. My season hath come, and wishful of my husband's company I was connected with him. I have not been gratified yet. Be propitious unto us, O thou best of kings! Liberate my husband.' The monarch, however, without listening to her cries cruelly devoured her husband like a tiger devouring its desirable prey. Possessed with wrath at this sight, the tears that that woman shed blazed up like fire and consumed everything in that place. Afflicted with grief at the calamity that overtook her lord, the Brahmani in anger cursed the royal sage Kalmashapada, 'Vile wretch, since thou hast today cruelly devoured under my very nose my illustrious husband dear unto me, even before my desires have been gratified, therefore shall thou, O wicked one afflicted by my curse, meet with instant death when thou goest in for thy wife in season. And thy wife, O wretch, shall bring forth a son uniting herself with that Rishi Vasishtha whose children have been devoured by thee. And that child, O worst of kings, shall be the perpetuator of thy race.' And cursing the monarch thus, that lady of Angira's house bearing every auspicious mark, entered the blazing fire in the very sight of the monarch. And, O thou oppressor of all foes, the illustrious and exalted Vasishtha by his ascetic power and spiritual insight immediately knew all. And long after this, when the king became freed from his curse, he approached his wife Madayanti when her season came. But Madayanti softly sent him away. Under the influence of passion the monarch had no recollection of that curse. Hearing, however, the words of his wife, the best of kings became terribly alarmed. And recollecting the curse he repented bitterly of what he had done. It was for this reason, O thou best of men, that the monarch infected with the Brahmani's curse, appointed Vasishtha to beget a son upon his queen.'"

SECTION 185

(Chaitraratha Parva continued)

"Arjuna asked, 'O Gandharva, thou art acquainted with everything. Tell us, therefore, which Veda-knowing Brahmana is worthy to be appointed as our priest.'

"The Gandharva replied, 'There is in these woods a shrine of the name of Utkochaka. Dhaumya, the younger brother of Devala is engaged there in ascetic penances. Appoint him, if ye desire, your priest.'

"Vaisampayana said, 'Then Arjuna, highly pleased with everything that had happened, gave unto that Gandharva, his weapon of fire with befitting ceremonies. And addressing him, the Pandava also said, 'O thou best of Gandharvas, let the horses thou givest us remain with thee for a time. When the occasion cometh, we will take them from thee. Blest be thou.' Then the Gandharva and the Pandavas, respectfully saluting each other, left the delightful banks of the Bhagirathi and went wheresoever they desired. Then, O Bharata, the Pandavas going to Utkochaka, the sacred asylum of Dhaumya installed Dhaumya as their priest. And Dhaumya, the foremost of all conversant with the Vedas, receiving them with presents of wild fruits and (edible) roots, consented to become their priest. And the Pandavas with their mother forming the sixth of the company, having obtained that Brahmana as their priest regarded their sovereignty and kingdom as already regained and the daughter of the Panchala king as already obtained in the Swayamvara. And those bulls of the Bharata race, having obtained the master Dhaumya as their priest, also regarded themselves as placed under a powerful protector. And the high-souled Dhaumya, acquainted with the true meaning of the Vedas and every rule of morality, becoming the spiritual preceptor of the virtuous Pandavas, made them his Yajamanas (spiritual disciples). And that Brahmana, beholding those heroes endowed with

intelligence and strength and perseverance like unto the celestials, regarded them as already restored, by virtue of their own accomplishments to their sovereignty and kingdom. Then those kings of men, having had benedictions uttered upon them by that Brahmana, resolved to go, accompanied by him, to the Swayamvara of the Princess of Panchala.'"

SECTION 186

(Swayamvara Parva)

"Vaisampayana said, 'Then those tigers among men--those brothers--the five Pandavas, set out for Panchala to behold that country and Draupadi and the festivities (in view of her marriage). And those tigers among men--those oppressors of all enemies--in going along with their mother, saw on the way numerous Brahmanas proceeding together. And those Brahmanas who were all Brahmacharis beholding the Pandavas, O king, asked them, 'Where are ye going to? Whence also are ye come?' And Yudhishtira replied unto them, saying, 'Ye bulls among Brahmanas, know ye that we are uterine brothers proceeding together with our mother. We are coming even from Ekachakra.' The Brahmanas then said, 'Go ye this very day to the abode of Drupada in the country of the Panchalas. A great Swayamvara takes place there, on which a large sum of money will be spent. We also are proceeding thither. Let us all go together. Extraordinary festivities will take place (in Drupada's abode). The illustrious Yajnasena, otherwise called Drupada, had a daughter risen from the centre of the sacrificial altar. Of eyes like lotus-petals and of faultless features endowed with youth and intelligence, she is extremely beautiful. And the slender-waisted Draupadi of every feature perfectly faultless, and whose body emiteth a fragrance like unto that of the blue lotus for two full miles around, is the sister of the strong-armed Dhrishadyumna gifted with great prowess--the (would-be) slayer of Drona--who was born with natural mail and sword and bow and arrows from the blazing fire, himself like unto the second Fire. And that daughter of Yajnasena will select a husband from among the invited princes. And we are repairing thither to behold her and the festivities on the occasion, like unto the festivities of heaven. And to that Swayamvara will come from various lands kings and princes who are performers of sacrifices in which the presents to the Brahmanas are large: who are devoted to study, are holy, illustrious, and of rigid vows; who are young and handsome; and who are mighty warriors and accomplished in arms. Desirous of winning (the hand of) the maiden those monarchs will all give away much wealth and kine and food and other articles of enjoyment. And taking all they will give away and witnessing the Swayamvara, and enjoying the festivities, we shall go wheresoever we like. And there will also come unto that Swayamvara, from various countries, actors, and bards singing the panegyrics of kings, and dancers, and reciters of Puranas, and heralds, and powerful athletes. And beholding all these sights and taking what will be given away to illustrious ones, ye will return with us. Ye are all handsome and like unto the celestials! Beholding you, Krishna may, by chance, choose some one amongst you superior to the rest. This thy brother of mighty arms and handsome and endowed with beauty also, engaged in (athletic) encounters, may, by chance, earn great wealth.'

"On hearing these words of the Brahmanas, Yudhishtira replied, 'Ye Brahmanas, we will all go with you to witness that maiden's Swayamvara--that excellent jubilee.'"

SECTION 187

(Swayamvara Parva continued)

"Vaisampayana said, 'Thus addressed by the Brahmanas, the Pandavas, O Janamejaya, proceeded towards the country of the southern Panchalas ruled over by the king Drupada. And on their way those heroes beheld the illustrious Dwaipayana--that Muni of pure soul, and perfectly sinless. And duly saluting the Rishi and saluted by him, after their conversation was over, commanded by him they proceeded to Drupada's abode. And those mighty chariot-fighters proceeded by slow stages staying for some time within those beautiful woods and by fine lakes that they beheld along their way. Devoted to study, pure in their practices, amiable, and sweet-speeched, the Pandavas at last entered the country of the Panchalas. And beholding the capital, as also the fort, they took up their quarters in the house of a potter, Adopting the Brahmanical profession, they began to lead an eleemosynary life. And no men recognised those heroes during their stay in Drupada's capital.

"Yajnasena always cherished the desire of bestowing his daughter on Kiriti (Arjuna), the son of Pandu. But he never spoke of it to anybody. And, O Janamejaya, the king of Panchala thinking of Arjuna caused a very stiff bow to be made that was incapable of being bent by any except Arjuna. Causing some machinery to be erected in the sky, the king set up a mark attached to that machinery. And Drupada said, 'He that will string this bow and with these well-adorned arrows shoot the mark above the machine shall obtain my daughter.'

"Vaisampayana continued, 'With these words king Drupada proclaimed the Swayamvara. On hearing of them, O

Bharata, the kings of other lands came to his capital. And there came also many illustrious Rishis desirous of beholding the Swayamvara. And there came also, O king, Duryodhana and the Kurus accompanied by Kama. There also came many superior Brahmanas from every country. And the monarchs who came there were all received with reverence by the illustrious Drupada. Desirous of beholding the Swayamvara, the citizens, roaring like the sea, all took their seats on the platforms that were erected around the amphitheatre. The monarch entered the grand amphitheatre by the north-eastern gate. And the amphitheatre which itself had been erected on an auspicious and level plain to the north-east of Drupada's capital, was surrounded by beautiful mansions. And it was enclosed on all sides with high walls and a moat with arched doorways here and there. The vast amphitheatre was also shaded by a canopy of various colours. And resounding with the notes of thousands of trumpets, it was scented with black aloes and sprinkled all over with water mixed with sandal-paste and decorated with garlands of flowers. It was surrounded with high mansions perfectly white and resembling the cloud-kissing peaks of Kailasa. The windows of those mansions were covered with net works of gold; the walls were set with diamonds and precious costly carpets and cloths. All those mansions adorned with wreaths and garlands of flowers and rendered fragrant with excellent aloes, were all white and spotless, like unto the necks of swans. And the fragrance therefrom could be perceived from the distance of a Yojana (eight miles). And they were each furnished with a hundred doors wide enough to admit a crowd of persons; they were adorned with costly beds and carpets, and beautified with various metals; they resembled the peaks of the Himavat. And in those seven-storied houses of various sizes dwelt the monarchs invited by Drupada whose persons were adorned with every ornament and who were possessed with the desire of excelling one another. And the inhabitants of the city and the country who had come to behold Krishna and taken their seats on the excellent platforms erected around, beheld seated within those mansions those lions among kings who were all endued with the energy of great souls. And those exalted sovereigns were all adorned with the fragrant paste of the black aloe. Of great liberality, they were all devoted to Brahma and they protected their kingdoms against all foes. And for their own good deeds they were loved by the whole world.

"The Pandavas, too, entering that amphitheatre, sat with the Brahmanas and beheld the unequalled affluence of the king of the Panchalas. And that concourse of princes, Brahmanas, and others, looking gay at the performances of actors and dancers (large presents of every kind of wealth being constantly made), began to swell day by day. And it lasted, O king, several days, till on the sixteenth day when it was at its full, the daughter of Drupada, O thou bull of the Bharata race, having washed herself clean entered the amphitheatre, richly attired and adorned with every ornament and bearing in her hand a dish of gold (whereon were the usual offerings of Arghya) and a garland of flowers. Then the priest of the lunar race—a holy Brahmana conversant with all mantras—ignited the sacrificial fire and poured on it with due rites libations of clarified butter. And gratifying Agni by these libations and making the Brahmanas utter the auspicious formula of benediction, stopped the musical instruments that were playing all around. And when that vast amphitheatre, O monarch, became perfectly still, Dhrishtadyumna possessed of a voice deep as the sound of the kettle-drum or the clouds, taking hold of his sister's arm, stood in the midst of that concourse, and said, with a voice loud and deep as the roar of the clouds, these charming words of excellent import, 'Hear ye assembled kings, this is the bow, that is the mark, and these are the arrows. Shoot the mark through the orifice of the machine with these five sharpened arrows. Truly do I say that, possessed of lineage, beauty of persons, and strength whoever achieveth this great feat shall obtain today this my sister, Krishna for his wife.' Having thus spoken unto the assembled monarchs Drupada's son then addressed his sister, reciting unto her the names and lineages and achievements of those assembled lords of the earth."

SECTION 188

(Swayamvara Parva continued)

"Dhrishtadyumna said, 'Duryodhana, Durvisaha, Durmukha and Dushpradharshana, Vivasati, Vikarna, Saha, and Duhsasana; Yuyutsu and Yauvegu and Bhimavegarava; Ugrayudha, Valaki, Kanakayu, and Virochana, Sukundala, Chitrasena, Suvarcha, and Kanakadhvaja; Nandaka, and Vahusali, and Tuhunda, and Vikata; these, O sister, and many other mighty sons of Dhritarashtra—all heroes—accompanied by Karna, have come for thy hand. Innumerable other illustrious monarchs all bulls among Kshatriyas—have also come for thee. Sakuni, Sauvala, Vrisaka, and Vrihadvala,—these sons of the king Gandhara—have also come. Foremost of all wielders of weapons—the illustrious Aswatthaman and Bhoja, adorned with every ornament have also come for thee. Vrihanta, Manimana, Dandadhara, Sahadeva, Jayatsena, Meghasandhi, Virata with his two sons Sankha and Uttara,

Vardhakshemi, Susarma, Senavindu, Suketu with his two sons Sunama and Suvarcha, Suchitra, Sukumara, Vrika, Satyadhriti, Suryadhvaja, Rochamana, Nila, Chitrayudha, Agsuman, Chekitana, the mighty Sreniman, Chandrasena the mighty son of Samudrasena, Jarasandha, Vidanda, and Danda—the father and son, Paundraka, Vasudeva, Bhagadatta endued with great energy, Kalinga, Tamralipta, the king of Pattana, the mighty car-warrior Salya, the king of Madra, with his son, the heroic Rukmangada, Rukmaratha, Somadatta of the Kuru race with his three sons, all mighty chariot-fighters and heroes, viz., Bhuri, Bhurisrava, and Sala, Sudakshina, Kamvoja of the Puru race, Vrihadvala, Sushena, Sivi, the son of Usinara, Patcharanihanta, the king of Karusha, Sankarshana (Valadeva), Vasudeva (Krishna) the mighty son of Rukmini, Samva, Charudeshna, the son of Pradyumna with Gada, Akrua, Satyaki, the high-souled Uddhava, Kritavarman, the son of Hridika, Prithu, Viprithu, Viduratha, Kanka, Sanku with Gaveshana, Asavaha, Aniruddha, Samika, Sarimejaya, the heroic Vatapi Jhilli Pindaraka, the powerful Usinara, all these of the Vrishni race, Bhagiratha, Vrihatskhatra, Jayadratha the son of Sindhu, Vrihadratha, Valhika, the mighty charioteer Sratayu, Uluka, Kaitava, Chitrangada and Suvangada, the highly intelligent Vatsaraja, the king of Kosala, Sisupala and the powerful Jarasandha, these and many other great kings—all Kshatriyas celebrated throughout the world—have come. O blessed one, for thee. Endued with prowess, these will shoot the mark. And thou shalt choose him for thy husband who amongst these will shoot the mark."

SECTION 189

(Swayamvara Parva continued)

"Vaisampayana said, 'Then those youthful princes adorned with ear-rings, vying with one another and each regarding himself accomplished in arms and gifted with might, stood up brandishing their weapons. And intoxicated with pride of beauty, prowess, lineage, knowledge, wealth, and youth, they were like Himalayan elephants in the season of rut with crowns split from excess of temporal juice. And beholding each other with jealousy and influenced by the god of desire, they suddenly rose up from their royal seats, exclaiming 'Krishna shall be mine.' And the Kshatriyas assembled in that amphitheatre, each desirous of winning the daughter of Drupada, looked like the celestial (of old) standing round Uma, the daughter of the King of mountains. Afflicted with the shafts of the god of the flowery bow and with hearts utterly lost in the contemplation of Krishna, those princes descended into the amphitheatre for winning the Panchala maiden and began to regard even their best friends with jealousy. And there came also the celestials on their cars, with the Rudras and the Adityas, the Vasus and the twin Aswins, the Swadhas and all the Marutas, and Kuvera with Yama walking ahead. And there came also the Daityas and the Suparnas, the great Nagas and the celestial Rishis, the Guhyakas and the Charanas and Viswavasus and Narada and Parvata, and the principal Gandharvas with Apsaras. And Halayudha (Valadeva) and Janardana (Krishna) and the chief of the Vrishni, Andhaka, and Yadava tribes who obeyed the leadership of Krishna were also there, viewing the scene. And beholding those elephants in rut—the five (Pandavas)—attracted towards Draupadi like mighty elephants towards a lake overgrown with lotuses, or like fire covered with ashes, Krishna the foremost of Yadu heroes began to reflect. And he said unto Rama (Valadeva), 'That is Yudhishtira; that is Bhima with Jishnu (Arjuna); and those are the twin heroes.' And Rama surveying them slowly cast a glance of satisfaction at Krishna. Biting their nether lips in wrath, the other heroes there—sons and grandsons of kings—with their eyes and hearts and thoughts set on Krishna, looked with expanded eyes on Draupadi alone without noticing the Pandavas. And the sons of Pritha also, of mighty arms, and the illustrious twin heroes, beholding Draupadi, were all likewise struck by the shafts of Kama. And crowded with celestial Rishis and Gandharvas and Suparnas and Nagas and Asuras and Siddhas, and filled with celestial perfumes and scattered over with celestial flowers, and resounding with the kettle-drum and the deep hum of infinite voices, and echoing with the softer music of the flute, the Vina, and the tabor, the cars of the celestials could scarcely find a passage through the firmament. Then those princes—Karna, Duryodhana, Salva, Salya, Aswatthaman, Kratha, Sunitha, Vakra, the ruler of Kalinga and Banga, Pandya, Paundra, the ruler of Videha, the chief of the Yavanas, and many other sons and grandsons of kings,—sovereigns of territories with eyes like lotus-petals,—one after another began to exhibit prowess for (winning) that maiden of unrivalled beauty. Adorned with crowns, garlands, bracelets, and other ornaments, endued with mighty arms, possessed of prowess and vigour and bursting with strength and energy, those princes could not, even in imagination, string that bow of extraordinary stiffness.

"And (some amongst) those kings in exerting with swelling lips each according to his strength, education, skill, and energy,—to string that bow, were tossed on the ground and lay perfectly motionless for some time. Their strength spent

and their crowns and garlands loosened from their persons, they began to pant for breath and their ambition of winning that fair maiden was cooled. Tossed by that tough bow, and their garlands and bracelets and other ornaments disordered, they began to utter exclamations of woe. And that assemblage of monarchs, their hope of obtaining Krishna gone, looked sad and woeful. And beholding the plight of those monarchs, Karna that foremost of all wielders of the bow went to where the bow was, and quickly raising it strung it and placed the arrows on the string. And beholding the son of Surya—Karna of the Suta tribe—like unto fire, or Soma, or Surya himself, resolved to shoot the mark, those foremost of bowmen—the sons of Pandu—regarded the mark as already shot and brought down upon the ground. But seeing Karna, Draupadi loudly said, 'I will not select a Suta for my lord.' Then Karna, laughing in vexation and casting glance at the Sun, threw aside the bow already drawn to a circle.

Then when all those Kshatriyas gave up the task, the heroic king of the Chedis—mighty as Yama (Pluto) himself—the illustrious and determined Sisupala, the son of Damaghosa, in endeavouring to string the bow, himself fell upon his knees on the ground. Then king Jarasandha endued with great strength and powers, approaching the bow stood there for some moment, fixed and motionless like a mountain. Tossed by the bow, he too fell upon his knees on the ground, and rising up, the monarch left the amphitheatre for (returning to) his kingdom. Then the great hero Salya, the king of Madra, endued with great strength, in endeavouring to string the bow fell upon his knees on the ground. At last when in that assemblage consisting of highly respectable people, all the monarchs had become subjects of derisive talk that foremost of heroes—Jishnu, the son of Kunti—desired to string the bow and placed the arrows on the bow-string."

SECTION 190

(Swayamvara Parva continued)

"Vaisampayana continued, 'When all the monarchs had desisted from stringing that bow, the high-souled Jishnu arose from among the crowd of Brahmanas seated in that assembly. And beholding Partha possessing the complexion of Indra's banner, advancing towards the bow, the principal Brahmanas shaking their deer-skins raised a loud clamour. And while some were displeased, there were others that were well-pleased. And some there were, possessed of intelligence and foresight, who addressing one another said, 'Ye Brahmanas, how can a Brahmana stripping unpractised in arms and weak in strength, string that bow which such celebrated Kshatriyas as Salya and others endued with might and accomplished in the science and practice of arms could not? If he doth not achieve success in this untried task which he hath undertaken from a spirit of boyish unsteadiness, the entire body of Brahmanas here will be rendered ridiculous in the eyes of the assembled monarchs. Therefore, forbid this Brahmana that he may not go to string the bow which he is even now desirous of doing from vanity, childish daring, or mere unsteadiness.' Others replied, 'We shall not be made ridiculous, nor shall we incur the disrespect of anybody or the displeasure of the sovereigns. Some remarked, 'This handsome youth is even like the trunk of a mighty elephant, whose shoulders and arms and thighs are so well-built, who in patience looks like the Himavat, whose gait is even like that of the lion, and whose prowess seems to be like that of an elephant in rut, and who is so resolute, that it is probable that he will accomplish this feat. He has strength and resolution. If he had none, he would never go of his own accord. Besides, there is nothing in the three worlds that Brahmanas of all mortal men cannot accomplish. Abstaining from all food or living upon air or eating of fruits, persevering in their vows, and emaciated and weak, Brahmanas are ever strong in their own energy. One should never disregard a Brahmana whether his acts be right or wrong, by supposing him incapable of achieving any task that is great or little, or that is fraught with bliss or woe. Rama the son of Jamadagni defeated in battle, all the Kshatriyas. Agastya by his Brahma energy drank off the fathomless ocean. Therefore, say ye, 'Let this youth bend the bow and string it with ease' (and many said), 'So be it.' And the Brahmanas continued speaking unto one another these and other words. Then Arjuna approached the bow and stood there like a mountain. And walking round that bow, and bending his head unto that giver of boons—the lord Isana—and remembering Krishna also, he took it up. And that bow which Rukma, Sunitha, Vakra, Radha's son, Duryodhana, Salya, and many other kings accomplished in the science and practice of arms, could not even with great exertion, string, Arjuna, the son of Indra, that foremost of all persons endued with energy and like unto the younger brother of Indra (Vishnu) in might, strung in the twinkling of an eye. And taking up the five arrows he shot the mark and caused it to fall down on the ground through the hole in the machine above which it had been placed. Then there arose a loud uproar in the firmament, and the amphitheatre also resounded with a loud clamour. And the gods showered celestial flowers on the head of Partha the slayer of foes. And thousands of Brahmanas began to wave their upper garments

in joy. And all around, the monarchs who had been unsuccessful, uttered exclamations of grief and despair. And flowers were rained from the skies all over the amphitheatre. And the musicians struck up in concert. Bards and heralds began to chant in sweet tones the praises (of the hero who accomplished the feat). And beholding Arjuna, Drupada--that slayer of foes--was filled with joy. And the monarch desired to assist with his forces the hero if the occasion arose. And when the uproar was at its height, Yudhishtira, the foremost of all virtuous men, accompanied by those first of men the twins, hastily left the amphitheatre for returning to his temporary home. And Krishna beholding the mark shot and beholding Partha also like unto Indra himself, who had shot the mark, was filled with joy, and approached the son of Kunti with a white robe and a garland of flowers. And Arjuna the accomplisher of inconceivable feats, having won Draupadi by his success in the amphitheatre, was saluted with reverence by all the Brahmanas. And he soon after left the lists followed close by her who thus became his wife."

SECTION 191

(Swayamvara Parva continued)

"Vaisampayana said, 'When the king (Drupada) expressed his desire of bestowing his daughter on that Brahmana (who had shot the mark), all those monarchs who had been invited to the Swayamvara, looking at one another, were suddenly filled with wrath. And they said, 'Passing us by and treating the assembled monarchs as straw this Drupada desireth to bestow his daughter--that first of women,--on a Brahmana! Having planted the tree he cutteth it down when it is about to bear fruit. The wretch regardeth us not: therefore let us slay him. He deserveth not our respect nor the veneration due to age. Owing to such qualities of his, we shall, therefore, slay this wretch that insulteth all kings, along with his son. Inviting all the monarchs and entertaining them with excellent food, he disregardeth us at last. In this assemblage of monarchs like unto a conclave of the celestials, doth he not see a single monarch equal unto himself? The Vedic declaration is well-known that the Swayamvara is for the Kshatriyas. The Brahmanas have no claim in respect of a selection of husband by a Kshatriya damsel. Or, ye kings, if this damsel desireth not to select any one of us as her lord, let us cast her into the fire and return to our kingdoms. As regards this Brahmana, although he hath, from officiousness or avarice, done this injury to the monarchs, he should not yet be slain; for our kingdoms, lives, treasures, sons, grandsons, and whatever other wealth we have, all exist for Brahmanas. Something must be done here (even unto him), so that from fear of disgrace and the desire of maintaining what properly belongeth unto each order, other Swayamvaras may not terminate in this way.'

"Having addressed one another thus, those tigers among monarchs ended with arms like unto spiked iron maces, took up their weapons and rushed at Drupada to slay him then and there. And Drupada beholding those monarchs all at once rushing towards him in anger with bows and arrows, sought, from fear, the protection of the Brahmanas. But those mighty bowmen (Bhima and Arjuna) of the Pandavas, capable of chastising all foes, advanced to oppose those monarchs rushing towards them impetuously like elephants in the season of rut. Then the monarchs with gloved fingers and upraised weapons rushed in anger at the Kuru princes, Bhima and Arjuna, to slay them. Then the mighty Bhima of extraordinary achievements, ended with the strength of thunder, tore up like an elephant a large tree and divested it of its leaves. And with that tree, the strong-armed Bhima, the son of Pritha, that grinder of foes, stood, like unto the mace-bearing king of the dead (Yama) armed with his fierce mace, near Arjuna that bull amongst men. And beholding that feat of his brother, Jishnu of extraordinary intelligence, himself also of inconceivable feats, wondered much. And equal unto Indra himself in achievements, shaking off all fear he stood with his bow ready to receive those assailants. And beholding those feats of both Jishnu and his brother, Damodara (Krishna) of superhuman intelligence and inconceivable feats, addressing his brother, Halayudha (Valadeva) of fierce energy, said, 'That hero there, of tread like that of a mighty lion, who draweth the large bow in his hand four full cubits in length, is Arjuna! There is no doubt, O Sankarshana, about this, if I am Vasudeva. That other hero who having speedily torn up the tree hath suddenly become ready to drive off the monarchs is Vrikodara! For no one in the world, except Vrikodara, could today perform such a feat in the field of battle. And that other youth of eyes like unto lotus-petals, of full four cubits height, of gait like that of a mighty lion, and humble withal, of fair complexion and prominent and shining nose, who had, a little before, left the amphitheatre, is Dharma's son (Yudhishtira). The two other youths, like unto Kartikeya, are, I suspect, the sons of the twin Aswins. I heard that the sons of Pandu along with their mother Pritha had all escaped from the conflagration of the house of lac.' Then Halayudha of complexion like unto that of clouds uncharged with rain, addressing his younger brother (Krishna), said with great satisfaction, 'O, I am happy to hear, as I do from sheer good

fortune, that our father's sister Pritha with the foremost of the Kaurava princes have all escaped (from death)!'"

SECTION 192

(Swayamvara Parva continued)

"Vaisampayana said, 'Then those bulls among Brahmanas shaking their deer-skins and water-pots made of cocoanut-shells exclaimed, 'Fear not, we will fight the foe!' Arjuna smilingly addressing those Brahmanas exclaiming thus, said, 'Stand ye aside as spectators (of the fray) Showering hundreds of arrows furnished with straight points even I shall check, like snakes with mantras, all those angry monarchs.' Having said this, the mighty Arjuna taking up the bow he had obtained as dower accompanied by his brother Bhima stood immovable as a mountain. And beholding those Kshatriyas who were ever furious in battle with Karna ahead, the heroic brothers rushed fearlessly at them like two elephants rushing against a hostile elephant. Then those monarchs eager for the fight fiercely exclaimed, 'The slaughter in battle of one desiring to fight is permitted.' And saying this, the monarchs suddenly rushed against the Brahmanas. And Karna ended with great energy rushed against Jishnu for fight. And Salya the mighty king of Madra rushed against Bhima like an elephant rushing against another for the sake of a she-elephant in heat; while Duryodhana and others engaged with the Brahmanas, skirmished with them lightly and carelessly. Then the illustrious Arjuna beholding Karna, the son of Vikartana (Surya), advancing towards him, drew his tough bow and pieced him with his sharp arrows. And the impetus of those whetted arrows furnished with fierce energy made Radheya (Karna) faint. Recovering consciousness Karna attacked Arjuna with greater care than before. Then Karna and Arjuna, both foremost of victorious warriors, desirous of vanquishing each other, fought madly on. And such was the lightness of hand they both displayed that (each enveloped by the other's shower of arrows) they both became invisible (unto the spectators of their encounter). 'Behold the strength of my arms.'--'Mark, how I have counteracted that feat,'--those were the words--intelligible to heroes alone--in which they addressed each other. And incensed at finding the strength and energy of Arjuna's arms unequalled on the earth, Karna, the son of Surya, fought with greater vigour. And parrying all those impetuous arrows shot at him by Arjuna, Karna sent up a loud shout. And this feat of his was applauded by all the warriors. Then addressing his antagonist, Karna said, 'O thou foremost of Brahmanas, I am gratified to observe the energy of thy arms that knoweth no relaxation in battle and thy weapons themselves fit for achieving victory. Art thou the embodiment of the science of weapons, or art thou Rama that best of Brahmanas, or Indra himself, or Indra's younger brother Vishnu called also Achyuta, who for disguising himself hath assumed the form of a Brahmana and mustering such energy of arms fighteth with me? No other person except the husband himself of Sachi or Kiriti, the son of Pandu, is capable of fighting with me when I am angry on the field of battle.' Then hearing those words of his, Phalguna replied, saying, 'O Karna, I am neither the science of arms (personified), nor Rama ended with superhuman powers. I am only a Brahmana who is the foremost of all warriors and all wielders of weapons. By the grace of my preceptor I have become accomplished in the Brahma and the Paurandara weapons. I am here to vanquish thee in battle. Therefore, O hero, wait a little.'

"Vaisampayana continued, 'Thus addressed (by Arjuna), Karna the adopted son of Radha desisted from the fight, for that mighty chariot-fighter thought that Brahma energy is ever invincible. Meanwhile on another part of the field, the mighty heroes Salya and Vrikodara, well-skilled in battle and possessed of great strength and proficiency, challenging each other, engaged in fight like two elephants in rut. And they struck each other with their clenched fists and knees. And sometimes pushing each other forward and sometimes dragging each other near, sometimes throwing each other down; face downward, and sometimes on the sides, they fought on, striking, each other at times with their clenched fists. And encountering each other with blows hard as the clash of two masses of granite, the lists rang with the sounds of their combat. Fighting with each other thus for a few seconds, Bhima the foremost of the Kuru heroes taking up Salya on his arms hurled him to a distance. And Bhimasena, that bull amongst men, surprised all (by the dexterity of his feat) for though he threw Salya on the ground he did it without hurting him much. And when Salya was thus thrown down and Karna was struck with fear, the other monarchs were all alarmed. And they hastily surrounded Bhima and exclaimed, 'Surely these bulls amongst Brahmanas are excellent (warriors)! Ascertain in what race they have been born and where they abide. Who can encounter Karna, the son of Radha, in fight, except Rama or Drona, or Kiriti, the son of Pandu? Who also can encounter Duryodhana in battle except Krishna, the son of Devaki, and Kripa, the son of Saradwan? Who also can overthrow in battle Salya, that first of mighty warriors, except the hero Valadeva or Vrikodara, the son of Pandu, or the heroic Duryodhana? Let us, therefore,

desist from this fight with the Brahmanas. Indeed, Brahmanas, however offending, should yet be ever protected. And first let us ascertain who these are; for after we have done that we may cheerfully fight with them.'

"Vaisampayana continued, 'And Krishna, having beheld that feat of Bhima, believed them both to be the son of Kunti. And gently addressing the assembled monarchs, saying, 'This maiden hath been justly acquired (by the Brahmana),' he induced them to abandon the fight. Accomplished in battle, those monarchs then desisted from the fight. And those best of monarchs then returned to their respective kingdoms, wondering much. And those who had come there went away saying, 'The festive scene hath terminated in the victory of the Brahmanas. The princess of Panchala hath become the bride of a Brahmana.' And surrounded by Brahmanas dressed in skins of deer and other wild animals, Bhima and Dhananjaya passed with difficulty out of the throng. And those heroes among men, mangled by the enemy and followed by Krishna, on coming at last out of that throng, looked like the full moon and the sun emerging from the clouds.

"Meanwhile Kunti seeing that her sons were late in returning from their eleemosynary round, was filled with anxiety. She began to think of various evils having overtaken her sons. At one time she thought that the sons of Dhritarashtra having recognised her sons had slain them. Next she feared that some cruel and strong Rakshasas ended with powers of deception had slain them. And she asked herself, 'Could the illustrious Vyasa himself (who had directed my sons to come to Panchala) have been guided by perverse intelligence?' Thus reflected Pritha in consequence of her affection for her offspring. Then in the stillness of the late afternoon, Jishnu, accompanied by a body of Brahmanas, entered the abode of the potter, like the cloud-covered sun appearing on a cloudy day."

SECTION 193

(Swayamvara Parva continued)

"Vaisampayana said, 'Then those illustrious sons of Pritha, on returning to the potter's abode, approached their mother. And those first of men represented Yajnaseni unto their mother as the alms they had obtained that day. And Kunti who was there within the room and saw not her sons, replied, saying, 'Enjoy ye all (what ye have obtained).' The moment after, she beheld Krishna and then she said, 'Oh, what have I said?' And anxious from fear of sin, and reflecting how every one could be extricated from the situation, she took the cheerful Yajnaseni by the hand, and approaching Yudhishtira said, 'The daughter of king Yajnasena upon being represented to me by thy younger brothers as the alms they had obtained, from ignorance, O king, I said what was proper, viz., 'Enjoy ye all what hath been obtained. O thou bull of the Kuru race, tell me how my speech may not become untrue; how sin may not touch the daughter of the king of Panchala, and how also she may not become uneasy.'

"Vaisampayana continued, 'Thus addressed by his mother that hero among men, that foremost scion of the Kuru race, the intelligent king (Yudhishtira), reflecting for a moment, consoled Kunti, and addressing Dhananjaya, said, 'By thee, O Phalguna, hath Yajnaseni been won. It is proper, therefore, that thou shouldst wed her. O thou withstander of all foes, igniting the sacred fire, take thou her hand with due rites.'

"Arjuna, hearing this, replied, 'O king, do not make me a participator in sin. Thy behest is not conformable to virtue. That is the path followed by the sinful. Thou shouldst wed first, then the strong-armed Bhima of inconceivable feats, then myself, then Nakula, and last of all, Sahadeva ended with great activity. Both Vrikodara and myself, and the twins and this maiden also, all await, O monarch, thy commands. When such is the state of things, do that, after reflection, which would be proper, and conformable virtue, and productive of fame, and beneficial unto the king of Panchala. All of us are obedient to thee. O, command us as thou likest.'

"Vaisampayana continued, 'Hearing these words of Jishnu, so full of respect and affection, the Pandavas all cast their eyes upon the princess of Panchala. And the princess of Panchala also looked at them all. And casting their glances on the illustrious Krishna, those princes looked at one another. And taking their seats, they began to think of Draupadi alone. Indeed, after those princes of immeasurable energy had looked at Draupadi, the God of Desire invaded their hearts and continued to crush all their senses. As the lavishing beauty of Panchali who had been modelled by the Creator himself, was superior to that of all other women on earth, it could captivate the heart of every creature. And Yudhishtira, the son of Kunti, beholding his younger brothers, understood what was passing in their minds. And that bull among men immediately recollected the words of Krishna-Dwaipayana. And the king, then, from fear of a division amongst the brothers, addressing all of them, said, 'The auspicious Draupadi shall be the common wife of us all.'

"Vaisampayana continued, 'The sons of Pandu, then, hearing those words of their eldest brother, began to revolve them in their minds in great cheerfulness. The hero of the Vishni race (Krishna suspecting the five persons he had seen

at the Swayamvara to be none else than the heroes of the Kuru race), came accompanied by the son of Rohini (Valadeva), to the house of the potter where those foremost of men had taken up their quarters. On arriving there, Krishna and Valadeva beheld seated in that potter's house Ajatasanu (Yudhishtira) of well developed and long arms, and his younger brothers passing the splendour of fire sitting around him. Then Vasudeva approaching that foremost of virtuous men--the son of Kunti--and touching the feet of that prince of the Ajamida race, said, 'I am Krishna.' And the son of Rohini (Valadeva) also approaching Yudhishtira, did the same. And the Pandavas, beholding Krishna and Valadeva, began to express great delight. And, O thou foremost of the Bharata race, those heroes of the Yadu race thereafter touched also the feet of Kunti, their father's sister. And Ajatasanu, that foremost of the Kuru race, beholding Krishna, enquired after his well-being and asked, 'How, O Vasudeva, hast thou been able to trace us, as we are living in disguise?' And Vasudeva, smilingly answered, 'O king, fire, even if it is covered, can be known. Who else among men than the Pandavas could exhibit such might? Ye resisters of all foes, ye sons of Pandu, by sheer good fortune have ye escaped from that fierce fire. And it is by sheer good fortune alone that the wicked son of Dhritrashtra and his counsellors have not succeeded in accomplishing their wishes. Blest be ye! And grow ye in prosperity like a fire in a cave gradually growing and spreading itself all around. And lest any of the monarchs recognise ye, let us return to our tent.' Then, obtaining Yudhishtira's leave, Krishna of prosperity knowing no decrease, accompanied by Valadeva, hastily went away from the potter's abode."

SECTION 194

(Swayamvara Parva continued)

"Vaisampayana said, 'When the Kuru princes (Bhima and Arjuna) were wending towards the abode of the potter, Dhristadyumna, the Panchala prince followed them. And sending away all his attendants, he concealed himself in some part of the potter's house, unknown to the Pandavas. Then Bhima, that grinder of all foes, and Jishnu, and the illustrious twins, on returning from their eleemosynary round in the evening, cheerfully gave everything unto Yudhishtira. Then the kind-hearted Kunti addressing the daughter of Drupada said, 'O amiable one, take thou first a portion from this and devote it to the gods and give it away to Brahmanas, and feed those that desire to eat and give unto those who have become our guests. Divide the rest into two halves. Give one of these unto Bhima, O amiable one, for this strong youth of fair complexion--equal unto a king of elephants--this hero always eateth much. And divide the other half into six parts, four for these youths, one for myself, and one for thee.' Then the princess hearing those instructive words of her mother-in-law cheerfully did all that she had been directed to do. And those heroes then all ate of the food prepared by Krishna. Then Sahadeva, the son of Madri, ended with great activity, spread on the ground a bed of kusa grass. Then those heroes, each spreading thereon his deer-skin, laid themselves down to sleep. And those foremost of the Kuru princes lay down with heads towards the south. And Kunti laid herself down along the line of their heads, and Krishna along that of their feet. And Krishna though she lay with the sons of Pandu on that bed of kusa grass along the line of their feet as if she were their nether pillow, grieved not in her heart nor thought disrespectfully of those bulls amongst the Kurus. Then those heroes began to converse with one another. And the conversations of those princes, each worthy to lead an army, was exceedingly interesting they being upon celestial cars and weapons and elephants, and swords and arrows, and battle-axes. And the son of the Panchala king listened (from his place of concealment) unto all they said. And all those who were with him beheld Krishna in that state.

"When morning came, the prince Dhristadyumna set out from his place of concealment with great haste in order to report to Drupada in detail all that had happened at the potter's abode and all that he had heard those heroes speak amongst themselves during the night. The king of Panchala had been sad because he knew not the Pandavas as those who had taken away his daughter. And the illustrious monarch asked Dhristadyumna on his return, 'Oh, where hath Krishna gone? Who hath taken her away? Hath any Sudra or anybody of mean descent, or hath a tribute-paying Vaisya by taking my daughter away, placed his dirty foot on my head? O son, hath that wreath of flowers been thrown away on a graveyard? Hath any Kshatriya of high birth, or any one of the superior order (Brahmana) obtained my daughter? Hath any one of mean descent, by having won Krishna, placed his left foot on my head? I would not, O son, grieve but feel greatly happy, if my daughter hath been united with Partha that foremost of men! O thou exalted one, tell me truly who hath won my daughter today? O, are the sons of that foremost of Kurus, Vichitravirya's son alive? Was it Partha (Arjuna) that took up the bow and shot the mark?'"

SECTION 195

(Vaivahika Parva)

"Vaisampayana said, 'Thus addressed Dhristadyumna, that foremost of the Lunar princes, cheerfully said unto his father all that had happened and by whom Krishna had been won. And the prince said, 'With large, red eyes, attired in deer-skin, and resembling a celestial in beauty, the youth who strung that foremost of bows and brought down to the ground the mark set on high, was soon surrounded by the foremost of Brahmanas who also offered him their homage for the feat he had achieved. Incapable of bearing the sight of a foe and endowed with great activity, he began to exert his prowess. And surrounded by the Brahmanas he resembled the thunder-wielding Indra standing in the midst of the celestials, and the Rishis. And like a she-elephant following the leader of a herd, Krishna cheerfully followed that youth catching hold of his deer-skin. Then when the assembled monarchs incapable of bearing that sight lose up in wrath and advanced for fight, there rose up another hero who tearing up a large tree rushed at that concourse of kings, felling them right and left like Yama himself smiting down creatures endowed with life. Then, O monarch, the assembled kings stood motionless and looked at that couple of heroes, while they, resembling the Sun and the Moon, taking Krishna with them, left the amphitheatre and went into the abode of a potter in the suburbs of the town, and there at the potter's abode sat a lady like unto a flame of fire who, I think, is their mother. And around her also sat three other foremost of men each of whom was like unto fire. And the couple of heroes having approached her paid homage unto her feet, and they said unto Krishna also to do the same. And keeping Krishna with her, those foremost of men all went the round of eleemosynary visits. Some time after when they returned, Krishna taking from them what they had obtained as alms, devoted a portion thereof to the gods, and gave another portion away (in gift) to Brahmanas. And of what remained after this, she gave a portion to that venerable lady, and distributed the rest amongst those five foremost of men. And she took a little for herself and ate it last of all. Then, O monarch, they all laid themselves down for sleep, Krishna lying along the line of their feet as their nether pillow. And the bed on which they lay was made of kusa grass upon which was spread their deer-skins. And before going to sleep they talked on diverse subjects in voices deep as of black clouds. The talk of those heroes indicated them to be neither Vaisyas nor Sudras, nor Brahmanas. Without doubt, O monarch, they are bulls amongst Kshatriyas, their discourse having been on military subjects. It seems, O father, that our hope hath been fructified, for we have heard that the sons of Kunti all escaped from the conflagration of the house of lac. From the way in which the mark was shot down by that youth, and the strength with which the bow was strung by him, and the manner in which I have heard them talk with one another proves conclusively, O monarch, that they are the sons of Pritha wandering in disguise.'

"Hearing these words of his son, king Drupada became exceedingly glad, and he sent unto them his priest directing him to ascertain who they were and whether they were the sons of the illustrious Pandu. Thus directed, the king's priest went unto them and applauding them all, delivered the king's message duly, saying, 'Ye who are worthy of preference in everything, the boon-giving king of the earth--Drupada--is desirous of ascertaining who ye are. Beholding this one who hath shot down the mark, his joy knoweth no bounds. Giving us all particulars of your family and tribe, place ye your feet on the heads of your foes and gladden the hearts of the king of Panchala mid his men and mine also. King Pandu was the dear friend of Drupada and was regarded by him as his counterself. And Drupada had all along cherished the desire of bestowing this daughter of his upon Pandu as his daughter-in-law. Ye heroes of features perfectly faultless, king Drupada hath all along cherished this desire in his heart that Arjuna of strong and long arms might wed this daughter of his according to the ordinance. If that hath become possible, nothing could be better; nothing more beneficial; nothing more conducive to fame and virtue, so far as Drupada is concerned.'

"Having said this, the priest remained silent and humbly waited for an answer. Beholding him sitting thus, the king Yudhishtira commanded Bhima who sat near, saying, 'Let water to wash his feet with and the Arghya be offered unto this Brahmana. He is king Drupada's priest and, therefore, worthy of great respect. We should worship him with more than ordinary reverence.' Then, O monarch, Bhima did as directed. Accepting the worship thus offered unto him, the Brahmana with a joyous heart sat at his ease. Then Yudhishtira addressed him and said, 'The king of the Panchalas hath, by fixing a special kind of dower, given away his daughter according to the practice of his order and not freely. This hero hath, by satisfying that demand, won the princess. King Drupada, therefore, hath nothing now to say in regard to the race, tribe, family and disposition of him who hath performed that feat. Indeed, all his queries have been answered by the stringing of the bow and the shooting down of the mark. It is by doing what he had directed that this

illustrious hero hath brought away Krishna from among the assembled monarchs. In these circumstances, the king of the Lunar race should not indulge in any regrets which can only make him unhappy without mending matters in the least. The desire that king Drupada hath all along cherished will be accomplished for his handsome princess who beareth, I think, every auspicious mark. None that is weak in strength could string that bow, and none of mean birth and unaccomplished in arms could have shot down the mark. It behoveth not, therefore, the king of the Panchalas to grieve for his daughter today. Nor can anybody in the world undo that act of shooting down the mark. Therefore the king should not grieve for what must take its course.'

"While Yudhishtira was saying all this, another messenger from the king of the Panchalas, coming thither in haste, said, 'The (nuptial), feast is ready.'"

SECTION 196

(Vaivahika Parva continued)

"Vaisampayana continued, 'The messenger said, 'King Drupada hath, in view of his daughter's nuptials prepared a good feast for the bride-groom's party. Come ye thither after finishing your daily rites. Krishna's wedding will take place there. Delay ye not. These cars adorned with golden lotuses drawn by excellent horses are worthy of kings. Riding on them, come ye into the abode of the king of the Panchalas.'

"Vaisampayana continued, 'Then those bulls among the Kurus, dismissing the priest and causing Kunti and Krishna to ride together on one of those cars, themselves ascended those splendid vehicles and proceeded towards Drupada's place. Meanwhile, O Bharata, hearing from his priest the words that Yudhishtira had said, king Drupada, in order to ascertain the order to which those heroes belonged, kept ready a large collection of articles (required by the ordinance for the wedding of each of the four orders). And he kept ready fruits, sanctified garlands, and coats of mail, and shields, and carpets, and kine, and seeds, and various other articles and implements of agriculture. And the king also collected, O monarch, every article appertaining to other arts, and various implements and apparatus of every kind of sport. And he also collected excellent coats of mail and shining shields, and swords and scimitars, of fine temper, and beautiful chariots and horses, and first-class bows and well-adorned arrows, and various kinds of missiles ornamented with gold. And he also kept ready darts and rockets and battle-axes and various utensils of war. And there were in that collection beds and carpets and various fine things, and cloths of various sorts. When the party went to Drupada's abode, Kunti taking with her the virtuous Krishna entered the inner apartments of the king. The ladies of the king's household with joyous hearts worshipped the queen of the Kurus. Beholding, O monarch, those foremost of men, each possessing the sportive gait of the lion, with deer-skins for their upper garments, eyes like unto those of mighty bulls, broad shoulders, and long-hanging arms like unto the bodies of mighty snakes, the king, and the king's ministers, and the king's son, and the king's friends and attendants, all became exceedingly glad. Those heroes sat on excellent seats, furnished with footstools without any awkwardness and hesitation. And those foremost of men sat with perfect fearlessness on those costly seats one after another according to the order of their ages. After those heroes were seated, well-dressed servants male and female, and skilful cooks brought excellent and costly viands worthy of kings on gold and silver plates. Then those foremost of men dined on those dishes and became well-pleased. And after the dinner was over, those heroes among men, passing over all other articles, began to observe with interest the various utensils of war. Beholding this, Drupada's son and Drupada himself, along with all his chief ministers of state, understanding the sons of Kunti to be all of royal blood became exceedingly glad.'"

SECTION 197

(Vaivahika Parva continued)

"Vaisampayana said, 'Then the illustrious king of Panchala, addressing prince Yudhishtira in the form applicable to Brahmanas, cheerfully enquired of that illustrious son of Kunti, saying, 'Are we to know you as Kshatriyas, or Brahmanas, or are we to know you as celestials who disguising themselves as Brahmanas are ranging the earth and come hither for the hand of Krishna? O tell us truly, for we have great doubts! Shall we not be glad when our doubts have been removed? O chastiser of enemies, have the fates been propitious unto us? Tell us the truth willingly! Truth becometh monarchs better than sacrifices and dedications of tanks. Therefore, tell us not what is untrue. O thou of the beauty of a celestial, O chastiser of foes, hearing thy reply I shall make arrangements for my daughter's wedding according to the order to which ye belong.'

"Hearing these words of Drupada, Yudhishtira answered, saying 'Be not cheerless, O king; let joy fill thy heart! The desire cherished by thee hath certainly been accomplished. We are Kshatriyas, O king, and sons of the illustrious Pandu. Know me to be the eldest of the sons of Kunti and these to be

Bhima and Arjuna. By these, O king, was thy daughter won amid the concourse of monarchs. The twins (Nakula and Sahadeva) and Kunti wait where Krishna is. O bull amongst men, let grief be driven from thy heart, for we are Kshatriyas. Thy daughter, O monarch, hath like a lotus been transferred only from one lake into another. O king, thou art our revered superior and chief refuge. I have told thee the whole truth.'

"Vaisampayana continued, 'Hearing those words, the king Drupada's eyes rolled in ecstasy. And, filled with delight the king could not, for some moments answer Yudhishtira. Checking his emotion with great effort, that chastiser of foes at last replied unto Yudhishtira in proper words. The virtuous monarch enquired how the Pandavas had escaped from the town of Varanavata. The son of Pandu told the monarch every particular in detail of their escape from the burning palace of lac. Hearing everything that the son of Kunti said, king Drupada censured Dhritarashtra, that ruler of men. And the monarch gave every assurance unto Yudhishtira, the son of Kunti. And that foremost of eloquent men then and there vowed to restore Yudhishtira to his paternal throne.

"Then Kunti and Krishna and Bhima and Arjuna and the twins, commanded by the king, to reside there, treated by Yajnasena with due respect. Then king Drupada with his sons, assured by all that had happened, approaching Yudhishtira, said, 'O thou of mighty arms, let the Kuru prince Arjuna take with due rites, the hand of my daughter on this auspicious day, and let me, therefore, perform the usual initiatory rites of marriage.'

"Vaisampayana continued, 'Hearing these words of Drupada, the virtuous king Yudhishtira replied, saying, 'O great king, I also shall have to marry.' Hearing him, Drupada said, 'If it pleaseth thee, take thou the hand of my daughter thyself with due rites. Or, give Krishna in marriage unto whomsoever of thy brothers thou likest.' Yudhishtira said, 'Thy daughter, O king, shall be the common wife of us all! Even thus it hath been ordered, O monarch, by our mother. I am unmarried still, and Bhima also is so amongst the sons of Pandu. This thy jewel of a daughter hath been won by Arjuna. This, O king, is the rule with us; to ever enjoy equally a jewel that we may obtain. O best of monarchs, that rule of conduct we cannot now abandon. Krishna, therefore, shall become the wedded wife of us all. Let her take our hands, one after another before the fire.'

'Drupada answered, 'O scion of Kuru's race, it hath been directed that one man may have many wives. But it hath never been heard that one woman may have many husbands! O son of Kunti, as thou art pure and acquainted with the rules of morality, it behoveth thee not to commit an act that is sinful and opposed both to usage and the Vedas. Why, O prince, hath thy understanding become so?' Yudhishtira said in reply, 'O monarch, morality is subtle. We do not know its course. Let us follow the way trodden by the illustrious ones of former ages. My tongue never uttered an untruth. My heart also never turneth to what is sinful. My mother commandeth so; and my heart also approveth of it. Therefore, O king, that is quite conformable to virtue. Act according to it, without any scruples. Entertain no fear, O king, about this matter.'

"Drupada said, 'O son of Kunti thy mother, and my son Dhristadyumna and thyself, settle amongst yourselves as to what should be done. Tell me the result of your deliberations and tomorrow I will do what is proper.'

"Vaisampayana continued, 'After this, O Bharata, Yudhishtira, Kunti and Dhristadyumna discoursed upon this matter. Just at that time, however, the island-born (Vyasa), O monarch, came there in course of his wanderings.'"

SECTION 198

(Vaivahika Parva continued)

"Vaisampayana said, 'Then all the Pandavas and the illustrious king of the Panchalas and all others there present stood up and saluted with reverence the illustrious Rishi Krishna (Dwaipayana). The high-souled Rishi, saluting them in return and enquiring after their welfare, sat down on a carpet of gold. And commanded by Krishna (Dwaipayana) of immeasurable energy, those foremost of men all sat down on costly seats. A little after, O monarch, the son of Prishata in sweet accents asked the illustrious Rishi about the wedding of his daughter. And he said, 'How, O illustrious one, can one woman become the wife of many men without being defiled by sin? O, tell me truly all about this.' Hearing these words Vyasa replied, 'This practice, O king, being opposed to usage and the Vedas, hath become obsolete. I desire, however, to hear what the opinion of each of you is upon this matter.'

"Hearing these words of the Rishi, Drupada spoke first, saying, 'The practice is sinful in my opinion, being opposed to both usage and the Vedas. O best of Brahmanas, nowhere have I seen many men having one wife. The illustrious ones also of former ages never had such a usage amongst them. The wise should never commit a sin. I, therefore, can never make up mind to act in this way. This practice always appeareth to me to be of doubtful morality.

"After Drupada had ceased, Dhristadyumna spoke, saying 'O bull amongst Brahmanas, O thou of ascetic wealth, how

can, O Brahmana, the elder brother, if he is of a good disposition, approach the wife of his younger brother? The ways of morality are ever subtle, and, therefore, we know them not. We cannot, therefore, say what is conformable to morality and what not. We cannot do such a deed, therefore, with a safe conscience. Indeed, O Brahmana, I cannot say, 'Let Draupadi become the common wife of five brothers.'

"Yudhishtira then spoke, saying, 'My tongue never uttereth an untruth and my heart never inclineth to what is sinful. When my heart approveth of it, it can never be sinful. I have heard in the Purana that a lady of name Jatila, the foremost of all virtuous women belonging to the race of Gotama had married seven Rishis. So also an ascetic's daughter, born of a tree, had in former times united herself in marriage with ten brothers all bearing the same name of Prachetas and who were all of souls exalted by asceticism. O foremost of all that are acquainted with the rules of morality, it is said that obedience to superior is ever meritorious. Amongst all superiors, it is well-known that the mother is the foremost. Even she hath commanded us to enjoy Draupadi as we do anything obtained as alms. It is for this, O best of Brahmanas, that I regard the (proposed) act as virtuous.'

"Kunti then said, 'The act is even so as the virtuous Yudhishtira hath said. I greatly fear, O Brahmana, lest my speech should become untrue. How shall I be saved from untruth?'

"When they had all finished speaking, Vyasa said, 'O amiable one, how shall thou be saved from the consequence of untruth? Even this is eternal virtue! I will not, O king of the Panchalas, discourse on this before you all. But thou alone shalt listen to me when I disclose how this practice hath been established and why it is to be regarded as old and eternal. There is no doubt that what Yudhishtira hath said is quite conformable to virtue.'

"Vaisampayana continued, 'Then the illustrious Vyasa--the master Dwaipayana--rose, and taking hold of Drupada's hand led him to a private apartment. The Pandavas and Kunti and Dhristadyumna of Prishata's race sat there, waiting for the return of Vyasa and Drupada. Meanwhile, Dwaipayana began his discourse with illustrious monarch for explaining how the practice of polyandry could not be regarded as sinful.'"

SECTION 199

(Vaivahika Parva continued)

"Vaisampayana said, 'Vyasa continued, 'In days of yore, the celestials had once commenced a grand sacrifice in the forest of Naimisha. At that sacrifice, O king, Yama, the son of Vivasvat, became the slayer of the devoted animals. Yama, thus employed in that sacrifice, did not (during that period), O king, kill a single human being. Death being suspended in the world, the number of human beings increased very greatly. Then Soma and Sakra and Varuna and Kuvera, the Sadhyas, the Rudras, the Vasus, the twin Aswins,--these and other celestials went unto Prajapati, the Creator of the universe. Struck with fear for the increase of the human population of the world they addressed the Master of creation and said, 'Alarmed, O lord, at the increase of human beings on earth, we come to thee for relief. Indeed, we crave thy protection.' Hearing those words the Grandsire said, 'Ye have little cause to be frightened at this increase of human beings. Ye all are immortal. It behoveth you not to take fright at human beings.' The celestials replied, 'The mortals have all become immortal. There is no distinction now between us and them. Vexed at the disappearance of all distinction, we have come to thee in order that thou mayest distinguish us from them.' The Creator then said, 'The son of Vivasvat is even now engaged in the grand sacrifice. It is for this that men are not dying. But when Yama's work in connexion with the sacrifice terminates, men will again begin to die as before. Strengthened by your respective energies, Yama will, when that time comes, sweep away by thousands the inhabitants on earth who will scarcely have then any energy left in them.'

"Vyasa continued, 'Hearing these words of the first-born deity, the celestials returned to the spot where the grand sacrifice was being performed. And the mighty one sitting by the side of the Bhagirathi saw a (golden) lotus being carried along by the current. And beholding that (golden) lotus, they wondered much. And amongst them, that foremost of celestials, viz., Indra, desirous of ascertaining whence it came, proceeded up along the course of the Bhagirathi. And reaching that spot whence the goddess Ganga issues perennially, Indra beheld a woman possessing the splendour of fire. The woman who had come there to take water was washing herself in the stream, weeping all the while. The teardrops she shed, falling on the stream, were being transformed into golden lotuses. The wielder of the thunderbolt, beholding that wonderful sight, approached the woman and asked her, 'Who art thou, amiable lady? Why dost thou weep? I desire to know the truth. O, tell me everything.'

"Vyasa continued, 'The woman thereupon answered, 'O Sakra, thou mayest know who I am and why, unfortunate that I am, I weep, if only, O chief of the celestials, thou comest with me as I lead the way. Thou shalt then see what it is I weep for.' Hearing these words of the lady, Indra followed her as she led

the way. And soon he saw, not far off from where he was, a handsome youth with a young lady seated on a throne placed on one of the peaks of Himavat and playing at dice. Beholding that youth, the thief of the celestials said, 'Know, intelligent youth, that this universe is under my sway.' Seeing, however, that the person addressed was so engrossed in dice that he took no notice of what he said, Indra was possessed by anger and repeated, 'I am the lord of the universe. The youth who was none else than the god Mahadeva (the god of the gods), seeing Indra filled with wrath, only smiled, having cast a glance at him. At that glance, however, the chief of the celestials was at once paralysed and stood there like a stake. When the game at dice was over, Isana addressing the weeping woman said, 'Bring Sakra hither, for I shall soon so deal with him that pride may not again enter his heart.' As soon as Sakra was touched by that woman, the chief of the celestials with limbs paralysed by that touch, fell down on the earth. The illustrious Isana of fierce energy then said unto him, 'Act not, O Sakra, ever again in this way. Remove this huge stone, for thy strength and energy are immeasurable, and enter the hole (it will disclose) where await some others possessing the splendour of the sun and who are all like unto thee.' Indra, then, on removing that stone, beheld a cave in the breast of that king of mountains, within which were four others resembling himself. Beholding their plight, Sakra became seized with grief and exclaimed, 'Shall I be even like these?' Then the god Girisha, looking full at Indra with expanded eyes, said in anger, 'O thou of a hundred sacrifices, enter this cave without loss of time, for thou hast from folly insulted me.' Thus addressed by the lord Isana, the chief of the celestials, in consequence of that terrible imprecation, was deeply pained, and with limbs weakened by fear trembled like the wind-shaken leaf of a Himalayan fig. And cursed unexpectedly by the god owning a bull for his vehicle, Indra, with joined hands and shaking from head to foot, addressed that fierce god of multi-form manifestations, saying, 'Thou art, O Bhava, the over-looker of the infinite Universe!' Hearing these words the god of fiery energy smiled and said, 'Those that are of disposition like thine never obtain my grace. These others (within the cave) had at one time been like thee. Enter thou this cave, therefore, and lie there for some time. The fate of you all shall certainly be the same. All of you shall have to take your birth in the world of men, where, having achieved many difficult feats and slaying a large number of men, ye shall again by the merits of your respective deeds, regain the valued region of Indra. Ye shall accomplish all I have said and much more besides, of other kinds of work.' Then those Indras, of their shorn glory said, 'We shall go from our celestial regions even unto the region of men where salvation is ordained to be difficult of acquisition. But let the gods Dharma, Vayu, Maghavat, and the twin Aswins beget us upon our would-be mother. Fighting with men by means of both celestial and human weapons, we shall again come back into the region of Indra.'

"Vyasa continued, 'Hearing these words of the former Indras, the wielder of the thunderbolt once more addressed that foremost of gods, saying, 'Instead of going myself, I shall, with a portion of my energy, create from myself a person for the accomplishment of the task (thou assignest) to form the fifth among these!' Vishvabhuk, Bhutadhaman, Sivi of great energy, Santi the fourth, and Tejaswin, these it is said were the five Indras of old. And the illustrious god of the formidable bow, from his kindness, granted unto the five Indras the desire they cherished. And he also appointed that woman of extraordinary beauty, who was none else than celestial Sri (goddess of grace) herself, to be their common wife in the world of men. Accompanied by all those Indras, the god Isana then went unto Narayana of immeasurable energy, the Infinite, the Immaterial, the Uncreate, the Old, the Eternal, and the Spirit of these universes without limits. Narayana approved of everything. Those Indras then were born in the world of men. And Hari (Narayana) took up two hairs from his body, one of which hairs was black and the other white. And those two hairs entered the wombs of two of the Yadu race, by name Devaki and Rohini. And one of these hairs viz., that which was white, became Valadeva. And the hair that was black was born as Kesava's self, Krishna. And those Indras of old who had been confined in the cave on the Himavat are none else than the sons of Pandu, endowed with great energy. And Arjuna amongst the Pandavas, called also Savyasachin (using both hands with equal dexterity) is a portion of Sakra.'

"Vyasa continued, 'Thus, O king, they who have been born as the Pandavas are none else than those Indras of old. And the celestial Sri herself who had been appointed as their wife is this Draupadi of extraordinary beauty. How could she whose effulgence is like that of the sun or the moon, whose fragrance spreads for two miles around, take her birth in any other than an extraordinary way, viz., from within the earth, by virtue of the sacrificial rites? Unto thee, O king, I cheerfully grant this other boon in the form of spiritual sight. Behold now the sons of Kunti endowed with their sacred and celestial bodies of old!'

"Vaisampayana continued, 'Saying this, that sacred Brahmana Vyasa of generous deeds, by means of his ascetic

power, granted celestial sight unto the king. Thereupon the king beheld all the Pandavas endued with their former bodies. And the king saw them possessed of celestial bodies, with golden crowns and celestial garlands, and each resembling Indra himself, with complexions radiant as fire or the sun, and decked with every ornament, and handsome, and youthful, with broad chests and statures measuring about five cubits. Endued with every accomplishment, and decked with celestial robes of great beauty and fragrant garlands of excellent making the king beheld them as so many three-eyed gods (Mahadeva), or Vasus, or Rudras, or Adityas themselves. And observing the Pandavas in the forms of those Indras of old, and Arjuna also in the form of Indra sprung from Sakra himself, king Drupada was highly pleased. And the monarch wondered much on beholding that manifestation of celestial power under deep disguise. The king looking at his daughter, that foremost of women endued with great beauty, like unto a celestial damsel and possessed of the splendour of fire or the moon, regarded her as the worthy wife of those celestial beings, for her beauty, splendour and fame. And beholding that wonderful sight, the monarch touched the feet of Satyawati's son, exclaiming, 'O great Rishi, nothing is miraculous in thee!' The Rishi then cheerfully continued, 'In a certain hermitage there was an illustrious Rishi's daughter, who, though handsome and chaste, obtained not a husband. The maiden gratified, by severe ascetic penances, the god Sankara (Mahadeva). The lord Sankara, gratified at her penances, told her himself, 'Ask thou the boon thou desirest' Thus addressed, the maiden repeatedly said unto the boon-giving Supreme Lord, 'I desire to obtain a husband possessed of every accomplishment. Sankara, the chief of the gods, gratified with her, gave her the boon she asked, saying, 'Thou shalt have, amiable maiden, five husbands.' The maiden, who had succeeded in gratifying the god, said again, 'O Sankara, I desire to have from thee only one husband possessed of every virtue?' The god of gods, well-pleased with her, spake again, saying, 'Thou hast, O maiden, addressed me five full times, repeating, 'Give me a husband.' Therefore, O amiable one, it shall even be as thou hast asked. Blessed be thou. All this, however, will happen in a future life of thine!'

"Vyasa continued, 'O Drupada, this thy daughter of celestial beauty is that maiden. Indeed, the faultless Krishna sprung from Prishata's race hath been pre-ordained to become the common wife of five husbands. The celestial Sri, having undergone severe ascetic penances, hath, for the sake of the Pandavas, had her birth as thy daughter, in the course of thy grand sacrifice. That handsome goddess, waited upon by all the celestials, as a consequence of her own acts becomes the (common) wife of five husbands. It is for this that the self-create had created her. Having listened to all this, O king Drupada, do what thou desirest.'"

SECTION 200

(Vaivahika Parva continued)

"Vaisampayana said, 'Drupada, on hearing this, observed, O great Rishi, it was only when I had not heard this from thee that I had sought to act in the way I told thee of. Now, however, that I know all, I cannot be indifferent to what hath been ordained by the gods. Therefore do I resolve to accomplish what thou hast said. The knot of destiny cannot be untied. Nothing in this world is the result of our own acts. That which had been appointed by us in view of securing one only bridegroom hath now terminated in favour of many. As Krishna (in a former life) had repeatedly said, 'O, give me a husband!' the great god himself even gave her the boon she had asked. The god himself knows the right or wrong of this. As regards myself, when Sankara hath ordained so, right or wrong, no sin can attach to me. Let these with happy hearts take, as ordained, the hand of Krishna with the rites.'

"Vaisampayana continued, 'Then the illustrious Vyasa, addressing Yudhishtira the Just, said, 'This day is an auspicious day, O son of Pandu! This day the moon has entered the constellation called Pushya. Take thou the hand of Krishna today, thyself first before thy brothers!' When Vyasa had said so, king Yajnasena and his son made preparations for the wedding. And the monarch kept ready various costly articles as marriage presents. Then he brought out his daughter Krishna, decked, after a bath, with many jewels and pearls. Then there came to witness the wedding all the friends and relatives of the king, ministers of state, and many Brahmanas and citizens. And they all took their seats according to their respective ranks. Adorned with that concourse of principal men, with its yard decked with lotuses and lilies scattered thereupon, and beautified with lines of troops, king Drupada's palace, festooned around with diamonds and precious stones, looked like the firmament studded with brilliant stars. Then those princes of the Kuru line, endued with youth and adorned with ear-rings, attired in costly robes and perfumed with sandal-paste, bathed and performed the usual religious rites and accompanied by their priest Dhaumya who was possessed of the splendour of fire, entered the wedding hall one after another in due order, and with glad hearts, like mighty bulls entering a cow-pen. Then Dhaumya, well-conversant with the Vedas, igniting the sacred

fire, poured with due mantras libations of clarified butter into that blazing element. And calling Yudhishtira there, Dhaumya, acquainted with mantras, united him with Krishna. Walking round the fire the bridegroom and the bride took each other's hand. After their union was complete, the priest Dhaumya, taking leave of Yudhishtira, that ornament of battles, went out of the palace. Then those mighty car-warriors--those perpetrators of the Kuru line--those princes attired in gorgeous dresses, took the hand of that best of women, day by day in succession, aided by that priest. O king, the celestial Rishi told me of a very wonderful and extraordinary thing in connexion with these marriages, viz., that the illustrious princess of slender waist regained her virginity every day after a previous marriage. After the weddings were over, king Drupada gave unto those mighty car-warriors diverse kinds of excellent wealth. And the king gave unto them one hundred cars with golden standards, each drawn by four steeds with golden bridles. And he gave them one hundred elephants all possessing auspicious marks on their temples and faces and like unto a hundred mountains with golden peaks. He also gave them a hundred female servants all in the prime of youth and clad in costly robes and ornaments and floral wreaths. And the illustrious monarch of the Lunar race gave unto each of those princes of celestial beauty, making the sacred fire a witness of his gifts, much wealth and many costly robes and ornaments of great splendour. The sons of Pandu endued with great strength, after their wedding were over, and after they had obtained Krishna like unto a second Sri along with great wealth, passed their days in joy and happiness, like so many Indras, in the capital of the king of the Panchalas."

SECTION 201

(Vaivahika Parva continued)

"Vaisampayana said, 'King Drupada, after his alliance with the Pandavas, had all his fears dispelled. Indeed, the monarch no longer stood in fear even of the gods. The ladies of the illustrious Drupada's household approached Kunti and introduced themselves unto her, mentioning their respective names, and worshipped her feet with heads touching the ground. Krishna also, attired in red silk and her wrists still encircled with the auspicious thread, saluting her mother-in-law with reverence, stood contentedly before her with joined palms. Pritha, out of affection, pronounced a blessing upon her daughter-in-law endued with great beauty and every auspicious mark and possessed of a sweet disposition and good character, saying, 'Be thou unto thy husband as Sachi unto Indra, Swaha unto Vibhavasus, Rohini unto Soma, Damayanti unto Nala, Bhadra unto Vaisravana, Arundhati unto Vasishtha, Lakshmi unto Narayana! O amiable one, be thou the mother of long-lived and heroic children, and possessed of everything that can make thee happy! Let luck and prosperity ever wait on thee! Wait thou ever on husbands engaged in the performance of grand sacrifices. Be thou devoted to thy husbands. And let thy days be ever passed in duly entertaining and reverencing guests and strangers arrived at thy abode, and the pious and the old; children and superiors. Be thou installed as the Queen of the kingdom and the capital of Kurujangala, with thy husband Yudhishtira the Just! O daughter, let the whole earth, conquered by the prowess of thy husbands endued with great strength, be given away by thee unto Brahmanas at horse-sacrifice! O accomplished one whatever gems there are on earth possessed of superior virtues, obtain them, O lucky one, and be thou happy for a full hundred years! And, O daughter-in-law, as I rejoice today beholding thee attired in red silk, so shall I rejoice again, when, O accomplished one, I behold thee become the mother of a son!'

"Vaisampayana continued, 'After the sons of Pandu had been married, Hari (Krishna) sent unto them (as presents) various gold ornaments set with pearls and black gems (lapis lazuli). And Madhava (Krishna) also sent unto them costly robes manufactured in various countries, and many beautiful and soft blankets and hides of great value, and many costly beds and carpets and vehicles. He also sent them vessels by hundreds, set with gems and diamonds. And Krishna also gave them female servants by thousands, brought from various countries, and endued with beauty, youth and accomplishments and decked with every ornament. He also gave them many well-trained elephants brought from the country of Madra, and many excellent horses in costly harness, cars drawn by horses of excellent colours and large teeth. The slayer of Madhu, of immeasurable soul, also sent them coins of pure gold by crores upon crores in separate heaps. And Yudhishtira the Just, desirous of gratifying Govinda, accepted all those presents with great joy.'"

SECTION 202

(Viduragamana Parva)

"Vaisampayana said, 'The news was carried unto all the monarchs (who had come to the Self-choice of Draupadi) by their trusted spies that the handsome Draupadi had been united in marriage with the sons of Pandu. And they were also informed that the illustrious hero who had bent the bow and

shot the mark was none else than Arjuna, that foremost of victorious warriors and first of all wielders of the bow and arrows. And it became known that the mighty warrior who had dashed Salya, the king of Madra, on the ground, and who in wrath had terrified the assembled monarchs by means of the tree (he had uprooted), and who had taken his stand before all foes in perfect fearlessness, was none else than Bhima, that feller of hostile ranks, whose touch alone was sufficient to take the lives out of all foes. The monarchs, upon being informed that the Pandavas had assumed the guise of peaceful Brahmanas, wondered much. They even heard that Kunti with all her sons had been burnt to death in the conflagration of the house of lac. They, therefore, now regarded the Pandavas in the light of persons who had come back from the region of the dead. And recollecting the cruel scheme contrived by Purochana, they began to say, 'O, fie on Bhisma, fie on Dhritarashtra of the Kuru race!'

"After the Self-choice was over, all the monarchs (who had come thither), hearing that Draupadi had been united with the Pandavas, set out for their own dominions. And Duryodhana, hearing that Draupadi had selected the owner of white steeds (Arjuna) as her lord, became greatly depressed. Accompanied by his brothers, Aswatthaman, his uncle (Sakuni), Karna and Kripa the prince set out with a heavy heart for his capital. Then Duhsasana, blushing with shame, addressed his brother softly and said, 'If Arjuna had not disguised himself as a Brahmana, he could never have succeeded in obtaining Draupadi. It was for this disguise, O king, that no one could recognise him as Dhananjaya. Fate, I ween, is ever supreme. Exertion is fruitless; fie on our exertions, O brother! The Pandavas are still alive! Speaking unto one another thus and blaming Purochana (for his carelessness), they then entered the city of Hastinapura, with cheerless and sorrowful hearts. Beholding the mighty sons of Pritha, escaped from the burning house of lac and allied with Drupada, and thinking of Dhristadyumna and Sikhandin and the other sons of Drupada all accomplished in fight, they were struck with fear and overcome with despair.

"Then Vidura, having learnt that Draupadi had been won by the Pandavas and that the sons of Dhritarashtra had come back (to Hastinapura) in shame, their pride humiliated, became filled with joy. And, O king, approaching Dhritarashtra, Kshattri said, 'The Kurus are prospering by good luck!' Hearing those words of Vidura, the son of Vichitravirya, wondering, said in great glee, 'What good luck, O Vidura! What good luck!' From ignorance, the blind monarch understood that his eldest son Duryodhana had been chosen by Drupada's daughter as her lord. And the king immediately ordered various ornaments to be made for Draupadi. And he commanded that both Draupadi and his son Duryodhana should be brought with pomp to Hastinapura. It was then that Vidura told the monarch that Draupadi had chosen the Pandavas for her lords, and that those heroes were all alive and at peace, and that they had been received with great respect by king Drupada. And he also informed Dhritarashtra that the Pandavas had been united with the many relatives and friends of Drupada, each owning large armies, and with many others who had come to that self-choice.

"Hearing these words of Vidura, Dhritarashtra said, 'Those children are to me as dear as they were to Pandu. Nay, more. O listen to me why my affection for them now is even greater! The heroic sons of Pandu are well and at ease. They have obtained many friends. Their relatives, and others whom they have gained as allies, are all endued with great strength. Who amongst monarchs in prosperity or adversity would not like to have Drupada with his relatives as an ally?'

"Vaisampayana continued, 'Having heard these words of the monarch, Vidura said, 'O king, let thy understanding remain so without change for a hundred years! Having said this Vidura returned to his own abode. Then, O monarch, there came unto Dhritarashtra, Duryodhana and the son of Radha, Karna. Addressing the monarch, they said, 'We cannot, O king, speak of any transgression in the presence of Vidura! We have now found thee alone, and will, therefore, say all we like! What is this that thou hast, O monarch, desired to do? Dost thou regard the prosperity of thy foes as if it were thy own, that thou hast been applauding the Pandavas, O foremost of men, in the presence of Vidura? O sinless one, thou actest not, O king, in the way thou shouldst! O father, we should now act every day in such a way as to weaken (the strength of) the Pandavas. The time hath come, O father, for us to take counsel together, so that the Pandavas may not swallow us all with our children and friends and relatives.'"

SECTION 203

(Viduragamana Parva continued)

"Vaisampayana said, 'Dhritarashtra replied saying, I desire to do exactly what you would recommend. But I do not wish to inform Vidura of it even by a change of muscle. It was, therefore, O son, that I was applauding the Pandavas in Vidura's presence, so that he might not know even by a sign what is in my mind. Now that Vidura hath gone away, this is the time, O Suyodhana (Duryodhana), for telling me what

thou hast hit upon, and what, O Radheya (Karna), thou too hast hit upon.'

"Duryodhana said, 'Let us, O father, by means of trusted and skilful and adroit Brahmanas, seek to produce dissensions between the sons of Kunti and Madri. Or, let king Drupada and his sons, and all his ministers of state, be plied with presents of large wealth, so that they may abandon the cause of Yudhishthira, the son of Kunti. Or, let our spies induce the Pandavas to settle in Drupada's dominions, by describing to them, separately, the inconvenience of residing in Hastinapura, so that, separated from us, they may permanently settle in Panchala. Or, let some clever spies, full of resources, sowing the seeds of dissension among the Pandavas, make them jealous of one another. Or, let them incite Krishna against her husbands. She has many lords and this will not present any difficulty. Or, let some seek to make the Pandavas themselves dissatisfied with Krishna, in which case Krishna also will be dissatisfied with them. Or, let, O king, some clever spies, repairing thither, secretly compass the death of Bhimasena. Bhima is the strongest of them all. Relying upon Bhima alone, the Pandavas used to disregard us, of old. Bhima is fierce and brave and the (sole) refuge of the Pandavas. If he be slain, the others will be deprived of strength and energy. Deprived of Bhima who is their sole refuge, they will no longer strive to regain their kingdom. Arjuna, O king, is invincible in battle, if Bhima protecteth him from behind. Without Bhima, Arjuna is not equal to even a fourth part of Radheya. Indeed, O king, the Pandavas conscious of their own feebleness without Bhima and of our strength would not really strive to recover the kingdom. Or, if, O monarch, coming hither, they prove docile and obedient to us, we would then seek to repress them according to the dictates of political science (as explained by Kanika). Or, we may tempt them by means of handsome girls, upon which the princess of Panchala will get annoyed with them. Or, O Radheya, let messengers be despatched to bring them hither, so that, when arrived, we may through trusted agents, by some of the above methods, cause them to be slain. Strive, O father, to employ any of these (various) methods that may appear to thee faultless. Time passeth. Before their confidence in king Drupada--that bull amongst kings--is established we may succeed, O monarch, to encounter them. But after their confidence hath been established in Drupada, we are sure to fail. These, O father, are my views for the discomfiture of the Pandavas. Judge whether they be good or bad. What, O Karna, dost thou think?'"

SECTION 204

(Viduragamana Parva continued)

"Vaisampayana said, "Thus addressed by Duryodhana, Karna said, 'It doth not seem to me, O Duryodhana, that thy reasoning is well-founded. O perpetrator of the Kuru race, no method will succeed against the Pandavas. O brave prince, thou hast before, by various subtle means, striven to carry out thy wishes. But ever hast thou failed to slay thy foes. They were then living near thee, O king! They were then unpledged and of tender years, but thou couldst not injure them then. They are now living at a distance, grown up, full-fledged. The sons of Kunti, O thou of firm resolution, cannot now be injured by any subtle contrivances of thine. This is my opinion. As they are aided by the very Fates, and as they are desirous of regaining their ancestral kingdom, we can never succeed in injuring them by any means in our power. It is impossible to create disunion amongst them. They can never be disunited who have all taken to a common wife. Nor can we succeed in estranging Krishna from the Pandavas by any spies of ours. She chose them as her lords when they were in adversity. Will she abandon them now that they are in prosperity? Besides women always like to have many husbands, Krishna hath obtained her wish. She can never be estranged from the Pandavas. The king of Panchala is honest and virtuous; he is not avaricious. Even if we offer him our whole kingdom he will not abandon the Pandavas. Drupada's son also possesseth every accomplishment, and is attached to the Pandavas. Therefore, I do not think that the Pandavas can now be injured by any subtle means in thy power. But, O bull amongst men, this is what is good and advisable for us now, viz., to attack and smite them till they are exterminated. Let this course recommend itself to thee. As long as our party is strong and that of the king of the Panchalas is weak, so long strike them without any scruple. O son of Gandhari, as long as their innumerable vehicles and animals, friends, and friendly tribes are not mustered together, continue, O king, to exhibit thy prowess. As long as the king of the Panchalas together with his sons gifted with great prowess, setteth not his heart upon fighting with us, so long, O king, exhibit thy prowess. And, O king, exert thy prowess before he of the Vrishni race (Krishna) cometh with the Yadava host into the city of Drupada, carrying everything before him, to restore the Pandavas to their paternal kingdom. Wealth, every article of enjoyment, kingdom, there is nothing that Krishna may not sacrifice for the sake of the Pandavas. The illustrious Bharata had acquired the whole earth by his prowess alone. Indra hath acquired sovereignty of the three worlds by

prowess alone. O king, prowess is always applauded by the Kshatriyas. O bull amongst Kshatriyas, prowess is the cardinal virtue of the brave. Let us, therefore, O monarch, with our large army consisting of four kinds of forces, grind Drupada without loss of time, and bring hither the Pandavas. Indeed, the Pandavas are incapable of being discomfited by any policy of conciliation, of gift, of wealth and bribery, or of disunion. Vanquish them, therefore, by thy prowess. And vanquishing them by thy prowess, rule thou this wide earth. O monarch, I see not any other means by which we may accomplish our end.'

"Vaisampayana continued, 'Hearing these words of Radheya, Dhritarashtra, endued with great strength, applauded him highly. The monarch then addressed him and said, 'Thou, O son of a Suta, art gifted with great wisdom and accomplished in arms. This speech, therefore, favouring the exhibition of prowess suiteth thee well. But let Bhishma, and Drona, and Vidura, and you two, take counsel together and adopt that proposal which may lead to our benefit.'

Vaisampayana continued, "'Then king Dhritarashtra called unto him, all those celebrated ministers and took counsel with them.'"

SECTION 205

(Viduragamana Parva continued)

"Vaisampayana said, 'Asked by Dhritarashtra to give his opinion, Bhishma replied, 'O Dhritarashtra, a quarrel with the Pandavas is what I can never approve of. As thou art to me, so was Pandu without doubt. And the sons of Gandhari are to me, as those of Kunti. I should protect them as well as I should thy sons, O Dhritarashtra! And, O king, the Pandavas are as much near to me as they are to prince Duryodhana or to all the other Kurus. Under these circumstances a quarrel with them is what I never like. Concluding a treaty with those heroes, let half the land be given unto them. This is without doubt, the paternal kingdom of those foremost ones of the Kuru race. And, O Duryodhana, like thee who lookest upon this kingdom as thy paternal property, the Pandavas also look upon it as their paternal possession. If the renowned sons of Pandu obtain not the kingdom, how can it be thine, or that of any other descendant of the Bharata race? If thou regardest thyself as one that hath lawfully come into the possession of the kingdom, I think they also may be regarded to have lawfully come into the possession of this kingdom before thee. Give them half the kingdom quietly. This, O tiger among men, is beneficial to all. If thou actest otherwise, evil will befall us all. Thou too shall be covered with dishonour. O Duryodhana, strive to maintain thy good name. A good name is, indeed, the source of one's strength. It hath been said that one liveth in vain whose reputation hath gone. A man, O Kaurava, doth not die so long as his fame lasteth. One liveth as long as one's fame endureth, and dieth when one's fame is gone. Follow thou, O son of Gandhari, the practice that is worthy of the Kuru race. O thou of mighty arms, imitate thy own ancestors. We are fortunate that the Pandavas have not perished. We are fortunate that Kunti liveth. We are fortunate that the wretch Purochana without being able to accomplish his purpose hath himself perished. From that time when I heard that the sons of Kuntibhoja's daughter had been burnt to death, I was, O son of Gandhari, ill able to meet any living creature. O tiger among men, hearing of the fate that overtook Kunti, the world doth not regard Purochana so guilty as it regardeth thee. O king, the escape, therefore, of the sons of Pandu with life from that conflagration and their re-appearance, do away with thy evil repute. Know, O thou of Kuru's race, that as long as those heroes live, the wielder of the thunder himself cannot deprive them of their ancestral share in the kingdom. The Pandavas are virtuous and united. They are being wrongly kept out of their equal share in the kingdom. If thou shouldst act rightly, if thou shouldst do what is agreeable to me, if thou shouldst seek the welfare of all, then give half the kingdom unto them.'"

SECTION 206

(Viduragamana Parva continued)

"Vaisampayana said, 'After Bhishma had concluded, Drona spoke, saying, 'O king Dhritarashtra, it hath been heard by us that friends summoned for consultation should always speak what is right, true, and conducive to fame. O sire, I am of the same mind in this matter with the illustrious Bhishma. Let a share of the kingdom be given unto the Pandavas. This is eternal virtue. Send, O Bharata, unto Drupada without loss of time some messenger of agreeable speech, carrying with him a large treasure for the Pandavas. And let the man go unto Drupada carrying costly presents for both the bridegrooms and the bride, and let him speak unto that monarch of thy increase of power and dignity arising from this new alliance with him. And, O monarch, let the man know also that both thyself and Duryodhana have become exceedingly glad in consequence of what hath happened. Let him say this repeatedly unto Drupada and Dhrishtadyumna. And let him speak also about the alliance as having been exceedingly proper, and agreeable unto thee, and of thyself being worthy of it. And let the man repeatedly propitiate the sons of Kunti

and those of Madri (in proper words). And at thy command, O king, let plenty of ornaments of pure gold be given unto Draupadi. And let, O bull of Bharata's race, proper presents be given unto all the sons of Drupada. Let the messenger then propose the return of the Pandavas to Hastinapura. After the heroes will have been permitted (by Drupada), to come hither, let Duhsasana and Vikarna go out with a handsome train to receive them. And when they will have arrived at Hastinapura, let those foremost of men be received with affection by thee. And let them then be installed on their paternal throne, agreeably to the wishes of the people of the realm. This, O monarch of Bharata's race, is what I think should be thy behaviour towards the Pandavas who are to thee even as thy own sons.'

"Vaisampayana continued, 'After Drona had ceased, Karna spake again, 'Both Bhishma and Drona have been pampered with wealth that is thine and favours conferred by thee! They are also always regarded by thee as thy trusted friends! What can therefore be more amusing than that they both should give thee advice which is not for thy good? How can the wise approve that advice which is pronounced good by a person speaking with wicked intent but taking care to conceal the wickedness of his heart? Indeed, in a season of distress, friends can neither benefit nor injure. Every one's happiness or the reverse dependeth on destiny. He that is wise and he that is foolish, he that is young (in years) and he that is old, he that hath allies and he that hath none, all become, it is seen everywhere, happy or unhappy at times. It hath been heard by us that there was, of old, a king by name Amuvichha. Having his capital at Rajagriha, he was the king of all the Magadha chiefs. He never attended to his affairs. All his exertion consisted in inhaling the air. All his affairs were in the hands of his minister. And his minister, named Mahakarni, became the supreme authority in the state. Regarding himself all powerful, he began to disregard the king. And the wretch himself appropriated everything belonging unto the king, his queens and treasures and sovereignty. But the possession of all these, instead of satisfying his avarice, only served to inflame him the more. Having appropriated everything belonging to the king, he even coveted the throne. But it hath been heard by us that with all his best endeavours he succeeded not in acquiring the kingdom of the monarch, his master, even though the latter was inattentive to business and content with only breathing the air. What else can be said, O king, than that monarch's sovereignty was dependent on destiny? If, therefore, O king, this kingdom be established in thee by destiny, it will certainly continue in thee, even if the whole world were to become thy enemy! If, however, destiny hath ordained otherwise, howsoever mayest thou strive, it will not last in thee! O learned one, remembering all this, judge of the honesty or otherwise of thy advisers. Ascertain also who amongst them are wicked and who have spoken wisely and well.'

"Vaisampayana continued, 'Hearing these words of Karna, Drona replied, 'As thou art wicked it is evident thou sayest so in consequence of the wickedness of thy intent. It is for injuring the Pandavas that thou findest fault with us. But know, O Karna, what I have said is for the good of all and the prosperity of the Kuru race. If thou regardest all this as productive of evil, declare thyself what is for our good. If the good advice I have given be not followed, I think the Kurus will be exterminated in no time.'"

SECTION 207

(Viduragamana Parva continued)

"Vaisampayana said, 'After Drona had ceased, Vidura spoke, saying, 'O monarch, thy friends without doubt, are saying unto thee what is for thy good. But as thou art unwilling to listen to what they say, their words scarcely find a place in thy ears. What that foremost one of Kuru's race, viz., Bhishma, the son of Santanu, hath said, is excellent and is for thy good. But thou dost not listen to it. The preceptor Drona also hath said much that is for thy good which however Karna, the son of Radha, doth not regard to be such. But, O king, reflecting hard I do not find any one who is better a friend to thee than either of these two lions among men (viz., Bhishma and Drona), or any one who excels either of them in wisdom. These two, old in years, in wisdom, and in learning, always regard thee, O king, and the sons of Pandu with equal eyes. Without doubt, O king of Bharata's race, they are both, in virtue and truthfulness, nor inferior to Rama, the son of Dasaratha, and Gya. Never before did they give thee any evil advice. Thou also, O monarch, hast never done them any injury. Why should, therefore, these tigers among men, who are ever truthful, give thee wicked advice, especially when thou hast never injured them? Endued with wisdom these foremost of men, O king, will never give thee counsels that are crooked. O scion of Kuru's race, this is my firm conviction that these two, acquainted with all rules of morality, will never, tempted by wealth, utter anything betraying a spirit of partisanship. What they have said, O Bharata, I regard highly beneficial to thee. Without doubt, O monarch, the Pandavas are thy sons as much as Duryodhana and others are. Those ministers, therefore, that give thee any

counsel fraught with evil unto the Pandavas, do not really look to thy interests. If there is any partiality in thy heart, O king, for thy own children, they who by their counsel seek to bring it out, certainly do thee no good. Therefore, O king, these illustrious persons endowed with great splendour, have not I think, said anything that leadeth to evil. Thou, however, dost not understand it. What these bulls among men have said regarding the invincibility of the Pandavas is perfectly true. Think not otherwise of it, O tiger among men. Blest be thou! Can the handsome Dhananjaya, the son of Pandu, using the right and the left hand with equal activity, be vanquished in battle even by Maghavat himself? Can the great Bhimasena of strong arms possessing the might of ten thousand elephants, be vanquished in battle by the immortals themselves? Who also that desireth to live can overcome in battle the twins (Nagula and Sahadeva) like unto the sons of Yama himself, and well-skilled in fight? How too can the eldest one of the Pandavas in whom patience, mercy, forgiveness, truth, and prowess always live together, be vanquished? They who have Rama (Valadeva) as their ally, and Janardana (Krishna) as their counsellor, and Satyaki as their partisan, have already defeated everybody in war. They who have Drupada for their father-in-law, and Drupada's sons--the heroic brothers, viz., Dhristadyumna and others of Prishata's race for their brothers-in-law, are certainly invincible. Remembering this, O monarch, and knowing that their claim to the kingdom is even prior to thine, behave virtuously towards them. The stain of calumny is on thee, O monarch, in consequence of that act of Purochana. Wash thyself of it now, by a kindly behaviour towards the Pandavas. This kindly behaviour of thine, O monarch, towards the Pandavas will be an act of great benefit to us, protecting the lives of us all that belong to Kuru's race, and leading to the growth of the whole Kshatriya order! We had formerly warred with king Drupada; if we can now secure him as an ally, it will strengthen our party. The Dasarhas, O king, are numerous and strong. Know where Krishna is, all of them must be, and where Krishna is, there victory also must be! O king, who, unless cursed by the gods, would seek, to effect that by means of war which can be effected by conciliation? Hearing that the sons of Pritha are alive, the citizens and other subjects of the realm have become exceedingly glad and eager for beholding them. O monarch, act in a way that is agreeable to them. Duryodhana and Karna and Sakuni, the son of Suvala, are sinful, foolish and young; listen not to them. Possessed of every virtue thou art I long ago told thee, O monarch that for Duryodhana's fault, the subjects of this kingdom would be exterminated."

SECTION 108
(Viduragamana Parva continued)

"Vaisampayana said, 'Hearing these various speeches, Dhritarashtra said, The learned Bhisma, the son of Santanu, and the illustrious Rishi Drona, and thyself also (O Vidura), have said the truth and what also is most beneficial to me. Indeed, as those mighty car-warriors, the heroic sons of Kunti, are the children of Pandu, so are they, without doubt, my children according to the ordinance. And as my sons are entitled to this kingdom, so are the sons of Pandu certainly entitled to it. Therefore, hasten to bring hither the Pandavas along with their mother, treating them with affectionate consideration. O thou of Bharata's race, bring also Krishna of celestial beauty along with them. From sheer good fortune the sons of Pritha are alive; and from good fortune alone those mighty car-warriors have obtained the daughter of Drupada. It is from good fortune alone that our strength hath increased, and it is from good fortune alone that Purochana hath perished. O thou of great splendour, it is from good fortune that my great grief hath been killed!"

"Vaisampayana continued, 'Then Vidura, at the command of Dhritarashtra, repaired, O Bharata, unto Yajnasena and the Pandavas. And he repaired thither carrying with him numerous jewels and various kinds of wealth for Draupadi and the Pandavas and Yajnasena also. Arrived at Drupada's abode, Vidura conversant with every rule of morality and deep in every science, properly accosted the monarch and waited upon him. Drupada received Vidura in proper form and they both enquired after each other's welfare. Vidura then saw there the Pandavas and Vasudeva. As soon as he saw them he embraced them from affection and enquired after their well being. The Pandavas also along with Vasudeva, in due order, worshipped Vidura of immeasurable intelligence. But Vidura, O king, in the name of Dhritarashtra repeatedly enquired with great affection after their welfare. He then gave, O monarch, unto the Pandavas and Kunti and Draupadi, and unto Drupada and Drupada's sons, the gems and various kinds of wealth that the Kauravas had sent through him. Possessed of immeasurable intelligence, the modest Vidura then, in the presence of the Pandavas and Keshava, addressed the well-behaved Drupada thus:

"With thy ministers and sons, O monarch, listen to what I say. King Dhritarashtra, with ministers, sons, and friends, hath with a joyous heart, O king, repeatedly enquired after thy welfare. And, O monarch, he hath been highly pleased with this alliance with thee. So also, O king, Bhisma of great

wisdom, the son of Santanu, with all the Kurus, enquired after thy welfare in every respect. Drona also of great wisdom the son of Bharadwaja and thy dear friend, embracing thee mentally, enquired of thy happiness. And, O king of Panchalas, Dhritarashtra and all the Kurus, in consequence of this alliance with thee regard themselves supremely blest. O Yajnasena, the establishment of this alliance with thee hath made them happier than if they had acquired a new kingdom. Knowing all this, O monarch, permit the Pandavas to re-visit their ancestral kingdom. The Kurus are exceedingly eager to behold the sons of Pandu. These bulls among men have been long absent (from their kingdom). They as well as Pritha must be very eager to behold their city. And all the Kuru ladies and the citizens and our subjects are eagerly waiting to behold Krishna the Panchala Princess. This, therefore, is my opinion, O monarch, that thou shouldst, without delay, permit the Pandavas to go thither with their wife. And after the illustrious Pandavas, O king, will have received thy permission to go thither, I shall send information unto Dhritarashtra by quick messengers. Then, O king, will the Pandavas set out with Kunti and Krishna."

SECTION 209
(Viduragamana Parva continued)

"Vaisampayana said, 'Hearing these words of Vidura, Drupada said, 'It is even so as thou, O Vidura of great wisdom, hast said. Venerable one, I too have been exceedingly happy in consequence of this alliance. It is highly proper that these illustrious princes should return to their ancestral kingdom. But it is not proper for me to say this myself. If the brave son of Kunti viz., Yudhishtira, if Bhima and Arjuna, if these bulls among men, viz., the twins, themselves desire to go and if Rama (Valadeva) and Krishna, both acquainted with every rule of morality, be of the same mind, then let the Pandavas go thither. For these tigers among men (Rama and Krishna) are ever engaged in doing what is agreeable and beneficial to the sons of Pandu.'

"Hearing this, Yudhishtira said, 'We are now, O monarch, with all our younger brothers, dependent on thee. We shall cheerfully do what thou art pleased to command.'

"Vaisampayana continued, 'Then Vasudeva said, 'I am of opinion that the Pandavas should go. But we should all abide by the opinion of king Drupada who is conversant with every rule of morality.'

"Drupada then spoke, 'I certainly agree with what this foremost of men, thinketh, having regard to the circumstances. For the illustrious sons of Pandu now are to me as they are, without doubt, to Vasudeva. Kunti's son Yudhishtira himself doth not seek the welfare of the Pandavas so earnestly as, Kesava, that tiger among men.'

"Vaisampayana continued, 'Commanded by the illustrious Drupada, the Pandavas, then, O king, and Krishna and Vidura, taking with them Krishna, the daughter of Drupada, and the renowned Kunti, journeyed towards the city called after the elephant, stopping at various places along the way for purposes of pleasure and enjoyment. King Dhritarashtra, hearing that those heroes had neared the capital sent out the Kauravas to receive them. They who were thus sent out were, O Bharata, Vikarna of the great bow, and Chitrasena, and Drona that foremost of warriors, and Kripa of Gautama's line. Surrounded by these, those mighty heroes, their splendour enhanced by that through slowly entered the city of Hastinapura. The whole city became radiant, as it were, with the gay throng of sight-seers animated by curiosity. Those tigers among men gladdened the hearts of all who beheld them. And the Pandavas, dear unto the hearts of the people, heard, as they proceeded, various exclamations with the citizens, ever desirous of obeying the wishes of those princes, loudly uttered. Some exclaimed, 'Here returns that tiger among men, conversant with all the rules of morality and who always protects us as if we were his nearest relatives.' And elsewhere they said, 'It seems that king Pandu--the beloved of his people--returneth today from the forest, doubtless to do what is agreeable to us.' And there were some that said, 'What good is not done to us today when the heroic sons of Kunti come back to our town? If we have ever given away in charity, if we have ever poured libations of clarified butter on the fire, if we have any ascetic merit, let the Pandavas, by virtue of all those acts stay in our town for a hundred years.'

"At last the Pandavas, on arriving at the place, worshipped the feet of Dhritarashtra, as also those of the illustrious Bhisma. They also worshipped the feet of everybody else that deserved that honour. And they enquired after the welfare of every citizen (there present). At last, at the command of Dhritarashtra they entered the chambers that had been assigned to them.

"After they had rested there for some time, they were summoned (to the court) by king Dhritarashtra and Bhisma, the son of Santanu. When they came, king Dhritarashtra addressing Yudhishtira, said, 'Listen, O son of Kunti, with thy brothers, to what I say. Repair ye to Khandavaprastha so that no difference may arise again (between you and your cousins). If you take up your quarters there no one will be able to do you any injury. Protected by Partha (Arjuna), like

the celestials by the thunderbolt, reside ye at Khandavaprastha, taking half of the kingdom.'

"Vaisampayana continued, 'Agreeing to what Dhritarashtra said, those bulls among men worshipping the king set out from Hastinapura. And content with half the kingdom, they removed to Khandavaprastha, which was in unreclaimed desert. Then those heroes of unfading splendour, viz., the Pandavas, with Krishna at their head, arriving there, beautified the place and made it a second heaven. And those mighty car-warriors, selecting with Dwaipayana's assistance a sacred and auspicious region, performed certain propitiatory ceremonies and measured out a piece of land for their city. Then surrounded by a trench wide as the sea and by walls reaching high up to the heavens and white as the fleecy clouds or the rays of the moon, that foremost of cities looked resplendent like Bhogavati (the capital of the nether kingdom) decked with the equals. And it stood adorned with palatial mansions and numerous gates, each furnished with a couple of panels resembling the out-stretched wings of Garuda. And it was protected with gateways looking like the clouds and high as the Mandara mountains. And well-furnished with numerous weapons of attack the missiles of the foes could not make slightest impression on them. And they were almost covered with darts and other missiles like double-tongued snakes. The turrets along the walls were filled with armed men in course of training; and the walls were lined with numerous warriors along their whole length. And there were thousands of sharp hooks and Sataghnis (machines slaying a century of warriors) and numerous other machines on the battlements. There were also large iron wheels planted on them. And with all these was that foremost of cities adorned. The streets were all wide and laid out excellently; and there was no fear in them of accident. And decked with innumerable mansions, the city became like unto Amaravati and came to be called Indraprastha (like unto Indra's city). In a delightful and auspicious part of the city rose the palace of the Pandavas filled with every kind of wealth and like unto the mansion of the celestial treasurer (Kuvera) himself. And it looked like a mass of clouds charged with lightning.

"When the city was built, there came, O king, numerous Brahmanas well-acquainted with all the Vedas and conversant with every language, wishing to dwell there. And there came also unto that town numerous merchants from every direction, in the hope of earning wealth. There also came numerous persons well-skilled in all the arts, wishing to take up their abode there. And around the city were laid out many delightful gardens adorned with numerous trees bearing both fruits and flowers. There were Amras (mango trees) and Amaratakas, and Kadamvas and Asokas, and Champakas; and Punnagas and Nagas and Lakuchas and Panasas; and Salas and Talas (palm trees) and Tamalas and Vakulas, and Ketakas with their fragrant loads; beautiful and blossoming and grand Amalakas with branches bent down with the weight of fruits and Lodhras and blossoming Ankolas; and Jamvus (blackberry trees) and Patalas and Kunjakas and Atimuktas; and Karaviras and Parijatas and numerous other kinds of trees always adorned with flowers and fruits and alive with feathery creatures of various species. And those verdant groves always resounded with the notes of maddened peacocks and Kokilas (blackbirds). And there were various pleasure-houses, bright as mirrors, and numerous bowers of creepers, and charming and artificial hillocks, and many lakes full to the brim of crystal water, and delightful tanks fragrant with lotuses and lilies and adorned with swans and ducks and chakravakas (brahminy ducks). And there were many delicious pools overgrown with fine aquatic plants. And there were also diverse ponds of great beauty and large dimension. And, O king, the joy of the Pandavas increased from day to day, in consequence of their residence in that large kingdom that was peopled with pious men.

"Thus in consequence of the virtuous behaviour of Bhisma and king Dhritarashtra towards them, the Pandavas took up their abode in Khandavaprastha. Adorned with those five mighty warriors, each equal to Indra himself, that foremost of cities looked like Bhogavati (the capital of the nether kingdom) adorned with the Nagas. And, O monarch, having settled the Pandavas there, the heroic Krishna, obtaining their leave, came back with Rama to Dwaravati."

SECTION 210
(Rajya-labha Parva)

"Janamejaya said, 'O thou possessed of ascetic wealth, what did those high-souled ones, my grandsires, the illustrious Pandavas, do, after obtaining the kingdom of Indraprastha? How did their wife Draupadi obey them all? How is it also that no dissensions arose amongst those illustrious rulers of men, all attached to one wife, viz., Krishna? O thou of the wealth of asceticism, I wish to hear everything in detail regarding the behaviour towards one another of those rulers of men after their union with Krishna.'

"Vaisampayana said, 'Those scorchers of foes, the Pandavas, having obtained their kingdom, at the command of Dhritarashtra, passed their days in joy and happiness at Khandavaprastha with Krishna. And Yudhishtira, ended

with great energy and ever adhering to truth, having obtained the sovereignty, virtuously ruled the land, assisted by his brothers. And the sons of Pandu, endued with great wisdom and devoted to truth and virtue, having vanquished all their foes, continued to live there in great happiness. And those bulls among men, seated on royal seats of great value, used to discharge all the duties of government. And one day, while all those illustrious heroes were so seated, there came unto them the celestial Rishi Narada, in course of his wanderings. Beholding the Rishi, Yudhishtira offered him his own handsome seat. And after the celestial Rishi had been seated, the wise Yudhishtira duly offered him the Arghya with his own hands. And the king also informed the Rishi of the state of his kingdom. The Rishi accepting the worship, became well-pleased, and eulogising him with benedictions, commanded the king to take his seat. Commanded by the Rishi, the king took his seat. Then the king sent word unto Krishna (in the inner apartments) of the arrival of the illustrious one. Hearing of the Rishi's arrival Draupadi, purifying herself properly, came with a respectful attitude to where Narada was with the Pandavas. The virtuous princess of Panchala, worshipping the celestial Rishi's feet, stood with joined hands before him, properly veiled. The illustrious Narada, pronouncing various benedictions on her, commanded the princess to retire. After Krishna had retired, the illustrious Rishi, addressing in private all the Pandavas with Yudhishtira at their head, said, 'The renowned princess of Panchala is the wedded wife of you all. Establish a rule amongst yourselves so that disunion may not arise amongst you. There were, in former days, celebrated throughout the three worlds, two brothers named Sunda and Upasunda living together and incapable of being slain by anybody unless each slew the other. They ruled the same kingdom, lived in the same house, slept on the same bed, sat on the same seat, and ate from the same dish. And yet they killed each for the sake of Tilottama. Therefore, O Yudhishtira, preserve your friendship for one another and do that which may not produce disunion amongst you.'

"On hearing this, Yudhishtira asked, 'O great Muni, whose sons were Asuras called Sunda and Upasunda? Whence arose that dissension amongst them, and why did they slay each other? Whose daughter also was this Tilottama for whose love the maddened brothers killed each other? Was she an Apsara (water nymph) or the daughter of any celestial? O thou whose wealth is asceticism, we desire, O Brahmana, to hear in detail everything as it happened. Indeed, our curiosity hath become great.'"

SECTION 211

(Rajya-labha Parva continued)

"Vaisampayana said, 'Hearing these words of Yudhishtira, Narada replied, 'O son of Pritha, listen with thy brothers to me as I recite this old story, O Yudhishtira, exactly as everything happened. In olden days, a mighty Daitya named Nikumbha, endued with great energy and strength was born in the race of the great Asura, Hiranayakasipu. Unto this Nikumbha, were born two sons called Sunda and Upasunda. Both of them were mighty Asuras endued with great energy and terrible prowess. The brothers were both fierce and possessed of wicked hearts. And those Daityas were both of the same resolution, and ever engaged in achieving the same tasks and ends. They were ever sharers with each other in happiness as well as in woe. Each speaking and doing what was agreeable to the other, the brothers never were unless they were together, and never went anywhere unless together. Of exactly the same disposition and habits, they seemed to be one individual divided into two parts. Endued with great energy and ever of the same resolution in everything they undertook, the brothers gradually grew up. Always entertaining the same purpose, desirous of subjugating the three worlds, the brothers, after due initiation, went to the mountains of Vindhya. And severe were the ascetic penances they performed there. Exhausted with hunger and thirst, with matted locks on their heads and attired in barks of trees, they acquired sufficient ascetic merit at length. Besmearing themselves with dirt from head to foot, living upon air alone, standing on their toes, they threw pieces of the flesh of their bodies into the fire. Their arms upraised, and eye fixed, long was the period for which they observed their vows. And during the course of their ascetic penances, a wonderful incident occurred there. For the mountains of Vindhya, heated for a long course of years by the power of their ascetic austerities, began to emit vapour from every part of their bodies. And beholding the severity of their austerities, the celestials became alarmed. The gods began to cause numerous obstructions to impede the progress of their asceticism. The celestials repeatedly tempted the brothers by means of every precious possession and the most beautiful girls. The brothers broke not their vows. Then the celestials once more manifested, before the illustrious brothers, their powers of illusion. For it seemed their sisters, mothers, wives, and other relatives, with disordered hair and ornaments and robes, were running towards them in terror, pursued and struck by a Rakshasa with a lance in hand. And it seemed that the women

implored the help of the brothers crying, 'O save us! But all this went for nothing, for firmly wedded thereto, the brothers did not still break their vows. And when it was found that all this produced not the slightest impression on any of the two, both the women and the Rakshasa vanished from sight. At last the Grandsire himself, the Supreme Lord ever seeking the welfare of all, came unto those great Asuras and asked them to solicit the boon they desired. Then the brothers Sunda and Upasunda, both of great prowess, beholding the Grandsire, rose from their seats and waited with joined palms. And the brothers both said unto the God, 'O Grandsire, if thou hast been pleased with these our ascetic austerities, and art, O lord, propitious unto us, then let us have knowledge of all weapons and of all powers of illusion. Let us be endued with great strength, and let us be able to assume any form at will. And last of all, let us also be immortal.' Hearing these words of theirs, Brahman said, 'Except the immortality you ask for, you shall be given all that you desire. Solicit you some form of death by which you may still be equal unto the immortals. And since you have undergone these severe ascetic austerities from desire of sovereignty alone I cannot confer on you the boon of immortality. You have performed your ascetic penances even for the subjugation of the three worlds. It is for this, O mighty Daityas, that I cannot grant you what you desire.'

"Narada continued, 'Hearing these words of Brahman, Sunda and Upasunda said, 'O Grandsire, let us have no fear then from any created thing, mobile or immobile, in the three worlds, except only from each other!' The Grandsire then said, 'I grant you what you have asked for, even this your desire'. And granting them this boon, the Grandsire made them desist from their asceticism, and returned to his own region. Then the brothers, those mighty Daityas, having received those several boons became incapable of being slain by anybody in the universe. They then returned to their own abode. All their friends and relatives, beholding those Daityas of great intelligence, crowned with success in the matter of the boons they had obtained, became exceedingly glad. And Sunda and Upasunda then cut off their matted locks and wore coronets on their heads. Attired in costly robes and ornaments, they looked exceedingly handsome. They caused the moon to rise over their city every night even out of his season. And friends and relatives gave themselves up to joy and merriment with happy hearts. Eat, feed, give, make merry, sing, drink—these were the sounds heard everyday in every house. And here and there arose loud uproars of hilarity mixed with clappings of hands which filled the whole city of the Daityas, who being capable of assuming any form at will, were engaged in every kind of amusement and sport and scarcely noticed the flight of time, even regarding a whole year as a single day.'"

SECTION 212

(Rajya-labha Parva continued)

"Narada continued, 'As soon as those festivities came to an end, the brothers Sunda and Upasunda, desirous of the Sovereignty of the three worlds, took counsel and commanded their forces to be arranged. Obtaining the assent of their friends and relatives, of the elders of the Daitya race and of their ministers of state, and performing the preliminary rites of departure, they set out in the night when the constellation Magha was in the ascendant. The brothers set out with a large Daitya force clad in mail and armed with maces and axes and lances and clubs. The Daitya heroes set out on their expedition with joyous hearts, the charanas (bards) chanting auspicious panegyrics indicative of their future triumphs. Furious in war, the Daitya brothers, capable of going everywhere at will, ascended the skies and went to the region of the celestials. The celestials knowing they were coming and acquainted also with the boons granted unto them by the Supreme Deity left heaven and sought refuge in the region of Brahman. Endued with fierce prowess, the Daitya heroes soon subjugated the region of Indra, and vanquishing the diverse tribes of Yakshas and Rakshasas and every creature ranging the skies, came away. Those mighty car-warriors next subjugated the Nagas of the nether region, and then the inmates of the ocean and then all the tribes of the Mlechchhas. Desirous next of subjugating the whole earth, those heroes of irresistible sway, summoning their soldiers, issued these cruel commands, 'Brahmanas and royal sages (on earth) with their libations and other food offered at grand sacrifices, increase the energy and strength of the gods, as also their prosperity. Engaged in such acts, they are the enemies of the Asuras. All of us, therefore, mustering together should completely slaughter them off the face of the earth!' Ordering their soldiers thus on the eastern shore of the great ocean, and entertaining such a cruel resolution, the Asura brothers set out in all directions. And those that were performing sacrifices and the Brahmanas that were assisting at those sacrifices, the mighty brothers instantly slew. And slaughtering them with violence they departed for some other place. Whilst their soldiers threw into the water the sacrificial fires that were in the asylums of Munis with souls under complete control, the curses uttered by the illustrious Rishis in wrath, rendered abortive by the boons granted (by

Brahman), affected not the Asura brothers. When the Brahmanas saw that their curses produced not the slightest effect like shafts shot at stones they fled in all directions, forsaking their rites and vows. Even those Rishis on earth that were crowned with ascetic success, and had their passions under complete control and were wholly engrossed in meditation of the Deity, from fear of the Asura brothers, fled like snakes at the approach of Vinata's son (Garuda the snake-eater). The sacred asylums were all trodden down and broken. The sacrificial jars and vessels being broken, their (sacred) contents were scattered over the ground. The whole universe became empty, as if its creatures had all been stricken down during the season of general dissolution. And, O king, after the Rishis had all disappeared and made themselves invisible both the great Asuras, resolved upon their destruction, began to assume various forms. Assuming the forms of maddened elephants with temples reared from excess of juice, the Asura pair, searching out the Rishis who had sheltered themselves in caves, sent them to the region of Yama. Sometimes becoming as lions and again as tigers and disappearing the next moment, by these and other methods the cruel couple, seeing the Rishis, slew them instantly. Sacrifice and study ceased, and kings and Brahmanas were exterminated. The earth became utterly destitute of sacrifices and festivals. And the terrified people uttered cries of Oh and Alas and all buying and selling were stopped. All religious rites ceased, and the earth became destitute of sacred ceremonies and marriages. Agriculture was neglected and cattle were no longer tended. Towns and asylums became desolate. And scattered over with bones and skeletons, the earth assumed a frightful aspect. All ceremonies in honour of the Pitris were suspended, and the sacred sound of Vashat and the whole circle of auspicious rites ceased. The earth became frightful to behold. The Sun and the Moon, the Planets and Stars, and Constellations, and the other dwellers in the firmament, witnessing these acts of Sunda and Upasunda, grieved deeply. Subjugating all the points of heaven by means of such cruel acts, the Asura brothers took up their abode in Kurukshetra, without a single rival.'"

SECTION 213

(Rajya-labha Parva continued)

"Narada continued, 'Then the celestial Rishis, the Siddhas, and the high-souled Rishis possessing the attributes of tranquillity and self-restraint, beholding that act of universal slaughter, were afflicted with great grief. With passions and senses and souls under complete control, they then went to the abode of the Grandsire, moved by compassion for the universe. Arrived there, they beheld the Grandsire seated with gods, Siddhas, and Brahmarshis around him. There were present that God of gods, viz., Mahadeva, and Agni, accompanied by Vayu, and Soma and Surya and Sakra, and Rishis devoted to the contemplation of Brahma, and the Vaikhanasas, the Valakhilyas, the Vanaprasthas, the Marichipas, the Ajas, the Avimudas, and other ascetics of great energy. All those Rishis were sitting with the Grandsire, when the celestial and other Rishis, approaching Brahman with sorrowful hearts, represented unto him all the acts of Sunda and Upasunda. And they told the Grandsire in detail everything that the Asura brothers had done, and how they had done it, and in what order. Then all the celestials and the great Rishis pressed the matter before the Grandsire. The Grandsire, hearing everything they said, reflected for a moment and settled in his mind what he should do. Resolving to compass the destruction of the Asura brothers, he summoned Viswakarman (the celestial architect). Seeing Viswakarman before him, the Grandsire possessed of supreme ascetic merit commanded him, saying, 'Create thou a damsel capable of captivating all hearts.' Bowing down unto the Grandsire and receiving his command with reverence, the great artificer of the universe created a celestial maiden with careful attention. Viswakrit first collected all handsome features upon the body of the damsel he created. Indeed, the celestial maiden that he created was almost a mass of gems. And created with great care by Viswakarman, the damsel, in beauty, became unrivalled among the women of the three worlds. There was not even a minute part of her body which by its wealth of beauty could not attract the gaze of beholders. And like unto the embodied Sri herself, that damsel of extraordinary beauty captivated the eyes and hearts of every creature. And because she had been created with portions of every gem taken in minute measures, the Grandsire bestowed upon her the name of Tilottama. And as soon as he started it into life, the damsel bowed to Brahman and with joined palms said, 'Lord of every created thing, what task am I to accomplish and what have I been created for?' The Grandsire answered, 'Go, O Tilottama, unto the Asuras, Sunda and Upasunda. O amiable one, tempt them with thy captivating beauty. And, O damsel, conduct thyself there in such a way that the Asura brothers may, in consequence of the wealth of thy beauty, quarrel with each other as soon as they cast their eyes upon thee.'

"Narada continued, 'Bowing unto the Grandsire and saying, 'So be it,'—the damsel walked round the celestial conclave. The illustrious Brahman was then sitting with face turned eastwards, and Mahadeva with face also towards the east, and

all the celestials with faces northwards, and the Rishis with faces towards all directions. While Tilottama walked round the conclave of the celestials, Indra and the illustrious Sthanu (Mahadeva) were the only ones that succeeded in preserving their tranquillity of mind. But exceedingly desirous as Mahadeva was (of beholding Tilottama) when the damsel (in her progress round the celestial conclave) was at his side, another face like a full-blown lotus appeared on the southern side of his body. And when she was behind him, another face appeared on the west. And when the damsel was on the northern side of the great god, a fourth face appeared on the northern side of his body. Mahadeva (who was eager to behold the damsel) came also to have a thousand eyes, each large and slightly reddish, before, behind and on his flanks. And it was thus that Sthanu the great god came to have four faces, and the slayer of Vala, a thousand eyes. And as regards the mass of the celestials and the Rishis, they turned their faces towards all directions as Tilottama walked round them. Except the divine Grandsire himself, the glances of those illustrious personages, even of all of them fell upon Tilottama's body. And when Tilottama set out (for the city of the Asuras) with the wealth of her beauty, all regarded the task as already accomplished. After Tilottama had gone away, the great god who was the First Cause of the Universe, dismissed all the celestials and the Rishis."

SECTION 214

(Raja-labha Parva continued)

"Narada continued, 'Meanwhile the Asura brothers having subjugated the earth were without a rival. The fatigue of exertion gone, they, having brought the three worlds under equal sway, regarded themselves as persons that had nothing more to do. Having brought all the treasures of the gods, the Gandharvas, the Yakshas, the Nagas, the Rakshasas, and the kings of the earth, the brothers began to pass their days in great happiness. When they saw they had no rivals (in the three worlds), they gave up all exertion and devoted their time to pleasure and merriment, like the celestials. They experienced great happiness by giving themselves up to every kind of enjoyment, such as women, and perfumes and floral wreaths and viands, and drinks and many other agreeable objects all in profusion. In houses and woods and gardens, on hills and in forests, wherever they liked they passed their time in pleasure and amusement, like the immortals. And it so happened that one day they went for purposes of pleasure to a tableland of the Vindhya range, perfectly level and stony, and overgrown with blossoming trees. After every object of desire, all of the most agreeable kind, had been brought, the brothers sat on an excellent seat, with happy hearts and accompanied by handsome women. And those damsels, desirous of pleasing the brothers, commenced a dance in accompaniment to music, and sweetly chanted many a song in praise of the mighty pair.'

"Meanwhile Tilottama attired in a single piece of red silk that exposed all her charms, came along, plucking wild flowers on her way. She advanced slowly to where those mighty Asuras were. The Asura brothers, intoxicated with the large portions they had imbibed, were smitten upon beholding that maiden of transcendent beauty. Leaving their seats they went quickly to where the damsel was. Both of them being under the influence of lust, each sought the maiden for himself. And Sunda seized that maid of fair brows by her right hand. Intoxicated with the boons they had obtained, with physical might, with the wealth and gems they had gathered from every quarter, and with the wine they had drunk, maddened with all these, and influenced by wishful desire, they addressed each other, each contracting his bow in anger, 'She is my wife, and therefore your superior,' said Sunda. 'She is my wife, and therefore your sister-in-law', replied Upasunda. And they said unto each other, 'She is mine not yours.' And soon they were under the influence of rage. Maddened by the beauty of the damsel, they soon forgot their love and affection for each other. Both of them, deprived of reason by passion, then took up their fierce maces. Each repeating, I was the first, I was the first,' (in taking her hand) struck the other. And the fierce Asuras, struck by each other with the mace, fell down upon the ground, their bodies bathed in blood, like two suns dislodged from the firmament. And beholding this, the women that had come there, and the other Asuras there present, all fled away trembling in grief and fear, and took refuge in the nether regions. The Grandsire himself of pure soul, then came there, accompanied by the celestials, and the great Rishis. And the illustrious Grandsire applauded Tilottama and expressed his wish of granting her a boon. The Supreme Deity, before Tilottama spoke, desirous of granting her a boon, cheerfully said, 'O beautiful damsel, thou shalt roam in the region of the Adityas. Thy splendour shall be so great that nobody will ever be able to look at thee for any length of time! The Grandsire of all creatures, granting this boon unto her, establishing the three worlds in Indra as before, returned to his own region.'

"Narada continued, 'It was thus that Asuras, ever united and inspired by the same purpose slew each other in wrath for the sake of Tilottama. Therefore, from affection I tell you, ye foremost ones of Bharata's line, that if you desire to do

anything agreeable to me, make some such arrangements that you may not quarrel with one another for the sake of Draupadi.'

"Vaisampayana continued, 'The illustrious Pandavas, thus addressed by the great Rishi Narada, consulting with one another, established a rule amongst themselves in the presence of the celestial Rishi himself endued with immeasurable energy. And the rule they made was that when one of them would be sitting with Draupadi, any of the other four who would see that one thus must retire into the forest for twelve years, passing his days as a Brahmacharin. After the virtuous Pandavas had established that rule amongst themselves, the great Muni Narada, gratified with them, went to the place he wished. Thus, O Janamejaya, did the Pandavas urged by Narada, establish a rule amongst themselves in regard to their common wife. And it was for this, O Bharata, that no dispute ever arose between them.'"

SECTION 215

(Arjuna-vanavasa Parva)

"Vaisampayana said, 'The Pandavas, having established such a rule, continued to reside there. By the prowess of their arms they brought many kings under their sway. And Krishna became obedient unto all the five sons of Pritha, those lions among men, of immeasurable energy. Like the river Saraswati decked with elephants, which again take pleasure in that stream, Draupadi took great delight in her five heroic husbands and they too took delight in her. And in consequence of the illustrious Pandavas being exceedingly virtuous in their practice, the whole race of Kurus, free from sin, and happy, grew in prosperity.'

"After some time, O king, it so happened that certain robbers lifted the cattle of a Brahmana, and while they were carrying away the booty, the Brahmana, deprived of his senses by anger, repaired to Khandavaprastha, and began to reprove the Pandavas in accents of woe. The Brahmana said, 'Ye Pandavas, from this your dominion, my kine are even now being taken away by force by despicable and wicked wretches! Pursue ye the thieves. Alas, the sacrificial butter of a peaceful Brahmana is being taken away by crows! Alas, the wretched jackal invadeth the empty cave of a lion! A king that taketh the sixth part of the produce of the land without protecting the subject, hath been called by the wise to be the most sinful person in the whole world. The wealth of a Brahmana is being taken away by robbers! Virtue itself is sustaining a diminution! Take me up by the hand, ye Pandavas for I am plunged in grief!'

"Vaisampayana continued, 'Dhananjaya, the son of Kunti, heard those accents of the Brahmana weeping in bitter grief. As soon as he heard those accents, he loudly assured the Brahmana, saying, 'No fear!' But it so happened that the chamber where the illustrious Pandavas had their weapons was then occupied by Yudhishtira the Just with Krishna. Arjuna, therefore, was incapable of entering it or, going alone with the Brahmana, though repeatedly urged (to do either) by the weeping accents of the Brahmana. Summoned by the Brahmana, Arjuna reflected, with a sorrowful heart, Alas, this innocent Brahmana's wealth is being robbed! I should certainly dry up his tears. He hath come to our gate, and is weeping even now. If I do not protect him, the king will be touched with sin in consequence of my indifference; our own irreligiosity will be cited throughout the kingdom, and we shall incur a great sin. If, disregarding the king, I enter the chamber, without doubt I shall be behaving untruthfully towards the monarch without a foe. By entering the chamber, again, I incur the penalty of an exile in the woods. But I must overlook everything. I care not if I have to incur sin by disregarding the king. I care not if I have to go to the woods and die there. Virtue is superior to the body and lasteth after the body hath perished!' Dhananjaya, arriving at this resolution, entered the chamber and talked with Yudhishtira. Coming out with the bow, he cheerfully told the Brahmana, 'Proceed, O Brahmana, with haste, so that those wretched robbers may not go much ahead of us. I shall accompany thee and restore unto thee thy wealth that hath fallen into the hands of the thieves.' Then Dhananjaya, capable of using both his arms with equal skill, armed with the bow and cased in mail and riding in his war-chariot decked with a standard, pursued the thieves, and piercing them with his arrows, compelled them to give up the booty. Benefiting the Brahmana thus by making over to him his kine, and winning great renown, the hero returned to the capital. Bowing unto all the elders, and congratulated by everybody, Partha at last approached Yudhishtira, and addressing him, said, 'Give me leave, O lord, to observe the vow I took. In beholding thee sitting with Draupadi, I have violated the rule established by ourselves. I shall therefore go into the woods, for this is even our understanding.' Then Yudhishtira, suddenly hearing those painful words, became afflicted with grief, and said in an agitated voice, 'Why! A little while after, king Yudhishtira in grief said unto his brother Dhananjaya of curly hair who never departed from his vows, these words, 'O sinless one, if I am an authority worthy of regard, listen to what I say. O hero, full well do I know the reason why thou

hadst entered my chamber and didst what thou regardest to be an act disagreeable to me. But there is no displeasure in my mind. The younger brother may, without fault, enter the chamber where the elder brother sitteth with his wife. It is only the elder brother that acts against the rules of propriety by entering the room where the younger brother sitteth with his wife. Therefore, O thou of mighty arms, desist from thy purpose. Do what I say. Thy virtue hath sustained no diminution. Thou hast not disregarded me.'

"Arjuna, hearing this, replied, 'I have heard, even from thee, that quibbling is not permitted in the discharge of duty. I cannot waver from truth. Truth is my weapon.'

"Vaisampayana continued, 'Obtaining then the king's permission, Arjuna prepared himself for a forest-life; and he went to the forest to live there for twelve years.'"

SECTION 216

(Arjuna-vanavasa Parva continued)

"Vaisampayana said, 'When that spreader of the renown of Kuru's race, the strong-armed Arjuna, set out (for the forest), Brahmanas conversant with the Vedas walked behind that illustrious hero to a certain distance. Followed by Brahmanas conversant with the Vedas and their branches and devoted to the contemplation of the Supreme Spirit, by persons skilled in music, by ascetics devoted to the Deity, by reciters of Puranas, by narrators of sacred stories by devotees leading celibate lives, by Vanaprasthas, by Brahmanas sweetly reciting celestial histories, and by various other classes of persons of sweet speeches, Arjuna journeyed like Indra followed by the Maruts. And, O thou of Bharata's race, that bull among the Bharatas saw, as he journeyed, many delightful and picturesque forests, lakes, rivers, seas, provinces, and waters. At length, on arriving at the source of the Ganges the mighty hero thought of settling there.'

"Listen now, O Janamejaya, to a wonderful feat which that foremost of the sons of Pandu, of high soul, did, while living there. When that son of Kunti, O Bharata, and the Brahmanas who had followed him, took up their residence in that region, the latter performed innumerable Agnihotras (sacrificial rites by igniting the sacred fire). And, O king, in consequence of those learned vow-observing, and illustrious Brahmanas, who never deviated from the right path, daily establishing and igniting with mantras on the banks of that sacred stream, after the performance of their ablutions, fires for their sacrifices, and pouring libations of clarified butter into the same, and worshipping those fires with offerings of flowers, that region itself where the Ganges entered the plains became exceedingly beautiful. One day that bull amongst the Pandavas, while residing in that region in the midst of those Brahmanas, descended (as usual) into the Ganges to perform his ablutions. After his ablutions had been over, and after he had offered oblations of water unto his deceased ancestors, he was about to get up from the stream to perform his sacrificial rites before the fire, when the mighty-armed hero, O king, was dragged into the bottom of the water by Ulupi, the daughter of the king of the Nagas, urged by the god of desire. And it so happened that the son of Pandu was carried into the beautiful mansion of Kauravya, the king of the Nagas. Arjuna saw there a sacrificial fire ignited for himself. Beholding that fire, Dhananjaya, the son of Kunti performed his sacrificial rites with devotion. And Agni was much gratified with Arjuna for the fearlessness with which that hero had poured libations into his manifest form. After he had thus performed his rites before the fire, the son of Kunti, beholding the daughter of the king of the Nagas, addressed her smilingly and said, 'O handsome girl, what an act of rashness hast thou done. O timid one! Whose is this beautiful region, who art thou and whose daughter?'

"Hearing these words of Arjuna, Ulupi answered, 'There is a Naga of the name of Kauravya, born in the line of Airavata. I am, O prince, the daughter of that Kauravya, and my name is Ulupi. O tiger among men, beholding thee descend into the stream to perform thy ablutions, I was deprived of reason by the god of desire. O sinless one, I am still unmarried. Afflicted as I am by the god of desire on account of thee, O thou of Kuru's race, gratify me today by giving thyself up to me.'

"Arjuna replied, 'Commanded by king Yudhishtira, O amiable one, I am undergoing the vow of Brahmacharin for twelve years. I am not free to act in any way I like. But, O ranger of the waters, I am still willing to do thy pleasure (if I can). I have never spoken an untruth in my life. Tell me, therefore, O Naga maid, how I may act so that, while doing thy pleasure, I may not be guilty of any untruth or breach of duty.'

"Ulupi answered, 'I know, O son of Pandu, why thou wanderest over the earth, and why thou hast been commanded to lead the life of a Brahmacharin by the superior. Even this was the understanding to which all of you had been pledged, viz., that amongst you all owning Drupada's daughter as your common wife, he who would from ignorance enter the room where one of you would be sitting with her, should lead the life of a Brahmacharin in the woods for twelve years. The exile of any one amongst you, therefore, is only for the sake of Draupadi. Thou art but observing the duty arising from that

vow. Thy virtue cannot sustain any diminution (by acceding to my solicitation). Then again, O thou of large eyes, it is a duty to relieve the distressed. Thy virtue suffereth no diminution by relieving me. Oh, if (by this act), O Arjuna, thy virtue doth suffer a small diminution, thou wilt acquire great merit by saving my life. Know me for thy worshipper, O Partha! Therefore, yield thyself up to me! Even this, O lord, is the opinion of the wise (viz., that one should accept a woman that woeth). If thou do not act in this way, know that I will destroy myself. O thou of mighty arms, earn great merit by saving my life. I seek thy shelter, O best of men! Thou protectest always, O son of Kunti, the afflicted and the masterless. I seek thy protection, weeping in sorrow. I woo thee, being filled with desire. Therefore, do what is agreeable to me. It behoveth thee to gratify my wish by yielding thyself up to me.'

"Vaisampayana said, 'Thus addressed by the daughter of the king of the Nagas, the son of Kunti did everything she desired, making virtue his motive. The mighty Arjuna, spending the night in the mansion of the Naga rose with the sun in the morning. Accompanied by Ulupi he came back from the palace of Kauravya to the region where the Ganges entereth the plains. The chaste Ulupi, taking her leave there, returned to her own abode. And, O Bharata, she granted unto Arjuna a boon making him invincible in water, saying, 'Every amphibious creature shall, without doubt, be vanquishable by thee.'"

SECTION 217

(Arjuna-vanavasa Parva continued)

"Vaisampayana said, 'Then the son of the wielder of the thunderbolt narrated everything unto those Brahmanas (residing with him there), set out for the breast of Himavat. Arriving at the spot called Agastyavata, he next went to Vasistha's peak. Thence the son of Kunti proceeded to the peak of Bhrgu. Purifying himself with ablutions and other rites there, that foremost of the Kurus gave away unto Brahmanas many thousands of cows and many houses. Thence that best of men proceeded to the sacred asylum called Hiranyavindu. Performing his ablutions there, that foremost of the sons of Pandu saw many holy regions. Descending from those heights that chief of men, O Bharata, accompanied by the Brahmanas, journeyed towards the east, desiring to behold the regions that lay in that direction. That foremost one of Kuru's race saw many regions of sacred waters one after another. And beholding in the forest of Naimisha the delightful river Utpalini (full of lotuses) and the Nanda and the Aparā Nanda, the far-famed Kausiki, and the mighty rivers Gaya and Ganga, and all the regions of sacred water, he purified himself, O Bharata, (with the usual rites), and gave away many cows unto Brahmanas. Whatever regions of sacred waters and whatever other holy palaces there were in Vanga and Kalinga, Arjuna visited all of them. Seeing them all and performing proper ceremonies, he gave away much wealth. Then, O Bharata, all those Brahmanas following the son of Pandu, bade him farewell at the gate of the kingdom of Kalinga and desisted from proceeding with him any further. The brave Dhananjaya, the son of Kunti, obtaining their leave, went towards the ocean, accompanied by only a few attendants. Crossing the country of the Kalingas, the mighty one proceeded, seeing on his way diverse countries and sacred spots and diverse delightful mansions and houses. Beholding the Mahendra mountain adorned with the ascetics (residing there), he went to Manipura, proceeding slowly along the seashore. Beholding all the sacred waters and other holy places in that province, the strong-armed son of Pandu at last went, O king, to the virtuous Chitravahana, the ruler of Manipura. The king of Manipura had a daughter of great beauty named Chitrangada. And it so happened that Arjuna beheld her in her father's palace roving at pleasure. Beholding the handsome daughter of Chitravahana, Arjuna desired to possess her. Going unto the king (her father), he represented unto him what he sought. He said, 'Give away unto me thy daughter, O king! I am an illustrious Kshatriya's son.' Hearing this, the king asked him, 'Whose son art thou?' Arjuna replied, 'I am Dhananjaya, the son of Pandu and Kunti.' The king, hearing this, spoke unto him these words in sweet accents, 'There was in our race a king of the name of Prabhanjana, who was childless. To obtain a child, he underwent severe ascetic penances. By his severe asceticism, O Partha, he gratified that god of gods, Mahadeva, the husband of Uma, that supreme Lord holding (the mighty bow called) Pinaka. The illustrious Lord granted him the boon that each successive descendant of his race should have one child only. In consequence of that boon only one child is born unto every successive descendant of this race. All my ancestors (one after another) had each a male child. I, however, have only a daughter to perpetuate my race. But, O bull amongst men, I ever look upon this daughter of mine as my son. O bull of Bharata's race, I have duly made her a Putrika. Therefore, one amongst the sons that may be begotten upon her by thee, O Bharata, shall be the perpetuator of my race. That son is the dower for which I may give away my daughter. O son of Pandu, if them chooseth, thou canst take her upon this

understanding.' Hearing these words of the king, Arjuna accepted them all, saying, 'So be it.' Taking Chitravahana's daughter (as his wife), the son of Kunti resided in that city for three years. When Chitrangada at last gave birth to a son, Arjuna embraced that handsome princess affectionately. And taking leave of the king (her father), he set out on his wanderings again.'"

SECTION 218

(Arjuna-vanavasa Parva continued)

"Vaisampayana said, 'Then that bull of Bharata's race went to the sacred waters on the banks of the southern ocean, all adorned with the ascetics residing there. And there lay scattered five such regions where also dwelt many ascetics. But those five waters themselves were shunned by all of them. Those sacred waters were called Agastya, and Saubhadra and Pauloma of great holiness, and Karandhama of great propitiousness yielding the fruits of a horse-sacrifice unto those that bathed there, and Bharadwaja, that great washer of sins. That foremost one among the Kurus, beholding those five sacred waters, and finding them uninhabited, and ascertaining also that they were shunned by the virtuous ascetics dwelling around, asked those pious men with joined hands, saying, 'Why O ascetics, are these five sacred waters shunned by utterers of Brahma?' Hearing him, the ascetics replied, 'There dwell in these waters five large crocodiles which take away the ascetics that may happen to bathe in them. It is for this, O son of Kuru's race, that these waters are shunned.'

"Vaisampayana continued, 'Hearing these words of the ascetics, that foremost of men endued with mighty arms, though dissuaded by them went to behold those waters. Arrived at the excellent sacred water called Saubhadra after a great Rishi, the brave scorcher of all foes suddenly plunged into it to have a bath. As soon as that tiger among men had plunged into the water a great crocodile (that was in it) seized him by the leg. But the strong-armed Dhananjaya the son of Kunti, that foremost of all men endued with might, seized that struggling ranger of the water and dragged it forcibly to the shore. But dragged by the renowned Arjuna to the land, that crocodile became (transformed into) a beautiful damsel bedecked with ornament. O king, that charming damsel of celestial form seemed to shine for her beauty and complexion. Dhananjaya, the son of Kunti, beholding that strange sight, asked that damsel with a pleased heart, 'Who art thou, O beautiful one? Why hast thou been a ranger of the waters? Why also didst thou commit such a dreadful sin?' The damsel replied, saying, 'I am, O mighty-armed one, an Apsara that sported in the celestial woods. I am, O mighty one, Varga by name, and ever dear unto the celestial treasurer (Kuvera). I have four other companions, all handsome and capable of going everywhere at will. Accompanied by them I was one day going to the abode of Kuvera. On the way we beheld a Brahmana of rigid vows, and exceedingly handsome, studying the Vedas in solitude. The whole forest (in which he was sitting) seemed to be covered with his ascetic splendour. He seemed to have illuminated the whole region like the Sun himself. Beholding his ascetic devotion of that nature and his wonderful beauty, we alighted in that region, in order to disturb his meditations. Myself and Saurabheyi and Samichi and Vudvuda and Lata, approached that Brahmana, O Bharata, at the same time. We began to sing and smile and otherwise tempt that Brahmana. But, O hero, that Brahmana (youth) set not his heart even once upon us. His mind fixed on pure meditation, that youth of great energy suffered not his heart to waver. O bull among Kshatriyas, the glance he cast upon us was one of wrath. And he said, staring at us, 'Becoming crocodiles, range ye the waters for a hundred years.'"

SECTION 219

(Arjuna-vanavasa Parva continued)

"Vaisampayana said, 'Varga continued, 'We were then, O foremost one of Bharata's race, deeply distressed at this curse. We sought to propitiate that Brahmana of ascetic wealth that departed not from his vow. Addressing him, we said, 'Inflated with a sense of our beauty and youth, and urged by the god of desire, we have acted very improperly. It behoveth thee, O Brahmana, to pardon us! Truly, O Brahmana, it was death to us that we had at all come hither to tempt thee of rigid vows and ascetic wealth. The virtuous, however, have said that women should never be slain. Therefore grow thou in virtue. It behoveth thee not to slay us so. O thou that art conversant with virtue, it hath been said that a Brahmana is ever the friend of every creature. O thou of great prosperity, let this speech of the wise become true. The eminent always protect those that seek protection at their hands. We seek thy protection. It behoveth thee to grant us pardon.'

"Vaisampayana continued, 'Thus addressed, that Brahmana of virtuous soul and good deeds and equal in splendour, O hero, unto the sun or the moon, became propitious unto them. And the Brahmana said, 'The words hundred and hundred thousand are all indicative of eternity. The word hundred, however, as employed by me is to be understood as a limited

period and not indicative of a period without end. Ye shall, therefore, becoming crocodiles, seize and take away men (for only a hundred years as explained by me). At the end of that period, an exalted individual will drag you all from water to the land. Then ye will resume your real forms. Never have I spoken an untruth even in jest. Therefore, all that I have said must come to pass. And those sacred waters (within which I assign you your places), will, after you will have been delivered by that individual, become known all over the world by the name of Nari-tirthas (or sacred waters connected with the sufferings and the deliverance of females), and all of them shall become sacred and sin cleansing in the eyes of the virtuous and the wise.'

"Vaisampayana continued, 'Varga then addressing Arjuna, finished her discourse, saying, 'Hearing these words of the Brahmana, we saluted him with reverence and walked round him. Leaving that region we came away with heavy hearts, thinking as we proceeded, 'Where shall we all soon meet with that man who will give us back our own shapes (after our transformation)?' As we were thinking of it, in almost a moment, O Bharata, we beheld even the eminent celestial Rishi Narada. Beholding that Rishi of immeasurable energy, our hearts were filled with joy. Saluting him with reverence, O Partha, we stood before him, with blushing faces. He asked of us the cause of our sorrow and we told him all. Hearing what had happened the Rishi said, 'In the low-lands bordering on the southern ocean, there are five regions of sacred water. They are delightful and eminently holy. Go ye thither without delay. That tiger among men, Dhananjaya, the son of Pandu of pure soul, will soon deliver you, without doubt, from this sad plight.' O hero, hearing the Rishi's words, all of us came hither. O sinless one, true it is that I have today been delivered by thee. But those four friends of mine are still within the other waters here. O hero, do a good deed by delivering them also.'

"Vaisampayana continued, 'Then, O monarch, that foremost of the Pandavas, endued with great prowess, cheerfully delivered all of them from that curse. Rising from the waters they all regained their own forms. Those Apsaras then, O king, all looked as before. Freeing those sacred waters (from the danger for which they had been notorious), and giving the Apsaras leave to go where they chose, Arjuna became desirous of once more beholding Chitrangada. He, therefore, proceeded towards the city of Manipura. Arrived there, he beheld on the throne the son he had begotten upon Chitrangada, and who was called by the name of Vabhravahana. Seeing Chitrangada once more, Arjuna proceeded, O monarch, towards the spot called Gokarna.'"

SECTION 220

(Arjuna-vanavasa Parva continued)

"Vaisampayana said, 'Then Arjuna of immeasurable prowess saw, one after another, all the sacred waters and other holy places that were on the shores of the western ocean. Vibhatsu reached the sacred spot called Prabhasa. When the invisible Arjuna arrived at that sacred and delightful region, the slayer of Madhu (Krishna) heard of it. Madhava soon went there to see his friend, the son of Kunti. Krishna and Arjuna met together and embracing each other enquired after each other's welfare. Those dear friends, who were none else than the Rishis Nara and Narayana of old, sat down. Vasudeva asked Arjuna about his travels, saying, 'Why, O Pandava art thou wandering over the earth, beholding all the sacred waters and other holy places?' Then Arjuna told him everything that had happened. Hearing everything, that mighty hero of Vrishni's race said, 'This is as it should be.' And Krishna and Arjuna having sported as they liked, for some time at Prabhasa, went to the Raivatata mountain to pass some days there. Before they arrived at Raivatata, that mountain had, at the command of Krishna been well-adorned by many artificers. Much food also had, at Krishna's command, been collected there. Enjoying everything that had been collected there for him, Arjuna sat with Vasudeva to see the performances of the actors and the dancers. Then the high-souled Pandava, dismissing them all with proper respect, laid himself down on a well-adorned and excellent bed. As the strong-armed one lay on that excellent bed, he described unto Krishna everything about the sacred waters, the lakes and the mountains, the rivers and the forests he had seen. While he was speaking of these, stretched upon that celestial bed, sleep, O Janamejaya, stole upon him. He rose in the morning, awakened, by sweet songs and melodious notes of the Vina (guitar) and the panegyrics and benedictions of the bards. After he had gone through the necessary acts and ceremonies, he was affectionately accosted by him of the Vrishni race. Riding upon a golden car, the hero then set out for Dwaraka, the capital of the Yadavas. And, O Janamejaya, for honouring the son of Kunti, the city of Dwaraka, was well-adorned, even all the gardens and houses within it. The citizens of Dwaraka, desirous of beholding the son of Kunti, began to pour eagerly into the public thoroughfares by hundreds of thousands. In the public squares and thoroughfares, hundreds and thousands of women, mixing with the men, swelled the great crowd of the Bhojas, the Vrishnis, and the Andhakas, that

had collected there. Arjuna was welcomed with respect by all the sons of Bhojas, the Vrishnis, and the Andhakas. And he, in his turn, worshipped those that deserved his worship, receiving their blessings. The hero was welcomed with affectionate reception by all the young men of the Yadava tribe. He repeatedly embraced all that were equal to him in age. Wending then to the delightful mansion of Krishna that was filled with gems and every article of enjoyment, he took up his abode there with Krishna for many days."

SECTION 221

(Subhadra-harana Parva)

"Vaisampayana said, 'O best of monarchs, within a few days after this, there commenced on the Raivataka mountain, a grand festival of the Vrishnis and the Andhakas. At the mountain-festival of the Bhojas, the Vrishnis and the Andhakas, the heroes of those tribes began to give away much wealth unto Brahmanas by thousands. The region around that hill, O king was adorned with many a mansion decked with gems and many an artificial tree of gaudy hue. The musicians struck up in concert and the dancers began to dance and the vocalists to sing. And the youth of the Vrishni race, endued with great energy, adorned with every ornament, and riding in their gold-decked cars, looked extremely handsome. The citizens, some on foot and some in excellent cars, with their wives and followers were there by hundreds and thousands. And there was the lord Haladhara (Valarama), roving at will, hilarious with drink, accompanied by (his wife) Revati, and followed by many musicians and vocalists. There came Ugrasena also, the powerful king of the Vrishni race, accompanied by his thousand wives and followed by sweet singers. And Raukmineya and Shamva also, ever furious in battle, roved there, excited with drink and adorned with floral wreaths of great beauty and with costly attires, and disported themselves like a pair of celestials. And Akrua and Sarana and Gada, and Vabhru, and Nisatha, and Charudeshna, and Prithu, Viprithu, and Satyaka, and Satyaki, and Bhangakara, and Maharava, and Hadyika, and Udhava, and many others whose names are not given, accompanied by their wives that followed by bands of singers, adorned that mountain-festival. When that delightful festival of immense grandeur commenced, Vasudeva and Partha went about, together, beholding everything around. While wandering there, they saw the handsome daughter of Vasudeva, Bhadra by name, decked with every ornament, in the midst of her maids. As soon as Arjuna beheld her he was possessed by the god of desire. Then, O Bharata, that tiger among men, Krishna, observing Partha contemplate her with absorbed attention, said with a smile, 'How is this? Can the heart of one that rangeth the woods be agitated by the god of desire? This is my sister, O Partha, and the uterine sister of Sarana. Blest be thou, her name is Bhadra and she is the favourite daughter of my father. Tell me if thy heart is fixed upon her, for I shall then speak to my father myself.'

"Arjuna answered, 'She is Vasudeva's daughter and Vasudeva's (Krishna) sister; endued with so much beauty, whom can she not fascinate? If this thy sister, this maid of the Vrishni race, becometh my wife, truly may I win prosperity in everything. Tell me, O Janardana, by what means I may obtain her. To get her I will achieve anything that is achievable by man.'

"Vasudeva answered, 'O bull amongst men, self-choice hath been ordained for the marriage of Kshatriyas. But that is doubtful (in its consequences), O Partha, as we do not know this girl's temper and disposition. In the case of Kshatriyas that are brave, a forcible abduction for purposes of marriage is applauded, as the learned have said. Therefore O Arjuna, carry away this my beautiful sister by force, for who knows what she may do at a self-choice.' Then Krishna and Arjuna, having thus settled as to what should be done sent some speedy messengers unto Yudhishtira at Indraprastha, informing him of everything. The strong-armed Yudhishtira, as soon as he heard it, gave his assent to it."

SECTION 222

(Subhadra-harana Parva continued)

"Vaisampayana said, 'Then Dhananjaya, informed of the assent of Yudhishtira, and ascertaining, O Janamejaya, that the maiden had gone to the Raivataka hill, obtained the assent of Vasudeva also, after having settled in consultation with him all that required to be done. Then that bull of Bharata's race, that foremost of men, with Krishna's assent, riding in his well-built car of gold equipped with rows of small bells and with every kind of weapon and the clatter of whose wheels resembled the roar of the clouds and whose splendour was like unto that of a blazing fire and which struck terror into the hearts of all foes and unto which were yoked the steeds Saivya and Sugriva, himself accoutred in mail and armed with sword and his fingers encased in leathern gloves, set out, as it were, on a hunting expedition. Meanwhile Subhadra, having paid her homage unto that prince of hills, Raivataka and having worshipped the deities and made the Brahmanas utter benedictions upon her, and having also walked round the hill, was coming towards

Dwaravati. The son of Kunti, afflicted with the shafts of the god of desire, suddenly rushed towards that Yadava girl of faultless features and forcibly took her into his car. Having seized that girl of sweet smiles, that tiger among men proceeded in his car of gold towards his own city (Indraprastha). Meanwhile, the armed attendants of Subhadra, beholding her thus seized and taken away, all ran, crying towards the city of Dwaraka. Reaching all together the Yadava court called by the name of Sudharma, they represented everything about the prowess of Partha unto the chief officer of the court. The chief officer of the court, having heard everything from those messengers, blew his gold-decked trumpet of loud blare, calling all to arms. Stirred up by that sound, the Bhojas, the Vrishnis, and the Andhakas began to pour in from all sides. Those that were eating left their food, and those that were drinking left their drink. Those tigers among men, those great warriors of the Vrishni and the Andhaka tribes, took their seats upon their thousand thrones of gold covered with excellent carpets and variegated with gems and corals and possessed of the lustre of blazing fire. Indeed they took their seats upon those thrones, like blazing fires receiving faggots to increase their splendour. And after they were seated in that court which was like unto a conclave of the celestials themselves, the chief officer of the court, assisted by those that stood at his back, spoke of the conduct of Jishnu. The proud Vrishni heroes, of eyes red with wine, as soon as they heard of it, rose up from their seats, unable to brook what Arjuna had done. Some amongst them said, 'Yoke our cars', and some, 'Bring our weapons' and some said, 'Bring our costly bows and strong coats of mail; and some loudly called upon their charioteers to harness their cars, and some, from impatience, themselves yoked their horses decked with gold unto their cars. And while their cars and armours and standards were being brought, loud became the uproar of those heroes. Then Valadeva, white and tall as the peak of Kailasa, decked with garlands of wild flowers and attired in blue robes, and proud and intoxicated with drink, said these words:

'Ye senseless men, what are ye doing, when Janardana sitteth silent? Without knowing what is in his mind, vainly do we roar in wrath! Let the high-souled Krishna give out what he proposeth. Accomplish promptly what he desireth to do.' Then all of them, hearing those words of Halayudha that deserved to be accepted, exclaimed, 'Excellent! Excellent!' They then all became silent. Silence having been restored by the words of the intelligent Valadeva, they took their seats once more in that assembly. Then Rama, that oppressor of foes, spoke unto Vasudeva, saying, 'Why, O Janardana, sitteth thou, gazing silently? O Achyuta, it was for thy sake that the son of Pritha had been welcomed and honoured by us. It seemeth, however, that that vile wretch deserved not our homage. What man is there born of a respectable family that would break the plate after having dined from it! Even if one desireth to make such an alliance, yet remembering all the services he hath received, who is there, desirous of happiness, that acts so rashly? That Pandava disregarding us and thee too hath today outraged Subhadra, desiring (to compass) his own death. He hath placed his foot on the crown of my head. How shall I, O Govinda, tamely bear it? Shall I not resent it, even like a snake that is trodden upon? Alone shall I today make the earth destitute of Kauravas! Never shall I put up with this transgression by Arjuna.' Then all the Bhojas, Vrishnis, and Andhakas, present there, approved of everything that Valadeva had said, deeply roaring like unto a kettle-drum or the clouds."

SECTION 223

(Harana Parva)

"Vaisampayana said, 'When the heroes of the Vrishni race began to speak repeatedly in this strain, Vasudeva uttered these words pregnant with deep import and consistent with true morality. Gudakesa (the conqueror of sleep or he of the curly hair), by what he hath done, hath not insulted our family. He hath without doubt, rather enhanced our respect. Partha knoweth that we of the Satwata race are never mercenary. The son of Pandu also regardeth a self-choice as doubtful in its results. Who also would approve of accepting a bride in gift as if she were an animal? What man again is there on earth that would sell his offspring? I think Arjuna, seeing these faults in all the other methods took the maiden away by force, according to the ordinance. This alliance is very proper. Subhadra is a renowned girl. Partha too possesseth renown. Perhaps, thinking of all this, Arjuna hath taken her away by force. Who is there that would not desire to have Arjuna for a friend, who is born in the race of Bharata and the renowned Santanu, and the son also of the daughter of Kuntibhoja? I do not see, in all the worlds with Indra and the Rudras, the person that can by force vanquish Partha in battle, except the three-eyed god Mahadeva. His car is well-known. Yoked thereunto are those steeds of mine. Partha as a warrior is well-known; and his lightness of hand is well-known. Who shall be equal to him? Even this is my opinion: go ye cheerfully after Dhananjaya and by conciliation stop him and bring him back. If Partha goes to his city after having

vanquished us by force, our fame will be gone. There is no disgrace, however, in conciliation.' Hearing, O monarch, those words of Vasudeva, they did as he directed. Stopped by them, Arjuna returned to Dwaraka and was united in marriage with Subhadra. Worshipped by the sons of Vrishni's race, Arjuna, sporting there as he pleased, passed a whole year in Dwaraka. The last year of his exile the exalted one passed at the sacred region of Pushkara. After the twelve years were complete he came back to Khandavaprastha. He approached the king first and then worshipped the Brahmanas with respectful attention. At last the hero went unto Draupadi. Draupadi, from jealousy, spoke unto him, saying, 'Why tarriest thou here, O son of Kunti? Go where the daughter of the Satwata race is! A second tie always relaxeth the first one upon a faggo!' And Krishna lamented much in this strain. But Dhananjaya pacified her repeatedly and asked for her forgiveness. And returning soon unto where Subhadra, attired in red silk, was staying, Arjuna, sent her into the inner apartments dressed not as a queen but in the simple garb of a cowherd woman. But arrived at the palace, the renowned Subhadra looked handsomer in that dress. The celebrated Bhadra of large and slightly red eyes first worshipped Pritha. Kunti from excess of affection smelt the head of that girl of perfectly faultless features, and pronounced infinite blessing upon her. Then that girl of face like the full moon hastily went unto Draupadi and worshipped her, saying, 'I am thy maid!' Krishna rose hastily and embraced the sister of Madhava from affection, and said, 'Let thy husband be without a foe!' Bhadra then, with a delighted heart, said unto Draupadi, 'So be it!' From that time, O Janamejaya, those great warriors, the Pandavas, began to live happily, and Kunti also became very happy.'

"Vaisampayana continued, 'When that scorcher of foes, viz., Kesava of pure soul and eyes, like lotus-petals, heard that the foremost of the Pandavas, viz., Arjuna, had reached his own excellent city of Indraprastha, he came thither accompanied by Rama and the other heroes and great warriors of the Vrishni and the Andhaka tribes, and by his brothers and sons and many other brave warriors. And Saurin came accompanied by a large army that protected him. And there came with Saurin, that oppressor of foes, viz., the exceedingly liberal Akrua of great intelligence and renown, the generalissimo of the brave Vrishni host. And there also came Anadrishthi of great prowess, and Udhava of great renown, of great intelligence, of great soul, and a disciple of Vrihaspati himself. And there also came Satyaka and Salyaka and Kritavarman and Satwata; and Pradyumna and Samva and Nisatha and Sanku; and Charudeshna, and Jhilli of great prowess, and Viprithu also and Sarana of mighty arms and Gada, the foremost of learned men. These and many other Vrishnis and Bhojas, and Andhakas came to Indraprastha, bringing with them many nuptial presents. King Yudhishtira, hearing that Madhava had arrived, sent the twins out to receive him. Received by them, the Vrishni host of great prosperity entered Khandavaprastha well-adorned with flags and ensigns. The streets were well-swept and watered and decked with floral wreaths and bunches. These were, again, sprinkled over with sandalwood water that was fragrant and cooling. Every part of the town was filled with the sweet scent of burning aloes. And the city was full of joyous and healthy people and adorned with merchants and traders. That best of men, viz., Kesava of mighty arms, accompanied by Rama and many of the Vrishnis, Andhakas and Bhojas, having entered the town, was worshipped by the citizens and Brahmanas by thousands. At last Kesava entered the palace of the king which was like unto the mansion of Indra himself. Beholding Rama, Yudhishtira received him with due ceremonies. The king smelt the head of Kesava and embraced him. Govinda, gratified with the reception, humbly worshipped Yudhishtira. He also paid homage unto Bhima, that tiger among men. Yudhishtira the son of Kunti then received the other principal men of the Vrishni and the Andhaka tribes with due ceremonies. Yudhishtira reverentially worshipped some as his superiors, and welcomed others as equals. And some he received with affection and by some he was worshipped with reverence. Then Hrishikesa of great renown gave unto the party of the bridegroom much wealth. And unto Subhadra he gave the nuptial presents that had been given to her by her relatives. Krishna gave unto the Pandavas a thousand cars of gold furnished with rows of bells, and unto each of which were put four steeds driven by well-trained charioteers. He also gave unto them ten thousand cows belonging to the country of Mathura, and yielding much milk and all of excellent colour. Well-pleased, Janardana also gave them a thousand mares with gold harnesses and of colour white as the beams of the moon. He also gave them a thousand mules, all well-trained and possessing the speed of the wind, of white colour with black manes. And he of eyes like lotus-petals also gave unto them a thousand damsels well-skilled in assisting at bathing and at drinking, young in years and virgins all before their first-season, well-attired and of excellent complexion, each wearing a hundred pieces of gold around her neck, of skins perfectly polished, decked with every ornament, and well-skilled in every kind of personal

service. Janardana also gave unto them hundreds of thousands of draft horses from the country of the Valhikas as Subhadra's excellent dower. That foremost one of Dasarha's race also gave unto Subhadra as her peculium ten carrier-loads of first class gold possessing the splendour of fire, some purified and some in a state of ore. And Rama having the plough for his weapon and always loving bravery gave unto Arjuna, as a nuptial present, a thousand elephants with secretions flowing in three streams from the three parts of their bodies (the temple, the ears, and the anus) each large as a mountain summit, irresistible in battle, decked with coverlets and bells, well-adorned with other golden ornaments, and equipped with excellent thrones on their backs. And that large wave of wealth and gems that the Yadavas presented, together with the cloths and blankets that represented its foam, and the elephants its alligators and sharks, and the flags its floating weeds swelling into large proportions, mingled with the Pandu ocean and filled it to the brim, to the great sorrow of all foes. Yudhishtira accepted all those presents and worshipped all those great warriors of the Vrishni and the Andhaka races. Those illustrious heroes of the Kuru, the Vrishni, and the Andhaka races passed their days in pleasure and merriment there like virtuous men (after death) in the celestial regions. The Kurus and the Vrishnis with joyous hearts amused themselves there, setting up at times loud shouts mingled with clappings of the hand. Spending many days in sports and merriment there, and worshipped by the Kurus all the while, the Vrishni heroes endowed with great energy then returned to the city of Dwaravati. And the great warriors of the Vrishni and the Andhaka races set out with Rama in the van, carrying with them those gems of the purest rays that had been given them by those foremost ones of Kuru's race. And, O Bharata, the high-souled Vasudeva remained there with Arjuna in the delightful city of Indraprastha. And the illustrious one wandered over the banks of the Yamuna in search of deer. And he sported with Arjuna piercing with his shafts deer and wild bores. Then Subhadra, the favourite sister of Kesava, gave birth to an illustrious son, like Puloma's daughter, (the queen of heaven) bringing forth Jayanta. And the son that Subhadra brought forth was of long arms, broad chest, and eyes as large as those of a bull. That hero and oppressor of foes came to be called Abhimanyu. And the son of Arjuna, that grinder of foes and bull among men, was called Abhimanyu because he was fearless and wrathful. And that great warrior was begotten upon the daughter of the Satwata race by Dhananjaya, like fire produced in a sacrifice from within the sami wood by the process of rubbing. Upon the birth of this child, Yudhishtira, the powerful son of Kunti, gave away unto Brahmanas ten thousand cows and coins of gold. The child from his earliest years became the favourite of Vasudeva and of his father and uncles, like the moon of all the people of the world. Upon his birth, Krishna performed the usual rites of infancy. The child began to grow up like the Moon of the bright fortnight. That grinder of foes soon became conversant with the Vedas and acquired from his father the science of weapon both celestial and human, consisting of four branches and ten divisions.

"Endued with great strength, the child also acquired the knowledge of counteracting the weapons hurled at him by others, and great lightness of hand and fleetness of motion forward and backward and transverse and wheeling. Abhimanyu became like unto his father in knowledge of the scriptures and rites of religion. And Dhananjaya, beholding his son, became filled with joy. Like Maghavat beholding Arjuna, the latter beheld his son Abhimanyu and became exceedingly happy. Abhimanyu possessed the power of slaying every foe and bore on his person every auspicious mark. He was invisible in battle and broad-shouldered as the bull. Possessing a broad face as (the hood of) the snake, he was proud like the lion. Wielding a large bow, his prowess was like that of an elephant in rut. Possessed of a face handsome as the full-moon, and of a voice deep as the sound of the drum or the clouds, he was equal unto Krishna in bravery and energy, in beauty and in features. The auspicious Panchali also, from her five husbands, obtained five sons all of whom were heroes of the foremost rank and immovable in battle like the hills. Prativindhya by Yudhishtira, Sutasoma by Vrikodara, Srutakarman by Arjuna, Satanika by Nakula, and Srutasena by Sahadeva,—these were the five heroes and great warriors that Panchali brought forth, like Aditi bringing forth the Adityas. And the Brahmanas, from their foreknowledge, said unto Yudhishtira that as the son of his would be capable of bearing like the Vindhya mountains the weapons of the foe, he should be called Prativindhya. And because the child that Draupadi bore to Bhimasena was born after Bhima had performed a thousand Soma sacrifices, he came to be called Sutasoma. And because Arjuna's son was born upon his return from exile during which he had achieved many celebrated feats, that child came to be called Srutakarman. While Nakula named his son Satanika after a royal sage of that name, in the illustrious race of Kuru. Again the son that Draupadi bore to Sahadeva was born under the constellation called Vahni-daivata (Kritika), therefore was he called after the generalissimo of the celestial host, Srutasena (Kartikeya). The

sons of Draupadi were born, each at the interval of one year, and all of them became renowned and much attached to one another. And, O monarch, all their rites of infancy and childhood, such as Chudakarana and Upanayana (first shave of the head and institution with the sacred threads) were performed by Dhaumya according to the ordinance. All of them, of excellent behaviour and vows, after having studied the Vedas, acquired from Arjuna a knowledge of all the weapons, celestial and human. And, O tiger among kings, the Pandavas, having obtained sons all of whom were equal unto the children of the celestials and endued with broad chests, and all of whom became great warriors, were filled with joy."

SECTION 224

(Khandava-daha Parva)

"Vaisampayana said, 'The Pandavas, after they had taken up their abode at Indraprastha at the command of Dhritarashtra and Bhishma began to bring other kings under their sway. All the subjects (of the kingdom) lived most happily depending upon Yudhishtira the Just, like a soul living happily depending upon a body blest with auspicious marks and pious deeds. And, O bull in Bharata's race, Yudhishtira paid homage unto virtue, pleasure, and profit, in judicious proportion, as if each were a friend dear unto him as his own self. It seemed as if the three pursuits—virtue, pleasure, and profit—became personified on earth, and amongst them the king shone as a fourth. The subjects having obtained Yudhishtira as their king, obtained in their monarch one that was devoted to the study of the Vedas, one that was performer of the great sacrifices, and one that was protector of all good people. In consequence of Yudhishtira's influence, the good fortune of all the monarchs of the earth became stationary, and their hearts became devoted to the meditation of the Supreme Spirit, and virtue itself began to grow every way all round. And in the midst of and assisted by his four brothers, the king looked more resplendent (than he would have done if he were alone), like a great sacrifice depending upon and assisted by the four Vedas. Many learned Brahmanas with Dhananjaya at their head, each like unto Vrihaspati, waited upon the monarch, like the celestials waiting upon the Lord of the creation. From excess of affection, the eyes and hearts of all the people equally took great delight in Yudhishtira who was even as the full moon without a stain. The people took delight in him not only because he was their king but also from sincere affection. The king always did what was agreeable to them. The sweet-speeched Yudhishtira of great intelligence never uttered anything that was improper or untrue or unbearable or disagreeable. The best of monarchs of the Bharata race, endued with great energy, passed his days happily for the welfare of all as his own. His brothers also bringing by their energy other kings under their sway, passed their days in happiness, without a foe to disturb their peace.

"After a few days, Vibhatsu, addressing Krishna, said, 'The summer days have set in, O Krishna! Therefore, let us go to the banks of the Yamuna. O slayer of Madhu, sporting there in the company of friends, we will, O Janardana, return in the evening'. Thereupon Vasudeva said, 'O son of Kunti, this is also my wish. Let us, O Partha, sport in the waters as we please, in the company of friends.'

"Vaisampayana continued, 'Then, O Bharata, having consulted thus with each other, Partha and Govinda, with Yudhishtira's leave, set out, surrounded by friends. Reaching a fine spot (on the banks of the Yamuna) suitable for purposes of pleasure, overgrown with numerous tall trees and covered with several high mansions that made the place look like the celestial city and within which had been collected for Krishna and Partha numerous costly and well-flavoured viands and drinks and other articles of enjoyment and floral wreaths and various perfumes, the party entered without delay the inner apartments adorned with many precious gems of pure rays. Entering those apartments, everybody, O Bharata, began to sport, according to his pleasure. The women of the party, all of full round hips and deep bosoms and handsome eyes, and gait unsteady with wine began to sport there at the command of Krishna and Partha. Some amongst the women sported as they liked in the woods, some in the waters, and some within the mansions, as directed by Partha and Govinda. Draupadi and Subhadra, exhilarated with wine, began to give away unto the women so sporting, their costly robes and ornaments. And some amongst those women began to dance in joy, and some began to sing; and some amongst them began to laugh and jest, and some to drink excellent wines. Some began to obstruct one another's progress and some to fight with one another, and to discourse with one another in private. Those mansions and the woods, filled with the charming music of flutes and guitars and kettledrums, became the scene of Prosperity personified.

"When such was the state of things there, Arjuna and Vasudeva went to a certain charming spot (in those woods) not far from the place where the others were. O monarch, the high-souled Krishna, and that subjugators of hostile cities, viz., Arjuna, going thither, sat down upon two very costly seats. Vasudeva and Partha amused themselves there with

discussing upon many past achievements of prowess and other topics. Unto Vasudeva and Dhananjaya happily sitting there like the Aswins in heaven, a certain Brahmana came. The Brahmana that came there looked like a tall Sala tree. His complexion was like unto molten gold; his beard was bright yellow tinged with green; and the height and the thickness of the body were in just proportion. Of matted locks and dressed in rags, he resembled the morning sun in splendour. Of eyes like lotus-petals and of a tawny hue, he seemed to be blazing with effulgence. Beholding that foremost of Brahmanas blazing with splendour approach towards them both Arjuna and Vasudeva, hastily rising from their seats, stood, waiting (for his commands)."

SECTION 225

(Khandava-daha Parva continued)

"Vaisampayana said, 'Then that Brahmana addressed Arjuna and Vasudeva of the Satwata race, saying, 'Ye who are now staying so near unto Khandava are the two foremost of heroes on earth. I am a voracious Brahmana that always eateth much. O thou of the Vrishni race, and O Partha, I solicit you to gratify me by giving me sufficient food.' Thus addressed by the Brahmana, Krishna and the son of Pandu answered him, saying, 'O, tell us what kind of food will gratify thee so that we may endeavour to give it thee.' The illustrious Brahmana, thus replied to, said unto those heroes who were enquiring after the kind of food he sought, 'I do not desire to eat ordinary food. Know that I am Agni! Give me that food which suiteth me. This forest of Khandava is always protected by Indra. And as it is protected by the illustrious one, I always fail to consume it. In that forest dwelleth, with his followers and family, a Naga, called Takshaka, who is the friend of Indra. It is for him that the wielder of the thunderbolt protecteth this forest. Many other creatures also are thus protected here for the sake of Takshaka. Desiring to consume the forest I succeed not in my attempts in consequence of Indra's prowess. Beholding me blazing forth, he always poureth upon me water from the clouds. Therefore, I succeed not in consuming the forest of Khandava, although I desire very much to do so. I have now come to you—you who are both skilled in weapons! If you help me I will surely consume this forest: for even this is the food that is desired by me! As ye are conversant with excellent weapons, I pray you to prevent those showers from descending and any of the creatures from escaping, when I begin to consume this forest!'

"Janamejaya said, 'Why did the illustrious Agni desire to consume the forest of Khandava that was filled with various living creatures and protected by the chief of the celestials? When Agni consumed in wrath the forest of Khandava, it is evident there was a grave cause. I desire, O Brahmana, to hear all this in detail from thee. Tell me, O sage, how the Khandava forest was consumed in days of yore.'

"Vaisampayana said, 'O chief of men, I will narrate to you the story of the conflagration of Khandava as told by Rishis in the Purana. It hath been heard, O king, in the Purana that there was a celebrated king of the name of Swetaki who was endued with strength and prowess and who was equal unto Indra himself. No one on earth has equalled him in sacrifices, charity, and intelligence. Swetaki performed the five great sacrifices and many others, at all of which the presents unto Brahmanas were large. The heart of that monarch, O king, was always set upon sacrifices, religious rites, and gifts of all kinds. And king Swetaki of great intelligence, assisted by his Ritwiks performed sacrifices for many long years, till those sacrificial priests with eyes afflicted by the continued smoke and becoming very weak, left that monarch, wishing never more to assist at his sacrifices. The king, however, repeatedly asked those Ritwiks to come to him. But they came not to his sacrifice in consequence of the painful state of their eyes. The king, therefore, invited at the command of his own Ritwiks, others like unto them, and completed the sacrifice that he had begun. After some days had elapsed, king Swetaki desired to perform another sacrifice which should extend for a hundred years. But the illustrious monarch obtained not any priest to assist him in it. The celebrated king then, with his friends and relatives, casting off all sloth, repeatedly courted his priests with great persistence, by bowing down unto them, by conciliatory speeches, and by gifts of wealth. All of them, however, refused to accomplish the purpose which that king of immeasurable energy had in view. Then that royal sage, getting angry, addressed those Brahmanas sitting in their asylums, and said, 'If, ye Brahmanas, I were a fallen person, or, if, I were wanting in homage and service to you, I should then deserve to be abandoned without scruple by you and by other Brahmanas at the same time. But as I am neither degraded nor wanting in homage to you, it behoveth you not to obstruct the performance by me of my sacrifice or to abandon me thus, ye foremost of Brahmanas, without adequate reason. I seek, ye Brahmanas, your protection! It behoveth you to be propitious unto me. But, ye foremost of Brahmanas, if you abandon me from enmity alone or any improper motive, I shall go unto other priests for their assistance in this sacrifice of mine, and conciliating them by sweet words and gifts, I shall represent unto them the business I have on hand, so that they may

accomplish it.' Having said this, the monarch became silent. And, O chastiser of foes, when those priests well knew that they could not assist at the king's sacrifice, they pretended to be angry, and addressing that best of monarchs said, 'O best of kings, thy sacrifices are incessant! By assisting thee always, we have all been fatigued. And as we have been wearied in consequence of these labours, it behoveth thee to give us leave. O sinless one, from loss of judgement thou canst not wait (but urge us repeatedly). Go unto Rudra! He will assist at thy sacrifice!' Hearing those words of censure and wrath, king Swetaki became angry. And the monarch wending to the mountains of Kailasa, devoted himself to asceticism there. And, O king, the monarch began to worship Mahadeva, with fixed attention, and by observing the most rigid vows. And foregoing all food at times, he passed a long period. The monarch ate only fruits and roots sometimes at the twelfth and sometimes at the sixteenth hour of the whole day. King Swetaki stood for six months, rapt in attention, with arms upraised and steadfast eyes, like the trunk of a tree or a column rooted to the ground. And, O Bharata, Sankara at last gratified with that tiger among kings, who was undergoing such hard penances, showed himself unto him. And the god spake unto the monarch in a calm and grave voice, saying, 'O tiger among kings, O chastiser of foes, I have been gratified with thee for thy asceticism! Blest be thou! Ask now the boon that thou, O king, desirest.' Hearing these words of Rudra of immeasurable energy, the royal sage bowed unto that deity and replied, saying, 'O illustrious one, O thou that art worshipped by the three worlds, if thou hast been gratified with me, then, O god of gods, assist me thyself, O lord of the celestials, in my sacrifice!' Hearing these words spoken by the monarch, the illustrious god was gratified, and smilingly said, 'We do not ourselves assist at sacrifices: but as thou, O king, hast undergone severe penances, desirous of obtaining a boon, I will, O chastiser of foes, assist at thy sacrifice, upon, O king, this condition.' And Rudra continued, 'If, O king of kings, thou canst, for twelve years, pour without intermission libations of clarified butter into the fire, thyself leading all the while the life of a Brahmacharin with rapt attention, then thou shalt obtain from me what thou askest.' King Swetaki, thus addressed by Rudra, did all that he was directed to do by the wielder of the trident. And after twelve years had elapsed, he again came unto Maheswara. And Sankara, the Creator of the worlds upon seeing Swetaki, that excellent monarch, immediately said, in great gratification, 'I have been gratified by thee, O best of kings, with this thy own act! But, O chastiser of foes, the duty of assisting at sacrifices properly belongeth to Brahmanas. Therefore, O oppressor of foes, I will not myself assist at thy sacrifice today. There is on earth an exalted Brahmana who is even a portion of my own self. He is known by the name of Durvasa. Even that Brahmana endued with great energy will assist you in thy sacrifice. Let, therefore, every preparation be made.' Hearing these words uttered by Rudra, the king, returning to his own capital, began to collect all that was necessary. After everything had been collected, the monarch again presented himself before Rudra and said, 'Every necessary article hath been collected, and all my preparations are complete, through thy grace, O god of gods! Let me, therefore, be installed at the sacrifice tomorrow.' Having heard these words of that illustrious king, Rudra summoned Durvasa before him and said, 'This, O Durvasa, is that best of monarchs called Swetaki. At my command, O best of Brahmanas, assist even this king in his sacrifice.' And the Rishi Durvasa said unto Rudra, 'So be it.' Then the sacrifice for which king Swetaki had made those preparations, took place. And the illustrious monarch's sacrifice was performed according to the ordinance and in proper season. And the gifts, on that occasion, unto the Brahmanas were large. And after that monarch's sacrifice had come to an end, all the other priests who had come to assist at it went away with Durvasa's leave. All other Sadasyas also of immeasurable energy, who had been installed at that sacrifice, then went away. That exalted monarch then entered his own palace, worshipped by exalted Brahmanas conversant with the Vedas, eulogised by chanters of panegyric hymns and congratulated by the citizens.

"Such was the history of that best of monarchs, the royal sage Swetaki, who, when the time came, ascended to heaven, having won great renown on earth, and accompanied by the Ritwiks and the Sadasyas that had helped him in life."

"Vaisampayana continued, 'At that sacrifice of Swetaki, Agni had drunk clarified butter for twelve years. Indeed, clarified butter had been poured into Agni's mouth in a continuous stream for that period. Having drunk so much butter, Agni, satiated, desired not to drink butter again from the hand of anybody else at any other sacrifice. Agni became pale, having lost his colour, and he could not shine as before. He felt a loss of appetite from surfeit, and his energy itself decreased and sickness afflicted him. Then when the drinker of sacrificial libations perceived that his energy was gradually diminishing, he went to the sacred abode of Brahman that is worshipped by all. Approaching the great Deity seated on his seat, Agni said, 'O exalted one, Swetaki hath (by his sacrifice) gratified me to excess. Even now I am suffering from surfeit

which I cannot dispel. O Lord of the universe, I am being reduced both in splendour and strength. I desire to regain, through thy grace, my own permanent nature.' Hearing these words from Hutavaha, the illustrious Creator of all things smilingly replied unto him, saying, 'O exalted one, thou hast eaten, for twelve years, a continuous stream of sacrificial butter poured into thy mouth! It is for this that illness hath seized thee. But, O Agni, grieve not for it. Thou shalt soon regain thy own nature. I shall dispel this surfeit of thine and the time for it is even come. The dreadful forest Khandava, that abode of the enemies of the gods, which thou hadst of old once consumed to ashes at the request of the gods, hath now become the home of numerous creatures. When thou wilt have eaten the fat of those creatures, thou shalt regain thy own nature. Proceed thither in haste to consume that forest with its living population. Thou wilt then be cured of thy malady.' Hearing the words that fell from the lips of the Supreme Deity, Hutavana proceeded with great speed and soon reached the forest of Khandava in great vigour. Arrived there, he suddenly blazed forth in anger, assisted by Vayu. Beholding Khandava on fire the dwellers (in the forest) that were there, made great efforts to extinguish the conflagration. Elephants by hundreds of thousands, speeding in anger, brought water in their trunks and scattered it upon the fire. Thousands of many-hooded snakes, mad with anger, hastily began to scatter upon fire much water from those many hoods of theirs. And so, O bull of Bharata's race, the other creatures dwelling in that forest, by various appliances and efforts, soon extinguished the fire. In this way, Agni blazed forth in Khandava repeatedly, even for seven times. And it was in this way that the blazing fire was extinguished there as often by the denizens of that forest."

SECTION 226

(Khandava-daha Parva continued)

"Vaisampayana said, 'Then Havayavahana (Agni) in anger and disappointment, with his ailment uncured, went back to the Grandire. And he represented unto Brahman all that had happened: The illustrious deity, reflecting for a moment, said unto him, 'O sinless one, I see a way by which thou mayest consume the forest of Khandava today in the very sight of Indra. Those old deities, Nara and Narayana, have become incarnate in the world of men to accomplish the business of the celestials. They are called on earth Arjuna and Vasudeva. They are even now staying in the forest of Khandava. Solicit them for aiding thee in consuming that forest. Thou shalt then consume the forest even if it be protected by the celestials. They will certainly prevent the population of Khandava from escaping, and thwart Indra also (in aiding any one in the escape). I have no doubt of this!' Hearing these words, Agni came in haste unto Krishna and Partha. O king, I have already told thee what he said, having approached the illustrious pair. O tiger among kings, hearing those words of Agni who was desirous of consuming the forest of Khandava against the will of Indra, Vibhatsu said unto him these words well-suited to the occasion, I have numberless excellent celestial weapons with which I can fight even many wielders of the thunderbolt. But, O exalted one, I have no bow suited to the strength of my arms, and capable of bearing the might I may put forth in battle. In consequence of the lightness of my hands also I require arrows that must never be exhausted. My car also is scarcely able to bear load of arrows that I would desire to keep by me. I desire celestial steeds of pure white, possessing the speed of the wind; and a car possessing the splendour of the sun and the clatter of whose wheels should resemble the roar of the clouds. Then, there is no weapon suited to Krishna's energy and with which Madhava can slay Nagas and Pisachas. O exalted one, it behoveth thee to give us the means by which success may be achieved and by which we may thwart Indra in pouring his showers upon that extensive forest. O Pavaka, we are ready to do all that manliness and prowess can do. But, O exalted one, it behoveth thee to give us the adequate means."

SECTION 227

(Khandava-daha Parva continued)

"Vaisampayana, said, 'Thus addressed by Arjuna, the smoke-bannered Hutavana, desirous of an interview with Varuna, recollected that son of Aditi,--that deity protecting one of the points of the heavens and having his home in the water and ruling that element. Varuna, knowing that he was thought of by Pavaka, immediately appeared before that deity. The smoke-bannered celestial welcoming with reverence the ruler of the waters, that fourth of the Lokapalas, said unto that eternal god of gods, 'Give me without loss of time that bow and quiver, and that ape-bannered car also, which were obtained from king Soma. Partha will achieve a great task with Gandiva, and Vasudeva also with the discus! Give both, therefore, unto me today.' Hearing these words, Varuna replied unto Pavaka, saying, 'Well, I am giving them.' He then gave that wonderful jewel of a bow that was endued with great energy. That bow was the enhancer of fame and achievements, and was incapable of being injured by any weapon. It was the chief of all weapons, and the grinder of

them all. And it was the smiter of hostile armies and was alone equal to a hundred thousand bows. It was the multiplier of kingdoms, and was variegated with excellent colours. It was well-adorned, and beautiful to behold, and without a mark of weakness or injury anywhere. And it was always worshipped both by the celestials and the Gandharvas. Varuna also gave two inexhaustible quivers, and he also gave a car furnished with celestial weapons and whose banner bore a large ape. Yoked unto that car were steeds white as silver of the fleecy clouds, and born in the region of the Gandharvas, and decked with golden harness, and resembling in fleetness the wind or the mind. And it was equipped with implement of war, and was incapable of being vanquished by the celestials or the Asuras. Its splendour was great and the sounds of its wheels was tremendous. It delighted the heart of every creature that looked at it. It had been made by Viswakarma, the architect of the universe and one of the lords of creation, after severe ascetic meditation. Its splendour, like that of the sun, was so great that no one could gaze at it. It was the very car from which the lord Soma had vanquished the Danavas. Resplendent with beauty, it looked like an evening cloud reflecting the effulgence of the setting sun. It was furnished with an excellent flag-staff of golden colour and great beauty. And there sat upon that flag-staff a celestial ape of form fierce like that of a lion or a tiger. Stationed on high, the ape seemed bent upon burning everything it beheld. And upon the (other) flags were various creatures of large size, whose roars and yells caused the enemy's soldiers to faint. Then Arjuna, accoutred in mail and armed with the sword, and his fingers cased in leathern gloves, walking round that excellent car adorned with numerous flags and bowing unto the gods, ascended it like a virtuous man riding in the celestial car that bears him to heaven. And taking up that celestial and first of bows created by Brahman of old and called Gandiva, Arjuna was filled with joy. And bowing unto Hutavana, Partha ended with great energy, took up the bow and strung it forcibly. Those who heard the noise that was made while the mighty Pandava struck that bow, quaked with fear. And having obtained that car and that bow, and the two inexhaustible quivers, the son of Kunti became glad and thought himself competent to assist at the task. And Pavaka then gave unto Krishna a discus with an iron pole attached to a hole in the centre. And it was a fiery weapon and became his favourite. Having obtained that weapon, Krishna also became equal to the task. Pavaka then, addressing Krishna, said, 'With this, O slayer of Madhu, thou shalt be able without doubt to vanquish in battle even foes that are not human. With this weapon, without doubt, thou shalt be superior in battle to men and gods, and Rakshasas and Pisachas, and Daityas and Nagas. And thou shalt certainly be able with this to smite all. And, O Madhava, hurled by thee in battle at thy foes, this weapon will irresistibly slay the enemy and again come back into thy hands.' And the lord Varuna, after this, gave unto Krishna a mace, of name Kaumodaki, capable of slaying every Daitya and producing, when hurled, a roar like that of the thunder. Then Arjuna and Achyuta, filled with joy said unto Pavaka, 'O exalted one, furnished with weapons and knowing their use, possessed of cars with flags and flagstaves, we are now able to fight with even all the celestials and the Asuras (together), let alone the wielder of the thunderbolt desirous of fighting for the sake of the Naga (his friend Takshaka).' Arjuna also said, 'O Pavaka, while Hrishikesa, endued with abundant energy, moves on the field of battle with this discus in hand, there is nothing in the three worlds that he will not be able to consume by hurling this weapon. Having obtained the bow Gandiva and this couple of inexhaustible quivers I also am ready to conquer in battle the three worlds. Therefore, O lord, blaze thou forth as thou likest, surrounding this large forest on every side. We are quite able to help thee.'

"Vaisampayana continued, 'Thus addressed both by Dasarha and Arjuna, the illustrious god then put forth his most energetic form, and prepared to consume the forest. Surrounding it on all sides with his seven flames, he began to consume the forest of Khandava, exhibiting his all-consuming form like that at the end of the Yuga (cycle). And, O bull of Bharata's race, surrounding that forest and catching it from all sides with a roar like that of the clouds, Agni made every creature within it tremble. And, O Bharata, that burning forest then looked resplendent like the king of mountains, Meru, blazing with the rays of the sun fallen thereupon."

SECTION 228

(Khandava-daha Parva continued)

"Vaisampayana said, 'Then those foremost of car-warriors (Krishna and Arjuna), riding in their cars and placing themselves on opposite sides of that forest, began a great slaughter, on all sides, of the creatures dwelling in Khandava. At whatever point any of the creatures residing in Khandava could be seen attempting to escape, thither rushed those mighty heroes (to prevent its flight). Indeed those two excellent cars seemed to be but one, and the two warriors also therein but one individual. And while the forest was burning, hundreds and thousands of living creatures, uttering frightful

yells, began to run about in all directions. Some had particular limbs burnt, some were scorched with excessive heat, and some came out, and some ran about from fear. And some clasping their children and some their parents and brothers, died calmly without, from excess of affection, being able to abandon these that were dear to them. And many there were who biting their nether lips rose upwards and soon fell whirling into the blazing element below. And some were seen to roll on the ground with wings, eyes, and feet scorched and burnt. These creatures were all seen to perish there almost soon enough. The tanks and ponds within that forest, heated by the fire around, began to boil; the fishes and the tortoises in them were all seen to perish. During that great slaughter of living creatures in that forest, the burning bodies of various animals looked as if fire itself had assumed many forms. The birds that took wings to escape from that conflagration were pierced by Arjuna with his shafts, and cut into pieces, they fell down into the burning element below. Pierced all over with Arjuna's shafts, the birds dropped down into the burning forest, uttering loud cries. The denizens of the forest, struck with those shafts, began to roar and yell. The clamour they raised was like unto the frightful uproar heard during the churning of the ocean (in days of yore). The mighty flames of the blazing fire reaching the firmament, caused great anxiety to the celestials themselves. Then all the illustrious dwellers in heaven went in a body unto him of a hundred sacrifices and thousand eyes, viz., their chief, that grinder of Asuras. Approaching Indra, the celestial said, 'Why, O lord of immortals, doth Agni burn these creatures below? Hath the time come for the destruction of the world?'

"Vaisampayana continued, 'Hearing these words of the gods, and himself beholding what Agni was doing, the slayer of Vritra set out for the protection of the forest of Khandava. And Vasava, the chief of the celestials soon covering the sky with masses of clouds of every kind began to shower upon the burning forest. Those masses of clouds by hundreds and thousands, commanded by Indra began to pour rain upon Khandava in showers thick as the flag-staffs of battle-cars. But the showers were all dried up in the sky itself by the heat of the fire and could not, therefore, reach the fire at all! Then the slayer of Namuchi, getting angry with Agni, collected huge masses of clouds and caused them to yield a heavy downpour. Then with the flames contending with those heavy showers, and with masses of clouds overhead, that forest, filled with smoke and flashes of lightning, became terrible to behold.'"

SECTION 229

(Khandava-daha Parva continued)

"Vaisampayana said, 'Then Vibhatsu, the son of Pandu, invoking his excellent weapons, prevented that shower of rain by Indra, by means of a shower of his own weapons. And Arjuna of immeasurable soul soon covered the forest of Khandava with innumerable arrows like the moon covering the atmosphere with a thick fog. When the sky above that forest was thus covered with the arrows of Arjuna no living creature could then escape from below. And it so happened that while that forest was burning, Takshaka, the chief of the Nagas, was not there, having gone at that time to the field of Kurukshetra. But Aswasena, the mighty son of Takshaka, was there. He made great efforts to escape from that fire; but confined by Arjuna's shafts he succeeded not in finding a way. It was then that his mother, the daughter of a snake, determined to save him by swallowing him first. His mother first swallowed his head and then was swallowing his tail. And desirous of saving her son, the sea-snake rose (up from the earth) while still employed in swallowing her son's tail. But Arjuna as soon as he beheld her escaping, severed her head from her body by means of a sharp and keen-edged arrow. Indra saw all this, and desiring to save his friend's son, the wielder of the thunderbolt, by raising a violent wind, deprived Arjuna of consciousness. During those few moments, Aswasena succeeded in effecting his escape. Beholding that manifestation of the power of illusion, and deceived by that snake, Arjuna was much enraged. He forthwith cut every animal seeking to escape by the skies, into two, three, or more pieces. And Vibhatsu in anger, and Agni, and Vasudeva also, cursed the snake that had escaped so deceitfully, saying, 'Never shalt thou be famous!' And Jishnu remembering the deception practised upon him, became angry, and covering the firmament with a cloud of arrows, sought to fight with him of a thousand eyes. The chief of the celestials also, seeing Arjuna in anger, sought to fight with him, and hurled his own fierce weapons, covering the wide expanse of the firmament. Then the winds, making a loud roar and agitating all the oceans, brought together masses of clouds in the sky, charged with torrents of rain. Those masses of clouds began to vomit thunder and terrible flashes of lightning charged with the thunderclap. Then Arjuna possessing a knowledge of means, hurled the excellent weapon called Vayavya with proper mantras to dispel those clouds. With that weapon the energy and force of Indra's thunderbolt and of those clouds were destroyed. And the torrents of rain with which those clouds were charged were all dried up, and the lightning that played

amongst them was also destroyed. Within a moment the sky was cleared of dust and darkness, and a delicious, cool breeze began to blow and the disc of the sun resumed its normal state. Then the eater of clarified butter (Agni), glad because none could baffle him, assumed various forms, and sprinkled over with the fat exuded by the bodies of creatures, blazed forth with all his flames, filling the universe with his roar. Then numerous birds of the Garuda tribe bearing excellent feathers, beholding that the forest was protected by Krishna and Arjuna, descended filled with pride, from the upper skies, desirous of striking those heroes with their thunderlike wings, beaks and claws. Innumerable Nagas also, with faces emitting fire descending from high, approached Arjuna, vomiting the most virulent poison all the while. Beholding them approach, Arjuna cut them into pieces by means of arrows steeped in the fire of his own wrath. Then those birds and snakes, deprived of life, fell into the burning element below. And there came also, desirous of battle, innumerable Asuras with Gandharvas and Yakshas and Rakshasas and Nagas sending forth terrific yells. Armed with machines vomiting from their throats (mouths?) iron balls and bullets, and catapults for propelling huge stones, and rockets, they approached to strike Krishna and Partha, their energy and strength increased by wrath. But though they rained a perfect shower of weapons, Vibhatsu, addressing them reproachfully, struck off their heads with his own sharp arrows. That slayer of foes, Krishna, also, endued with great energy, made a great slaughter of the Daitya and the Danava with his discus. Many Asuras of immeasurable might, pierced with Krishna's arrows and smitten with the force of his discus, became motionless like waifs and strays stranded on the bank by the violence of the waves. Then Sakra the lord of the celestials, riding on his white elephant, rushed at those heroes, and taking up his thunderbolt which could never go in vain, hurled it with great force. And the slayer of Asuras said unto the gods, 'These two are slain.' Beholding the fierce thunderbolt about to be hurled by their chief, the celestials all took up their respective weapons. Yama, O king, took up the death-dealing mace, and Kuvera his spiked club, and Varuna his noose and beautiful missile. And Skanda (Kartikeya) took up his long lance and stood motionless like the mountain of Meru. The Aswins stood there with resplendent plants in their hands. Dhatri stood, bow in hand, and Jaya with a thick club. Tvashtri of great strength took up in wrath, a huge mountain and Surya stood with a bright dart, and Mritiyu with a battle-axe. Aryaman stalked about with a terrible bludgeon furnished with sharp spikes, and Mitra stood there with a discus sharp as a razor. And, O monarch, Pusha and Bhaga and Savitri, in wrath, rushed at Krishna and Partha with bows and scimitars in hand. And Rudras and the Vasus, the mighty Maruts and the Viswedevas and the Sadhyas, all resplendent with their own energy,—these and many other celestials, armed with various weapons rushed against those exalted of men, Krishna and Partha, for smiting them down. Then were seen in that great conflict wonderful portents all around robbing every creature of his sense, and resembling those that appeared at the time of the universal dissolution. But Arjuna and Krishna, fearless and invincible in battle, beholding Sakra and the other celestials prepared for fight, calmly waited, bows in hands. Skilled in battle, those heroes in wrath assailed the advancing host of celestials with their own thunderlike arrows. The celestials repeatedly routed by Krishna and Arjuna, at last left the field of battle for fear and sought the protection of Indra. The Munis who were witnessing the battle from the skies, beholding the celestials defeated by Madhava and Arjuna, were filled with wonder. Sakra also repeatedly witnessing their prowess in battle, became exceedingly gratified, and once more rushed to the assault. The chastiser of Paka then caused a heavy shower of stones, desiring to ascertain the prowess of Arjuna who was able to draw the bow even with his left hand. Arjuna, in great wrath, dispelled with his arrows that thick shower. Then he of a hundred sacrifices beholding that shower baffled, once more caused a thicker shower of stones. But the son of the chastiser of Paka (viz., Arjuna) gratified his father by baffling that shower also with his swift arrows. Then Sakra, desirous of smiting down the son of Pandu, tore up with his hands a large peak from Mandara, with tall trees on it, and hurled it against him. But Arjuna divided that mountain-peak into a thousand pieces by his swift-going and fire-mouthed arrows. The fragments of that mountain, in falling through the skies, looked as if the sun and the moon and the planets, displaced from their positions fell down on earth. That huge peak fell down upon that forest and by its fall killed numerous living creatures that dwelt in Khandava.'"

SECTION 230

(Khandava-daha Parva continued)

"Vaisampayana said, 'Then the inhabitants of the forest of Khandava, the Danavas and Rakshasas and Nagas and wolves and bears and other wild animals, and elephants with rent temples, and tigers, and lions with manes and deer and buffaloes by hundreds, and birds, and various other creatures, frightened at the falling stones and extremely anxious, began to fly in all directions. They saw the forest (burning all

around) and Krishna and Arjuna also ready with their weapons. Frightened at the terrible sounds that were audible there those creatures lost their power of movement. Beholding the forest burning in innumerable places and Krishna also ready to smite them down with his weapons, they all set up a frightful roar. With that terrible clamour as also with the roar of fire, the whole welkin resounded, as it were, with the voice of portentous clouds. Kesava of dark hue and mighty arms, in order to compass their destruction, hurled at them his large and fierce discus resplendent with its own energy. The forest-dwellers including the Danavas and the Rakshasas, afflicted by that weapon, were cut in hundreds of pieces and fell unto the mouth of Agni. Mangled by Krishna's discus, the Asuras were besmeared with blood and fat and looked like evening clouds. And, O Bharata, he of the Vrishni race moved able like death itself, slaying Pisachas and birds and Nagas and other creatures by thousands. The discus itself, repeatedly hurled from the hands of Krishna, that slayer of all foes, came back to his hands after slaughtering numberless creatures. The face and form of Krishna that soul of every created thing—became fierce to behold while he was thus employed in the slaughter of the Pisachas, Nagas and Rakshasas. No one among the celestials, who had mustered there could vanquish in battle Krishna and Arjuna. When the celestials saw that they could not protect that forest from the might of Krishna and Arjuna by extinguishing that conflagration, they retired from the scene. Then, O monarch, he of a hundred sacrifices (Indra), beholding the immortals retreat, became filled with joy and applauded Krishna and Arjuna. And when the celestials gave up the fight, an incorporeal voice, deep and loud, addressing him of a hundred sacrifices, said, 'Thy friend Takshaka, that chief of snakes, hath not been slain! Before the conflagration commenced in Khandava he had journeyed to Kurukshetra. Know from my words, O Vasava, that Vasudeva and Arjuna are incapable of being vanquished in battle by any one! They are Nara and Narayana—those gods of old heard of in heaven! Thou knowest what their energy is and what their prowess. Invincible in battle, these best of old Rishis are unconquerable by any one in all the worlds! They deserve the most reverential worship of all the celestials and Asuras; of Yakshas and Rakshasas and Gandharvas, of human beings and Kinnaras and Nagas. Therefore, O Vasava, it behoveth thee to go hence with all the celestials. The destruction of Khandava hath been ordained by Fate!' Then the chief of the immortals, ascertaining those words to be true abandoned his wrath and jealousy, and went back to heaven. The dwellers in heaven, O monarch, beholding the illustrious Indra abandon the fight, followed him with all their soldiers. Then those heroes, Vasudeva and Arjuna, when they saw the chief of the celestials retreat accompanied by all the gods, set up a leonine roar. And, O monarch, Kesava and Arjuna, after Indra had left the scene, became exceedingly glad. Those heroes then fearlessly assisted at the conflagration of the forest. Arjuna scattered the celestials like the wind scattering the clouds, and slew with showers of his arrows, numberless creatures that dwelt in Khandava. Cut off by Arjuna's arrows, no one amongst the innumerable creatures could escape from the burning forest. Far from fighting with him, none amongst even the strongest creatures mustered there could look at Arjuna whose weapons were never futile. Sometimes piercing hundred creatures with one shaft and sometimes a single creature with hundred shafts, Arjuna moved about in his car. The creatures themselves, deprived of life, began to fall into the mouth of Agni (god of fire), struck down as it were by death itself. On the banks of rivers or on uneven plains or on crematoriums, go where they did, the creatures (dwelling in Khandava) found no ease, for wherever they sought shelter there they were afflicted by the heat. And hosts of creatures roared in pain, and elephants and deer and wolves set up cries of affliction. At that sound the fishes of the Ganges and the sea, and the various tribes of Vidyadharas dwelling in that forest all became frightened. O thou of mighty arms, let alone battling with them, no one, could even gaze at Arjuna and Janardana of dark hue. Hari slew with his discus those Rakshasas and Danavas and Nagas that rushed at him in bands. Of huge bodies, their heads and trunks were cut off by the swift motion of the discus, and deprived of life they fell down into the blazing fire. Gratified with large quantities of flesh, blood, and fat, the flames rose up to a great height without a curling wreath of smoke. Hutasana (fire-god) with blazing and coppery eyes, and flaming tongue and large mouth, and the hair on the crown of his head all fiery, drinking, with the help of Krishna and Arjuna, that nectar-like stream of animal fat, became filled with joy. Gratified greatly, Agni derived much happiness.

"And it so happened that the slayer of Madhu suddenly beheld an Asura of the name of Maya escaping from the abode of Takshaka. Agni having Vayu for his car-driver, assuming a body with matted locks on head, and roaring like the clouds, pursued the Asura, desirous of consuming him. Beholding the Asura, Vasudeva stood with his weapon upraised, ready to smite him down, seeing the discus uplifted and Agni pursuing from behind to burn him, Maya said 'Run to me, O Arjuna, and protect me!' Hearing his affrighted voice Arjuna said,

'Fear not!' That voice of Arjuna, O Bharata, seemed to give Maya his life. As the merciful son of Pritha said unto Maya that there was nothing to fear, he of the Dasarha race no longer desired to slay Maya who was the brother of Namuchi, and Agni also burned him not.'

"Vaisampayana continued, 'Protected from Indra by Krishna and Partha, Agni gifted with great intelligence, burned that forest for five and ten days. And while the forest burned Agni spared only six of its dwellers, viz., Aswasena, Maya, and four birds called Sarngakas.'"

SECTION 231

(Khandava-daha Parva continued)

"Janamejaya said, 'O Brahmana, tell me why and when that forest burnt in that way, Agni consumed not the birds called Sarngakas? Thou hast, O Brahmana, recited (to us) the cause of Aswasena and the Danava Maya not having been consumed. But thou hast not as yet said what the cause was of the escape of the Sarngakas? The escape of those birds, O Brahmana, appeareth to me to be wonderful. Tell us why they were not destroyed in that dreadful conflagration.'

"Vaisampayana said, 'O slayer of all foes, I shall tell thee all as to why Agni did not burn up those birds during the conflagration. There was, O king, a great Rishi known by the name of Mandapala, conversant with all the shastras, of rigid vows, devoted to asceticism, and the foremost of all virtuous persons. Following in the wake of Rishis that had drawn up their virile fluid, that ascetic, O monarch, with every sense under complete control, devoted himself to study and virtue. Having reached the opposite shores of asceticism, O Bharata, he left his human form and went to the region of the Pitris. But going thither he failed to obtain the (expected) fruit of his acts. He asked the celestials that sat around the king of the dead as to the cause of his treatment, saying, 'Why have these regions become unattainable by me,--regions that I had thought had been acquired by me by my ascetic devotions? Have I not performed those acts whose fruits are these regions? Ye inhabitants of heaven, tell me why these regions are shut against me! I will do that which will give me the fruit of my ascetic penances.'

"The celestials answered, 'Hear, O Brahmana, of those acts and things on account of which men are born debtors. Without doubt, it is for religious rites, studies according to the ordinance, and progeny, that men are born debtors. These debts are all discharged by sacrifices, asceticism, and offspring. Thou art an ascetic and hast also performed sacrifices; but thou hast no offspring. These regions are shut against thee only for want of children. Beget children, therefore! Thou shalt then enjoy multifarious regions of felicity. The Vedas declared that the son rescueth the father from a hell called Put. Then, O best of Brahmanas, strive to beget offspring.'

"Vaisampayana continued, 'Mandapala, having heard these words of the dwellers in heaven, reflected how best he could obtain the largest number of offspring within the shortest period of time. The Rishi, after reflection, understood that of all creatures birds alone were blest with fecundity. Assuming the form of a Sarngaka the Rishi had connexion with a female bird of the same species called by the name of Jarita. And he begat upon her four sons who were all reciters of the Vedas. Leaving all those sons of his with their mother in that forest, while they were still within eggs, the ascetic went to (another wife called by the name of) Lapita. And, O Bharata, when the exalted sage went away for the company of Lapita, moved by affection for her offspring, Jarita became very thoughtful. Though forsaken by their father in the forest of Khandava, Jarita, anxious in her affection for them, could not forsake her offspring, those infant Rishis encased in eggs. Moved by parental affection, she brought up these children born of her, herself following the pursuits proper to her own species. Some time after, the Rishi, in wandering over that forest in the company of Lapita, saw Agni coming towards Khandava to burn it down. Then the Brahmana Mandapala, knowing the intention of Agni and remembering also that his children were all young moved by fear, gratified the god, of the burning element, that regent of the universe, ended with great energy. And he did this, desiring to put in a word for his unfledged offspring. Addressing Agni, the Rishi said, 'Thou art, O Agni, the mouth of all the worlds! Thou art the carrier of the sacrificial butter! O purifier (of all sins), thou movest invisible with the frame of every creature! The learned have spoken of thee as an One, and again as possessed of triple nature. The wise perform their sacrifices before thee, taking thee as consisting of eight (mouths). The great Rishis declare that this universe hath been created by thee. O thou that feedest on sacrificial butter, without thee this whole universe would be destroyed in a single day. Bowing to thee, the Brahmanas, accompanied by their wives and children, go to eternal regions won by them by help of their own deeds. O Agni, the learned represent thee as the clouds in the heavens charged with lightning. O Agni, the flames put forth by thee consume every creature. O thou of great splendour, this universe hath been created by thee. The Vedas are thy word. All creatures, mobile and immobile, depend upon thee. Water primarily dependeth on thee, so also the whole of this universe.

All offerings of clarified butter and oblations of food to the pitris have been established in thee. O god, thou art the consumer, and thou art the creator and thou art Vrihaspati himself (in intelligence). Thou art the twin Aswins; thou art Surya; thou art Soma; thou art Vayu.

"Vaisampayana continued, 'O monarch, thus praised by Mandapala, Agni was gratified with that Rishi of immeasurable energy; and the god, well-pleased, replied, 'What good can I do to thee?' Then Mandapala with joined palms said unto the carrier of clarified butter, 'While thou burnest the forest of Khandava, spare my children.' The illustrious bearer of clarified butter replied, 'So be it.' It was, therefore, O monarch, that he blazed not forth, while consuming the forest of Khandava, for the destruction of Mandapala's children.'"

SECTION 232

(Khandava-daha Parva continued)

"Vaisampayana said, 'When the fire blazed forth in the forest of Khandava, the infant birds became very much distressed and afflicted. Filled with anxiety, they saw not any means of escape. Their mother, the helpless Jarita, knowing that they were too young to escape, was filled with sorrow and wept aloud. And she said, 'Oh, the terrible conflagration, illuminating the whole universe and burning the forest down, approacheth towards us, increasing my woe. These infants with immature understanding, without feathers and feet, and the sole refuge of our deceased ancestors, afflict me. Oh, this fire approacheth, spreading fear all around, and licking with its tongue the tallest trees. But my unfledged children are incapable of effecting their escape. I myself am not capable of escaping, taking all these with me. Nor am I capable of abandoning them, for my heart is distressed on their account. Whom amongst my sons, shall I leave behind, and whom shall I carry with me? What (act) should I do now that is consistent with duty? What also do you, my infant sons, think? I do not, even by reflection, see any way of escape for you. I shall even cover you with my wings and die with you. Your cruel father left me some time before, saying, 'Upon this Jaritari, because he is the eldest of my sons, will my race depend. My second Sarisrikka will beget progeny for the expansion of my ancestors' race. My third, Stamvamitra, will be devoted to asceticism, and my youngest, Drona, will become the foremost of those acquainted with the Vedas.' But how hath this terrible calamity overtaken us! Whom shall I take with me? As I am deprived of judgement what should I do that is consistent with duty? I do not see, by the exercise of my own judgement, the escape of my children from the fire!'

"Vaisampayana said, 'Unto their mother indulging in these lamentations, the infant ones said, 'O mother, relinquishing thy affection for us, go thou to a place where there is no fire. If we are killed here, thou mayest have other children born to thee. If thou, O mother be killed, we can have no more children in our race. Reflecting upon both these calamities, the time hath come for thee, O mother, to do that which is beneficial to our race. Do not be influenced by affection for thy offspring, which promises to destroy both us and thee. If thou savest thyself, our father, who is even desirous of winning regions of felicity, may have his wishes gratified.'

"Hearing what the infants said, Jarita replied, 'There is a hole here in the ground near to this tree, belonging to a mouse. Enter this hole without loss of time. You shall have then no fear of fire. After ye have entered it, I shall, ye children, cover its mouth with dust. This is the only means of escape that I see from the blazing fire. Then when the fire will be put out, I shall return hither to remove the dust. Follow my advice if you are to escape from the conflagration!'

"The infant birds replied, 'Without feathers we are but so many balls of flesh. If we enter the hole, certain it is that the carnivorous mouse will destroy us all. Beholding this danger before us, we cannot enter this hole. Alas, we do not see any means by which we may escape from the fire or from the mouse. We do not see how our father's act of procreation may be prevented from becoming futile, and how also our mother may be saved. If we enter the hole, the mouse will destroy us; we remain where we are and the sky-raging fire will destroy us. Reflecting upon both the calamities, a death by fire is preferable to a death by being eaten up. If we are devoured by the mouse within the hole, that death is certainly ignoble, whereas the destruction of the body in fire is approved by the wise.'"

SECTION 233

(Khandava-daha Parva continued)

"Vaisampayana said, 'Hearing those words of her sons Jarita continued, 'The little mouse that had come out of this hole was seized by a hawk with his claws and carried away hence. Therefore, ye may fearlessly enter this hole now.' The young ones replied, 'We are not by any means certain of that mouse having been taken away by the hawk. There may be other mice living here. From them we have every fear. Whereas it is doubtful whether fire will at all approach us here. Already we see an adverse wind blowing the flames away. If we enter the hole, death is certain at the hands of the

dwellers in the hole. But if we remain where we are, death is uncertain. O mother, a position in which death is uncertain is better than that in which it is certain. It is thy duty, therefore, to escape thyself, for, if thou livest thou mayest obtain other children as good.'

"Their mother then said, 'Ye children, I myself saw the mighty hawk, that best of birds, swoop down and fly away with the mouse from the hole. And while he was flying away swiftly, I followed him behind and pronounced blessing on him for his having taken away the mouse from the hole. I said unto him, 'O king of hawks, because thou art flying away with our enemy, the mouse, in thy claws, mayest thou, without a foe, live in heaven with a golden body.' Afterwards when that hawk devoured the mouse, I came away, obtaining his leave. Therefore, ye children, enter this hole trustfully. Ye have nothing to fear. The mouse that was its inmate was seized and taken away by the hawk in my sight.' The young ones again said, 'O mother, we do not by any means know that the mouse hath been carried away by the hawk. We cannot enter this hole in the ground without being certain of the fact.' Their mother said, 'I know to a certainty that the mouse hath been carried away by the hawk. Therefore, ye children, ye have nothing to fear; do what I say.' The young ones again said, 'We do not, O mother, say that thou art dispelling our fears with a false story. For whatever is done by a person when his reason hath been disturbed can scarcely be said to be that person's deliberate act. Thou hast not been benefited by us, nor dost thou know who we are. Why dost thou, therefore, strive to protect us at so much cost to thyself? Who are we to thee? Thou art young and handsome, and capable of seeking out thy husband. Go unto thy husband. Thou shalt obtain good children again. Let us by entering the fire attain to regions of felicity. If, however, the fire consume us not, thou mayest come back and obtain us again.'

"Vaisampayana said, 'The parent bird then, thus addressed by her sons, left them in Khandava and hastily went to the spot where there was no fire and there was safety. Then Agni in haste and with fierce flames approached the spot where the sons of Mandapala were. The young birds saw the blazing fire come towards them. Then Jaritari, the eldest of the four, in the hearing of Agni, began to speak.'"

SECTION 234

(Khandava-daha Parva continued)

"Jaritari said, 'The person that is wise remaineth wakeful in view of death. Accordingly, when the hour of death approacheth, he feeleth no pangs. But the person of perplexed soul, who remaineth not awake, when the hour of death comes, feeleth the pangs of death and never attaineth salvation.'

"The second brother Sarisrikka, said, 'Thou art patient and intelligent. The time is come when our lives are threatened. Without doubt, one only amongst many becometh wise and brave.'

"The third brother, Stamvamitra, said, 'The eldest brother is called the protector. It is the eldest brother that rescueth (the younger ones) from danger. If the eldest himself faileth to rescue them, what can the younger ones do?'

"The fourth and the youngest brother, Drona said, 'The cruel god of fire, with seven tongues and seven mouths quickly cometh towards our habitation, blazing forth in splendour and licking up everything in his path.'

"Vaisampayana continued, 'Having addressed one another thus, the sons of Mandapala then each devoutly addressed an eulogistic hymn to Agni. Listen now, O monarch, to those hymns as I recite them.'

"Jaritari said, 'Thou art, O fire, the soul of air! Thou art the body of the Earth's vegetation! O Sukra, water is thy parent as thou art the parent of water! O thou of great energy, thy flames, like the rays of the sun, extend themselves above, below, behind, and on each side.'

"Sarisrikka said, 'O smoke-bannered god, our mother is not to be seen, and we know not our father! Our feathers have not grown as yet. We have none to protect us save thee. Therefore, O Agni, infants that we are protect us! O Agni, as we are distressed, protect us with that auspicious form thou hast and with those seven flames of thine! We seek protection at thy hands. Thou alone, O Agni, art the giver of heat (in the universe). O lord, there is none else (save thee) that giveth heat to the rays of the sun. O, protect us who are young and who are Rishis. O Havayava (carrier of sacrificial butter), be pleased to go hence by some other route.'

"Stamvamitra said, 'Thou alone, O Agni, art everything! This whole universe is established in thee! Thou sustainest every creature, and thou supportest the universe! Thou art the carrier of the sacrificial butter, and thou art the excellent sacrificial butter itself! The wise know thee to be one (as cause) and many (as effects)! Having created the three worlds, thou, O Havayava, again destroyed them when the time cometh, swelling thyself forth! Thou art the productive cause of the whole universe, and thou also art the essence in which the universe dissolveth itself!'

"Drona said, 'O lord of the universe, growing in strength and remaining within their bodies, thou causeth the food that living creatures eat to be digested. Everything therefore, is

established in thee. O Sukra, O thou from whose mouth the Vedas have sprung, it is thou who assumest the form of the sun, and sucking up the waters of the earth and every liquid juice that the earth yields, givest them back in time in the form of rain and causeth everything to grow! From thee, O Sukra, are these plants and creepers with green foliage! From thee have sprung these tanks and pools, and the great ocean also that is ever blessed! O thou of fierce rays, this our (human) body dependeth on Varuna (the water-god)! We are unable to bear thy heat. Be thou, therefore, our auspicious protector! O, destroy us not! O thou of copper-hued eyes, O thou of red neck, O thou whose path is marked by a black colour, save us by going along any remote route, as indeed, the ocean saveth the house on its banks!

"Vaisampayana continued, 'Thus addressed by Drona--that utterer of Brahma--Agni, well-pleased at what he heard, and remembering also the promise he had made to Mandapala, replied unto him, saying, 'Thou art a Rishi, O Drona! For what thou hast said is Brahma (Vedic truth). I shall do your pleasure. Fear not! Indeed, Mandapala had spoken to me of you to the effect that I should spare his sons, while consuming the forest. The words he spoke and thy speech also are entitled to great weight to me. Say what I am to do. O best of Brahmanas, I have been greatly pleased with thy hymn. Blest be thou, O Brahmana!'

"Drona said, 'O Sukra, these cats trouble us every day. O Hutasana; consume them with their friends and relatives.'

"Vaisampayana continued, 'Then Agni did what the Sarngakas; asked him to do, telling him of his intentions. And, O Janamejaya, growing in strength, he began then to consume the forest of Khandava.'"

SECTION 235

(Khandava-daha Parva continued)

"Vaisampayana said, 'O thou of Kuru's race, the Rishi Mandapala became very anxious about his children, although he had spoken of them to the god of fierce rays. Indeed, his mind was not in peace. Distressed on account of his sons, he addressed Lapita (his second wife with whom he then was), saying, 'O Lapita, as my children are incapable of the power of moving, how are they? When the fire will grow in strength and the wind begin to blow violently, my children will scarcely be able to save themselves. How will their mother be able to rescue them? That innocent woman will be afflicted with great sorrow when she will find herself unable to save her offspring. Oh, how will she compose herself, uttering various lamentations on account of my children who are all incapable of taking wing or rising up into the air. Oh, how is Jaritara, my son, and how is Sarisrikka, and how is Stamvamitra, and how is Drona, and how also is their help-mother?'

"Unto the Rishi Mandapala thus weeping in the forest, Lapita, O Bharata, thus replied, under the influence of jealousy, 'Thou need not worry for thy children who, as thou hast assured me, are all Rishis endowed with energy and prowess! They can have no fear from fire. Didst thou not speak to Agni in my presence, in their behalf? Has not the illustrious deity promised to save them? One of the regents of the universe as Agni is, he will never falsify his speech. Thou hast no anxiety, nor is thy heart inclined towards benefiting friends. It is only by thinking of her--my rival (Jarita) that thou art so distracted! Certain it is that the love thou bearest to me is not equal to what thou hadst for her at first. He that hath two parties dividing his attention, can easily behold one of those suffer all sorts of pangs; but he should not disregard the party that is next to his heart. Then go thou to Jarita, for whom thy heart is sorrowing! As for myself, I shall henceforth wander alone, as a fit reward for my having attached myself to a wicked person.'

"Hearing these words, Mandapala replied, 'I do not wander over the earth with such intentions as thou conceivest. It is only for the sake of progeny that I am here. And even those that I have are in danger. He who casteth off what he hath for the sake of what he may acquire, is a wicked person. The world disregardeth and insulteth him. (Therefore, go I must). As for thyself thou art free to do what thou chooseth. This blazing fire that licketh up the trees causeth sorrow in my anxious heart and raiseth therein evil presentiments.' "Vaisampayana continued, 'Meanwhile, after the fire had left the spot where the Sarngakas dwelt, Jarita, much attached to her children, hastily came thither to see how they were. She found that all of them had escaped from the fire and were perfectly well. Beholding their mother, they began to weep, though safe and sound. She too shed tears upon beholding them alive. And she embraced, one by one, all her weeping children. Just at that time, O Bharata, the Rishi Mandapala arrived there. But none of his sons expressed joy, upon beholding him. The Rishi, however, began to speak to them one after another and unto Jarita also, repeatedly. But neither his sons nor Jarita spoke anything well or ill unto him in return.'

"Mandapala then said, 'Who amongst these is thy first born, and who the next after him? And who is the third, and who the youngest? I am speaking unto thee woefully; why dost thou not reply to me? I left thee, it is true, but I was not happy

where I was.'

"Jarita then said, 'What hast thou to do with the eldest of these, and what with him that is next? And what with the third and what with the youngest? Go now unto that Lapita of sweet smiles and endowed with youth, unto whom thou didst go of old, beholding me deficient in everything!' Mandapala replied, 'As regards females, there is nothing so destructive of their happiness whether in this or the other world as a co-wife and a clandestine lover. There is nothing like these two that, inflames the fire of hostility and causes such anxiety. Even the auspicious and well-behaved Arundhati, celebrated amongst all creatures, had been jealous of the illustrious Vasishtha of great purity of mind and always devoted to the good of his wife. Arundhati insulted even the wise Muni amongst the (celestial) seven. In consequence of such insulting thoughts of hers, she has become a little star, like fire mixed with smoke, sometimes visible and sometimes invisible, like an omen portending no good (amongst a constellation of seven bright stars representing the seven Rishis). I look to thee for the sake of children. I never wronged thee, like Vasishtha who never wronged his wife. Thou hast, therefore, by thy jealousy behaved towards me like Arundhati of old towards Vasishtha. Men should never trust women even if they be wives. Women, when they have become mothers, do not much mind serving their husbands.'

"Vaisampayana continued, 'After this, all his children came forward to worship him. And he also began to speak kindly towards them all, giving them every assurance.'"

SECTION 236

(Khandava-daha Parva continued)

"Vaisampayana said, 'Mandapala then addressed his children, saying, 'I had spoken unto Agni for the safety of you all. The illustrious deity had assured me that he would grant my wish. At those words of Agni, and knowing the virtuous disposition of your mother, as also the great energy that is in yourselves, I came not here earlier. Therefore, ye sons, do not harbour in your hearts any resentment towards me. Ye are all Rishis acquainted with the Vedas. Even Agni knoweth you well.'

"Vaisampayana continued, 'Having given such assurances unto his sons, the Brahmana Mandapala took with him his wife and sons, and leaving that region, went away to some other country.'

"It was thus that the illustrious god of fierce rays, having grown in strength consumed the forest of Khandava with the help of Krishna and Arjuna, for the good of the world. And Agni having drunk several rivers of fat and marrow, became highly gratified, and showed himself to Arjuna. Then Purandara, surrounded by the Maruts, descended from the firmament and addressing Partha and Kesava said, 'Ye have achieved a feat that a celestial even could not. Ask ye each a boon that is not obtainable by any man. I have been gratified with you.'

"Vaisampayana continued, 'Then Partha asked from Indra all his weapons. At this Sakra of great splendour, having fixed the time for giving them, said, 'When the illustrious Madhava becomes pleased with thee, then, O son of Pandu, I will give thee all my weapons! O prince of Kuru's race, I shall know when the time cometh. Even for thy austere asceticism I will give thee all my weapons of fire and all my Vayavya weapons, and thou also wilt accept them all of me.' Then Vasudeva asked that his friendship with Arjuna might be eternal. The chief of the celestials granted unto the intelligent Krishna the boon he desired. And having granted these boons unto Krishna and Arjuna, the lord of the Maruts, accompanied by the celestials, ascended to heaven, having also spoken to Hutasana (one whose food is sacrificial butter). Agni also, having burnt that forest with its animals and birds for five and ten days, became gratified and ceased to burn. Having eaten flesh in abundance and drunk fat and blood, he became highly gratified, and addressing Achyuta and Arjuna said, 'I have been gratified by you two tigers among men. At my command, ye heroes, ye shall be competent to go wheresoever ye choose!' Thus addressed by the illustrious Agni, Arjuna and Vasudeva and the Danava Maya also--these three,--having wandered a little at last sat themselves down on the delightful banks of a river.'"

THE MAHABHARATA, BOOK 2 SABHA PARVA

SECTION 1

(Sabhakriya Parva)

Om! After having bowed down to Narayana, and Nara, the most exalted male being, and also to the goddess Saraswati, must the world Jaya be uttered.

"Vaisampayana said,--'Then, in the presence of Vasudeva, Maya Danava, having worshipped Arjuna, repeatedly spoke unto him with joined hands and in amiable words,--'O son of Kunti, saved have I been by thee from this Krishna in spite

and from Pavaka (fire) desirous of consuming me. Tell me what I have to do for thee.

"Arjuna said,--'O great Asura, everything hath already been done by thee (even by this offer of thine). Blest be thou. Go whithersoever thou liketh. Be kind and well-disposed towards me, as we are even kind to and well-pleased with thee!'

"Maya said,--'O bull amongst men, what thou hast said is worthy of thee, O exalted one. But O Bharata, I desire to do something for thee cheerfully. I am a great artist, a Viswakarma among the Danavas. O son of Pandu, being what I am, I desire to do something for thee.'

"Arjuna said,--'O sinless one, thou regardest thyself as saved (by me) from imminent death. Even if it hath been so, I cannot make thee do anything for me. At the same time, O Danava, I do not wish to frustrate thy intentions. Do thou something for Krishna. That will be a sufficient requital for my services to thee.'

Vaisampayana said,--'Then, O bull of the Bharata race, urged by Maya, Vasudeva reflected for a moment as to what he should ask Maya to accomplish. Krishna, the Lord of the universe and the Creator of every object, having reflected in his mind, thus commanded Maya,--'Let a palatial sabha (meeting hall) as thou chooseth, be built (by thee), if thou, O son of Diti, who art the foremost of all artists, desirest to do good to Yudhishtira the Just'. Indeed, build thou such a palace that persons belonging to the world of men may not be able to imitate it even after examining it with care, while seated within. And, O Maya, build thou a mansion in which we may behold a combination of godly, asuric and human designs.' "Having heard those words, Maya became exceedingly glad. And he forthwith built a magnificent palace for the son of Pandu like unto the palace of the celestials themselves. Then Krishna and Partha (Arjuna) after having narrated everything unto king Yudhishtira the Just, introduced Maya unto him. Yudhishtira received Maya with respect, offering him the honour he deserved. And, O Bharata, Maya accepted that honour thinking highly of it. O monarch of the Bharata race, that great son of Diti then recited unto the sons of Pandu the history of the Danava Vrisha-parva, and that foremost of artists then, having rested awhile, set himself after much thoughtful planning to build a palace for the illustrious sons of Pandu. Agreeably to the wishes of both Krishna and the sons of Pritha, the illustrious Danava of great prowess, having performed on an auspicious day the initial propitiatory rites of foundation and having also gratified thousands of well-versed Brahmanas with sweetened milk and rice and with rich presents of various kinds, measured out a plot of land five thousand cubits square, which was delightful and exceedingly handsome to behold and which was favourable for construction of a building well-suited to the exigencies of every season." [* This name, here even called "Yudhishtira the Just," in a typical Hebrew manner, could be an allusion to Yedudah, Judah, Judah, the fourth son of Jacob, by his wife Leah (1st half of the 2nd millennium BC). Country and province names, such as Yehud, Judaea, Yaudheya or Yoddheya Gana (Yoddheya Republic = the Republic of "Judaea") in northwestern India, seem to have derived from the Hebrew names.]

SECTION 2

"Vaisampayana said,--'Janardana deserving the worship of all, having lived happily at Khandavaprastha for some time, and having been treated all the while with respectful love and affection by the sons of Pritha, became desirous one day of leaving Khandavaprastha to behold his father. That possessor of large eyes, unto whom was due the obeisance of the universe, then saluted both Yudhishtira and Pritha and made obeisance with his head unto the feet of Kunti, his father's sister. Thus revered by Kesava, Pritha smelt his head and embraced him. The illustrious Hrishikesa approached his own sister Subhadra affectionately, with his eyes filled with tears, and spoke unto her words of excellent import and truth, terse proper, unanswerable and fraught with good. The sweet-speeched Subhadra also, saluting him in return and worshipping him repeatedly with bent head, told him all that she wished to be conveyed to her relatives on the paternal side. And bidding her farewell and uttering benedictions on his handsome sister, he of the Vrishni race, next saw Draupadi and Dhaumya. That best of men duly made obeisance unto Dhaumya, and consoling Draupadi obtained leave from her. Then the learned and mighty Krishna, accompanied by Partha, went to his cousins. And surrounded by the five brothers, Krishna shone like Sakra in the midst of the celestials. He whose banner bore the figure of Garuda, desirous of performing the rites preparatory to the commencement of a journey, purified himself by a bath and adorned his person with ornaments. The bull of the Yadu race then worshipped the gods and Brahmanas with floral wreaths, mantras, bows of the head, and excellent perfumes. Having finished all these rites, that foremost of steady and virtuous persons then thought of setting out. The chief of the Yadu race then came out of the inner to the outer apartment, and issuing thence he made unto Brahmanas, deserving of worship,

offerings of vessel-fulls of curd and fruits, and parched-grain and caused them to pronounce benedictions upon him. And making unto them presents also of wealth, he went round them. Then ascending his excellent car of gold endued with great speed and adorned with banner bearing the figure of Tarkhya (Garuda) and furnished also with mace, discus, sword, his bow Sharnga and other weapons, and yoking thereto his horses Saiyya and Sugriva, he of eyes like lotuses set out at an excellent moment of a lunar day of auspicious stellar conjunction. And Yudhishtira, the king of the Kurus, from affection, ascended the chariot after Krishna, and causing that best charioteer Daruka to stand aside, himself took the reins. And Arjuna also, of long arms, riding on that car, walked round Krishna and fanned him with a white chamara furnished with a handle of gold. And the mighty Bhimasena accompanied by the twin brothers Nakula and Sahadeva and the priests and citizens all followed Krishna from behind. And Kesava, that slayer of hostile heroes, followed by all the brothers, shone like a preceptor followed by his favourite pupils. Then Govinda spoke unto Arjuna and clasped him firmly, and worshipping Yudhishtira and Bhima, embraced the twins. And embraced in return by the three elder Pandavas, he was reverentially saluted by the twins. After having gone about half a Yojana (two miles), Krishna, that subjugator of hostile towns, respectfully addressed Yudhishtira and requested him, O Bharata, to stop following him further. And Govinda, conversant with every duty, then reverentially saluted Yudhishtira and took hold of his feet. But Yudhishtira soon raised Kesava and smelt his head. King Yudhishtira the Just, the son of Pandu, having raised Krishna endued with eyes like lotus-petals and the foremost of the Yadava race, gave him leave, saying,—"Good bye!" Then the slayer of Madhu, making an appointment with them (about his return) in words that were proper, and preventing with difficulty the Pandavas from following him further on foot, gladly proceeded towards his own city, like Indra going towards Amravati. Out of the love and affection they bore him, the Pandavas gazed on Krishna as long as he was within sight, and their minds also followed him when he got out of sight. And Kesava of agreeable person soon disappeared from their sight, unsatiated though their minds were with looking at him. Those bulls among men, the sons of Pritha, with minds fixed on Govinda, desisted (from following him further) and unwillingly returned to their own city in haste. And Krishna in his car soon reached Dwaraka followed by that hero Satyaki. Then Sauri, the son of Devaki, accompanied by his charioteer Daruka reached Dwaraka with the speed of Garuda."

Vaisampayana continued,—"Meanwhile king Yudhishtira of un fading glory, accompanied by his brothers and surrounded by friends, entered his excellent capital. And that tiger among men, dismissing all his relatives, brothers, and sons, sought to make himself happy in the company of Draupadi. And Kesava also, worshipped by the principal Yadavas including Ugrasena, entered with a happy heart his own excellent city. And worshipping his old father and his illustrious mother, and saluting (his brother) Valadeva, he of eyes like lotus-petals took his seat. Embracing Pradyumna, Shamva, Nishatha, Charudeshna, Gada, Aniruddha and Bhanu, and obtaining the leave of all the elderly men, Janardana entered the apartments of Rukmini."

SECTION 3

"Vaisampayana said,—"Then Maya Danava addressed Arjuna, that foremost of successful warriors, saying,—"I now go with thy leave, but shall come back soon. On the north of the Kailasa peak near the mountains of Mainaka, while the Danavas were engaged in a sacrifice on the banks of Vindu lake, I gathered a huge quantity of delightful and variegated vanda (a kind of rough materials) composed of jewels and gems. This was placed in the mansion of Vishaparva ever devoted to truth. If it be yet existing, I shall come back, O Bharata, with it. I shall then commence the construction of the delightful palace of the Pandavas, which is to be adorned with every kind of gems and celebrated all over the world. There is also, I think, O thou of the Kuru race, a fierce club placed in the lake Vindu by the King (of the Danavas) after slaughtering therewith all his foes in battle. Besides being heavy and strong and variegated with golden knobs, it is capable of bearing great weight, and of slaying all foes, and is equal in strength unto an hundred thousand clubs. It is a fit weapon for Bhima, even as the Gandiva is for thee. There is also (in that lake) a large conch-shell called Devadatta of loud sound, that came from Varuna. I shall no doubt give all these to thee. Having spoken thus unto Partha, the Asura went away in a north-easterly direction. On the north of Kailasa in the mountains of Mainaka, there is a huge peak of gems and jewels called Hiranya-sringa. Near that peak is a delightful lake of the name of Vindu. There, on its banks, previously dwelt king Bhagiratha for many years, desiring to behold the goddess Ganga, since called Bhagirathe after that king's name. And there, on its banks, O thou best of the Bharatas, Indra the illustrious lord of every created thing, performed one hundred great sacrifices. There, for the sake of beauty,

though not according to the dictates of the ordinance, were placed sacrificial stakes made of gems and altars of gold. There, after performing those sacrifices, the thousand-eyed lord of Sachi became crowned with success. There the fierce Mahadeva, the eternal lord of every creature, has taken up his abode after having created all the worlds and there he dwelleth, worshipped with reverence by thousands of spirits. There Nara and Narayana, Brahma and Yama and Sthanu the fifth, perform their sacrifices at the expiration of a thousand yugas. There, for the establishment of virtue and religion, Vasudeva, with pious devotion, performed his sacrifices extending for many, many long years. There were placed by Keshava thousands and tens of thousands of sacrificial stakes adorned with golden garlands and altars of great splendour. Going thither, O Bharata, Maya brought back the club and the conch-shell and the various crystalline articles that had belonged to king Vrishaparva. And the great Asura, Maya, having gone thither, possessed himself of the whole of the great wealth which was guarded by Yakshas and Rakshasas. Bringing them, the Asura constructed therewith a peerless palace, which was of great beauty and of celestial make, composed entirely of gems and precious stones, and celebrated throughout the three worlds. He gave unto Bhimasena that best of clubs, and unto Arjuna the most excellent conch-shell at whose sound all creatures trembled in awe. And the palace that Maya built consisted of columns of gold, and occupied, O monarch, an area of five thousand cubits. The palace, possessing an exceedingly beautiful form, like unto that of Agni or Surya, or Soma, shone in great splendour, and by its brilliance seemed to darken even the bright rays of the sun. And with the effulgence it exhibited, which was a mixture of both celestial and terrestrial light, it looked as if it was on fire. Like unto a mass of new clouds conspicuous in the sky, the palace rose up coming into view of all. Indeed, the palace that the dexterous Maya built was so wide, delightful, and refreshing, and composed of such excellent materials, and furnished with such golden walls and archways, and adorned with so many varied pictures, and was withal so rich and well-built, that in beauty it far surpassed Sudharma of the Dasarha race, or the mansion of Brahma himself. And eight thousand Rakshasas called Kinkaras, fierce, huge-bodied and endued with great strength, of red coppery eyes and arrowy ears, well-armed and capable of ranging through the air, used to guard and protect that palace. Within that palace Maya placed a peerless tank, and in that tank were lotuses with leaves of dark-coloured gems and stalks of bright jewels, and other flowers also of golden leaves. And aquatic fowls of various species sported on its bosom. Itself variegated with full-blown lotuses and stocked with fishes and tortoises of golden hue, its bottom was without mud and its water transparent. There was a flight of crystal stairs leading from the banks to the edge of the water. The gentle breezes that swept along its bosom softly shook the flowers that studded it. The banks of that tank were overlaid with slabs of costly marble set with pearls. And beholding that tank thus adorned all around with jewels and precious stones, many kings that came there mistook it for land and fell into it with eyes open. Many tall trees of various kinds were planted all around the palace. Of green foliage and cool shade, and ever blossoming, they were all very charming to behold. Artificial woods were laid around, always emitting a delicious fragrance. And there were many tanks also that were adorned with swans and Karandavas and Chakravakas (Brahminy ducks) in the grounds lying about the mansion. And the breeze bearing the fragrance of lotuses growing in water and (of those growing on land) ministered unto the pleasure and happiness of the Pandavas. And Maya having constructed such a palatial hall within fourteen months, reported its completion unto Yudhishtira."

SECTION 4

"Vaisampayana said,—"Then that chief of men, king Yudhishtira, entered that palatial sabha having first fed ten thousand Brahmanas with preparations of milk and rice mixed with clarified butter and honey with fruits and roots, and with pork and venison. The king gratified those superior Brahmanas, who had come from various countries with food seasoned with sesamum and prepared with vegetables called jibanti, with rice mixed with clarified butter, with different preparations of meat—with indeed various kinds of other food, as also numberless viands that are fit to be sucked and innumerable kinds of drinks, with new and unused robes and clothes, and with excellent floral wreaths. The king also gave unto each of those Brahmanas a thousand kine. And, O Bharata, the voice of the gratified Brahmanas uttering,—"What an auspicious day is this! became so loud that it seemed to reach heaven itself. And when the Kuru king entered the palatial sabha having also worshipped the gods with various kinds of music and numerous species of excellent and costly perfumes, the athletes and mimes and prize-fighters and bards and encomiasts began to gratify that illustrious son of Dharma by exhibiting their skill. And thus celebrating his entry into the palace, Yudhishtira with his brothers sported within that palace like Sakra himself in heaven. Upon the

seats in that palace sat, along with the Pandavas, Rishis and kings that came from various countries, viz., Asita and Devala, Satya, Sarpamali and Mahasira; Arvasvasu, Sumitra, Maitreya, Sunaka and Vali; Vaka, Dalvya, Sthulasira, Krishna-Dwaipayana, and Suka Sumanta, Jaimini, Paila, and the disciples of Vyasa, viz., ourselves; Tittiri, Yajanavalkya, and Lomaharshana with his son; Apusohomya, Dhaumya, Animandavya; and Kausika; Damoshnisha and Traivali, Parnada, and Varayanuka, Maunjayana, Vayubhaksha, Parasarya, and Sarika; Valivaka, Silivaka, Satyapala, and Krita-srama; Jatukarna, and Sikhavat. Alamva and Parijataka; the exalted Parvata, and the great Muni Markandeya; Pavitrarani, Savarna, Bhaluki, and Galava. Janghabandhu, Raibhya, Kopavega, and Bhrgu; Harivabhru, Kaundinya, Vabhrumali, and Sanatana, Kakshivat, and Ashija, Nachiketa, and Aushija, Nachiketa, and Gautama; Painga, Varaha, Sunaka, and Sandilya of great ascetic merit; Kukkura, Venujanga, Kalapa and Katha;—these virtuous and learned Munis with senses and souls under complete control, and many others as numerous, all well-skilled in the Vedas and Vedangas and conversant with (rules of) morality and pure and spotless in behaviour, waited on the illustrious Yudhishtira, and gladdened him by their sacred discourses. And so also numerous principal Kshatriyas, such as the illustrious and virtuous Mujaketu, Vivarddhana, Sangramjit, Durmukha, the powerful Ugrasena; Kakshasena, the lord of the Earth, Kshemaka the invincible; Kamatha, the king of Kamvoja, and the mighty Kampana who alone made the Yavanas to ever tremble at his name just as the god that wieldeth the thunder-bolt maketh those Asuras, the Kalakeyas, tremble before him; Jatasura, and the king of the Madrakas, Kunti, Pulinda the king of the Kiratas, and the kings of Anga and Vanga, and Pandrya, and the king of Udhara, and Andhaka; Sumitra, and Saiyya that slayer of foes; Sumanas, the king of the Kiratas, and Chanur the King of the Yavanas, Devarata, Bhoja, and the so called Bhimaratha, Srutayudha--the king of Kalinga, Jayasena the king of Magadha; and Sukarman, and Chekitana, and Puru that slayer of foes; Ketumata, Vasudana, and Vaideha and Kritakshana; Sudharman, Aniruddha, Srutayu endued with great strength; the invincible Anuparaja, the handsome Karmajit; Sisupala with his son, the king of Karusha; and the invincible youths of the Vrishni race, all equal in beauty unto the celestials, viz., Ahuka, Viprithu, Sada, Sarana, Akruva, Kritavarman, and Satyaka, the son of Sini; and Bhismaka, Ankriti, and the powerful Dyumatsena, those chief of bowmen viz., the Kaikeyas and Yajnasena of the Somaka race; these Kshatriyas endured with great might, all well-armed and wealthy, and many others also regarded as the foremost, all waited upon Yudhishtira, the son of Kunti, in that Sabha, desirous of ministering to his happiness. And those princes also, endued with great strength, who dressing themselves in deer-skins learnt the science of weapons under Arjuna, waited upon Yudhishtira. And O king, the princes also of the Vrishni race, viz., Pradyumna (the son of Rukmini) and Samva, and Yuyudhana the son of Satyaki and Sudharman and Aniruddha and Saiyya that foremost of men who had learnt the science of arms under Arjuna these and many other kings, O lord of the Earth, used to wait on Yudhishtira on that occasion. And that friend of Dhananjaya, Tumvuru, and the Gandharva Chittasena with his ministers, many other Gandharvas and Apsaras, well-skilled in vocal and instrumental music and in cadence and Kinnaras also well-versed in (musical) measures and motions singing celestial tunes in proper and charming voices, waited upon and gladdened the sons of Pandu and the Rishis who sat in that Sabha. And seated in that Sabha, those bull among men, of rigid vows and devoted to truth, all waited upon Yudhishtira like the celestials in heaven waiting upon Brahma."

SECTION 5

(Lokapala Sabhakhyana Parva)

"Vaisampayana said,—"While the illustrious Pandavas were seated in that Sabha along with the principal Gandharvas, there came, O Bharata, unto that assembly the celestial Rishi Narada, conversant with the Vedas and Upanishadas, worshipped by the celestials acquainted with histories and Puranas, well-versed in all that occurred in ancient kalpas (cycles), conversant with Nyaya (logic) and the truth of moral science, possessing a complete knowledge of the six Angas (viz., pronunciation, grammar, prosody, explanation of basic terms, description of religious rites, and astronomy). He was a perfect master in reconciling contradictory texts and differentiating in applying general principles to particular cases, as also in interpreting contraries by reference to differences in situation, eloquent, resolute, intelligent, possessed of powerful memory. He was acquainted with the science of morals and politics, learned, proficient in distinguishing inferior things from superior ones, skilled in drawing inference from evidence, competent to judge of the correctness or incorrectness of syllogistic statements consisting of five propositions. He was capable of answering successively Vrihaspati himself while arguing, with definite

conclusions properly framed about religion, wealth, pleasure and salvation, of great soul and beholding this whole universe, above, below, and around, as if it were present before his eyes. He was master of both the Sankhya and Yoga systems of philosophy, ever desirous of humbling the celestials and Asuras by fomenting quarrels among them, conversant with the sciences of war and treaty, proficient in drawing conclusions by judging of things not within direct ken, as also in the six sciences of treaty, war, military campaigns, maintenance of posts against the enemy and stratagems by ambuscades and reserves. He was a thorough master of every branch of learning, fond of war and music, incapable of being repulsed by any science or any course, of action, and possessed of these and numberless other accomplishments. The Rishi, having wandered over the different worlds, came into that Sabha. And the celestial Rishi of immeasurable splendour, endowed with great energy was accompanied, O monarch, by Parijata and the intelligent Raivata and Saumya and Sumukha. Possessing the speed of the mind, the Rishi came thither and was filled with gladness upon beholding the Pandavas. The Brahmana, on arriving there, paid homage unto Yudhishtira by uttering blessings on him and wishing him victory. Beholding the learned Rishi arrive, the eldest of the Pandavas, conversant with all rules of duty, quickly stood up with his younger brothers. Bending low with humility, the monarch cheerfully saluted the Rishi, and gave with due ceremonies a befitting seat unto him. The king also gave him kine and the usual offerings of the Arghya including honey and the other ingredients. Conversant with every duty the monarch also worshipped the Rishi with gems and jewels with a whole heart. Receiving that worship from Yudhishtira in proper form, the Rishi became gratified. Thus worshipped by the Pandavas and the great Rishis, Narada possessing a complete mastery over the Vedas, said unto Yudhishtira the following words bearing upon religion, wealth, pleasures and salvation.

"Narada said--'Is the wealth thou art earning being spent on proper objects? Doth thy mind take pleasure in virtue? Art thou enjoying the pleasures of life? Doth not thy mind sink under their weight? O chief of men, continuest thou in the noble conduct consistent with religion and wealth practised by thy ancestors towards the three classes of subjects, (viz., good, indifferent, and bad)? Never injured thou religion for the sake of wealth, or both religion and wealth for the sake of pleasure that easily seduces? O thou foremost of victorious men ever devoted to the good of all, conversant as thou art with the timeliness of everything, followest thou religion, wealth, pleasure and salvation dividing thy time judiciously? O sinless one, with the six attributes of kings (viz., cleverness of speech, readiness in providing means, intelligence in dealing with the foe, memory, and acquaintance with morals and politics), dost thou attend to the seven means (viz., sowing dissensions, chastisement, conciliation, gifts, incantations, medicine and magic)? Examinest thou also, after a survey of thy own strength and weakness, the fourteen possessions of thy foes? These are the country, forts, cars, elephants, cavalry, foot-soldiers, the principal officials of state, the zenana, food supply, computations of the army and income, the religious treaties in force, the accounts of state, the revenue, wine-shops and other secret enemies. Attendest thou to the eight occupations (of agriculture, trade, &c), having examined, O thou foremost of victorious monarchs, thy own and thy enemy's means, and having made peace with thy enemies? O bull of the Bharata race, thy seven principal officers of state (viz., the governor of the citadel, the commander of forces, the chief judge, the general in interior command, the chief priest, the chief physician, and the chief astrologer), have not, I hope, succumbed to the influence of thy foes, nor have they, I hope, become idle in consequence of the wealth they have earned? They are, I hope, all obedient to thee. Thy counsels, I hope, are never divulged by thy trusted spies in disguise, by thyself or by thy ministers? Thou ascertainest, I hope, what thy friends, foes and strangers are about? Makest thou peace and makest thou war at proper times? Observest thou neutrality towards strangers and persons that are neutral towards thee? And, O hero, hast thou made persons like thyself, persons that are old, continent in behaviour, capable of understanding what should be done and what should not, pure as regards birth and blood, and devoted to thee, thy ministers? O Bharata, the victories of kings can be attributed to good counsels. O child, is thy kingdom protected by ministers learned in Sastras, keeping their counsels close? Are thy foes unable to injure it? Thou hast not become the slave of sleep? Wakest thou at the proper time? Conversant with pursuits yielding profit, thinkest thou, during the small hours of night, as to what thou shouldst do and what thou shouldst not do the next day? Thou settlest nothing alone, nor takest counsels with many? The counsels thou hast resolved upon, do not become known all over thy kingdom? Commencest thou soon to accomplish measures of great utility that are easy of accomplishment? Such measures are never obstructed? Keepest thou the agriculturists not out of thy sight? They do not fear to approach thee? Achievest thou thy measures through persons that are trusted

incorruptible, and possessed of practical experience? And, O brave king. I hope, people only know the measures already accomplished by thee and those that have been partially accomplished and are awaiting completion, but not those that are only in contemplation and uncommenced? Have experienced teachers capable of explaining the causes of things and learned in the science of morals and every branch of learning, been appointed to instruct the princes and the chiefs of the army? Buyest thou a single learned man by giving in exchange a thousand ignorant individuals? The man that is learned conferreth the greatest benefit in seasons of distress. Are thy forts always filled with treasure, food, weapons, water, engines and instruments, as also with engineers and bowmen? Even a single minister that is intelligent, brave, with his passions under complete control, and possessed of wisdom and judgement, is capable of conferring the highest prosperity on a king or a king's son. I ask thee, therefore, whether there is even one such minister with thee? Seekest thou to know everything about the eighteen Tirthas of the foe and fifteen of thy own by means of three and three spies all unacquainted with one another? O slayer of all foes, watchest thou all thy enemies with care and attention, and unknown to them? Is the priest thou honourest, possessed of humility, and purity of blood, and renown, and without jealousy and illiberality? Hath any well-behaved, intelligent, and guileless Brahmana, well-up in the ordinance, been employed by thee in the performance of thy daily rites before the sacred fire, and doth he remind thee in proper time as to when thoma should be performed? Is the astrologer thou hast employed skilled in reading physiognomy, capable of interpreting omens, and competent to neutralise the effect of the disturbances of nature? Have respectable servants been employed by thee in offices that are respectable, indifferent ones in indifferent offices, and low ones in offices that are low? Hast thou appointed to high offices ministers that are guileless and of well conduct for generations and above the common run? Opprestest thou not thy people with cruel and severe punishment? And, O bull of the Bharata race, do thy ministers rule thy kingdom under thy orders? Do thy ministers ever slight thee like sacrificial priests slighting men that are fallen (and incapable of performing any more sacrifices) or like wives slighting husbands that are proud and incontinent in their behaviour? Is the commander of thy forces possessed of sufficient confidence, brave, intelligent, patient, well-conducted, of good birth, devoted to thee, and competent? Treatest thou with consideration and regard the chief officers of thy army that are skilled in every kind of warfare, are forward, well-behaved, and endowed with prowess? Givest thou to thy troops their sanctioned rations and pay in the appointed time? Thou dost not oppress them by withholding these? Knowest thou that the misery caused by arrears of pay and irregularity in the distribution of rations driveth the troops to mutiny, and that is called by the learned to be one of the greatest of mischiefs? Are all the principal high-born men devoted to thee, and ready with cheerfulness to lay down their lives in battle for thy sake? I hope no single individual of passions uncontrolled is ever permitted by thee to rule as he likes a number of concerns at the same time appertaining to the army? Is any servant of thine, who hath accomplished well a particular business by the employment of special ability, disappointed in obtaining from thee a little more regard, and an increase of food and pay? I hope thou rewardest persons of learning and humility, and skill in every kind of knowledge with gifts of wealth and honour proportionate to their qualifications. Dost thou support, O bull in the Bharata race, the wives and children of men that have given their lives for thee and have been distressed on thy account? Cherishest thou, O son of Pritha, with paternal affection the foe that hath been weakened, or him also that hath sought thy shelter, having been vanquished in battle? O lord of Earth, art thou equal unto all men, and can every one approach thee without fear, as if thou wert their mother and father? And O bull of the Bharata race, marchest thou, without loss of time, and reflecting well upon three kinds of forces, against thy foe when thou hearest that he is in distress? O subjugator of all foes beginnest thou thy march when the time cometh, having taken into consideration all the omens you might see, the resolutions thou hast made, and that the ultimate victory depends upon the twelve mandalas (such as reserves, ambuscades, &c, and payment of pay to the troops in advance)? And, O persecutor of all foes, givest thou gems and jewels, unto the principal officers of enemy, as they deserve, without thy enemy's knowledge? O son of Pritha, seekest thou to conquer thy incensed foes that are slaves to their passions, having first conquered thy own soul and obtained the mastery over thy own senses? Before thou marchest out against thy foes, dost thou properly employ the four arts of reconciliation, gift (of wealth) producing disunion, and application of force? O monarch, goest thou out against thy enemies, having first strengthened thy own kingdom? And having gone out against them, exertest thou to the utmost to obtain victory over them? And having conquered them, seekest thou to protect them with care? Are thy army consisting of four kinds of forces, viz., the regular troops, the allies, the mercenaries, and the irregulars, each

furnished with the eight ingredients, viz., cars, elephants, horses, offices, infantry, camp-followers, spies possessing a thorough knowledge of the country, and ensigns led out against thy enemies after having been well trained by superior officers? O oppressor of all foes, O great king, I hope thou slayest thy foes without regarding their seasons of reaping and of famine? O king, I hope thy servants and agents in thy own kingdom and in the kingdoms of thy foes continue to look after their respective duties and to protect one another. O monarch, I hope trusted servants have been employed by thee to look after thy food, the robes thou wearest and the perfumes thou usest. I hope, O king, thy treasury, barns, stables arsenals, and women's apartments, are all protected by servants devoted to thee and ever seeking thy welfare. I hope, O monarch, thou protectest first thyself from thy domestic and public servants, then from those servants of thy relatives and from one another. Do thy servants, O king, ever speak to thee in the forenoon regarding thy extravagant expenditure in respect of thy drinks, sports, and women? Is thy expenditure always covered by a fourth, a third or a half of thy income? Cherishest thou always, with food and wealth, relatives, superiors, merchants, the aged, and other proteges, and the distressed? Do the accountants and clerks employed by thee in looking after thy income and expenditure, always appraise thee every day in the forenoon of thy income and expenditure? Dismisses thou without fault servants accomplished in business and popular and devoted to thy welfare? O Bharata, dost thou employ superior, indifferent, and low men, after examining them well in offices they deserve? O monarch, employest thou in thy business persons that are thievish or open to temptation, or hostile, or minors? Persecutest thou thy kingdom by the help of thievish or covetous men, or minors, or women? Are the agriculturists in thy kingdom contented. Are large tanks and lakes constructed all over thy kingdom at proper distances, without agriculture being in thy realm entirely dependent on the showers of heaven? Are the agriculturists in thy kingdom wanting in either seed or food? Grantest thou with kindness loans (of seed-grains) unto the tillers, taking only a fourth in excess of every measure by the hundred? O child, are the four professions of agriculture, trade, cattle-rearing, and lending at interest, carried on by honest men? Upon these O monarch, depends the happiness of thy people. O king, do the five brave and wise men, employed in the five offices of protecting the city, the citadel, the merchants, and the agriculturists, and punishing the criminals, always benefit thy kingdom by working in union with one another? For the protection of thy city, have the villages been made like towns, and the hamlets and outskirts of villages like villages? Are all these entirely under thy supervision and sway? Are thieves and robbers that sack thy town pursued by thy police over the even and uneven parts of thy kingdom? Consolest thou women and are they protected in thy realm? I hope thou placest not any confidence in them, nor divulgest any secret before any of them? O monarch, having heard of any danger and having reflected on it also, liest thou in the inner apartments enjoying every agreeable object? Having slept during the second and the third divisions of the night, thinkest thou of religion and profit in the fourth division wakefully. O son of Pandu, rising from bed at the proper time and dressing thyself well, showest thou thyself to thy people, accompanied by ministers conversant with the auspiciousness or otherwise of moments? O repressor of all foes, do men dressed in red and armed with swords and adorned with ornaments stand by thy side to protect thy person? O monarch! behavest thou like the god of justice himself unto those that deserve punishment and those that deserve worship, unto those that are dear to thee and those that thou likest not? O son of Pritha, seekest thou to cure bodily diseases by medicines and fasts, and mental illness with the advice of the aged? I hope that the physicians engaged in looking after thy health are well conversant with the eight kinds of treatment and are all attached and devoted to thee. Happeneth it ever, O monarch, that from covetousness or folly or pride thou failest to decide between the plaintiff and the defendant who have come to thee? Deprivest thou, through covetousness or folly, of their pensions the proteges who have sought thy shelter from trustfulness or love? Do the people that inhabit thy realm, bought by thy foes, ever seek to raise disputes with thee, uniting themselves with one another? Are those amongst thy foes that are feeble always repressed by the help of troops that are strong, by the help of both counsels and troops? Are all the principal chieftains (of thy empire) all devoted to thee? Are they ready to lay down their lives for thy sake, commanded by thee? Dost thou worship Brahmanas and wise men according to their merits in respect of various branches of learning? I tell thee, such worship is without doubt, highly beneficial to thee. Hast thou faith in the religion based on the three Vedas and practised by men who have gone before thee? Dost thou carefully follow the practices that were followed by them? Are accomplished Brahmanas entertained in thy house and in thy presence with nutritive and excellent food, and do they also obtain pecuniary gifts at the conclusion of those feasts? Dost thou, with passions under complete control and with singleness of mind, strive to perform the sacrifices called

Vajapeya and Pundarika with their full complement of rites? Bowest thou unto thy relatives and superiors, the aged, the gods, the ascetics, the Brahmanas, and the tall trees (banian) in villages, that are of so much benefit to people? O sinless one, causest thou ever grief or anger in any one? Do priests capable of granting thee auspicious fruits ever stand by thy side? O sinless one, are thy inclinations and practices such as I have described them, and as always enhance the duration of life and spread one's renown and as always help the cause of religion, pleasure, and profit? He who conducteth himself according to this way, never findeth his kingdom distressed or afflicted; and that monarch, subjugating the whole earth, enjoyeth a high degree of felicity. O monarch, I hope, no well-behaved, pure-souled, and respected person is ever ruined and his life taken, on a false charge or theft, by thy ministers ignorant of Sastras and acting from greed? And, O bull among men, I hope thy ministers never from covetousness set free a real thief, knowing him to be such and having apprehended him with the booty about him? O Bharata, I hope, thy ministers are never won over by bribes, nor do they wrongly decide the disputes that arise between the rich and the poor. Dost thou keep thyself free from the fourteen vices of kings, viz., atheism, untruthfulness, anger, incautiousness, procrastination, non-visit to the wise, idleness, restlessness of mind, taking counsels with only one man, consultation with persons unacquainted with the science of profit, abandonment of a settled plan, divulgence of counsels, non-accomplishment of beneficial projects, and undertaking everything without reflection? By these, O King, even monarchs firmly seated on their thrones are ruined. Hath thy study of the Vedas, thy wealth and knowledge of the Sastras and marriage been fruitful?

"Vaisampayana continued.--After the Rishi had finished, Yudhishtira asked,--"How, O Rishi, do the Vedas, wealth, wife, and knowledge of the Sastras bear fruit?"

"The Rishi answered,--"The Vedas are said to bear fruit when he that hath studied them performeth the Agnihotra and other sacrifices. Wealth is said to bear fruit when he that hath it enjoyeth it himself and giveth it away in charity. A wife is said to bear fruit when she is useful and when she beareth children. Knowledge of the Sastras is said to bear fruit when it resulteth in humility and good behaviour."

"Vaisampayana continued,--The great ascetic Narada, having answered Yudhishtira thus, again asked that just ruler,--"Do the officers of thy government, O king, that are paid from the taxes levied on the community, take only their just dues from the merchants that come to thy territories from distant lands impelled by the desire of gain? Are the merchants, O king, treated with consideration in thy capital and kingdom, capable of bringing their goods thither without being deceived by the false pretexts of (both the buyers and the officers of government)?"

Listenest thou always, O monarch, to the words, fraught with instructions in religion and wealth, of old men acquainted with economic doctrines? Are gifts of honey and clarified butter made to the Brahmanas intended for the increase of agricultural produce, of kine, of fruits and flowers, and for the sake of virtue? Givest thou always, O king, regularly unto all the artisans and artists employed by thee the materials of their works and their wages for periods not more than four months? Examinest thou the works executed by those that are employed by thee, and applaudest thou them before good men, and rewardest thou them, having shewn them proper respect? O bull of the Bharata race, followest thou the aphorisms (of the sage) in respect of every concern particularly those relating to elephants, horses, and cars? O bull of the Bharata race, are the aphorisms relating to the science of arms, as also those that relate to the practice of engines in warfare--so useful to towns and fortified places, studied in thy court? O sinless one, art thou acquainted with all mysterious incantations, and with the secrets of poisons destructive of all foes? Protectest thou thy kingdom from the fear of fire, of snakes and other animals destructive of life, of disease, and Rakshasas? As acquainted thou art with every duty, cherishest thou like a father, the blind, the dumb, the lame, the deformed, the friendless, and ascetics that have no homes. Hast thou banished these six evils, O monarch, viz., sleep, idleness, fear, anger, weakness of mind, and procrastination?"

"Vaisampayana continued,--The illustrious bull among the Kurus, having heard these words of that best of Brahmanas, bowed down unto him and worshipped his feet. And gratified with everything he heard, the monarch said unto Narada of celestial form,--"I shall do all that thou hast directed, for my knowledge hath expanded under thy advice! Having said this the king acted conformably to that advice, and gained in time the whole Earth bounded by her belt of seas. Narada again spoke, saying,--"That king who is thus employed in the protection of four orders, Brahmanas, Kshatriyas, Vaishyas, and Sudras, passeth his days here happily and attaineth hereafter to the region of Sakra (heaven)."

SECTION 6

"Vaisampayana said,--At the conclusion of Narada's words, king Yudhishtira the Just worshipped him duly; and

commanded by him the monarch began to reply succinctly to the questions the Rishi had asked.

"Yudhishtira said,--O holy one, the truths of religion and morality thou hast indicated one after another, are just and proper. As regards myself, I duly observe those ordinances to the best of my power. Indeed, the acts that were properly performed by monarchs of yore are, without doubt, to be regarded as bearing proper fruit, and undertaken from solid reasons for the attainment of proper objects. O master, we desire to walk in the virtuous path of those rulers that had, besides, their souls under complete control."

"Vaisampayana continued,--"Yudhishtira, the son of Pandu, possessed of great glory, having received with reverence the words of Narada and having also answered the Rishi thus, reflected for a moment. And perceiving a proper opportunity, the monarch, seated beside the Rishi, asked Narada sitting at his ease and capable of going into every world at will, in the presence of that assembly of kings, saying,--"Possessed of the speed of mind, thou wanderest over various and many worlds created in days of yore by Brahma, beholding everything. Tell me, I ask thee, if thou hast, O Brahmana, ever beheld before anywhere an assembly room like this of mine or superior to it! Hearing these words of Yudhishtira the Just, Narada smilingly answered the son of Pandu in this sweet accents,--"

"Narada said,--"O child, O king I did neither see nor hear of ever before amongst men, any assembly room built of gems and precious stones like this of thine, O Bharata. I shall, however, describe unto thee the rooms of the king of the departed (Yama), of Varuna (Neptune) of great intelligence, of Indra, the King of Gods and also of him who hath his home in Kailasha (Kuvera). I shall also describe unto thee the celestial Sabha of Brahma that dispelleth every kind of uneasiness. All these assembly rooms exhibit in their structure both celestial and human designs and present every kind of form that exists in the universe. And they are ever worshipped by the gods and the Pitris, the Sadhyas, (under-deities called Gana), by ascetics offering sacrifices, with souls under complete command, by peaceful Munis engaged without intermission in Vedic sacrifices with presents to Brahmanas. I shall describe all these to you if, O bull of the Bharata race, thou hast any inclinations to listen to me!"

"Vaisampayana continued,--"Thus addressed by Narada, the high-souled king Yudhishtira the Just, with his brothers and all those foremost of Brahmanas (seated around him), joined his hands (in entreaty). And the monarch then asked Narada, saying,--"Describe unto us all those assembly rooms. We desire to listen to thee. O Brahmana, what are the articles with which each of the Sabhas are made of? What is the area of each, and what is the length and breadth of each? Who wait upon the Grand sire in that assembly room? And who also upon Vasava, the Lord of the celestials and upon Yama, the son of Vivasvata? Who wait upon Varuna and upon Kuvera in their respective assembly rooms. O Brahmana Rishi, tell us all about these. We all together desire to hear thee describe them. Indeed, our curiosity is great." Thus addressed by the son of Pandu, Narada replied, saying,--"O monarch, hear ye all about those celestial assembly rooms one after another."

SECTION 7

"Narada said,--the celestial assembly room of Sakra is full of lustre. He hath obtained it as the fruit of his own acts. Possessed of the splendour of the sun, it was built, O scion of the Kuru race, by Sakra himself. Capable of going everywhere at will, this celestial assembly house is full one hundred and fifty yojanas in length, and hundred yojanas in breadth, and five yojanas in height. Dispelling weakness of age, grief, fatigue, and fear, auspicious and bestowing good fortune, furnished with rooms and seats and adorned with celestial trees, it is delightful in the extreme. There sitteth in that assembly room, O son of Pritha, on an excellent seat, the Lord of celestials, with his wife Sachi endowed with beauty and affluence. Assuming a form incapable of description for its vagueness, with a crown on his head and bright bracelets on the upper arms, attired in robes of pure white and decked with floral wreaths of many hues, there he sitteth with beauty, fame, and glory by his side. And the illustrious deity of a hundred sacrifices is daily waited upon. O monarch, in that assembly by the Marutas in a body, each leading the life of a householder in the bosom of his family. And the Siddhyas, celestial Rishis, the Sadhyas in all, the gods, and Marutas of brilliant complexion and adorned with golden garlands,--all of them in celestial form and decked in ornaments, always wait upon and worship the illustrious chief of the immortals, that mighty repressor of all foes. And O son of Pritha, the celestial Rishis also, all of pure souls, with sins completely washed off and resplendent as the fire, and possessed of energy, and without sorrow of any kind, and freed from the fever of anxiety, and all performers of the Soma sacrifice, also wait upon and worship Indra. And Parasara and Parvata and Savarni and Galava; and Sankha, and the Muni, Gaurisiras, and Durvasa, and Krodhana and Swena and the Muni Dhirghatamas; and Pavitrpani, Savarni, Yajnvalkya and Bhaluki; and Udyalaka, Swetaketu, and Tandya, and also

Bhandayani; and Havishmat, and Garishtha, and king Harischandra; and Hridya, Udarshandilya. Parasarya, Krishvala; Vataskandha, Visakha, Vidhatas and Kala. Karaladanta, Tastri, and Vishwakarman, and Tumuru; and other Rishis, some born of women and others living upon air, and others again living upon fire, these all worship Indra, the wielder of the thunderbolt, the lord of all the worlds. And Sahadeva, and Sunitha, and Valmiki of great ascetic merit; and Samika of truthful speech, and Prachetas ever fulfilling their promises, and Medhatithi, and Vamadeva, and Pulastya, Pulaha and Kratu; and Maruta and Marichi, and Sthanu of great ascetic merit; and Kakshivat, and Gautama, and Tarkhya, and also the Muni Vaishwanara; and the Muni Kalakavrikhya and Asraya, and also Hiranmaya, and Samvartta, and Dehayya, and Visvakkena of great energy; and Kanwa, and Katyayana, O king, and Gargya, and Kaushika;--all are present there along with the celestial waters and plants; and faith, and intelligence, and the goddess of learning, and wealth, religion, and pleasure; and lightning. O son of Pandu; and the rain-charged clouds, and the winds, and all the loud-sounding forces of heaven; the eastern point, the twenty seven fires conveying the sacrificial butter, Agni and Soma, and the fire of Indra, and Mitra, and Savitri, and Aryaman; Bhaga, Visva the Sadhyas, the preceptor (Vrihaspati), and also Sukra; and Vishwavasu and Chitrasena, and Sumanas, and also Taruna; the Sacrifices, the gifts to Brahmanas, the planets, and the stars, O Bharata, and the mantras that are uttered in sacrifices--all these are present there. And, O King, many Aparasas and Gandharvas, by various kinds of dances and music both instrumental and vocal, and by the practice of auspicious rites, and by the exhibition of many feats of skill, gratify the lord of the celestials--Satakratu--the illustrious slayer of Vala and Vritra. Besides these, many other Brahmanas and royal and celestial Rishis, all resplendent as the fire, decked in floral wreaths and ornaments, frequently come to and leave that assembly, riding on celestial cars of various kinds. And Vrihaspati and Sukra are present there on all occasions. These and many other illustrious ascetics of rigid vows, and Bhrgu and the seven Rishis who are equal, O king, unto Brahma himself, come to and leave that assembly house, riding on cars beautiful as the car of Soma, and themselves looking as bright therein as Soma himself. This, O mighty armed monarch, is the assembly house, called Pushkaramalini, of Indra of a hundred sacrifices that I have seen. Listen now to the account of Yama's assembly house."

SECTION 8

"Narada said,--O Yudhishtira, I shall now describe the assembly house of Yama, the son of Vivasvat, which, O son of Pritha, was built by Visvakarma. Listen now to me. Bright as burnished gold, that assembly house, O monarch, covers an area of much more than a hundred yojanas. Possessed of the splendour of the sun, it yieldeth everything that one may desire. Neither very cool nor very hot, it delighteth the heart. In that assembly house there is neither grief nor weakness of age, neither hunger nor thirst. Nothing disagreeable findeth a place there, nor any kind of evil feelings there. Every object of desire, celestial or human, is to be found in that mansion. And all kinds of enjoyable articles, as also of sweet, juicy, agreeable, and delicious edibles in profusion that are licked, sucked, and drunk, are there, O chastiser of all enemies. The floral wreaths in that mansion are of the most delicious fragrance, and the trees that stand around it yield fruits that are desired of them. There are both cold and hot waters and these are sweet and agreeable. In that mansion many royal sages of great sanctity and Brahmana sages also of great purity, cheerfully wait upon, O child, and worship Yama, the son of Vivasvat. And Yayati, Nahusha, Puru, Mandhatri, Somaka, Nriga; the royal sage Trasadasyu, Kritavirya, Sautasravas; Arishtanemi, Siddha, Kritavega, Kriti, Nimi, Pratarddana, Sivi, Matsya, Prithulaksha, Vrihadratha, Vartta, Marutta, Kusika, Sankasya, Sankriti, Dhruva, Chaturasva, Sadasworni and king Kartavirya; Bharata and Suratha, Sunitha, Nisatha, Nala, Divodasa, and Sumanas, Amvarisha, Bhagiratha; Vyasva, Vadhrasva, Prithuvega, Prithusravas, Prishadasva, Vasumanas, Kshupa, and Sumahavala, Vrishadgu, and Vrishasena, Purukutsa, Dhvajin and Rathin; Arshitsena, Dwilpa, and the high-souled Ushinara; Ausinari, Pundarika, Saryati, Sarava, and Suchi; Anga, Rishita, Vena, Dushmanta, Srinjaya and Jaya; Bhangasuri, Sunitha, and Nishada, and Bahinara; Karandhama, Valhika, Sudymna, and the mighty Madhu; Aila and the mighty king of earth Maruta; Kapota, Trinaka, and Shadeva, and Arjuna also. Vysava; Sasva and Krishaswa, and king Sasavindu; Rama the son of Dasaratha, and Lakshmana, and Pratarddana; Alarka, and Kakshasena, Gaya, and Gaurasva; Rama the son of Jamadagnya, Nabhaga, and Sagara; Bhuridyumna and Mahasva, Prithasava, and also Janaka; king Vainya, Varisena, Purujit, and Janamejaya; Brahmadata, and Trigarta, and king Uparichara also; Indradyumna, Bhimajanu, Gauraprishta, Nala, Gaya; Padma and Machukunda, Bhuridyumna, Prasenajit; Aristanemi, Sudymna, Prithulawsa, and Ashtaka also; a hundred kings

of the Matsya race and hundred of the Vipa and a hundred of the Haya races; a hundred kings of the name of Dhritarashtra, eighty kings of the name of Janamejaya; a hundred monarchs called Brahmadata, and a hundred kings of the name of Iri; more than two hundred Bhismas, and also a hundred Bhimas; a hundred Prativindhya, a hundred Nagas, and a hundred Palasas, and a hundred called Kasa and Kusa; that king of kings Santanu, and thy father Pandu, Usangava, Sata-ratha, Devaraja, Jayadratha; the intelligent royal sage Vrishadarva with his ministers; and a thousand other kings known by the name of Sasa-vindu, and who have died, having performed many grand horse-sacrifices with large presents to the Brahmanas--these holy royal sages of grand achievements and great knowledge of the Sastras, wait upon, O King, and worship the son of Vivasvat in that assembly house. And Agastya and Matanga, and Kala, and Mrityu (Death), performers of sacrifices, the Siddhas, and many Yogins; the Prtris (belonging to the classes--called Agniswattas, Fenapa, Ushampa, Swadhavat, and Verhishada), as also those others that have forms; the wheel of time, and the illustrious conveyer himself of the sacrificial butter; all sinners among human beings, as also those that have died during the winter solstice; these officers of Yama who have been appointed to count the allotted days of everybody and everything; the Singsapa, Palasa, Kasa, and Kusa trees and plants, in their embodied forms, these all, O king, wait upon and worship the god of justice in that assembly house of his. These and many others are present at the Sabha of the king of the Pitris (manes). So numerous are they that I am incapable of describing them either by mentioning their names or deeds. O son of Pritha, the delightful assembly house, moving everywhere at the will of its owner, is of wide extent. It was built by Viswakarma after a long course of ascetic penances. And, O Bharata, resplendent with his own effulgence, it stands glorified in all its beauty. Sannyasis of severe ascetic penance, of excellent vows, and of truthful speech, peaceful and pure and sanctified by holy deeds, of shining bodies and attired in spotless robes, decked with bracelets and floral garlands, with ear-rings of burnished gold, and adorned with their own holy acts as with the marks of their order (painted over their bodies), constantly visit that Sabha (Assembly). Many illustrious Gandharvas, and many Apsaras fill every part of that mansion with music; both instrumental and vocal and with sounds of laughter and dance. And, O son of Pritha, excellent perfumes, and sweet sounds and garlands of celestial flowers always contribute towards making that mansion supremely blest. And hundreds of thousands of virtuous persons, of celestial beauty and great wisdom, always wait upon and worship the illustrious Yama, the lord of created beings in that assembly house. Such, O monarch, is the Sabha, of the illustrious king of the Pitris! I shall now describe unto the assembly house of Varuna also called Pushkaramalini!"

SECTION 9

'Narada said--O Yudhishtira, the celestial Sabha of Varuna is unparalleled in splendour. In dimensions it is similar to that of Yama. Its walls and arches are all of pure white. It hath been built by Viswakarma (the celestial architect) within the waters. It is surrounded on all sides by many celestial trees made of gems and jewels and yielding excellent fruits and flowers. And many plants with their weight of blossoms, blue and yellow, and black and darkish, and white and red, that stand there, or excellent bowers around. Within those bowers hundreds and thousands of birds of diverse species, beautiful and variegated, always pour forth their melodies. The atmosphere of that mansion is extremely delightful, neither cold nor hot. Owned by Varuna, that delightful assembly house of pure white consists of many rooms and is furnished with many seats. There sitteth Varuna attired in celestial robe, decked in celestial ornaments and jewels, with his queen, adorned with celestial scents and besmeared with paste of celestial fragrance. The Adityas wait upon and worship the illustrious Varuna, the lord of the waters. And Vasuki and Takshaka, and the Naga called Airavana; Krishna and Lohita; Padma and Chitra endued with great energy; the Nagas called Kamvala and Aswatara; and Dhritarashtra and Valahaka; Matimat and Kundadhara and Karkotaka and Dhananjaya; Panimat and the mighty Kunkada, O lord of the Earth; and Prahlada and Mushikada, and Janamejaya,--all having auspicious marks and mandalas and extended hoods;--these and many other snakes. O Yudhishtira, without anxiety of any kind, wait upon and worship the illustrious Varuna. And, O king, Vali the son of Virochana, and Naraka the subjugator of the whole Earth; Sanghraha and Viprachitti, and those Danavas called Kalakanja; and Suhanu and Durmukha and Sankha and Sumanas and also Sumati; and Ghatodara, and Mahaparswa, and Karthana and also Pithara and Viswarupa, Swarupa and Virupa, Mahasiras; and Dasagriva, Vali, and Meghavasas and Dasavara; Tittiva, and Vitabhuta, and Sanghrada, and Indratapana--these Daityas and Danavas, all bedecked with ear-rings and floral wreaths and crowns, and attired in the celestial robes, all blessed with boons and possessed of great bravery, and enjoying immortality, and all well of conduct

and of excellent vows, wait upon and worship in that mansion the illustrious Varuna, the deity bearing the noose as his weapon. And, O king, there are also the four oceans, the river Bhagirathee, the Kalindi, the Vidisa, the Venwa, the Narmada of rapid current; the Vipasa, the Satadu, the Chandrabhaga, the Saraswati; the Iravati, the Vitasta, the Sindhu, the Devanadi; the Godavari, the Krishnawena and that queen of rivers the Kaveri; the Kimpuna, the Visalya and the river Vaitarani also; the Tritiya, the Jeshthila, and the great Sone (Soane); the Charmanwati and the great river Parnasa; the Sarayu, the Varavaty, and that queen of rivers the Langali, the Karatoya, the Atreyi, the red Mahanada, the Laghanti, the Gomati, the Sandhya, and also the Trisrotasi--these and other rivers which are all sacred and are world-renowned places of pilgrimage, as also other rivers and sacred waters and lakes and wells and springs, and tanks, large or small, in their personified form, O Bharata, wait upon and worship the lord Varuna. The points of the heavens, the Earth, and all the Mountains, as also every species of aquatic animals, all worship Varuna there. And various tribes of Gandharvas and Apsaras, devoted to music, both vocal and instrumental, wait upon Varuna, singing eulogistic hymns unto him. And all those mountains that are noted for being both delightful and rich in jewels, wait (in their personified forms) in that Sabha, enjoying sweet converse with one another. And the chief minister of Varuna, Sunabha by name, surrounded by his sons and grandsons, also attend upon his master, along with (the personified form) of a sacred water called go. These all, in their personified forms, worship the deity. O bull of the Bharata race, such is the assembly room of Varuna seen by me before, in the course of my wanderings. Listen now to the account I give of the assembly room of Kuvera."

SECTION 10

"Narada said,--Possessed of great splendour, the assembly house of Vaisravana, O king, is a hundred yojanas in length and seventy yojanas in breadth. It was built, O king, by Vaisravana himself using his ascetic power. Possessing the splendour of the peaks of Kailasa, that mansion eclipses by its own the brilliance of the Moon himself. Supported by Guhyakas, that mansion seems to be attached to the firmament. Of celestial make, it is rendered extremely handsome with high chambers of gold. Extremely delightful and rendered fragrant with celestial perfumes, it is variegated with numberless costly jewels. Resembling the peaks of a mass of white clouds, it seems to be floating in the air. Painted with colours of celestial gold, it seems to be decked with streaks of lightning. Within that mansion sitteth on an excellent seat bright as the sun and covered with celestial carpets and furnished with a handsome footstool, king Vaisravana of agreeable person, attired in excellent robes and adorned with costly ornaments and ear-rings of great brilliance, surrounded by his thousand wives. Delicious and cooling breezes murmuring through forests of tall Mandaras, and bearing fragrance of extensive plantations of jasmine, as also of the lotuses on the bosom of the river Alaka and of the Nandana-gardens, always minister to the pleasure of the King of the Yakshas. There the deities with the Gandharvas surrounded by various tribes of Apsaras, sing in chorus, O king, notes of celestial sweetness. Misrakasi and Rambha, and Chitrāsena, and Suchismita; and Charunetra, and Gritachi and Menaka, and Punjikasthala; and Viswachi Sahajanya, and Pramlocha and Urvasi and Ira, and Varga and Sauraveyi, and Samichi, and Vududa, and Lata--these and a thousand other Apsaras and Gandharvas, all well-skilled in music and dance, attend upon Kuvera, the lord of treasures. And that mansion, always filled with the notes of instrumental and vocal music, as also with the sounds of dance of various tribes of Gandharvas, and Apsaras hath become extremely charming and delicious. The Gandharvas called Kinnaras, and others called Naras, and Manibhadra, and Dhanada, and Swetabhadrā and Guhyaka; Kaseraka, Gandakandu, and the mighty Pradyota; Kustumvuru, Pisacha, Gajakarna, and Visalaka, Varaha-Karna, Tamrausthica, Falkaksha, and Falodaka; Hansachuda, Sikhavarta, Vibhishana, Pushpanana, Pingalaka, Sonitoda and Pravalaka; Vrikshavaspa-niketa, and Chiravasas--these O Bharata, and many other Yakshas by hundred and thousands always wait upon Kuvera. The goddess Lakshmi always stayeth there, also Kuvera's son Nalakuvera. Myself and many others like myself often repair thither. Many Brahmana Rishis and celestial Rishis also repair there often. Many Rakshasas, and many Gandharvas, besides those that have been named, wait upon the worship, in that mansion, the illustrious lord of all treasures. And, O tiger among kings, the illustrious husband of Uma and lord of created things, the three-eyed Mahadeva, the wielder of the trident and the slayer of the Asura called Bhaga-netra, the mighty god of the fierce bow, surrounded by multitudes of spirits in their hundreds and thousands, some of dwarfish stature, some of fierce visage, some hunch-backed, some of blood-red eyes, some of frightful yells, some feeding upon fat and flesh, and some terrible to behold, but all armed with various weapons and endued with the speed of wind, with the goddess (Parvati) ever cheerful and knowing no fatigue,

always waiteth here upon their friend Kuvera, the lord of treasures. And hundreds of Gandharva chiefs, with cheerful hearts and attired in their respective robes and Viswavasus, and Haha and Huhu; and Tumvuru and Parvatta, and Sailusha; and Chitrāsena skilled in music and also Chitrāratha,--these and innumerable Gandharvas worship the lord of treasures. And Chakradhaman, the chief of the Vidyadharas, with his followers, waiteth in that mansion upon the lord of treasures. And Kinnaras by hundreds and innumerable kings with Bhagadatta as their chief, and Druma, the chief of the Kimpurshas, and Mahendra, the chief of the Rakshasas, and Gandhamadana accompanied by many Yakshas and Gandharvas and many Rakshasas wait upon the lord of treasures. The virtuous Vibhishana also worshippeth there his elder brother the lord Kuvera (Croesus). The mountains of Himavat, Paripatra, Vindhya, Kailasa, Mandara, Malaya, Durdura, Mahendra, Gandhamadana, Indrakila, Sunava, and Eastern and the Western hills--these and many other mountains, in their personified forms, with Meru standing before all, wait upon and worship the illustrious lord of treasures. The illustrious Nandiswaras, and Mahakala, and many spirits with arrowy ears and sharp-pointed mouths, Kaksha, Kuthimukha, Danti, and Vijaya of great ascetic merit, and the mighty white bull of Siva roaring deep, all wait in that mansion. Besides these many other Rakshasas and Pisachas (devils) worship Kuvera in that assembly house. The son of Pulastya (Kuvera) formerly used always to worship in all the modes and sit, with permission obtained, beside the god of gods, Siva, the creator of the three worlds, that supreme Deity surrounded by his attendants. One day the exalted Bhava (Siva) made friendship with Kuvera. From that time, O king, Mahadeva always sitteth on the mansion of his friend, the lord of treasures. Those best of all jewels, those princes of all gems in the three worlds, viz., Sankha and Padma, in their personified forms, accompanied by all the jewels of the earth (also in their personified forms) worship Kuvera. "This delightful assembly house of Kuvera that I have seen, attached to the firmament and capable of moving along it, is such, O king. Listen now to the Sabha I describe unto thee, belonging to Brahma the Grand sire."

SECTION 11

"Narada said,--Listen to me, O child, as I tell thee of the assembly house of the Grand sire, that house which none can describe, saying it is such. In the Krita (golden) age of old, O king, the exalted deity Aditya (once) came down from heaven into the world of men. Having seen before the assembly-house of Brahma the Self-created, Aditya was cheerfully wandering over the Earth in human form, desirous of beholding what could be seen here. It was on that occasion, O son of Pandu, that the god of day spoke unto me, O bull of the Bharata race, of that celestial Sabha (assembly) of the Grand sire, immeasurable and immaterial and indescribable, as regards form and shape, and capable of delighting the heart of every creature by its splendour. Hearing, O bull of the Bharata race, of the merits of that Sabha, I became, O king, desirous of beholding it. I then asked Aditya, saying,--O exalted one, I desire to behold the sacred Sabha of the Grand sire. O lord of light, tell me, O exalted one, by what ascetic penances, or by what acts, or by what charms or by what rites, I may be enabled to behold that excellent sin-cleaning Sabha."--Hearing these words of mine, Aditya the god of day, the deity of a thousand rays, answered me, O chief of the Bharata race, thus: Observe thou, with mind rapt in meditation, the Brahma vow extending for a thousand years. Repairing then to the breast of the Himavat, I commenced that great vow, and after I had completed it the exalted and sinless deity Surya endued with great energy, and knowing no fatigue, took me with him to the Sabha of the Grand sire. O king, it is impossible to describe that Sabha, saying--it is such, for within a moment it assumes a different form that language fails to paint. O Bharata, it is impossible to indicate its dimensions or shape. I never saw anything like it before. Ever contributing to the happiness of those within it, its atmosphere is neither cold nor warm. Hunger and thirst or any kind of uneasiness disappear as soon as one goeth thither. It seems to be made up of brilliant gems of many kinds. It doth not seem to be supported on columns, it knoweth no deterioration, being eternal. That self-fulgent mansion, by its numerous blazing, celestial indications of unrivalled splendour, seems to surpass the moon, the sun and the fire in splendour. Stationed in heaven, it blazes forth, censuring as it were the maker of the day. In that mansion O king, the Supreme Deity, the Grand-sire of all created things, having himself created everything by virtue of his creative illusion, stayeth ever. And Daksha, Prachetas, Pulaha, Marichi, the master Kasyapa, Bhriyu, Atri, and Vasistha and Gautama, and also Angiras, and Pulastya, Kraut, Prahlada, and Kardama, these Prajapatis, and Angirasa of the Atharvan Veda, the Valikhilyas, the Marichipas; Intelligence, Space, Knowledge, Air, Heat, Water, Earth, Sound, Touch, Form, Taste, Scent; Nature, and the Modes (of Nature), and the elemental and prime causes of the world,--all stay in that mansion beside the lord Brahma. And Agastya of great energy,

and Markandeya, of great ascetic power, and Jamadagni and Bharadwaja, and Samvarta, and Chyavana, and exalted Durvasa, and the virtuous Rishyasringa, the illustrious Sanatsumara of great ascetic merit and the preceptor in all matters affecting Yoga; Asita and Devala, and Jaigishaya acquainted with truth; Rishava, Ajitasatru, and Mani of great energy; and the Science of healing with its eight branches--all in their personified forms. O Bharata; the moon with all the stars and the stellar conjunctions; Aditya with all his rays; the winds; the Sacrifices, the Declarations of purpose (in sacrifices), the Vital principles.--these illustrious and vow-observing beings in their personified forms, and many others too numerous to mention, attend all upon Brahma in that mansion. Wealth and Religion and Desire, and Joy, and Aversion, and Asceticism and Tranquillity--all wait together upon the Supreme Deity in that palace. The twenty tribes of the Gandharvas and Apsaras, as also their seven other tribes, and all the Lokapalas (chief protectors of several regions), and Sukra, and Vrihaspati, and Vudha, and Angaraka (Mangala), Sani, Rahu, and the other planets; the Mantras (of the Sama Veda), the special Mantras (of the same Veda); (the rites of) Harimat and Vasumat, the Adityas with Indra, the two Agnis mentioned by name (viz. Agnisoma and Indragni), the Marutas, Viswakarman, and the Vasus, O Bharata; the Pitris, and all kinds of sacrificial libations, the four Vedas, viz., Rig, Sama, Yajuh, and Atharva; all Sciences and branches of learning; Histories and all minor branches of learning; the several branches of the Vedas; the planets, the Sacrifices, the Soma, all the deities; Savitri (Gayatri), the seven kinds of rhyme; Understanding, Patience, Memory, Wisdom, Intelligence, Fame, Forgiveness; the Hymns of the Sama Veda; the Science of hymns in general, and various kinds of Verses and Songs; various Commentaries with arguments;--all in their personified forms, O king, and various Dramas and Poems and Stories and abridged Glosses--these also, and many others wait upon the Supreme Deity in that Sabha, Kshanas, Lavas, Muhurtas, Day, Night, Fortnights, Months, the six Seasons, O Bharata, Years, Yugas, the four kinds of Days and Nights (viz., appearing to man, to the Pitris, to the gods, and to Brahma) and that eternal, indestructible, undeteriorating, excellent Wheel of Time and also the Wheel of Virtue.--these always wait there. O Yudhishtira; and Aditi, Diti, Danu, Surasa, Vinata, Ira, Kalika, Suravi, Devi, Sarama, Gautami and the goddesses Pradhna, and Kadru;--these mothers of the celestials, and Rudrani, Sree, Lakshmi, Bhadra, Shashthi, the Earth, Ganga, Hri, Swaha, Kriti, the goddess Sura, Sachi Pushiti, Arundhati, Samvriti, Asa, Niyati, Srishiti, Rati,--these and many other goddesses wait upon the Creator of all. The Adityas, Vasus, Rudras, Marutas, Aswinas, the Viswadevas Sadyas, and the Pitris gifted with the speed of the mind; these all wait there upon the Grand sire. And, O bull amongst men, know thou that there are seven classes of Pitris, of which four classes have embodied forms and the remaining three without embodied forms. It is well known that the illustrious Vairajas and Agniswattas and Garhapatyas (three classes of Pitris) range in heaven. And those amongst the Pitris that are called the Somapas, the Ekasringas, the Chaturvedas, and the Kalas, are ever worshipped amongst the four orders of men. Gratified with the Soma (juice), first, these gratify Soma afterwards. All these tribes of Pitris wait upon the Lord of the creation and cheerfully worship the Supreme Deity of immeasurable energy. And Rakshasas, Pisachas, the Danavas and Guhyakas; Nagas, Birds, and various animals; and all mobile and immobile great beings;--all worship the Grand sire. And Purandara the chief of the celestials, and Varuna and Kuvera and Yama, and Mahadeva accompanied by Uma, always repair thither. And, O king of kings, Mahasena (Kartikeya) also adoreth there the Grand sire. Narayana himself, and the celestial Rishis, and those Rishis called Valakhilyas, and all beings born of females and all those not born of females, and whatever else is seen in the three worlds--both mobile and immobile, were all seen by me there, know O king. And eighty thousand Rishis with vital seed drawn up, and O Pandu, fifty thousand Rishis having sons, were all seen by me there. And all the dwellers in heaven repairing thither behold the Supreme Deity when they please, and worshipping him with a bow of their head return whence they came. And, O king of men, the Grand sire of all created beings, the Soul of the universe, the Self create Brahma of immeasurable intelligence and glory, equally kind unto all creatures, honoureth as they deserve, and gratifieth with sweet speech and gift of wealth and other enjoyable articles, the gods, the Daityas, the Nagas, the Brahmanas, the Yakshas, the Birds, the Kaleyas, the Gandharvas, the Apsaras, and all other exalted beings that came to him as his guests. And that delicious Sabha, O child, is always crowded with persons coming and going. Filled with every kind of energy, and worshipped by Brahmarsis, that celestial Sabha blazes forth with the graceful possessions of Brahma and looks extremely handsome, O tiger among kings as this Sabha of yours is unrivalled in the world of men, so is that Sabha of Brahma, seen by me unrivalled in all the worlds. I have seen these

Sabhas, O Bharata, in regions of the celestials. This thy Sabha is unquestionably the foremost in the world of men!"

SECTION 12

"Yudhishtira said,--"O thou foremost of eloquent men, as thou hast described the different Sabhas unto me, it appeareth that almost all the monarchs of the earth are to be found in the Sabha of Yama. And, O master, almost all the Nagas, and principal Daityas, and rivers, and oceans, are to be found in the Sabha of Varuna. And so the Yakshas, the Guhyakas, the Rakshasas, the Gandharvas and Apsaras and the Deity (Yama) having the bull for his vehicle, are to be found in the Sabha of the lord of treasures. Thou hast said that in the Sabha of the Grand sire are to be seen all the great Rishis, all the gods, all the branches of learning. As regards the Sabha of Sakra, however, thou hast named, O Muni, all the gods, the Gandharvas, and various Rishis. But, O great Muni, thou hast mentioned one and only one king, viz., the royal Rishi Harishchandra as living in the Sabha of the illustrious chief of the gods. What act was performed by that celebrated king, or what ascetic penances with steady vows, in consequence of which he hath been equal to Indra himself? O Brahmana, how didst thou also meet with my father, the exalted Pandu, now a guest in the region of the Pitris? O exalted one of excellent vows hath he told thee anything? O tell me all as I am exceedingly curious to hear all this from thee."

"Narada said,--"O king of kings, I shall tell thee all that thou askest me about Harishchandra, I shall presently tell thee of his high excellence. He was a powerful king, in fact, an emperor over all the kings of the earth. Indeed, all the kings of the earth obeyed his sway. O monarch, mounted alone upon a victorious car adorned with gold, that king by the prowess of his weapons brought the whole earth with her seven islands under his sway. And, O monarch, having subjugated the whole earth with her mountains, forests, and woods, he made preparations for the great sacrifice called the Rajasuya. And all the kings of the earth brought at his command wealth unto that sacrifice. All of them consented to become distributors of food and gifts unto the Brahmanas that were fed on the occasion. At that sacrifice king Harishchandra gave away unto all who asked, wealth that was five times what each had solicited. At the conclusion of the sacrifice, the king gratified the Brahmanas that came from various countries with large presents of various kinds of wealth. The Brahmanas gratified with various kinds of food and enjoyable articles, given away unto them to the extent of their desires, and with the heaps of jewels distributed amongst them, began to say,--"King Harishchandra is superior to all kings in energy and renown.-- And know, O monarch, O bull of the Bharata race, it was for this reason that Harishchandra shone more brightly than thousands of other kings. The powerful Harishchandra having concluded his great sacrifice, became installed, O king, in the sovereignty of the earth and looked resplendent on his throne. O bull of the Bharata race, all those monarchs that perform the sacrifice of Rajasuya, (attaining to the region of Indra) pass their time in felicity in Indra's company. And, O bull of the Bharata race, those kings also that yield up their lives without turning their backs on the field of battle attain to the mansion of Indra and live in joy with him. Those again that yield up their bodies after severe ascetic penances also attain to the same region and shine brightly there for ages. O king of the Kuru race, O son of Kunti, thy father Pandu, beholding the good fortune of Harishchandra and wondering much thereat, hath told thee something. Knowing that I was coming to the world of men, he bowed unto me and said,--"Thou shouldst tell Yudhishtira, O Rishi, that he can subjugate the whole Earth inasmuch as his brothers are all obedient to him. And having done this let him commence the grand sacrifice called Rajasuya. He is my son; if he performeth that sacrifice, I may, like Harishchandra, soon attain to the region of Indra, and there in his Sabha pass countless years in continuous joy. I told him in reply,--"O King, I shall tell thy son all this, if I go to the world of men. I have now told thee what he said, O tiger among men. Accomplish then, O son of Pandu, the desires of thy father. If thou performest that sacrifice, thou shalt then be able to go, along with thy deceased ancestors, into the same region that is inhabited by the chief of the immortals. It hath been said,--"O king, that the performance of this great sacrifice is attended with many obstacles. A class of Rakshasas called Brahma Rakshasas, employed in obstructing all sacrifices, always search for loopholes when this great sacrifice is commenced. On the commencement of such a sacrifice a war may take place destroying the Kshatriyas and even furnishing occasion for the destruction of the whole Earth. A slight obstacle may involve the whole Earth in ruin. Reflecting upon all this, O king of kings do what is for thy good. Be thou watchful and ready in protecting the four orders of thy subjects. Grow, thou in prosperity, and enjoy thou felicity. Gratify thou the Brahmanas with gifts of wealth. I have now answered in detail all that thou hast asked me. With thy leave I will now go to the city (Dwaravati) of that Dasarhas."

Vaisampayana said,--"O Janamejaya, having said this unto the son of Pritha, Narada went away, accompanied by those

Rishis with whom he had come. And after Narada had gone away, king Yudhishtira, O thou of the Kuru race, began to think, along with his brothers, of that foremost of sacrifices called Rajasuya."

SECTION 13

Vaisampayana said,--"Yudhishtira, having heard these words of Narada, began to sigh heavily. And, O Bharata, engaged in his thoughts about the Rajasuya, the king had no peace of mind. Having heard of this glory of the illustrious monarchs (of old) and being certain about the acquisition of regions of felicity by performers of sacrifices in consequence of their sacred deeds, and thinking especially of that royal sage Harishchandra who had performed the great sacrifice king Yudhishtira desired to make preparations for the Rajasuya sacrifice. Then worshipping his counsellors and others present at his Sabha, and worshipped by them in return, he began to discuss with them about that sacrifice. Having reflected much, that king of kings, that bull amongst the Kurus, inclined his mind towards making preparations for the Rajasuya. That prince of wonderful energy and prowess, however, reflecting upon virtue and righteousness, again set his heart to find out what would be for the good of all his people. For Yudhishtira, that foremost of all virtuous men, always kind unto his subjects, worked for the good of all without making any distinctions. Indeed, shaking off both anger and arrogance, Yudhishtira always said,--"Give unto each what is due to each,--and the only sounds that he could hear were,--"Blessed be Dharma! Blessed be Dharma! Yudhishtira! conducting himself thus and giving paternal assurance to everybody, there was none in the kingdom who entertained any hostile feelings towards him. He therefore came to be called Ajatasatru (one with no enemy at all). The king cherished every one as belonging to his family, and Bhima ruled over all justly. Arjuna, used to employing both his hands with equal skill, protected the people from (external) enemies. And the wise Sahadeva administered justice impartially. And Nakula behaved towards all with humility that was natural to him. Owing to all this, the kingdom became free from disputes and fear of every kind. And all the people became attentive to their respective occupations. The rain became so abundant as to leave no room for desiring more; and the kingdom grew in prosperity. And in consequence of the virtues of the king, money-lenders, the articles required for sacrifices, cattle-rearing, tillage, and traders, all and everything grew in prosperity. Indeed, during the reign of Yudhishtira who was ever devoted to truth, there was no extortion, no stringent realisation of arrears of rent, no fear of disease, of fire, or of death by poisoning and incantations, in the kingdom. It was never heard at that time that thieves or cheats or royal favourites ever behaved wrongfully towards the king or towards one another amongst themselves. Kings conquered on the six occasions (of war, treaty, etc.) were wont to wait upon him in order to do good unto the monarch and worship him ever, while the traders of different classes came to pay him the taxes leviable on their respective occupations. And accordingly during the reign of Yudhishtira who was ever devoted to virtue, his dominion grew in prosperity. Indeed, the prosperity of the kingdom was increased not by these alone but even by persons wedded to voluptuousness and indulging in all luxuries to their fill. And the king of kings, Yudhishtira, whose sway extended over all, was possessed of every accomplishment and bore everything with patience. And, O king, whatever countries the celebrated and illustrious monarch conquered, the people everywhere, from Brahmanas to swains, were all more attached to him than to their own fathers and mothers."

Vaisampayana said,--"King Yudhishtira, then, that foremost of speakers, summoning together his counsellors and brothers, asked them repeatedly about the Rajasuya sacrifice. Those ministers in a body, thus asked by the wise Yudhishtira desirous of performing the sacrifice, then told him these words of grave import,--"One already in possession of a kingdom desireth all the attributes of an emperor by means of that sacrifice which aideth a king in acquiring the attributes of Varuna. O prince of Kuru race, thy friends think that as thou art worthy of the attributes of an emperor, the time is even come for thee for the performance of the Rajasuya sacrifice. The time for the performance of that sacrifice in which Rishis of austere vows kindle six fires with mantras of the Sama Veda, is come for thee in consequence of thy Kshatriya possessions. At the conclusion of the Rajasuya sacrifice when the performer is installed in the sovereignty of the empire, he is rewarded with the fruits of all sacrifices including the Agnihotra. It is for this that he is called the conqueror of all. Thou art quite able, O strong-armed one, to perform this sacrifice. All of us are obedient to thee. Soon will you be able, O great king, to perform the Rajasuya sacrifice. Therefore, O great king, let thy resolution be taken to perform this sacrifice without further discussion. Thus, spoke unto the king all his friends and counsellors separately and jointly. And, O king, Yudhishtira that slayer of all enemies, having heard these virtuous, bold, agreeable and weighty words of theirs, accepted them mentally. And having heard

those words of his friends and counsellors, and knowing his own strength also, the king, O Bharata, repeatedly thought over the matter. After this the intelligent and virtuous Yudhishtira, wise in counsel, again consulted with his brothers, with the illustrious Ritwijas about him, with his ministers and with Dharmya and Dwaipayana and others.

Yudhishtira said,—"How may this wish that I entertain of performing the excellent sacrifice of Rajasuya that is worthy of an emperor, bear fruit, in consequence of my faith and speech alone."

Vaisampayana said,—"O thou of eyes like lotus-petals, thus asked by the king, they replied at that time unto Yudhishtira the Just in these words,—Being conversant with the dictates of morality, thou art, O King, worthy to perform the grand sacrifice of Rajasuya. After the Ritwijas and the Rishis had told these words unto the king, his ministers and brothers highly approved of the speech. The king, however, possessed of great wisdom, and with mind under complete control, actuated by the desire of doing good unto the world, again resolved the matter in his mind, thinking of his own strength and means, the circumstances of time and place and his income and expenditure. For he knew that the wise never come to grief owing to their always acting after full deliberation. Thinking that the sacrifice should not be commenced, pursuant to his own resolution only, Yudhishtira, carefully bearing upon his shoulder the weight of affairs thought of Krishna that persecutor of all sinners as the fittest person to decide the matter, in as much as he knew him to be the foremost of all persons, possessed of immeasurable energy, strong-armed, without birth but born amongst men from Will alone. Reflecting upon his god-like feats the son of Pandu concluded that there was nothing that was unknown to him, nothing that he could not achieve, and nothing that he could not bear, and Yudhishtira, the son of Pritha, having come to this settled resolution soon sent a messenger unto that master of all beings, conveying through him blessings and speeches such as one senior in age might send to one that is younger. And that messenger riding in a swift car arrived amongst the Yadavas and approached Krishna who was then residing in Dwaravati. And Achyuta (Krishna) hearing that the son of Pritha had become desirous of seeing him, desired to see his cousin. And quickly passing over many regions, being drawn by his own swift horses, Krishna arrived at Indraprastha, accompanied by Indrasena. And having arrived at Indraprastha, Janardana approached Yudhishtira without loss of time. And Yudhishtira received Krishna with paternal affection, and Bhima also received him likewise. And Janardana then went with a cheerful heart to his father's sister (Kunti). And worshipped then with reverence by the twins, he began to converse cheerfully with his friend Arjuna who was overjoyed at seeing him. And after he had rested awhile in a pleasant apartment and had been fully refreshed, Yudhishtira approached him at his leisure and informed him all about the Rajasuya sacrifice.

Yudhishtira said,—I have wished to perform the Rajasuya sacrifice. That sacrifice, however, cannot be performed by one's wishing alone to perform it. Thou knowest, O Krishna, even thing about the means by which it may be accomplished. He alone can achieve this sacrifice in whom everything is possible, who is worshipped everywhere and who is the king of kings. My friends and counsellors approaching me have said that I should perform that sacrifice. But, O Krishna, in respect of that matter, thy words shall be my guide. Of counsellors some from friendship do not notice the difficulties; others from motives of self-interest say only what is agreeable. Some again regard that which is beneficial to themselves as worthy of adoption. Men are seen to counsel thus on matters awaiting decision. But thou, O Krishna, art above such motives. Thou hast conquered both desire and anger. It behoveth thee to tell me what is most beneficial to the world."

SECTION 14

(Rajasuyarambha Parva)

"Krishna said,—O great king, thou art a worthy possessor of all the qualities essential for the performance of the Rajasuya sacrifice. Thou knowest everything, O Bharata. I shall, however, still tell thee something. Those persons in the world that now go by the name of Kshatriyas are inferior (in everything) to those Kshatriyas that Rama, the son of Jamadagnya, exterminated. O lord of the earth, O bull of the Bharata race, thou knowest what form of rule these Kshatriyas, guided by the instructions traditionally handed down from generation to generation, have established amongst their own order, and how far they are competent to perform the Rajasuya sacrifice. The numerous royal lines and other ordinary Kshatriyas all represent themselves to be the descendants of Aila and Ikshwaku. The descendants of Aila, O king, as, indeed, the kings of Ikshwaku's race, are, know O bull of the Bharata race, each divided into a hundred separate dynasties. The descendants of Yayati and the Bhojas are great, both in extent (number) and accomplishments. O king, these last are to-day scattered all over the earth. And all the Kshatriyas worship the prosperity of those monarchs. At

present, however, O monarch, king Jarasandha, overcoming that prosperity enjoyed by their whole order, and overpowering them by his energy hath set himself over the heads of all these kings. And Jarasandha, enjoying the sovereignty over the middle portion of the earth (Mathura), resolved to create a disunion amongst ourselves. O monarch, the king who is the lord paramount of all kings, and in whom alone the dominion of the universe is centered, properly deserves to be called an emperor. And, O monarch, king Sisupala endued with great energy, hath placed himself under his protection and hath become the generalissimo of his forces. And, O great king, the mighty Vaka, the king of the Karushas, capable of fighting by putting forth his powers of illusion, waiteth, upon Jarasandha, as his disciple. There are two others, Hansa and Dimvaka, of great energy and great soul, who have sought the shelter of the mighty Jarasandha. There are others also viz., Dantavakra, Karusha, Karava, Meghavahana, that wait upon Jarasandha. He also that beareth on his head that gem which is known as the most wonderful on earth, that king of the Yavanas, who hath chastised Muru and Naraka, whose power is unlimited, and who ruleth the west like another Varuna, who is called Bhagadatta, and who is the old friend of thy father, hath bowed his head before Jarasandha, by speech and specially by act. In his heart, however, tied as he is by affection to thee, he regardeth thee as a father regardeth his child. O king, that lord of the earth who hath his dominions on the west and the south, who is thy maternal uncle and who is called Purujit, that brave perpetrator of the Kunti race, that slayer of all foes, is the single king that regardeth thee from affection. He whom I did not formerly slay, that wicked wretch amongst the Chedis, who represented himself in this world as a divine personage and who hath become known also as such, and who always beareth, from foolishness, the signs that distinguish me that king of Vanga Pundra and the Kiratas, endowed with great strength, and who is known on earth by the names of Paundraka and Vasudeva hath also espoused the side of Jarasandha. And, O king of kings, Bhishmaka, the mighty king of the Bhojas—the friend of Indra—the slayer of hostile heroes—who governs a fourth part of the world, who by his learning conquered the Pandyas and the Kratha-Kausikas, whose brother the brave Akriti was like Rama, the son of Jamdagni, hath become a servitor to the king of Magadha. We are his relatives and are, therefore, engaged everyday in doing what is agreeable unto him. But although we regard him much, still he regardeth us not and is engaged in doing us ill. And, O king, without knowing his own strength and the dignity of the race to which he belongeth, he hath placed himself under Jarasandha's shelter at sight of the latter's blazing fame alone. And, O exalted one, the eighteen tribes of the Bhojas, from fear of Jarasandha, have all fled towards the west; so also have the Surasenans, the Bhadrakas, the Vodhas, the Salwas, the Patachavahas, the Susthalas, the Mukuttas, and the Kulindas, along with the Kuntis. And the king of the Salwayana tribe with their brethren and followers; and the southern Panchalas and the eastern Kosalas have all fled to the country of the Kuntis. So also the Matsyas and the Sannyastapadas, overcome with fear, leaving their dominions in the north, have fled into the southern country. And so all the Panchalas, alarmed at the power of Jarasandha, have left their own kingdom and fled in all directions. Some time before, the foolish Kansa, having persecuted the Yadavas, married two of the daughters of Jarasandha. They are called Asti and Prapti and are the sister of Sahadeva. Strengthened by such an alliance, the fool persecuting his relatives gained an ascendancy over them all. But by this conduct he earned great obloquy. The wretch also began to oppress the old kings of the Bhoja tribe, but they, to protect themselves from the persecution of their relative, sought our help. Having bestowed upon Akrura the handsome daughter of Ahuka, with Sankarshana as my second I did a service to my relatives, for both Kansa and Sunaman were slain by me assisted by Rama. But after the immediate cause of fear was removed (by the death of Kansa), Jarasandha, his father-in-law, took up arms. Ourselves consisting of the eighteen younger branches of the Yadavas arrived at the conclusion that even if we struck our enemies continually with excellent weapons capable of taking the lives of the foes, we should still be unable to do anything unto him even in three hundred years. He hath two friends that are like unto the immortals, and in point of strength the foremost of all men endued with might. They are called Hansa and Dimvaka who are both incapable of being slain by weapons. The mighty Jarasandha, being united with them, becomes incapable, I think, of being vanquished by even the three worlds. O thou foremost of all intelligent men, this is not our opinion alone but all other kings also are of the same mind. There lived, O monarch, a king of the name of Hansa, who was slain by Rama (Valadeva) after a battle of eighteen days. But, O Bharata, hearing people say that Hansa had been killed, Dimvaka, O king, thought that he could not live without Hansa. He accordingly jumped into the waters of the Yamuna and killed himself. Afterwards when Hansa, the subjugator of hostile heroes, heard that Dimvaka, had killed himself, he went to the Yamuna and jumped into its waters.

Then, O bull of the Bharata race, king Jarasandha, hearing that both Hansa and Dimvaka had been killed, returned to his kingdom with an empty heart. After Jarasandha had returned, O slayer of all foes, we were filled with pleasure and continued to live at Mathura. Then the widow of Hansa and the daughter of Jarasandha, that handsome woman with eyes like lotus-petals, grieved at the death of her lord, went unto her father, and repeatedly urged, O Monarch, the king of Magadha, saying,—O slayer of all foes, kill thou the slayer of my husband.—Then, O great king, remembering the conclusion to which we had come of old we became exceedingly cheerless and fled from Mathura. Dividing our large wealth into small portions so as to make each portion easily portable, we fled from fear of Jarasandha, with our cousins and relatives. Reflecting upon everything, we fled towards the west. There is a delightful town towards the west called Kusasthali, adorned by the mountains of Raivata. In that city, O monarch, we took up our abode. We rebuilt its fort and made it so strong that it has become impregnable even to the Gods. And from within it even the women might fight the foe, what to speak of the Yadava heroes without fear of any kind? O slayer of all foes, we are now living in that city. And, O tiger of the Kuru race, considering the inaccessibility of that first of mountains and regarding themselves as having already crossed the fear of Jarasandha, the descendants of Madhu have become exceedingly glad. Thus, O king, though possessed of strength and energy, yet from the oppressions of Jarasandha we have been obliged to repair to the mountains of Gomanta, measuring three Yojanas in length. Within each yojana have been established one and twenty posts of armed men. And at intervals of each yojana are hundred gates with arches which are defended by valourous heroes engaged in guarding them. And innumerable Kshatriyas invincible in war, belonging to the eighteen younger branches of the Yadavas, are employed in defending these works. In our race, O king, there are full eighteen thousand brothers and cousins. Ahuka hath had a hundred sons, each of whom is almost like a god (in prowess), Charudeshna with his brother Chakradeva, Satyaki, myself, Valadeva the son of Rohini, and my son Samva who is equal unto me in battle—these seven. O king are Atirathas. Besides these, there are others, O king, whom I shall presently name. They are Kritavarman, Anadhrishti, Samika, Samitinjaya, Kanka, Sanku and Kunti. These seven are Maharathas. There are also two sons of Andhakabhoja, and the old king himself. Endued with great energy these are all heroes, each mighty as the thunderbolt. These Maharathas, choosing the middle country, are now living amongst the Vrishnis. O thou best of the Bharata line, thou alone art worthy of being an emperor. It behoveth thee, O Bharata, to establish thy empire over all the Kshatriyas. But this is my judgement, O king, that thou wilt not be able to celebrate the Rajasuya sacrifice as long as the mighty Jarasandha liveth. By him have been immured in his hillfort numerous monarchs, like a lion that hath deposited the slain bodies of mighty elephants within a cave of the king of mountains. O slayer of all enemies, king Jarasandha, desirous of offering in sacrifice hundred monarchs, adored for his fierce ascetic penances the illustrious god of gods, the lord of Uma. It is by this means that the kings of the earth have been vanquished by Jarasandha. And, O best of monarchs, he hath by that means been able to fulfil the vow he had made relative to his sacrifice. By defeating the kings with their troops and bringing all of them as captives into this city, he had swelled its crowds enormously. We also, O king, from fear of Jarasandha, at one time had to leave Mathura and fly to the city of Dwaravati. If, O great king, thou desirest to perform this sacrifice, strive to release the kings confined by Jarasandha, as also to compass his death. O son of the Kuru race, otherwise this undertaking of thine can never be completed. O thou foremost of intelligent men if the Rajasuya is to be performed by thee, you must do this in this way and not otherwise. This, O king, is my view (on the matter). Do, O sinless one, as thou thinkest. Under these circumstances, O king, having reflected upon everything, taking note of causes, tell us what thou thyself thinkest proper."

SECTION 15

Yudhishtira said,—Intelligent as thou art, thou hast said what none else is capable of saying. There is none else on earth who is settler of all doubts. Behold, there are kings in every province employed in benefiting their respective selves. But no one amongst them hath been able to achieve the imperial dignity. Indeed, the title emperor is difficult of acquisition. He that knoweth the valour and strength of others never applaudeth himself. He, indeed, is really worthy of applause (worship) who, engaged in encounters with his enemies, beareth himself commendably. O thou supporter of the dignity of the Vrishni race, man's desires and propensities, like the wide earth itself adorned with many jewels, are varied and extensive. As experience can seldom be gained but by travelling in regions remote from one's home, so salvation can never be attained except by acting according to principles that are very high, compared with the ordinary level of our desire and propensities. I regard peace of mind as the highest object

here, for from that quality may proceed my prosperity. In my judgement, if I undertake to celebrate this sacrifice, I shall never win the highest reward. O Janardana, endued with energy and intelligence, these that have been born in our race think that some one amongst them will at one time become the foremost amongst all Kshatriyas. But, O exalted one, we also were all frightened by the fear of Jarasandha and, O sinless one, by the wickedness of that monarch. O thou invincible in battle, the might of thy arm is my refuge. When, therefore, thou taken fright at Jarasandha's might, how should I regard myself strong in comparison with him? Madhava, O thou of the Vrishni race, I am repeatedly depressed by the thought whether Jarasandha is capable or not of being slain by thee, by Rama, by Bhimasena, or by Arjuna. But what shall I say, O Keshava? Thou art my highest authority on everything.'

"On hearing these words, Bhima well-skilled in speech said,--'That king who is without exertion, or who being weak and without resources entereth into hostility with one that is strong, perisheth like an ant-hill. It may be generally seen, however, that even a king that is weak may vanquish an enemy that is strong and obtain the fruition of all his wishes, by wakefulness and by the application of policy. In Krishna is policy, in myself strength, in Arjuna triumphs. So like the three (sacrificial) fires that accomplish a sacrifice, we shall accomplish the death of the king of Magadha."

"Krishna then said,--'One that is immature in understanding seeketh the fruition of his desire without an eye to what may happen to him in future. It is seen that no one forgiveth for that reason a foe that is of immature understanding and inclined to serve his own interests. It hath been heard by us that in the krita age, having brought every one under their subjection, Yauvanaswin by the abolition of all taxes, Bhagiratha by his kind treatment to his subjects, Kartavirya by the energy of his asceticism, the lord Bharata by his strength and valour, and Maruta by his prosperity, all these five became emperors. But, O Yudhishtira, thou who covetest the imperial dignity deserves it, not by one but by all these qualities, viz., victory, protection afforded to thy people, virtue, prosperity, and policy. Know, O bull of the Kuru race, that Jarasandha, the son of Vrihadraatha, is even such (i.e., a candidate for the imperial dignity). A hundred dynasties of kings have become unable to oppose Jarasandha. He, therefore, may be regarded to be an emperor for his strength. Kings that are wearers of jewels worship Jarasandha (with presents of jewels). But, wicked from his childhood, he is scarcely satisfied with such worship. Having become the foremost among all, he attacketh yet with violence kings with crowns on their heads. Nor is there seen any king from whom he taketh not tribute. Thus hath he brought under his sway nearly a hundred kings. How can, O son of Pritha, any weak monarch approach him with hostile intentions? Confined in the temple of Shiva and offered as sacrifice unto him like so many animals, do not these monarchs dedicated unto that god feel the most poignant misery, O bull of the Bharata race? A Kshatriya that dieth in battle is ever regarded with respect. Why shall we not, therefore, meet together and oppose Jarasandha in battle? He hath already brought eighty-six kings; fourteen only are wanting to complete one hundred. As soon as he obtaineth those fourteen, he will begin his cruel act. He that shall be to obstruct that act will surely win blazing renown. And he that will vanquish Jarasandha will surely become the emperor of all the Kshatriyas."

SECTION 16

"Yudhishtira said,--'Desirous of the imperial dignity but acting from selfish motives and relying upon courage alone, how, O Krishna, can I despatch ye (unto Jarasandha)? Both Bhima and Arjuna, I regard as my eyes, and thee, O Janardana as my mind. How shall I live, deprived of my eyes and mind. Yama himself cannot vanquish in battle the mighty host of Jarasandha that is endued, besides, with terrible valour. What valour can ye exhibit against it. This affair that promises to terminate otherwise may lead to great mischief. It is my opinion, therefore, that the proposed task should not be undertaken. Listen, O Krishna, to what I for one think. O Janardana, desisting from this act seemeth to me to be beneficial. My heart to-day is afflicted. The Rajasuya appeareth to me difficult of accomplishment."

"Vaisampayana said,--'Arjuna who had obtained that excellent of bows and that couple of inexhaustible quivers, and that car with that banner, as also that assembly room, now addressed Yudhishtira and said,--'I have obtained, O king, a bow and weapons and arrows and energy and allies and dominions and fame and strength. Those are always difficult of acquisition, however much they may be desired. Learned men of repute always praise in good society nobleness of descent. But nothing is equal to might. Indeed, O monarch, there is nothing I like more than prowess. Born in a race noted for its valour, one that is without valour is scarcely worthy of regard. One, however, possessed of valour, that is born in a race not noted for it, is much superior to the former. He, O king, is a Kshatriya in every thing who increaseth his fame and possessions by the subjugation of his enemies. And

he that is possessed of valour, though destitute of all (other) merits, will vanquish his foes. One, however, that is destitute of valour, though possessed of every (other) merit, can scarcely accomplish anything. Every merit exists by the side of valour in an incipient state. Concentration of attention, exertion and destiny exist as the three causes of victory. One, however, that is possessed of valour doth not yet deserve success if he acts carelessly. It is for this that an enemy endued with strength sometimes suffers death at the hands of his foes. As meanness overtakes the weak, so folly sometimes overtakes the strong. A king, therefore, that is desirous of victory, should avoid both these causes of destruction. If, for the purpose of our sacrifice, we endeavour to slay Jarasandha and rescue the kings kept by him for a cruel purpose, there is no higher act which we could employ ourselves in. If, however, we do not undertake the task, the world will always think us incompetent. We have certainly the competence, O king! Why should you, therefore, regard us as incompetent? Those that have become Munis desirous of achieving tranquillity of souls, obtain yellow robes with ease. So if we vanquish the foe, the imperial dignity will easily be ours. We shall, therefore fight the foe."

SECTION 17

"Vasudeva said,--'Arjuna hath indicated what the inclination should be of one that is born in the Bharata race, especially of one who is the son of Kunti. We know not when death will overtake us, in the night or in the day. Nor have we ever heard that immortality hath been achieved by desisting from fight. This, therefore, is the duty of men, viz., to attack all enemies in accordance with the principles laid down in the ordinance. This always gives satisfaction to the heart. Aided by good policy, if not frustrated by Destiny, an undertaking becomes crowned with success. If both parties aided by such means encounter each other, one must obtain ascendancy over the other, for both cannot win or lose. A battle however, if directed by bad policy which again is destitute of the well-known arts, ends in defeat or destruction. If, again, both parties are equally circumstanced, the result becomes doubtful. Both, however, cannot win. When such is the case, why should we not, aided by good policy, directly approach the foe; and destroy him, like the current of the river uprooting a tree? If, disguising our own faults, we attack the enemy taking advantage of his loopholes, why should we not succeed? Indeed, the policy of intelligent men, is that one should not fight openly with foes that are exceedingly powerful and are at the head of their well-arranged forces. This too is my opinion. If, however, we accomplish our purpose secretly entering the abode of our foe and attacking his person, we shall never earn obloquy. That bull among men--Jarasandha--alone enjoyeth unfaded glory, like unto him who is the self in the heart of every created being. But I see his destruction before me. Desirous of protecting our relatives we will either slay him in battle or shall ascend to heaven being ourselves slain in the end by him.'

Yudhishtira said,--'O Krishna, who is this Jarasandha? What is his energy and what is his prowess, that having touched thee he hath not been burnt like an insect at the touch of fire?"

Krishna said,--'Hear, O monarch, who Jarasandha is; what his energy; and what is his prowess; and why also he hath been spared by us. Even though he hath repeatedly offended us. There was a mighty king of the name of Vrihadraatha, the lord of the Magadhas. Proud in battle, he had three Akshauhini of troops. Handsome and endued with energy, possessed of affluence and prowess beyond measure, and always bearing on his person marks indicating installation at sacrifices. He was like a second Indra. In glory he was like unto Surrya, in forgiveness like unto the Earth, in wrath like unto the destroyer Yama and in wealth like unto Vaisravana. And O thou foremost of the Bharata race, the whole earth was covered by his qualities that descended upon him from a long line of ancestors, like the rays emerging from the sun. And, O bull of the Bharata race, endued with great energy that monarch married two twin daughters of the king of Kasi, both endued with the wealth of beauty. And that bull among men made an engagement in secret with his wives that he would love them equally and would never show a preference for either. And the lord of the earth in the company of his two dearly loved wives, both of whom suited him well, passed his days in joy like a mighty elephant in the company of two cow-elephants, or like the ocean in his personified form between Ganga and Yamuna (also in their personified forms). The monarch's youth however, passed away in the enjoyment of his possessions, without any son being born unto him to perpetuate his line. The best of monarch failed to obtain a son to perpetuate his race, even by means of various auspicious rites, and homas, and sacrifices performed with the desire for having an offspring. One day the king heard that the high-souled Chanda-kausika, the son of Kakshivat of the illustrious Gautama race, having desisted from ascetic penances had come in course of his wanderings to his capital and had taken his seat under the shade of a mango tree. The king went unto that Muni accompanied by his two wives, and worshipping

him with jewels and valuable presents gratified him highly. That best of Rishis truthful in speech and firmly attached to truth, then told the king,--'O king of kings, I have been pleased with thee. O thou of excellent vows, solicit thou a boon. King Vrihadraatha then, with his wives, bending low unto that Rishi, spoke these words choked with tears in consequence of his despair of obtaining a child.--'O holy one forsaking my kingdom I am about to go into the woods to practise ascetic penances. I am very unfortunate for I have no son. What shall I do, therefore, with my kingdom or with a boon?"

Krishna continued,--'Hearing these words (of the king), the Muni controlling his outer senses entered into meditation, sitting in the shade of that very mango tree where he was. And there fell upon the lap of the seated Muni a mango that was juicy and untouched by the beak of a parrot or any other bird. That best of Munis, taking up the fruit and mentally pronouncing certain mantras over it, gave it unto the king as the means of his obtaining an incomparable offspring. And the great Muni, possessed also of extraordinary wisdom, addressing the monarch, said,--'Return, O king, thy wish is fulfilled. Desist, O king, from going (into the woods)".--Hearing these words of the Muni and worshipping his feet, the monarch possessed of great wisdom, returned to his own abode. And recollecting his former promise (unto them) the king gave, O bull of the Bharata race, unto his two wives that one fruit. His beautiful queens, dividing that single fruit into two parts, ate it up. In consequence of the certainty of the realisation of the Muni's words and his truthfulness, both of them conceived, as an effect of their having eaten that fruit. And the king beholding them in that state became filled with great joy. Then, O wise monarch, some time after, when the time came, each of the queens brought forth a fragmentary body. And each fragment had one eye, one arm, one leg, half a stomach, half a face, and half an anus. Beholding the fragmentary bodies, both the mothers trembled much. The helpless sisters then anxiously consulted each other, and sorrowfully abandoned those fragments endued with life. The two midwives (that waited upon the queens) then carefully wrapping up the still-born (?) fragments went out of the inner apartments (of the palace) by the back door and throwing away the bodies, returned in haste. A little while after, O tiger among men, a Rakshasa woman of the name of Jara living upon flesh and blood, took up the fragments that lay on a crossing. And impelled by force of fate, the female cannibal united the fragments for facility of carrying them away. And, O bull among men, as soon as the fragments were united they formed a sturdy child of one body (endued with life). Then, O king, the female cannibal, with eyes expanded in wonder, found herself unable to carry away that child having a body as hard and strong as the thunder-bolt. That infant then closing his fists red as copper and inserting them into its mouth, began to roar terribly as rain-charged clouds. Alarmed at the sound, the inmates of the palace, O tiger among men, suddenly came out with the king, O slayer of all foes. The helpless and disappointed and sad queens also, with breasts full of milk, also came out suddenly to recover their child. The female cannibal beholding the queens in that condition and the king too desirous of an offspring, and the child was possessed of such strength thought within herself--'I live within dominions of the king who is so desirous of an offspring. It behoveth not me, therefore, to kill the infant child of such an illustrious and virtuous monarch. The Rakshasa woman then, holding the child in her arms like the clouds enveloping the sun, and assuming a human form, told the king these words,--'O Vrihadraatha, this is thy child. Given to thee by me, O, take it. It hath been born of both thy wives by virtue of the command of the great Brahmana. Cast away by the midwives, it hath been protected by me!

"Krishna continued,--'O thou foremost of the Bharata race, the handsome daughters of the king of Kasi, having obtained the child, soon drenched it with their lacteal streams. The king ascertaining everything, was filled with joy, and addressing that female cannibal disguised as a human being possessing the complexion of gold, asked,--'O thou of the complexion of the filament of the lotus, who art thou that givest me this child? O auspicious one, thou seemest to me as a goddess roaming at thy pleasure!"

SECTION 18

"Krishna continued,--'hearing these words of the king, the Rakshasa woman answered--'Blessed be thou, O king of kings. Capable of assuming any form at will. I am a Rakshasa woman called Jara. I am living, O king, happily in thy house, worshipped by all. Every day I wander from house to house of men. Indeed, I was created of old by the Self-create and was named Grihadevi (the household goddess). Of celestial beauty I was placed (in the world) for the destruction of the Danavas. He that with devotion painteth on the walls (of his house) a likeness of myself endued with youth and in the midst of children, must have prosperity in his abode; otherwise a household must sustain decay and destruction. O lord, painted on the walls of thy house is a likeness of myself surrounded by numerous children. Stationed there I am daily

worshipped with scents and flowers, with incense and edibles and various objects of enjoyment. Thus worshipped in thy house, I daily think of doing thee some good in return. It chanced, O virtuous king, that I beheld the fragmentary bodies of thy son. When these happened to be united by me, a living child was formed of them. O great king, it hath been so owing to thy good fortune alone. I have been only the instrument, I am capable of swallowing the mountain of Meru itself, what shall I say of the child? I have, however, been gratified with thee in consequence of the worship I receive in thy house. It is, therefore, O king, that I have bestowed this child on thee.

"Krishna continued,--Having spoken these words, O king, Jara disappeared there and then. The king having obtained the child then entered the palace. And the king then caused all the rites of infancy to be performed on that child, and ordered a festival to be observed by his ministers in Honour of that Rakshasa woman. And the monarch equal unto Brahma himself then bestowed a name on his child. And he said that because the child had been united by Jara, he should be called (Jarasandha i.e., united by Jara). And the son of the king of Magadha endowed with great energy, began to grow up in bulk and strength like a fire into which hath been poured libation of clarified butter. And increasing day by day like the moon in the bright fortnight, the child began to enhance the joy of his parents."

SECTION 19

"Krishna said,--some time after this, the great ascetic, the exalted Chandakausika, again came into the country of the Magadhas. Filled with joy at the advent of the Rishi, king Vrihadraha, accompanied by his ministers and priest and wives and son, went out to receive him. And, O Bharata, worshipping the Rishi with water to wash his feet and face, and with the offerings of Arghya the king then offered his whole kingdom along with his son for the acceptance of the Rishi. The adorable Rishi accepting that worship offered by the king, addressing the ruler of Magadha, O monarch, said with well-pleased heart,--O king, I knew all this by spiritual insight. But hear, O king of kings, what this son of thine will be in future, as also what his beauty, excellence, strength, and valour will be. Without doubt this son of thine, growing in prosperity and endowed with prowess, will obtain all these. Like other birds that can never imitate the speed of Vinata's son (Garuda), the other monarchs of the earth will not be able to equal in energy this thy son, who will be endowed with great valour. And all those that will stand in his way will certainly be destroyed. Like the force of the current that can never make the slightest impression upon the rocky breast of a mountain, weapons hurled at him even by the celestials will fail to produce the least pain in him. He will blaze forth above the heads of all that wear crowns on their brows. Like the sun that dims the lustre of all luminous bodies, this son of thine will rob all monarchs of their splendour. Even kings that are powerful and own large armies and numberless vehicles and animals, upon approaching this son of thine, will all perish as insects upon fire. This child will seize the growing prosperity of all kings like the ocean receiving the rivers swollen with the water of the rainy season. Like the huge earth that bears all kinds of produce, supporting things that are both good and evil, this child endowed with great strength will support all the four orders of men. And all the kings of the earth will live in obedience to the commands of this child just as every creature endowed with body live in dependence upon Vayu that is dear as self unto beings. This prince of Magadha--the mightiest of all men in the world--will behold with his physical eyes the god of gods called Rudra or Hara, the slayer of Tripura. O thou slayer of all foes, saying this, the Rishi, thinking of his own business, dismissed king Vrihadraha. The lord of the Magadhas then, re-entering his capital, and calling together his friends and relations, installed Jarasandha, on the throne. King Vrihadraha then came to feel a great distaste for worldly pleasures. And after the installation of Jarasandha king Vrihadraha followed by his two wives became an inmate of an ascetic asylum in the woods. And, O king, after his father and mothers had retired into the woods, Jarasandha by his valour brought numerous kings under his sway."

"Vaisampayana continued,--King Vrihadraha, having lived for some time in the woods and practised ascetic penances, ascended to heaven at last with his wives. King Jarasandha, also, as uttered by Kausika, having received those numerous boons ruled his kingdom like a father. Some time after when king Kansa was slain by Vasudeva, an enmity arose between him and Krishna. Then, O Bharata, the mighty king of Magadha from his city of Girivraja, whirling a mace ninety-nine times, hurled it towards Mathura. At that time Krishna of wonderful deeds was residing at Mathura. The handsome mace hurled by Jarasandha fell near Mathura at a distance of ninety-nine yojanas from Girivraja. The citizens beholding the circumstance well, went unto Krishna and informed him of the fall of the mace. The place where the mace fell is adjacent to Mathura and is called Gadavasan. Jarasandha had two supporters called Hansa and Dimvaka, both of whom were incapable of being slain by weapons.

Well-conversant with the science of politics and morality, in counsel they were the foremost of all intelligent men. I have already told thee everything about that mighty pair. They two and Jarasandha, I believe, are more than a match for three worlds. O brave king, it was for this reason that the powerful Kukkura, Andhaka and Vrishni tribes, acting from motives of policy, did not deem it proper to fight with him."

SECTION 20

(Jarasandha-badha Parva)

"Krishna said,--both Hansa and Dimvaka have fallen; Kansa also with all his followers has been slain. The time hath, therefore come for the destruction of Jarasandha. He is incapable of being vanquished in battle even by all the celestials and the Asuras (fighting together). We think, however, that he should be vanquished in a personal struggle with bare arms. In me is policy, in Bhima is strength and in Arjuna is triumph; and therefore, as prelude to performing the Rajasuya, we will certainly achieve the destruction of the ruler of Magadha. When we three approach that monarch in secret, and he will, without doubt, be engaged in an encounter with one of us. From fear of disgrace, from covetousness, and from pride of strength he will certainly summon Bhima to the encounter. Like death himself that slays a person however swollen with pride, the long-armed and mighty Bhimasena will effect the destruction of the king. If thou knowest my heart, if thou hast any faith in me, then make over to me, as a pledge, Bhima and Arjuna without loss of time!"

"Vaisampayana continued,--Thus addressed by the exalted one, Yudhishtira, beholding both Bhima and Arjuna standing with cheerful faces, replied, saying--'O Achyuta, O Achyuta, thou slayer of all enemies, say not so. Thou art the lord of the Pandavas! We are dependent on thee. What thou sayest, O Govinda, is consistent with wise counsels. Thou never leadest those upon whom Prosperity hath turned her back. I who stay under thy command regard that Jarasandha is already slain, that the monarchs confined by him have already been set free, that the Rajasuya hath already been accomplished by me. O lord of the universe, O thou best of persons, watchfully act thou so that this task may be accomplished. Without ye then I dare not live, like a sorrowful man afflicted with disease, and bereft of the three attributes of morality, pleasure and wealth. Partha cannot live without Sauri (Krishna), nor can Sauri live without Partha. Nor is there anything in the world that is unconquerable by these two, viz., Krishna and Arjuna. This handsome Bhima also is the foremost of all persons endowed with might. Of great renown, what can he not achieve when with ye two? Troops, when properly led, always do excellent service. A force without a leader hath been called inert by the wise. Forces, therefore, should always be led by experienced commanders. Into places that are low, the wise always conduct the water. Even fishermen cause the water (of tank) to run out through holes. (Experienced leaders always lead their forces noting the loopholes and assailable points of the foe). We shall, therefore, strive to accomplish our purpose following the leadership of Govinda conversant with the science of politics, that personage whose fame hath spread all over the world. For the successful accomplishment of one's purposes one should ever place Krishna in the van, that foremost of personages whose strength consists in wisdom and policy and who possesseth a knowledge of both method and means. For the accomplishment of one's purpose let, therefore, Arjuna, the son of Pritha, follow Krishna the foremost of the Yadavas and let Bhima follow Arjuna. Policy and good fortune and might will (then) bring about success in a matter requiring valour.' Vaisampayana said,--Thus addressed by Yudhishtira, the trio Krishna, Arjuna and Bhima, all possessed of great energy, set out for Magadha attired in the garb of Snataka Brahmanas of resplendent bodies, and blessed by the agreeable speeches of friends and relatives. Possessed of superior energy and of bodies already like the Sun, the Moon, and the Fire, inflamed with wrath at the sad lot of their relative kings, those bodies of theirs became much more blazing. And the people, beholding Krishna and Arjuna, both of whom had never before been vanquished in battle, with Bhima in the van, all ready to achieve the same task, regarded Jarasandha as already slain. For the illustrious pair (Krishna and Arjuna) were masters that directed every operation (in the universe), as also all acts relating to the morality, wealth, and pleasure of every being. Having set out from the country of the Kurus, they passed through Kuru-jangala and arrived at the charming lake of lotuses. Passing over the hills of Kalakuta, they then went on crossing the Gandaki, the Sadanira (Karatoya), and the Sarkaravarta and the other rivers taking their rise in the same mountains. They then crossed the delightful Sarayu and saw the country of Eastern Kosala. Passing over that country they went to Mithila and then crossing the Mala and Charamanwati, the three heroes crossed the Ganges and the Sone and went on towards the east. At last those heroes of unfaded glory arrived at Magadha in the heart of (the country of) Kushanva. Reaching then the hills of Goratha, they saw the city of Magadha that was

always filled with kine and wealth and water and rendered handsome with the innumerable trees standing there."

SECTION 21

"Vasudeva said,--'behold, O Partha, the great capital of Magadha, standing in all its beauty. Filled with flocks and herds and its stock of water never exhausted, and adorned also with fine mansions standing in excellent array, it is free from every kind of calamity. The five large hills of Vaihara, Varaha, Vrishava, Rishigiri, and the delightful Chaitya, all of high peaks and overgrown with tall trees of cool shade and connected with one another, seem to be jointly protecting the city of Girivraja. The breasts of the hills are concealed by forests of delightful and fragrant Lodhras having the ends of their branches covered with flowers. It was here that the illustrious Gautama of rigid vows begat on the Sudra woman Ausinari (the daughter of Usinara) Kakshivat and other celebrated sons. That the race sprung from Gautama doth yet live under the sway of an ordinary human race (of monarchs) is only evidence of Gautama's kindness to kings. And, O Arjuna, it was here that in olden times the mighty monarchs of Anga, and Vanga and other countries, came to the abode of Gautama, and passed their days in joy and happiness. Behold, O Partha, those forests of delightful Pippalas and beautiful Lodhras standing near the side of Gautama's abode. There dwelt in old days those Nagas, Arvuda and Sakravapin, those persecutors of all enemies, as also the Naga Swastika and that other excellent Naga called Manu. Manu himself had ordered the country of the Magadhas to be never afflicted with drought, and Kaushika and Manimat also have favoured the country. Owing such a delightful and impregnable city, Jarasandha is ever bent on seeking the fruition of his purposes unlike other monarchs. We shall, however, by slaying him to-day humble his pride."

Vaisampayana said,--Thus saying those brothers of abundant energy, viz., he of the Vrishni race and the two Pandavas entered the city of Magadha. They then approached towards the impregnable city of Girivraja that was full of cheerful and well-fed inhabitants belonging to all the four orders, and where festivities were perennial. On arriving then at the gate of the city, the brothers (instead of passing through it) began to pierce (with their shafts) the heart of the high Chaityaka peak that was worshipped by the race of Vrihadraha, as also by the citizens and which delighted the hearts of all the Magadhas. There Vrihadraha had slain a cannibal called Rishava and having slain the monster made of his hide three drums which he placed in his own city. And those drums were such that once beaten their sound lasted one full month. And the brothers broke down the Chaityaka peak that was delightful to all the Magadhas, at that point where those drums covered with celestial flowers used to yield their continuous sound. And desirous of slaying Jarasandha they seemed by that act of theirs to place their feet upon the head of their foe. And attacking with their mighty arms that immovable and huge and high and old and celebrated peak always worshipped with perfumes and floral wreaths, those heroes broke it down. And with joyful hearts they then entered the city. And it so happened that the learned Brahmanas residing within the city saw many evil omens which they reported to Jarasandha. And the priest making the king mount an elephant whirled lighted brands about him. And king Jarasandha also, possessed of great prowess, with a view to warding of those evils, entered upon the celebration of a sacrifice, with proper vows and fasts. Meanwhile, O Bharata, the brothers unarmed, or rather with their bare arms as their only weapons, desirous of fighting with Jarasandha, entered the capital in the guise of Brahmanas. They beheld the extraordinary beauty of the shops full of various edibles and floral wreaths, and supplied with articles of every variety of various qualities that man can desire. Those best of men, Krishna, Bhima, and Dhananjaya, beholding in those shops their affluence, passed along the public road. And endowed with great strength they snatched forcibly from the flower-vendors the garlands they had exposed for sale. And attired in robes of various colours and decked in garlands and ear-rings the heroes entered the abode of Jarasandha possessed of great intelligence, like Himalayan lions eyeing cattle-folds. And the arms of those warriors, O king, besmeared with sandal paste, looked like the trunks of sala trees. The people of Magadha, beholding those heroes looking like elephants, with necks broad like those of trees and wide chests, began to wonder much. Those bull among men, passing through three gates that were crowded with men, proudly and cheerfully approached the king. And Jarasandha rising up in haste received them with water to wash their feet with, and honey and the other ingredients of the Arghya--with gifts of kine, and with other forms of respect. The great king addressing them said,--'Ye are welcome! And, O Janamejaya, both Partha and Bhima remained silent at this. And addressing the monarch Krishna said,--'O king of kings these two are now in the observance of a vow. Therefore they will not speak. Silent they will remain till midnight After that hour they will speak with thee! The king then quartering his guests in the sacrificial apartments retired into his private chambers. And

when midnight arrived, the monarch arrived at the place where his guests attired as Brahmanas were. For, O King, that ever victorious monarch observed this vow which was known throughout the Worlds that as soon as he should hear of the arrival of Snataka Brahmanas at his place, should it be even at midnight, he would immediately, O Bharata, come out and grant them an audience. Beholding the strange attire of his guests that best of kings wondered much. For all that, however, he waited on them respectfully. Those bulls among men, those slayers of all foes, on the other hand, O thou best of the Bharata race, beholding king Jarasandha, said,--'Let salvation be attained by thee, O king, without difficulty.' And, O tiger among kings, having said this unto the monarch, they stood looking at each other. And, O king of kings, Jarasandha then said unto those sons of Pandu and him of the Yadu race, all disguised as Brahmanas--'Take your seats.' And those bulls among men sat themselves down, and like the three priests of a great sacrifice blazed forth in their beauty. And king Jarasandha, O thou of the Kuru race, firmly devoted to truth, censuring the disguised guests, said unto them,--'It is well known to me that in the whole world Brahmanas in the observance of Snataka vow never deck their persons with garlands and fragrant paste unseasonably. Who are ye, therefore, thus decked with flowers, and with hands bearing the marks of the bow-string? Attired in coloured robes and decked unseasonably with flowers and paste, ye give me to understand that ye are Brahmanas, although ye bear Kshatriya energy. Tell me truly who ye are. Truth decks even kings. Breaking down the peak of the Chaityaka hill, why have ye, in disguise, entered (the city) by an improper gate without fear of the royal wrath? The energy of a Brahmana dwelleth in his speech, (not in act). This your feat is not suited to the order to which ye profess to belong. Tell us therefore, the end ye have in view. Arrived here by such an improper way, why accept ye not the worship I offer? What is your motive for coming to me? Thus addressed by the king, the high-souled Krishna, well-skilled in speech, thus replied unto the monarch in a calm and grave voice.

"Krishna said,--'O king, know us for Snataka Brahmanas. Brahmanas and Kshatriyas and Vaishyas are all, O monarch, competent to observe the vow of Snataka. This vow, besides, hath (many) especial and general rules. A Kshatriya observing this vow with especial rules always achieve prosperity. Therefore, have we decked ourselves with flowers. Kshatriyas again, O king, exhibit their energy by their arms and not in speech. It is, therefore, O son of Vrihadraha, that the speeches uttered by a Kshatriya are never audacious. O monarch, the creator hath planted his own energy in the aim of the Kshatriya. If thou wishest to behold it, thou shalt certainly behold it today. These are the rules of the ordinance, viz., that an enemy's abode should be entered through a wrong gate and a friend's abode through the right one. And know, O monarch, that this also is our eternal vow that having entered the foe's abode for the accomplishment of our purpose, we accept not the worship offered to us!"

SECTION 22

"Jarasandha said,--'I do not recollect if I ever acted injuriously towards ye! Even upon a careful mental scrutiny I fail to see the injury I did unto ye. When I have never done ye an injury, why, ye Brahmanas do ye regard me, who am innocent, as your foe? O, answer me truly, for this, indeed, is the rule followed by the honest. The mind is pained at the injury to one's pleasure and morality. That Kshatriya who injures an innocent man's (sources of) pleasure and morality even if he be otherwise a great warrior and well-versed in all rules of morality, obtains, without any doubt the fate of sinners (hereafter) and falls off from prosperity. The practices of the Kshatriyas are the best of those that are honest in the three worlds. Indeed, those that are acquainted with morality applaud the Kshatriya practices. Adhering to those practices of my order with steady soul, I never injure those that are under me. In bringing this charge, therefore, against me, it appears that ye speak erroneously!"

"Krishna said,--'O thou of mighty arms, there is a certain person of the head of a (royal) line who upholdeth the dignity of his race. At his command have we come against thee. Thou hast brought, O king, many of the Kshatriyas of the world as captives (to thy city). Having perpetrated that wicked wrong how dost thou regard thyself as innocent? O best of monarchs, how can a king act wrongfully towards other virtuous kings? But thou, O king, treating other kings with cruelty, seekest to offer them as sacrifice unto the god Rudra! O son of Vrihadraha, this sin committed by thee may touch even us, for as we are virtuous in our practices, we are capable of protecting virtue. The slaughter of human being as sacrifice unto the gods is never seen. Why dost thou, therefore, seek to perform a sacrifice unto god Sankara by slaughtering human beings? Thou art addressing persons belonging to thy own order as animals (fit for sacrifice)! Fool as thou art, who else, O Jarasandha, is capable of behaving in this way? One always obtaineth the fruits of whatever acts one performeth under whatever circumstances. Therefore, desirous as we are of helping all distressed people, we have, for the prosperity of

our race, come hither to slay thee, the slaughterer of our relatives. Thou thinkest that there is no man among the Kshatriyas (equal to thee). This, O king, is a great error of judgement on thy part. What Kshatriya is there, O king, who endued with greatness of soul and recollecting the dignity of his own parentage, would not ascend to eternal heaven that hath not its like anywhere, falling in open fight? Know O bull among men, that Kshatriyas engage themselves in battle, as persons installed in sacrifices, with heaven in view, and vanquish the whole world! Study of the Vedas, great fame, ascetic penances, and death in battle, are all acts that lead to heaven. The attainment of heaven by the three other acts may be uncertain, but death in battle hath that for its certain consequence. Death in battle is the sure cause of triumph like Indra's. It is graced by numerous merits. It is for this reason that he of a hundred sacrifices (Indra) hath become what he is, and by vanquishing the Asuras he ruleth the universe. Hostility with whom else than thee is so sure of leading to heaven, proud as thou art of the excessive strength of thy vast Magadha host? Don't disregard others, O king. Valour dwelleth in every man. O king of men, there are many men whose valour may be equal or superior to thine. As long as these are not known, so long only art thou noted for thy valour. Thy prowess, O king, can be borne by us. It is, therefore, that I say so. O king of Magadha, cast off thy superiority and pride in the presence of those that are thy equals. Go not, O king, with thy children and ministers and army, into the regions of Yama. Damvodhava, Kartavirya, Uttara, and Vrihadraha, were kings that met with destruction, along with all their forces, for having disregarded their superiors. Desirous of liberating the captive monarchs from thee, know that we are certainly not Brahmanas. I am Hrishesha otherwise called Sauri, and these two heroes among men are the sons of Pandu. O king of Magadha, we challenge thee. Fight standing before us. Either set free all the monarchs, or go thou to the abode of Yama.

"Jarasandha said,--'I never make a captive of a king without first vanquishing him. Who hath been kept here that hath not been defeated in war? This, O Krishna, it hath been said, is the duty that should be followed by the Kshatriyas, viz., to bring others under sway by the exhibition of prowess and then to treat them as slaves. Having gathered these monarchs with the intention of offering them as sacrifices unto the god, how shall I, O Krishna, from fear liberate them to-day, when I recollect also the duty I have recited of a Kshatriya? With troops against troops arrayed in order of battle, or alone against one, or against two, or against three, at the same time or separately, I am ready to fight!"

"Vaisampayana said,--'Having spoken thus, and desiring to fight with those heroes of terrible achievements, king Jarasandha ordered (his son) Sahadeva to be installed on the throne. Then, O bull of the Bharata race, the king, on the eve of battle, thought of his two generals Kausika and Chitrasena. These two, O king, were formerly called by everybody in the world of men by the respectful appellations of Hansa and Dimvaka. And, O monarch, that tiger among men, the lord Sauri ever devoted to truth, the slayer of Madhu, the younger brother of Haladhara, the foremost of all persons having their senses under complete control, keeping in view the command of Brahma and remembering that the ruler of Magadha was destined to be slain in battle by Bhima and not by the descendant of Madhu (Yadavas), desired not to slay himself king Jarasandha, that foremost of all men endued with strength, that hero possessed of the prowess of a tiger, that warrior of terrible valour."

SECTION 23

"Vaisampayana said,--'then that foremost of all speakers, Krishna of the Yadava race, addressing king Jarasandha who was resolved upon fighting, said,--'O king, with whom amongst us three dost thou desire to fight? Who amongst us shall prepare himself for battle (with thee)?' Thus addressed, the ruler of Magadha, king Jarasandha of great splendour, expressed his desire for fighting with Bhima. The priest then, bringing with him the yellow pigment obtained from the cow and garlands of flowers and other auspicious articles, as also various excellent medicines for restoring lost consciousness and alleviating pain, approached Jarasandha, panting for battle. The king Jarasandha, on whose behalf propitiatory ceremonies with benedictions were performed by a renowned Brahmana, remembering the duty of a Kshatriya dressed himself for battle. Taking off his crown and binding his hair properly, Jarasandha stood up like an ocean bursting its continents. Then the monarch possessed of terrible prowess, addressing Bhima, said, 'I will fight with thee. It is better to be vanquished by a superior person.' And saying this, Jarasandha, that represser of all foes endued, rushed with great energy at Bhimasena like the Asura Vala or old who rushed at the chief of the celestials. And the mighty Bhimasena, on whose behalf the gods had been invoked by Krishna, that cousin of his, having consulted with advanced towards Jarasandha, impelled by the desire of fight. Then those tigers among men, those heroes of great prowess, with their bare arms as their only weapons, cheerfully engaged themselves in

the encounter, each desirous of vanquishing the other. And seizing each other's arms and twining each other's legs, (at times) they slapped their arm-pits, causing the enclosure to tremble at the sound. And frequently seizing each other's necks with their hands and dragging and pushing it with violence, and each pressing every limb of his body against every limb of the other, they continued, O exalted one, to slap their arm-pits (at time). And sometimes stretching their arms and sometimes drawing them close, and now raising them up and now dropping them down, they began to seize each other. And striking neck against neck and forehead against forehead, they caused fiery sparks to come out like flashes of lightning. And grasping each other in various ways by means of their arms, and kicking each other with such violence as to affect the innermost nerves, they struck at each other's breasts with clenched fists. With bare arms as their only weapons roaring like clouds they grasped and struck each other like two mad elephants encountering each other with their trunks. Incensed at each other's blow, they fought on dragging and pushing each other and fiercely looking at each other like two wrathful lions. And each striking every limb of the other with his own and using his arms also against the other, and catching hold of each other's waist, they hurled each other to a distance. Accomplished in wrestling, the two heroes clasping each other with their arms and each dragging the other unto himself, began to press each other with great violence. The heroes then performed those grandest of all feats in wrestling called Prishtabhanga, which consisted in throwing each other down with face towards the earth and maintaining the one knocked down in that position as long as possible. And employing his arms, each also performed the feats called Sampurna-murchcha and Purna-kumbha. At times they twisted each other's arms and other limbs as if these were vegetable fibres that were to be twisted into chords. And with clenched fists they struck each other at times, pretending to aim at particular limbs while the blows descended upon other parts of the body. It was thus that those heroes fought with each other. The citizens consisting of thousands, of Brahmanas, Kshatriyas and Vaisyas and Sudras, and even women and the aged, O tiger among men, came out and gathered there to behold the fight. And the crowd became so great that it was one solid mass of humanity with no space between body and body. The sound the wrestlers made by the slapping of their arms, the seizing of each other's necks for bringing each other down, and the grasping of each other's legs for dashing each other to the ground, became so loud that it resembled the roar of thunder or of falling cliffs. Both of them were foremost of mighty men, and both took great delight in such encounter. Desirous of vanquishing the other, each was on the alert for taking advantage of the slightest lapse of the other. And, O monarch, the mighty Bhima and Jarasandha fought terribly on in those lists, driving the crowd at times by the motions of their hands like Vritra and Vasava of old. Thus two heroes, dragging each other forward and pressing each other backward and with sudden jerks throwing each other face downward and sideways, mangled each other dreadfully. And at times they struck each other with their knee-joints. And addressing each other loudly in stinging speeches, they struck each other with clenched fists, the blows descending like a mass of stone upon each other. With broad shoulders and long arms and both well-skilled in wrestling encounters, they struck each other with those long arms of theirs that were like maces of iron. That encounter of the heroes commenced on the first (lunar) day of the month of Kartic (October) and the illustrious heroes fought on without intermission and food, day and night, till the thirteenth lunar day. It was on the night of the fourteenth of the lunar fortnight that the monarch of Magadha desisted from fatigue. And O king, Janardana beholding the monarch tired, addressed Bhima of terrible deeds, and as if to stimulate him said,--'O son of Kunti, a foe that is fatigued cannot be pressed for if pressed at such a time he may even die. Therefore, O son of Kunti, this king should not be oppressed by thee. On the other hand, O bull of the Bharata race, fight with him with thy arms, putting forth as much strength only as thy antagonist hath now left! Then that slayer of hostile heroes, the son of Pandu, thus addressed by Krishna, understood the plight of Jarasandha and forthwith resolved upon taking his life. And that foremost of all men endued with strength, that prince of the Kuru race, desirous of vanquishing the hitherto unvanquished Jarasandha, mustered all his strength and courage."

SECTION 24

"Vaisampayana said,--'thus addressed, Bhima firmly resolved upon slaying Jarasandha, replied unto Krishna of the Yadu race, saying,--'O tiger of the Yadu race, O Krishna, this wretch that yet stayeth before me with sufficient strength and bent upon fight, should not be forgiven by me. Hearing these words of Vrikodara (Bhima), that tiger among men, Krishna, desiring to encourage that hero to accomplish the death of Jarasandha without any delay, answered,--'O Bhima, exhibit today upon Jarasandha the strength thou hast luckily derived, the might thou hast obtained from (thy father), the god

Maruta.' Thus addressed by Krishna, Bhima, that slayer of foets, holding up in the air the powerful Jarasandha, began to whirl him on high. And, O bull of the Bharata race, having so whirled him in the air full hundred times, Bhima pressed his knee against Jarasandha's backbone and broke his body in twain. And having killed him thus, the mighty Vrikodara uttered a terrible roar. And the roar of the Pandava mingling with that death knell of Jarasandha, while he was being broken on Bhima's knee, caused a loud uproar that struck fear into the heart of every creature. And all the citizens of Magadha became dumb with terror and many women were even prematurely delivered. And hearing those roars, the people of Magadha thought that either the Himavat was tumbling down or the earth itself was being rent asunder. And those oppressors of all foes then, leaving the lifeless body of the king at the palace gate where he lay as one asleep, went out of the town. And Krishna, causing Jarasandha's car furnished with an excellent flagstaff to be made ready and making the brothers (Bhima and Arjuna) ride in it, went in and released his (imprisoned) relatives. And those kings rescued from terrible fate, rich in the possession of jewels, approaching Krishna made presents unto him of jewels and gems. And having vanquished his foe, Krishna furnished with weapons and unwounded and accompanied by the kings (he had released), came out of Girivraja riding in that celestial car (of Jarasandha). And he also who could wield the bow with both hands (Arjuna), who was incapable of being vanquished by any of the monarchs on earth, who was exceedingly handsome in person and well-skilled in the destruction of the foe, accompanied by the possessor of great strength (Bhima), came out of that tort with Krishna driving the car whereon he rode. And that best of cars, incapable of being vanquished by any king, ridden in by those warriors Bhima and Arjuna, and driven by Krishna, looked exceedingly handsome. Indeed, it was upon that car that Indra and Vishnu had fought of old in the battle (with the Asuras) in which Taraka (the wife of Vrihaspati) had become the immediate cause of much slaughter. And riding upon that car Krishna now came out of the hill-fort. Possessed of the splendour of heated gold, and decked with rows of jingling bells and furnished with wheels whose clatter was like the roar of clouds, and ever victorious in battle, and always slaughtering the foe against whom it was driven, it was that very car riding upon which Indra had slain ninety-nine Asuras of old. And those bulls among men (the three cousins) having obtained that car became exceedingly glad. The people of Magadha, behold the long-armed Krishna along with the two brothers, seated in that car (of Jarasandha) wondered much. O Bharata, that car, whereunto were yoked celestial horses and which possessed the speed of the wind, thus ridden upon by Krishna, looked exceedingly beautiful. And upon that best of cars was a flag-staff without being visibly attached thereto, and which was the product of celestial skill. And the handsome flag-staff, possessed of the splendour of the rainbow, could be seen from the distance of a yojana. And Krishna while, coming out, thought of Garuda. And Garuda, thought of by his master, came thither in no time, like a tree of vast proportions standing in a village worshipped by all. Garuda of immense weight of body and living upon snakes sat upon that excellent car along with the numberless open-mouthed and frightfully-roaring creatures on its flag-staff. And thereupon that best of cars became still more dazzling with its splendour and was as incapable of being looked at by created being as the midday sun surrounded by a thousand rays. And, O king, such was that best of flag-staffs of celestial make that it never struck against any tree nor could any weapon injure it at all even though visible to men's eyes. And Achyuta, that tiger among men, riding with the two sons of Pandu upon that celestial car, the clatter of whose wheels was like the roar of the clouds, came out of Girivraja. The car upon which Krishna rode had been obtained by king Vasu from Vasava, and from Vasu by Vrihadraatha, and from the latter in due course by king Jarasandha. And he of long arms and eyes like lotus-petals and possessed of illustrious reputation, coming out of Girivraja, stopped (for some time) on a level plain outside the town. And, O king, all the citizens then, with the Brahmanas at their head, hastened thither to adore him with due religious rites. And the kings who had been released from confinement worshipped the slayer of Madhu with reverence, and addressing him with eulogies said,--'O thou of long arms, thou hast to-day rescued us, sunk in the deep mire of sorrow in the hand of Jarasandha. Such an act of virtue by thee, O son of Devaki, assisted by the might of Bhima and Arjuna, is most extraordinary. O Vishnu, languishing as we all were in the terrible hill-fort of Jarasandha, it was verily from sheer good fortune alone that thou hast rescued us, O son of the Yadu race, and achieved thereby a remarkable reputation. O tiger among men, we bow down to thee. O, command us what we shall do. However difficult of accomplishment, thy command being made known to us, O lord (Krishna), it will at once be accomplished by us. Thus addressed by the monarchs, the high-souled Hrishikesa gave them every assurance and said,--'Yudhishtira is desirous of performing the sacrifice of Rajasuya. That monarch, ever guided by virtue, is solicitous

of acquiring the imperial dignity. Having known this from me assist ye him in his endeavours. Then, O king, all those monarchs with joyous hearts accepted the words of Krishna, saying,--'So be it! And saying this, those lords of earth made presents of jewels unto him of the Dasarha race. And Govinda, moved by kindness towards them, took a portion of those presents. "Then the son of Jarasandha, the high-souled Sahadeva, accompanied by his relatives and the principal officers of state, and with his priest in front came thither. And the prince, bending himself low and making large presents of jewels and precious stones, worshipped Vasudeva, that god among men. Then that best of men, Krishna, giving every assurance unto the prince afflicted with fear, accepted those presents of his of great value. And Krishna joyfully installed the prince there and then in the sovereignty of Magadha. And the strong-armed and illustrious son of Jarasandha, thus installed on the throne by those most exalted of men and having obtained the friendship of Krishna and treated with respect and kindness by the two sons of Pritha, re-entered the city of his father. And that bull amongst men, Krishna, accompanied by the sons of Pritha and graced with great good fortune, left the city of Magadha, laden with numerous jewels. Accompanied by the two sons of Pandu, Achyuta (Krishna) arrived at Indraprastha, and approaching Yudhishtira joyfully addressing that monarch said,--'O best of kings, from good fortune, the mighty Jarasandha hath been slain by Bhima, and the kings confined (at Girivraja) have been all set free. From good fortune also, these two, Bhima and Dhananjaya, are well and arrived. O Bharata, it their own city unwounded. Then Yudhishtira worshipped Krishna as he deserved and embraced Bhima and Arjuna in joy. And the monarch who had no enemy, having obtained victory through the agency of his brothers in consequence of the death of Jarasandha, gave himself up to pleasure and merriment with all his brothers. And the oldest son of Pandu (Yudhishtira) together with his brothers approached the kings who had come to Indraprastha and entertaining and worshipping them, each according to his age, dismissed them all. Commanded by Yudhishtira those kings with joyful hearts, set out for their respective countries without loss of time, riding upon excellent vehicles. Thus, O king, did that tiger among men, Janardana of great intelligence, caused his foe Jarasandha to be slain through the instrumentality of the Pandavas. And, O Bharata, that chastiser of all foes having thus caused Jarasandha to be slain, took leave of Yudhishtira and Pritha, and Draupadi and Subhadra, and Bhimasena and Arjuna and the twins Nakula and Sahadeva. After taking leave of Dhananjaya also, he set out for his own city (of Dwarka), riding upon that best of cars of celestial make, possessed of the speed of the mind and given unto him by Yudhishtira, filling the ten points of the horizon with the deep rattle of its wheels. And, O bull of the Bharata race, just as Krishna was on the point of setting out, the Pandavas with Yudhishtira at their head walked round that tiger among men who was never fatigued with exertion.'

"And after the illustrious Krishna, the son of Devaki, had departed (from Indraprastha) having acquired that great victory and having also dispelled the fears of the kings, that feat, O Bharata, swelled the fame of the Pandavas. And, O king, the Pandavas passed their days, continuing to gladden the heart of Draupadi. And at that time, whatever was proper and consistent with virtue, pleasure, and profit, continued to be properly executed by king Yudhishtira in the exercise of his duties of protecting his subjects."

SECTION 25

(Digvijaya Parva)

Vaisampayana said,--Arjuna, having obtained that best of bows and that couple of inexhaustible quivers and that car and flag-staff, as also that assembly-house, addressing Yudhishtira said,--'Bow, weapons, great energy, allies, territory, fame, army--those, O king, difficult of acquisition however desirable, have all been obtained by me. I think, therefore, that what should now be done is for the swelling up of our treasury. I desire, O best of monarchs, to make the kings (of the earth) pay tributes to us. I desire to set out, in an auspicious moment of a holy day of the moon under a favourable constellation for the conquest of the direction that is presided over by the Lord of treasures (viz. the North)."

Vaisampayana continued,--'King Yudhishtira the just, hearing these words of Dhananjaya, replied unto him in a grave and collected tone, saying,--'O bull of the Bharata race, set thou out, having made holy Brahmanas utter benedictions on thee, to plunge thy enemies in sorrow and to fill thy friend with joy. Victory, O son of Pritha, will surely be thine, and thou wilt surely obtain thy desires fulfilled.

"Thus addressed, Arjuna, surrounded by a large host, set out in that celestial car of wonderful achievements he had obtained from Agni. And Bhimasena also, and those bull among men, the twins, dismissed with affection by Yudhishtira the Just set out, each at the head of a large army. And Arjuna, the son of the chastiser of Paka then brought under subjugation that direction (the North) which was presided over by the Lord of treasures. And Bhimasena

overcome by force the East and Sahadeva the South, and Nakula, O king, acquainted with all the weapons, conquered the West. Thus while his brothers were so employed, the exalted king Yudhishtira the just stayed within Khandavaprastha in the enjoyment of great influence in the midst of friends and relatives."

"Bhagadatta, hearing this, said,--'O thou who hast Kunto for thy mother, as thou art to me, so is Yudhishtira also. I shall do all this. Tell me, what else I may do for thee."

SECTION 26

Vaisampayana continued,--thus addressed, Dhananjaya replied unto Bhagadatta, saying,--'If thou wilt give thy promise to do this, thou hast done all I desire. And having thus subjugated the king of Pragiyotisha, Dhananjaya of long arms, the son of Kunti, then marched towards the north--the direction presided over by the lord of treasures. That bull amongst men, that son of Kunti, then conquered the mountainous tracts and their outskirts, as also the hilly regions. And having conquered all the mountains and the kings that reigned there, and bringing them under his sway, he exacted tributes from all. And winning the affections of those kings and uniting himself with them, he next marched, O king, against Vrihanta, the king of Uluka, making this earth tremble with the sound of his drums, the clatter of his chariot-wheels, and the roar of the elephants in his train. Vrihanta, however, quickly coming out of his city followed by his army consisting of four kinds of troops, gave battle to Falguna (Arjuna). And the fight that took place between Vrihanta and Dhananjaya was terrible. It so happened that Vrihanta was unable to bear the prowess of the son of Pandu. Then that invincible king of the mountainous region regarding the son of Kunti irresistible, approached him with all his wealth. Arjuna snatched out the kingdom from Vrihanta, but having made peace with him marched, accompanied by that king, against Senavindu whom he soon expelled from his kingdom. After this he subjugated Modapura, Vamadeva, Sudaman, Susankula, the Northern Ulukas, and the kings of those countries and peoples. Hereafter at the command of Yudhishtira, O monarch, Arjuna, did not move from the city of Senavindu but sent his troops only and brought under his sway those five countries and peoples. For Arjuna, having arrived at Devaprastha, the city of Senavindu, took up his quarters there with his army consisting of four kinds of forces. Thence, surrounded by the kings and the peoples he had subjugated, the hero marched against king Viswagawa--that bull of Puru's race. Having vanquished in battle the brave mountaineers, who were all great warriors, the son of Pandu, O king, then occupied with the help of his troops, the town protected by the Puru king. Having vanquished in battle the Puru king, as also the robber tribes, of the mountains, the son of Pandu brought under his sway the seven tribes called Utsava-sanketa. That bull of the Kshatriya race then defeated the brave Kshatriyas of Kashmira and also king Lohita along with ten minor chiefs. Then the Trigartas, the Daravas, the Kokonadas, and various other Kshatriyas, O king, advanced against the son of Pandu. That Prince of the Kuru race then took the delightful town of Avisari, and then brought under his sway Rochamana ruling in Uruga. Then the son of Indra (Arjuna), putting forth his might, pressed the delightful town of Singhapura that was well-protected with various weapons. Then Arjuna, that bull amongst the son of Pandu, at the head of all his troops, fiercely attacked the regions called Suhma and Sumala. Then the son of Indra, endowed with great prowess, after pressing them with great force, brought the Valhikas always difficult of being vanquished, under his sway. Then Falguna, the son of Pandu, taking with him a select force, defeated the Daradas along with the Kambojas. Then the exalted son of Indra vanquished the robber tribes that dwelt in the north-eastern frontier and those also that dwelt in the woods. And, O great king, the son of Indra also subjugated the allied tribes of the Lohas, the eastern Kambojas, and northern Rishikas. And the battle with the Rishikas was fierce in the extreme. Indeed, the fight that took place between them and the son of Pritha was equal to that between the gods and the Asuras in which Taraka (the wife of Vrihaspati) had become the cause of so much slaughter. And defeating, O king, the Rishikas in the field of battle, Arjuna took from them as tribute eight horses that were of the colour of the parrot's breast, as also other horses of the hues of the peacock, born in northern and other climes and endowed with high speed. At last having conquered all the Himalayas and the Nishkuta mountains, that bull among men, arriving at the White mountains, encamped on its breast."

SECTION 27

Vaisampayana said,--"that heroic and foremost of the Pandavas endowed with great energy, crossing the White mountains, subjugated the country of the Limpurusas ruled by Durmaputra, after a collision involving a great slaughter of Kshatriyas, and brought the region under his complete sway. Having reduced that country, the son of Indra (Arjuna) with a collected mind marched at the head of his troops to the

country called Harataka, ruled by the Guhakas. Subjugating them by a policy of conciliation, the Kuru prince beheld (in that region) that excellent of lakes called Manasa and various other lakes and tanks sacred to the Rishis. And the exalted prince having arrived at the lake Manasa conquered the regions ruled by the Gandharvas that lay around the Harataka territories. Here the conqueror took, as tribute from the country, numerous excellent horses called Tittiri, Kalmasha, Manduka. At last the son of the slayer of Paka, arriving in the country of North Harivarsha desired to conquer it. Thereupon certain frontier-guards of huge bodies and endowed with great strength and energy, coming to him with gallant hearts, said, "O son of Pritha, this country can be never conquered by thee. If thou seekest thy good, return hence. He that entereth this region, if human, is sure to perish. We have been gratified with thee; O hero, thy conquests have been enough. Nor is anything to be seen here, O Arjuna, that may be conquered by thee. The Northern Kurus live here. There cannot be war here. Even if thou interest it, thou wilt not be able to behold anything, for with human eyes nothing can be seen here. If, however thou seekest anything else, O Bharata tell us, O tiger among men, so that we may do thy bidding. Thus addressed by them, Arjuna smilingly addressing them, said,--"I desire the acquisition of the imperial dignity by Yudhishtira the Just, of great intelligence. If your land is shut against human beings, I shall not enter it. Let something be paid unto Yudhishtira by ye as tribute. Hearing these words of Arjuna, they gave him as tribute many cloths and ornaments of celestial make, silks of celestial texture and skins of celestial origin.

"It was thus that tiger among men subjugated the countries that lay to the North, having fought numberless battles with both Kshatriya and robber tribes. And having vanquished the chiefs and brought them under his sway he exacted from them much wealth, various gems and jewels, the horses of the species called Tittiri and Kalmasha, as also those of the colour of the parrot's wings and those that were like the peacocks in hue and all endowed with the speed of the wind. And surrounded, O king, by a large army consisting of the four kinds of forces, the hero came back to the excellent city of Sakraprastha. And Partha offered the whole of that wealth, together with the animals he had brought, unto Yudhishtira the Just. And commanded by the monarch, the hero retired to a chamber of the palace for rest."

SECTION 28

Vaisampayana said,--in the meantime, Bhimasena also endowed with great energy, having obtained the assent of Yudhishtira the Just marched towards the eastern direction. And the tiger among the Bharatas, possessed of great valour and ever increasing the sorrows of his foes, was accompanied by a mighty host with the full complement of elephants and horses and cars, well-armed and capable of crushing all hostile kingdoms. That tiger among men, the son of Pandu, going first into the great country of the Panchalas, began by various means to conciliate that tribe. Then that hero, that bull of the Bharata race, within a short time, vanquished the Gandakas and the Videhas. That exalted one then subjugated the Dasarnas. There in the country of the Dasarnas, the king called Sudharman with his bare arms fought a fierce battle with Bhimasena. And Bhimasena, beholding that feat of the illustrious king, appointed the mighty Sudharman as the first in command of his forces. Then Bhima of terrible prowess marched towards the east, causing the earth itself to tremble with the tread of the mighty host that followed him. Then that hero who in strength was the foremost of all strong men defeated in battle Rochamana, the king of Aswamedha, at the head of all his troops. And the son of Kunti, having vanquished that monarch by performing feats that excelled in fierceness, subjugated the eastern region. Then that prince of the Kuru race, endowed with great prowess going into the country of Pulinda in the south, brought Sukumara and the king Sumitra under his sway. Then, O Janamejaya, that bull in the Bharata race, at the command of Yudhishtira the Just marched against Sisupala of great energy. The king of Chedi, hearing of the intentions of the son of Pandu, came out of his city. And that chastiser of all foes then received the son of Pritha with respect. Then, O king, those bulls of the Chedi and the Kuru lines, thus met together, enquired after each other's welfare. Then, O monarch, the king of Chedi offered his kingdom unto Bhima and said smilingly,--"O sinless one, upon what art thou bent?" And Bhima thereupon represented unto him the intentions of king Yudhishtira. And Bhima dwelt there, O king, for thirty nights, duly entertained by Sisupala. And after this he set out from Chedi with his troops and vehicles."

SECTION 29

Vaisampayana said,--that chastiser of all foes then vanquished king Srenimat of the country of Kumara, and then Vrihadvala, the king of Kosala. Then the foremost of the sons of Pandu, by performing feats excelling in fierceness, defeated the virtuous and mighty king Dirghayaghna of Ayodhya. And the exalted one then subjugated the country of Gopalakaksha

and the northern Kosalas and also the king of Mallas. And the mighty one, arriving then in the moist region at the foot of the Himalayas soon brought the whole country under his sway. And that bull of Bharata race brought under control in this way diverse countries. And endowed with great energy and in strength the foremost of all strong men, the son of Pandu next conquered the country of Bhallata, as also the mountain of Suktimanta that was by the side of Bhallata. Then Bhima of terrible prowess and long arms, vanquishing in battle the unretreating Suvahu the king of Kasi, brought him under complete sway. Then that bull among the sons of Pandu overcame in battle, by sheer force, the great king Kratha reigning in the region lying about Suparsa. Then the hero of great energy vanquished the Matsya and the powerful Maladas and the country called Pasubhumi that was without fear or oppression of any kind. And the long-armed hero then, coming from that land, conquered Madahara, Mahidara, and the Somadheyas, and turned his steps towards the north. And the mighty son of Kunti then subjugated, by sheer force, the country called Vatsabhumii, and the king of the Bhargas, as also the ruler of the Nishadas and Manimat and numerous other kings. Then Bhima, with scarcely any degree of exertion and very soon, vanquished the southern Mallas and the Bhagauanta mountains. And the hero next vanquished, by policy alone, the Sarmakas and the Varmakas. And that tiger among men then defeated with comparative ease that lord of earth, Janaka the king of the Videhas. And the hero then subjugated strategically the Sakas and the barbarians living in that part of the country. And the son of Pandu, sending forth expeditions from Videha, conquered the seven kings of the Kiratas living about the Indra mountain. The mighty hero then, endowed with abundant energy, vanquished in battle the Submas and the Prasuhmas. And winning them over to his side, the son of Kunti, possessed of great strength, marched against Magadha. On his way he subjugated the monarchs known by the names of Danda and Dandadhara. And accompanied by those monarchs, the son of Pandu marched against Girivraja. After bringing the son of Jarasandha under his sway by conciliation and making him pay tribute, the hero then accompanied by the monarchs he had vanquished, marched against Kansa. And making the earth tremble by means of his troops consisting of the four kinds of forces, the foremost of the Pandavas then encountered Karna that slayer of foes. And, O Bharata, having subjugated Karna and brought him under his sway, the mighty hero then vanquished the powerful king of the mountainous regions. And the son of Pandu then slew in a fierce encounter, by the strength of his arms, the mighty king who dwelt in Madagiri. And the Pandava then, O king, subjugated in battle those strong and brave heroes of fierce prowess, viz., the heroic and mighty Vasudeva, the king of Pundra and king Mahaujah who reigned in Kausika-kachchha, and then attacked the king of Vanga. And having vanquished Samudrasena and king Chandrasena and Tamralipta, and also the king of the Karvatas and the ruler of the Suhmas, as also the kings that dwelt on the sea-shore, that bull among the Bharatas then conquered all Mlechchha tribes. The mighty son of the wind-god having thus conquered various countries, and exacting tributes from them all advanced towards Lohity. And the son of Pandu then made all the Mlechchha kings dwelling in the marshy regions on the sea-coast, pay tributes and various kinds of wealth, and sandal wood and aloes, and clothes and gems, and pearls and blankets and gold and silver and valuable corals. The Mlechchha kings showered upon the illustrious son of Kunti a thick downpour of wealth consisting of coins and gems counted by hundreds of millions. Then returning to Indraprastha, Bhima of terrible prowess offered the whole of that wealth unto king Yudhishtira the just."

SECTION 30

Vaisampayana said,--"thus also Sahadeva, dismissed with affection by king Yudhishtira the just, marched towards the southern direction accompanied by a mighty host. Strong in strength, that mighty prince of the Kuru race, vanquishing completely at the outset the Surasenas, brought the king of Matsya under his sway. And the hero then, defeating Dantavakra, the mighty king of the Adhirajas and making him pay tribute, re-established him on his throne. The prince then brought under his sway Sukumara and then king Sumitra, and he next vanquished the other Matsyas and then the Patacharas. Endued with great intelligence, the Kuru warrior then conquered soon enough the country of the Nishadas and also the high hill called Gosringa, and that lord of earth called Srenimat. And subjugating next the country called Navarashtra, the hero marched against Kuntibhoja, who with great willingness accepted the sway of the conquering hero. And marching thence to the banks of the Charmanwati, the Kuru warrior met the son of king Jamvaka, who had, on account of old hostilities, been defeated before by Vasudeva. O Bharata, the son of Jamvaka gave battle to Sahadeva. And Sahadeva defeating the prince marched towards the south. The mighty warrior then vanquished the Sekas and others, and exacted tributes from them and also

various kinds of gems and wealth. Allying himself with the vanquished tribes the prince then marched towards the countries that lay on the banks of the Narmada. And defeating there in battle the two heroic kings of Avanti, called Vinda and Anuvinda, supported by a mighty host, the mighty son of the twin gods exacted much wealth from them. After this the hero marched towards the town of Bhojakata, and there, O king of unfading glory, a fierce encounter took place between him and the king of that city for two whole days. But the son of Madri, vanquishing the invincible Bhismaka, then defeated in battle the king of Kosala and the ruler of the territories lying on the banks of the Venwa, as also the Kantarakas and the kings of the eastern Kosalas. The hero then defeating both the Natakeyas and the Heramvaks in battle, and subjugating the country of Marudha, reduced Munjagrama by sheer strength. And the son of Pandu then vanquished the mighty monarchs of the Nachinas and the Arvukas and the various forest king of that part of the country. Endued with great strength the hero then reduced to subjection king Vatahdhipa. And defeating in battle the Pulindas, the hero then marched southward. And the younger brother of Nakula then fought for one whole day with the king of Pandrya. The long-armed hero having vanquished that monarch marched further to the south. And then he beheld the celebrated caves of Kishkindhya and in that region fought for seven days with the monkey-kings Mainda and Dwidida. Those illustrious kings however, without being tired at the encounter, were gratified with Sahadeva. And joyfully addressing the Kuru prince, they said,--"O tiger among the sons of Pandu, go hence, taking with the tribute from us all. Let the mission of the king Yudhishtira the Just possessed of great intelligence, be accomplished without hindrance. And taking jewels and gems from them all, the hero marched towards the city of Mahishmati, and there that bull of men did battle with king Nila. The battle that took place between king Nila and the mighty Sahadeva the son of Pandu, that slayer of hostile heroes, was fierce and terrible. And the encounter was an exceedingly bloody one, and the life of the hero himself was exposed to great risk, for the god Agni himself assisted king Nila in that fight. Then the cars, heroes, elephants, and the soldiers in their coats of mail of Sahadeva's army all appeared to be on fire. And beholding this the prince of the Kuru race became exceedingly anxious. And, O Janamejaya, at sight of this the hero could not resolve upon what he should do.

Janamejaya said,--"O regenerate one, why was it that the god Agni become hostile in battle unto Sahadeva, who was fighting simply for the accomplishment of a sacrifice (and therefore, for the gratification of Agni himself)?

Vaisampayana said,--"It is said, O Janamejaya, that the god Agni while residing in Mahishmati, earned the reputation of a lover. King Nila had a daughter who was exceedingly beautiful. She used always to stay near the sacred fire of her father, causing it to blaze up with vigour. And it so happened that king Nila's fire, even if fanned, would not blaze up till agitated by the gentle breath of that girl's fair lips. And it was said in King Nila's palace and in the house of all his subjects that the god Agni desired that beautiful girl for his bride. And it so happened that he was accepted by the girl herself. One day the deity assuming the form of a Brahmana, was happily enjoying the society of the fair one, when he was discovered by the king. And the virtuous king thereupon ordered the Brahmana to be punished according to law. At this the illustrious deity flamed up in wrath. And beholding this, the king wondered much and bent his head low on the ground. And after some time the king bowing low bestowed the daughter of his upon the god Agni, disguised as a Brahmana. And the god Vibhabasu (Agni) accepting that fair-browed daughter of king Nila, became gracious unto that monarch. And Agni, the illustrious gratifier of all desires also asked the monarch to beg a boon of him. And the king begged that his troops might never be struck with panic while engaged in battle. And from that time, O king, those monarchs who from ignorance of this, desire to subjugate king Nila's city, are consumed by Hutasana (Agni). And from that time, O perpetrator of the Kuru race, the girls of the city of Mahishmati became rather unacceptable to others (as wives). And Agni by his boon granted them sexual liberty, so that the women of that town always roam about at will, each unbound to a particular husband. And, O bull of the Bharata race, from that time the monarchs (of other countries) forsake this city for fear of Agni. And the virtuous Sahadeva, beholding his troops afflicted with fear and surrounded by flames of fire, himself stood there immovable as a mountain. And purifying himself and touching water, the hero (Sahadeva) then addressed Agni, the god that sanctifieth everything, in these words,--

"I bow unto thee, O thou whose track is always marked with smoke. These my exertions are all for thee. O thou sanctifier of all, thou art the mouth of the gods and thou art Sacrifice personified. Thou art called Pavaka because thou sanctifiest everything, and thou art Havyavahana, because thou carriest the clarified butter that is poured on thee. The Veda have sprung for ministering unto thee, and, therefore, thou art

called Jataveda. Chief of the gods as thou art, thou art called Chitrabhanu, Anala, Vibhavasu, Hutasana, Jvalana, Sikhi, Vaiswanara, Pingesa, Plavanga, Bhuritejah. Thou art he from whom Kumara (Kartikeya) had his origin; thou art holy; thou art called Rudragarva and Hiranyakrit. Let thee, O Agni, grant me energy, let Vayu grant me life, let Earth grant me nourishment and strength, and let Water grant me prosperity. O Agni, thou who art the first cause of the waters, thou who art of great purity, thou for ministering unto whom the Vedas have sprung, thou who art the foremost of the deities, thou who art their mouth, O purify me by thy truth. Rishis and Brahmanas, Deities and Asuras pour clarified butter every day, according to the ordinance into thee during sacrifices. Let the rays of truth emanating from thee, while thou exhibitest thyself in those sacrifices, purify me. Smoke-banned as thou art and possessed of flames, thou great purifier from all sins born of Vayu and ever present as thou art in all creatures, O purify me by the rays of thy truth. Having cleansed myself thus cheerfully, O exalted one, do I pray unto thee. O Agni, grant me now contentment and prosperity, and knowledge and gladness.

Vaisampayana continued.--"He that will pour clarified butter into Agni reciting these mantras, will ever be blessed with prosperity, and having his soul under complete control will also be cleansed from all his sins.

"Sahadeva, addressing Agni again, said,--"O carrier of the sacrificial libations, it behoveth thee not to obstruct a sacrifice! Having said this, that tiger among men--the son of Madri--spreading some kusa grass on earth sat down in expectation of the (approaching) fire and in front of those terrified and anxious troops of his. And Agni, too, like the ocean that never transgresseth its continents, did not pass over his head. On the other hand approaching Sahadeva quietly and addressing that prince of the Kuru race, Agni that god of men gave him every assurance and said,--"O thou of the Kuru race, rise up from this posture. O rise up, I was only trying thee. I know all thy purpose, as also those of the son of Dharma (Yudhishthira). But, O best of the Bharata race, as long as there is a descendant of king Nila's line, so long should this town be protected by me. I will, however O son of Pandu, gratify the desires of thy heart. And at these words of Agni, O bull of the Bharata race, the son of Madri rose up with a cheerful heart, and joining his hands and bending his head worshipped that god of fire, sanctifier of all beings. And at last, after Agni had disappeared, king Nila came there, and at the command of that deity, worshipped with due rites Sahadeva, that tiger among men--that master of battle. And Sahadeva accepted that worship and made him pay tribute. And having brought king Nila under his sway thus, the victorious son of Madri then went further towards the south. The long-armed hero then brought the king of Tripura of immeasurable energy under his sway. And next turning his forces against the Paurava kingdom, he vanquished and reduced to subjection the monarch thereof. And the prince, after this, with great efforts brought Akriti, the king of Saurashtra and preceptor of the Kausikas under his sway. The virtuous prince, while staying in the kingdom of Saurashtra sent an ambassador unto king Rukmin of Bhishmaka within the territories of Bhojakata, who, rich in possessions and intelligence, was the friend of Indra himself. And the monarch along with his son, remembering their relationship with Krishna, cheerfully accepted, O king, the sway of the son of Pandu. And the master of battle then, having exacted jewels and wealth from king Rukmin, marched further to the south. And, ended with great energy and great strength, the hero then, reduced to subjection, Surparaka and Talakata, and the Dandakas also. The Kuru warrior then vanquished and brought under his subjection numberless kings of the Mlechchha tribe living on the sea coast, and the Nishadas and the cannibals and even the Karnapravarnas, and those tribes also called the Kalamukhas who were a cross between human beings and Rakshasas, and the whole of the Cole mountains, and also Surabhipatna, and the island called the Copper island, and the mountain called Ramaka. The high-souled warrior, having brought under subjection king Timingila, conquered a wild tribe known by the name of the Kerakas who were men with one leg. The son of Pandu also conquered the town of Sanjayanti and the country of the Pashandas and the Karahatakas by means of his messengers alone, and made all of them pay tributes to him. The hero brought under his subjection and exacted tributes from the Paundrayas and the Dravidas along with the Udrakeralas and the Andhras and the Talavanas, the Kalingas and the Ushtrakarnikas, and also the delightful city of Atavi and that of the Yavanas. And, O king of kings, that slayer of all foes, the virtuous and intelligent son of Madri having arrived at the sea-shore, then despatched with great assurance messengers unto the illustrious Vibhishana, the grandson of Pulastya. And the monarch willingly accepted the sway of the son of Pandu, for that intelligent and exalted king regarded it all as the act of Time. And he sent unto the son of Pandu diverse kinds of jewels and gems, and sandal and also wood, and many celestial ornaments, and much costly apparel, and many valuable

pearls. And the intelligent Sahadeva, accepting them all, returned to his own kingdom.

"Thus it was, O king, that slayer of all foes, having vanquished by conciliation and war numerous kings and having also made them pay tribute, came back to his own city. The bull of the Bharata race, having presented the whole of that wealth unto king Yudhishthira the just regarded himself, O Janamejaya, as crowned with success and continued to live happily."

SECTION 31

Vaisampayana said,--"I shall now recite to you the deeds and triumphs of Nakula, and how that exalted one conquered the direction that had once been subjugated by Vasudeva. The intelligent Nakula, surrounded by a large host, set out from Khandavaprastha for the west, making this earth tremble with the shouts and the leonine roars of the warriors and the deep rattle of chariot wheels. And the hero first assailed the mountainous country called Rohitaka that was dear unto (the celestial generalissimo) Kartikeya and which was delightful and prosperous and full of kine and every kind of wealth and produce. And the encounter the son of Pandu had with the Mattamyurakas of that country was fierce. And the illustrious Nakula after this, subjugated the whole of the desert country and the region known as Sairishaka full of plenty, as also that other one called Mahetta. And the hero had a fierce encounter with the royal sage Akrosa. And the son of Pandu left that part of the country having subjugated the Dasarnas, the Sivas, the Trigartas, the Amvashtas, the Malavas, the five tribes of the Karnatas, and those twice born classes that were called the Madhyamakeyas and Vattadhanas. And making circuitous journey that bull among men then conquered the (Mlechcha) tribes called the Utsava-sanketas. And the illustrious hero soon brought under subjection the mighty Gramaniya that dwelt on the shore of the sea, and the Sudras and the Abhiras that dwelt on the banks of the Saraswati, and all those tribes that lived upon fisheries, and those also that dwelt on the mountains, and the whole of the country called after the five rivers, and the mountains called Amara, and the country called Uttarayotisha and the city of Divyakutta and the tribe called Dwarapala. And the son of Pandu, by sheer force, reduced to subjection the Ramathas, the Harahunas, and various kings of the west. And while staying there Nakula sent, O Bharata, messengers unto Vasudeva. And Vasudeva with all the Yadavas accepted his sway. And the mighty hero, proceeding thence to Sakala, the city of the Madras, made his uncle Salva accept from affection the sway of the Pandavas. And, O monarch, the illustrious prince deserving the hospitality and entertainment at his uncle's hands, was well entertained by his uncle. And skilled in war, the prince, taking from Salva a large quantity of jewels and gems, left his kingdom. And the son of Pandu then reduced to subjection the fierce Mlechchas residing on the sea coast, as also the wild tribes of the Palhavans, the Kiratas, the Yavanas, and the Sakas. And having subjugated various monarchs, and making all of them pay tributes, Nakula that foremost of the Kurus, full of resources, retraced his way towards his own city. And, O king, so great was the treasure which Nakula brought that ten thousand camels could carry it with difficulty on their backs. And arriving at Indraprastha, the heroic and fortunate son of Madri presented the whole of that wealth unto Yudhishthira.

"Thus, O king, did Nakula subjugate the countries that lay to the west--the direction that is presided over by the god Varuna, and that had once before been subjugated by Vasudeva himself!"

SECTION 32

(Rajasuyika Parva)

Vaisampayana said,--"in consequence of the protection afforded by Yudhishthira the just, and of the truth which he ever cherished in his behaviour, as also of the check under which he kept all foes, the subjects of that virtuous monarch were all engaged in their respective avocations. And by reason of the equitable taxation and the virtuous rule of the monarch, clouds in his kingdom poured as much rain as the people desired, and the cities and the town became highly prosperous. Indeed as a consequence of the monarch's acts; every affair of the kingdom, especially cattle breeding, agriculture and trade prospered highly. O king, during those days even robbers and cheats never spoke lies amongst themselves, nor they that were the favourites of the monarch. There were no droughts and floods and plagues and fires and premature deaths in those days of Yudhishthira devoted to virtue. And it was only for doing agreeable services, or for worshipping, or for offering tributes that would not impoverish, that other kings used to approach Yudhishthira (and not for hostility or battle.) The large treasure room of the king became so much filled with hoards of wealth virtuously obtained that it could not be emptied even in a hundred years. And the son of Kunti, ascertaining the state of his treasury and the extent of his possessions, fixed his heart upon the celebration of a sacrifice. His friends and officers, each separately and all together, approaching him said,--"The time hath come, O exalted one,

for thy sacrifice. Let arrangements, therefore, be made without loss of time.' While they were thus talking, Hari (Krishna), that omniscient and ancient one, that soul of the Vedas, that invincible one as described by those that have knowledge, that foremost of all lasting existences in the universe, that origin of all things, as also that in which all things come to be dissolved, that lord of the past, the future, and the present Kesava--the slayer of Kesi, and the bulwark of all Vrishnis and the dispeller of all fear in times of distress and the smiter of all foes, having appointed Vasudeva to the command of the (Yadava) army, and bringing with him for the king Yudhishthira just a large mass of treasure; entered that excellent city of cities. Khandava, himself surrounded by a mighty host and filling the atmosphere with the rattle of his chariot-wheels. And Madhava, that tiger among men enhancing that limitless mass of wealth the Pandavas had by that inexhaustible ocean of gems he had brought, enhanced the sorrows of the enemies of the Pandavas. The capital of the Bharata was gladdened by Krishna's presence just as a dark region is rendered joyful by the sun or a region of still air by a gentle breeze. Approaching him joyfully and receiving him with due respect, Yudhishthira enquired of his welfare. And after Krishna had been seated at ease, that bull among men, the son of Pandu, with Dhaumya and Dwaipayana and the other sacrificial priests and with Bhima and Arjuna and the twins, addressed Krishna thus,--

"O Krishna it is for thee that the whole earth is under my sway. And, O thou of the Vrishni race, it is through thy grace that vast wealth had been got by me. And, O son of Devaki, O Madhava, I desire to devote that wealth according to the ordinance, unto superior Brahmanas and the carrier of sacrificial libations. And, O thou of the Dasarha race, it behoveth thee, O thou of mighty arms, to grant me permission to celebrate a sacrifice along with thee and my younger brothers. Therefore, O Govinda, O thou of long arms, install thyself at that sacrifice; for, O thou of the Dasarha race, if thou performed the sacrifice, I shall be cleansed of sin. Or, O exalted one, grant permission for myself being installed at the sacrifice along with these my younger brothers, for permitted by thee, O Krishna, I shall be able to enjoy the fruit of an excellent sacrifice. Vaisampayana continued,--"Unto Yudhishthira after he had said this, Krishna, extolling his virtues, said,--"Thou, O tiger among kings, deservest imperial dignity. Let, therefore, the great sacrifice be performed by thee. And if thou performest that sacrifice an obtainest its fruit we all shall regard ourselves as crowned with success. I am always engaged in seeking good. Perform thou then the sacrifice thou desirest. Employ me also in some office for that purpose, for I should obey all thy commands. Yudhishthira replied--"O Krishna, my resolve is already crowned with fruit, and success also is surely mine, when thou, O Harishikesa, hast arrived here agreeably to my wish!"

Vaisampayana continued,--"Commanded by Krishna, the son of Pandu along with his brothers set himself upon collecting the materials for the performance of the Rajasuya sacrifice. And that chastiser of all foes, the son of Pandu, then commanded Sahadeva that foremost of all warriors and all ministers also, saying,--"Let persons be appointed to collect without loss of time, all those articles which the Brahmanas have directed as necessary for the performance of this sacrifice, and all materials and auspicious necessities that Dhaumya may order as required for it, each of the kind needed and one after another in due order. Let Indrasena and Visoka and Puru with Arjuna for his charioteer be engaged to collect food if they are to please me. Let these foremost of the Kurus also gather every article of agreeable taste and smell that may delight and attract the hearts of the Brahmanas."

"Simultaneously with these words of king Yudhishthira the just, Sahadeva that foremost of warriors, having accomplished everything, represented the matter to the king. And Dwaipayana, O king, then appointed as sacrificial priests exalted Brahmanas that were like the Vedas themselves in embodied forms. The son of Satyavati became himself the Brahma of that sacrifice. And that bull of the Dhananjaya race, Susama, became the chanter of the Vedic (Sama) hymns. Yajnavalkya devoted to Brahma became the Adhyaryu, and Pailla--the son of Vasu and Dhaumya became the Hotris. And O bull of the Bharata race, the disciples and the sons of these men, all well-acquainted with the Vedas and the branches of the Vedas, became Hotragts. And all of them, having uttered benedictions and recited the object of the sacrifice, worshipped, according to the ordinance the large sacrificial compound. Commanded by the Brahmanas, builders and artificers erected numerous edifices there that were spacious and well-perfumed like unto the temples of the gods. After these were finished, that best of kings and that bull among men Yudhishthira, commanded his chief adviser Sahadeva, saying,--"Despatch thou, without loss of time, messengers endowed with speed to invite all to the sacrifice. And Sahadeva, hearing these words of the king, despatched messengers telling them,--"Invite ye all the Brahmanas in the kingdom and all the owners of land (Kshatriyas) and all the Vaisyas and also all the respectable Sudras, and bring them hither!"

Vaisampayana continued,--"Endued with speed, these messengers then, thus commanded, invited everybody according to the orders of the Pandava, without losing any time, and brought with them many persons, both friends and strangers. Then, O Bharata, the Brahmanas at the proper time installed Yudhishtira the son of Kunti at the Rajasuya sacrifice. And after the ceremony of installation was over, that foremost of men, the virtuous king Yudhishtira the Just like the god Dharma himself in human frame, entered the sacrificial compound, surrounded by thousands of Brahmanas and his brothers and the relatives and friends and counsellors, and by a large number of Kshatriya kings who had come from various countries, and by the officers of State. Numerous Brahmanas, well-skilled in all branches of knowledge and versed in the Vedas and their several branches, began to pour in from various countries. Thousands of craftsmen, at the command of king Yudhishtira the Just, erected for those Brahmanas with their attendants separate habitations well-provided with food and clothes and the fruits and flowers of every season. And, O king, duly worshipped by the monarch the Brahmanas continued to reside there passing their time in conversation on diverse topics and beholding the performances of actors and dancers. And the clamour of high-souled Brahmanas, cheerfully eating and talking, was heard there without intermission. 'Give,' and 'Eat' were the words that were heard there incessantly and every day. And, O Bharata, king Yudhishtira the Just gave unto each of those Brahmanas thousands of kine and beds and gold coins and damsels.

Thus commenced on earth the sacrifice of that unrivalled hero, the illustrious son of Pandu, like the sacrifice in heaven of Sakra himself. Then that bull among men, king Yudhishtira despatched Nakula the son of Pandu unto Hastinapura to bring Bhishma and Drona, Dhritarashtra and Vidura and Kripa and those amongst his cousins that were well-disposed towards him."

SECTION 33

Vaisampayana said,--"the ever-victorious Nakula, the son of Pandu, having reached Hastinapura, formally invited Bhishma and Dhritarashtra. The elder of the Kuru race with the preceptor at their head, invited with due ceremonies, came with joyous hearts to that sacrifice, with Brahmanas walking before them. And, O hull of the Bharata race, having heard of king Yudhishtira's sacrifice, hundreds of other Kshatriyas acquainted with the nature of the sacrifice, with joyous hearts came there from various countries, desiring to behold king Yudhishtira the son of Pandu and his sacrificial mansion, and brought with them many costly jewels of various kinds. And Dhritarashtra and Bhishma and Vidura of high intelligence; and all Kaurava brothers with Duryodhana at their head; and Suvala the king of Gandhara and Sakuni endued with great strength; and Achala, and Vrishaka, and Karna that foremost of all charioteers; and Salva endued with great might and the strong Valhika; and Somadatta, and Bhuri of the Kuru race, and Bhurisravas and Sala; and Aswathama, Kripa, Drona, and Jayadratha, the ruler of Sindhu; and Yajnasena with his sons, and Salya that lord of earth and that great car warrior king Bhagadatta of Pragjyotisha accompanied by all Mechcha tribes inhabiting the marshy regions on the sea-shore; and many mountain kings, and king Vrihadvala; and Vasudeva the king of the Paundrayas, and the kings of Vanga and Kalinga; and Akastha and Kuntala and the kings of the Malavas and the Andhrakas; and the Dravidas and the Singhalas and the king of Kashmir, and king Kuntibhoja of great energy and king Gauravahana, and all the other heroic kings of Valhika; and Virata with his two sons, and Mavella endued with great might; and various kings and princes ruling in various countries; and, O Bharata king Sisupala endued with great energy and invincible in battle accompanied by his son--all of them came to the sacrifice of the son of Pandu. And Rama and Aniruddha and Kanaka and Sarana; and Gada, Pradyumna, Shamva, and Charudeshna of great energy; and Ulmuka and Nishathana and the brave Angavaha; and innumerable other Vishnis--all mighty car-warriors--came there.

"These and many other kings from the middle country came, O monarch, to that great Rajasuya sacrifice of the son of Pandu. And, O king, at the command of king Yudhishtira the Just, mansions were assigned to all those monarchs, that were full of various kinds of edibles and adorned with tanks and tall trees. And the son of Dharma worshipped all those illustrious monarchs as they deserved. Worshipped by the king they retired to mansions that were assigned to them. Those mansions were (white and high) like the cliffs of Kailasa, and delightful to behold, and furnished with every kind of furniture. They were enclosed on all sides with well-built and high white-washed walls; their windows were covered with net-works of gold and their interiors were furnished with rows of pearls, their flights of stairs were easy of ascent and the floors were all laid over with costly carpets. They were all hung over with garlands of flowers and perfumed with excellent aloes. White as snow or the moon, they looked extremely handsome even from the distance of a yojana. Their

doors and entrances were set uniformly and were wide enough to admit a crowd of persons. Adorned with various costly articles and built with various metals, they looked like peaks of the Himavat. Having rested a while in those mansions the monarchs beheld king Yudhishtira the Just surrounded by numerous Sadasyas (sacrificial priests) and ever performing sacrifices distinguished by large gifts to Brahmanas. That sacrificial mansion wherein were present the kings and Brahmanas and great Rishis looked, O king, as handsome as heaven itself crowded with the gods!"

Thus ends the thirty-fourth section in the Rajasuyika Parva of the Sabha Parva.

SECTION 34

Vaisampayana said,--"then, O king, Yudhishtira, having approached and worshipped his grandfather and his preceptor, addressed Bhishma and Drona and Kripa and the son of Drona and Duryodhana and Vingsati, and said,--"Help me ye all in the matter of this sacrifice. This large treasure that is here is yours. Consult ye with one another and guide me as ye desire.

"The eldest of the sons of Pandu, who had been installed at the sacrifice, having said this unto all, appointed every one of them to suitable offices. He appointed Dussasana to superintend the department of food and other enjoyable articles. Aswathama was asked to attend on the Brahmanas. Sanjaya was appointed to offer return-worship unto the kings. Bhishma and Drona, both endued with great intelligence, were appointed to see what was done and what was left undone. And the king appointed Kripa to look after the diamonds and gold and the pearls and gems, as also after the distribution of gifts to Brahmanas. And so other tigers among men were appointed to similar offices. Valhika and Dhritarashtra and Somadatta and Jayadratha, brought thither by Nakula, went about, enjoying themselves as lords of the sacrifice. Vidura otherwise called Kshatta, conversant with every rule of morality, became the disburser. Duryodhana became the receiver of the tributes that were brought by the kings. Krishna who was himself the centre of all worlds and round whom moved every creature, desirous of acquiring excellent fruits, was engaged at his own will in washing the feet of the Brahmanas.

"And desirous of beholding that sacrificial mansion, as also king Yudhishtira the Just, none came there with tribute less than a thousand (in number, weight or measure). Everyone honoured the king Yudhishtira the Just with large presents of jewels. And each of the kings made a present of his wealth, flattering himself with the proud belief that the jewels he gave would enable the Kuru king Yudhishtira to complete his sacrifice. And, O monarch, the sacrificial compound of the illustrious son of Kunti looked extremely handsome--with the multitude of palaces built so as to last for ever and crowded with guards and warriors. These were so high that their tops touched the cars of the gods that came to behold that sacrifice; as also with the cars themselves of the celestials, and with the dwelling of the Brahmanas and the mansions made there for the kings resembling the cars of the celestials and adorned with gems and filled with every kind of wealth, and lastly with crowds of the kings that came there all endued with beauty and wealth. Yudhishtira, as though vying with Varuna himself in wealth, commenced the sacrifice (of Rajasuya) distinguished by six fires and large gifts to Brahmanas. The King gratified everybody with presents of great value and indeed with every kind of object that one could desire. With abundance of rice and of every kind of food, as also with a mass of jewels brought as tribute, that vast concourse consisted of persons every one of whom was fed to the full. The gods also were gratified at the sacrifice by the Ida, clarified butter, Homa and libations poured by the great Rishis versed in mantras and pronunciation. Like the gods, the Brahmanas also were gratified with the sacrificial gifts and food and great wealth. And all the other orders of men also were gratified at that sacrifice and filled with joy."

SECTION 35

(Arghyahanara Parva)

Vaisampayana said,--"On the last day of the sacrifice the king was to be sprinkled over with the sacred water, the great Brahmana Rishis ever deserving of respectful treatment, along with the invited kings, entered together the inner enclosure of the sacrificial compound. And those illustrious Rishis with Narada as their foremost, seated at their ease with those royal sages within that enclosure, looked like the gods seated in the mansion of Brahma in the company of the celestial Rishis. Endued with immeasurable energy those Rishis, having obtained leisure, started various topics of conversation. 'This is so,' 'This is not so,' 'This is even so.' 'This cannot be otherwise,'--thus did many of them engage in discussions with one another. Some amongst the disputants, by well-chosen arguments made the weaker position appear the stronger and the stronger the weaker. Some disputants endued with great intelligence fell upon the position urged by others like hawks darting at meat thrown up into the air, while some amongst them versed in the interpretations of

religious treatises and others of rigid vows, and well-acquainted with every commentary and gloss engaged themselves in pleasant converse. And, O king, that platform crowded with gods, Brahmanas and great Rishis looked extremely handsome like the wide expanse of the firmament studded with stars. O monarch, there was then no Sudra near that platform of Yudhishtira's mansion, nor anybody that was without vows.

"And Narada, beholding the fortunate Yudhishtira's prosperity that was born of that sacrifice, became highly gratified. Beholding that vast concourse all the Kshatriyas, the Muni Narada, O king of men, became thoughtful. And, O bull amongst men, the Rishi began to recollect the words he had heard of old in the mansion of Brahma regarding the incarnation on earth of portions of every deity. And knowing, O son of the Kuru race, that that was a concourse (of incarnate) gods, Narada thought in his mind of Hari with eyes like lotus-petals. He knew that that creator himself of every object one, that exalted of all gods--Narayana--who had formerly commanded the celestials, saying,--'Be ye born on earth and slay one another and come back to heaven'--that slayer of all the enemies of the gods, that subjugator of all hostile towns, in order to fulfil his own promise, had been born in the Kshatriya order. And Narada knew that the exalted and holy Narayana, also called Sambhu the lord of the universe, having commanded all the celestials thus, had taken his birth in the race of Yadus and that foremost of all perpetuator of races, having sprung from the line of the Andhaka-Vrishnis on earth was graced with great good fortune and was shining like the moon herself among stars. Narada knew that Hari the grinder of foes, whose strength of arm was ever praised by all the celestials with Indra among them, was then living in the world in human form. Oh, the Self-Create will himself take away (from the earth) this vast concourse of Kshatriyas endued with so much strength. Such was the vision of Narada the omniscient who knew Hari or Narayana to be that Supreme Lord whom everybody worshipped with sacrifice. And Narada, gifted with great intelligence and the foremost of all persons and conversant with morality, thinking of all this, sat at that sacrifice of the wise king Yudhishtira the just with feelings of awe.

"Then Bhishma, O king, addressing king Yudhishtira the just, said, "O Bharata, let Arghya (an article of respect) be offered unto the kings as each of them deserveth. Listen, O Yudhishtira, the preceptor, the sacrificial priest, the relative, the Snataka, the friend, and the king, it hath been said are the six that deserve Arghya. The wise have said that when any of these dwell with one for full one year he deserveth to be worshipped with Arghya. These kings have been staying with us for some time. Therefore, O king, let Arghyas be procured to be offered unto each of them. And let an Arghya be presented first of all unto him among those present who is the foremost.

"Hearing these words of Bhishma, Yudhishtira said--"O Grandsire, O thou of the Kuru race, whom thou deemest the foremost amongst these and unto whom the Arghya should be presented by us, O tell me."

"Vaisampayana continued,--Then, O Bharata, Bhishma the son of Santanu, judged it by his intelligence that on earth Krishna was the foremost of all. And he said--"As is the sun among all luminous objects, so is the one (meaning Krishna) (who shines like the sun) among us all, in consequence of his energy, strength and prowess. And this our sacrificial mansion is illuminated and gladdened by him as a sunless region by the sun, or a region of still air by a gust of breeze. Thus commanded by Bhishma, Sahadeva endued with great prowess duly presented the first Arghya of excellent ingredients unto Krishna of the Vrishni race. Krishna also accepted it according to the forms of the ordinance. But Sisupala could not bear to see that worship offered unto Vasudeva. And this mighty king of Chedi, reproving in the midst of that assembly both Bhishma and Yudhishtira, censured Vasudeva thereafter."

SECTION 36

"Sisupala said--"O thou of the Kuru race, this one of the Vrishni race doth not deserve royal worship as if he were a king, in the midst of all these illustrious monarchs. O son of Pandu, this conduct of thine in thus willingly worshipping him with eyes like lotus-petals is not worthy of the illustrious Pandavas. Ye sons of Pandu. Ye are children. Ye know not what morality is, for that is very subtle. Bhishma, this son also of Ganga is of little knowledge and hath transgressed the rules of morality (by giving ye such counsel). And, O Bhishma, if one like thee, possessed of virtue and morality acteth from motives of interest, he is deserving of censure among the honest and the wise. How doth he of the Dasarha race, who is not even a king, accept worship before these kings and how is it that he hath been worshipped by ye? O bull of the Kuru race, if thou regardest Krishna as the oldest in age, here is Vasudeva, and how can his son be said so in his presence? Or, if thou regardest Vasudeva as your well-wisher and supporter, here is Drupada; how then can Madhava deserve the (first) worship? Or, O son of Kuru, regardest thou Krishna as

preceptor? When Drona is here, how hast thou worshipped him of the Vrishni race? Or, O son of Kuru, regardst thou Krishna as the Ritwija? When old Dwaipayana is here, how hath Krishna been worshipped by thee? Again when old Bhishma, the son of Santanu, that foremost of men who is not to die save at his own wish is here, why, O king, hath Krishna been worshipped by thee? When the brave Aswathaman, versed in every branch of knowledge is here, why, O king, hath Krishna, O thou of the Kuru race, been worshipped by thee? When that King of kings, Duryodhana, that foremost of men, is here, as also Kripa the preceptor of the Bharata princes, why hath Krishna been worshipped by thee? How, O son of Pandu, passing over Druma, the preceptor of the Kimpurusas, hast thou worshipped Krishna? When the invincible Bhishmaka and king Pandya possessed of every auspicious mark, and that foremost of kings--Rukmi and Ekalavya and Salya, the king of the Madras, are here, how, O son of Pandu, hast thou offered the first worship unto Krishna? Here also is Karna ever boasting of his strength amongst all kings, and (really) endowed with great might, the favourite disciple of the Brahmana Jamadagnya, the hero who vanquished in battle all monarchs by his own strength alone. How, O Bharata, hast thou, passing him over, offered the first worship unto Krishna? The slayer of Madhu is neither a sacrificial priest nor a preceptor, nor a king. That thou hast notwithstanding all these worshipped him, O chief of the Kurus, could only have been from motives of gain. If, O Bharata, it was your wish to offer the first worship unto the slayer of Madhu, why were these monarchs brought here to be insulted thus? We have not paid tributes to the illustrious son of Kunti from fear, from desire of gain, or from having been won over by conciliation. On the other hand, we have paid him tribute simply because he hath been desirous of the imperial dignity from motives of virtue. And yet he it is that thus insulteth us. O king, from what else, save motives of insult, could it have been that thou hast worshipped Krishna, who possesseth not the insignia of royalty, with the Arghya in the midst of the assembled monarchs? Indeed, the reputation for virtue that the son of Dharma hath acquired, hath been acquired by him without cause, for who would offer such undue worship unto one that hath fallen off from virtue. This wretch born in the race of the Vrishnis unrighteously slew of old the illustrious king Jarasandha. Righteousness hath today been abandoned by Yudhishtira and meanness only hath been displayed by him in consequence of his having offered the Arghya to Krishna. If the helpless sons of Kunti were affrighted and disposed to meanness, thou, O Madhava, ought to have enlightened them as to thy claims to the first worship? Why also, O Janardana, didst thou accept the worship of which thou art unworthy, although it was offered unto thee by those mean-minded princes? Thou thinkest much of the worship unworthily offered unto thee, like a dog that lappeth in solitude a quantity of clarified butter that it hath obtained. O Janardana, this is really no insult offered unto the monarchs; on the other hand it is thou whom the Kurus have insulted. Indeed, O slayer of Madhu, as a wife is to one that is without virile power, as a fine show is to one that is blind, so is this royal worship to thee who art no king. What Yudhishtira is, hath been seen; what Bhishma is, hath been seen; and what this Vasudeva is hath been seen. Indeed, all these have been seen as they are!" "Having spoken these words, Sisupala rose from his excellent seat, and accompanied by the kings, went out of that assembly."

SECTION 37

"Vaisampayana said,--Then the king Yudhishtira hastily ran after Sisupala and spoke unto him sweetly and in a conciliating tone the following words,--'O lord of earth, what thou hast said is scarcely proper for thee. O king, it is highly sinful and needlessly cruel. Insult not Bhishma, O king, by saying that he doth not know what virtue is. Behold, these many kings, older than thou art, all approve of the worship offered unto Krishna. It behoveth thee to bear it patiently like them. O ruler of Chedi, Bhishma knoweth Krishna truly. Thou knowest him not so well as this one of the Kuru race.'"

"Bhishma also, after this, said,--He that approveth not the worship offered unto Krishna, the oldest one in the universe, deserveth neither soft words nor conciliation. The chief of warriors of the Kshatriya rare who having overcome a Kshatriya in battle and brought him under his power, setteth him free, becometh the guru (preceptor or master) of the vanquished one. I do not behold in this assembly of kings even one ruler of men who hath not been vanquished in battle by the energy of this son of the Satwata race. This one (meaning Krishna) here, of undefiled glory, deserveth to be worshipped not by ourselves alone, but being of mighty arms, he deserveth to be worshipped by the three worlds also. Innumerable warriors among Kshatriyas have been vanquished in battle by Krishna. The whole universe without limit is established in him of the Vrishni race. Therefore do we worship Krishna amongst the best and the oldest, and not others. It behoveth thee not to say so. Let thy understanding be never so. I have, O king, waited upon many persons that are old in knowledge. I have heard from all those wise men, while talking; of the

numerous much-regarded attributes of the accomplished Sauri. I have also heard many times all the acts recited by people that Krishna of great intelligence hath performed since his birth. And, O king of Chedi, we do not from caprice, or keeping in view our relationship or the benefits he may confer on us, worship Janardana who is worshipped by the good on earth and who is the source of the happiness of every creature. We have offered unto him the first worship because of his fame, his heroism, his success. There is none here of even tender years whom we have not taken into consideration. Passing over many persons that are foremost for their virtues, we have regarded Hari as deserving of the first worship. Amongst the Brahmanas one that is superior in knowledge, amongst the Kshatriyas one that is superior in strength, amongst the Vaisyas one that is superior in possessions and wealth, and amongst the Sudras one that is superior in years, deserveth to be worshipped. In the matter of the worship offered unto Govinda, there are two reasons, viz., knowledge of the Vedas and their branches, and also excess of strength. Who else is there in the world of men save Kesava that is so distinguished? Indeed, liberality, cleverness, knowledge of the Vedas, bravery, modesty, achievements, excellent intelligence, humility, beauty, firmness, contentment and prosperity--all dwell for ever in Achyuta. Therefore, ye kings; it behoveth ye to approve of the worship that hath been offered unto Krishna who is of great accomplishments, who as the preceptor, the father, the guru, is worthy of the Arghya and deserving of (everybody's) worship. Hrishikesa is the sacrificial priest, the guru, worthy of being solicited to accept one's daughter in marriage, the Snataka, the king, the friend: therefore hath Achyuta been worshipped by us. Krishna is the origin of the universe and that in which the universe is to dissolve. Indeed, this universe of mobile and immobile creatures hath sprung into existence from Krishna only. He is the unmanifest primal cause (Avyakta Prakriti), the creator, the eternal, and beyond the ken of all creatures. Therefore doth he of unfading glory deserve highest worship. The intellect, the seat of sensibility, the five elements, air, heat, water, ether, earth, and the four species of beings (oviparous, viviparous, born of filthy damp and vegetal) are all established in Krishna. The sun, the moon, the constellations, the planets, all the principal directions, the intermediate directions, are all established in Krishna. As the Agnihotra is the foremost among all Vedic sacrifices, as the Gayatri is the foremost among metres, as the king is the foremost among men, as the ocean is the foremost among all rivers, as the moon is the foremost among all constellations, as the sun is the foremost among all luminous bodies, as the Meru is the foremost among all mountains, as Garuda is the foremost among all birds, so as long as the upward, downward, and sideway course of the universe lasteth, Kesava is the foremost in all the worlds including the regions of the celestials. This Sisupala is a mere boy and hence he knoweth not Krishna, and ever and everywhere speaketh of Krishna thus. This ruler of Chedi will never see virtue in that light in which one that is desirous of acquiring high merit will see it. Who is there among the old and the young or among these illustrious lords of earth that doth not regard Krishna as deserving of worship or that doth not worship Krishna? If Sisupala regardeth this worship as undeserved, it behoveth him to do what is proper in this matter."

SECTION 38

"Vaisampayana said,--The mighty Bhishma ceased, having said this. Sahadeva then answered (Sisupala) in words of grave import, saying,--'If amongst ye there be any king that cannot bear to see Kesava of dark hue, the slayer of Kesi, the possessor of immeasurable energy, worshipped by me, this my foot is placed on the heads of all mighty ones (like him). When I say this, let that one give me an adequate reply. And let those kings that possess intelligence approve the worship of Krishna who is the preceptor, the father, the guru, and deserveth the Arghya and the worship (already offered unto him).'

"When Sahadeva thus showed his foot, no one among those intelligent and wise and proud and mighty monarchs said anything. And a shower of flowers fell on Sahadeva's head, and an incorporeal voice said--'Excellent, excellent.' Then Narada clad in black deer-skin, speaking of both the future and the past, that dispeller of all doubts, fully acquainted with all the worlds, said in the midst of innumerable creatures, these words of the clearest import,--'Those men that will not worship the lotus-eyed Krishna should be regarded as dead though moving, and should never be talked to on any occasion.'"

"Vaisampayana continued,--Then that god among men, Sahadeva cognisant of the distinction between a Brahmana and a Kshatriya, having worshipped those that deserved worship, completed that ceremony. But upon Krishna having received the first worship, Sunitha (Sisupala) that mower of foes--with eyes red as copper from anger, addressed those rulers of men and said,--'When I am here to head ye all, what are ye thinking of now? Arrayed let us stand in battle against the assembled Vrishnis and the Pandavas?' And the bull of the Chedis, having thus stirred the kings up, began to consult

with them how to obstruct the completion of the sacrifice. All the invited monarchs who had come to the sacrifice, with Sunitha as their chief, looked angry and their faces became pale. They all said, 'We must so act that the final sacrificial rite performed by Yudhishtira and the worship of Krishna may not be regarded as having been acquiesced in by us. And impelled by a belief in their power and great assurance, the kings, deprived of reason through anger, began to say this. And being moved by self-confidence and smarting under the insult offered unto them, the monarchs repeatedly exclaimed thus. Though their friends sought to appease them, their faces glowed with anger like those of roaring lions driven away from their preys. Krishna then understood that the vast sea of monarchs with its countless waves of troops was preparing for a terrific rush."

SECTION 39

(Sisupala-badha Parva)

"Vaisampayana said,--Beholding that vast assembly of kings agitated with wrath, even like the terrific sea agitated by the winds that blow at the time of the universal dissolution, Yudhishtira addressing the aged Bhishma, that chief of intelligent men and the grandsire of the Kurus, even like Puruhita (Indra) that slayer of foes, of abundant energy addressing Vrihaspati, said,--'This vast ocean of kings, hath been agitated by wrath. Tell me, O Grandsire, what I should do in view of this. O Grandsire, now what I should do that my sacrifice may not be obstructed and my subjects may not be injured.'

"When king Yudhishtira the Just, conversant with morality, said this, Bhishma the grandsire of the Kurus, spoke these words in reply,--'Fear not, O tiger of the Kurus. Can the dog slay the lion? I have before this found out a way that is both beneficial and comfortable to practise. As dogs in a pack approaching the lion that is asleep bark together, so are all these lords of earth. Indeed, O child, like dogs before the lion, these (monarchs) are barking in rage before the sleeping lion of the Vrishni race. Achyuta now is like a lion that is asleep. Until he waketh up, this chief of the Chedis--this lion among men--maketh these monarchs look like lions. O child, O thou foremost of all monarchs, this Sisupala possessed of little intelligence is desirous of taking along with him all these kings, through the agency of him who is the soul of the universe, to the regions of Yama. Assuredly, O Bharata Vishnu hath been desirous of taking back unto himself the energy that existeth in this Sisupala. O Chief of all intelligent men, O son of Kunti, the intelligence of this wicked-minded king of the Chedis, as also of all these monarchs, hath become perverse. Indeed, the intelligence of all those whom this tiger among men desirith to take unto himself, becometh perverse even like that of this king of the Chedis. O Yudhishtira, Madhava is the progenitor as also the destroyer of all created beings of the four species, (oviparous, etc.) existing in the three worlds.'"

"Vaisampayana continued--Then the ruler of Chedis, having heard these words of Bhishma, addressed the latter, O Bharata, in words that were stern and rough."

SECTION 40

"Sisupala said,--'Old and infamous wretch of thy race, art thou not ashamed of affrighting all these monarchs with these numerous false terrors! Thou art the foremost of the Kurus, and living as thou dost in the third state (celibacy) it is but fit for thee that thou shouldst give such counsel that is so wide of morality. Like a boat tied to another boat or the blind following the blind, are the Kurus who have thee for their guide. Thou hast once more simply pained our hearts by reciting particularly the deeds of this one (Krishna), such as the slaying of Putana and others. Arrogant and ignorant as thou art, and desirous of praising Kesava, why doth not this tongue of thine split up into a hundred parts? How dost thou, superior as thou art in knowledge, desire to praise that cow-boy in respect of whom even men of little intelligence may address invectives? If Krishna in his infancy slew a vulture, what is there remarkable in that, or in that other feat of his, O Bhishma, viz., in his slaughter of Aswa and Vishvaha, both of whom were unskilled in battle? If this one threw down by a kick an inanimate piece of wood, viz., a car, what is there, O Bhishma, wonderful in that? O Bhishma, what is there remarkable in this one's having supported for a week the Govardhan mount which is like an anthill? 'While sporting on the top of a mountain this one ate a large quantity of food,'--hearing these words of thine may have wondered exceedingly. But, O thou who art conversant with the rules of morality, is not this still more wrongful that that great person, viz., Kansa, whose food this one ate, hath been slain by him? Thou infamous one of the Kuru race, thou art ignorant of the rules of morality. Hast thou not ever heard, from wise men speaking unto thee, what I would now tell thee? The virtuous and the wise always instruct the honest that weapons must never be made to descend upon women and kine and Brahmanas and upon those whose food hath been taken, as also upon those whose shelter hath been enjoyed. It seemeth, O Bhishma, that all these teachings hath been thrown away by

thee. O infamous one of the Kuru race, desiring to praise Kesava, thou describest him before me as great and superior in knowledge and in age, as if I knew nothing. If at thy word, O Bhishma, one that hath slain women (meaning Putana) and kine be worshipped, then what is to become of this great lesson? How can one who is such, deserve praise, O Bhishma? "This one is the foremost of all wise men.--"This one is the lord of the universe"--hearing these words of thine, Janarddana believeth that these are all true. But surely, they are all false. The verses that a chanter sings, even if he sings them often, produce no impression on him. And every creature acts according to his disposition, even like the bird Bhulinga (that picks the particles of flesh from between the lion's teeth, though preaching against rashness). Assuredly thy disposition is very mean. There is not the least doubt about it. And so also, it seemeth, that the sons of Pandu who regard Krishna as deserving of worship and who have thee for their guide, are possessed of a sinful disposition. Possessing a knowledge of virtue, thou hast fallen off from the path of the wise. Therefore thou art sinful. Who, O Bhishma, knowing himself to be virtuous and superior in knowledge, will so act as thou hast done from motives of virtue? If thou knowest the ways of the morality, if thy mind is guided by wisdom, blessed be thou. Why then, O Bhishma, that virtuous girl Amva, who had set her heart upon another, carried off by thee, so proud of wisdom and virtue? Thy brother Vichitravirya conformably to the ways of the honest and the virtuous, knowing that girl's condition, did not marry her though brought by thee. Boasting as thou dost of virtue, in thy very sight, upon the widow of thy brother were sons begotten by another according to the ways of the honest. Where is thy virtue, O Bhishma? This thy celebrity, which thou leadest either from ignorance or from impotence, is fruitless. O thou who art conversant with virtue, I do not behold thy well-being. Thou who expoundest morality in this way dost not seem to have ever waited upon the old. Worship, gift, study,--sacrifices distinguished by large gifts to the Brahmanas,--these all equal not in merit even one-sixteenth part of that which is obtainable by the possession of a son. The merit, O Bhishma, that is acquired by numberless vows and fasts assuredly becomes fruitless in the case of one that is childless. Thou art childless and old and the expounder of false morality. Like the swan in the story, thou shalt now die at the hands of thy relatives. Other men possessed of knowledge have said this of old. I will presently recite it fully in thy hearing.

"There lived of yore an old swan on the sea-coast. Ever speaking of morality, but otherwise in his conduct, he used to instruct the feathery tribe. Practise ye virtue and forego sin,--these were the words that other truthful birds, O Bhishma, constantly heard him utter And the other oviparous creatures ranging the sea, it hath been heard by us, O Bhishma use for virtue's sake to bring him food. And, O Bhishma, all those other birds, keeping their eggs, with him, ranged and dived in the waters of the sea. And the sinful old swan, attentive to his own pursuits, used to eat up the eggs of all those birds that foolishly trusted in him. After a while when the eggs were decreasing in number, a bird of great wisdom had his suspicions roused and he even witnessed (the affair) one day. And having witnessed the sinful act of the old swan, that bird in great sorrow spoke unto all the other birds. Then, O thou best of the Kurus, all those birds witnessing with their own eyes the act of the old swan, approached that wretch of false conduct and slew him. "Thy behaviour, O Bhishma, is even like that of the old swan. These lords of earth might slay thee in anger like those creatures of the feathery tribe slaying the old swan. Persons conversant with the Puranas recite a proverb, O Bhishma, as regards this occurrence, I shall, O Bharata, repeat it to thee fully. It is even this: O thou that supportest thyself on thy wings, though thy heart is affected (by the passions), thou preachest yet (of virtue); but this thy sinful act of eating up the eggs transgresseth thy speech!"

SECTION 41

"Sisupala said,--"That mighty king Jarasandha who desired not to fight with Krishna, saying 'He is a slave,' was worthy of my greatest esteem. Who will regard as praiseworthy the act which was done by Kesava, as also by Bhima and Arjuna, in the matter of Jarasandha's death? Entering by an improper gate, disguised as a Brahmana, thus Krishna observed the strength of king Jarasandha. And when that monarch offered at first unto this wretch water to wash his feet, it was then that he denied his Brahmanhood from seeming motives of virtue. And when Jarasandha, O thou of the Kuru race, asked Krishna and Bhima and Dhananjaya to eat, it was this Krishna that refused that monarch's request. If this one is the lord of the universe, as this fool representeth him to be, why doth he not regard himself as a Brahmana? This, however, surpriseth me greatly that though thou leadest the Pandavas away from the path of the wise, they yet regard thee as honest. Or, perhaps, this is scarcely a matter of surprise in respect of those that have thee, O Bharata, womanish in disposition and bent down with age, for their counsellor in everything."

"Vaisampayana continued,--Hearing these words of Sisupala, harsh both in import and sound, that foremost of

mighty men, Bhimasena endued with energy became angry. And his eyes, naturally large and expanding and like unto lotus leaves became still more extended and red as copper under the influence of that rage. And the assembled monarchs beheld on his forehead three lines of wrinkles like the Ganga of treble currents on the treble-peaked mountain. When Bhimasena began to grind his teeth in rage, the monarchs beheld his face resembling that of Death himself, at the end of the Yuga, prepared to swallow every creature. And as the hero endued with great energy of mind was about to leap up impetuously, the mighty-armed Bhishma caught him like Mahadeva seizing Mahasena (the celestial generalissimo). And, O Bharata, Bhima's wrath was soon appeased by Bhishma, the grand-sire of the Kurus, with various kinds of counsel. And Bhima, that chastiser of foes, could not disobey Bhishma's words, like the ocean that never transgresseth (even when swollen with the waters of the rainy season) its continents. But, O king, even though Bhima was angry, the brave Sisupala depending on his own manhood, did not tremble in fear. And though Bhima was leaping up impetuously every moment, Sisupala bestowed not a single thought on him, like a lion that recks not a little animal in rage. The powerful king of Chedi, beholding Bhima of terrible prowess in such rage, laughingly said,--"Release him, O Bhishma! Let all the monarchs behold him scorched by my prowess like an insect in fire." Hearing these words of the ruler of the Chedis, Bhishma, that foremost of the Kurus and chief of all intelligent men, spoke unto Bhima these words."

SECTION 42

"Bhishma said,--This Sisupala was born in the line of the king of Chedi with three eyes and four hands. As soon as he was born, he screamed and brayed like an ass. On that account, his father and mother along with their relatives, were struck with fear. And beholding these extraordinary omens, his parents resolved to abandon him. But an incorporeal voice, about this time, said unto the king and his wife with their ministers and priest, all with hearts paralysed by anxiety, those words,--"This thy son, O king, that hath been born will become both fortunate and superior in strength. Therefore thou hast no fear from him. Indeed cherish the child without anxiety. He will not die (in childhood). His time is not yet come. He that will slay him with weapons hath also been born." Hearing these words, the mother, rendered anxious by affection for her son, addressed the invisible Being and said,--I bow with joined hands unto him that hath uttered these words respecting my son; whether he be an exalted divinity or any other being, let him tell me another word, I desire to hear who will be the slayer of this my son. The invisible Being then said,--"He upon whose lap this child being placed the superfluous arms of his will fall down upon the ground like a pair of five-headed snakes, and at the sight of whom his third eye on the forehead will disappear, will be his slayer?" Hearing of the child's three eyes and four arms as also of the words of the invisible Being, all the kings of the earth went to Chedi to behold him. The king of Chedi worshipping, as each deserved, the monarchs that came, gave his child upon their laps one after another. And though the child was placed upon the laps of a thousand kings, one after another, yet that which the incorporeal voice had said came not to pass. And having heard of all this at Dwaravati, the mighty Yadava heroes Sankarshana and Janarddana also went to the capital of the Chedis, to see their father's sister--that daughter of the Yadavas (the queen of Chedi) And saluting everybody according to his rank and the king and queen also, and enquiring after every body's welfare, both Rama and Kesava took their seats. And after those heroes had been worshipped, the queen with great pleasure herself placed the child on the lap of Damodara. As soon as the child was placed on his lap, those superfluous arms of his fell down and the eye on his forehead also disappeared. And beholding this, the queen in alarm and anxiety begged of Krishna a boon. And she said,--"O mighty-armed Krishna, I am afflicted with fear; grant me a boon. Thou art the assurer of all afflicted ones and that the dispeller of everybody's fear. Thus addressed by her, Krishna, that son of the Yadu race, said,--"Fear not, O respected one. Thou art acquainted with morality. Thou needest have no fear from me. What boon shall I give thee? What shall I do, O aunt? Whether able or not, I shall do thy bidding."--This spoken to by Krishna, the queen said, "O thou of great strength, thou wilt have to pardon the offences of Sisupala for my sake. O tiger of the Yadu race. Know O lord, even this is the boon that I ask." Krishna then said, "O aunt, even when he will deserve to be slain, I will pardon a hundred offences of his. Grieve thou not."

"Bhishma continued,--Even thus, O Bhima, is this wretch of a king--Sisupala of wicked heart, who, proud of the boon granted by Govinda, summons thee to battle!"

SECTION 43

"Bhishma said,--The will under which the ruler of Chedi summoneth thee to fight though thou art of strength that knoweth no deterioration, is scarcely his own intention. Assuredly, this is the purpose of Krishna himself, the lord of

the universe. O Bhima, what king is there on earth that would dare abuse me thus, as this wretch of his race, already possessed by Death, hath done to-day? This mighty-armed one is, without doubt, a portion of Hari's energy. And surely, the Lord desireth to take back unto himself that energy of his own. In consequence of this, O tiger of the Kuru race, this tiger-like king of Chedi, so wicked of heart, roareth in such a way caring little for us all."

"Vaisampayana continued,--"Hearing these words of Bhishma, the king of Chedi could bear no more, He then replied in rage unto Bhishma in these words.--"Let our foes, O Bhishma, be endued with that prowess which this Kesava hath, whom thou like a professional chanter of hymns praisest, rising repeatedly from thy seat. If thy mind, O Bhishma, delighteth so in praising others, then praise thou these kings, leaving off Krishna. Praise thou this excellent of kings, Darada, the ruler of Valhika, who rent this earth as soon as he was born. Praise thou, O Bhishma, this Karna, the ruler of the territories of Anga and Vanga, who is equal in strength unto him of a thousand eyes, who draweth a large bow, who endued with mighty arms owneth celestial ear-rings of heavenly make with which he was born and this coat of mail possessing the splendour of the rising sun, who vanquished in a wrestling encounter the invincible Jarasandha equal unto Vasava himself, and who tore and mangled that monarch. O Bhishma, praise Drona and Aswatthaman, who both father and son, are mighty warriors, worthy of praise, and the best of Brahmanas, and either of whom, O Bhishma, if enraged could annihilate this earth with its mobile and immobile creatures, as I believe. I do not behold, O Bhishma, the king that is equal in battle unto Drona or Aswatthaman. Why wishest thou not to praise them? Passing over Duryodhana, that mighty-armed king of kings, who is unequalled in whole earth girt with her seas and king Jayadratha accomplished in weapons and endued with great prowess, and Druma the preceptor of the Kimpurusas and celebrated over the world for prowess, and Saradwata's son, old Kripa, the preceptor of the Bharata princes and endued with great energy, why dost thou praise Kesava? Passing over that foremost of bowmen--that excellent of kings, Rukmin of great energy, why praisest thou Kesava? Passing over Bhismaka of abundant energy, and king Dantavakra, and Bhagadatta known for his innumerable sacrificial stakes, and Jayatsena the king of the Magadha, and Virata and Drupada, and Sakuni and Vrihadvala, and Vinda and Anuvinda of Avant Pandya, Sweta Uttama Sankhya of great prosperity, the proud Vrishasena, the powerful Ekalaya, and the great charioteer Kalinga of abundant energy, why dost thou praise Kesava? And, O Bhishma, if thy mind is always inclined to sing the praises of others, why dost thou not praise Salva and other rulers of the earth? O king, what can be done by me when (it seemeth) thou hast not heard anything before from virtuous old men giving lessons in morality? Hast thou never heard, O Bhishma, that reproach and glorification, both of self and others, are not practices of those that are respectable? There is no one that approveth thy conduct, O Bhishma, in unceasingly praising with devotion, from ignorance alone, Kesava so unworthy of praise. How dost thou, from thy wish alone, establish the whole universe in the servitor and cowherd of Bhoja (Kansa)? Perhaps, O Bharata, this thy inclination is not conformable to thy true nature, like to what may be in the bird Bhulinga, as hath already been said by me. There is a bird called Bhulinga living on the other side of the Himavat. O Bhishma, that bird ever uttereth words of adverse import. Never do anything rash,--this is what she always sayeth, but never understandeth that she herself always acteth very rashly. Possessed of little intelligence that bird picketh from the lion's mouth the pieces of flesh sticking between the teeth, and at a time when the lion is employed in eating. Assuredly, O Bhishma, that bird liveth at the pleasure of the lion. O sinful wretch, thou always speakest like that bird. And assuredly, O Bhishma, thou art alive at the pleasure only of these kings. Employed in acts contrary to the opinions of all, there is none else like thee!"

"Vaisampayana continued,--Hearing these harsh words of the ruler of Chedi, Bhishma, O king, said in the hearing of the king of Chedi,--"Truly am I alive at the pleasure of these rulers of earth. But I do regard these kings as not equal to even a straw.' As soon as these words were spoken by Bhishma, the kings became inflamed with wrath. And the down of some amongst them stood erect and some began to reprove Bhishma. And hearing those words of Bhishma, some amongst them, that were wielders of large bows exclaimed, "This wretched Bhishma, though old, is exceedingly boastful. He deserveth not our pardon. Therefore, ye kings, incensed with rage as this Bhishma is, it is well that this wretch were slain like an animal, or, mustering together, let us burn him in a fire of grass or straw." Hearing these words of the monarchs, Bhishma the grand-sire of the Kurus, endued with great intelligence, addressing those lords of earth, said,--"I do not see the end of our speeches, for words may be answered with words. Therefore, ye lords of earth, listen ye all unto what I say. Whether I be slain like an animal or burnt in a fire of grass and straw, thus do I distinctly place my foot on the

heads of ye all. Here is Govinda, that knoweth no deterioration. Him have we worshipped. Let him who wisheth for speedy death, summon to battle Madhava of dark hue and the wielder of the discus and the mace; and falling enter into and mingle with the body of this god!"

SECTION 44

"Vaisampayana said,--Hearing these words of Bhishma, the ruler of Chedi endured with exceeding prowess, desirous of combating with Vasudeva addressed him and said,--O Janardhana, I challenge thee. Come, fight with me until I slay thee today with all the Pandavas. For, O Krishna, the sons of Pandu also, who disregarding the claims of all these kings, have worshipped thee who art no king, deserve to be slain by me along with thee. Even this is my opinion, O Krishna, that they who from childishness have worshipped thee, as if thou deservest it, although thou art unworthy of worship, being only a slave and a wretch and no king, deserve to be slain by me.' Having said this, that tiger among kings stood there roaring in anger. And after Sisupala had ceased, Krishna addressing all the kings in the presence of the Pandavas, spoke these words in a soft voice.--'Ye kings, this wicked-minded one, who is the son of a daughter of the Satwata race, is a great enemy of us of the Satwata race; and though we never seek to injure him, he ever seeketh our evil. This wretch of cruel deeds, ye kings, hearing that we had gone to the city of Pragiyotisha, came and burnt Dwaraka, although he is the son of my father's sister. While king Bhoja was sporting on the Raiwatika hill, this one fell upon the attendants of that king and slew and led away many of them in chains to his own city. Sinful in all his purpose, this wretch, in order to obstruct the sacrifice of my father, stole the sacrificial horse of the horse-sacrifice that had been let loose under the guard of armed men. Prompted by sinful motives, this one ravished the related wife of the innocent Vabhru (Akrura) on her way from Dwaraka to the country of the Sauviras. This injurer of his maternal uncle, disguising himself in the attire of the king of Karusha, ravished also the innocent Bhadra, the princess of Visala, the intended bride of king Karusha. I have patiently borne all these sorrows for the sake of my father's sister. It is, however, very fortunate that all this hath occurred today in the presence of all the kings. Behold ye all today the hostility this one beareth towards me. And know ye also all that he hath done me at my back. For the excess of that pride in which he hath indulged in the presence of all these monarchs, he deserveth to be slain by me. I am ill able to pardon today the injuries that he hath done me. Desirous of speedy death, this fool had desired Rukmini. But the fool obtained her not, like a Sudra failing to obtain the audition of the Vedas."

Vaisampayana continued,--"Hearing these words of Vasudeva, all the assembled monarchs began to reprove the ruler of Chedi. But the powerful Sisupala, having heard these words, laughed aloud and spoke thus.--'O Krishna, art thou not ashamed in saying in this assembly, especially before all these kings that Rukmini (thy wife) had been coveted by me? O slayer of Madhu, who else is there than thee, who regarding himself a man would say in the midst of respectable men that his wife had been intended for some body else? O Krishna, pardon me if thou pleasest, or pardon me not. But angry or friendly, what canst thou do unto me?"

"And while Sisupala was speaking thus, the exalted slayer of Madhu thought in his mind of the discus that humbled the pride of the Asuras. And as soon as the discus came into his hands, skilled in speech the illustrious one loudly uttered these words,--'Listen ye lords of earth, why this one had hitherto been pardoned by me. As asked by his mother, a hundred offences (of his) were to be pardoned by me. Even this was the boon she had asked, and even this I granted her. That number, ye kings, hath become full. I shall now slay him in your presence, ye monarchs.' Having said this, the chief of the Yadus, that slayer of all foes, in anger, instantly cut off the head of the ruler of Chedi by means of his discus. And the mighty-armed one fell down like a cliff struck with thunder. And, O monarch, the assembled kings then beheld a fierce energy, like unto the sun in the sky, issue out of the body of the king of Chedi, and O king, that energy then adored Krishna, possessed of eyes like lotus leaves and worshipped by all the worlds, and entered his body. And all the kings beholding the energy which entered that mighty-armed chief of men regarded it as wonderful. And when Krishna had slain the king of Chedi, the sky, though cloudless, poured showers of rain, and blasting thunders were hurled, and the earth itself began to tremble. There were some among the kings who spoke not a word during those unspeakable moments but merely sat gazing at Janardhana. And some there were that rubbed in rage their palms with their forefingers. And there were others who deprived of reason by rage bit their lips with their teeth. And some amongst the kings applauded him of the Vrishni race in private. And some there were that became excited with anger; while others became mediators. The great Rishis with pleased hearts praised Kesava and went away. And all the high-souled Brahmanas and the mighty kings that were there, beholding Krishna's prowess, became glad at heart and praised him.

"Yudhishtira then commanded his brothers to perform without delay the funeral rites of king Sisupala, the brave son of Damaghosha, with proper respect. The sons of Pandu obeyed the behest of their brother. And Yudhishtira then, with all the kings, installed the son of king Sisupala in the sovereignty of the Chedis.

"Then that sacrifice, O monarch, of the king of the Kurus possessed of great energy, blessed with every kind of prosperity, became exceedingly handsome and pleasing unto all young men. And commenced auspiciously, and all impediments removed, and furnished with abundance of wealth and corn, as also with plenty of rice and every kind of food, it was properly watched by Kesava. And Yudhishtira in due time completed the great sacrifice. And the mighty-armed Janardhana, the exalted Sauri, with his bow called Saranga and his discus and mace, guarded that sacrifice till its completion. And all the Kshatriya monarchs, having approached the virtuous Yudhishtira who had bathed after the conclusion of the sacrifice, said these words: 'By good fortune thou hast come out successful. O virtuous one, thou hast obtained the imperial dignity. O thou of the Ajamida race, by thee hath been spread the fame of thy whole race. And, O king of kings, by this act of thine, thou hast also acquired great religious merit. We have been worshipped by thee to the full extent of our desires. We now tell thee that we are desirous of returning to our own kingdoms. It behoveth thee to grant us permission.'

"Hearing these words of the monarchs, king Yudhishtira the Just, worshipping each as he deserved, commanded his brothers, saying, 'These monarchs had all come to us at their own pleasure. These chastisers of foes are now desirous of returning to their own kingdoms, bidding me farewell. Blest be ye, follow ye these excellent kings to the confines of our own dominions.' Hearing these words of their brother, the virtuous Pandava princes followed the kings, one after another as each deserved. The powerful Dhrishtadyumna followed without loss of time king Virata; and Dhananjaya followed the illustrious and mighty charioteer Yajnasena; and the mighty Bhimasena followed Bhishma and Dhritarashtra; and Sahadeva, that master of battle, followed the brave Drona and his son; and Nakula, O king, followed Suvala with his son; and the sons of Draupadi with the son of Subhadra followed those mighty warriors--the kings of the mountainous countries. And other bulls among Kshatriyas followed other Kshatriyas. And the Brahmanas by thousands also went away, duly worshipped.

"After all the Kings and the Brahmanas had gone away, the powerful Vasudeva addressing Yudhishtira said,--'O son of the Kuru race, with thy leave, I also desire to go to Dwaraka. By great good fortune, thou hast accomplished the foremost of sacrifices--Rajasuya!' Thus addressed by Janardhana, Yudhishtira replied, 'Owing to thy grace, O Govinda. I have accomplished the great sacrifice. And it is owing to thy grace that the whole Kshatriya world having accepted my sway, had come hither with valuable tribute. O hero, without thee, my heart never feeleth any delight. How can I, therefore, O hero, give thee, O sinless one, leave to go? But thou must have to go to the city of Dwaraka.' The virtuous Hari of worldwide fame, thus addressed by Yudhishtira, cheerfully went with his cousin to Pritha and said,--'O aunt, thy sons have now obtained the imperial dignity. They have obtained vast wealth and been also crowned with success. Be pleased with all this. Commanded by thee, O aunt, I desire to go to Dwaraka.' After this, Kesava bade farewell to Draupadi and Subhadra. Coming out then of the inner apartments accompanied by Yudhishtira, he performed his ablutions and went through the daily rites of worship, and then made the Brahmanas utter benedictions. Then the mighty armed Daruka came there with a car of excellent design and body resembling the clouds. And beholding that Garuda-bannered car arrived thither, the high-souled one, with eyes like lotus leaves, walked round it respectfully and ascending on it set out for Dwaravati. And king Yudhishtira the Just, blessed with prosperity, accompanied by his brothers, followed on foot the mighty Vasudeva. Then Hari with eyes like lotus leaves, stopping that best of cars for a moment, addressing Yudhishtira the son of Kunti, said,--'O king of kings, cherishest thou thy subjects with ceaseless vigilance and patience. And as the clouds are unto all creatures, as the large tree of spreading bough is unto birds, as he of a thousand eyes is unto the immortals, be thou the refuge and support of thy relatives. And Krishna and Yudhishtira having thus talked unto each other took each other's leave and returned to their respective homes. And, O king, after the chief of the Satwata race had gone to Dwaravati, king Duryodhana* alone, with king Suvala's son, Sakuni,--these bulls among men,--continued to live in that celestial assembly house. [* Dur "yodhana" seem to be related to the Hebrew names Judah as well as to Yohanan.]

SECTION 45

(Dyuta Parva)

Vaisampayana said,--"when that foremost of sacrifices, the Rajasuya so difficult of accomplishment, was completed, Vyasa surrounded by his disciples presented himself before

Yudhishtira. And Yudhishtira, upon beholding him quickly rose from his seat, surrounded by his brothers, and worshipped the Rishi who was his grand-father, with water to wash his feet and the offer of a seat. The illustrious one having taken his seat on a costly carpet inlaid with gold, addressed king Yudhishtira the Just and said,--'Take thy seat'. And after the king had taken his seat surrounded by his brothers, the illustrious Vyasa, truthful in speech said,--'O son of Kunti, thou growest from good fortune. Thou hast obtained imperial sway so difficult of acquisition. And O perpetrator of the Kuru race, all the Kauravas have prospered in consequence of thee. O Emperor, I have been duly worshipped. I desire now to go with thy leave! King Yudhishtira the Just, thus addressed by the Rishi of dark hue, saluted (him) his grand-father and touching his feet said,--'O chief of men, a doubt difficult of being dispelled, hath risen within me. O bull among regenerate ones, save thee there is none to remove it. The illustrious Rishi Narada said that (as a consequence of the Rajasuya sacrifice) three kinds of portents, viz., celestial, atmospheric and terrestrial ones happen. O grandsire, have those portents been ended by the fall of the kind of the Chedis?"

Vaisampayana continued,--"Hearing these words of the king, the exalted son of Parasara, the island-born Vyasa of dark hue, spoke these words,--'For thirteen years, O king, those portents will bear mighty consequences ending in destruction, O king of kings, of all the Kshatriyas. In course of time, O bull of the Bharata race, making thee the sole cause, the assembled Kshatriyas of the world will be destroyed. O Bharata, for the sins of Duryodhana and through the might of Bhima and Arjuna. In thy dream, O king of kings thou wilt behold towards the end of this might the blue throated Bhava, the slayer of Tripura, ever absorbed in meditation, having the bull for his mark, drinking off the human skull, and fierce and terrible, that lord of all creatures, that god of gods, the husband of Uma, otherwise called Hara and Sarva, and Vrisha, armed with the trident and the bow called Pinaka, and attired in tiger skin. And thou wilt behold Siva, tall and white as the Kailasa cliff and seated on his bull, gazing unceasingly towards the direction (south) presided over by the king of the Pitris. Even this will be the dream thou wilt dream today. O king of kings, do not grieve for dreaming such a dream. None can rise superior to the influence of Time. Blest be thou! I will now proceed towards the Kailasa mountain. Rule thou the earth with vigilance and steadiness, patiently bearing every privation!"

Vaisampayana continued,--"Having said this, the illustrious and island-born Vyasa of dark hue, accompanied by his disciples ever following the dictates of the Vedas, proceeded towards Kailasa. And after the grand-father had thus gone away, the king afflicted with anxiety and grief, began to think continuously upon what the Rishi hath said. And he said to himself, 'Indeed what the Rishi hath said must come to pass. We will succeed in warding off the fates by exertion alone?' Then Yudhishtira endowed with great energy addressing all his brothers, said, 'Ye tigers among men, ye have heard what the island-born Rishi hath told me. Having heard the words of the Rishi, I have arrived at this firm resolution viz., that I should die, as I am ordained to be the cause of the destruction of all Kshatriyas. Ye my dear ones, if Time hath intended so what need is there for me to live?' Hearing these words of the king, Arjuna replied, 'O king, yield not thyself to this terrible depression that is destructive of reason. Mustering fortitude, O great king, do what would be beneficial.' Yudhishtira then, firm in truth, thinking all the while of Dwaipayana's words answered his brothers thus,--'Blest be ye. Listen to my vow from this day. For thirteen years, what ever purpose have I to live for, I shall not speak a hard word to my brothers or to any of the kings of the earth. Living under the command of my relatives, I shall practise virtue, exemplifying my vow. If I live in this way, making no distinction between my own children and others, there will be no disagreement (between me and others). It is disagreement that is the cause of war in the world. Keeping war at a distance, and ever doing what is agreeable to others, evil reputation will not be mine in the world, ye bulls among men. Hearing these words of their eldest brother, the Pandavas, always engaged in doing what was agreeable to him, approved of them. And Yudhishtira the Just, having pledged so, along with his brothers in the midst of that assembly, gratified his priests as also the gods with due ceremonies. And, O bull of the Bharata race, after all the monarchs had gone away, Yudhishtira along with his brothers, having performed the usual auspicious rites, accompanied by his ministers entered his own palace. And, O ruler of men, king Duryodhana and Sakuni, the son of Suvala, continued to dwell in that delightful assembly house.

SECTION 46

Vaisampayana said,--"That bull among men, Duryodhana, continued to dwell in that, assembly house (of the Pandavas). And with Sakuni, the Kuru prince slowly examined the whole of that mansion, and the Kuru prince beheld in it many celestial designs, which he had never seen before in the city

called after the elephant (Hastinapore). And one day king Duryodhana in going round that mansion came upon a crystal surface. And the king, from ignorance, mistaking it for a pool of water, drew up his clothes. And afterwards finding out his mistake the king wandered about the mansion in great sorrow. And sometime after, the king, mistaking a lake of crystal water adorned with lotuses of crystal petals for land, fell into it with all his clothes on. Beholding Duryodhana fallen into the lake, the mighty Bhima laughed aloud as also the menials of the palace. And the servants, at the command of the king, soon brought him dry and handsome clothes. Beholding the plight of Duryodhana, the mighty Bhima and Arjuna and both the twins--all laughed aloud. Being unused to putting up with insults, Duryodhana could not bear that laugh of theirs. Concealing his emotions he even did not cast his looks on them. And beholding the monarch once more draw up his clothes to cross a piece of dry land which he had mistaken for water, they all laughed again. And the king sometime after mistook a closed door made of crystal as open. And as he was about to pass through it his head struck against it, and he stood with his brain reeling. And mistaking as closed another door made of crystal that was really open, the king in attempting to open it with stretched hands, tumbled down. And coming upon another door that was really open, the king thinking it as closed, went away from it. And, O monarch, king Duryodhana beholding that vast wealth in the Rajasuya sacrifice and having become the victim of those numerous errors within the assembly house at last returned, with the leave of the Pandavas, to Hastinapore.

And the heart of king Duryodhana, afflicted at sight of the prosperity of the Pandavas, became inclined to sin, as he proceeded towards his city reflecting on all he had seen and suffered. And beholding the Pandavas happy and all the kings of the earth paying homage to them, as also everybody, young and old, engaged in doing good unto them, and reflecting also on the splendour and prosperity of the illustrious sons of Pandu, Duryodhana, the son of Dhritarashtra, became pale. In proceeding (to his city) with an afflicted heart, the prince thought of nothing else but that assembly house and that unrivalled prosperity of the wise Yudhishtira. And Duryodhana, the son of Dhritarashtra, was so taken up with his thoughts then that he spoke not a word to Suvala's son even though the latter addressed him repeatedly. And Sakuni, beholding him absent-minded, said,--"O Duryodhana, why art thou proceeding thus?"

"Duryodhana replied,--"O uncle, beholding this whole earth owning the sway of Yudhishtira in consequence of the might of the illustrious Arjuna's weapons and beholding also that sacrifice of the son of Pritha like unto the sacrifice of Sakra himself of great glory among the celestials, I, being filled with jealousy and burning day and night, am being dried up like a shallow tank in the summer season. Behold, when Sisupala was slain by the chief of the Satwatas, there was no man to take the side of Sisupala. Consumed by the fire of the Pandava, they all forgave that offence; otherwise who is there that could forgive it? That highly improper act of grave consequence done by Vasudeva succeeded in consequence of the power of the illustrious son of Pandu. And so many monarchs also brought with them various kinds of wealth for king Yudhishtira, the son of Kunti, like tribute-paying Vaisyas! Beholding Yudhishtira's prosperity of such splendour, my heart burneth, afflicted with jealousy, although it behoveth me not to be jealous."

"Having reflected in this way, Duryodhana, as if burnt by fire, addressed the king of Gandhara again and said,--"I shall throw myself upon a flaming fire or swallow poison or drown myself in water. I cannot live. What man is there in the world possessed of vigour who can bear to see his foes in the enjoyment of prosperity and himself in destitution? Therefore I who bear to see that accession of prosperity and fortune (in my foes) am neither a woman nor one that is not a woman, neither also a man nor one that is not a man. Beholding their sovereignty over the world and vast affluence, as also that sacrifice, who is there like me that would not smart under all that? Alone I am incapable of acquiring such royal prosperity; nor do I behold allies that could help me in the matter. It is for this that I am thinking of self-destruction. Beholding that great and serene prosperity of the son of Kunti, I regard Fate as supreme and exertions fruitless. O son of Suvala, formerly I strove to compass his destruction. But baffling all my efforts he hath grown in prosperity even like the lotus from within a pool of water. It is for this that I regard Fate as supreme and exertions fruitless. Behold, the sons of Dhritarashtra are decaying and the sons of Pritha are growing day by day. Beholding that prosperity of the Pandavas, and that assembly house of theirs, and those menials laughing at me, my heart burneth as if it were on fire. Therefore, O uncle, know me now as deeply grieved and filled with jealousy, and speak of it to Dhritarashtra."

SECTION 47

"Sakuni said,--"O Duryodhana, thou shouldst not be jealous of Yudhishtira. The sons of Pandu are enjoying what they

deserve in consequence of their own good fortune. O slayer of foes, O great king, thou couldst not destroy them by repeatedly devising numberless plans, many of which thou hadst even put to practice. Those tigers among men out of sheer luck escaped all those machinations. They have obtained Draupadi for wife and Drupada with his sons as also Vasudeva of great prowess as allies, capable of helping them in subjugating the whole world. And O king, having inherited the paternal share of the kingdom without being deprived of it they have grown in consequence of their own energy. What is there to make thee sorry for this? Having gratified Hastasana, Dhananjaya hath obtained the bow Gandiva and the couple of inexhaustible quivers and many celestial weapons. With that unique bow and by the strength of his own arms also he hath brought all the kings of the world under his sway. What is there to make thee sorry for this? Having saved the Asura Maya from a conflagration, Arjuna, that slayer of foes, using both his hands with equal skill, caused him to build that assembly house. And it is for this also that commanded by Maya, those grim Rakshasas called Kinkaras supported that assembly house. What is there in this to make thee sorry? Thou hast said, O king, that thou art without allies. This, O Bharata, is not true. These thy brothers are obedient to thee. Drona of great prowess and wielding the large bow along with his son, Radha's son Karna, the great warrior Gautama (Kripa), myself with my brothers and king Saumadatti--these are thy allies. Uniting thyself with these, conquer thou the whole of the earth."

"Duryodhana said,--"O king, with thee, as also with these great warriors, I shall subjugate the Pandavas, if it pleases thee. If I can now subjugate them, the world will be mine and all the monarchs, and that assembly house so full of wealth."

"Sakuni replied,--"Dhananjaya and Vasudeva, Bhimasena and Yudhishtira, Nakula and Sahadeva and Drupada with his sons,--these cannot be vanquished in battle by even the celestials, for they are all great warriors wielding the largest bows, accomplished in weapons, and delighting in battle. But, O king, I know the means by which Yudhishtira himself may be vanquished. Listen to me and adopt it."

"Duryodhana said,--"without danger to our friends and other illustrious men, O uncle, tell me if there is any way by which I may vanquish him."

"Sakuni said,--"The son of Kunti is very fond of dice-play although he doth not know how to play. That king if asked to play, is ill able to refuse. I am skillful at dice. There is none equal to me in this respect on earth, no, not even in the three worlds, O son of Kuru. Therefore, ask him to play at dice. Skilled at dice, I will win his kingdom, and that splendid prosperity of his for thee, O bull among men. But, O Duryodhana, represent all this unto the king (Dhritarashtra). Commanded by thy father I will win without doubt the whole of Yudhishtira's possessions."

"Duryodhana said "O son of Suvala, thou thyself represent properly all this to Dhritarashtra, the chief of the Kurus. I shall not be able to do so."

SECTION 48

Vaisampayana said,--"O king, impressed with the great Rajasuya sacrifice of king Yudhishtira, Sakuni, the son of Suvala, having learnt before the intentions of Duryodhana, while accompanying him in the way from the assembly house, and desirous of saying what was agreeable to him, approached Dhritarashtra endowed with great wisdom, and finding the monarch deprived of his eye seated (in his throne), told him these words,--"Know, O great king, O bull of the Bharata race, that Duryodhana, having lost colour, hath become pale and emaciated and depressed and a prey to anxiety. Why dost thou not, after due enquiry, ascertain the grief that is in the heart of thy eldest son, the grief that is caused by the foe?"

"Dhritarashtra said,--"Duryodhana, what is the reason of thy great affliction. O son of the Kuru race? If it is fit for me to hear it, then tell me the reason. This Sakuni here says that thou hast lost colour, become pale and emaciated, and a prey to anxiety. I do not know what can be the reason of the sorrow. This vast wealth of mine is at thy control. Thy brothers and all our relations never do anything that is disagreeable to thee. Thou wearest the best apparel and eatest the best food that is prepared with meat. The best of horse carries thee. What it is, therefore, that hath made thee pale and emaciated? Costly beds, beautiful damsels, mansions decked with excellent furniture, and sport of the delightful kind, without doubt these all wait but at thy command, as in the case of the gods themselves Therefore, O proud one, why dost thou grieve, O son, as if thou wert destitute."

"Duryodhana said,--"I eat and dress myself like a wretch and pass my time all the while a prey to fierce jealousy. He indeed is a man, who incapable of bearing the pride of the foe, liveth having vanquished that foe with the desire of liberating his own subjects from the tyranny of the foe. Contentment, as also pride, O Bharata, are destructive of prosperity; and those other two qualities also, viz., compassion and fear. One who acteth under the influence of these, never obtaineth anything high. Having beheld Yudhishtira's prosperity, whatever I enjoy brings me no gratification. The prosperity of Kunti's

son that is possessed of such splendour maketh me pale. Knowing the affluence of the foe and my own destitution, even though that affluence is not before me, I yet see it before me. Therefore, have I lost colour and become melancholy, pale and emaciated. Yudhishtira supporteth eighty-eight thousand Snataka Brahmanas leading domestic lives, giving unto each of them thirty slave-girls. Beside this, thousand other Brahmanas daily eat at his palace the best of food on golden plates. The king of Kambhoja sent unto him (as tribute) innumerable skins, black, darkish, and red, of the deer Kadali, as also numberless blankets of excellent textures. And hundreds and thousands and thousands of she-elephants and thirty thousand she-camels wander within the palace, for the kings of the earth brought them all as tribute to the capital of the Pandavas. And, O lord of earth, the kings also brought unto this foremost of sacrifices heaps upon heaps of jewels and gems for the son of Kunti. Never before did I see or hear of such enormous wealth as was brought unto the sacrifice of the intelligent sons of Pandu. And, O king, beholding that enormous collection of wealth belonging to the foe, I can not enjoy peace of mind. Hundreds of Brahmanas supported by the grants that Yudhishtira hath given them and possessing wealth of kine, waited at the palace gate with three thousands of millions of tribute but were prevented by the keepers from entering the mansion. Bringing with them clarified butter in handsome Kamandalus made of gold, they did not obtain admission into the palace, and Ocean himself brought unto him in vessels of white copper the nectar that is generated within his waters and which is much superior to that which flowers and annual plants produce for Sakra. And Vasudeva (at the conclusion of the sacrifice) having brought an excellent conch bathed the Sun of Pritha with sea water brought in thousand jars of gold, all well adorned with numerous gems. Beholding all this I became feverish with jealousy. Those jars had been taken to the Eastern and the Southern oceans. And they had also been taken on the shoulders of men to the Western ocean, O bull among men. And, O father, although none but birds only can go to the Northern region Arjuna, having gone thither, exacted as tribute a vast quantity of wealth. There is another wonderful incident also which I will relate to thee. O listen to me. When a hundred thousand Brahmanas were fed, it had been arranged that to notify this act every day conches would be blown in a chorus. But, O Bharata, I continually heard conches blown there almost repeatedly. And hearing those notes my hair stood on end. And, O great king, that palatial compound, filled with innumerable monarchs that came there as spectators, looked exceedingly handsome like the cloudless firmament with stars. And, O king of men, the monarchs came into that sacrifice of the wise son of Pandu bringing with them every kind of wealth. And the kings that came there became like Vaisyas the distributors of food unto the Brahmanas that were fed. And O king, the prosperity that I beheld of Yudhishtira was such that neither the chief himself of the celestials, nor Yama or Varuna, nor the lord of the Guhyakas owneth the same. And beholding that great prosperity of the son of Pandu, my heart burneth and I cannot enjoy peace."

"Hearing these words of Duryodhana, Sakuni replied,--"Hear how thou mayest obtain this unrivalled prosperity that thou beholdest in the son of Pandu, O thou that hast truth for thy prowess. O Bharata, I am an adept at dice, superior to all in the world. I can ascertain the success or otherwise of every throw, and when to stake and when not. I have special knowledge of the game. The Son of Kunti also is fond of dice playing though he possesseth little skill in it. Summoned to play or battle, he is sure to come forward, and I will defeat him repeatedly at every throw by practising deception. I promise to win all that wealth of his, and thou, O Duryodhana, shalt then enjoy the same."

Vaisampayana continued,--"King Duryodhana, thus addressed by Sakuni, without allowing a moment to elapse, said unto Dhritarashtra,--"This, Sakuni, an adept at dice, is ready to win at dice, O king, the wealth of the sons of Pandu. It behoveth thee to grant him permission to do so."

"Dhritarashtra replied,--"I always follow the counsels of Kshatta, my minister possessed of great wisdom. Having consulted with him, I will inform thee what my judgement is in respect of this affair. Endued with great foresight, he will, keeping morality before his eyes, tell us what is good and what is proper for both parties, and what should be done in this matter."

"Duryodhana said,--"If thou consultest with Kshatta he will make thee desist. And if thou desist, O king, I will certainly kill myself. And when I am dead, O king, thou wilt become happy with Vidura. Thou wilt then enjoy the whole earth; what need hast thou with me?"

Vaisampayana continued,--"Dhritarashtra, hearing these words of affliction uttered by Duryodhana from mixed feeling, himself ready to what Duryodhana had dictated, commanded his servant, saying,--"Let artificers be employed to erect without delay a delightful and handsome and spacious palace with an hundred doors and a thousand columns. And having brought carpenters and joiners, set ye jewels and precious

stones all over the walls. And making it handsome and easy of access, report to me when everything is complete. And, O monarch, king Dhritarashtra having made this resolution for the pacification of Duryodhana, sent messengers unto Vidura for summoning him. For without taking counsel with Vidura never did the monarch form any resolution. But as regards the matter at hand, the king although he knew the evils of gambling, was yet attracted towards it. The intelligent Vidura, however, as soon as he heard of it, knew that the arrival of Kali was at hand. And seeing that the way to destruction was about to open, he quickly came to Dhritarashtra. And Vidura approaching his illustrious eldest brother and bowing down unto his feet, said these words:

'O exalted king, I do not approve of this resolution that thou hast formed. It behave thee, O king, to act in such a way that no dispute may arise between thy children on account of this gambling match.'

Dhritarashtra replied,--'O Kshatta, if the gods be merciful unto us, assuredly no dispute will ever arise amongst my sons. Therefore, auspicious or otherwise, beneficial or otherwise, let this friendly challenge at dice proceed. Even this without doubt is what fate hath ordained for us. And, O son of the Bharata race, when I am near, and Drona and Bhishma and thou too, nothing evil that even Fate might have ordained is likely to happen. Therefore, go thou on a car yoking thereto horses endued with the speed of the wind, so that thou mayest reach Khandavaprastha even today and bring thou Yudhishtira with thee. And, O Vidura, I tell that even this is my resolution. Tell me nothing. I regard Fate as supreme which bringeth all this.' Hearing these words of Dhritarashtra and concluding that his race was doomed, Vidura in great sorrow went unto Bhishma with great wisdom."

SECTION 49

Janamejaya said,--'O thou foremost of all conversant with the Vedas, how did that game at dice take place, fraught with such evil to the cousins and through which my grand-sires, the son of Pandu, were plunged into such sorrow? What kings also were present in that assembly, and who amongst them approved of the gambling match and who amongst them forbade it? O sinless one, O chief of regenerate ones, I desire thee to recite in detail all about this, which, indeed, was the cause of the destruction of the world.'

Santi said,--'Thus addressed by the king, the disciple of Vyasa, endued with great energy and conversant with the entire Vedas, narrated everything that had happened.'

Vaisampayana said,--'O best of the Bharatas, O great king, if thou desirest to hear, then listen to me as I narrate to thee everything again in detail.'

"Ascertaining the opinion of Vidura, Dhritarashtra the son of Amvika, calling Duryodhana told him again in private--'O son of Gandhari, have nothing to do with dice. Vidura doth not speak well of it. Possessed of great wisdom, he will never give me advice that is not for my good. I also regard what Vidura sayeth as exceedingly beneficial for me. Do that, O son, for I regard it all as for thy good also. Indeed, Vidura knoweth with all its mysteries the science (of political morality) that the illustrious and learned and wise Vrihaspati, the celestial Rishi who is the spiritual guide of Vasava--had unfolded unto the wise chief of the immortals. And O son, I always accept what Vidura adviseth. O king, as the wise Uddhava is ever regarded amongst the Vrishnis, so is Vidura possessed of great intelligence esteemed as the foremost of the Kurus. Therefore, O son, have nothing to do with dice. It is evident that dice soweth dissensions. And dissensions are the ruin of the kingdom. Therefore, O son, abandon this idea of gambling. O son, thou hast obtained from us what, it hath been ordained, a father and a mother should give unto their son, viz., ancestral rank and possessions. Thou art educated and clever in every branch of knowledge, and hast been brought up with affection in thy paternal dwelling. Born the eldest among all thy brothers, living within thy own kingdom, why regardst thou thyself as unhappy? O thou of mighty arms, thou obtainest food and attire of the very best kind and which is not obtainable by ordinary men. Why dost thou grieve yet. O son, O mighty-armed one, ruling thy large ancestral kingdom swelling with people and wealth, thou shinest as splendidly as the chief of the celestials in heaven. Thou art possessed of wisdom. It behoveth thee to tell me what can be the root of this grief that hath made thee so melancholy.

"Duryodhana replied,--'I am a sinful wretch, O king, because I eat and dress beholding (the prosperity of the foes). It hath been said that man is a wretch who is not filled with jealousy at the sight of his enemy's prosperity. O exalted one, this kind of prosperity of mine doth not gratify me. Beholding that blazing prosperity of the son of Kunti, I am very much pained. I tell thee strong must be my vitality, in as much as I am living even at the sight of the whole earth owning the sway of Yudhishtira. The Nipas, the Chitrakas, the Kukkuras, the Karaskaras, and the Lauha-janghas are living in the palace of Yudhishtira like bondsmen. The Himavat, the ocean, the regions on the sea-shore, and the numberless other regions that yield jewels and gems, have all acknowledged superiority

of the mansion of Yudhishtira in respect of wealth it containeth. And, O Monarch, regarding me as the eldest and entitled to respect, Yudhishtira having received me respectfully, appointed me in receiving the jewels and gems (that were brought as tribute). O Bharata, the limit and the like of the excellent and invaluable jewels that were brought there have not been seen. And O king, my hands were fatigued in receiving that wealth. And when I was tired, they that brought those valuable articles from distant regions used to wait till I was able to resume my labour. Bringing jewels from the lake Vindu, the Asura architect Maya constructed (for the Pandavas) a lake-like surface made of crystal. Beholding the (artificial) lotuses with which it was filled, I mistook it, O king for water. And seeing me draw up my clothes (while about to cross it), Vrikodara (Bhima) laughed at me, regarding me as wanting in jewels and having lost my head at the sight of the affluence of my enemy. If I had the ability, I would, O king, without the loss of a moment, slay Vrikodara for that. But, O monarch, if we endeavour to slay Bhima now, without doubt, ours will be the fate of Sisupala. O Bharata, that insult by the foe burneth me. Once again, O king, beholding a similar lake that is really full of water but which I mistook for a crystal surface, I fell into it. At that, Bhima with Arjuna once more laughed derisively, and Draupadi also accompanied by other females joined in the laughter. That paineth my heart exceedingly. My apparel having been wet, the menials at the command of the king gave me other clothes. That also is my great sorrow. And O king, hear now of another mistake that I speak of. In attempting to pass through what is exactly of the shape of a door but through which there was really no passage, I struck my forehead against stone and injured myself. The twins Nakula and Sahadeva beholding from a distance that I was so hit at the head came and supported me in their arms, expressing great concern for me. And Sahadeva repeatedly told me, as if with a smile,--'This O king, is the door. Go this way!' And Bhimasena, laughing aloud, addressed me and said,--'O son of Dhritarashtra, this is the door. And, O king I had not even heard of the names of those gems that I saw in that mansion. And it is for these reasons that my heart so acheth.'

SECTION 50

Duryodhana said,--'Listen now, O Bharata, about all the most costly articles I saw, belonging unto the sons of Pandu, and brought one after another by the kings of the earth. Beholding that wealth of the foe, I lost my reason and scarcely knew myself. And, O Bharata, listen as I describe that wealth consisting of both manufactures and the produce of the land. The king of Kamboja gave innumerable skins of the best kind, and blankets made of wool, of the soft fur of rodents and other burroughers, and of the hair of cats,--all inlaid with threads of gold. And he also gave three hundred horses of the Titteti and the Kalmasha species possessing noses like parrots. And he also gave three hundred camels and an equal number of she-asses, all fattened with the olives and the Pilusha. And innumerable Brahmanas engaged in rearing cattle and occupied in low offices for the gratification of the illustrious king Yudhishtira the Just waited at the gate with three hundred millions of tribute but they were denied admission into the palace. And hundred upon hundreds of Brahmanas possessing wealth of kine and living upon the lands that Yudhishtira had given them, came there with their handsome golden Kamandalus filled with clarified butter. And though they had brought such tribute, they were refused admission into the palace. And the Sudra kings that dwelt in the regions on the seacoast, brought with them, O king, hundred thousands of serving girls of the Karpasika country, all of beautiful features and slender waist and luxuriant hair and decked in golden ornaments; and also many skins of the Ranku deer worthy even of Brahmanas as tribute unto king Yudhishtira. And the tribes Vairamas, Paradas, Tungas, with the Kitavas who lived upon crops that depended on water from the sky or of the river and also they who were born in regions on the sea-shore, in woodlands, or countries on the other side of the ocean waited at the gate, being refused permission to enter, with goats and kine and asses and camels and vegetable, honey and blankets and jewels and gems of various kinds. And that great warrior king Bhagadatta, the brave ruler of Pragjyotisha and the mighty sovereign of the mlechchas, at the head of a large number of Yavanas waited at the gate unable to enter, with a considerable tribute comprising of horses of the best breed and possessing the speed of the wind. And king Bhagadatta (beholding the concourse) had to go away from the gate, making over a number of swords with handles made of the purest ivory and well-adorned with diamonds and every kind of gems. And many tribes coming from different regions, of whom some possess two eyes, some three and some had eyes on their foreheads, and those also called Aushmikas, and Nishadas, and Romakas, some cannibals and many possessing only one leg. I say, O king, standing at the gate, being refused permission to enter. And these diverse rulers brought as tribute ten thousand asses of diverse hues and black necks and huge bodies and great speed and much docility and celebrated

all over the world. And these asses were all of goodly size and delightful colour. And they were all bred on the coast of Vankhu. And there were many kings that gave unto Yudhishtira much gold and silver. And having given much tribute they obtained admission into the palace of Yudhishtira. The people that came there possessing only one leg gave unto Yudhishtira many wild horses, some of which were as red as the cochineal, and some white, and some possessing the hues of the rainbow and some looking like evening clouds, and some that were of variegated colour. And they were all endued with the speed of the mind. And they also gave unto the king enough gold of superior quality. I also saw numberless Chins and Sakas and Uddras and many barbarous tribes living in the woods, and many Vrishnis and Harahunas, and dusky tribes of the Himavat, and many Nipas and people residing in regions on the sea-coast, waiting at the gate being refused permission to enter. And the people of Valhika gave unto him as tribute ten thousand asses, of goodly size and black necks and daily running two hundred miles. And those asses were of many shapes. And they were well-trained and celebrated all over the world. And possessed of symmetrical proportion and excellent colour, their skins were pleasant to the touch. And the Valhikas also presented numerous blankets of woollen texture manufactured in Chin and numerous skins of the Ranku deer, and clothes manufactured from jute, and others woven with the threads spun by insects. And they also gave thousands of other clothes not made of cotton, possessing the colour of the lotus. And these were all of smooth texture. And they also gave soft sheep-skins by thousands. And they also gave many sharp and long swords and scimitars, and hatchets and fine-edged battle-axes manufactured in the western countries. And having presented perfumes and jewels and gems of various kinds by thousands as tribute, they waited at the gate, being refused admission into the palace. And the Sakas and Tukhatas and Tukharas and Kankas and Romakas and men with horns bringing with them as tribute numerous large elephants and ten thousand horses, and hundreds and hundreds of millions of gold waited at the gate, being refused permission to enter. And the kings of the eastern countries having presented numerous valuable articles including many costly carpets and vehicles and beds, and armours of diverse hues decked with jewels and gold and ivory, and weapons of various kinds, and cars of various shapes and handsome make and adorned with gold, with well-trained horses trimmed with tiger skins, and rich and variegated blankets for caprisoning elephants, and various kinds of jewels and gems, arrows long and short and various other kinds of weapons, obtained permission to enter the sacrificial palace of the illustrious Pandava!"

SECTION 51

Duryodhana said,--'O sinless one, listen to me as I describe that large mass of wealth consisting of various kinds of tribute presented unto Yudhishtira by the kings of the earth. They that dwell by the side of the river Sailoda flowing between the mountains of Mer and Mandara and enjoy the delicious shade of topes of the Kichaka bamboo, viz., the Kshahas, Ekasanas, the Arhas, the Pradaras, the Dirghavenus, the Paradas, the Kulindas, the Tanganas, and the other Tanganas, brought as tribute heaps of gold measured in dronas (jars) and raised from underneath the earth by ants and therefore called after these creatures. The mountain tribes endued with great strength having brought as tribute numerous Chamaras (long brushes) soft and black and others white as moon-beam and sweet honey extracted from the flowers growing on the Himavat as also from the Mishali champaka and garlands of flowers brought from the region of the northern Kurus, and diverse kinds of plants from the north even from Kailasa, waited with their heads bent down at the gate of king Yudhishtira, being refused permission to enter. I also beheld there numberless chiefs of the Kiratas armed with cruel weapons and ever engaged in cruel deeds, eating of fruits and roots and attired in skins and living on the northern slopes of the Himavat and on the mountain from behind which the sun rises and in the region of Karusha on the sea-coast and on both sides of the Lohitya mountains. And, O king, having brought with them as tribute loads upon loads of sandal and aloe as also black aloe, and heaps upon heaps of valuable skins and gold and perfumes, and ten thousand serving-girls of their own race, and many beautiful animals and birds of remote countries, and much gold of great splendour procured from mountains, the Kiratas waited at the gate, being refused permission to enter. The Kairatas, the Daradas, the Darvas, the Suras, the Vaiamakas, the Audumvaras, the Durvibhagas, the Kumaras, the Paradas along with the Valhikas, the Kashmiras, the Ghorakas, the Hansakayanas, the Sivas, the Trigartas, the Yauddheyas, the ruler of Madras and the Kaikeyas, the Amvashtas, the Kaukuras, the Tarkshyas, the Vastrapas along with the Palhavas, the Vashatayas, the Maulayas along with the Kshudrakas, and the Malavas, the Paundrayas, the Kukkuras, the Sakas, the Angas, the Vangas, the Punras, the Sanavatyas, and the Gayas--these good and well-born Kshatriyas distributed into regular clans and trained to the use of arms,

brought tribute unto king Yudhishtira by hundreds and thousands. And the Vangas, the Kalingas, the Magadhas, the Tamraliptas, the Supundrakas, the Dauvalikas, the Sagarakas, the Patrornas, the Saisavas, and innumerable Karnapravaranas, who presented themselves at the gate, were told by the gate-keepers at the command of the king, that if they could wait and bring good tribute they could obtain admission. Then the kings of those nations each gave a thousand elephants furnished with tusks like unto the shafts of ploughs and decked with girdles made of gold, and covered with fine blankets and therefore, resembling the lotus in hue. And they were all darkish as rocks and always musty, and procured from the sides of the Kamyaka lake, and covered with defensive armour. And they were also exceedingly patient and of the best breed. And having made these presents, those kings were permitted to enter. O king, these and many others, coming from various regions, and numberless other illustrious kings, brought jewels and gems unto this sacrifice. And Chitraratha, also the king of Gandharvas, the friend of Indra, gave four hundred horses gifted with the speed of the wind. And the Gandharva Tumvuru gladly gave a hundred horses of the colour of mango leaf and decked in gold. And, O thou of the Kuru race, the celebrated king of the Mlechcha tribe, called the Sukaras, gave many hundreds of excellent elephants. And Virata, the king of Matsya, gave as tribute two thousand elephants decked in gold. And king Vasudana from the kingdom of Pansu presented unto the son of Pandu six and twenty elephants and two thousand horses. O king, all decked in gold and endued with speed and strength and in full vigour of youth, and diverse other kinds of wealth. And Yajnasena presented unto the sons of Pandu for the sacrifice, fourteen thousand serving-girls and ten thousand serving-men with their wives, many hundreds of excellent elephants, six and twenty cars with elephants yoked unto them, and also his whole kingdom. And Vasudeva of the Vrishni race, in order to enhance the dignity of Arjuna, gave fourteen thousands of excellent elephants. Indeed, Krishna is the soul of Arjuna and Arjuna is the soul of Krishna, and whatever Arjuna may say Krishna is certain to accomplish. And Krishna is capable of abandoning heaven itself for the sake of Arjuna, and Arjuna also is capable of sacrificing his life for the sake of Krishna. And the Kings of Chola and Pandya, though they brought numberless jars of gold filled with fragrant sandal juice from the hills of Malaya, and loads of sandal and aloe wood from the Dardduras hills, and many gems of great brilliancy and fine cloths inlaid with gold, did not obtain permission (to enter). And the king of the Singhalas gave those best of sea-born gems called the lapis lazuli, and heaps of pearls also, and hundreds of coverlets for elephants. And numberless dark-coloured men with the ends of their eyes red as copper, attired in clothes decked with gems, waited at the gate with those presents. And numberless Brahmanas and Kshatriyas who had been vanquished, and Vaisyas and serving Sudras, from love of Yudhishtira, brought tribute unto the son of Pandu. And even all the Mlechchas, from love and respect, came unto Yudhishtira. And all orders of men, good, indifferent and low, belonging to numberless races, coming from diverse lands made Yudhishtira's habitation the epitome of the world.

"And beholding the kings of the earth to present unto the foes such excellent and valuable presents, I wished for death out of grief. And O king, I will now tell thee of the servants of the Pandavas, people for whom Yudhishtira supplieth food, both cooked and uncooked. There are a hundred thousand billions of mounted elephants and cavalry and a hundred millions of cars and countless foot soldiers. At one place raw provisions are being measured out; at another they are being cooked; and at another place the foods are being distributed. And the notes of festivity are being heard everywhere. And amongst men of all orders I beheld not a single one in the mansion of Yudhishtira that had not food and drink and ornaments. And eighty-eight thousands of Snataka Brahmanas leading domestic lives, all supported by Yudhishtira, with thirty serving-girls given unto each, gratified by the king, always pray with complacent hearts for the destruction of his foes. And ten thousands of other ascetics with vital seed drawn up, daily eat of golden plates in Yudhishtira's palace. And, O king, Yajnaseni, without having eaten herself, daily seeth whether everybody, including even the deformed and the dwarfs, hath eaten or not. And, O Bharata, only two do not pay tribute unto the son of Kunti, viz., the Panchalas in consequence of their relationship by marriage, and the Andhakas and Vrishnis in consequence of their friendship.

SECTION 51

Duryodhana said,--"Those king that are revered over all the world, who are devoted to truth and who are pledged to the observance of rigid vows, who are possessed of great learning and eloquence, who are fully conversant with the Vedas and their branches as also with sacrifices, who have piety and modesty, whose souls are devoted to virtue, who possess fame, and who have enjoyed the grand rites of coronation, all wait upon and worship Yudhishtira. And, O

king, I beheld there many thousands of wild kine with as many vessels of white copper for milking them, brought thither by the kings of the earth as sacrificial presents to be given away by Yudhishtira unto the Brahmana. And, O Bharata, for bathing Yudhishtira at the conclusion of the sacrifice, many kings with the greatest alacrity, themselves brought there in a state of purity many excellent jars (containing water). And king Vahlika brought there a car decked with pure gold. And king Sudakshina himself yoked thereto four white horses of Kamboja breed, and Sunitha of great might fitted the lower pole and the ruler of Chedi with his own hands took up and fitted the flag-staff. And the king of the Southern country stood ready with the coat of mail; the ruler of Magadha, with garlands of flowers and the head-gear; the great warrior Vasudana with a sixty years old elephant, the king of Matsya, with the side-fittings of the car, all encased in gold; king Ekalavya, with the shoes; the king of Avanti, with diverse kinds of water for the final bath; king Chekitana, with the quiver; the king of Kasi, with the bow; and Salya; with a sword whose hilt and straps were adorned with gold. Then Dhaumya and Vyasa, of great ascetic merit, with Narada and Asita's son Devala, standing before performed the ceremony of sprinkling the sacred water over the king. And the great Rishis with cheerful hearts sat where the sprinkling ceremony was performed. And other illustrious Rishis conversant with the Vedas, with Jamadagni's son among them, approached Yudhishtira, the giver of large sacrificial presents, uttering mantras all the while, like the seven Rishis, approaching the great India in heaven. And Satyaki of unbuffed prowess held the umbrella (over the king's head). And Dhananjaya and Bhima were engaged in tanning the king; while the twins held a couple of chamaras in their hands. And the Ocean himself brought in a sling that big conch of Varuna which the celestial artificer Viswakarma had constructed with a thousand Nishkas of gold, and which Prajapati had in a former Kalpa, presented unto India. It was with that conch that Krishna bathed Yudhishtira after the conclusion of the sacrifice, and beholding it, I swooned away. People go to the Eastern or the Western seas and also to the Southern one. But, O father, none except birds can ever go to the Northern sea. But the Pandavas have spread their dominion even there, for I heard hundreds of conches that had been brought thence blown (in the sacrificial mansion) indicative of auspicious rejoicing. And while those conches blew simultaneously, my hair stood on end. And those among the kings, who were weak in strength fell down. And Dhrishtadyumna and Satyaki and the sons of Pandu and Kesava,--those eight, endued with strength and prowess and handsome in person, beholding the kings deprived of consciousness and myself in that plight, laughed outright. Then Vibhatsu (Arjuna) with a cheerful heart gave, O Bharata, unto the principal Brahmanas five hundred bullocks with horns plated with gold. And king Yudhishtira, the son of Kunti, having completed the Rajasuya sacrifice, obtained like the exalted Harishchandra such prosperity that neither Rantideva nor Nabhaga, nor Jauvanaswa, nor Manu, nor king Prithu the son of Vena, nor Bhagiratha, Yayati, nor Nahusha, had obtained its like. And beholding, O exalted one, such prosperity, in the son of Pritha which is even like that which Harishchandra had, I do not see the least good in continuing to live, O Bharata! O ruler of men, a yoke that is tied (to the bullock's shoulders) by a blind man becomes loosened. Even such is the case with us. The younger ones are growing while the elder ones are decaying. And beholding all this, O chief of the Kurus, I cannot enjoy peace even with the aid of reflection. And it is for this, O king, that I am plunged into grief and becoming pale and emaciated."

SECTION 52

Dhritrashtra said,--"Thou art my eldest son and born also of my eldest wife. Therefore, O son, be not jealous of the Pandavas. He that is jealous is always unhappy and suffereth the pangs of death. O bull of the Bharata race, Yudhishtira knoweth not deception, possesseth wealth equal unto thine, hath thy friends for his, and is not jealous of thee. Why shouldst thou, therefore, be jealous of him? O king, in respect of friends and allies thou art equal unto Yudhishtira. Why shouldst thou, therefore, covet, from folly, the property of thy brother? Be not so. Cease to be jealous. Do not grieve. O bull of the Bharata race, it thou covetest the dignity attaching to the performance of a sacrifice, let the priests arrange for thee the great sacrifice, called the Saptatantu. The kings of the earth will then, cheerfully and with great respect, bring for thee also much wealth and gems and ornaments. O child, coveting other's possessions is exceedingly mean. He, on the other hand, enjoyeth happiness, who is content with his own being engaged in the practices of his own order. Never striving to obtain the wealth of others, persevering in one's own affairs, and protecting what hath been earned,--these are the indications of true greatness. He that is unmoved in calamity, skilled in his own business, ever exerting vigilant and humble, always beholdeth prosperity. The sons of Pandu are as thy arms. Do not lop off those arms of thine. Plunge not into internal dissensions for the sake of that wealth of thy

brothers. O king, be not jealous of the sons of Pandu. Thy wealth is equal unto that of thy brothers in his entirety. There is great sin in quarrelling with friends. They that are thy grandsires are theirs also. Give away in charity on occasions of sacrifices, gratify every dear object of thy desire, disport in the company of women freely, and enjoy thou peace."

SECTION 54

Duryodhana said,--"He that is devoid of intellect but hath merely heard of many things, can scarcely understand the real import of the scriptures, like the spoon that hath no perception of the taste of the soup it toucheth. Thou knowest everything, but yet confoundest me. Like a boat fastened to another, thou and I are tied to each other. Art thou unmindful of thy own interests? Or, dost thou entertain hostile feeling towards me? These thy sons and allies are doomed to destruction, inasmuch as they have thee for their ruler, for thou describest as attainable in the future what is to be done at the present moment. He often trippeth whose guide acts under the instructions of others. How then can his followers expect to come across a right path? O king, thou art of mature wisdom; thou hast the opportunity to listen to the words of old, and thy senses also are under thy control. It behoveth thee not to confound us who are ready to seek our own interests. Vrihaspati hath said that the usage of kings are different from those of common people. Therefore kings should always attend to their own interests with vigilance. The attainment of success is the sole criterion that should guide the conduct of a Kshatriya. Whether, therefore, the means is virtuous or sinful, what scruples can there be in the duties of one's own order? He that is desirous of snatching the blazing prosperity of his foe, should, O bull of the Bharata race, bring every direction under his subjection like the charioteer taming the steeds with his whip. Those used to handling weapons say that, a weapon is not simply an instrument that cuts but is a means, whether covert or overt, that can defeat a foe. Who is to be reckoned a foe and who a friend, doth not depend on one's figure or dimensions. He that paineth another is, O king, to be regarded a foe by him that is pained. Discontent is the root of prosperity. Therefore, O king, I desire to be discontented. He that striveth after the acquisition of prosperity is, O king, a truly politic person. Nobody should be attached to wealth and affluence, for the wealth that hath been earned and hoarded may be plundered. The usages of kings are even such. It was during a period of peace that Sakra cut off the head of Namuchi after having given a pledge to the contrary, and it was because he approved of this eternal usage towards the enemy that he did so. Like a snake that swalloweth up frogs and other creatures living in holes, the earth swalloweth up a king that is peaceful and a Brahmana that stirreth not out of home. O king, none can by nature be any person's foe. He is one's foe, and not anybody else, who hath common pursuits with one. He that from folly neglecteth a growing foe, hath his vitals cut off as by a disease that he cherished without treatment. A foe, however insignificant, if suffered to grow in prowess, swalloweth one like the white ants at the root of a tree eating off the tree itself. O Bharata, O Ajamida, let not the prosperity of the foe be acceptable to thee. This policy (of neglecting the foe) should always be borne on their heads by the wise even like a load. He that always wisheth for the increase of his wealth, ever groweth in the midst of his relatives even like the body naturally growing from the moment of birth. Prowess conferreth speedy growth. Coveting as I do the prosperity of the Pandavas, I have not yet made it my own. At present I am a prey to doubts in respect of my ability. I am determined to resolve those doubts of mine. I will either obtain that prosperity of theirs, or lie down having perished in battle. O king when the state of my mind is such, what do I care now for life, for the Pandavas are daily growing while our possessions know no increase?"

SECTION 55

Sakuni said,--"O thou foremost of victorious persons, I will snatch (for thee) this prosperity of Yudhishtira, the son of Pandu, at the sight of which thou grieveest so. Therefore, O king, let Yudhishtira the son of Kunti be summoned. By throwing dice a skillful man, himself uninjured, may vanquish one that hath no skill. Know, O Bharata, that betting is my bow, the dice are my arrows, the marks on them my bow-string, and the dice-board my car.

Duryodhana said,--"This Sukuni skilled at dice, is ready, O king, to snatch the prosperity of the son of Pandu by means of dice. It behoveth thee to give him permission.

Dhritrashtra said,--"I am obedient to the counsels of my brother, the illustrious Vidura. Consulting with him, I shall tell what should be done in this matter.

Duryodhana said,--"Vidura is always engaged in doing good to the sons of Pandu. O Kaurava, his feelings towards us are otherwise. He will, therefore, without doubt, withdraw thy heart from the proposed act. No man should set himself to any task depending upon the counsels of another, for, O son of Kuru's race, the minds of two persons seldom agree in any particular act. The fool that liveth shunning all causes of fear

wasteth himself like an insect in the rainy season. Neither sickness nor Yama waiteth till one is in prosperity. So long, therefore, as there is life and health, one should (without waiting for prosperity) accomplish his purpose.'

"Dhritarashtra said,--'O son, hostility with those that are strong, is what never recommendeth itself to me. Hostility bringeth about a change of feelings, and that itself is a weapon though not made of steel. Thou regardest, O Prince, as a great blessing what will bring in its train the terrible consequences of war. What is really fraught with mischief. If once it beginneth, it will create sharp swords and pointed arrows.'

"Duryodhana replied,--'Men of the most ancient times invented the use of dice. There is no destruction in it, nor is there any striking with, weapons. Let the words of Sakuni, therefore, be acceptable to thee, and let thy command be issued for the speedy construction of the assembly house. The door of heaven, leading us to such happiness, will be opened to us by gambling. Indeed, they that betake to gambling (with such aid) deserve such good fortune. The Pandavas then will become thy equals (instead of, as now, superiors); therefore, gamble thou with the Pandavas.'

"Dhritarashtra said,--'The words uttered by thee do not recommend themselves to me. Do what may be agreeable to thee, O ruler of men. But thou shall have to repent for acting according to these words; for, words that are fraught with such immorality can never bring prosperity in the future. Even this was foreseen by the learned Vidura ever treading the path of truth and wisdom. Even the great calamity, destructive of the lives of the Kshatriyas, cometh as destined by fate.'"

Vaisampayana continued,--'Having said this, the weak-minded Dhritarashtra regarded fate as supreme and unavoidable. And the king deprived of reason by Fate, and obedient to the counsels of his son, commanded his men in loud voice, saying--'Carefully construct, without loss of time, an assembly house of the most beautiful description, to be called the crystal-arched palace with a thousand columns, decked with gold and lapis lazuli, furnished with a hundred gates, and full two miles in length and in breadth the same.' Hearing those words of his, thousands of artificers endowed with intelligence and skill soon erected the palace with the greatest alacrity, and having erected it brought thither every kind of article. And soon after they cheerfully represented unto the king that the palace had been finished, and that it as delightful and handsome and furnished with every kind of gems and covered with many-coloured carpets inlaid with gold. Then king Dhritarashtra, possessed of learning, summoning Vidura the chief of his ministers, said:--'Repairing, (to Khandavaprastha), bring prince Yudhishtira here without loss of time. Let him come hither with his brothers, and behold his handsome assembly house of mine, furnished with countless jewels and gems, and costly beds and carpets, and let a friendly match at dice commence here.'"

SECTION 56

Vaisampayana said,--'King Dhritarashtra, ascertaining the inclinations of his son and knowing that Fate is inevitable, did what I have said. Vidura, however, that foremost of intelligent men, approved not his brother's words and spoke thus, 'I approve not, O king, of this command of thine. Do not act so. I fear, this will bring about the destruction of our race. When thy sons lose their unity, dissension will certainly ensue amongst them. This I apprehend, O king, from this match at dice.'

"Dhritarashtra said,--'If Fate be not hostile, this quarrel will not certainly grieve me. The whole universe moveth at the will of its Creator, under the controlling influence of Fate. It is not free. Therefore, O Vidura, going unto king Yudhishtira at my command, bring thou soon that invincible son of Kunti.'"

SECTION 57

Vaisampayana said,--'Vidura then, thus commanded against his will by king Dhritarashtra, set out, with the help of horses of high mettle and endowed with great speed and strength, and quiet and patient, for the abode of the wise sons of Pandu. Possessed of great intelligence, Vidura proceeded by the way leading to the capital of the Pandavas. And having arrived at the city of king Yudhishtira, he entered it and proceeded towards the palace, worshipped by numberless Brahmanas. And coming to the palace which was even like unto the mansion of Kuvera himself, the virtuous Vidura approached Yudhishtira, the son of Dharma. Then the illustrious Ajamida devoted to truth and having no enemy on earth, reverentially saluted Vidura, and asked him about Dhritarashtra and his sons. And Yudhishtira said, "O Kshatta, thy mind seemeth to be cheerless. Dost thou come here in happiness and peace? The sons of Dhritarashtra, I hope, are obedient to their old father. The people also, I hope, are obedient to Dhritarashtra's rule.'

"Vidura said,--'The illustrious king, with his sons, is well and happy, and surrounded by his relatives he reigneth even like Indra himself. The king is happy with his sons who are all

obedient to him and hath no grief. The illustrious monarch is bent on his own aggrandisement. The king of the Kurus hath commanded me to enquire after thy peace and prosperity, and to ask thee to repair to Hastinapore with thy brothers and to say, after beholding king Dhritarashtra's newly erected palace, whether that one is equal to thy own. Repairing thither, O son of Pritha, with thy brothers, enjoy ye in that mansion and sit to a friendly match at dice. We shall be glad if thou goest, as the Kurus have already arrived there. And thou wilt see there those gamblers and cheats that the illustrious king Dhritarashtra hath already brought thither. It is for this, O king, that I have come hither. Let the king's command be approved by thee.'

"Yudhishtira said,--'O Kshatta, if we sit to a match at dice, we may quarrel. What man is there, who knowing all this, will consent to gamble? What dost thou think fit for us? We all are obedient to thy counsels.'

"Vidura said,--'I know that gambling is the root of misery, and I strove to dissuade the king from it. The king, however, hath sent me to thee. Having known all this, O learned one, do what is beneficial.'

"Yudhishtira said,--'Besides the sons of Dhritarashtra what other dishonest gamblers are there ready for play? Tell us, O Vidura, who they are and with whom we shall have to play, staking hundreds upon hundreds of our possessions.'

"Vidura said,--'O monarch, Sakuni, the king of Gandhara, an adept at dice, having great skill of hand and desperate in stakes, Vivingati, king Chitrasena, Satyavrata, Purumitra and Jaya, these, O king, are there.'

"Yudhishtira said,--'It would seem then that some of the most desperate and terrible gamblers always depending upon deceit are there. This whole universe, however, is at the will of its Maker, under the control of fate. It is not free, O learned one, I do not desire, at the command of king Dhritarashtra to engage myself in gambling. The father always wisheth to benefit his son. Thou art our master, O Vidura. Tell me what is proper for us. Unwilling as I am to gamble, I will not do so, if the wicked Sakuni doth not summon me to it in the Sabha? If, however, he challengeth me, I will never refuse. For that, as settled, is my eternal vow.'

Vaisampayana continued,--'King Yudhishtira the Just having said this unto Vidura, commanded that preparations for his journey might be made without loss of time. And the next day, the king accompanied by his relatives and attendants and taking with him also the women of the household with Draupadi in their midst, set out for the capital of the Kurus. 'Like some brilliant body falling before the eyes, Fate depriveth us of reason, and man, tied as it were with a cord, submittheth to the sway of Providence,' saying this, king Yudhishtira, that chastiser of the foe, set out with Kshatta, without deliberating upon that summons from Dhritarashtra. And that slayer of hostile heroes, the son of Pandu and Pritha, riding upon the car that had been given him by the king of Valhika, and attired also in royal robes, set out with his brothers. And the king, blazing as it were with royal splendour, with Brahmanas walking before him, set out from his city, summoned by Dhritarashtra and impelled by what hath been ordained by Kala (Time). And arriving at Hastinapore he went to the palace of Dhritarashtra. And going there, the son of Pandu approached the king. And the exalted one then approached Bhishma and Drona and Karna, and Kripa, and the son of Drona, and embraced and was embraced by them all. And the mighty-armed one, endowed with great prowess, then approached Somadatta, and then Duryodhana and Salya, and the son of Suvala, and those other kings also that had arrived there before him. The king then went to the brave Dussahasana and then to all his (other) brothers and then to Jayadratha and next to all the Kurus one after another. And the mighty-armed one, then surrounded by all his brothers, entered the apartment of the wise king Dhritarashtra. And then Yudhishtira beheld the reverend Gandhari, ever obedient to her lord, and surrounded by her daughters-in-law like Rohini by the stars. And saluting Gandhari and blessed by her in return, the king then beheld his old uncle, that illustrious monarch whose wisdom was his eye. King Dhritarashtra then, O monarch, smelt his head as also the heads of those four other princes of the Kuru race, viz., the sons of Pandu with Bhimasena as their eldest. And, O king, beholding--the handsome Pandava those tigers among men, all the Kurus became exceedingly glad. And commanded by the king, the Pandavas then retired to the chambers allotted to them and which were all furnished with jewels and gems. And when they had retired into the chambers, the women of Dhritarashtra's household with Dussala taking the lead visited them. And the daughters-in-law of Dhritarashtra beholding the blazing and splendid beauty and prosperity of Yajnaseni, became cheerless and filled with jealousy. And those tigers among men, having conversed with the ladies went through their daily physical exercises and then performed the religious rites of the day. And having finished their daily devotions, they decked their persons with sandal paste of the most fragrant kind. And desiring to secure good luck and prosperity they caused (by gifts) the Brahmanas to utter benedictions. And then eating food that was of the best

taste they retired to their chambers for the night. And those bulls among the Kurus then were put to sleep with music by handsome females. And obtaining from them what came in due succession, those subjugators of hostile towns passed with cheerful hearts that delightful night in pleasure and sport. And waked by the bards with sweet music, they rose from their beds, and having passed the night thus in happiness, they rose at dawn and having gone through the usual rites, they entered into the assembly house and were saluted by those that were ready there for gambling.'

SECTION 58

Vaisampayana said,--'The sons of Pritha with Yudhishtira at their head, having entered that assembly house, approached all the kings that were present there. And worshipping all those that deserved to be worshipped, and saluting others as each deserved according to age, they seated themselves on seats that were clean and furnished with costly carpets. After they had taken their seats, as also all the kings, Sakuni the son of Suvala addressed Yudhishtira and said, 'O king, the assembly is full. All had been waiting for thee. Let, therefore, the dice be cast and the rules of play be fixed, O Yudhishtira.'

"Yudhishtira replied, 'Deceitful gambling is sinful. There is no Kshatriya prowess in it. There is certainly no morality in it. Why, then, O king, dost thou praise gambling so? The wise applaud not the pride that gamblers feel in deceitful play. O Sakuni, vanquish us, not like a wretch, by deceitful means.'

Sakuni said,--'That high-souled player who knoweth the secrets of winning and losing, who is skilled in baffling the deceitful arts of his confrere, who is united in all the diverse operations of which gambling consisteth, truly knoweth the play, and he suffereth all in course of it. O son of Pritha, it is the staking at dice, which may be lost or won that may injure us. And it is for that reason that gambling is regarded as a fault. Let us, therefore, O king, begin the play. Fear not. Let the stakes be fixed. Delay not!'

"Yudhishtira said,--'That best of Munis, Devala, the son of Asita, who always instructeth us about all those acts that may lead to heaven, hell, or the other regions, hath said, that it is sinful to play deceitfully with a gamester. To obtain victory in battle without cunning or stratagem is the best sport. Gambling, however, as a sport, is not so. Those that are respectable never use the language of the Mlechchas, nor do they adopt deceitfulness in their behaviour. War carried on without crookedness and cunning, this is the act of men that are honest. Do not, O Sakuni, playing desperately, win of us that wealth with which according to our abilities, we strive to learn how to benefit the Brahmanas. Even enemies should not be vanquished by desperate stakes in deceitful play. I do not desire either happiness or wealth by means of cunning. The conduct of one that is a gamester, even if it be without deceitfulness, should not be applauded.'

"Sakuni said,--'O Yudhishtira, it is from a desire of winning, which is not a very honest motive, that one high-born person approacheth another (in a contest of race superiority). So also it is from a desire of defeating, which is not a very honest motive, that one learned person approacheth another (in a contest of learning). Such motives, however, are scarcely regarded as really dishonest. So also, O Yudhishtira, a person skilled at dice approacheth one that is not so skilled from a desire of vanquishing him. One also who is conversant with the truths of science approacheth another that is not from desire of victory, which is scarcely an honest motive. But (as I have already said) such a motive is not really dishonest. And, O Yudhishtira, so also one that is skilled in weapons approacheth one that is not so skilled; the strong approacheth the weak. This is the practice in every contest. The motive is victory, O Yudhishtira. If, therefore, thou, in approaching me, regardest me to be actuated by motives that are dishonest, if thou art under any fear, desist then from play.'

"Yudhishtira said,--'Summoned, I do not withdraw. This is my established vow. And, O king, Fate is all powerful. We all are under the control of Destiny. With whom in this assembly am I to play? Who is there that can stake equally with me? Let the play begin.'

"Duryodhana said,--'O monarch, I shall supply jewels and gems and every kind of wealth. And it is for me that this Sakuni, my uncle, will play.'

"Yudhishtira said,--'Gambling for one's sake by the agency of another seemeth to me to be contrary to rule. Thou also, O learned one, will admit this. If, however, thou art still bent on it, let the play begin.'"

SECTION 59

Vaisampayana said,--'When the play commenced, all those kings with Dhritarashtra at their head took their seats in that assembly. And, O Bharata, Bhishma and Drona and Kripa and the high-souled Vidura with cheerless hearts sat behind. And those kings with leonine necks and endowed with great energy took their seats separately and in pairs upon many elevated seats of beautiful make and colour. And, O king, that mansion looked resplendent with those assembled kings like

heaven itself with a convale of the celestials of great good fortune. And they were all conversant with the Vedas and brave and of resplendent countenances. And, O great king, the friendly match at dice then commenced.

Yudhishtira said,--"O king, this excellent wealth of pearls of great value, procured from the ocean by churning it (of old), so beautiful and decked with pure gold, this, O king, is my stake. What is thy counter stake, O great king,--the wealth with which thou wishest to play with me?"

"Duryodhana said,--"I have many jewels and much wealth. But I am not vain of them. Win thou this stake."

Vaisampayana continued,--"Then Sakuni, well-skilled at dice, took up the dice and (casting them) said unto Yudhishtira, 'Lo, I have won!'"

SECTION 60

Yudhishtira said,--"Thou hast won this stake of me by unfair means. But be not so proud, O Sakuni. Let us play staking thousands upon thousands. I have many beautiful jars each full of a thousand Nishkas in my treasury, inexhaustible gold, and much silver and other minerals. This, O king, is the wealth with which I will stake with thee!"

Vaisampayana continued,--"Thus addressed, Sakuni said unto the chief of the perpetrators of the Kurru race, the eldest of the sons of Pandu, king Yudhishtira, of glory incapable of sustaining any diminution. 'Lo, I have won!'"

Yudhishtira said,--"This my sacred and victorious and royal car which gladdeneth the heart and hath carried us hither, which is equal unto a thousand cars, which is of symmetrical proportions and covered with tiger-skin, and furnished with excellent wheels and flag-staffs which is handsome, and decked with strings of little bells, whose clatter is even like the roar of the clouds or of the ocean, and which is drawn by eight noble steeds known all over the kingdom and which are white as the moon-beam and from whose hoofs no terrestrial creature can escape--this, O king, is my wealth with which I will stake with thee!"

Vaisampayana continued,--"Hearing these words, Sakuni ready with the dice, and adopting unfair means, said unto Yudhishtira, 'Lo, I have won!'"

"Yudhishtira said,--"I have a hundred thousand serving-girls, all young, and decked with golden bracelets on their wrists and upper arms, and with nishkas round their necks and other ornaments, adorned with costly garlands and attired in rich robes, daubed with the sandal paste, wearing jewels and gold, and well-skilled in the four and sixty elegant arts, especially versed in dancing and singing, and who wait upon and serve at my command the celestials, the Snataka Brahmanas, and kings. With this wealth, O king, I will stake with thee!"

Vaisampayana continued,--"Hearing these words, Sakuni ready with the dice, adopting unfair means, said unto Yudhishtira, 'Lo, I have won!'"

Yudhishtira said,--"I have thousands of serving-men, skilled in waiting upon guests, always attired in silken robes, endowed with wisdom and intelligence, their senses under control though young, and decked with ear-rings, and who serve all guests night and day with plates and dishes in hand. With this wealth, O king, I will stake with thee!"

Vaisampayana continued,--"Hearing these words, Sakuni, ready with the dice, adopting unfair means said unto Yudhishtira, 'Lo, I have won!'"

"Yudhishtira said,--"I have, O son of Suvala, one thousand musty elephants with golden girdles, decked with ornaments, with the mark of the lotus on their temples and necks and other parts, adorned with golden garlands, with fine white tusks long and thick as plough-shafts, worthy of carrying kings on their backs, capable of bearing every kind of noise on the field of battle, with huge bodies, capable of battering down the walls of hostile towns, of the colour of new-formed clouds, and each possessing eight she-elephants. With this wealth, O king, I will stake with thee."

Vaisampayana continued,--"Unto Yudhishtira who had said so, Sakuni, the son of Suvala, laughingly said, 'Lo, I have won it!'"

Yudhishtira said,--"I have as many cars as elephants, all furnished with golden poles and flag-staffs and well-trained horses and warriors that fight wonderfully and each of whom receiveth a thousand coins as his monthly pay whether he fighteth or not. With this wealth, O king, I will stake with thee!"

Vaisampayana continued,--"When these words had been spoken, the wretch Sakuni, pledged to enmity, said unto Yudhishtira, 'Lo, I have won it.'

Yudhishtira said,--"The steeds of the Tittiri, Kalmasha, and Gandharva breeds, decked with ornaments, which Chitraratha having been vanquished in battle and subdued cheerfully gave unto Arjuna, the wielder of the Gandiva. With this wealth, O king, I will stake with thee."

Vaisampayana continued, "Hearing this, Sakuni, ready at dice, adopting unfair means, said unto Yudhishtira: 'Lo, I have won!'"

Yudhishtira said,--"I have ten thousand cars and vehicles unto which are yoked draught animals of the foremost breed.

And I have also sixty thousand warriors picked from each order by thousands, who are all brave and endowed with prowess like heroes, who drink milk and eat good rice, and all of whom have broad chests. With this wealth, O king, I will stake with thee."

Vaisampayana continued,--"Hearing this, Sakuni ready at dice, adopting unfair means said unto Yudhishtira, 'Lo, I have won!'"

Yudhishtira said,--"I have four hundred Nidis (jewels of great value) encased in sheets of copper and iron. Each one of them is equal to five draunikas of the costliest and purest leaf gold of the Jatrupa kind. With this wealth, O king, I will stake with thee."

Vaisampayana continued,--"Hearing this, Sakuni ready at dice, adopting foul means, said unto Yudhishtira, 'Lo, I have won it!'"

SECTION 61

Vaisampayana said,--"During the course of this gambling, certain to bring about utter ruin (on Yudhishtira), Vidura, that dispeller of all doubts, (addressing Dhritarashtra) said, 'O great king, O thou of the Bharata race, attend to what I say, although my words may not be agreeable to thee, like medicine to one that is ill and about to breathe his last. When this Duryodhana of sinful mind had, immediately after his birth, cried discordantly like a jackal, it was well known that he had been ordained to bring about the destruction of the Bharata race. Know, O king, that he will be the cause of death of ye all. A jackal is living in thy house, O king, in the form of Duryodhana. Thou knowest it not in consequence of thy folly. Listen now to the words of the Poet (Sukra) which I will quote. They that collect honey (in mountains), having received what they seek, do not notice that they are about to fall. Ascending dangerous heights, abstracted in the pursuit of what they seek, they fall down and meet with destruction. This Duryodhana also, maddened with the play at dice, like the collector of honey, abstracted in what he seeketh, marketh not the consequences. Making enemies of these great warriors, he beholdeth not the fall that is before him. It is known to thee, O thou of great wisdom, that amongst the Bhojas, they abandoned, for the good of the citizens a son that was unworthy of their race. The Andhakas, the Yadavas, and the Bhojas uniting together, abandoned Kansa. And afterwards, when at the command of the whole tribe, the same Kansa had been slain by Krishna that slayer of foes, all the men of the tribe became exceedingly happy for a hundred years. So at thy command, let Arjuna slay this Suyodhana. And in consequence of the slaying of this wretch, let the Kurus be glad and pass their days in happiness. In exchange of a crow, O great king, buy these peacocks--the Pandavas; and in exchange of a jackal, buy these tigers. For the sake of a family a member may be sacrificed; for the sake of a village a family may be sacrificed, for the sake of a province a village may be sacrificed and for the sake of one's own soul the whole earth may be sacrificed. Even this was what the omniscient Kavya himself, acquainted with the thoughts of every creature, and a source of terror unto all foes, said unto the great Asuras to induce them to abandon Jambha at the moment of his birth. It is said that a certain king, having caused a number of wild birds that vomited gold to take up their quarters in his own house, afterwards killed them from temptation. O slayer of foes, blinded by temptation and the desire of enjoyment, for the sake of gold, the king destroyed at the same time both his present and future gains. Therefore, O king, prosecute not the Pandavas from desire of profit, even like the king in story. For then, blinded by folly thou wilt have to repent afterwards, even like the person that killed the birds. Like a flower-seller that plucketh (many flowers) in the garden from trees that he cherisheth with affection from day to day, continue, O Bharata, to pluck flowers day by day from the Pandavas. Do not scorch them to their roots like a fire-producing breeze that reduceth everything to black charcoal. Go not, O king, unto the region of Yama, with thy sons and troops, for who is there that is capable of fighting with the sons of Pritha, together? Not to speak of others, is the chief of the celestials at the head of the celestials themselves, capable of doing so?"

SECTION 62

"Vidura said,--"Gambling is the root of dissensions. It bringeth about disunion. Its consequences are frightful. Yet having recourse to this, Dhritarashtra's son Duryodhana createth for himself fierce enmity. The descendants of Pratipa and Santanu, with their fierce troops and their allies the Vahlikas, will, for the sins of Duryodhana meet with destruction. Duryodhana, in consequence of this intoxication, forcibly driveth away luck and prosperity from his kingdom, even like an infuriated bull breaking his own horns himself. That brave and learned person who disregarding his own foresight, followeth, O king, (the bent of) another man's heart, sinketh in terrible affliction even like one that goeth into the sea in a boat guided by a child. Duryodhana is gambling with the son of Pandu, and thou art in raptures that he is winning. And it is such success that begeth war, which endeth in the destruction of men. This fascination (of gambling) that thou

has well-devised only leadeth to dire results. Thus hast thou simply brought on by these counsels great affliction to thy heart. And this thy quarrel with Yudhishtira, who is so closely related to thee, even if thou hadst not foreseen it, is still approved by thee. Listen, ye sons of Santanu, ye descendants of Pratipa, who are now in this assembly of the Kauravas, to these words of wisdom. Enter ye not into the terrible fire that hath blazed forth following the wretch. When Ajatasatru, the son of Pandu, intoxicated with dice, giveth way to his wrath, and Vrikodara and Arjuna and the twins (do the same), who, in that hour of confusion, will prove your refuge? O great king, thou art thyself a mine of wealth. Thou canst earn (by other means) as much wealth as thou seekest to earn by gambling. What dost thou gain by winning from the Pandavas their vast wealth? Win the Pandavas themselves, who will be to thee more than all the wealth they have. We all know the skill of Suvala in play. This hill-king knoweth many nefarious methods in gambling. Let Sakuni return whence he came. War not, O Bharata, with the sons of Pandu!"

SECTION 63

Duryodhana said,--"O Kshatta, thou art always boasting of the fame of our enemies, deprecating the sons of Dhritarashtra. We know, O Vidura, of whom thou art really fond. Thou always disregardest us as children, that man standeth confest, who wisheth for success unto those that are near to him and defeat unto those that are not his favourites. His praise and blame are applied accordingly. Thy tongue and mind betray thy heart. But the hostility thou showeth in speech is even greater than what is in thy heart. Thou hast been cherished by us like a serpent on our lap. Like a cat thou wishest evil unto him that cherisheth thee. The wise have said that there is no sin graver than that of injuring one's master. How is it, O Kshatta, that thou dost not fear this sin? Having vanquished our enemies we have obtained great advantages. Use not harsh words in respect of us. Thou art always willing to make peace with the foes. And it is for this reason that thou hatest us always. A man becometh a foe by speaking words that are unpardonable. Then again in praising the enemy, the secrets of one's own party should not be divulged. (Thou however, transgresseth this rule). Therefore, O thou parasite, why dost thou obstruct us so? Thou sayest whatever thou wishest. Insult us not. We know thy mind. Go and learn sitting at the feet of the old. Keep up the reputation that thou hast won. Meddle not with the affairs of other men. Do not imagine that thou art our chief. Tell us not harsh words always, O Vidura. We do not ask thee what is for our good. Cease, irritate not those that have already borne too much at thy hands. There is only one Controller, no second. He controlleth even the child that is in the mother's womb. I am controlled by Him. Like water that always floweth in a downward course, I am acting precisely in the way in which He is directing me. He that breaketh his head against a stone-wall, and he that feedeth a serpent, are guided in those acts of theirs by their own intellect. (Therefore, in this matter I am guided by my own intelligence). He becometh a foe who seeketh to control others by force. When advice, however, is offered in a friendly spirit, the learned bear with it. He again that hath set fire to such a highly inflammable object as camphor, beholdeth not its ashes. If he runneth immediately to extinguish it. One should not give shelter to another who is the friend of his foes, or to another who is ever jealous of his protector or to another who is evil-minded. Therefore, O Vidura, go whether-so-ever thou pleases. A wife that is unchaste, however well-treated, forsaketh her husband yet."

"Vidura addressing Dhritarashtra, said, 'O monarch, tell us (impartially) like a witness what thou thinkest of the conduct of those who abandon their serving-men thus for giving instruction to them. The hearts of kings are, indeed, very fickle. Granting protection at first, they strike with clubs at last. O prince (Duryodhana), thou regardest thyself as mature in intellect, and, O thou of bad heart, thou regardest me as a child. But consider that he is a child who having first accepted one for a friend, subsequently findeth fault with him. An evil-hearted man can never be brought to the path of rectitude, like an unchaste wife in the house of a well-born person. Assuredly, instruction is not agreeable to this bull of the Bharata race like a husband of sixty years to a damsel that is young. After this, O king, if thou wishest to hear words that are agreeable to thee, in respect of all acts good or bad, ask thou women and idiots and cripples or persons of that description. A sinful man speaking words that are agreeable may be had in this world. But a speaker of words that are disagreeable though sound as regimen, or a hearer of the same, is very rare. He indeed, is a king's true ally who disregarding what is agreeable or disagreeable to his master beareth himself virtuously and uttereth what may be disagreeable but necessary as regimen. O great king, drink thou that which the honest drink and the dishonest shun, even humility, which is like a medicine that is bitter, pungent, burning, un-intoxicating, disagreeable, and revolting. And drinking it, O king, regain thou thy sobriety. I always wish Dhritarashtra and his sons affluence and fame. Happen what may unto thee,

here I bow to thee (and take my leave). Let the Brahmanas wish me well. O son of Kuru, this is the lesson I carefully inculcate, that the wise should never enrage such as adders as have venom in their very glances!"

SECTION 64

"Sakuni said,--"Thou hast, O Yudhishtira, lost much wealth of the Pandavas. If thou hast still anything that thou hast not yet lost to us, O son of Kunti, tell us what it is!"

"Yudhishtira said,--"O son of Suvala, I know that I have untold wealth. But why is it, O Sakuni, that thou askest me of my wealth? Let tens of thousands and millions and millions and tens of millions and hundreds of millions and tens of billions and hundreds of billions and trillions and tens of trillions and hundreds of trillions and tens of quadrillions and hundreds of quadrillions and even more wealth be staked by thee. I have as much. With that wealth, O king, I will play with thee."

Vaisampayana said,--"Hearing this, Sakuni, ready with the dice, adopting unfair means, said unto Yudhishtira, 'Lo, I have won!'"

"Yudhishtira said,--"I have, O son of Suvala, immeasurable kine and horses and milch cows with calves and goats and sheep in the country extending from the Parnasa to the eastern bank of the Sindu. With this wealth, O king, I will play with thee."

Vaisampayana said,--"Hearing this Sakuni, ready with the dice, adopting unfair means, said unto Yudhishtira, 'Lo, I have won!'"

Yudhishtira said,--"I have my city, the country, land, the wealth of all dwelling therein except of the Brahmanas, and all those persons themselves except Brahmanas still remaining to me. With this wealth, O king, I will play with thee."

Vaisampayana said,--"Hearing this, Sakuni, ready with the dice, adopting foul means, said unto Yudhishtira, 'Lo! I have won!'"

"Yudhishtira said,--"These princes here, O king, who look resplendent in their ornaments and their ear-rings and Nishkas and all the royal ornaments on their persons are now my wealth. With this wealth, O king, I play with thee."

Vaisampayana said,--"Hearing this, Sakuni, ready with his dice, adopting foul means, said unto Yudhishtira, 'Lo! I have won them!'"

"Yudhishtira said,--"This Nakula here, of mighty arms and leonine neck, of red eyes and endowed with youth, is now my one stake. Know that he is my wealth."

Sakuni said,--"O king Yudhishtira, prince Nakula is dear to thee. He is already under our subjection. With whom (as stake) wilt thou now play?"

Vaisampayana said,--"Saying this, Sakuni cast those dice, and said unto Yudhishtira, 'Lo! He hath been won by us.'"

Yudhishtira said,--"This Sahadeva administereth justice. He hath also acquired a reputation for learning in this world. However undeserving he may be to be staked in play, with him as stake I will play, with such a dear object as it, indeed, he were not so!"

Vaisampayana said,--"Hearing this, Sakuni, ready with the dice, adopting foul means, said unto Yudhishtira, 'Lo! I have won.'"

"Sakuni continued,--"O king, the sons of Madri, dear unto thee, have both been won by me. It would seem, however, that Bhimasena and Dhananjaya are regarded very much by thee."

"Yudhishtira said,--"Wretch! thou actest sinfully in thus seeking to create disunion amongst us who are all of one heart, disregarding morality."

"Sakuni said,--"One that is intoxicated falleth into a pit (hell) and stayerh there deprived of the power of motion. Thou art, O king, senior to us in age, and possessed of the highest accomplishments. O bull of the Bharata race, I (beg my pardon and) bow to thee. Thou knowest, O Yudhishtira, that gamesters, while excited with play, utter such ravings that they never indulge in the like of them in their waking moments nor even in dream."

"Yudhishtira said,--"He that taketh us like a boat to the other shore of the sea of battle, he that is ever victorious over foes, the prince who is endowed with great activity, he who is the hero one in this world, (is here). With that Falguna as stake, however, undeserving of being made so, I will now play with thee."

Vaisampayana said,--"Hearing this, Sakuni, ready with the dice, adopting foul means, said unto Yudhishtira, 'Lo! I have won.'"

"Sakuni continued,--"This foremost of all wielders of the bow, this son of Pandu capable of using both his hands with equal activity hath now been won by me. O play now with the wealth that is still left unto thee, even with Bhima thy dear brother, as thy stake, O son of Pandu."

"Yudhishtira said,--"O king, however, undeserving he may be of being made a stake, I will now play with thee by staking Bhimasena, that prince who is our leader, who is the foremost in fight,--even like the wielder of the thunder-bolt--the one enemy of the Danavas,--the high-souled one with leonine neck and arched eye-brows and eyes looking askance, who is incapable of putting up with an insult, who hath no equal in

might in the world, who is the foremost of all wielders of the mace, and who grindeth all foes."

"Vaisampayana said,--"Hearing this, Sakuni, ready with the dice adopting foul means, said unto Yudhishtira. 'Lo! I have won.'

Sakuni continued,--"Thou hast, O son of Kunti, lost much wealth, horses and elephants and thy brothers as well. Say, if thou hast anything which thou hast not lost."

Yudhishtira said,--"I alone, the eldest of all my brothers and dear unto them, am still unwon. Won by thee, I will do what he that is won will have to do."

Vaisampayana said,--"Hearing this Sakuni, ready with the dice, adopting foul means, said unto Yudhishtira, 'Lo! I have won.'

"Sakuni continued,--"Thou hast permitted thyself to be won. This is very sinful. There is wealth still left to thee, O king. Therefore, thy having lost thyself is certainly sinful."

Vaisampayana continued,--"Having said this, Sakuni, well-skilled at dice, spoke unto all the brave kings present there of his having won, one after another, all the Pandavas. The son of Suvala then, addressing Yudhishtira said,--"O king, there is still one stake dear to thee that is still unwon. Stake thou Krishna, the princess of Panchala. By her, win thyself back."

"Yudhishtira said,--"With Draupadi as stake, who is neither short nor tall, neither spare nor corpulent, and who is possessed of blue curly locks, I will now play with thee. Possessed of eyes like the leaves of the autumn lotus, and fragrant also as the autumn lotus, equal in beauty unto her (Lakshmi) who delighteth in autumn lotuses, and unto Sree herself in symmetry and every grace she is such a woman as a man may desire for wife in respect of softness of heart, and wealth of beauty and of virtues. Possessed of every accomplishment and compassionate and sweet-speeched, she is such a woman as a man may desire for wife in respect of her fitness for the acquisition of virtue and pleasure and wealth. Retiring to bed last and waking up first, she looketh after all down to the cowherds and the shepherds. Her face too, when covered with sweat, looketh as the lotus or the jasmine. Of slender waist like that of the wasp, of long flowing locks, of red lips, and body without down, is the princess of Panchala. O king, making the slender-waisted Draupadi, who is even such as my stake, I will play with thee, O son of Suvala."

Vaisampayana continued,--"When the intelligent king Yudhishtira the Just has spoken thus,--"Fie! 'Fie!' were the words that were uttered by all the aged persons that were in the assembly. And the whole conclave was agitated, and the kings who were present there all gave way to grief. And Bhishma and Drona and Kripa were covered with perspiration. And Vidura holding his head between his hands sat like one that had lost his reason. He sat with face downwards giving way to his reflections and sighing like a snake. But Dhritarashtra glad, at heart, asked repeatedly, 'Hath the stake been won?' 'Hath the stake been won?' and could not conceal his emotions. Karnar with Dussasana and others laughed aloud, while tears began to flow from the eyes of all other present in the assembly. And the son of Suvala, proud of success and flurried with excitement and repeating. 'Thou hast one stake, dear to thee, etc. said,--'Lo! I have won' and took up the dice that had been cast."

SECTION 65

Duryodhana said,--"Come, Kshatta, bring hither Draupadi the dear and loved wife of the Pandavas. Let her sweep the chambers, force her thereto, and let the unfortunate one stay where our serving-women are."

"Vidura said,--"Dost thou not know, O wretch, that by uttering such harsh words thou art tying thyself with cords? Dost thou not understand that thou art hanging on the edge of a precipice? Dost thou not know that being a deer thou provokest so many tigers to rage? Snakes of deadly venom, provoked to ire, are on thy head! Wretch, do not further provoke them lest thou goest to the region of Yama. In my judgement, slavery does not attach to Krishna, in as much as she was staked by the King after he had lost himself and ceased to be his own master. Like the bamboo that beareth fruit only when it is about to die, the son of Dhritarashtra winneth this treasure at play. Intoxicated, he perceiveth nor in these his last moments that dice bring about enmity and frightful terrors. No man should utter harsh speeches and pierce the hearts of the others. No man should subjugate his enemies by dice and such other foul means. No one should utter such words as are disapproved by the Vedas and lead to hell and annoy others. Some one uttereth from his lips words that are harsh. Stung by them another burneth day and night. These words pierce the very heart of another. The learned, therefore, should never utter them, pointing them at others. A goat had once swallowed a hook, and when it was pierced with it, the hunter placing the head of the animal on the ground tore its throat fruitfully in drawing it out. Therefore, O Duryodhana, swallow not the wealth of the Pandavas. Make them not thy enemies. The sons of Pritha never use words such as these. It is only low men that are like dogs who use harsh words towards all classes of people, viz., those that have retired to the woods, those leading domestic lives, those

employed in ascetic devotions and those that are of great learning. Alas! the son of Dhritarashtra knoweth not that dishonesty is one of the frightful doors of hell. Alas! many of the Kurus with Dussasana amongst them have followed him in the path of dishonesty in the matter of this play at dice. Even gourds may sink and stones may float, and boats also may always sink in water, still this foolish king, the son of Dhritarashtra, listeneth not to my words that are even as regimen unto him. Without doubt, he will be the cause of the destruction of the Kurus. When the words of wisdom spoken by friends and which are even as fit regimen are not listened to, but on the other hand temptation is on the increase, a frightful and universal destruction is sure to overtake all the Kurus."

SECTION 66

Vaisampayana said,--"Intoxicated with pride, the son of Dhritarashtra spake,--"Fie on Kshatta! and casting his eyes upon the Pratikamin in attendance, commanded him, in the midst of all those revered seniors, saying,--"Go Pratikamin, and bring thou Draupadi hither. Thou hast no fear from the sons of Pandu. It is Vidura alone that raveth in fear. Besides, he never wisheth our prosperity!"

Vaisampayana continued,--"Thus commanded, the Pratikamin, who was of the Suta caste, hearing the words of the king, proceeded with haste, and entering the abode of the Pandavas, like a dog in a lion's den, approached the queen of the sons of Pandu. And he said,--"Yudhishtira having been intoxicated with dice, Duryodhana, O Draupadi, hath won thee. Come now, therefore, to the abode of Dhritarashtra. I will take thee, O Yajnaseni, and put thee in some menial work."

Draupadi said,--"Why, O Pratikamin, dost thou say so? What prince is there who playeth staking his wife? The king was certainly intoxicated with dice. Else, could he not find any other object to stake?"

"The Pratikamin said,--"When he had nothing else to stake, it was then that Ajatasatru, the son of Pandu, staked thee. The king had first staked his brothers, then himself, and then thee, O princess."

"Draupadi said,--"O son of the Suta race, go, and ask that gambler present in the assembly, whom he hath lost first, himself, or me. Ascertaining this, come hither, and then take me with thee, O son of the Suta race."

Vaisampayana continued,--"The messenger coming back to the assembly told all present the words of Draupadi. And he spoke unto Yudhishtira sitting in the midst of the kings, these words,--"Draupadi hath asked thee, Whose lord wert thou at the time thou lost me in play? Didst thou lose thyself first or me? Yudhishtira, however sat there like one demented and deprived of reason and gave no answer good or ill to the Suta."

"Duryodhana then said,--"Let the princess of Panchala come hither and put her question. Let every one hear in this assembly the words that pass between her and Yudhishtira."

Vaisampayana continued,--"The messenger, obedient to the command of Duryodhana, going once again to the palace, himself much distressed, said unto Draupadi,--"O princess, they that are in the assembly are summoning thee. It seemeth that the end of the Kauravas is at hand. When Duryodhana, O princess, is for taking thee before the assembly, this weak-brained king will no longer be able to protect his prosperity."

"Draupadi said,--"The great ordainer of the world hath, indeed, ordained so. Happiness and misery pay their court to both the wise and unwise. Morality, however, it hath been said, is the one highest object in the world. If cherished, that will certainly dispense blessings to us. Let not that morality now abandon the Kauravas. Going back to those that are present in that assembly, repeat these my words consonant with morality. I am ready to do what those elderly and virtuous persons conversant with morality will definitely tell me."

Vaisampayana continued,--"The Suta, hearing these words of Yajnaseni, came back to the assembly and repeated the words of Draupadi. But all sat with faces downwards, uttering not a word, knowing the eagerness and resolution of Dhritarashtra's son."

"Yudhishtira, however, O bull of the Bharata race, hearing of Duryodhana's intentions, sent a trusted messenger unto Draupadi, directing that although she was attired in one piece of cloth with her navel itself exposed, in consequence of her season having come, she should come before her father-in-law weeping bitterly. And that intelligent messenger, O king, having gone to Draupadi's abode with speed, informed her of the intentions of Yudhishtira. The illustrious Pandavas, meanwhile, distressed and sorrowful, and bound by promise, could not settle what they should do. And casting his eyes upon them, king Duryodhana, glad at heart, addressed the Suta and said,--"O Pratikamin, bring her hither. Let the Kauravas answer her question before her face. The Suta, then, obedient to his commands, but terrified at the (possible) wrath of the daughter of Drupada, disregarding his reputation for intelligence, once again said to those that were in the assembly,--"what shall I say unto Krishna?"

"Duryodhana, hearing this, said,--'O Dussasana, this son of my Suta, of little intelligence, feareth Vrikodara. Therefore, go thou thyself and forcibly bring hither the daughter of Yajnasena. Our enemies at present are dependent on our will. What can they do thee?' Hearing the command of his brother, prince Dussasana rose with blood-red eyes, and entering the abode of those great warriors, spake these words unto the princes. 'Come, come, O Krishna, princess of Panchala, thou hast been won by us. And O thou of eyes large as lotus leaves, come now and accept the Kurus for thy lords. Thou hast been won virtuously, come to the assembly.' At these words, Draupadi, rising up in great affliction, rubbed her pale face with her hands, and distressed she ran to the place where the ladies of Dhritarashtra's household were. At this, Dussasana roaring in anger, ran after her and seized the queen by her locks, so long and blue and wavy. Alas! those locks that had been sprinkled with water sanctified with mantras in the great Rajasuya sacrifice, were now forcibly seized by the son of Dhritarashtra disregarding the prowess of the Pandavas. And Dussasana dragging Krishna of long long locks unto the presence of the assembly--as if she were helpless though having powerful protectors--and pulling at her, made her tremble like the banana plant in a storm. And dragged by him, with body bent, she faintly cried--'Wretch! it ill behoveth thee to take me before the assembly. My season hath come, and I am now clad in one piece of attire. But Dussasana dragging Draupadi forcibly by her black locks while she was praying piteously unto Krishna and Vishnu who were Narayana and Nara (on earth), said unto her--'Whether thy season hath come or not, whether thou art attired in one piece of cloth or entirely naked, when thou hast been won at dice and made our slave, thou art to live amongst our serving-women as thou pleasest."

Vaisampayana continued,--'With hair dishevelled and half her attire loosened, all the while dragged by Dussasana, the modest Krishna consumed with anger, faintly said--'In this assembly are persons conversant with all the branches of learning devoted to the performance of sacrifices and other rites, and all equal unto Indra, persons some of whom are really my superiors and others who deserve to be respected as such. I can not stay before them in this state. O wretch! O thou of cruel deeds, drag me not so. Uncover me not so. The princes (my lords) will not pardon thee, even if thou hast the gods themselves with Indra as thy allies. The illustrious son of Dharma is now bound by the obligations of morality. Morality, however, is subtle. Those only that are possessed of great clearness of vision can ascertain it. In speech even I am unwilling to admit an atom of fault in my lord forgetting his virtues. Thou draggest me who am in my season before these Kuru heroes. This is truly an unworthy act. But no one here rebuketh thee. Assuredly, all these are of the same mind with thee. O fie! Truly hath the virtue of the Bharata gone! Truly also hath the usage of those acquainted with the Kshatriya practice disappeared! Else these Kurus in this assembly would never have looked silently on this act that transgresseth the limits of their practices. Oh! both Drona and Bhishma have lost their energy, and so also hath the high-souled Kshatta, and so also this king. Else, why do these foremost of the Kuru elders look silently on this great crime?'"

Vaisampayana continued,--'Thus did Krishna of slender waist cry in distress in that assembly. And casting a glance upon her enraged lords--the Pandavas--who were filled with terrible wrath, she inflamed them further with that glance of hers. And they were not so distressed at having been robbed of their kingdom, of their wealth, of their costliest gems, as with that glance of Krishna moved by modesty and anger. And Dussasana, beholding Krishna looking at her helpless lords, dragging her still more forcibly, and addressed her, 'Slave, Slave' and laughed aloud. And at those words Karna became very glad and approved of them by laughing aloud. And Sakuni, the son of Suvala, the Gandhara king, similarly applauded Dussasana. And amongst all those that were in the assembly except these three and Duryodhana, every one was filled with sorrow at beholding Krishna thus dragged in sight of that assembly. And beholding it all, Bhishma said, 'O blessed one, morality is subtle. I therefore am unable to duly decide this point that thou hast put, beholding that on the one hand one that hath no wealth cannot stake the wealth belonging to others, while on the other hand wives are always under the orders and at the disposal of their lords. Yudhishtira can abandon the whole world full of wealth, but he will never sacrifice morality. The son of Pandu hath said--'I am won.' Therefore, I am unable to decide this matter. Sakuni hath not his equal among men at dice-play. The son of Kunti still voluntarily staked with him. The illustrious Yudhishtira doth not himself regard that Sakuni hath played with him deceitfully. Therefore, I can not decide this point."

"Draupadi said,--'The king was summoned to this assembly and though possessing no skill at dice, he was made to play with skilful, wicked, deceitful and desperate gamblers. How can he be said then to have staked voluntarily? The chief of the Pandavas was deprived of his senses by wretches of deceitful conduct and unholy instincts, acting together, and then vanquished. He could not understand their tricks, but he hath

now done so. Here, in this assembly, there are Kurus who are the lords of both their sons and their daughters-in-law! Let all of them, reflecting well upon my words, duly decide the point that I have put."

Vaisampayana continued,--'Unto Krishna who was thus weeping and crying piteously, looking at times upon her helpless lord, Dussasana spake many disagreeable and harsh words. And beholding her who was then in her season thus dragged, and her upper garments loosened, beholding her in that condition which she little deserved, Vrikodara afflicted beyond endurance, his eyes fixed upon Yudhishtira, gave way to wrath."

SECTION 67

"Bhima said,--'O Yudhishtira, gamblers have in their houses many women of loose character. They do not yet stake those women having kindness for them even. Whatever wealth and other excellent articles the king of Kasi gave, whatever, gems, animals, wealth, coats of mail and weapons that other kings of the earth gave, our kingdom, thyself and ourselves, have all been won by the foes. At all this my wrath was not excited for thou art our lord. This, however, I regard as a highly improper act--this act of staking Draupadi. This innocent girl deserveth not this treatment. Having obtained the Pandavas as her lords, it is for thee alone that she is being thus persecuted by the low, despicable, cruel, and mean-minded Kauravas. It is for her sake, O king, that my anger falleth on thee. I shall burn those hands of thine. Sahadeva, bring some fire."

"Arjuna hearing this, said,--'Thou hast never, O Bhimasena, before this uttered such words as these. Assuredly thy high morality hath been destroyed by these cruel foes. Thou shouldst not fulfil the wishes of the enemy. Practise thou the highest morality. Whom doth it behave to transgress his virtuous eldest brother? The king was summoned by the foe, and remembering the usage of the Kshatriyas, he played at dice against his will. That is certainly conducive to our great fame."

"Bhima said,--'If I had not known, O Dhananjaya, that the king had acted according to Kshatriya usage, then I would have, taking his hands together by sheer force, burnt them in a blazing fire."

Vaisampayana continued,--'Beholding the Pandavas thus distressed and the princess of Panchala also thus afflicted, Vikarna the son of Dhritarashtra said--'Ye kings, answer ye the question that hath been asked by Yajnaseni. If we do not judge a matter referred to us, all of us will assuredly have to go to hell without delay. How is that Bhishma and Dhritarashtra, both of whom are the oldest of the Kurus, as also the high-souled Vidura, do not say anything! The son of Bharadwaja who is the preceptor of us, as also Kripa, is here. Why do not these best of regenerate ones answer the question? Let also those other kings assembled here from all directions answer according to their judgement this question, leaving aside all motives of gain and anger. Ye kings, answer ye the question that hath been asked by this blessed daughter of king Drupada, and declare after reflection on which side each of ye is.' Thus did Vikarna repeatedly appeal to those that were in that assembly. But those kings answered him not one word, good or ill. And Vikarna having repeatedly appealed to all the kings began to rub his hands and sigh like a snake. And at last the prince said--'Ye kings of the earth, ye Kauravas, whether ye answer this question or not, I will say what I regard as just and proper. Ye foremost of men, it hath been said that hunting, drinking, gambling, and too much enjoyment of women, are the four vices of kings. The man, that is addicted to these, liveth forsaking virtue. And people do not regard the acts done by a person who is thus improperly engaged, as of any authority. This son of Pandu, while deeply engaged in one of these vicious acts, urged thereto by deceitful gamblers, made Draupadi a stake. The innocent Draupadi is, besides, the common wife of all the sons of Pandu. And the king, having first lost himself offered her as a stake. And Suvala himself desirous of a stake, indeed prevailed upon the king to stake this Krishna. Reflecting upon all these circumstances, I regard Draupadi as not won."

"Hearing these words, a loud uproar rose among those present in that assembly. And they all applauded Vikarna and censured the son of Suvala. And at that sound, the son of Radha, deprived of his senses by anger, waving his well-shaped arms, said these words,--'O Vikarna, many opposite and inconsistent conditions are noticeable in this assembly. Like fire produced from a faggot, consuming the faggot itself, this thy ire will consume thee. These personages here, though urged by Krishna, have not uttered a word. They all regard the daughter of Drupada to have been properly won. Thou alone, O son of Dhritarashtra in consequence of thy immature years, art bursting with wrath, for though but a boy thou speakest in the assembly as if thou wert old. O younger brother of Duryodhana, thou dost not know what morality truly is, for thou sayest like a fool that this Krishna who hath been (justly) won as not won at all. O son of Dhritarashtra, how dost thou regard Krishna as not won, when the eldest of the Pandavas before this assembly

staked all his possessions? O bull of the Bharata race, Draupadi is included in all the possessions (of Yudhishtira). Therefore, why regardest thou Krishna who hath been justly won as not won? Draupadi had been mentioned (by Suvala) and approved of as a stake by the Pandavas. For what reason then dost thou yet regard her as not won? Or, if thou thinkest that bringing her hither attired in a single piece of cloth, is an action of impropriety, listen to certain excellent reasons I will give. O son of the Kuru race, the gods have ordained only one husband for one woman. This Draupadi, however, hath many husbands. Therefore, certain it is that she is an unchaste woman. To bring her, therefore, into this assembly attired though she be in one piece of cloth--even to uncover her is not at all an act that may cause surprise. Whatever wealth the Pandavas had--she herself and these Pandavas themselves,--have all been justly won by the son of Suvala. O Dussasana, this Vikarna speaking words of (apparent) wisdom is but a boy. Take off the robes of the Pandavas as also the attire of Draupadi. Hearing these words the Pandavas, O Bharata, took of their upper garments and throwing them down sat in that assembly. Then Dussasana, O king, forcibly seizing Draupadi's attire before the eyes of all, began to drag it off her person."

Vaisampayana continued,--'When the attire of Draupadi was being thus dragged, the thought of Hari, (And she herself cried aloud, saying), 'O Govinda, O thou who dwellest in Dwaraka, O Krishna, O thou who art fond of cow-herdesses (of Vrindavana). O Kesava, seest thou not that the Kauravas are humiliating me. O Lord, O husband of Lakshmi, O Lord of Vraja (Vrindavana), O destroyer of all afflictions, O Janarddana, rescue me who am sinking in the Kaurava Ocean. O Krishna, O Krishna. O thou great yogin, thou soul of the universe, Thou creator of all things, O Govinda, save me who am distressed,--who am losing my senses in the midst of the Kurus.' Thus did that afflicted lady resplendent still in her beauty, O king covering her face cried aloud, thinking of Krishna, of Hari, of the lord of the three worlds. Hearing the words of Draupadi, Krishna was deeply moved. And leaving his seat, the benevolent one from compassion, arrived there on foot. And while Yajnaseni was crying aloud to Krishna, also called Vishnu and Hari and Nara for protection, the illustrious Dharma, remaining unseen, covered her with excellent clothes of many hues. And, O monarch as the attire of Draupadi was being dragged, after one was taken off, another of the same kind, appeared covering her. And thus did it continue till many clothes were seen. And, O exalted one, owing to the protection of Dharma, hundreds upon hundreds of robes of many hues came off Draupadi's person. And there arose then a deep uproar of many many voices. And the kings present in that assembly beholding that most extraordinary of all sights in the world, began to applaud Draupadi and censure the son of Dhritarashtra. And Bhima then, squeezing his hands, with lips quivering in rage, swore in the midst of all those kings a terrible oath in a loud voice."

"And Bhima said,--'Hear these words of mine, ye Kshatriyas of the world. Words such as these were never before uttered by other men, nor will anybody in the future ever utter them. Ye lords of earth, if having spoken these words I do not accomplish them hereafter, let me not obtain the region of my deceased ancestors. Tearing open in battle, by sheer force, the breast of this wretch, this wicked-minded scoundrel of the Bharata race, if I do not drink his life-blood, let me not obtain the region of my ancestors."

Vaisampayana continued,--'Hearing these terrible words of Bhima that made the down of the auditors to stand on end, everybody present there applauded him and censured the son of Dhritarashtra. And when a mass of clothes had been gathered in that assembly, all dragged from the person of Draupadi, Dussasana, tired and ashamed, sat down. And beholding the sons of Kunti in that state, the persons--those gods among men--that were in that assembly all uttered the word 'Fie!' (on the son of Dhritarashtra). And the united voices of all became so loud that they made the down of anybody who heard them stand on end. And all the honest men that were in that assembly began to say,--'Alas! the Kauravas answer not the question that hath been put to them by Draupadi. And all censuring Dhritarashtra together, made a loud clamour. Then Vidura, that master of the science of morality, waving his hands and silencing every one, spake these words,--'Ye that are in this assembly, Draupadi having put her question is weeping helplessly. Ye are not answering her. Virtue and morality are being persecuted by such conduct. An afflicted person approacheth an assembly of good men, like one that is being consumed by fire. They that are in the assembly quench that fire and cool him by means of truth and morality. The afflicted person asketh the assembly about his rights, as sanctioned by morality. They that are in the assembly should, unmoved by interest and anger, answer the question. Ye kings, Vikarna hath answered the question, according to his own knowledge and judgement. Ye should also answer it as ye think proper. Knowing the rules of morality, and having attended an assembly, he that doth not answer a query that is put, incurreth half the demerit that attacheth to a lie. He, on the other hand, who, knowing the

rules of morality and having joined an assembly answereth falsely, assuredly incurreth the sin of a lie. The learned quote as an example in this connexion the old history of Prahlada and the son of Angirasa.

"There was of old a chief of the Daityas of the name Prahlada. He had a son named Virochana. And Virochana, for the sake of obtaining a bride, quarrelled with Sudhanwan, the son of Angiras. It hath been heard by us that they mutually wagered their lives, saying--I am superior,--I am superior,--for the sake of obtaining a bride. And after they had thus quarrelled with each other, they both made Prahlada the arbitrator to decide between them. And they asked him, saying,--Who amongst us is superior (to the other)? Answer this question. Speak not falsely. Frightened at this quarrel, Prahlada cast his eyes upon Sudhanwan. And Sudhanwan in rage, burning like unto the mace of Yama, told him,--If thou answerest falsely, or dost not answer at all thy head will then be split into a hundred pieces by the wielder of the thunderbolt with that bolt of his.--Thus addressed by Sudhanwan, the Daitya, trembling like a leaf of the fig tree, went to Kasyapa of great energy, for taking counsel with him. And Prahlada said,--Thou art, O illustrious and exalted one, fully conversant with the rules of morality that should guide both the gods and the Asuras and the Brahmanas as well. Here, however, is a situation of great difficulty in respect of duty. Tell me, I ask thee, what regions are obtainable by them who upon being asked a question, answer it not, or answer it falsely. Kasyapa thus asked answered,--He that knoweth, but answereth not a question from temptation, anger or fear, casteth upon himself a thousand nooses of Varuna. And the person who, cited as a witness with respect to any matter of ocular or auricular knowledge, speaketh carelessly, casteth a thousand nooses of Varuna upon his own person. On the completion of one full year, one such noose is loosened. Therefore, he that knoweth, should speak the truth without concealment. If virtue, pierced by sin, repaireth to an assembly (for aid), it is the duty of every body in the assembly to take off the dart, otherwise they themselves would be pierced with it. In an assembly where a truly censurable act is not rebuked, half the demerit of that act attacheth to the head of that assembly, a fourth to the person acting censurably and a fourth unto those others that are there. In that assembly, on the other hand, when he that deserveth censure is rebuked, the head of the assembly becometh freed from all sins, and the other members also incur none. It is only the perpetrator himself of the act that becometh responsible for it. O Prahlada, they who answer falsely those that ask them about morality destroy the meritorious acts of their seven upper and seven lower generations. The grief of one who hath lost all his wealth, of one who hath lost a son, of one who is in debt, of one who is separated from his companions, of a woman who hath lost her husband, of one that hath lost his all in consequence of the king's demand, of a woman who is sterile, of one who hath been devoured by a tiger (during his last struggles in the tiger's claws), of one who is a co-wife, and of one who hath been deprived of his property by false witnesses, have been said by the gods to be uniform in degree. These different sorts of grief are his who speaketh false. A person becometh a witness in consequence of his having seen, heard, and understood a thing. Therefore, a witness should always tell the truth. A truth-telling witness never loseth his religious merits and earthly possessions also.' Hearing these words of Kasyapa, Prahlada told his son, "Sudhanwan is superior to thee, as indeed, (his father) Angiras is superior to me. The mother also of Sudhanwan is superior to thy mother. Therefore, O Virochana, this Sudhanwan is now the lord of the life." At these words of Prahlada, Sudhanwan said, "Since unmoved by affection for thy child, thou hast adhered to virtue, I command, let this son of thine live for a hundred years."

"Vidura continued,--Let all the persons, therefore, present in this assembly hearing these high truths of morality, reflect upon what should be the answer to the question asked by Draupadi".

Vaisampayana continued,--"The kings that were there hearing these words of Vidura, answered not a word, yet Karna alone spoke unto Dussasana, telling him. Take away this serving-woman Krishna into the inner apartments. And thereupon Dussasana began to drag before all the spectators the helpless and modest Draupadi, trembling and crying piteously unto the Pandavas her lords."

SECTION 68

Draupadi said,--Wait a little, thou worst of men, thou wicked-minded Dussasana. I have an act to perform--a high duty that hath not been performed by me yet. Dragged forcibly by this wretch's strong arms, I was deprived of my senses. I salute these reverend seniors in this assembly of the Kurus. That I could not do this before cannot be my fault."

Vaisampayana said,--"Dragged with greater force than before, the afflicted and helpless Draupadi, undeserving of such treatment, falling down upon the ground, thus wept in that assembly of the Kurus,--

"Alas, only once before, on the occasion of the Swayamvara, I was beheld by the assembled kings in the amphitheatre, and never even once beheld afterwards. I am to-day brought before this assembly. She whom even the winds and the sun had seen never before in her palace is to-day before this assembly and exposed to the gaze of the crowd. Alas, she whom the sons of Pandu could not, while in her palace, suffer to be touched even by the wind, is to-day suffered by the Pandavas to be seized and dragged by this wretch. Alas, these Kauravas also suffer their daughter-in-law, so unworthy of such treatment, to be thus afflicted before them. It seemeth that the times are out of joint. What can be more distressing to me, than that though high-born and chaste, I should yet be compelled to enter this public court? Where is that virtue for which these kings were noted? It hath been heard that the kings of ancient days never brought their wedded wives into the public court. Alas, that eternal usage hath disappeared from among the Kauravas. Else, how is it that the chaste wife of the Pandavas, the sister of Prishata's son, the friend of Vasudeva, is brought before this assembly? Ye Kauravas, I am the wedded wife of king Yudhishtira the Just, hailing from the same dynasty to which the King belonged. Tell me now if I am a serving-maid or otherwise. I will cheerfully accept your answer. This mean wretch, this destroyer of the name of the Kurus, is afflicting me hard. Ye Kauravas, I cannot bear it any longer. Ye kings, I desire ye to answer whether ye regard me as won or unwon. I will accept your verdict whatever it be."

"Hearing these words, Bhishma answered, I have already said, O blessed one that the course of morality is subtle. Even the illustrious wise in this world fail to understand it always. What in this world a strong man calls morality is regarded as such by others, however otherwise it may really be; but what a weak man calls morality is scarcely regarded as such even if it be the highest morality. From the importance of the issue involved, from its intricacy and subtlety, I am unable to answer with certitude the question thou hast asked. However, it is certain that as all the Kurus have become the slaves of covetousness and folly, the destruction of this our race will happen on no distant date. O blessed one, the family into which thou hast been admitted as a daughter-in-law, is such that those who are born in it, however much they might be afflicted by calamities, never deviate from the paths of virtue and morality. O Princess of Panchala, this conduct of thine also, viz. that though sunk in distress, thou still easiest thy eyes on virtue and morality, is assuredly worthy of thee. These persons, Drona and others, of mature years and conversant with morality, sit heads downwards like men that are dead, with bodies from which life hath departed. It seemeth to me, however, that Yudhishtira is an authority on this question. It behoveth him to declare whether thou art won or not won."

SECTION 69

Vaisampayana said,--"The kings present in that assembly, from tear of Duryodhana, uttered not a word, good or ill, although they beheld Draupadi crying piteously in affliction like a female osprey, and repeatedly appealing to them. And the son of Dhritarashtra beholding those kings and sons and grand sons of kings all remaining silent, smiled a little, and addressing the daughter of the king of Panchala, said,--O Yajnaseni, the question thou hast put dependeth on thy husbands--on Bhima of mighty strength, on Arjuna, on Nakula, on Sahadeva. Let them answer thy question. O Panchali, let them for thy sake declare in the midst of these respectable men that Yudhishtira is not their lord, let them thereby make king Yudhishtira the Just a liar. Thou shalt then be freed from the condition of slavery. Let the illustrious son of Dharma, always adhering to virtue, who is even like Indra, himself declare whether he is not thy lord. At his words, accept thou the Pandavas or ourselves without delay. Indeed, all the Kauravas present in this assembly are floating in the ocean of thy distress. Endued with magnanimity, they are unable to answer thy question, looking at thy unfortunate husbands."

Vaisampayana continued,--"Hearing these words of the Kuru king, all who were present in the assembly loudly applauded them. And shouting approvingly, they made signs unto one another by motions of their eyes and lips. And amongst some that were there, sounds of distress such as 'O!' and 'Alas!' were heard. And at these words of Duryodhana, so delightful (to his partisans), the Kauravas present in that assembly became exceedingly glad. And the kings, with faces turned sideways, looked upon Yudhishtira conversant with the rules of morality, curious to hear what he would say. And every one present in that assembly became curious to hear what Arjuna, the son of Pandu never defeated in battle, and what Bhimasena, and what the twins also would say. And when that busy hum of many voices became still, Bhimasena, waving his strong and well-formed arms smeared with sandalpaste spake these words,--"If this high-souled king Yudhishtira the Just, who is our eldest brother, had not been our lord, we would never have forgiven the Kuru race (for all this). He is the lord of all our religious and ascetic merits, the lord of even our lives. If he regardeth himself as won, we too

have all been won. If this were not so, who is there amongst creatures touching the earth with their feet and mortal, that would escape from me with his life after having touched those locks of the princess of Panchala? Behold these mighty, well-formed arms of mine, even like maces of iron. Having once come within them, even he of a hundred sacrifices is incapable of effecting an escape. Bound by the ties of virtue and the reverence that is due to our eldest brother, and repeatedly urged by Arjuna to remain silent, I am not doing anything terrible. If however, I am once commanded by king Yudhishtira the Just, I would slay these wretched sons of Dhritarashtra, making slaps do the work of swords, like a lion slaying a number of little animals."

Vaisampayana continued,--"Unto Bhima who had spoken these words Bhishma and Drona and Vidura said, 'Forbear, O Bhima. Everything is possible with thee.'"

SECTION 70

"Karna said,--'Of all the persons in the assembly, three, viz., Bhishma, Vidura, and the preceptor of the Kurus (Drona) appear to be independent; for they always speak of their master as wicked, always censure him, and never wish for his prosperity. O excellent one, the slave, the son, and the wife are always dependent. They cannot earn wealth, for whatever they earn belongeth to their master. Thou art the wife of a slave incapable of possessing anything on his own account. Repair now to the inner apartments of king Dhritarashtra and serve the king's relatives. We direct that that is now thy proper business. And, O princess, all the sons of Dhritarashtra and not the sons of Pritha are now thy masters. O handsome one, select thou another husband now,--one who will not make thee a slave by gambling. It is well-known that women, especially that are slaves, are not censurable if they proceed with freedom in electing husbands. Therefore let it be done by thee. Nakula hath been won, as also Bhimasena, and Yudhishtira also, and Sahadeva, and Arjuna. And, O Yajnaseni, thou art now a slave. Thy husbands that are slaves cannot continue to be thy lords any longer. Alas, doth not the son of Pritha regard life, prowess and manhood as of no use that he offereth this daughter of Drupada, the king of Panchala, in the presence of all this assembly, as a stake at dice?'"

Vaisampayana continued,--"Hearing these words, the wrathful Bhima breathed hard, a very picture of woe. Obedient to the king and bound by the tie of virtue and duty, burning everything with his eyes inflamed by anger, he said,--"O king, I cannot be angry at these words of this son of a Suta, for we have truly entered the state of servitude. But O king, could our enemies have said so unto me, it thou hadst not played staking this princess?'"

Vaisampayana continued,--"Hearing these words of Bhimasena king Duryodhana addressed Yudhishtira who was silent and deprived of his senses, saying,--"O king, both Bhima and Arjuna, and the twins also, are under thy sway. Answer thou the question (that hath been asked by Draupadi). Say, whether thou regardest Krishna as unwon.' And having spoken thus unto the son of Kunti, Duryodhana, desirous of encouraging the son of Radha and insulting Bhima, quickly uncovered his left thigh that was like unto the stem of a plantain tree or the trunk of an elephant and which was graced with every auspicious sign and endued with the strength of thunder, and showed it to Draupadi in her very sight. And beholding this, Bhimasena expanding his red eyes, said unto Duryodhana in the midst of all those kings and as if piercing them (with his dart-like words),--"Let not Vrikodara attain to the regions, obtained by his ancestors, if he doth not break that thigh of thine in the great conflict. And sparkles of fire began to be emitted from every organ of sense of Bhima filled with wrath, like those that come out of every crack and orifice in the body of a blazing tree.

Vidura then, addressing everybody, said,--"Ye kings of Pratipa's race, behold the great danger that ariseth from Bhimasena. Know ye for certain that this great calamity that threatens to overtake the Bharatas hath been sent by Destiny itself. The sons of Dhritarashtra have, indeed, gambled disregarding every proper consideration. They are even now disputing in this assembly about a lady (of the royal household). The prosperity of our kingdom is at an end. Alas, the Kauravas are even now engaged in sinful consultations. Ye Kauravas, take to your heart this high precept that I declare. If virtue is persecuted, the whole assembly becometh polluted. If Yudhishtira had staked her before he was himself won, he would certainly have been regarded as her master. If, however a person staketh anything at a time when he himself is incapable of holding any wealth, to win it is very like obtaining wealth in a dream. Listening to the words of the king of Gandhara, fall ye not off from this undoubted truth."

"Duryodhana, hearing Vidura thus speak, said,--"I am willing to abide by the words of Bhima, of Arjuna and of the twins. Let them say that Yudhishtira is not their master. Yajnaseni will then be freed from her state of bondage."

"Arjuna at this, said,--"This illustrious son of Kunti, king Yudhishtira the Just, was certainly our master before he

began to play. But having lost himself, let all the Kauravas judge whose master he could be after that."

Vaisampayana continued,--"Just then, a jackal began to cry loudly in the homa-chamber of king Dhritarashtra's palace. And, O king, unto the jackal that howled so, the asses began to bray responsively. And terrible birds also, from all sides, began to answer with their cries. And Vidura conversant with everything and the daughter of Suvala, both understood the meaning of those terrible sounds. And Bhishma and Drona and the learned Gautama loudly cried,--Swashti! Swashti! [A word of benediction, similar to 'Amen!'] Then Gandhari and the learned Vidura beholding that frightful omen, represented everything, in great affliction, unto the king. And the king (Dhritarashtra) thereupon said,--

"Thou wicked-minded Duryodhana, thou wretch, destruction hath all ready overtaken thee when thou insultest in language such as this the wife of these bulls among the Kurus, especially thy wedded wife Draupadi. And having spoken those words, the wise Dhritarashtra endued with knowledge, reflecting with the aid of his wisdom and desirous of saving his relatives and friends from destruction, began to console Krishna, the princess of Panchala, and addressing her, the monarch said,--Ask of me any boon, O princess of Panchala, that thou desirest, Chaste and devoted to virtue, thou art the first of all my daughters-in-law.

"Draupadi said,--O bull of the Bharata race, if thou wilt grant me a boon, I ask the handsome Yudhishtira, obedient to every duty, be freed from slavery. Let not unthinking children call my child Prativindhya endued with great energy of mind as the son of a slave. Having been a prince, so superior to all men, and nurtured by kings it is not proper that he should be called the child of a slave.

"Dhritarashtra said unto her,--O auspicious one, let it be as thou sayest. O excellent one, ask thou another boon, for I will give it. My heart inclineth to give thee a second boon. Thou dost not deserve only one boon.

"Draupadi said,--I ask, O king, that Bhimasena and Dhananjaya and the twins also, with their cars and bows, freed from bondage, regain their liberty."

"Dhritarashtra said,--O blessed daughter, let it be as thou desirest. Ask thou a third boon, for thou hast not been sufficiently honoured with two boons. Virtuous in thy behaviour, thou art the foremost of all my daughters-in-law."

"Draupadi said,--O best of kings, O illustrious one, covetousness always bringeth about loss of virtue. I do not deserve a third boon. Therefore I dare not ask any. O king of kings, it hath been said that a Vaisya may ask one boon; a Kshatriya lady, two boons; a Kshatriya male, three, and a Brahmana, a hundred. O king, these my husbands freed from the wretched state of bondage, will be able to achieve prosperity by their own virtuous acts!"

SECTION 71

"Karna said,--We have never heard of such an act (as this one of Draupadi), performed by any of the women noted in this world for their beauty. When the sons of both Pandu and Dhritarashtra were excited with wrath, this Draupadi became unto the sons of Pandu as their salvation. Indeed the princess of Panchala, becoming as a boat unto the sons of Pandu who were sinking in a boatless ocean of distress, hath brought them in safety to the shore."

Vaisampayana continued,--"Hearing these words of Karna in the midst of the Kurus,--viz., that the sons of Pandu were saved by their wife,--the angry Bhimasena in great affliction said (unto Arjuna),--O Dhananjaya, it hath been said by Devala three lights reside in every person, viz., offspring, acts and learning, for from these three hath sprung creation. When life becometh extinct and the body becometh impure and is cast off by relatives, these three become of service to every person. But the light that is in us hath been dimmed by this act of insult to our wife. How, O Arjuna, can a son born from this insulted wife of ours prove serviceable to us?" Arjuna replied,--"Superior persons, O Bharata, never prate about the harsh words that may or may not be uttered by inferior men. Persons that have earned respect for themselves, even if they are able to retaliate, remember not the acts of hostility done by their enemies, but, on the other hand, treasure up only their good deeds."

"Bhima said,--Shall I, O king, slay, without loss of time all these foes assembled together, even here, or shall I destroy them, O Bharata, by the roots, outside this palace? Or, what need is there of words or of command? I shall slay all these even now, and rule thou the whole earth, O king, without a rival. And saying this, Bhima with his younger brothers, like a lion in the midst of a herd of inferior animals, repeatedly cast his angry glances around. But Arjuna, however, of white deeds, with appealing looks began to pacify his elder brother. And the mighty-armed hero endued with great prowess began to burn with the fire of his wrath. And, O king, this fire began to issue out of Vrikodara's ears and other senses with smoke and sparks and flames. And his face became terrible to behold in consequence of his furrowed brows like those of Yama himself at the time of the universal destruction. Then Yudhishtira forbade the mighty hero, embracing him with

his arms and telling him 'Be not so. Stay in silence and peace.' And having pacified the mighty-armed one with eyes red in wrath, the king approached his uncle Dhritarashtra, with hands joined in entreaty."

SECTION 72

"Yudhishtira said,--O king, thou art our master. Command us as to what we shall do. O Bharata, we desire to remain always in obedience to thee.

"Dhritarashtra replied,--O Ajatasatru, blest be thou. Go thou in peace and safety. Commanded by me, go, rule thy own kingdom with thy wealth. And, O child, take to heart this command of an old man, this wholesome advice that I give, and which is even a nutritive regimen. O Yudhishtira, O child, thou knowest the subtle path of morality. Possessed of great wisdom, thou art also humble, and thou waitest also upon the old. Where there is intelligence, there is forbearance. Therefore, O Bharata, follow thou counsels of peace. The axe falleth upon wood, not upon stone. (Thou art open to advice, not Duryodhana). They are the best of men that remember not the acts of hostility of their foes; that behold only the merits, not the faults, of their enemies; and that never enter into hostilities themselves. They that are good remember only the good deeds of their foes and not the hostile acts their foes might have done unto them. The good, besides, do good unto others without expectation of any good, in return. O Yudhishtira, it is only the worst of men that utter harsh words in quarrelling; while they that are indifferent reply to such when spoken by others. But they that are good and wise never think of or recapitulate such harsh words, little caring whether these may or may not have been uttered by their foes. They that are good, having regard to the state of their own feelings, can understand the feelings of others, and therefore remember only the good deeds and not the acts of hostility of their foes. Thou hast acted even as good men of prepossessing countenance do, who transgress not the limits of virtue, wealth, pleasure and salvation. O child, remember not the harsh words of Duryodhana. Look at thy mother Gandhari and myself also, if thou desirest to remember only what is good. O Bharata, look at me, who am thy father unto you and am old and blind, and still alive. It was for seeing our friends and examining also the strength and weakness of my children, that I had, from motives of policy, suffered this match at dice to proceed. O king those amongst the Kurus that have thee for their ruler, and the intelligent Vidura conversant with every branch of learning for their counsellor, have, indeed, nothing to grieve for. In thee is virtue, in Arjuna is patience, in Bhimasena is prowess, and the twins, those foremost of men, is pure reverence for superiors. Blest be thou, O Ajatasatru. Return to Khandavaprastha, and let there be brotherly love between thee and thy cousins. Let thy heart also be ever fixed on virtue."

Vaisampayana continued,--"That foremost of the Bharata-king Yudhishtira the Just--then, thus addressed by his uncle, having gone through every ceremony of politeness, set out with his brothers for Khandavaprastha. And accompanied by Draupadi and ascending their cars which were all of the hue of the clouds, with cheerful hearts they all set out for that best of cities called Indraprastha."

SECTION 73

Janamejaya said,--"How did the sons of Dhritarashtra feel, when they came to know that the Pandavas had, with Dhritarashtra's leave, left Hastinapore with all their wealth and jewels?"

Vaisampayana said,--"O king, learning that the Pandavas had been commanded by the wise Dhritarashtra to return to their capital, Dussasana went without loss of time unto his brother. And, O bull of the Bharata race, having arrived before Duryodhana with his counsellor, the prince, afflicted with grief, began to say,--"Ye mighty warriors, that which we had won after so much trouble, the old man (our father) hath thrown away. Know ye that he hath made over the whole of that wealth to the foes. At these words, Duryodhana and Karna and Sakuni, the son of Suvala, all of whom were guided by vanity, united together, and desirous of counteracting the sons of Pandu, approaching in haste saw privately the wise king Dhritarashtra--the son of Vichitravirya and spake unto him these pleasing and artful words. Duryodhana said,--

"Hast thou not heard, O king, what the learned Vrihaspati the preceptor of the celestials, said in course of counselling Sakra about mortals and politics? Even these, O slayer of foes, were the words of Vrihaspati, 'Those enemies that always do wrong by stratagem or force, should be slain by every means.' If, therefore, with the wealth of the Pandavas, we gratify the kings of the earth and then fight with the sons of Pandu, what reverses can overtake us? When one hath placed on the neck and back of venomous snakes full of wrath for encompassing his destruction, it is possible for him to take them off? Equipped with weapon and seated on their cars, the angry sons of Pandu like wrathful and venomous snakes will assuredly annihilate us, O father. Even now Arjuna proceedeth, encased in mail and furnished with his couple of

quivers, frequently taking up the Gandiva and breathing hard and casting angry glances around. It hath (also) been heard by us that Vrikodara, hastily ordering his car to be made ready and riding on it, is proceeding along, frequently whirling his heavy mace. Nakula also is going along, with the sword in his grasp and the semi-circular shield in his hand. And Sahadeva and the king (Yudhishtira) have made signs clearly testifying to their intentions. Having ascended their cars that are full of all kinds of arms, they are whipping their horses (for going to Khandava soon) and assembling their forces. Persecuted thus by us they are incapable of forgiving us those injuries. Who is there among them that will forgive that insult to Draupadi? Blest be thou. We will again gamble with the son of Pandu for sending them to exile. O bull among men, we are competent to bring them thus under our sway. Dressed in skins, either we or they defeated at dice, shall repair to the woods for twelve years. The thirteenth year shall have to be spent in some inhabited country unrecognised; and, if recognised, an exile for another twelve years shall be the consequence. Either we or they shall live so. Let the play begin, casting the dice, let the sons of Pandu once more play. O bull of the Bharata race, O king, even this is our highest duty. This Sakuni knoweth well the whole science of dice. Even if they succeed in observing this vow for thirteen years, we shall be in the meantime firmly rooted in the kingdom and making alliances, assemble a vast invincible host and keep them content, so that we shall, O king, defeat the sons of Pandu if they reappear. Let this plan recommend itself to thee, O slayer of foes."

"Dhritarashtra said,--Bring back the Pandavas then, indeed, even if they have gone a great way. Let them come at once again to cast dice."

Vaisampayana continued,--"Then Drona, Somadatta and Valhika, Gautama, Vidura, the son of Drona, and the mighty son of Dhritarashtra by his Vaisya wife, Bhurisravas, and Bhishma, and that mighty warrior Vikarna,--all said, 'Let not the play commence. Let there be peace. But Dhritarashtra, partial to his sons, disregarding the counsels of all his wise friends and relatives, summoned the sons of Pandu.'

SECTION 74

Vaisampayana said,--"O monarch, it was then that the virtuous Gandhari, afflicted with grief on account of her affection for her sons, addressed king Dhritarashtra and said, 'When Duryodhana was born, Vidura of great intelligence had said, 'It is well to send this disgrace of the race to the other world. He cried repeatedly and dissonantly like a jackal. It is certain he will prove the destruction of our race. Take this to heart, O king of the Kurus. O Bharata, sink not, for thy own fault, into an ocean of calamity. O lord, accord not thy approbation to the counsels of the wicked ones of immature years. Be not thou the cause of the terrible destruction of this race. Who is there that will break an embankment which hath been completed, or re-ignite a conflagration which hath been extinguished? O bull of the Bharata race, who is there that will provoke the peaceful sons of Pritha? Thou rememberest, O Ajamid, everything, but still I will call thy attention to this. The scriptures can never control the wicked-minded for good or evil. And, O king, a person of immature understanding will never act as one of mature years. Let thy sons follow thee as their leader. Let them not be separated from thee for ever (by losing their lives). Therefore, at my word, O king, abandon this wretch of our race. Thou couldst not, O king, from parental affection, do it before. Know that the time hath come for the destruction of race through him. Err not, O king. Let thy mind, guided by counsels of peace, virtue, and true policy, be what it naturally is. That prosperity which is acquired by the aid of wicked acts, is soon destroyed; while that which is won by mild means taketh root and descendeth from generation to generation."

"The king, thus addressed by Gandhari who pointed out to him in such language the path of virtue, replied unto her, saying,--"If the destruction of our race is come, let it take place freely. I am ill able to prevent it. Let it be as they (these my sons) desire. Let the Pandavas return. And let my sons again gamble with the sons of Pandu."

SECTION 75

Vaisampayana said,--"The royal messenger, agreeably to the commands of the intelligent king Dhritarashtra, coming upon Yudhishtira, the son of Pritha who had by that time gone a great way, addressed the monarch and said,--Even these are the words of thy father-like uncle, O Bharata, spoken unto thee. 'The assembly is ready. O son of Pandu, O king Yudhishtira, come and cast the dice.'

Yudhishtira said,--"Creatures obtain fruits good and ill according to the dispensation of the Ordainer of the creation. Those fruits are inevitable whether I play or not. This is a summons to dice; it is, besides the command of the old king. Although I know that it will prove destructive to me, yet I cannot refuse."

Vaisampayana continued,--"Although (a living) animal made of gold was an impossibility, yet Rama suffered himself to be tempted by a (golden) deer. Indeed, the minds of men over whom calamities hang, became deranged and out of

order. Yudhishtira, therefore, having said these words, retraced his steps along with his brothers. And knowing full well the deception practised by Sakuni, the son of Pritha came back to sit at dice with him again. These mighty warriors again entered that assembly, afflicting the hearts of all their friends. And compelled by Fate they once more sat down at ease for gambling for the destruction of themselves."

"Sakuni then said,--"The old king hath given ye back all your wealth. That is well. But, O bull of the Bharata race, listen to me, there is a stake of great value. Either defeated by ye at dice, dressed in deer skins we shall enter the great forest and live there for twelve years passing the whole of the thirteenth year in some inhabited region, unrecognised, and if recognised return to an exile of another twelve years; or vanquished by us, dressed in deer skins ye shall, with Krishna, live for twelve years in the woods passing the whole of the thirteenth year unrecognised, in some inhabited region. If recognised, an exile of another twelve years is to be the consequence. On the expiry of the thirteenth year, each is to have his kingdom surrendered by the other. O Yudhishtira, with this resolution, play with us, O Bharata, casting the dice."

"At these words, they that were in that assembly, raising up their arms said in great anxiety of mind, and from the strength of their feelings these words,--"Alas, fie on the friends of Duryodhana that they do not apprise him of his great danger. Whether he, O bull among the Bharatas, (Dhritarashtra) understandeth or not, of his own sense, it is thy duty to tell him plainly."

"Vaisampayana continued,--"King Yudhishtira, even hearing these various remarks, from shame and a sense of virtue again sat at dice. And though possessed of great intelligence and fully knowing the consequences, he again began to play, as if knowing that the destruction of the Kurus was at hand."

"And Yudhishtira said,--"How can, O Sakuni, a king like me, always observant of the uses of his own order, refuse, when summoned to dice? Therefore I play with thee."

"Sakuni answered,--"We have many kine and horses, and milch cows, and an infinite number of goats and sheep; and elephants and treasures and gold and slaves both male and female. All these were staked by us before but now let this be our one stake, viz., exile into the woods,--being defeated either ye or we will dwell in the woods (for twelve years) and the thirteenth year, unrecognised, in some inhabited place. Ye bulls among men, with this determination, will we play."

"O Bharata, this proposal about a stay in the woods was uttered but once. The son of Pritha, however, accepted it and Sakuni took up the dice. And casting them he said unto Yudhishtira,--"Lo, I have won."

SECTION 76

Vaisampayana said,--"Then the vanquished sons of Pritha prepared for their exile into the woods. And they, one after another, in due order, casting off their royal robes, attired themselves in deer-skins. And Dussasana, beholding those chastisers of foes, dressed in deer-skins and deprived of their kingdom and ready to go into exile, exclaimed 'The absolute sovereignty of the illustrious king Duryodhana hath commenced. The sons of Pandu have been vanquished, and plunged into great affliction. Now have we attained the goal either by broad or narrow paths. For today becoming superior to our foes in point of prosperity as also of duration of rule have we become praiseworthy of men. The sons of Pritha have all been plunged by us into everlasting hell. They have been deprived of happiness and kingdom for ever and ever. They who, proud of their wealth, laughed in derision at the son of Dhritarashtra, will now have to go into the woods, defeated and deprived by us of all their wealth. Let them now put off their variegated coats of mail, their resplendent robes of celestial make, and let them all attire themselves in deer-skins according to the stake they had accepted of the son of Suvala. They who always used to boast that they had no equals in all the world, will now know and regard themselves in this their calamity as grains of sesame without the kernel. Although in this dress of theirs the Pandavas seem like unto wise and powerful persons installed in a sacrifice, yet they look like persons not entitled to perform sacrifices, wearing such a guise. The wise Yajnasena of the Somake race, having bestowed his daughter--the princess of Panchala--on the sons of Pandu, acted most unfortunately for the husbands of Yajnaseni--these sons of Pritha are as eunuchs. And O Yajnaseni, what joy will be thine upon beholding in the woods these thy husbands dressed in skins and thread-bare rags, deprived of their wealth and possessions. Elect thou a husband, whomsoever thou likest, from among all these present here. These Kurus assembled here, are all forbearing and self-controlled, and possessed of great wealth. Elect thou one amongst these as thy lord, so that these great calamity may not drag thee to wretchedness. The sons of Pandu now are even like grains of sesame without the kernel, or like show-animals encased in skins, or like grains of rice without the kernel. Why shouldst thou then longer wait upon the

fallen sons of Pandu? Vain is the labour used upon pressing the sesame grain devoid of the kernel!"

"Thus did Dussasana, the son of Dhritarashtra, utter in the hearing of the Pandavas, harsh words of the most cruel import. And hearing them, the unbearing Bhima, in wrath suddenly approaching that prince like a Himalayan lion upon a jackal, loudly and chastisingly rebuked him in these words,--"Wicked-minded villain, ravest thou so in words that are uttered alone by the sinful? Boastest thou thus in the midst of the kings, advanced as thou art by the skill of the king of Gandhara. As thou piercest our hearts hear with these thy arrowy words, so shall I pierce thy heart in battle, recalling all this to thy mind. And they also who from anger or covetousness are walking behind thee as thy protectors,--them also shall I send to the abode of Yama with their descendants and relatives."

Vaisampayana continued,--"Unto Bhima dressed in deer-skins and uttering these words of wrath without doing any thing, for he could not deviate from the path of virtue, Dussasana abandoning all sense of shame, dancing around the Kurus, loudly said, 'O cow! O cow!'

Bhima at this once more said,--"Wretch darest thou, O Dussasana, use harsh words as these? Whom doth it behove to boast, thus having won wealth by foul means? I tell thee that if Vrikodara, the son of Pritha, drinketh not thy life-blood, piercing open thy breast in battle, let him not attain to regions of blessedness, I tell thee truly that by slaying the sons of Dhritarashtra in battle, before the very eyes of all the warriors, I shall pacify this wrath of mine soon enough."

Vaisampayana continued,--"And as the Pandavas were going away from the assembly, the wicked king Duryodhana from excess of joy mimicked by his own steps the playful leonine trade of Bhima. Then Vrikodara, half turning towards the king said, Think not ye fool that by this thou gainest any ascendancy over me slay thee shall I soon with all thy followers, and answer thee, recalling all this to thy mind. And beholding this insult offered to him, the mighty and proud Bhima, suppressing his rising rage and following the steps of Yudhishtira, also spake these words while going out of the Kaurava court, 'I will slay Duryodhana, and Dhyanjaya will slay Karna, and Sahadeva will slay Sakuni that gambler with dice. I also repeat in this assembly these proud words which the gods will assuredly make good, if ever we engage in battle with the Kurus, I will slay this wretched Duryodhana in battle with my mace, and prostrating him on the ground I will place my foot on his head. And as regards this (other) wicked person--Dussasana who is audacious in speech, I will drink his blood like a lion."

"And Arjuna said,--"O Bhima, the resolutions of superior men are not known in words only. On the fourteenth year from this day, they shall see what happeneth."

"And Bhima again said,--"The earth shall drink the blood of Duryodhana, and Karna, and the wicked Sakuni, and Dussasana that maketh the fourth."

"And Arjuna said,--"O Bhima, I will, as thou directest, slay in battle this Karna so malicious and jealous and harsh-speeched and vain. For doing what is agreeable to Bhima, Arjuna voweth that he will slay in battle with his arrows this Karna with all his followers. And I will send unto the regions of Yama also all those other kings that will from foolishness fight against me. The mountains of Himavat might be removed from where they are, the maker of the day lose his brightness, the moon his coldness, but this vow of mine will ever be cherished. And all this shall assuredly happen if on the fourteenth year from this, Duryodhana doth not, with proper respect, return us our kingdom."

Vaisampayana continued,--"After Arjuna had said this, Sahadeva the handsome son of Madri, endued with great energy, desirous of slaying Sakuni, waving his mighty arms and sighing like snake, exclaimed, with eyes red with anger--"Thou disgrace of the Gandhara kings, those whom thou thinkest as defeated are not really so. Those are even sharp-pointed arrows from whose wounds thou hast run the risk in battle. I shall certainly accomplish all which Bhima hath said adverting to thee with all thy followers. If therefore thou hast anything to do, do it before that day cometh. I shall assuredly slay thee in battle with all thy followers soon enough, it thou, O son of Suvala, stayest in the light pursuant to the Kshatriya usage."

"Then, O monarch hearing these words of Sahadeva, Nakula the handsomest of men spake these words,--"I shall certainly send unto the abode of Yama all those wicked sons of Dhritarashtra, who desirous of death and impelled by Fate, and moved also by the wish of doing what is agreeable to Duryodhana, have used harsh and insulting speeches towards this daughter of Yajnasena at the gambling match. Soon enough shall I, at the command of Yudhishtira and remembering the wrongs to Draupadi, make the earth destitute of the sons of Dhritarashtra."

Vaisampayana continued,--"And those tigers among men, all endued with long arms, having thus pledged themselves to virtuous promises approached king Dhritarashtra."

SECTION 77

Yudhishtira said,--"I bid farewell unto all the Bharatas, unto my old grand-sire (Bhisma), king Somadatta, the great king Vahlika, Drona, Kripa, all the other kings, Aswathaman, Vidura, Dhritarashtra, all the sons of Dhritarashtra, Yayutsu, Sanjaya, and all the courtiers, I bid fare well, all of ye and returning again I shall see you."

Vaisampayana continued,--"Overcome with shame none of those that were present there, could tell Yudhishtira anything. Within their hearts, however, they prayed for the welfare of that intelligent prince."

Vidura then said,--"The reverend Pritha is a princess by birth. It behoveth her not to go into the woods. Delicate and old and ever known to happiness the blessed one will live, respected by me, in my abode. Known this, ye sons of Pandu. And let safety be always yours."

Vaisampayana continued,--"The Pandavas thereupon said,--"O sinless one, let it be as thou sayest. Thou art our uncle, and, therefore like as our father. We also are all obedient to thee. Thou art, O learned one, our most respected superior. We should always obey what thou chooseth to command. And, O high-souled one, order thou whatever else there is that remaineth to be done."

Vidura replied,--"O Yudhishtira, O bull of the Bharata race, know this to be my opinion, that one that is vanquished by sinful means need not be pained by such defeat. Thou knowest every rule of morality; Dhyanjaya is ever victorious in battle; Bhimasena is the slayer of foes; Nakula is the gatherer of wealth; Sahadeva hath administrative talents, Dhaumya is the foremost of all conversant with the vedas; and the well-behaved Draupadi is conversant with virtue and economy. Ye are attached to one another and feel delight at one another's sight and enemies can not separate you from one another, and ye are contented. Therefore, who is there that will not envy ye? O Bharata, this patient abstraction from the possession of the world will be of great benefit to thee. No foe, even if he were equal to sakra himself, will be able to stand it. Formerly thou wert instructed on the mountains of Himavat by Meru Savarni; in the town of Varanavata by Krishna Dwaipayana; on the cliff of Bhrgu by Rama; and on the banks of the Dhritshadwati by Sambhu himself. Thou hast also listened to the instruction of the great Rishi Asita on the hills of Anjana; and thou becamest a disciple of Bhrgu on the banks of the Kalmashi. Narada and this thy priest Dhaumya will now become thy instructors. In the matter of the next world, abandon not these excellent lessons thou hast obtained from the Rishis. O son of Pandu, thou surpassest in intelligence even Pururavas, the son of Ila; in strength, all other monarchs, and in virtue, even the Rishis. Therefore, resolve thou earnestly to win victory, which belongeth to Indra; to control thy wrath, which belongeth to Yama; to give in charity, which belongeth to Kuvera; and to control all passions, which belongeth to Varuna. And, O Bharata, obtain thou the power of gladdening from the moon, the power of sustaining all from water; forbearance from the earth; energy from the entire solar disc; strength from the winds, and affluence from the other elements. Welfare and immunity from ailment be thine; I hope to see thee return. And, O Yudhishtira, act properly and duly in all seasons,--in those of distress--in those of difficulty,--indeed, in respect of everything. O son of Kunti, with our leave go hence. O Bharata, blessing be thine. No one can say that ye have done anything sinful before. We hope to see thee, therefore, return in safety and crowned with success."

Vaisampayana continued,--"Thus addressed by Vidura, Yudhishtira the son of Pandu, of prowess incapable of being baffled, saying, 'So be it,' bowing low unto Bhisma and Drona, went away."

SECTION 78

Vaisampayana said,--"Then when Draupadi was about to set out she went unto the illustrious Pritha and solicited her leave. And she also asked leave of the other ladies of the household who had all been plunged into grief. And saluting and embracing every one of them as each deserved, she desired to go away. Then there arose within the inner apartments of the Pandavas a loud wail of woe. And Kunti, terribly afflicted upon beholding Draupadi on the eve of her journey, uttered these words in a voice choked with grief,--

"O child, grieve not that this great calamity hath overtaken thee. Thou art well conversant with the duties of the female sex, and thy behaviour and conduct also are as they should be. It behoveth me not, O thou of sweet smiles, to instruct thee as to thy duties towards thy lords. Thou art chaste and accomplished, and thy qualities have adorned the race of thy birth as also the race into which thou hast been admitted by marriage. Fortunate are the Kauravas that they have not been burnt by thy wrath. O child, safely go thou blest by my prayers. Good women never suffer their hearts to the unstung at what is inevitable. Protected by virtue that is superior to everything, soon shalt thou obtain good fortune. While living in the woods, keep thy eye on my child Sahadeva. See that his heart sinketh not under this great calamity."

"Saying 'So be it!' the princess Draupadi bathed in tears, and clad in one piece of cloth, stained with blood, and with

hair dishevelled left her mother-in-law. And as she went away weeping and wailing Pritha herself in grief followed her. She had not gone far when she saw her sons shorn of their ornaments and robes, their bodies clad in deerskins, and their heads down with shame. And she beheld them surrounded by rejoicing foes' and pitied by friends. Endued with excess of parental affection, Kunti approached her sons in that state, and embracing them all, and in accents choked by woe, she said these words,--

"Ye are virtuous and good-mannered, and adorned with all excellent qualities and respectful behaviour. Ye are all high-minded, and engaged in the service of your superiors. And ye are also devoted to the gods and the performance of sacrifices. Why, then, hath this calamity overtaken you. Whence is this reverse of fortune? I do not see by whose wickedness this sin hath overtaken you. Alas I have brought you forth. All this must be due to my ill fortune. It is for this that ye have been overtaken by this calamity, though ye all are endued with excellent virtues. In energy and prowess and strength and firmness and might, ye are not wanting. How shall ye now, losing your wealth and possessions, live poor in the pathless woods? If I had known before that ye were destined to live in the woods, I would not have on Pandi's death come from the mountains of Satasinga to Hastinapore. Fortunate was your father, as I now regard, for he truly reaped the fruit of his asceticism, and he was gifted with foresight, as he entertained the wish of ascending heaven, without having to feel any pain on account of his sons. Fortunate also was the virtuous Madri, as I regard her today, who had, it seems, a fore-knowledge of what would happen and who on that account, obtained the high path of emancipation [enlightenment, liberation, release, salvation,] and every blessing therewith. All, Madri looked upon me as her stay, and her mind and her affections were ever fixed on me. Oh, fie on my desire of life, owing to which suffer all this woe. Ye children, ye are all excellent and dear unto me. I have obtained you after much suffering. I cannot leave you. Even I will go with you. Alas, O Krishna, (Draupadi), why dost thou leave me so? Everything endued with life is sure to perish. Hath Dhata (Brahma) himself forgotten to ordain my death? Perhaps, it is so, and, therefore, life doth not quit me. O Krishna, O thou who dwellest in Dwaraka, O younger brother of Sankarshana, where art thou? Why dost thou not deliver me and these best of men also from such woe? They say that thou who art without beginning and without end deliverest those that think of thee. Why doth this saying become untrue. These my sons are ever attached to virtue and nobility and good fame and prowess. They deserve not to suffer affliction. Oh, show them mercy. Alas, when there are such elders amongst our race as Bhishma and Drona and Kripa, all conversant with morality and the science of worldly concerns, how could such calamity at all come? O Pandu, O king, where art thou? Why sufferest thou quietly thy good children to be thus sent into exile, defeated at dice? O Sahadeva, desist from going. Thou art my dearest child, dearer, O son of Madri, than my body itself. Forsake me not. It behoveth thee to have some kindness for me. Bound by the ties of virtue, let these thy brothers go. But then, earn that virtue which springeth from waiting upon me."

Vaisampayana continued,--"The Pandavas then consoled their weeping mother and with hearts plunged in grief set out for the woods. And Vidura himself also much afflicted, consoling the distressed Kunti with reasons, and led her slowly to his house. And the ladies of Dhritarashtra's house, hearing everything as it happened, viz., the exile (of the Pandavas) and the dragging of Krishna into the assembly where the princes had gambled, loudly wept censuring the Kauravas. And the ladies of the royal household also sat silent for a long time, covering their lotus-like faces with their fair hands. And king Dhritarashtra also thinking of the dangers that threatened his sons, became a prey to anxiety and could not enjoy peace of mind. And anxiously meditating on everything, and with mind deprived of its equanimity through grief, he sent a messenger unto Vidura, saying, 'Let Kshatta come to me without a moment's delay.'

"At this summons, Vidura quickly came to Dhritarashtra's palace. And as soon as he came, the monarch asked him with great anxiety how the Pandavas had left Hastinapore."

SECTION 79

Vaisampayana said,--"As soon as Vidura endued with great foresight came unto him king Dhritarashtra, the son of Amvika, timidly asked his brother,--"How doth Yudhishtira, the son of Dharma, proceed along? And how Arjuna? And how the twin sons of Madri? And how, O Kshatta, doth Dhaumya proceed along? And how the illustrious Draupadi? I desire to hear everything. O Kshatta; describe to me all their acts.'

Vidura replied,--"Yudhishtira, the son of Kunti, hath gone away covering his face with his cloth. And Bhima, O king, hath gone away looking at his own mighty arms. And Jishnu (Arjuna) hath gone away, following the king spreading sand-grains around. And Sahadeva, the son of Madri, hath gone away besmearing his face, and Nakula, the handsomest of men, O king, hath gone away, staining himself with dust and his

heart in great affliction. And the large-eyed and beautiful Krishna hath gone away, covering her face with her dishevelled hair following in the wake of the king, weeping and in tears. And O monarch, Dhaumya goeth along the road, with kusa grass in hand, and uttering the awful mantras of Sama Veda that relate to Yama.'

Dhritarashtra asked,--"Tell me, O Vidura, why is it that the Pandavas are leaving Hastinapore in such varied guise."

"Vidura replied,--"Though persecuted by thy sons and robbed of his kingdom and wealth the mind of the wise king Yudhishtira the Just hath not yet deviated from the path of virtue. King Yudhishtira is always kind, O Bharata, to thy children. Though deprived (of his kingdom and possessions) by foul means, filled with wrath as he is, he doth not open eyes. 'I should not burn the people by looking at them with angry eyes,'--thinking so, the royal son of Pandu goeth covering his face. Listen to me as I tell thee, O bull of the Bharata race, why Bhima goeth so. 'There is none equal to me in strength of arms,' thinking so Bhima goeth repeatedly stretching forth his mighty arms. And, O king, proud of the strength of his arms, Vrikodara goeth, exhibiting them and desiring to do unto his enemies deeds worthy of those arms. And Arjuna the son of Kunti, capable of using both his arms (in wielding the Gandiva) followeth the footsteps of Yudhishtira, scattering sand-grains emblematical of the arrows he would shower in battle. O Bharata, he indicateth that as the sand-grains are scattered by him with ease, so will he rain arrows with perfect ease on the foe (in time of battle). And Sahadeva goeth besmearing his face, thinking 'None may recognise me in this day of trouble.' And, O exalted one, Nakula goeth staining himself with dust thinking, 'Lest otherwise I steal the hearts of the ladies that may look at me.' And Draupadi goeth, attired in one piece of stained cloth, her hair dishevelled, and weeping, signifying--"The wives of those for whom I have been reduced to such a plight, shall on the fourteenth year hence be deprived of husbands, sons and relatives and dear ones and smeared all over with blood, with hair dishevelled and all in their feminine seasons enter Hastinapore having offered oblations of water (unto the manes of those they will have lost). And O Bharata, the learned Dhaumya with passions under full control, holding the kusa grass in his hand and pointing the same towards the south-west, walketh before, singing the mantras of the Sama Veda that relate to Yama. And, O monarch, that learned Brahma-ga, also signifying, 'When the Bharatas shall be slain in battle, the priests of the Kurus will thus sing the Soma mantras (for the benefit of the deceased).' And the citizens, afflicted with great grief, are repeatedly crying out, 'Alas, alas, behold our masters are going away! O lie on the Kuru elders that have acted like foolish children in thus banishing heirs of Pandu from covetousness alone. Alas, separated from the son of Pandu we all shall become masterless. What love can we bear to the wicked and avaricious Kurus? Thus O king, have the sons of Kunti, endued with great energy of mind, gone away,--indicating, by manner and signs, the resolutions that are in their hearts. And as those foremost of men had gone away from Hastinapore, flashes of lightning appeared in the sky though without clouds and the earth itself began to tremble. And Rahu came to devour the Sun, although it was not the day of conjunction And meteors began to fall, keeping the city to their right. And jackals and vultures and ravens and other carnivorous beasts and birds began to shriek and cry aloud from the temples of the gods and the tops of sacred trees and walls and house-tops. And these extraordinary calamitous portents, O king, were seen and heard, indicating the destruction of the Bharatas as the consequence of thy evil counsels."

Vaisampayana continued,--"And, O monarch, while king Dhritarashtra and the wise Vidura were thus talking with each other, there appeared in that assembly of the Kauravas and before the eyes of all, the best of the celestial Rishis. And appealing before them all, he uttered these terrible words, On the fourteenth year hence, the Kauravas, in consequence of Duryodhana's fault, will all be destroyed by the might of Bhima and Arjuna'. And having said this, that best of celestial Rishis, adorned with surpassing Vedic grace, passing through the skies, disappeared from the scene. Then Duryodhana and Karna and Sakuni, the son of Suvala regarding Drona as their sole refuge, offered the kingdom to him. Drona then, addressing the envious and wrathful Duryodhana and Dussasana and Karna and all the Bharata, said, 'The Brahma-manas have said that the Pandavas being of celestial origin are incapable of being slain. The sons of Dhritarashtra, however, having, with all the kings, heartily and with reverence sought my protection, I shall look after them to the best of my power. Destiny is supreme, I cannot abandon them. The sons of Pandu, defeated at dice, are going into exile in pursuance of their promise. They will live in the woods for twelve years. Practising the Brahmacharya mode of life for this period, they will return in anger and to our great grief take the amplest vengeance on their foes. I had formerly deprived Drupada of his kingdom in a friendly dispute. Robbed of his kingdom by me, O Bharata, the king performed a sacrifice for obtaining a son (that should slay me). Aided by

the ascetic power of Yaja and Upayaja, Drupada obtained from the (sacrificial) fire a son named Dhrishtadyumna and a daughter, viz., the faultless Krishna, both risen from the sacrificial platform. That Dhrishtadyumna is the brother-in-law of the sons of Pandu by marriage, and dear unto them. It is for him, therefore that I have much fear. Of celestial origin and resplendent as the fire, he was born with bow, arrows, and encased in mail. I am a being that is mortal. Therefore it is for him that I have great fear. That slayer of all foes, the son of Parshatta, hath taken the side of the Pandavas. I shall have to lose my life, if he and I ever encounter each other in battle. What grief can be greater to me in this world than this, ye Kauravas that Dhrishtadyumna is the destined slayer of Drona--this belief is general. That he hath been born for slaying me hath been heard by me and is widely known also in the world. For thy sake, O Duryodhana, that terrible season of destruction is almost come. Do without loss of time, what may be beneficial unto thee. Think not that everything hath been accomplished by sending the Pandavas into exile. This thy happiness will last for but a moment, even as in winter the shadow of the top of the palm tree resteth (for a short time) at its base. Perform various kinds of sacrifices, and enjoy, and give O Bharata, everything thou liketh. On the fourteenth year hence, a great calamity will overwhelm thee."

Vaisampayana continued,--"Hearing these words of Drona, Dhritarashtra said,--"O Kshatta, the preceptor hath uttered what is true. Go thou and bring back the Pandavas. If they do not come back, let them go treated with respect and affection. Let those my sons go with weapons, and cars, and infantry, and enjoying every other good thing."

SECTION 80

Vaisampayana said,--"defeated at dice, after the Pandavas had gone to the woods, Dhritarashtra, O king, was overcome with anxiety. And while he was seated restless with anxiety and sighing in grief, Sanjaya approaching him said, 'O lord of the earth having now obtained the whole earth with all its wealth and sent away the sons of Pandu into exile, why is it, O king, that thou grievest so?'"

Dhritarashtra said,--"What have they not to grieve for who will have to encounter in battle those bulls among warriors--the sons of Pandu--fighting on great cars and aided by allies?'"

"Sanjaya said,--"O king, all this great hostility is inevitable on account of thy mistaken action, and this will assuredly bring about the wholesale destruction of the whole world. Forbidden by Bhishma, by Drona, and by Vidura, thy wicked-minded and shameless son Duryodhana sent his Suta messenger commanding him to bring into court the beloved and virtuous wife of the Pandavas. The gods first deprive that man of his reason unto whom they send defeat and disgrace. It is for this that such a person seeth things in a strange light. When destruction is at hand, evil appeareth as good unto the understanding polluted by sin, and the man adhereth to it firmly. That which is improper appeareth as proper, and that which is proper appeareth as improper unto the man about to be overwhelmed by destruction, and evil and impropriety are what he liketh. The time that bringeth on destruction doth not come with upraised club and smash one's head. On the other hand the peculiarity of such a time is that it maketh a man behold evil in good and good in evil. The wretches have brought on themselves this terrible, wholesale, and horrible destruction by dragging the helpless princess of Panchala into the court. Who else than Duryodhana--that false player of dice could bring into the assembly, with insults, the daughter of Drupada, endued with beauty and intelligence, and conversant with every rule of morality and duty, and sprung not from any woman's womb but from the sacred fire? The handsome Krishna, then in her season, attired in one piece of stained cloth when brought into the court cast her eyes upon the Pandavas. She beheld them, however, robbed of their wealth, of their kingdom, of even their attire, of their beauty, of every enjoyment, and plunged into a state of bondage. Bound by the tie of virtue, they were then unable to exert their prowess. And before all the assembled kings Duryodhana and Karna spake cruel and harsh words unto the distressed and enraged Krishna undeserving of such treatment. O monarch, all this appeareth to me as foreboding fearful consequences.'

Dhritarashtra said,--"O Sanjaya, the glances of the distressed daughter of Drupada might consume the whole earth. Can it be possible that even a single son of mine will live? The wives of the Bharatas, uniting with Gandhari upon beholding virtuous Krishna, the wedded wife of the Pandavas, endued with beauty and youth, dragged into the court, set up frightful wail. Even now, along with all my subjects, they weep every day. Enraged at the ill treatment of Draupadi, the Brahmanas in a body did not perform that evening their Agnihotra ceremony. The winds blew mightily as they did at the time of the universal dissolution. There was a terrible thunder-storm also. Meteors fell from the sky, and Rahu by swallowing the Sun unseasonably alarmed the people terribly. Our war-chariots were suddenly ablaze, and all their flagstaves fell down foreboding evil unto the Bharatas. Jackals began to cry frightfully from within the sacred fire-chamber of

Duryodhana, and asses from all directions began to bray in response. Then Bhishma and Drona, and Kripa, and Somadatta and the high-souled Vahlika, all left the assembly. It was then that at the advice of Vidura I addressed Krishna and said, 'I will grant thee boons, O Krishna, indeed, whatever thou wouldst ask? The princess of the Panchala there begged of me the liberation of the Pandavas. Out of my own motion I then set free the Pandavas, commanding them to return (to their capital) on their cars and with their bows and arrows. It was then that Vidura told me, 'Even this will prove the destruction of the Bharata race, viz., this dragging of Krishna into the court. This daughter of the King of Panchala is the faultless Sree herself. Of celestial origin, she is the wedded wife of the Pandavas. The wrathful sons of Pandu will never forgive this insult offered unto her. Nor will the mighty bowmen of the Vrishni race, nor the mighty warriors amongst the Panchalas suffer this in silence. Supported by Vasudeva of unbaffled prowess, Arjuna will assuredly come back, surrounded by the Panchala host. And that mighty warrior amongst them, Bhimasena endowed with surpassing strength, will also come back, whirling his mace like Yama himself with his club. These kings will scarcely be able to bear the force of Bhima's mace. Therefore, O king, not hostility but peace for ever with the sons of Pandu is what seemeth to me to be the best. The sons of Pandu are always stronger than the Kurus. Thou knowest, O king, that the illustrious and mighty king Jarasandha was slain in battle by Bhima with his bare arms alone. Therefore, O bull of the Bharata race, it behoveth thee to make peace with the sons of Pandu. Without scruples of any kind, unite the two parties, O king. And it thou actest in this way, thou art sure to obtain good luck, O king. It was thus, O son of Gavalgani, that Vidura addressed me in words of both virtue and profit. And I did not accept this counsel, moved by affection for my son.'

THE MAHABHARATA. BOOK 3
VANA PARVA

SECTION 1
(Aranyaka Parva)

Om! Having bowed down to Narayana, and Nara the foremost of male beings, and the goddess Saraswati also, must the word Jaya be uttered.

"Janamejaya said, 'O thou foremost of regenerate ones, deceitfully defeated at dice by the sons of Dhritrashtra and their counsellors, incensed by those wicked ones that thus brought about a fierce animosity, and addressed in language that was so cruel, what did the Kuru princes, my ancestors--the sons of Pritha--(then) do? How also did the sons of Pritha, equal unto Sakra in prowess, deprived of affluence and suddenly over whelmed with misery, pass their days in the forest? Who followed the steps of those princes plunged in excess of affliction? And how did those high souled ones bear themselves and derive their sustenance, and where did they put up? And, O illustrious ascetic and foremost of Brahmanas, how did those twelve years (of exile) of those warriors who were slayers of foes, pass away in the forest? And undeserving of pain, how did that princess, the best of her sex, devoted to her husbands, eminently virtuous, and always speaking the truth, endure that painful exile in the forest? O thou of ascetic wealth tell me all this in detail, for, O Brahmana, I desire to hear thee narrate the history of those heroes possessed of abundant prowess and lustre. Truly my curiosity is great.'

"Vaisampayana said, 'Thus defeated at dice and incensed by the wicked sons of Dhritrashtra and their counsellors, the sons of Pritha set out from Hastinapura. And issuing through Vardhamana gate of the city, the Pandavas bearing their weapons and accompanied by Draupadi set out in a northerly direction. Indrasena and others, with servants numbering altogether fourteen, with their wives, followed them on swift cars. And the citizens learning of their departure became overwhelmed with sorrow, and began to censure Bhishma and Vidura and Drona and Gautama. And having met together they thus addressed one another fearlessly.

'Alas, our families, we ourselves, and our homes are all gone, when the wicked Duryodhana, backed by the son of Suvala, by Karna and Dussasana, aspireth to this kingdom. And, Oh, our families, our (ancestral) usages, our virtue and prosperity, are all doomed where this sinful wretch supported by wretches as sinful aspireth to the kingdom! And, Oh, how can happiness be there where these are not! Duryodhana beareth malice towards all superiors, hath taken leave of good conduct, and quarreleth with those that are near to him in blood. Covetous and vain and mean, he is cruel by nature. The whole earth is doomed when Duryodhana becometh its ruler. Thither, therefore, let us proceed whither the merciful and high-minded sons of Pandu with passions under control and victorious over foes, and possessed of modesty and renown, and devoted to pious practices, repair!'

"Vaisampayana said, 'And saying this, the citizens went after the Pandavas, and having met them, they all, with joined hands, thus addressed the sons of Kunti and Madri.

'Blest be ye! Where will ye go, leaving us in grief? We will follow you whithersoever ye will go! Surely have we been distressed upon learning that ye have been deceitfully vanquished by relentless enemies! It behoveth you not to forsake us that are your loving subjects and devoted friends always seeking your welfare and employed in doing what is agreeable to you! We desire not to be overwhelmed in certain destruction living in the dominions of the Kuru king. Ye bulls among men, listen as we indicate the merits and demerits springing respectively from association with what is good and bad! As cloth, water, the ground, and sesame seeds are perfumed by association with flowers, even so are qualities ever the product of association. Verily association with fools proceeth an illusion that entangleth the mind, as daily communion with the good and the wise leadeth to the practice of virtue. Therefore, they that desire emancipation should associate with those that are wise and old and honest and pure in conduct and possessed of ascetic merit. They should be waited upon whose triple possessions, viz., knowledge (of the Vedas), origin and acts, are all pure, and association with them is even superior to (the study of) the scriptures. Devoid of the religious acts as we are, we shall yet reap religious merit by association with the righteous, as we should come by sin by waiting upon the sinful. The very sight and touch of the dishonest, and converse and association with them; cause diminution of virtue, and men (that are doomed to these), never attain purity of mind. Association with the base impaireth the understanding, as, indeed, with the indifferent maketh it indifferent, while communion with the good ever exalteth it. All those attributes which are spoken of in the world as the sources of religious merit, of worldly prosperity and sensual pleasures, which are regarded by the people, extolled in the Vedas, and approved by the well-behaved, exist in you, separately and jointly! Therefore, desirous of our own welfare, we wish to live amongst you who possess those attributes!'

"Yudhishtira said, 'Blessed are we since the people with the Brahmanas at their head, moved by affection and compassion credit us with merits we have not. I, however, with my brothers, would ask all of you to do one thing. Ye should not, through affection and pity for us, act otherwise! Our grandfather Bhishma, the king (Dhritrashtra), Vidura, my mother and most of my well-wishers, are all in the city of Hastinapura. Therefore, if ye are minded to seek our welfare, cherish ye them with care, uniting together as they are overwhelmed with sorrow and afflictions. Grieved at our departure, ye have come far! Go ye back, and let your hearts be directed with tenderness towards the relatives I entrust to you as pledges! This, of all others, is the one act upon which my heart is set, and by doing this ye would give me great satisfaction and pay me your best regards!'

"Vaisampayana continued, 'Thus exhorted by Yudhishtira the Just, the people in a body set up a loud wail exclaiming.--Alas, O king! And afflicted and overwhelmed with sorrow on remembering the virtues of Pritha's son, they unwillingly retraced their steps asking leave of the Pandavas.

The citizens having ceased to follow, the Pandavas ascended their cars, and setting out reached (the site of) the mighty banian tree called Pramana on the banks of the Ganges. And reaching the site of the banian tree about the close of the day, the heroic sons of Pandu purified themselves by touching the sacred water, and passed the night there. And afflicted with woe they spent that night taking water alone as their sole sustenance. Certain Brahmanas belonging to both classes, viz., those that maintained the sacrificial fire and those that maintained it not, who had, with their disciples and relatives, out of affection followed the Pandavas thither also passed the night with them. And surrounded by those utterers of Brahma, the king shone resplendent in their midst. And that evening, at once beautiful and terrible, those Brahmanas having lighted their (sacred) fires, began to chant the Vedas and hold mutual converse. And those foremost of Brahmanas, with swan-sweet voices spent the night, comforting that best of Kurus--the king.'

SECTION 2

"Vaisampayana said, 'When that night passed away and day broke in, those Brahmanas who supported themselves by mendicancy, stood before the Pandavas of exalted deeds, who were about to enter the forest. Then king Yudhishtira, the son of Kunti, addressed them, saying, 'Robbed of our prosperity and kingdom, robbed of everything, we are about to enter the deep woods in sorrow, depending for our food on fruits and roots, and the produce of the chase. The forest too is full of dangers, and abounds with reptiles and beasts of prey. It appeareth to me that ye will certainly have to suffer much privation and misery there. The sufferings of the Brahmanas might overwhelm me is too certain. Therefore, O Brahmana, go ye back whithersoever ye list!'

"The Brahmanas replied, 'O king, our path is even that on which ye are for setting out! It behoveth thee not, therefore, to forsake us who are thy devoted admirers practising the true

religion! The very gods have compassion upon their worshippers,--specially upon Brahmanas of regulated lives!'

"Yudhishtira said, 'We regenerate ones, I too am devoted to the Brahmanas! But this destitution that hath overtaken me overwhelmed me with confusion! These my brothers that are to procure fruits and roots and the deer (of the forest) are stupefied with grief arising from their afflictions and on account of the distress of Draupadi and the loss of our kingdom! Alas, as they are distressed, I cannot employ them in painful tasks!'

"The Brahmanas said, 'Let no anxiety, O king, in respect of our maintenance, find a place in thy heart! Ourselves providing our own food, we shall follow thee, and by meditation and saying our prayers we shall compass thy welfare while by pleasant converse we shall entertain thee and be cheered ourselves.'

"Yudhishtira said, 'Without doubt, it must be as ye say, for I am ever pleased with the company of the regenerate ones! But my fallen condition maketh me behold in myself an object of reproach! How shall I behold you all, that do not deserve to bear trouble, out of love for me painfully subsisting upon food procured by your own toil? Oh, fie upon the wicked sons of Dhritrashtra!'

"Vaisampayana continued, 'Saying this, the weeping king sat himself down upon the ground. Then a learned Brahmana, Saunaka by name versed in self-knowledge and skilled in the Sankhya system of yoga, addressed the king, saying, 'Causes of grief by thousands, and causes of fear by hundreds, day after day, overwhelm the ignorant but not the wise. Surely, sensible men like thee never suffer themselves to be deluded by acts that are opposed to true knowledge, fraught with every kind of evil, and destructive of salvation. O king, in thee dwelleth that understanding furnished with the eight attributes which is said to be capable of providing against all evils and which resulteth from a study of the Sruti (Vedas) and scriptures! And men like unto thee are never stupefied, on the accession of poverty or an affliction overtaking their friends, through bodily or mental uneasiness! Listen, I shall tell the slokas which were chanted of old by the illustrious Janaka touching the subject of controlling the self! This world is afflicted with both bodily and mental suffering. Listen now to the means of allaying it as I indicate them both briefly and in detail. Disease, contact with painful things, toil and want of objects desired.--these are the four causes that induce bodily suffering. And as regards disease, it may be allayed by the application of medicine, while mental ailments are cured by seeking to forget them yoga-meditation. For this reason, sensible physicians first seek to allay the mental sufferings of their patients by agreeable converse and the offer of desirable objects And as a hot iron bar thrust into a jar maketh the water therein hot, even so doth mental grief bring on bodily agony. And as water quencheth fire, so doth true knowledge allay mental disquietude. And the mind attaining ease, the body findeth ease also. It seemeth that affection is the root of all mental sorrow. It is affection that maketh every creature miserable and bringeth on every kind of woe. Verily affection is the root of all misery and of all fear, of joy and grief of every kind of pain. From affection spring all purposes, and it is from affection that spring the love of worldly goods! Both of these (latter) are sources of evil, though the first (our purposes) is worse than the second. And as (a small portion of) fire thrust into the hollow of a tree consumeth the tree itself to its roots, even so affection, ever so little, destroyeth both virtue and profit. He cannot be regarded to have renounced the world who hath merely withdrawn from worldly possessions. He, however, who though in actual contact with the world regardeth its faults, may be said to have truly renounced the world. Freed from every evil passion, soul dependent on nothing with such a one hath truly renounced the world. Therefore, should no one seek to place his affections on either friends or the wealth he hath earned. And so should affection for one's own person be extinguished by knowledge. Like the lotus-leaf that is never drenched by water, the souls of men capable of distinguishing between the ephemeral and the everlasting, of men devoted to the pursuit of the eternal, conversant with the scriptures and purified by knowledge, can never be moved by affection. The man that is influenced by affection is tortured by desire; and from the desire that springeth up in his heart his thirst for worldly possessions increaseth. Verily, this thirst is sinful and is regarded as the source of all anxieties. It is this terrible thirst, fraught with sin that leaneth unto unrighteous acts. Those find happiness that can renounce this thirst, which can never be renounced by the wicked, which decayeth not with the decay of the body, and which is truly a fatal disease! It hath neither beginning nor end. Dwelling within the heart, it destroyeth creatures, like a fire of incorporeal origin. And as a faggot of wood is consumed by the fire that is fed by itself, even so doth a person of impure soul find destruction from the covetousness born of his heart. And as creatures endowed with life have ever a dread of death, so men of wealth are in constant apprehension of the king and the thief, of water and fire and even of their relatives. And as a morsel of meat, if in air, may be devoured by birds; if on ground by beasts of prey; and if in water by the fishes; even

so is the man of wealth exposed to dangers wherever he may be. To many the wealth they own is their bane, and he that beholding happiness in wealth becometh wedded to it, knoweth not true happiness. And hence accession of wealth is viewed as that which increaseth covetousness and folly. Wealth alone is the root of niggardliness and boastfulness, pride and fear and anxiety! These are the miseries of men that the wise see in riches! Men undergo infinite miseries in the acquisition and retention of wealth. Its expenditure also is fraught with grief. Nay, sometimes, life itself is lost for the sake of wealth! The abandonment of wealth produces misery, and even they that are cherished by one's wealth become enemies for the sake of that wealth! When, therefore, the possession of wealth is fraught with such misery, one should not mind its loss. It is the ignorant alone who are discontented. The wise, however, are always content. The thirst of wealth can never be assuaged. Contentment is the highest happiness; therefore, it is, that the wise regard contentment as the highest object of pursuit. The wise knowing the instability of youth and beauty, of life and treasure-hoards, of prosperity and the company of the loved ones, never covet them. Therefore, one should refrain from the acquisition of wealth, bearing the pain incident to it. None that is rich free from trouble, and it is for this that the virtuous applaud them that are free from the desire of wealth. And as regards those that pursue wealth for purposes of virtue, it is better for them to refrain altogether from such pursuit, for, surely, it is better not to touch mire at all than to wash it off after having been besmeared with it. And, O Yudhishtira, it behoveth thee not to covet anything! And if thou wouldst have virtue, emancipate thyself from desire of worldly possessions!"

"Yudhishtira said, 'O Brahmana, this my desire of wealth is not for enjoying it when obtained. It is only for the support of the Brahmanas that I desire it and not because I am actuated by avarice! For what purpose, O Brahmana, doth one like us lead a domestic life, if he cannot cherish and support those that follow him? All creatures are seen to divide the food (they procure) amongst those that depend on them. So should a person leading a domestic life give a share of his food to Yatis and Brahmacharins that have renounced cooking for themselves. The houses of the good men can never be in want of grass (for seat), space (for rest), water (to wash and assuage thirst), and fourthly, sweet words. To the weary a bed,—to one fatigued with standing, a seat,—to the thirsty, water,—and to the hungry, food should ever be given. To a guest are due pleasant looks and a cheerful heart and sweet words. The host, rising up, should advance towards the guest, offer him a seat, and duly worship him. Even this is eternal morality. They that perform not the Agnihotra not wait upon bulls, nor cherish their kinsmen and guests and friends and sons and wives and servants, are consumed with sin for such neglect. None should cook his food for himself alone and none should slay an animal without dedicating it to the gods, the pitris, and guests. Nor should one eat of that food which hath not been duly dedicated to the gods and pitris. By scattering food on the earth, morning and evening, for (the behoof of) dogs and Chandalas and birds, should a person perform the Viswedeva sacrifice. He that eateth the Vighasa, is regarded as eating ambrosia. What remaineth in a sacrifice after dedication to the gods and the pitris is regarded as ambrosia; and what remaineth after feeding the guest is called Vighasa and is equivalent to ambrosia itself. Feeding a guest is equivalent to a sacrifice, and the pleasant looks the host casteth upon the guest, the attention he devoteth to him, the sweet words in which he addresseth him, the respect he payeth by following him, and the food and drink with which he treateth him, are the five Dakshinas in that sacrifice. He who giveth without stint food to a fatigued wayfarer never seen before, obtaineth merit that is great, and he who leading a domestic life, followeth such practices, acquireth religious merit that is said to be very great. O Brahmana, what is thy opinion on this?"

"Saunaka said, 'Alas, this world is full of contradictions! That which shameth the good, gratifieth the wicked! Alas, moved by ignorance and passion and slaves of their own senses, even fools perform many acts of (apparent merit) to gratify in after-life their appetites! With eyes open are these men led astray by their seducing senses, even as a charioteer, who hath lost his senses, by restive and wicked steeds! When any of the six senses findeth its particular object, the desire springeth up in the heart to enjoy that particular object. And thus when one's heart proceedeth to enjoy the objects of any particular sense a wish is entertained which in its turn giveth birth to a resolve. And finally, like unto an insect falling into a flame from love of light, the man falleth into the fire of temptation, pierced by the shafts of the object of enjoyment discharged by the desire constituting the seed of the resolve! And thenceforth blinded by sensual pleasure which he seeketh without stint, and steeped in dark ignorance and folly which he mistaketh for a state of happiness, he knoweth not himself! And like unto a wheel that is incessantly rolling, every creature, from ignorance and deed and desire, falleth into various states in this world, wandering from one birth to

another, and rangeth the entire circle of existences from a Brahma to the point of a blade of grass, now in water, now on land, and now against in the air!

'This then is the career of those that are without knowledge. Listen now to the course of the wise they that are intent on profitable virtue, and are desirous of emancipation! The Vedas enjoin act but renounce (interest in) action. Therefore, shouldst thou act, renouncing Abhimana, performance of sacrifices, study (of the Vedas), gifts, penance, truth (in both speech and act), forgiveness, subduing the senses, and renunciation of desire,—these have been declared to be the eight (cardinal) duties constituting the true path. Of these, the four first pave the way to the world of the pitris. And these should be practised without Abhimana. The four last are always observed by the pious, to attain the heaven of the gods. And the pure in spirit should ever follow these eight paths. Those who wish to subdue the world for purpose of salvation, should ever act fully renouncing motives, effectually subduing their senses, rigidly observing particular vows, devotedly serving their preceptors, austere regulating their fare, diligently studying the Vedas, renouncing action as mean and restraining their hearts. By renouncing desire and aversion the gods have attained prosperity. It is by virtue of their wealth of yoga that the Rudras, and the Sadhyas, and the Adityas and the Vasus, and the twin Aswins, rule the creatures. Therefore, O son of Kunti, like unto them, do thou, O Bharata, entirely refraining from action with motive, strive to attain success in yoga and by ascetic austerities. Thou hast already achieved such success so far as thy debts to thy ancestors, both male and female concerned, and that success also which is derived from action (sacrifices). Do thou, for serving the regenerate ones endeavour to attain success in penances. Those that are crowned with ascetic success, can, by virtue of that success, do whatever they list; do thou, therefore, practising asceticism realise all thy wishes."

SECTION 3

"Vaisampayana said, 'Yudhishtira the son of Kunti, thus addressed by Saunaka, approached his priest and in the midst of his brothers said, 'The Brahmanas versed in the Vedas are following me who am departing for the forest. Afflicted with many calamities I am unable to support them. I cannot abandon them, nor have I the power to offer them sustenance: Tell me, O holy one, what should be done by me in such a pass.'

"Vaisampayana said, 'After reflecting for a moment seeking to find out (the proper) course by his yoga powers, Dhaumya, that foremost of all virtuous men, addressed Yudhishtira, in these words, 'In days of old, all living beings that had been created were sorely afflicted with hunger. And like a father (unto all of them), Savita (the sun) took compassion upon them. And going first into the northern declension, the sun drew up water by his rays, and coming back to the southern declension, stayed over the earth, with his heat centered in himself. And while the sun so stayed over the earth, the lord of the vegetable world (the moon), converting the effects of the solar heat (vapours) into clouds and pouring them down in the shape of water, caused plants to spring up. Thus it is the sun himself, who, drenched by the lunar influence, is transformed, upon the sprouting of seeds, into holy vegetable furnished with the six tastes. And it is these which constitute the food of all creatures upon the earth. Thus the food that supporteth the lives of creatures is instinct with solar energy, and the sun is, therefore, the father of all creatures. Do thou, hence, O Yudhishtira, take refuge even in him. All illustrious monarchs of pure descent and deeds are known to have delivered their people by practising high asceticism. The great Karttavirya, and Vainya and Nahusha, had all, by virtue of ascetic meditation preceded by vows, delivered their people from heavy afflictions. Therefore, O virtuous one, as thou art purified by the acts do thou likewise, entering upon a file of austerities. O Bharata, virtuously support the regenerate ones.'

"Janamejaya said, 'How did that bull among the Kurus, king Yudhishtira, for the sake of the Brahmanas adore the sun of wonderful appearance?"

"Vaisampayana said, 'Listen attentively, O king, purifying thyself and withdrawing thy mind from every other thing. And, O king of kings, appoint thou a time. I will tell thee everything in detail. And, O illustrious one, listen to the one hundred and eight names (of the sun) as they were disclosed of old by Dhaumya to the high-souled son of Pritha. Dhaumya said, 'Surya, Aryaman, Bhaga, Twastri, Pusha, Arka, Savitri, Ravi, Gabhastimat, Aja, Kala, Mrityu, Dhatri, Prabhakara, Prithibi, Apa, Teja, Kha, Vayu, the sole stay, Soma, Vrihaspati, Sukra, Budha, Angaraka, Indra, Vivasvat, Diptanshu, Suchi, Sauri, Sanaichara, Brahma, Vishnu, Rudra, Skanda, Vaisravana, Yama, Vaidyutagni, Jatharagni, Aindha, Tejasampati, Dharmadhvaja, Veda-kartri, Vedanga, Vedavahana, Krita, Tretha, Dwapara, Kali, full of every impurity, Kala, Kasha, Muhuritta, Kshapa, Yama, and Kshana; Samvatsara-kara, Aswatha, Kalachakra, Bibhvasu, Purusha, Saswata, Yogin, Vyaktavyakta, Sanatana, Kaladhyaaksha, Prajadhyaaksha, Viswakarma, Tamounda,

Varuna, Sagara, Ansu, Jimuta, Jivana, Arihan, Bhutasraya, Bhutapati, Srastri, Samvartaka, Vanhi, Sarvadi, Alolupa, Ananta, Kapila, Bhanu, Kamada, Sarvatomukha, Jaya, Visala, Varada, Manas, Suparna, Bhutadi, Sighraga, Prandharana, Dhanwantari, Dhumaketu, Adideva, Aditisuta, Dwadasatman, Aravindaksha, Pitri, Matri, Pitamaha, Swarga-dwara, Prajadwara, Mokshadwara, Tripistapa, Dehakarti, Prasantatman, Viswatman, Viswatomukha, Characharatman, Sukhsatman, the merciful Maitreya. These are the hundred and eight names of Surya of immeasurable energy, as told by the self-create (Brahma). For the acquisition of prosperity, I bow down to thee, O Bhaskara, blazing like unto gold or fire, who is worshipped of the gods and the Pitris and the Yakshas, and who is adored by Asuras, Nisacharas, and Siddhas. He that with fixed attention reciteth this hymn at sunrise, obtaineth wife and offspring and riches and the memory of his former existence, and by reciting this hymn a person attaineth patience and memory. Let a man concentrating his mind, recite this hymn. By doing so, he shall be proof against grief and forest-fire and ocean and every object of desire shall be his.'

"Vaisampayana continued, 'Having heard from Dhaumya these words suitable to the occasion, Yudhishtira the Just, with heart concentrated within itself and purifying it duly, became engaged in austere meditation, moved by the desire of supporting the Brahmanas. And worshipping the maker of day with offerings of flowers and other articles, the king performed his ablutions. And standing in the stream, he turned his face towards the god of day. And touching the water of the Ganges the virtuous Yudhishtira with senses under complete control and depending upon air alone for his sustenance, stood there with rapt soul engaged in pranayama. And having purified himself and restrained his speech, he began to sing the hymn of praise (to the sun).'

"Yudhishtira said, 'Thou art, O sun, the eye of the universe. Thou art the soul of all corporeal existences. Thou art the origin of all things. Thou art the embodiment of the acts of all religious men. Thou art the refuge of those versed in the Sankhya philosophy (the mysteries of the soul), and thou art the support of the Yogins. Thou art a door unfastened with bolts. Thou art the refuge of those wishing for emancipation. Thou sustainest and discoverest the world, and sanctifiest and supportest it from pure compassion. Brahmanas versed in the Vedas appearing before thee, adore thee in due time, reciting the hymns from the respective branches (of the Vedas) they refer. Thou art the adored of the Rishis. The Siddhas, and the Charanas and the Gandharvas and the Yakshas, and the Guhyakas, and the Nagas, desirous of obtaining boons follow thy car coursing through the skies. The thirty-three gods with Upendra (Vishnu) and Mahendra, and the order of Vaimanikas have attained success by worshipping thee. By offering thee garlands of the celestial Mandaras the best of the Vidyadharas have obtained all their desires. The Guhyas and the seven orders of the Pitris—both divine and human—have attained superiority by adoring thee alone. The Vasus, the Manilas, and the Rudras, the Sadhyas, the Marichipas, the Valikhilyas, and the Siddhas, have attained pre-eminence by bowing down unto thee. There is nothing that I know in the entire seven worlds, including that of Brahma which is beyond thee. There are other beings both great and endowed with energy; but none of them hath thy lustre and energy. All light is in thee, indeed, thou art the lord of all light. In thee are the (five) elements and all intelligence, and knowledge and asceticism and the ascetic properties. The discus by which the wielder of the Saranga humblyeth the pride of Asuras and which is furnished with a beautiful nave, was forged by Viswakarma with thy energy. In summer thou drawest, by thy rays, moisture from all corporeal existences and plants and liquid substances, and pourest it down in the rainy season. Thy rays warm and scorch, and becoming as clouds roar and flash with lightning and pour down showers when the season cometh. Neither fire nor shelter, nor woolen cloths give greater comfort to one suffering from chilling blasts than thy rays. Thou illuminesst by thy rays the whole Earth with her thirteen islands. Thou alone are engaged in the welfare of the three worlds. If thou dost not rise, the universe becometh blind and the learned cannot employ themselves in the attainment of virtue, wealth and profit. It is through thy grace that the (three) orders of Brahmanas, Kshatriyas and Vaishyas are able to perform their various duties and sacrifices. Those versed in chronology say that thou art the beginning and thou the end of a day of Brahma, which consisteth of a full thousand Yugas. Thou art the lord of Manus and of the sons of the Manus, of the universe and of man, of the Manwantaras, and their lords. When the time of universal dissolution cometh, the fire Samvartaka born of thy wrath consumeth the three worlds and existeth alone. And clouds of various hues begotten of thy rays, accompanied by the elephant Airavata and the thunderbolt, bring about the appointed deluges. And dividing thyself into twelve parts and becoming as many suns, thou drinkest up the ocean once more with thy rays. Thou art called Indra, thou art Vishnu, thou art Brahma, thou art Prajapati. Thou art fire and thou art the subtle mind. And thou art lord and the eternal Brahma.

Thou art Hansa, thou art Savitri, thou art Bhanu, Ansumalin, and Vrishakapi. Thou art Vivaswan, Mihira, Pusha, Mitra, and Dharmā. Thou art thousand-rayed, thou art Aditya, and Tapanā, and the lord of rays. Thou art Martanda, and Arka, and Ravi, and Surya and Saranya and maker of day, and Divakara and Suptasapti, and Dhumakeshin and Virochana. Thou art spoken of as swift of speed and the destroyer of darkness, and the possessor of yellow steeds. He that reverentially adorest thee on the sixth or the seventh lunar day with humility and tranquillity of mind, obtaineth the grace of Lakshmi. They that with undivided attention adore and worship thee, are delivered from all dangers, agonies, and afflictions. And they that hold that thou art everywhere (being the soul of all things) living long, freed from sin and enjoying an immunity from all diseases. O lord of all food, it behoveth thee to grant food in abundance unto me who am desirous of food even for entertaining all my guests with reverence. I bow also to all those followers of thine that have taken refuge at thy feet—Mathara and Aruna and Danda and others, including Asani and Kshuva and the others. And I bow also to the celestial mothers of all creatures, viz., Kshuva and Maitri and the others of the class. O, let them deliver me their suppliant.'

"Vaisampayana said, 'Thus, O great king, was the sun that purifier of the world, adored by Yudhishtira. And pleased with the hymn, the maker of day, self-luminous, and blazing like fire showed himself to the son of Pandu. And Vivaswan said, 'Thou shalt obtain all that thou desirest. I shall provide thee with food for five and seven years together. And, O king, accept this copper-vessel which I give unto thee. And, O thou of excellent vows, as long as Panchali will hold this vessel, without partaking of its contents fruits and roots and meat and vegetables cooked in thy kitchen, these four kinds of food shall from this day be inexhaustible. And, on the fourteenth year from this, thou shalt regain thy kingdom.'

"Vaisampayana continued, 'Having said this, the god vanished away. He that, with the desire of obtaining a boon, reciteth this hymn concentrating his mind with ascetic abstraction, obtaineth it from the sun, however difficult of acquisition it may be that he asketh for. And the person, male or female, that reciteth or heareth this hymn day after day, if he or she desireth for a son, obtaineth one, and if riches, obtaineth them, and if learning acquireth that too. And the person male or female, that reciteth this hymn every day in the two twilights, if overtaken by danger, is delivered from it, and if bound, is freed from the bonds. Brahma himself had communicated this hymn to the illustrious Sakra, and from Sakra was it obtained by Narada and from Narada, by Dhaumya. And Yudhishtira, obtaining it from Dhaumya, attained all his wishes. And it is by virtue of this hymn that one may always obtain victory in war, and acquire immense wealth also. And it leaeth the reciter from all sins, to the solar region.'

"Vaisampayana continued, 'Having obtained the boon, the virtuous son of Kunti, rising from the water, took hold of Dhaumya's feet and then embraced his brother's. And, O exalted one, wending then with Draupadi to the kitchen, and adored by her duly, the son of Pandu set himself to cook (their day's) food. And the clean food, however little, that was dressed, furnished with the four tastes, increased and became inexhaustible. And with it Yudhishtira began to feed the regenerate ones. And after the Brahmanas had been fed, and his younger brothers also, Yudhishtira himself ate of the food that remained, and which is called Vighasa. And after Yudhishtira had eaten, the daughter of Prishata took what remained. And after she had taken her meal, the day's food became exhausted.

'And having thus obtained the boon from the maker of day, the son of Pandu, himself as resplendent as that celestial, began to entertain the Brahmanas agreeably to their wishes. And obedient to their priest, the sons of Pritha, on auspicious lunar days and constellations and conjunctions, performed sacrifices according to the ordinance, the scriptures, and the Mantras. After the sacrifices, the sons of Pandu, blessed by the auspicious rites performed by Dhaumya and accompanied by him, and surrounded also by the Brahmanas set out for the woods of Kamyaka.'

SECTION 4

"Vaisampayana said,—"After the Pandavas had gone to the forest, Dhritarashtra the son of Amvika, whose knowledge was his eye, became exceedingly sorrowful. And seated at his ease the king addressed these words to the virtuous Vidura of profound intelligence, 'Thy understanding is as clear as that of Bhargava. Thou knowest also all the subtleties or morality, and thou lookest on all the Kauravas with an equal eye. O, tell me what is proper for me and them. O Vidura, things having thus taken their course, what should we do now? How may I secure the goodwill of the citizens so that they may not destroy us to the roots? O, tell us all, since thou art conversant with every excellent expedient.'

"Vidura said, 'The three-fold purposes, O king (viz., profit, pleasure, and salvation), have their foundations in virtue, and the sages say that a kingdom also standeth on virtue as its

basis. Therefore, O monarch, according to the best of thy power, cherish thou virtuously thy own sons and those of Pandu. That virtue had been beguiled by wicked souls with Suvala's son at their head, when thy sons invited the righteous Yudhishtira and defeated him in the match at dice. O king, of this deed of utter iniquity I behold this expiation whereby, O chief of the Kurus, thy son, freed from sin, may win back his position among good men. Let the sons of Pandu, obtain that which was given unto them by thee. For, verily, even this is the highest morality that a king should remain content with his own, and never covet another's possessions. Thy good name then would not suffer nor would family dissensions ensue, nor unrighteousness be thine. This then is thy prime duty now,—to gratify the Pandavas and disgrace Sakuni. If thou wishest to restore to thy sons the good fortune they have lost, then, O king, do thou speedily adopt this line of conduct. If thou dost not act so, the Kurus will surely meet with destruction, for neither Bhimasena nor Arjuna, if angry, will leave any of their foes unslain. What is there in the world which is unattainable to those who cannot among their warriors Savyasachin skilled in arms; who have the Gandiva, the most powerful of all weapons in the world, for their bow; and who have amongst them the mighty Bhima also as a warrior? Formerly, as soon as thy son was born, I told thee,—Forsake thou this insipid child of thine. Herein lieth the good of thy race.—But thou didst not then act accordingly. Nor also, O king, have I pointed out to thee the way of thy welfare. If thou doest as I have counselled, thou shalt not have to repent afterwards. If thy son consent to reign in peace jointly with the sons of Pandu, passing thy days in joy thou shalt not have to repent. Should it be otherwise, abandon thou thy child for thy own happiness. Putting Duryodhana aside, do thou install the son of Pandu in the sovereignty, and let, O king, Ajatasatru, free from passion, rule the earth virtuously. All the kings of the earth, then, like Vaisyas, will, without delay, pay homage unto us. And, O king, let Duryodhana and Sakuni and Karna with alacrity wait upon the Pandavas. And let Dussasana, in open court, ask forgiveness of Bhimasena and of the daughter of Drupada also. And do thou pacify Yudhishtira by placing him on the throne with every mark of respect. Asked by thee, what else can I counsel thee to do? By doing this, O monarch, thou wouldst do what was proper.'

"Dhritarashtra said, 'These words, O Vidura, then thou hast spoken in this assembly, with reference to the Pandavas and myself, are for their good but not for ours. My mind doth not approve them. How hast thou settled all this in thy mind now? When thou hast spoken all this on behalf of the Pandavas, I perceive that thou art not friendly to me. How can I abandon my son for the sake of the sons of Pandu? Doubtless they are my sons, but Duryodhana is sprung from my body. Who then, speaking with impartiality, will ever counsel me to renounce my own body for the sake of others? O Vidura, all that thou sayest is crooked, although I hold thee in high esteem. Stay or go as thou likest. However much may she be humoured, an unchaste wife forsaketh her husband.'

"Vaisampayana said, O king, saying this Dhritarashtra rose suddenly and went into the inner apartments. And Vidura, saying 'This race is doomed' went away to where the sons of Pritha were."

SECTION 5

"Vaisampayana said, 'Desirous of living in the forest, those bulls of the Bharata race, the Pandavas, with their followers, setting out from the banks of the Ganges went to the field of Kurukshetra. And performing their ablutions in the Saraswati, the Drisadwati and the Yamuna, they went from one forest to another, travelling in an westerly direction. And at length they saw before them the woods, Kamyaka, the favourite haunt of Munis, situated by a level and wild plain on the banks of the Saraswati. And in those woods, O Bharata, abounding in birds and deer, those heroes began to dwell, entertained and comforted by the Munis. And Vidura always longed to see the Pandavas, went in a single car to the Kamyaka woods abounding in every good thing. And arriving at Kamyaka on a car drawn by swift steeds, he saw Yudhishtira the Just, sitting with Draupadi at a retired spot, surrounded by his brothers and the Brahmanas. And seeing Vidura approach from a distance with swift steps, the virtuous king addressed brother, Bhimasena, saying, 'With what message doth Kshatta come to us? Doth he come hither, despatched by Sakuni, to invite us again to a game of dice? Doth the little-minded Sakuni intend to win again our weapons at dice? O Bhimasena, challenged by any one addressing me,—Come, I am unable to stay. And if our possession of the Gandiva becomes doubtful, will not the acquisition of our kingdom also be so.'

"Vaisampayana said, 'O king, the Pandavas then rose up and welcomed Vidura. And received by them, that descendant of the Ajamidā line (Vidura) sat in their midst and made the usual enquiries. And after Vidura had rested awhile, those bulls among men asked him the reason of his coming. And Vidura began to relate unto them in detail everything

connected with the bearing of Dhritarashtra the son of Amvika.'

"Vidura said, 'O Ajatasatru, Dhritarashtra called me, his dependant, before him and honouring me duly said, 'Things have fared thus. Now, do thou tell me what is good for the Pandavas as well as for me. I pointed out what was beneficial to both the Kauravas and Dhritarashtra. But what I said was not relished by him, nor could I hit upon any other course. What I advised was, O Pandavas, highly beneficial, but the son of Amvika heeded me not. Even as medicine recommendeth itself not to one that is ill, so my words failed to please the king. And, O thou without a foe, as all unchaste wife in the family of a man of pure descent cannot be brought back to the path of virtue, so I failed to bring Dhritarashtra back. Indeed, as a young damsel doth not like a husband of three score, even so Dhritarashtra did not like my words. Surely, destruction will overtake the Kuru race, surely Dhritarashtra will never acquire good fortune. For, as water dropped on a lotus-leaf doth not remain there, my counsels will fail to produce any effect to Dhritarashtra. The incensed Dhritarashtra told me, O Bharata, go thou thither where thou likest Never more shall I seek thy aid in ruling the earth or my capital.—O best of monarchs, forsaken by king Dhritarashtra, I come to thee for tendering good counsel. What I had said in the open court, I will now repeat unto thee. Listen, and bear my words in mind,—that wise man who bearing all the gross wrong heaped upon him by his enemies, patiently bideh his time, and multiplieth his resources "even as men by degrees turn a small fire: into a large one, ruleth alone this entire earth. He that (in prosperity) enjoyeth his substance with his adherents findeth in them sharers of his adversity,—this is the best means of securing adherents, and it is said that he that hath adherents, winneth the sovereignty of the world! And, O Pandava, divided thy prosperity with thy adherents, behave truthfully towards them, and converse with them agreeably! Share also your food with them! And never boast thyself in their presence! This behaviour increaseth the prosperity of kings!'

"Yudhishtira said, 'Having recourse to such high intelligence, undisturbed by passion, I will do as thou counsellest! And whatever else thou mayst counsel in respect of time and place, I will carefully follow entirely."

SECTION 6

"Vaisampayana said, 'O king, after Vidura had gone to the abode of the Pandavas, Dhritarashtra, O Bharata, of profound wisdom, repented of his action. And thinking of the great intelligence of Vidura in matters connected with both war and peace, and also of the aggrandisement of the Pandavas in the future, Dhritarashtra, pained at the recollection of Vidura, having approached the door of the hall of state fell down senseless in the presence of the monarchs (in waiting) And regaining consciousness, the king rose from the ground and thus addressed Sanjaya standing by, 'My brother and friend is even like the god of justice himself! Recollecting him today, my heart burneth in grief! Go, bring unto me without delay my brother well-versed in morality!' Saying this, the monarch wept bitterly. And burning in repentance, and overwhelmed with sorrow at the recollection of Vidura, the king, from brotherly affection, again addressed Sanjaya saying, 'O Sanjaya, go thou and ascertain whether my brother, expelled by my wretched self through anger, liveth still! That wise brother of mine of immeasurable intelligence hath never been guilty of even the slightest transgression, but on the other hand, he it is who hath come by grievous wrong at my hands! Seek him, O wise one, and bring him hither; else, O Sanjaya, I will lay down my life!'

"Vaisampayana continued, 'Hearing these words of the king, Sanjaya expressed his approbation, and saying 'So be it,' went in the direction of the Kamyaka woods. And arriving without loss of time at the forest where the sons of Pandu dwelt, he beheld Yudhishtira clad in deer-skin, seated with Vidura, in the midst of Brahmanas by thousands and guarded by his brothers, even like Purandara in the midst of the celestials! And approaching Yudhishtira, Sanjaya worshipped him duly and was received with due respect by Bhima and Arjuna and the twins. And Yudhishtira made the usual enquiries about his welfare and when he had been seated at his ease, he disclosed the reason of his visit, in these words, 'King Dhritarashtra, the son of Amvika, hath, O Kshatta! remembered thee! Returning unto him without loss of time, do thou revive the king! And, O thou best of men, with the permission of these Kuru princes—these foremost of men—it behoveth thee, at the command of that lion among kings, to return unto him!'

Vaisampayana continued, 'Thus addressed by Sanjaya, the intelligent Vidura, ever attached to his relatives, with the permission of Yudhishtira returned to the city named after the elephant. And after he had approached the king, Dhritarashtra of great energy, the son of Amvika, addressed him, saying, 'From my good luck alone, O Vidura, thou, O sinless one, of conversant with morality, hast come here remembering me! And, O thou bull of the Bharata race, in thy absence I was beholding myself, sleepless through the day and

the night, as one that hath been lost on earth! And the king then took Vidura on his lap and smelt his head, and said, 'Forgive me, O sinless one, the words in which thou wert addressed by me! And Vidura said, 'O king, I have forgiven thee. Thou art my superior, worthy of the highest reverence! Here am I, having come back, eagerly wishing to behold thee! All virtuous men, O tiger among men, are (instinctively) partial towards those that are distressed! This, O king, is scarcely the result of deliberation! (My partiality to the Pandavas proceedeth from this cause!) O Bharata, thy sons are as dear to me as the sons of Pandu, but as the latter are now in distress, my heart yearneth after them!

"Vaisampayana continued, 'And addressing each other thus in apologetic speeches, the two illustrious brothers, Vidura and Dhritarashtra, felt themselves greatly happy!'"

SECTION 7

"Vaisampayana said, 'Hearing that Vidura had returned, and that the king had consoled him, the evil-minded son of Dhritarashtra began to burn in grief. His understanding clouded by ignorance, he summoned the son of Suvala, and Karna and Dussasana, and addressed them saying, 'The learned Vidura, the minister of the wise Dhritarashtra, hath returned! The friend of the sons of Pandu, he is ever engaged in doing what is beneficial to them. So long as this Vidura doth not succeed in inducing the king to bring them back, do ye all think of what may benefit me! If ever I behold the sons of Pritha return to the city, I shall again be emaciated by renouncing food and drink, even though there be no obstacle in my path! And I shall either take poison or hang myself, either enter the pyre or kill myself with my own weapons. But I shall never be able to behold the sons of Pandu in prosperity!'"

"Sakuni said, 'O king, O lord of the earth, what folly hath taken possession of thee! The Pandavas have gone to the forest, having given a particular pledge, so that what thou apprehendest can never take place! O bull of the Bharata race, the Pandavas ever abide by the truth. They will never, therefore, accept the words of thy father! If however, accepting the commands of the king, they come back to the capital, violating their vow, even this would be our conduct, viz., assuming, an aspect of neutrality, and in apparent obedience to the will of the monarch, we will closely watch the Pandavas, keeping our counsels!'"

"Dussasana said, 'O uncle of great intelligence, it is even as thou sayest! The words of wisdom thou utterest always recommend themselves to me!'" Karna said, 'O Duryodhana, all of us seek to accomplish thy will and, O king, I see that unanimity at present prevaileth among us! The sons of Pandu, with passions under complete control, will never return without passing away the promised period. If, however, they do return from failing sense, do thou defeat them again at dice.'

"Vaisampayana said, 'Thus addressed by Karna, king Duryodhana with cheerless heart, averted his face from his counsellors. Marking all this, Karna expanding his beautiful eyes, and vehemently gesticulating in anger, haughtily addressed Duryodhana and Dussasana and Suvala's son saying, 'Ye princes, know ye my opinion! We are all servants of the king (Duryodhana) waiting upon him with joined palms! We should, therefore, do what is agreeable to him! But we are not always able to seek his welfare with promptness and activity (owing to our dependence on Dhritarashtra)! But let us now, encased in mail and armed with our weapons, mount our cars and go in a body to slay the Pandavas now living in the forest! After the Pandavas have been quieted and after they have gone on the unknown journey, both ourselves and the sons of Dhritarashtra will find peace! As long as they are in distress, as long as they are in sorrow, as long as they are destitute of help, so long are we a match for them! This is my mind!'"

'Hearing those words of the charioteer's son, they repeatedly applauded him, and at last exclaimed, 'Very well! And saying this each of them mounted his car, and sanguine of success, they rushed in a body to slay the sons of Pandu. And knowing by his spiritual vision that they had gone out, the master Krishna-Dwaipayana of pure soul came upon them, and commanded them to desist. And sending them away, the holy one, worshipped by all the worlds, quickly appeared before the king whose intelligence served the purposes of eyesight, and who was then seated (at his ease). And the holy one addressed the monarch thus.'" "

SECTION 8

"Vyasa said, 'O wise Dhritarashtra, hear what I say! I will tell thee that which is for the great good of all the Kauravas! O thou of mighty arms, it hath not pleased me that the Pandavas have gone to the forest dishonestly defeated (at dice) by Duryodhana and others! O Bharata, on the expiration of the thirteenth year, recollecting all their woes, they may shower death-dealing weapons, even like virulent poison, upon the Kauravas! Why doth thy sinful son of wicked heart, ever inflamed with ire, seek to slay the sons of Pandu for the sake of their kingdom? Let the fool be restrained; let thy son remain quiet! In attempting to slay the Pandavas in exile, he will only lose his own life. Thou art as honest as the wise

Vidura, or Bhishma, or ourselves, or Kripa, or Drona, O thou of great wisdom, dissension with one's own kin are forbidden, sinful and reprehensible! Therefore, O king, it behoveth thee to desist from such acts! And, O Bharata, Duryodhana looketh with such jealousy towards the Pandavas that great harm would be the consequence, if thou didst not interfere. Or let this wicked son of thine, O monarch, along and unaccompanied, himself go to the forest and live with the sons of Pandu. For then, if the Pandavas, from association, feel an attachment for Duryodhana, then, O king of men, good fortune may be thine. (This, however, may not be!) For it hath been heard that one's congenial nature leaveth him not till death. But what do Bhishma and Drona and Vidura think? What also dost thou think? That which is beneficial should be done while there is time, else thy purposes will be unrealised.'" "

SECTION 9

"Dhritarashtra said, 'O holy one, I did not like this business of gambling, but, O Muni, I think, I was made to consent to it drawn by fate! Neither Bhishma, nor Drona, nor Vidura, nor Gandhari liked this game at dice. No doubt, it was begot of folly. And, O thou who delightest in the observance of vows, O illustrious one, knowing everything yet influenced by paternal affection, I am unable to cast off my senseless son, Duryodhana!'"

"Vyasa said, 'O king, O son of Vichitravirya, what thou sayest is true! We know it well that a son is the best of all things and that there is nothing that is so good as a son. Instructed by the tears of Suravi, Indra came to know that the son surpasseth in worth other valuable possessions. O monarch, I will, in this connexion, relate to thee that excellent and best of stories, the conversation between Indra and Suravi. In days of yore, Suravi, the mother of cows was once weeping in the celestial regions. O child, Indra took compassion upon her, and asked her, saying, 'O auspicious one! why dost thou weep? Is everything well with the celestials? Hath any misfortune, ever so little, befallen the world of men or serpents?' Suravi replied, 'No evil hath befallen thee that I perceive. But I am aggrieved on account of my son, and it is therefore, O Kausika, that I weep! See, O chief of the celestials, yonder cruel husbandman is belabouring my weak son with the wooden stick, and oppressing him with the (weight of the) plough, in consequence of which my child agitated with agony is falling upon the ground and is at the point of death. At sight of this, O lord of the celestials, I am filled with compassion, and my mind is agitated! The one that is the stronger of the pair is bearing his burthen of greater weight (with ease), but, O Vasava, the other is lean, and weak and is a mass of veins and arteries! He beareth his burthen with difficulty! And it is for him that I grieve. See, O Vasava, sore inflicted with the whip, and harassed exceedingly, he is unable to bear his burthen. And it is for him that, moved by grief, I weep in heaviness of heart and these tears of compassion trickle down my eyes!'"

"Sakra said, 'O fair one, when thousands of thy son are (daily) oppressed, why dost thou grieve for one under infliction?' Suravi replied, 'Although I have a thousand offspring, yet my affections flow equally towards all! But, O Sakra, I feel greater compassion for one that is weak and innocent!'"

"Vyasa continued, 'Then Indra having heard these words of Suravi, was much surprised, and O thou of the Kuru race, he became convinced that a son is dearer than one's life! And the illustrious chastiser of Paka thereupon suddenly poured there a thick shower and caused obstruction to the husbandman's work. And as Suravi said, thy affections, O king, equally flow towards all thy sons. Let them be greater towards those that are weak! And as my son Pandu is to me, so art thou, O son, and so also Vidura of profound wisdom! It is out of affection that I tell you all this! O Bharata, thou art possessed of a hundred and one sons, but Pandu hath only five. And they are in a bad plight and passing their days in sorrow. How may they save their lives, how may they thrive such thoughts regarding the distressed sons of Pritha continually agitate my soul! O king of the earth, if thou desirest all the Kauravas to live, let thy son Duryodhana make peace with the Pandavas!'" "

SECTION 10

"Dhritarashtra said, 'O Muni of profound wisdom, it is even as thou sayest! I know it well as do all these kings! Indeed, what thou considerest to be beneficial for the Kurus was pointed out to me, O Muni, by Vidura and Bhishma and Drona. And, if I deserve thy favour, and if thou hast kindness for the Kurus, do thou exhort my wicked son Duryodhana!'"

"Vyasa said, 'O king, after having seen the Pandava brothers, here cometh the holy Rishi Maitreya, with the desire of seeing us. That mighty Rishi, O king, will admonish thy son for the welfare of this race. And, O Kauravya, what he adviseth must be followed undoubtingly, for if what he recommendeth is not done, the sage will curse thy son in anger.'

"Vaisampayana continued, 'Saying this, Vyasa departed, and Maitreya made his appearance. And the king with his son respectfully received that way-worn chief of Munis, with

offerings of the Arghya and other rites. And king Dhritarashtra, the son of Amvika, in words of respect thus addressed the sage, 'O holy one, hath journey from the Kurujangala been a pleasant one? Are those heroes, the five Pandavas living happily? Do those bulls of the Kuru race intend to stay out their time? Will the brotherly affection of the Kauravas ever be impaired?'"

"Maitreya said, 'Setting out on a pilgrimage to the different shrines, I arrived at Kuru-jangala, and there I unexpectedly saw Yudhishtira the Just in the woods of Kamyaka. And, O exalted one, many Munis had come there to behold the high-souled Yudhishtira, dwelling in an ascetic asylum, clad in deer-skin and wearing matted locks. It was there, O king of kings, that I heard of the grave error committed by thy sons and the calamity and terrible danger arisen from dice that had overtaken them. Therefore, it is that I have come to thee, for the good of the Kauravas, since, O exalted one, my affection is great for thee and I am delighted with thee! O king, it is not fit that thy sons should on any account quarrel with one another, thyself and Bhishma living. Thou art, O king, the stake at which bulls are tied (in treading cord), and thou art competent to punish and reward! Why dost thou overlook then this great evil that is about to overtake all? And, O descendant of the Kurus, for those wrongs that have been perpetrated in thy court, which are even like the acts of wretched outcasts, thou art not well-thought amongst the ascetics!'"

"Vaisampayana continued, 'Then turning to the wrathful prince Duryodhana, the illustrious Rishi Maitreya addressed him in these soft words, 'O mighty-armed Duryodhana, O best of all eloquent men, O illustrious one, give heed unto the words I utter for my good! O king, seek not to quarrel with the Pandavas! And, O bull among men, compass thou thy own good as also of the Pandavas, of the Kurus and of the world! All those tigers among men are heroes of high prowess in war, gifted with the strength of ten thousand elephants, with bodies hard as the thunderbolt, holding fast by their promises, and proud of their manliness! They have slain the enemies of the celestials—those Rakshasas capable of assuming any form at will, such as were headed by Hidimva and Kirmira! When those high-souled ones went from hence that Rakshasa of fierce soul obstructed their nocturnal path even like an immovable hill. And even as a tiger slayeth a little deer, Bhima, that foremost of all ended with strength, and ever delighted in fight, slew that monster. Consider also, O king, how while out on his campaign of conquest, Bhima slew in battle that mighty warrior, Jarasandha, possessing the strength of ten thousand elephants. Related to Vasudeva and having the sons of king Drupada as their brothers-in-law, who that is subject to decrepitude and death would undertake to cope with them in battle? O bull of the Bharata race, let there be peace between thee and Pandavas! Follow thou my counsels and surrender not thyself to anger!'"

'O king, thus admonished by Maitreya, Duryodhana began to slap his thigh resembling the trunk of the elephant, and smilingly began to scratch the ground with his foot. And the wicked wretch spake not a word, but hung down his head. And, O monarch, beholding Duryodhana thus offer him a slight by scratching the earth silently, Maitreya became angry. And, as if commissioned by fate, Maitreya, the best of Munis, overwhelmed by wrath, set his mind upon cursing Duryodhana! And then, with eyes red in anger, Maitreya, touching water, caused the evil-minded son of Dhritarashtra, saying, 'Since, slighting me thou declinest to act according to my words, thou shalt speedily reap the fruit of this thy insolence! In the great war which shall spring out of the wrongs perpetrated by thee, the mighty Bhima shall smash that thigh of thine with a stroke of his mace!'"

'When the Muni had spoken so, king Dhritarashtra began to pacify the sage, in order that what he had said might not happen. But Maitreya said, 'O king, if thy son concludeth peace with the Pandavas, this curse of mine, O child, will not take effect, otherwise it must be as I have said!'"

"Vaisampayana said, 'Desirous of ascertaining the might of Bhima, that foremost of kings, the father of Duryodhana, then asked Maitreya, saying, 'How was Kirmira slain by Bhima?'"

"Maitreya said, 'I shall not speak again unto thee, O king, for my words are not regarded by thy son. After I have gone away, Vidura will relate everything unto thee! And saying this, Maitreya went away to the place whence he had come. And Duryodhana also went out perturbed at the tidings of Kirmira's death (at the hand of Bhima).'" "

SECTION 11

(Kirmirabadha Parva)

"Dhritarashtra said, 'O Kshatta, I am desirous to hear of the destruction of Kirmira! Do thou tell me how the encounter took place between the Rakshasa and Bhimasena!'"

"Vidura said, 'Listen to the story of that feat of Bhimasena of super human achievements! I have often heard of it in course of my conversation with the Pandavas (while I was with them). 'O foremost of kings, defeated at dice the Pandavas departed from hence and travelling for three days

and nights they at length reached those woods that go by the name of Kamyaka. O king, just after the dreadful hour of midnight when all nature is asleep, when man-eating Rakshasas of terrible deeds begin to wander, the ascetics and the cowherds and other rangers of the forest used to shun the woods of Kamyaka and fly to a distance from fear of cannibals. And, O Bharata, as the Pandavas were at this hour entering those woods a fearful Rakshasa of flaming eyes appeared before them with a lighted brand, obstructing their path. And with outstretched arms and terrible face, he stood obstructing the way on which those perpetrators of the Kuru race were proceeding. With eight teeth standing out, with eyes of copper hue, and with the hair of his head blazing and standing erect, the fiend looked like a mass of clouds reflecting the rays of the sun or mingled with lightning flashes and graced with flocks of cranes underneath on their wings. And uttering frightful yells and roaring like a mass of clouds charged with rain, the fiend began to spread the illusion proper to his species. Hearing that terrible roar, birds along with other creatures that live on land or in water, began to drop down in all directions, uttering cries of fear. And in consequence of the deer and the leopards and the buffaloes and the bears flying about in all directions, it seemed as if the forest itself was in motion. And swayed by the wind raised by the sighs of the Rakshasa, creepers growing at a great distance seemed to embrace the trees with their arms of coppery leaves. And at that moment, a violent wind began to blow, and the sky became darkened with the dust that covered it. And as grief is the greatest enemy of the object of the five senses, even so appeared before the Pandavas that unknown foe of theirs. And beholding the Pandavas from a distance clad in black deer-skins, the Rakshasa obstructed their passage through the forest even like the Mainaka mountain. And at the sight of him never seen before the lotus-eyed Krishna, agitated with fear, closed her eyes. And she whose braids had been dishevelled by the hand of Dussasana, stationed in the midst of the five Pandavas, looked like a stream chafing amid five hills. And seeing her overwhelmed with fear the five Pandavas supported her as the five senses influenced by desire adhere to the pleasures relating to their objects. And Dharmya of great (ascetic) energy, in the presence of the sons of Pandu, destroyed the fearful illusion that had been spread by the Rakshasa, by applying various mantras, calculated to destroy the Rakshasa. And beholding his illusion dispelled, the mighty Rakshasa of crooked ways, capable of assuming any form at will, expanded his eyes in wrath and seemed like death himself. Then king Yudhishtira, endowed with great wisdom, addressed him saying, 'Who art thou, and whose (son)? Tell us what we should do for thee.' The Rakshasa thus addressed, answered Yudhishtira the Just, saying, 'I am the brother of Vaka, the celebrated Kirmira. I live at ease in these deserted woods of Kamyaka, daily procuring my food by vanquishing men in fight. Who are ye that have come near me in the shape of my food? Defeating ye all in fight, I will eat ye with pleasure.'

"Vaisampayana continued, 'O Bharata, hearing these words of the wretch, Yudhishtira announced his own name and lineage, saying, 'I am king Yudhishtira the Just, the son of Pandu, of whom thou mayst have heard. Deprived of my kingdom, I have with my brothers Bhimasena and Arjuna and the others, in course of my wanderings, come into this terrible forest which is thy dominion, desirous of passing my period of exile here!'

"Vidura continued, 'Kirmira said unto Yudhishtira, 'By good luck it is that fate hath accomplished today my long-accomplished desire! With weapons upraised have I been continually ranging the entire earth with the object of slaying Bhima. But Bhima I had found not. By good luck it is that slayer of my brother, whom I had been seeking so long, hath come before me! It was he who in the disguise of a Brahmana slew my dear brother Vaka in the Vetrakiya forest by virtue of his science. He hath truly no strength of arms! It is also this one of wicked soul who formerly slew my dear friend Hidimva, living in this forest and ravished his sister! And that fool hath now come into this deep forest of mine, when the night is half spent, even at the time when we wander about! Today I will wreak my long-cherished vengeance upon him, and I will today gratify (the manes of) Vaka with his blood in plenty! By slaying this enemy of the Rakshasas, I shall today be freed from the debt I owe to my friend and my brother, and thereby attain supreme happiness! If Bhimasena was let free formerly by Vaka, today, I will devour him in thy sight, O Yudhishtira! And even as Agastya ate up and digested the mighty Asura (Vatapi) I will eat up and digest this Bhima!'

"Vidura continued, 'Thus addressed by the Rakshasa, the virtuous Yudhishtira, steadfast in his pledges, said, 'It can never be so,—and in anger rebuked the Rakshasa.' The mighty-armed Bhima then tore up in haste a tree of the length of ten Vyasas and stripped it of its leaves. And in the space of a moment the ever-victorious Arjuna strung his bow Gandiva possessing the force of the thunderbolt. And, O Bharata, making Jishnu desist, Bhima approached that Rakshasa still roaring like the clouds and said unto him, 'Stay! Stay!' And thus addressing the cannibal, and tightening the cloth around

his waist, and rubbing his palms, and biting his nether lip with his teeth, and armed with the tree, the powerful Bhima rushed towards the foe. And like unto Maghavat hurling his thunderbolt, Bhima made that tree, resembling the mace of Yama himself descend with force on the head of the cannibal. The Rakshasa, however, was seen to remain unmoved at that blow, and wavered not in the conflict. On the other hand, he hurled his lighted brand, flaming like lightning, at Bhima. But that foremost of warriors turned it off with his left foot in such a way that it went back towards the Rakshasa. Then the fierce Kirmira on his part, all on a sudden uprooting a tree darted to the encounter like unto the mace bearing Yama himself. And that fight, so destructive of the trees, looked like the encounter in days of yore between the brothers Vali and Sugriva for the possession of the same woman. And the trees struck at the heads of the combatants, were broken into shivers, like lotus-stalks thrown on the temples of infuriate elephants. And in that great forest, innumerable trees, crushed like unto reeds, lay scattered as rags. That encounter with trees between that foremost of Rakshasas and that best of men, O thou bull of the Bharata race, lasted but for a moment. Then taking up a crag, the angry Rakshasa hurled it at Bhima standing before him, but the latter wavered not. Then like unto Rahu going to devour the sun dispersing his rays with extended arms, the Rakshasa with out-stretched arms darted towards Bhima, who had remained firm under the blow inflicted with the crag. And tugging at and grappling with each other in diverse ways they appeared like two infuriate bulls struggling with each other. Or like unto two mighty tigers armed with teeth and claws, the encounter between them waxed fierce and hard. And remembering their (late) disgrace at the hands of Duryodhana, and proud of the strength of his arms, and conscious also of Krishna looking at him, Vrikodara began to swell in vigour. And fried with anger, Bhima seized the Rakshasa with his arms, as one elephant in rut seizeth another. And the powerful Rakshasa also in his turn seized his adversary, but Bhimasena that foremost of all men endowed with strength, threw the cannibal down with violence. The sounds that in consequence of those mighty combatants pressing each other's hands, were frightful and resembled the sounds of splintering bamboos. And hurling the Rakshasa down, seized him by the waist, and began to whirl him about, even as fierce hurricane shaketh a tree. And thus seized by the mighty Bhima, the fatigued Rakshasa, became faint, and trembling all over, he still pressed the (Pandava) with all his strength. And finding him fatigued, Vrikodara, twined his own arms round the foe, even as one bindeth a beast with cord. And the monster thereupon began to roar mightily, as a trumpet out of order. And the mighty Vrikodara for a long while whirled the Rakshasa till the latter appeared to be insensible, and began to move convulsively. And finding the Rakshasa exhausted, the son of Pandu without loss of time took him up in his arms, and slew him like a beast. And placing his knee on the waist of that wretch of Rakshasa, Vrikodara began to press the neck of the foe with his hands. Then Bhima, dragging along the earth the bruised body of the Rakshasa with the eye-lids about to close, said, 'O sinful wretch, thou wilt no more have to wipe away the tears of Hidimva or Vaka, for thou too art about to go to the mansions of Yama!' And saying this, that foremost of men, his heart filled with wrath, beholding the Rakshasa destitute of clothing and ornaments, and insensible, and undergoing convulsions, let him dead. And after that Rakshasa of hue like the clouds had been slain, the son of that best of kings (Pandu) praised Bhima for his many qualities, and placing Krishna in their front, set out for the Dwaita woods."

Vidura said, 'It was thus, O lord of men, that Kirmira was slain in combat by Bhima, in obedience, O Kaurava, to the commands of Yudhishtira the Just! And having rid the forest of its pest, the victorious Yudhishtira the Just, began to live in that dwelling of theirs, with Draupadi. And those bulls of the Bharata race comforting Draupadi began to cheerfully extol Bhima with glad hearts. And after the Rakshasa had been slain, borne down by the might of Bhima's arms, those heroes entered into the peaceful forest freed from its annoyance. Passing through the great forest I saw lying the body of the wicked and fearless Rakshasa slain by Bhima's might. And, O Bharata, there I heard of this achievement of Bhima from those Brahmanas who have assembled round the Pandavas.'

Vaisampayana continued, 'Hearing the account of the slaughter in combat of Kirmira, that foremost of Rakshasas, the king sighed in sorrow and became absorbed in thought.'"

SECTION 12

(Arjunabhigamana Parva)

Vaisampayana said, 'Hearing that the Pandavas had been banished, the Bhojas, the Vrishnis, and the Andhakas went to those heroes residing in affliction in the great forest. And the consanguineous relatives of Panchala, and Dhristaketu the king of Chedi, and those celebrated and powerful brothers—the Kaikeyas, their hearts fired with wrath, went to the forest to see the sons of Pritha. And reproaching the sons of Dhritrashtra, they said, 'What should we do?' And those

bulls of the Kshatriya race, with Vasudeva at their head, sat themselves down round Yudhishtira the Just. And respectfully saluting that foremost of the Kurus, Kesava mournfully said, 'The earth shall drink the blood of Duryodhana and Karna, of Dussasana and the wicked Sakuni! Slaying these in battle and defeating their followers along with their royal allies, will we all install Yudhishtira the Just on the throne! The wicked deserve to be slain! Verily, this is eternal morality.'

Vaisampayana continued, 'And when on account of the wrongs of Pritha's sons, Janardana had thus got into a passion, and seemed bent upon consuming all created things, Arjuna exerted himself to pacify him. And beholding Kesava angry, Falguna began to recite the feats achieved in his former lives by that soul of all things, himself immeasurable, the eternal one, of infinite energy, the lord of Prajapati himself, the supreme ruler of the worlds, Vishnu of profound wisdom!'

"Arjuna said, 'In days of old, thou, O Krishna, hadst wandered on the Gandhamadana mountains for ten thousand years as a Muni having his home where evening fell! Living upon water alone, thou hadst, in days of old, O Krishna, also dwelt for full eleven thousand years by the lake of Pushkara! And, O slayer of Madhu, with arms upraised and standing on one leg, thou hadst passed a hundred years on the high hills of Vadari, living all the while upon air! And leaving aside thy upper garment, with body emaciated and looking like a bundle of veins, thou hadst lived on the banks of the Saraswati, employed in thy sacrifice extending for twelve years! And, O Krishna of mighty energy, in observance of thy vow thou hadst stood on one leg for the length of a thousand years of the celestials, on the plains of Prabhasa which it behoveth the virtuous to visit! Vyasa hath told me that thou art the cause of the creation and its course! And, O Kesava, the lord of Kshetra, thou art the mover of all minds, and the beginning and end of all things! All asceticism resteth in thee, and thou too art the embodiment of all sacrifices, and the eternal one! Slaying the Asura Naraka, offspring of the Earth-first begotten, thou hadst obtained his ear-rings, and performed, O Krishna, the first horse-sacrifice (offering up that Asura as the sacrificial horse)! And, O bull of all the worlds, having performed that feat, thou hast become victorious over all! Thou hadst slain all the Daityas and Danavas subjected in battle, and giving the lord of Sachi (Indra) the sovereignty of the universe, thou hast, O Kesava of mighty arms, taken thy birth among men! O slayer of all foes, having floated on the primordial waters, thou subsequently becamest Hari, and Brahma and Surya and Dharma, and Dhatri and Yama and Anala and Vasu, and Vaisravana, and Rudra, and Kala and the firmament the earth, and the ten directions! Thyself increate, thou art the lord of the mobile and the immobile universe, the Creator of all, O thou foremost of all existences! And, O slayer of Madhu, O thou of abundant energy, in the forest of Chitraratha thou didst, O Krishna, gratify with thy sacrifice the chief of all the gods, the highest of the high! O Janardana, at each sacrifice thou didst offer, according to shares, gold by hundreds and thousands. And, O son of the Yadava race, becoming the son of Aditi, O exalted one of the supreme attributes, thou hast been known as the younger brother of Indra! And, O thou chastiser of foes, even while a child thou didst, O Krishna, in consequence of thy energy, fill by three steps only the heaven, the firmament, and the earth! And, O thou soul of all covering the heaven and the firmament (while thou wert thus transformed), thou didst dwell in the body of the sun and afflict him with thy own splendour! And, O exalted one, in thy incarnations on those thousand occasions, thou hadst slain, O Krishna, sinful Asuras by hundreds! By destroying the Mauravas and the Pashas, and slaying Nisunda and Naraka. Thou hast again rendered safe the road to Pragjyotisha! Thou hast slain Ahvriti at Jaruthi, and Kratha and Sisupala with his adherents, and Jarasandha and Saivya and Satadhanwan! And on thy car roaring like unto clouds and effulgent like the sun, thou didst obtain for thy queen the daughter of Bhoja, defeating Rukmi in battle! Thou didst in fury slay Indradyumna and the Yavana called Kaseruman! And slaying Salwa the lord of Saubha, thou didst destroy that city of Saubha itself! These have all been slain in battle; listen to me as I speak of others (also slain by thee)! At Iravati thou hast slain king Bhoja equal unto Karttavirya in battle, and both Gopati and Talaketu also have been slain by thee! And, O Janardana, thou hast also appropriate unto thyself the sacred city of Dwarka, abounding in wealth and agreeable unto the Rishi themselves, and thou wilt submerge it at the end within the ocean! O slayer of Madhu, how can crookedness be in thee, devoid as thou art, O thou of the Dasarha race, of anger and envy and untruth and cruelty? O thou who knowest no deterioration, all the Rishis, coming unto thee seated in thy glory on the sacrificial ground, seek protection of thee! And, O slayer of Madhu, thou stayest at the end of the Yuga, contracting all things and withdrawing this universe into thy own self, thou repressor of all foes! O thou of the Vrishni race, at the beginning of the Yuga, there sprang from thy lotus-like navel, Brahma himself, and lord of all mobile and immobile things, and whose is this entire universe! When the dreadful

Danavas Madhu and Kaitava were bent on slaying Brahma, beholding their impious endeavour thou wert angry, and from thy forehead, O Hari, sprang Sambhu, the holder of the trident. Thus these two foremost of the deities have sprung from thy body in order to do thy work! Even Narada it was who hath told me this! O Narayana, thou didst, in the forest of Chaitraratha, celebrate with plentiful gifts a grand sacrifice consisting of a multitude of rites! O God, O thou of eyes like lotus leaves, the deeds thou hast performed while still a boy, having recourse to thy might and aided by Baladeva, have never been done by others, nor are they capable of being achieved by others in the future! Thou didst even dwell in Kailasa, accompanied by Brahmanas!

"Vaisampayana continued, 'Having addressed Krishna thus, the illustrious Pandava, who was the soul of Krishna, became dumb, when Janardana (in reply addressed that son of Pritha) saying, 'Thou art mine and I am thine, while all that is mine is thine also! He that hateth thee hateth me as well, and he that followeth thee followeth me! O thou irrepensible one, thou art Nara and I am Narayana or Hari! We are the Rishis Nara and Narayana born in the world of men for a special purpose. O Partha, thou art from me and I am from thee! O bull of the Bharata race, no one can understand the difference that is between us!'

"Vaisampayana continued, 'When the illustrious Kesava had said so in the midst of that assembly of brave kings, all excited with anger, Panchali surrounded by Dhrishtadyumna and her other heroic brothers, approached him of eyes like lotus leaves seated with his cousins, and, desirous of protection, addressed in angry accents that refuge of all, saying, 'Asita and Devala have said that in the matter of the creation of all things, thou hast been indicated (by the sages) as the only Prajapati and the Creator of all the worlds! And, O irrepensible one, Jamadagnya sayeth that thou art Vishnu, and, O slayer of Madhu, that thou art (embodiment of) Sacrifice, Sacrificer and he for whom the sacrifice is performed! And, O best of male beings, the Rishis indicate thee as Forgiveness and Truth! Kasyapa hath said that thou art Sacrifice sprung from Truth! O exalted one, Narada calleth thee the god of the Sadhyas, and of the Sivas, as alone the Creator and the Lord of all things. And, O tiger among men, thou repeatedly sportest with the gods including, Brahma and Sankara and Sakra even as children sporting with their toys! And, O exalted one, the firmament is covered by thy head, and the earth by thy feet; these worlds are as thy womb and thou art the Eternal one! With Rishis sanctified by Vedic lore and asceticism, and whose souls have been purified by penance, and who are contented with soul-vision, thou art the best of all objects! And, O chief of all male beings; thou art the refuge of all royal sages devoted to virtuous acts, never turning their backs on the field of the battle, and possessed of every accomplishment! Thou art the Lord of all, thou art Omnipresent, thou art the Soul of all things, and thou art the active power pervading everything! The rulers of the several worlds, those worlds themselves, the stellar conjunctions, the ten points of the horizon, the firmament, the moon, and the sun, are all established in thee! And, O mighty-armed one, the morality of (earthly) creatures, the immortality of the universe, are established in thee! Thou art the Supreme lord of all creatures, celestial or human! Therefore it is, O slayer of Madhu, that impelled by the affection thou bearest me that I will relate to thee my griefs! O Krishna, how could one like me, the wife of Pritha's sons, the sister of Dhrishtadyumna, and the friend of thee, be dragged to the assembly! Alas, during my season, stained with blood, with but a single cloth on, trembling all over, and weeping, I was dragged to the court of the Kurus! Beholding me, stained with blood in the presence of those kings in the assembly, the wicked sons of Dhritarashtra laughed at me! O slayer of Madhu, while the sons of Pandu and the Panchalas and the Vrishnis lived, they dared express the desire of using me as their slave! O Krishna, I am according to the ordinance, the daughter-in-law of both Dhritarashtra and Bhisma! Yet, O slayer of Madhu, they wished to make of me a slave by force! I blame the Pandavas who are mighty and foremost in battle, for they saw (without stirring) their own wedded wife known over all the world, treated with such cruelty! Oh, fie on the might of Bhimasena, fie on the Gandiva of Arjuna, for they, O Janardana, both suffered me to be thus disgraced by little men! This eternal course of morality is ever followed by the virtuous--viz., that the husband, however weak, protecteth his wedded wife! By protecting the wife one protecteth his offspring and by protecting the offspring one protecteth his own self! One's own self is begotten on one's wife, and therefore it is that the wife is called Jaya. A wife also should protect her lord, remembering that he is to take his birth in her womb! The Pandavas never forsake the person that soliciteth their protection, and yet they abandoned me who solicited it! By my five husbands five sons of exceeding energy have been born of me: Prativindhya by Yudhishtira, Sutasoma by Vrikodara, Srutakirti by Arjuna, Satanika by Nakula and Srutakarman by the youngest, all of them of energy that cannot be baffled. For their sake, O Janardana, it was necessary to protect me! Even as (thy son) Pradyumna, they are, O Krishna, mighty

warriors all! They are foremost of bowmen, and invincible in battle by any foe! Why do they bear the wrongs inflicted (on me) by the sons of Dhritarashtra of such contemptible strength? Deprived of their kingdom by deception, the Pandavas were made bondsmen and I myself was dragged to the assembly while in my season, and having only a single cloth on! Fie on that Gandiva which none else can string save Arjuna and Bhima and myself, O slayer of Madhu! Fie on the strength of Bhima, and fie on the prowess of Arjuna, since, O Krishna, Duryodhana (after what he had done) hath drawn breath even for a moment! He it is, O slayer of Madhu, who formerly drove the guileless Pandavas with their mother from the kingdom, while they were children still engaged in study and the observance of their vows. It is that sinful wretch, who, horrible to relate, mixed in Bhima's food fresh and virulent poison in full dose. But, O Janardana, Bhima digested that poison with the food, without sustaining any injury, for, O best of men and mighty-armed one, Bhima's days had not been ended! O Krishna, it is Duryodhana who at the house standing by the banyan called Pramana bound Bhima sleeping unsuspecting, and casting him into the Ganges returned to the city. But the powerful Bhimasena the son of Kunti, possessed of mighty arms, on waking from sleep, tore his bonds and rose from the water. It is Duryodhana, who caused venomous black-cobras to bite all over the body of Bhimasena, but that slayer of foes died not. Awaking, the son of Kunti smashed all the serpents and with his left hand killed (the agent, viz.) the favourite charioteer of Duryodhana. Again, while the children were asleep at Varanavata with their mother, it is he who set fire to the house intending to burn them to death. Who is there capable of doing such an act? It was then that the illustrious Kunti, overtaken by this calamity, and surrounded by the flames, began to cry out in terror, speaking to the children, 'Alas, I am undone! How shall we escape from this fire today! Alas, I shall meet with destruction with my little children! Then Bhima, possessed of mighty arms, and prowess like unto the force of the wind, comforted his illustrious mother as also his brothers, saying, 'Like that king of birds, Garuda, the son of Vinata, I will spring up into the air. We have no fear from this fire'. And then taking his mother on his left flank, and the king in his right, and the twins on each shoulder, and Vivatsu on his back, the mighty Vrikodara, thus taking all of them, at one leap cleared the fire and delivered his mother and brother from the conflagration. Setting out that night with their renowned mother, they came near the forest of Hidimva. And while fatigued and distressed, they were sleeping fast with her, a Rakshasa woman called Hidimva approached them. Beholding the Pandavas with their mother asleep on the ground, influenced by desire she sought to have Bhimasena for her lord. The weak one then took up Bhima's feet on her lap to press them with her soft hands. The mighty Bhima of immeasurable energy, of prowess that could not be baffled, then woke from sleep, and asked her, saying, 'O thou of faultless features, what dost thou wish here?' Thus asked by him, the Rakshasa lady of faultless features, capable, besides, of assuming any form at will, replied unto the high-souled Bhima, saying, 'Do ye speedily fly from this place! My brother gifted with strength will come to slay ye! Therefore speed and tarry not! But Bhima haughtily said, 'I do not fear him! If he cometh here, I will slay him! Hearing their converse, that vilest of cannibals came to the spot. Of frightful form and dreadful to behold, uttering loud cries as he came, the Rakshasa said, 'O Hidimva, with whom dost thou converse? Bring him unto me, I will eat him up. It behoveth thee to tarry not.' But moved by compassion, the Rakshasa lady of faultless features and pure heart said nothing out of pity. Then the man-eating monster, uttering dreadful cries, rushed at Bhima with great force. And approaching him furiously, the mighty cannibal, possessed with rage, caught hold of Bhima's hand with his own and clenching fast his other hand and making it hard as the thunder-bolt of Indra, suddenly struck Bhima a blow that descended with the force of lightning. His hand having been seized by the Rakshasa, Vrikodara, without being able to brook it, flew into a rage. Then a dreadful combat took place between Bhimasena and Hidimva, both skilled in all weapons and which was like unto the encounter of Vasava with Vritra. And, O sinless one, after sporting with the Rakshasa for a long while the powerful Bhima of mighty energy slew the cannibal when the latter had become weak with exertion. Then having slain Hidimva, and taking (his sister) Hidimva at their head, of whom was (subsequently) born Ghatotkacha, Bhima and his brothers went away. Then all those repressors of their foes, accompanied by their mother and surrounded by many Brahmanas proceeded towards Ekachakra. In the matter of this their journey, Vyasa ever engaged in their welfare had become their counsellor. Then arriving at Ekachakra, the Pandavas of rigid vows there also slew a mighty cannibal, Vaka by name, terrible as Hidimva himself. And having slain that fierce cannibal, Bhima that foremost of smiters, went with all his brothers to the capital of Drupada. And, O Krishna, as thou hadst acquired Rukmini, the daughter of Bhisma, even so Savyasachin, while residing there, obtained me! O slayer of Madhu, Arjuna won me in the

Swayamvara, having performed a feat difficult of achievement by others and having fought also with the assembled kings!

"Thus, O Krishna, afflicted with numerous griefs, and in great distress, am I living, with Dhaumya at our head, but deprived of the company of the adorable Kunti! Why do these that are gifted with strength and possessed of the prowess of the lion, sit indifferently, beholding me thus afflicted by enemies so despicable? Suffering such wrongs at the hands of wicked and evil-doing foes of small strength, am I to burn in grief so long? Born I was in a great race, coming into the world in an extraordinary way! I am also the beloved wife of the Pandavas, and the daughter-in-law of the illustrious Pandu! The foremost of women and devoted to my husbands, even I, O Krishna, was seized by hair, O slayer of Madhu, in the sight of the Pandavas, each of whom is like an Indra himself!

"Saying this the mild-speeched Krishna hid her face with her soft hands like the buds of lotus, and began to weep. And the tears of Panchali begot of grief washed her deep, plump and graceful breasts crowned with auspicious marks. And wiping her eyes and sighing frequently she said these words angrily and in a choked voice, 'Husbands, or sons, or friends, or brothers, or father, have I none! Nor have I thee, O thou slayer of Madhu, for ye all, beholding me treated so cruelly by inferior foes, sit still unmoved! My grief at Karna's ridicule is incapable of being assuaged! On these grounds I deserve to be ever protected by thee, O Kesava, viz., our relationship, thy respect (for me), our friendship, and thy lordship (over me).

"Vaisampayana continued, 'In that assembly of heroes Vasudeva then spake unto the weeping Draupadi as follows, 'O fair lady, the wives of those with whom thou art angry, shall weep even like thee, beholding their husbands dead on the ground, weltering in blood and their bodies covered with the arrows of Vivatsu! Weep not, lady, for I will exert to the utmost of my powers for the sons of Pandu! I promise thou shalt (once more) be the queen of kings! The heavens might fall, or the Himavat might split, the earth might be rent, or the waters of the ocean might dry up, but my words shall never be futile! Hearing those words of Achyuta in reply, Draupadi looked obliquely at her third husband (Arjuna). And, O mighty king, Arjuna said unto Draupadi, 'O thou of beautiful coppery eyes, grieve not! O illustrious one, it shall be even as the slayer of Madhu hath said! It can never be otherwise, O beautiful one!'

"Dhrishtadyumna said, 'I will slay Drona, Sikhandin will slay the grandfather. And Bhimasena will slay Duryodhana, and Dhananjaya will slay Karna. And, O sister, assisted by Rama and Krishna, we are invincible in battle by even the slayer himself of Vritra--what are the sons of Dhritarashtra?'

"Vaisampayana continued, 'After these words had been spoken, all the heroes there turned their faces towards Vasudeva, who then in their midst began to speak as follows.'"

SECTION 13

"Vasudeva said, O lord of earth, if I had been present at Dwaraka, then, O king, this evil would not have befallen thee! And, O irrepensible one, coming unto the gambling-match, even if uninvited by the son of Amvika (Dhritarashtra), or Duryodhana, or by the other Kauravas, I would have prevented the game from taking place, by showing its many evils, summoning to my aid Bhishma and Drona and Kripa, and Vahlika! O exalted one, for thy sake I would have told the son of Vichitravirya--O foremost of monarchs, let thy sons have nothing to do with dice!--I would have shown the many evils (of dice) through which thou hast fallen into such distress and the son of Virasena was formerly deprived of his kingdom! O king, unthought of evils, befall a man from dice! I would have described how a man once engaged in the game continueth to play (from desire of victory). Women, dice, hunting and drinking to which people become addicted in consequence of temptation, have been regarded as the four evils that deprive a man of prosperity. And those versed in the Sastras are of opinion that evils attend upon all these. They also that are addicted to dice know all its evils. O thou of mighty arms, appearing before the son of Amvika, I would have pointed out that through dice men in a day lose their possessions, and fall into distress, and are deprived of their untasted wealth, and exchange harsh words! O perpetrator of the Kuru race, I would have pointed out these and other attendant evils! If he had accepted my words thus addressed, the welfare of the Kurus as also virtue itself would both have been secured! And, O foremost of kings, if he had rejected my gentle counsels offered as medicine, then, O best of the Bharata race, I would have compelled him by force! And, if those who wait at his court, professing to be his friends but in reality his foes, had supported him, then I would have slain them all, along with those gamblers, there present! O Kauravya, it is owing to my absence from the Anartta country at that time that thou hast fallen into such distress begot of dice! O thou best of Kurus, O son of Pandu, on arriving at Dwarka I learnt from Yuyudhana all about thy calamity! And, O foremost of kings, directly I heard it with a heart sore agitated by grief, have I speedily come here wishing to see thee,

O king! Alas! O bull of the Bharata race, ye have all fallen into dire distress! I see thee with thy brothers plunged in misfortune!"

SECTION 14

"Yudhishtira said, 'O Krishna, why wert thou absent (from the Anarta country)? And, O descendant of the Vrishni race, while thou wert away, where didst thou dwell? And what didst thou do while out of thy kingdom?'

"Krishna said, 'O bull of the Bharata race, I had gone for the purpose of destroying the (arranging) city Salwa. And, O foremost of the Kauravas, listen to the reasons I had for so doing! The heroic son of Damaghosha, the well-known king Sisupala of mighty arms and great energy, was slain by me, O best of Bharatas, at thy Rajasuya sacrifice, because that wicked one could not from anger bear to see the first worship offered to me! Hearing that he had been slain, Salwa, burning with fierce anger, came to Dwaraka, while, O Bharata, it was empty, myself being away, residing with you here. And having arrived there on a car made of precious metals and hence called the Souva, he had an encounter with the youthful princes of the Vrishni race--those bulls of that line--and fought with them mercilessly. And slaughtering many youthful Vrishnis of heroic valour, the wicked one devastated all the gardens of the city. And, O thou of mighty arms, he said, 'Where is that wretch of the Vrishni race, Vasudeva, the evil-souled son of Vasudeva? I will humble in battle the pride of that person so eager for fight! Tell me truly, O Anarttas! I will go there where he is. And after killing that slayer of Kansa and Kesi, will I return! By my weapon I swear that I will not return with out slaying him!' And exclaiming repeatedly--'Where is he? Where is he?' the lord of Saubha rusheth to this place and that, desirous of encountering me in battle? And Salwa also said, 'Impelled by wrath for the destruction of Sisupala I shall today send to the mansion of Yama that treacherous miscreant of mean mind?' And, O king, he further said, 'That Janardana shall I slay, who, wretch that he is, hath killed my brother who was but a boy of tender years, and who was slain not on the field of battle, unprepared as he was!' Having, O great king, wailed thus, and having, O son of the Kuru race, abused me thus, he rose into the sky on his car of precious metals capable of going anywhere at will! On returning (to my kingdom) I heard what, O Kaurava, the evil-minded and wicked king of Maticka had said regarding myself! And, O descendant of the Kuru race, I was agitated with wrath, and, O king, having reflected upon everything, I set my heart upon slaying him! And, learning, O Kaurava, of his oppression of the Anarttas, of his abuse of myself, and of his excessive arrogance, I resolved upon the destruction of that wretch! And, O lord of earth, I accordingly set out (from my city), for slaying the (lord of) the Saubha. And searching him here and there, I found him in an island in the midst of the ocean! Then, O king, blowing my conch called the Panchajanya obtained from the sea, and challenging Salwa to combat, I stood for the fight! At that instant, I had an encounter with numerous Danavas, all of whom, however, I subdued and prostrated on the ground. O mighty-armed one, it was owing to this affair that I could not then come (unto thee)! As soon as I heard of the unfair game of dice at Hastinapur, I have come here desirous of seeing ye who have been plunged in distress.'"

SECTION 15

"Yudhishtira said, 'O illustrious Vasudeva of mighty arms, tell thou in detail of the death of the lord of Saubha. My curiosity hath not been appeased by the narration.'

"Vasudeva said, 'O mighty-armed king, hearing that the son of Srutasravas (Sisupala) had been slain by me, Salwa, O best of the Bharata race, came to the city of Dwaravati! And, O son of Pandu, the wicked king, stationing his forces in array, besieged that city around and above. And stationing himself in the upper regions, the king began his fight with the city. And that encounter commenced with a thick shower of weapons from all sides. And, O bull of the Bharata race, the city at that time was well-fortified on all sides, according to the science (of fortification), with pennons, and arches, and combatants, and walls and turrets, and engines, and miners, and streets barricaded with spiked wood-works and towers and edifices with gate-ways well-filled with provisions, and engines for hurling burning brands and fires, and vessels, of deer-skins (for carrying water), and trumpets, tabors, and drums, lances and forks, and Sataghnis, and plough-shares, rockets, balls of stone and battle-axes and other weapons and shield embossed with iron, and engines for hurling balls and bullets and hot liquids! And the city was also well-defended by numerous cars, and, O tiger among Kurus, by Gada and Shamva and Udhava and others, and by warriors of prowess tried in battle, all well-born and capable of encountering any foe! And these all placing themselves on commanding posts, aided by cavalry and standard-bearers, began to defend the town. And Ugrasena and Udhava and others, to prevent carelessness, proclaimed throughout the city that nobody should drink. And all the Vrishnis and the Andhakas, well-knowing that they would be slain by Salwa if they behaved

carelessly, remained sober and watchful. And the police soon drove out of the city all mimes and dancers and singers of the Anarta country. And all the bridges over rivers were destroyed, and boats forbidden to ply, and the trenches (around the city) were spiked with poles at the bottom. And the land around the city for full two miles was rendered uneven, and holes and pits were dug thereon, and combustibles were secreted below the surface. Our fort, O sinless one, is naturally strong and always well-defended and filled with all kinds of weapons! And in consequence of the preparations made, our city was more prepared than ever to meet the foe. And, O chief of the Bharatas, in consequence of all this, the city looked like that of Indra himself. And, O king, at the time of Salwa's approach, nobody could either enter or leave the town of the Vrishnis and the Andhakas without presenting the sign that had been agreed upon. And all the streets of the town and the open spaces were filled with numerous elephants and horses! And, O thou of mighty arms, the combatants were all specially gratified with allowances and wages, and rations, and weapons, and dresses! And amongst the combatants there was none who was not paid in gold, and none who was not paid at all, and none who was not somehow obliged, and none who was not of tried valour! And, O thou of eyes like lotus-leaves, it was thus Dwaraka, abounding in well-ordered arrangements, was defended by Ahuka (Ugrasena)!"

SECTION 16

"Vasudeva continued, 'O king of kings, Salwa, the lord of Saubha, came towards our city with an immense force consisting of infantry, cavalry and elephants! And the army headed by king Salwa, consisting of four kings of forces, occupied a level ground commanding a copious water-supply. And forsaking cemeteries and temples dedicated to the gods, and sacred trees, and grounds covered by ant-hills, that host occupied every other place. And the roads (leading to the city) were blocked up by the divisions of the army, and the secret entrances also were all blocked up by the enemy's camp. And, O Kaurava, like unto the lord of birds (Garuda), the ruler of Saubha rushed towards Dwaraka, bringing with him, O bull among men, his host equipped with all kinds of arms, skilled in all weapons, consisting of a dense display of cars and elephants and cavalry abounding in banners, and well-paid and well-fed foot-soldiers possessed of great strength and bearing every mark of heroism and furnished with wonderful chariots and bows. And beholding the army of Salwa, the youthful princess of the Vrishni race resolved to encounter it sallying out of the city. And, O king, Charudeshna, Samva, and the mighty warrior Pradyumna, O descendant of the Kuru race, sailed out, ascending on their chariots, and clad in mail, and decked with ornaments, with colours flying, resolved to encounter the mighty and countless host of Salwa! And Samva taking up his bows eagerly attacked on the field of battle Kshemavridhi, the commander of Salwa's forces and his chief counsellor also! And, O thou foremost of Bharatas, the son of Jambavati then began to shower arrows in a continuous stream even as Indra showereth down rain! And, O mighty king, then Kshemavridhi, the commander of Salwa's forces, bore that shower of arrows, immovable as the Himavati! And, O foremost of kings, Kshemavridhi on his part, discharged at Samva mightier volley of shafts, aided by his powers of illusion! And dispersing by counter illusion that discharge inspired by illusion, Samva showered on his (adversary's) car a thousand arrows! Then pierced by the shafts on Samva and overwhelmed there with Kshemavridhi, the commander of the hostile host, left the field by the help of his fleet-steel! And when the wicked general of Salwa had left the field, a mighty Daitiya called Vegavat rushed at my son! And, O best of monarchs, thus attacked, the heroic Samva, the perpetrator of the Vrishni race, bore that onset of Vegavat, keeping his ground. And, O son of Kunti, the heroic Samva, of prowess incapable of being baffled, whirling a quickly-going mace, hurled it speedily at Vegavat! And, O king, struck with that mace, Vegavat fell down on the ground, like a weather-beaten and faded lord of the forest of decayed roots! And on that heroic Asura of mighty energy, being slain with the mace, my son entered within that mighty host and began to fight with all. And, O great king, a well-known Danava named Vivindhya, a mighty warrior wielding a large and powerful bow, encountered Charudeshna! And, O monarch, the encounter between Charudeshna and Vivindhya was as fierce as that in days of yore between Vritra and Vasava! And enraged with each other the combatants pierced each other with their arrows, uttering loud roars like unto two powerful lions! Then the son of Rukmini fixed on his bow-string a mighty weapon possessing the splendour of fire or the sun, and capable of destroying all foes, having first vivified it with incantations! Then, O monarch, that mighty warrior my son, fired with wrath, challenged Vivindhya and discharged the weapon at him. And the Danava struck with that weapon, fell down on the ground a lifeless corpse! And beholding Vivindhya slain, and the whole host waver, Salwa advanced again on his beautiful car capable of going everywhere. And, O king of mighty arms, beholding Salwa on that beautiful car

of his, the combatants of Dwaraka wavered with fear! But, O thou of the Kuru race, Pradyumna sailed out, and, O great king, bidding the Anarttas be of good cheer, said, 'Waver ye not, and staying behold me fight! Even I shall, by force, repel that car with Salwa on it! Ye Yadavas, this day, I shall, with my weapons like unto serpents discharged from my bow with my hand, destroy this host of the lord of Saubha! Be of good cheer, ye all! Fear not! The lord of Saubha will be slain today! Attached by me, the wretch will meet with destruction together with his car! O son of Pandu, upon Pradyumna speaking thus with cheerful heart, the Yadava host, O hero, remained on the field, and began to fight cheerfully!'"

SECTION 17

"Vasudeva continued, 'O bull of the Bharata race, having spoken thus unto the Yadavas, the son of Rukmini (Pradyumna) ascended his golden car. And the car he rode was drawn by excellent steeds in mail. And over it stood a standard bearing the figure of a Makara with gaping mouth and fierce as Yama. And with his steeds, more flying than running on the ground, he rushed against the foe And the hero equipped with quiver and sword, with fingers cased in leather, twanged his bow possessed of the splendour of the lightning, with great strength, and transferring it from hand to hand, as if in contempt of the enemy, spread confusion among the Danavas and other warriors of the city of Saubha. And as hot in contempt of the foe, and continuously slew the Danavas in battle, no one could mark the slightest interval between his successive shafts. And the colour of his face changed not, and his limbs trembled not. And people only heard his loud leonine roars indicative of wonderful valour. And the aquatic monster with mouth wide open, that devourer of all fishes, placed on golden flag-staff of that best of cars, struck terror into the hearts of Salwa's warriors. And, O king, Pradyumna, the mower of foes rushed with speed against Salwa himself so desirous of an encounter! And, O perpetrator of the Kuru race, braved by the heroic Pradyumna in that mighty battle, the angry Salwa could ill bear the challenge! And that conqueror of hostile cities, Salwa, maddened by anger, descended from his beautiful car of unchecked speed, resolved to encounter Pradyumna. And the people beheld the fight between Salwa and the foremost of Vrishni heroes, which was even like unto the encounter between Vasava with Vali. And, O hero, mounting on his beautiful car decked with gold and furnished with flags and flag-staffs and quivers, the illustrious and mighty Salwa began to discharge his arrows at Pradyumna! Pradyumna also by the energy of his arms, overwhelmed Salwa in the combat by a thick shower of arrows. The king of Saubha, however, thus attacked in battle by Pradyumna, endured him not, but discharged at my son arrows that were like blazing fire. But the mighty Pradyumna parried off that arrow shower. Beholding this, Salwa rained on my son other weapons of blazing splendour. Then, O foremost of monarchs, pierced by the shafts of Salwa, the son of Rukmini discharged without loss of time an arrow that was capable of entering the vitals of a foe in fight. And that winged shaft shot by my son, piercing Salwa's mail, entered his heart--whereupon he fell down, in a swoon. And beholding the heroic king Salwa fallen down deprived of sense, the foremost of the Danavas fled away rending the ground beneath their feet. And, O lord of the earth, the army of Salwa sent up exclamations of Oh! and Alas! seeing their king, the lord of Saubha, drop down bereft of sense! And O son of the Kuru race, regaining his senses, the mighty Salwa rose and all of a sudden discharged his arrows on Pradyumna. Then the heroic and mighty armed Pradyumna, sorely pierced by his adversary about his throat, was enfeebled on his car. And, O mighty king, wounding the son of Rukmini, Salwa sent up a shout like unto the roar of a lion, and filling the entire earth with it! And, O Bharata, when my son became senseless, Salwa, without losing a moment, again discharged at him other shafts difficult to bear. And pierced with numberless arrows and deprived of his senses, Pradyumna, O chief of the Kuru race, became motionless on the field of battle!'"

SECTION 18

"Vasudeva continued, 'O king, afflicted with the arrows of Salwa, when Pradyumna became senseless the Vrishni who had come to the fight were all disheartened and filled with grief! And the combatants of the Vrishni and Andhaka races burst into exclamations of Oh! and Alas! while great joy was felt by the enemy and beholding him thus deprived of sense, his trained charioteer, the son of Daruka, soon carried him off the field by the help of his steeds. The car had not gone far when that best of warriors regained his senses, and taking up his bow addressed his charioteer, saying, 'O son of the Suta tribe, what hast thou done? Why dost thou go leaving the field of battle? This is not the custom of the Vrishni heroes in battle! O son of a Suta, hast thou been bewildered at the sight of a Salwa in that fierce encounter? Or hast thou been disheartened, beholding the fight? O! tell me truly thy mind!' The charioteer answered, 'O son of Janardana, I have not been confounded, nor hath fear taken possession of me. On the

other hand, O son of Kesava, the task, I ween, of vanquishing Salwa is difficult for thee! Therefore, O hero, I am slowly retiring from the field. This wretch is stronger than thou art! It behoveth a charioteer to protect the warrior on the car, however, when he is deprived of his senses! O thou gifted with length of days, thou shouldst always be protected by me, even as it behoveth thee to protect me! Thinking that the warrior on the car should always be protected (by his charioteer), I am carrying thee away! Further, O thou of mighty arms, thou art alone, while the Danavas are many. Thinking, O son of Rukmini, that thou art not equal to them in the encounter, I am going away!

"Vasudeva continued, 'When the charioteer had spoken thus, he, O Kauravya, who hath the makara for his mark replied unto him, saying, 'Turn the car! O son of Daruka, never do so again; never, O Suta, turn thou from the fight, while I am alive! He is no son of the Vrishni race who forsaketh the field or slayeth the foe fallen at his feet and crying I am thine! or killeth a woman, a boy, or an old man, or a warrior in distress, deprived of his car or with his weapons broken! Thou art born in the race of charioteers and trained to thy craft! And, O son of Daruka, thou art acquainted with the customs of the Vrishnis in battle! Versed as thou art with all the customs of the Vrishnis in battle, do thou, O Suta, never again fly from the field as thou hast done! What will the irrepressible Madhava, the elder brother of Gada, say to me when he heareth that I have left the field of battle in bewilderment or that I have been struck on the back--a run-away from the combat! What will the elder brother of Kesava, the mighty-armed Baladeva, clad in blue and inebriate with wine, say, when he returneth? What also, O Suta, will that lion among men, the grand-son of Sini (Satyaki), that great warrior, say on hearing that I have forsaken the fight? And, O charioteer, what will the ever-victorious Shamva, the irrepressible Charudeshna, and Gada, and Sarana, and Akurra also of mighty arms, say unto me! What also will the wives of the Vrishni heroes when they meet together, say of me who had hitherto been considered as brave and well-conducted, respectable and possessed of manly pride? They will even say This Pradyumna is a coward who cometh here, leaving the battle! Fie on him! They will never say, Well done! Ridicule, with exclamation of Fie, is to me or a person like me O Suta, more than death! Therefore, do thou never again leave the field of battle! Reposing the charge on me, Hari the slayer of Madhu, hath gone to the sacrifice of the Bharata lion (Yudhishtira)! Therefore, I cannot bear to be quiet now! O Suta, when the brave Kritavarma was sallying out to encounter Salwa, I prevented him, saying I will resist Salwa. Do thou stay! For honouring me the son of Hridika desisted! Having left the field of battle, what shall I say unto that mighty warrior when I meet him? When that irrepressible one of mighty arms--the holder of the conch, the discus, and the mace--returneth, what shall I say unto him of eyes like lotus leaves? Satyaki, and Valadeva, and others of the Vrishni and Andhaka races always boast of me! What shall I say unto them? O Suta, having left the field of battle and with wounds of arrows on my back while being carried away by thee, I shall, by no means, be able to live! Therefore, O son of Daruka, turn that car speedily, and never do so again even in times of greatest danger! I do not, O Suta, think life worth much, having fled from the field like a coward, and my back pierced, with the arrows (of the enemy)! Hast thou ever seen me. O son of Suta, fly in fear from the field of battle like coward? O son of Daruka, it behoved thee not to forsake the battle, while my desire of fight was not yet gratified! Do thou, therefore, go back to the field.'"

SECTION 19

Vasudeva continued, Thus addressed, the son of Suta race replied in haste unto Pradyumna, that foremost of all ended with strength, in these sweet words, 'O son of Rukmini, I fear not to guide the horses on the field of battle, and I am acquainted also with the customs of the Vrishnis in war! It is not otherwise in the least! But, O thou blest with length of days, those that guide the car are taught that the warrior on the car is, by all means, to be protected by his charioteer! Thou wert also much afflicted! Thou wert much wounded by the arrows shot by Salwa. Thou wert also deprived of thy senses, O hero! Therefore is it that I retired from the field.' But, O chief of the Satwatas, now that thou hast regained thy senses without much ado, do thou, O son of Kesava, witness my skill in guiding the horses! I have been begotten by Daruka, and I have been duly trained! I will now penetrate into the celebrated array of Salwa without fear!

"Vasudeva continued, 'Saying this, O hero, the charioteer, pulling the reins, began to lead the horses with speed towards the field of battle. And, O king, struck with the whip and pulled by the reins those excellent steeds seemed to be flying in the air, performing various beautiful motion, now circular, now similar, now dissimilar, now to the right, now to the left. And, O king, those steeds understanding as it were the intention of Daruka's son endowed with such lightness of hand, burned with energy, and seemed to go without touching the ground with their feet! That bull among men wheeled round

Salwa's host so easily that they who witnessed it wondered exceedingly. And the lord of Saubha, unable to bear that manoeuvre of Pradyumna, instantly sent three shafts at the charioteer of his antagonist! The charioteer, however, without taking any note of the force of those arrows, continued to go along the right. Then the lord of Saubha, O hero, again discharged at my son by Rukmini, a shower of various kinds of weapons! But that slayer of hostile heroes, the son of Rukmini, showing with a smile his lightness of hand, cut all those weapons off as they reached him. Finding his arrows cut by Pradyumna, the lord of Saubha, having recourse to the dreadful illusion natural to Asuras began to pour a thick shower of arrows. But cutting into pieces those powerful Daitya weapons shot at him in mid-career by means of his Brahma weapon, Pradyumna discharged winged shafts of other kinds. And these delighting in blood, warding off the shafts of Daitya, pierced his head, bosom and face. And at those wounds Salwa fell down senseless. And on the mean-minded Salwa falling down, afflicted with Pradyumna's arrows, the son of Rukmini aimed another arrow at him, capable of destroying every foe. And beholding that arrow worshipped by all the Dasarhas, and flaming like fire and fatal as a venomous snake, fixed on the bow-string, the firmament was filled with exclamations of Oh! and Ala! Then all the celestials with Indra and the lord of treasures (Kubera) at their head sent Narada and the god of wind endowed with the speed of the mind. And these two approaching the son of Rukmini delivered unto him the message of the celestial, saying, O hero, king Salwa is nor to be slain by thee! Do thou draw back the arrow. He is unsalvageable by thee in fight! There breatheth not a person who cannot be killed by that arrow! O thou of mighty arms, the Creator hath ordained his death at the hands of Krishna, the son of Devaki! Let this be not falsified!--Thereupon with a glad heart, Pradyumna withdrew that best of arrows from his excellent bow and deposited it back in his quiver. And then, O foremost of kings, the mighty Salwa, afflicted with the arrows of Pradyumna, rose disheartened, and speedily went away. Then O king, the wicked Salwa, thus afflicted by the Vrishnis, mounted on his car of precious metals, and leaving Dwaraka scudded through the skies!'"

SECTION 20

"Vasudeva said, 'When Salwa had left the city of the Anartas, I returned to it, O king, on the completion of thy great Rajasuya sacrifice! On my arrival I found Dwaraka shorn of its splendour, and, O great monarch, there were not sounds of Vedic recitation or sacrificial offering. And the excellent damsels were all destitute of ornaments, and the gardens were devoid of beauty. And alarmed by the aspect, I asked the son of Hridika saying, 'Why is it that the men and women of the city of the Vrishnis are so woe-begone, O tiger among men?' O thou best of kings thus asked the son of Hridika (Kritavarma) relate to me in detail the invasion of the city by Salwa, and his subsequent departure from it. And, O thou foremost of Bharatas, hearing all, even then I made up my mind to slay Salwa. And encouraging the citizens, O best of Bharatas, I cheerfully addressed king Ahuka, and Anakundhuvu, and the chief heroes of the Vrishni race, saying, 'Do ye, O bulls among the Yadavas, stay in the city, taking every care, and know that I go to slay Salwa! I return not to the city of Dwaravati without slaying him. I will again come to ye having compassed the destruction of Salwa together with his car of precious metals. Do ye strike up the sharp and middle and flat notes of the Dundhuvu so dreadful to foes! And O thou bull of the Bharata race, thus adequately encouraged by me, those heroes cheerfully said unto me, 'Go and slay the enemies!' And thus receiving the benedictions of those warriors with glad hearts, and causing the Brahmanas to utter auspicious words and bowing down to the best of the regenerate ones, and to Siva also, I set out on my car unto which were yoked the horses Saiyya, and Sugriva, filling all sides with the clatter (of my wheels) and blowing that best of conchs, the Panchajanya! And, O king, O tiger among men, accompanied by my redoubted and victorious army consisting of the four kinds of the forces so persevering in battle, I set out. And leaving many countries, and mountains, crowned with trees, and pieces of water, and streams, I at last arrived at the country of Matrikavarta. It is there, O thou tiger among men, that I heard that Salwa was coursing on his car of precious metals near the ocean, and I followed in his pursuit. And, O thou slayer of thy foes, having reached the main, Salwa on his car of costly metals was in the midst of the deep heaving with billows! And on seeing me from a distance, O Yudhishtira, that one of wicked soul himself challenged me repeatedly to the fight. And many arrows capable of piercing to the quick, discharged from my bow reached not his car. And at this I was wroth! And, O king, that essentially sinful wretch of a Daitya's son of irrepressible energy, on his part began to shoot thousand upon thousands of arrows in torrents! And, O Bharata, he rained shafts upon my soldiers and upon my charioteer and upon my steeds! But without thinking of the shafts, we continued the conflict. Then the warriors following Salwa poured on me straight arrows by

thousands. And the Asuras covered my horses and my car and Daruka with arrows capable of piercing the very vitals. And, O hero, I could not at that time see either my horses, or my car, or my charioteer Daruka! And I with my army was covered with weapons. And, O son of Kunti, superhumanly skilled in weapons, I also let fly from my bow arrows by tens of thousands, inspiring them with mantras! But as that car of costly metals was in the sky, full two miles off, it could not, O Bharata, be seen by my troops. They could therefore only remaining on the field of battle look on like spectators in a place of amusement, cheering me on by shouts loud as the roar of the lion, and also by the sound of their clapping. And the tinted arrows shot by the fore-part of hand penetrated into the bodies of the Danavas like biting insects. And then arose cries in the car of precious metals from those that were dying of wounds by those sharp arrows and falling into the waters of the mighty ocean. And the Danavas deprived of their arms, necks, and wearing the form of Kavandhas,--fell, sending up tremendous roars. And as they fell they were devoured by animals living in the waters of the ocean. And then I powerfully blew the Panchajanya obtained from the waters and graceful as the lotus-stalk and white as milk or the Kunda flower or the moon or silver. And seeing his soldiers fall, Salwa the possessor of the car of precious metals, began to fight with the help of illusion. And then he began to ceaselessly hurl at me maces, and ploughshares, and winged darts and lances, and javelins, and battle-axes, and swords and arrows blazing like javelins and thunderbolts, and nooses, and broad swords, and bullets from barrels, and shafts, and axes, and rockets. And permitting them to come towards me, I soon destroyed them all by counter-illusion. And on this illusion being rendered ineffectual, he began the contest with mountain peaks. And, O Bharata, then there was darkness and light alternately, and the day was now fair, and now gloomy, and now hot, and now cold. And there was a perfect shower of coals, and ashes, and weapons. And creating such illusion the enemy fought with me. And ascertaining it I destroyed his illusion by counter-illusion. And in the due time I showered arrows all round. And then, O mighty king, the dome of heaven blazed as with a hundred suns, and, O son of Kunti with one hundred moons, and thousands and ten thousands of stars! And then none could ascertain whether it was day or night, or distinguish the points of the horizon. And, becoming bewildered, I fixed on my bowstring the weapon called Pragnastra. And, O son of Kunti, the weapon went like unto flakes of pure cotton blown away by the winds! And a great fight took place, calculated to make the down on one's body stand on end. And O best of monarchs, having regained, light, I again fought with the enemy!'"

SECTION 21

"Vasudeva said, 'O thou tiger among men, my great enemy king Salwa, thus encountered by me in battle, again ascended the sky. And O mighty monarch, inspired with the desire of victory, that wicked one hurled at me Sataghnis, and mighty maces, and flaming lances, and stout clubs, and as the weapons came along the sky, I speedily resisted them with my swift arrows, and cut them in two or three pieces before they came at me. And there was a great noise in the welkins. And Salwa covered Daruka, and my steeds, and my car also with hundreds of straight shafts. Then, O hero, Daruka, evidently about to faint, said unto me, 'Afflicted with the shafts of Salwa I stay in the field, because it is my duty to do so. But I am incapable of doing so (any longer). My body hath become weak!' Hearing these piteous words of my charioteer, I looked at him, and found the driver wounded with arrows. Nor was there a spot on his breasts or the crown of his head, or body or his arms which was not, O thou foremost of sons of Pandu, covered with shafts! And blood flowed profusely from his wounds inflicted by arrows, and he looked like unto a mountain of red chalk after a heavy shower. And, O thou of mighty arms, seeing the charioteer with the reins in his hands thus pierced and enfeebled by the shafts of Salwa in the field of battle, I cheered him up!

"And, O Bharata, about this time, a certain person, having his home in Dwaraka quickly coming to my car, addressed me like a friend, delivering to me, O hero, a message from Ahuka! He seemed to be one of Ahuka's followers. And sadly and in a voice choked in sorrow, know, O Yudhishtira, he said words--O warrior, Ahuka, the lord of Dwaraka, hath said these words unto thee! O Kesava, hear what thy father's friend sayeth: O son of the Vrishni race, O thou irrepressible one, in thy absence today Salwa, coming to Dwaraka, hath by main force killed Vasudeva! Therefore, no need of battle any more. Cease, O Janardana! Do thou defend Dwaraka! This is thy principal duty!--Hearing these words of his, my heart became heavy, and I could not ascertain what I should do and what I should not. And, O hero, hearing of that great misfortune, I mentally censured Satyaki, and Baladeva, and also that mighty pradyumna. Having reposed on them the duty of protecting Dwaraka and Vasudeva, I had gone, O son of the Kuru race, to effect the destruction of Salwa's city. And in a sorrowful heart, I asked myself,--Doth that destroyer of foes, the mighty-armed Baladeva, live, and Satyaki, and the son of

Rukmini and Charudeshna possessed of prowess, and Shama and others? For, O thou tiger among men, these living, even the bearer himself of the thunderbolt could by no means destroy Suta's son (Vasudeva)! And thought, I, it is plain that Vasudeva is dead and equally plain that the others with Baladeva at their head have been deprived of life—This was my certain conclusion. And, O mighty king, thinking of the destruction of those all, I was overwhelmed with grief! And it was in this state of mind that I encountered Salwa afresh. And now I saw, O great monarch, Vasudeva himself falling from the car of precious metals! And, O warrior I swooned away, and, O king of men, my sire seemed like unto Yayati after the loss of his merit, falling towards the earth from heaven! And like unto a luminary whose merit hath been lost saw my father falling, his head-gear foul and flowing loosely, and his hair and dress disordered. And then the bow Sharanga dropped from my hand, and, O son of Kunti I swooned away! I sat down on the side of the car. And, O thou descendant of the Bharata race, seeing me deprived of consciousness on the car, and as if dead, my entire host exclaimed Oh! and Alas! And my prone father with out-stretched arms and lower limbs, appeared like a dropping bird. And him thus falling, O thou of mighty arms, O hero, the hostile warriors bearing in their hands lances and axes struck grievously! And (beholding this) my heart trembled! and soon regaining my consciousness, O warrior, I could not see in that mighty contest either the car of costly metals, or the enemy Salwa, or my old father! Then I concluded in my mind that it was certainly illusion. And recovering my senses, I again began to discharge arrows by hundreds."

SECTION 22

"Vasudeva continued, 'Then O thou foremost of the Bharata race, taking up my beautiful bow, I began to cut off with my arrows the heads of the enemies of the celestials, from off that car of costly metals! And I began to discharge from the Sharanga many well-looking arrows of the forms of snakes, capable of going at a great height and possessing intense energy. And, O perpetrator of the Kuru race, I could not then see the car of costly metals, for it had vanished, through illusion! I was then filled with wonder! That host of Danvas then, O Bharata, of frightful visages and hair, set up a loud howl while I was waiting for it. In that fierce battle. I then, with the object of destroying them, fixed on my bow-string the weapon capable of piercing the foes if but his sound was inaudible. Upon this, their shouts ceased. But those Danavas that had sent up that shout were all slain by those shafts of mine blazing as the Sun himself, and capable of striking at the perception of sound alone. And after the shout had ceased at one place, O mighty king, another yell proceeded from another quarter. Thitherto also I sent my shafts. In this way, O Bharata, the Asuras began to send up yells in all the ten quarters above and across. These were all slain by me, viz., those that were in the skies and that were invisible, with arrows of diverse forms, and celestial weapons inspired with mantras. Then, O hero, that car of precious metals capable of going anywhere at will, bewildering my eyes, reappeared at Pragiyotisha! And then the destroying Danavas of fierce forms suddenly drowned me with a mighty shower of rocks. And, O thou foremost of monarchs, torrents of rocks falling upon me covered me up, and I began to grow like an ant-hill (with its summits and peaks)! And covered along with my horses and charioteer and flagstaves, with crags on all sides, I disappeared from sight altogether. Then those foremost of heroes of the Vrishni race who were of my army were, struck with panic, and all on a sudden began to fly in all directions. And beholding me in that plight, O king, the heaven, the firmament, and the earth were filled with exclamation of Oh! and Alas! And then, O monarch, my friends filled with sorrow and grief began to weep and wail with heavy hearts! And delight filled the hearts of the enemies. And O thou who never waverest, I heard of this after I had defeated the foe! And then wielding the thunderbolt, that favourite (weapon) of Indra, capable of riving stones, I destroyed that entire mass of crags! But my steeds, afflicted with the weight of the stones and almost on the point of death began to tremble. And beholding me, all my friends rejoiced again even as men rejoice on seeing the sun rise in the sky, dispersing the clouds. And seeing my horses almost in their last gasp for breath, afflicted with that load of stones, my charioteer said unto me in words suitable to the occasion, 'O thou of the Vrishni race, behold Salwa the owner of the car of precious metals sitting (yonder). Do not disregard him! Do thou exert thyself! Do thou abandon thy mildness and consideration for Salwa. Slay Salwa, O thou of mighty arms! O Kesava, do not let him live! O hero, O thou destroyer of those that are not thy friends (enemies), an enemy should be slain with every exertion! Even a weak enemy who is under the feet of a man endowed with strength, should not be disregarded by the latter: that (shall I say) of one that darest us to the fight? Therefore, O thou tiger among men, putting forth every exertion, slay him, O lord, O thou foremost of the Vrishni race! Do thou not delay again! This one is not capable of being vanquished by milder measures. And he cannot in my opinion be thy friend who is fighting thee and who devastated

Dwaraka!' O Kaunteya, hearing such words of my charioteer, and knowing that what he said was true, I directed my attention to the fight (afresh), with the view of slaying Salwa and destroying the car of costly metals! And, O hero, saying unto Daruka, 'Stay a moment' I fixed on my bow-string my favourite weapon of fire, blazing and of celestial origin, of irresistible force, and incapable of being baffled, bursting with energy, capable of penetrating into everything, and of great splendour! And saying, 'Destroy the car of precious metals together with all those enemies that are in it.' I launched with the might of my arms and in wrath with mantras, the great powerful discus Sudarsana which reduceth to ashes in battle Yakshas and Rakshasas and Danavas and kings born in impure tribes, sharp-edged like the razor, and without stain, like unto Yama the destroyer, and incomparable, and which killeth enemies. And rising into the sky, it seemed like a second sun of exceeding effulgence at the end of the Yuga. And approaching the town of Saubha whose splendour had disappeared, the discus went right through it, even as a saw divideth a tall tree. And cut in twain by the energy of the Sudarsana it fell like the city of Tripura shaken by the shafts of Maheswara. And after the town of Saubha had fallen, the discus came back into my hands, and taking it up I once more hurled it with force saying, 'Go thou unto Salwa.' The discus then cleft Salwa in twain who in that fierce conflict was at the point of hurling a heavy mace. And with its energy it set the foe ablaze. And after that brave warrior was slain, the disheartened Danava women fled in all directions, exclaiming Oh! and Alas! And taking my chariot in front of the town of Saubha I cheerfully blew my conch and gladdened the hearts of my friends. And beholding their town, high as the peak of the Meru, with its palaces and gate-ways utterly destroyed, and all ablaze, the Danavas fled in fear. And having thus destroyed the town of Saubha and slain Salwa, I returned to the Anarttas and delighted my friends. And, O king, it is for this reason that I could not come to the city named after the elephant (Hastinapura), O destroyer of hostile heroes! O warrior, if I had come, Suyodhana would not have been alive or the match at dice would not have taken place. What can I do now? It is difficult to confine the waters after the dam is broken!"

Vaisampayana continued, "Having addressed the Kaurava thus, that foremost of male persons, of mighty arms, the slayer of Madhu, possessed of every grace, saluting the Pandavas, prepared for departure. And the mighty-armed hero reverentially saluted Yudhishtira the Just, and the king in return and Bhima also smelt the crown of his head. And he was embraced by Arjuna, and the twins saluted him with reverence. And he was duly honoured by Dhaumya, and worshipped with tears by Draupadi. And causing Subhadra and Abhimanyu to ascend his golden car, Krishna, mounted it himself, worshipped by the Pandavas. And consoling Yudhishtira, Krishna set out for Dwaraka on his car resplendent as the sun and unto which were yoked the horses Saivya and Sugriva. And after he of the Dasharha race had departed, Dhristadyumna, the son of Prishata, also set out for his own city, taking with him the sons of Draupadi. And the king of Chedi, Dhristaketu also, taking his sister with him set out for his beautiful city of Suktimati, after bidding farewell to the Pandavas. And, O Bharata, the Kaikayas also, with the permission of Kunti's son possessed of immeasurable energy, having reverentially saluted all the Pandavas, went away. But Brahmanas and the Vaisyas and the dwellers of Yudhishtira's kingdom though repeatedly requested to go, did not leave the Pandavas. O foremost of king, O bull of the Bharata race, the multitude that surrounded those high-souled ones in the forest of Kamyaka looked extraordinary. And Yudhishtira, honouring those high-minded Brahmanas, in due time ordered his men, saying 'Make ready the car.'"

SECTION 23

Vaisampayana continued, "After the chief of the Dasharhas had departed, the heroic Yudhishtira, and Bhima, and Arjuna, and the twins, each looking like unto Shiva, and Krishna, and their priest, ascending costly cars unto which were yoked excellent steeds, together went into the forest. And at time of going they distributed Nishkas of gold and clothes and kine unto Brahmanas versed in Siksha and Akshara and mantras. And twenty attendants followed them equipped with bows, and bowstrings, and blazing weapons, and shafts and arrows and engines of destruction. And taking the princess's clothes and the ornaments, and the nurses and the maid-servants, Indrasena speedily followed the princes on a car. And then approaching the best of Kurus, the high-minded citizens walked round him. And the principal Brahmanas of Kurujangala cheerfully saluted him. And together with his brothers, Yudhishtira the Just, on his part saluted them cheerfully. And the illustrious king stopped there a little, beholding the concourse of the inhabitants of Kurujangala. And the illustrious bull among the Kurus felt for them as a father feeleth for his sons, and they too felt for the Kuru chief even as sons feel for their father! And that mighty concourse, approaching the Kuru hero, stood around him. And, O king, affected, with bashfulness, and with tears

in their eyes, they all exclaimed, 'Alas, O lord! O Dharma!' And they said, 'Thou art the chief of the Kurus, and the king of us, thy subjects! Where dost thou go, O just monarch, leaving all these citizens and the inhabitants of the country, like a father leaving his sons? Fie on the cruel-hearted son of Dhritarashtra! Fie on the evil-minded son of Suvala! Fie on Karna! For, O foremost of monarchs, those wretches ever wish unto thee who art firm in virtue! Having thyself established the unrivalled city of Indraprastha of the splendour of Kailasa itself, where dost thou go, leaving it, O illustrious and just king, O achiever of extraordinary deeds! O illustrious one, leaving that peerless palace built by Maya, which possesseth the splendour of the palace of the celestials themselves, and is like unto a celestial illusion, ever guarded by the gods, where dost thou go, O son of Dharma?' And Vibhatsu knowing the ways of virtue, pleasure, and profit said unto them in a loud voice, 'Living in the forest, the king intendeth to take away the good name of his enemies! O we with the regenerate ones at your head, versed in virtue and profit, do you approaching the ascetics separately and inclining them to grace, represent unto them what may be for our supreme good!' Upon hearing these words of Arjuna, the Brahmanas and the other orders, O king, saluting him cheerfully walked round the foremost of virtuous men! And bidding farewell unto the son of Pritha, and Vrikodara, and Dhananjaya and Yajnaseni, and the twins, and commanded by Yudhishtira, they returned to their respective abodes in the kingdom with heavy hearts."

SECTION 24

Vaisampayana said, "After they had departed, Yudhishtira the virtuous son of Kunti, unwavering in his promises, addressed all his brothers, saying, 'We shall have to dwell in the solitary forest for these twelve years. Search ye, therefore, in this mighty forest for some spot abounding in birds and deer and flowers and fruits, beautiful to behold, and auspicious, and inhabited by virtuous persons and where we may dwell pleasantly for all these years!' Thus addressed by Yudhishtira, Dhananjaya replied unto the son of Dharma, after reverencing the illustrious king as if he were his spiritual preceptor. And Arjuna said, 'Thou hast respectfully waited upon all the great and old Rishis. There is nothing unknown to thee in the world of men. And O bull of the Bharata race, thou hast always waited with reverence upon Brahmanas including Dwaipayana and others, and Narada of great ascetic merit, who with senses under control, ever goeth to the gates of all the world from the world of the gods unto that of Brahma, including that of the Gandharvas and Apsaras! And thou knowest, without doubt, the opinions of the Brahmanas, and, O king, their prowess also! And O monarch, thou knowest what is calculated to do us good! And O great king, we will live wherever thou likest! Here is this lake, full of sacred water, called Dwaitavana, abounding with flowers, and delightful to look at, and inhabited by many species of birds. If, O king, it pleaseth thee, here should we like to dwell these twelve years! Thinkest thou otherwise?' Yudhishtira replied, 'O Partha, what thou hast said recommendeth itself to me! Let us go that sacred and celebrated and large lake called Dwaitavana!'"

"Vaisampayana continued, "Then the virtuous son of Pandu, accompanied by numerous Brahmanas, all went to the sacred lake called Dwaitavana. And Yudhishtira was surrounded by numerous Brahmanas some of whom sacrificed with fire and some without it and some of whom, devoted to the study of the Vedas, lived upon alms or were of the class called Vanaprasthas. And the king was also surrounded by hundreds of Mahatmas crowned with ascetic success and of rigid vows. And those bulls of the Bharata race, the sons of Pandu setting out with those numerous Brahmanas, entered the sacred and delightful woods of Dwaita. And the king saw that mighty forest covered on the close of summer with Salas, and palms, and mangoes, and Madhukas, and Nipas and Kadamvas and Sarjias and Arjunas, and Karnikars, many of them covered with flowers. And flocks of peacocks and Datyahas and Chakorras and Varhins and Kokilas, seated on the tops of the tallest trees of that forest were pouring forth their mellifluous notes. And the king also saw in that forest mighty herds of gigantic elephants huge as the hills, with temporal juice trickling down in the season of rut, accompanied by herds of she-elephants. And approaching the beautiful Bhogavati (Saraswati), the king saw many ascetics crowned with success in the habitations in that forest, and virtuous men of sanctified souls clad in barks of trees and bearing matted locks on their heads. And descending from their cars, the king that foremost of virtuous men with his brothers and followers entered that forest like Indra of immeasurable energy entering heaven. And crowds of Charanas and Siddhas, desirous of beholding the monarch devoted to truth, came towards him. And the dwellers of that forest stood surrounding that lion among king possessed of great intelligence. And saluting all the Siddhas, and saluted by them in return as a king or a god should be, that foremost of virtuous men entered the forest with joined hands accompanied by all those foremost of regenerate ones. And the

illustrious and virtuous king, saluted in return by those virtuous ascetics that had approached him, sat down in their midst at the foot of a mighty tree decked with flowers, like his father (Pandu) in days before. And those chiefs of the Bharata race viz., Bhima and Dhananjaya and the twins and Krishna and their followers, all fatigued, leaving their vehicles, sat themselves down around that best of kings. And that mighty tree bent down with the weight of creepers, with those five illustrious bowmen who had come there for rest sitting under it, looked like a mountain with (five) huge elephants resting on its side."

SECTION 25

Vaisampayana said, "Having fallen into distress, those princes thus obtained at last a pleasant habitation in that forest. And there in those woods abounding with Sala trees and washed by the Saraswati, they who were like so many Indras, began to sport themselves. And the illustrious king, that bull of the Kuru race, set himself to please all the Yatis and Munis and the principal Brahmanas in that forest, by offerings of excellent fruits and roots. And their priest, Dhaumya endowed with great energy, like unto a father to those princes, began to perform the sacrificial rites of Ishti and Paitreya for the Pandavas residing in that great forest. And there came, as a guest, unto the abode of the accomplished Pandavas living in the wood after loss of their kingdom, the old Rishi Markandeya, possessed of intense and abundant energy. And that bull of the Kuru race, the high-souled Yudhishtira, possessed of unrivalled strength and prowess, paid his homage unto that great Muni, revered by celestials and Rishis of men, and possessed of the splendour of blazing fire. And that illustrious and all-knowing Muni, of unrivalled energy, beholding Draupadi and Yudhishtira and Bhima and Arjuna, in the midst of the ascetics, smiled, recollecting Rama in his mind. And Yudhishtira the Just, apparently grieved at this, asked him, saying, 'All these ascetics are sorry for seeing me here. Why is it that thou alone smilest, as if an glee, in the presence of these?' Markandeya replied, 'O child, I too am sorry and do not smile in glee! Nor doth pride born of joy possess my heart! Beholding to-day the calamity, I recollect Rama, the son of Dasaratha, devoted to truth! Even that Rama, accompanied by Lakshman, dwelt in the woods at the command of his father. O son of Pritha, I beheld him in days of old ranging with his bow on the top of the Rishyamuka hills! The illustrious Rama was like unto Indra, the lord of Yama himself, and the slayer of Namuchi! Yet that sinless one had to dwell in the forest at the command of his father, accepting it as his duty. The illustrious Rama was equal unto Sakra in prowess, and invincible in battle. And yet he had to range the forest renouncing all pleasures! Therefore should no one act unrighteously, saying,--I am mighty! Kings Nabhaga and Bhagiratha and others, having subjugated by truth this world bounded by the seas, (finally) obtained, O child, all the region hereafter. Therefore, should no one act unrighteously, saying,--I am mighty! And, O exalted of men, the virtuous and truthful king of Kasi and Karusha was called a mad dog for having renounced his territories and riches! Therefore, should no one act unrighteously, saying,--I am mighty! O best of men, O son of Pritha, the seven righteous Rishis, for having observed the ordinance prescribed by the Creator himself in the Vedas, blaze in the firmament. Therefore, should no one act unrighteously, saying,--I am mighty! Behold, O king, the mighty elephants, huge as mountain cliffs and furnished with tusks, transgress not, O exalted of men, the laws of the Creator! Therefore, should none act unrighteously saying, 'Might is mine! And, O foremost of monarchs, behold all the creatures acting according to their species, as ordained by the Creator. Therefore, should none act unrighteously, saying, 'Might is mine. O son of Pritha, in truth, and virtue, and proper behaviour, and modesty, thou hast surpassed all creatures, and thy fame and energy are as bright as fire or the Sun! Firm in thy promises, O illustrious one, having passed in the woods thy painful exile, thou wilt again, O king, snatch from the Kauravas thy blazing prosperity with the help of thy own energy!'"

Vaisampayana continued, "Having spoken these words unto Yudhishtira (seated) in the midst of the ascetics with friends, the great Rishi having also saluted Dhaumya and all the Pandavas set out in a northerly direction!"

SECTION 26

Vaisampayana said, "While the illustrious son of Pandu continued to dwell in the Dwaita woods, that great forest became filled with Brahmanas. And the lake within that forest, ever resounding with Vedic recitations, became sacred like a second region of Brahma. And the sounds of the Yajus, the Riks, the Samas, and other words uttered by the Brahmanas, were exceedingly delightful to hear. And the Vedic recitations of the Brahmanas mingling with the twang of bows of the sons of Pritha, produced a union of the Brahma and Kshatriya customs that was highly beautiful. And one evening the Rishi Vaka of the Dalvya family addressed Yudhishtira, the son of Kunti seated in the midst of the Rishis, saying,

'Behold, O chief of the Kurus, O son of Pritha, the homa time is come of these Brahmanas devoted to ascetic austerities, the time when the (sacred) fires have all been lit up! These all, of rigid vows, protected by thee, are performing the rites of religion in this sacred region! The descendants of Bhrigu and Angiras, along with those of Vasishtha and Kasyapa, the illustrious sons of Agastya, the offspring of Atri all of excellent vows, in fact, all the foremost Brahmanas of the whole, are now united with thee! Listen, O son of the Kuru race born of Kunti, thyself with thy brothers, to the words I speak to thee! As are aided by the wind consumeth the forest, so Brahma energy mingling with Kshatriya energy, and Kshatriya might mingling with Brahma power, might, when they gathered force, consume all enemies! O child, he should never desire to be without Brahmanas who wisheth to subdue this and the other world for length of days! Indeed, a king slayeth his enemies having obtained a Brahma conversant, with religion and worldly affairs and freed from passion and folly. King Vali cherishing his subjects practised those duties that lead to salvation, and knew not of any other means in this world than Brahmanas. It was for this that all the desires of Virochana's son, the Asura (Vali), were ever gratified, and his wealth was ever inexhaustible. Having obtained the whole earth through the aid of the Brahmanas, he met with destruction when he began to practise wrong on them! This earth with her wealth never adored long as her lord a Kshatriya living without a Brahma! The earth, however, girt by the sea, boweth unto him who is ruled by a Brahma and taught his duties by him! Like an elephant in battle without his driver, a Kshatriya destitute of Brahmanas decrease in strength! The Brahma's sight is without compare, and the Kshatriya's might also is unparalleled. When these combine, the whole earth itself cheerfully yieldeth to such a combination. As fire becoming mightier with the wind consumeth straw and wood, so kings with Brahmanas consume all foes! An intelligent Kshatriya, in order to gain what he hath not, and increase what he hath, should take counsel of Brahmanas! Therefore, O son of Kunti, for obtaining what thou hast not and increasing what thou hast, and spending what thou hast on proper objects and persons, keep thou with thee a Brahma of reputation, of a knowledge of the Vedas, of wisdom and experience! O Yudhishtira. Thou hast ever highly regarded the Brahmanas. It is for this that thy fame is great and blazeth in the three worlds!"

Vaisampayana continued, "Then all those Brahmanas who were with Yudhishtira worshipped Vaka of the Dalvya race, and having heard him praise Yudhishtira became highly pleased. And Dwaipayana and Narada and Jamadagnya and Prithuravas; and Indradyumna and Bhalaki and Kritachetas and Sahasratpat; and Karnasravas and Munja and Lavanasa and Kasyapa; and Harita and Stulakarana and Agnivesya and Saunaka; and Kshitavak and Suvakana Vrihadasva and Vibhavas; and Urdharetas and Vrishamitra and Suhotra and Hotravahana; these and many other Brahmanas of rigid vows then adored Yudhishtira like Rishis adoring Purandara in heaven!"

SECTION 27

Vaisampayana said, "Exiled to the woods the sons of Pritha with Krishna seated in the evening, conversed with one another afflicted with sorrow and grief. And the handsome and well informed Krishna dear unto her lords and devoted to them, thus spake unto Yudhishtira, Then sinful, cruel, and wicked-minded son of Dhritarashtra certainly feeleth no sorrow for us, when, O king, that evil-hearted wretch having sent thee with myself into the woods dressed in deer-skin feeleth no regret! The heart of that wretch of evil deeds must surely be made of steel when he could at that time address thee, his virtuous eldest brother, in words so harsh! Having brought thee who deservest to enjoy every happiness and never such woe, into such distress, alas, that wicked-minded and sinful wretch joyeth with his friends! O Bharata, when dressed in deer-skin thou hast set out for the woods, only four persons, O monarch, viz., Duryodhana, Karna, the evil-minded Sakuni, and Dussasana that bad and fierce brother of Duryodhana, did not shed tears! With the exception of these, O thou best of the Kurus, all other Kurus filled with sorrow shed tears from their eyes! Beholding this thy bed and recollecting what thou hadst before, I grieve, O king, for thee who deservest not woe and hast been brought up in every luxury! Remembering that seat of ivory in thy court, decked with jewels and beholding this seat of kusa grass, grief consumeth me, O king! I saw thee, O king, surrounded in thy court by kings! What peace can my heart know in not beholding thee such now? I beheld thy body, effulgent as the sun, decked with sandal paste! Alas, grief depriveth me of my senses in beholding thee now besmeared with mud and dirt! I saw thee before, O king, dressed in silken clothes of pure white! But I now behold thee dressed in rags? Formerly, O king, pure food of every kind was carried from thy house on plates of gold for Brahmanas by thousands! And, O king, food also of the best kind was formerly given by thee unto ascetics both houseless and living in domesticity! Formerly, living in dry

mansion thou hadst ever filled with food of every kind plates by thousands, and worshipped the Brahmanas gratifying every wish of theirs! What peace, O king, can my heart know in not beholding all this now? And, O great king, these thy brothers, endowed with youth and decked with ear-rings, were formerly fed by cook with food of the sweet flavour and dressed with skill! Alas, O king, I now behold them all, so undeserving of woe, living in the woods and upon what the wood may yield! My heart, O King knoweth no peace! Thinking of this Bhimasena living in sorrow in the woods, doth not thy anger blaze up, even though it is time? Why doth not thy anger, O king, blaze up upon beholding the illustrious Bhimasena who ever performeth everything unaided, so fallen into distress, though deserving of every happiness? Why, O king, doth not thy anger blaze up on beholding that Bhima living in the woods who was formerly surrounded with numerous vehicles and dressed in costly apparel? This exalted personage is ready to slay all the Kurus in battle. He beareth, however, all this sorrow, only because he waiteth for the fulfilment of thy promise! This Arjuna, O king, though possessed of two hands, is equal, for the lightness of his hand in discharging shafts, to (Kartavirya) Arjuna of a thousand arms! He is even (to foes), like unto Yama himself at the end of the Yuga! It was by the prowess of his weapons that all the kings of the earth were made to wait upon the Brahmanas at thy sacrifice? Beholding that Arjuna that tiger among men worshipped by both the celestials and the Danavas so anxious, why, O king, dost thou not feel indignant? I grieve, O Bharata, that thy wrath doth not blaze up at sight of that son of Pritha in exile, that prince who deserveth not such distress and who hath been brought up in every luxury! Why doth not thy wrath blaze up at sight of that Arjuna in exile, who, on a single car, hath vanquished celestials and men and serpents? Why, O king, doth not thy wrath blaze up at sight of that Arjuna in exile who, honoured with offerings of cars and vehicles of various forms and horses and elephants, forcibly took from the kings of the earth their treasures, who is the chastiser of all foes, and who at one impetus can throw full five hundred arrows? Why, O king, doth not thy wrath blaze up at sight of Nakula, in exile, who so fair and able-bodied and young, is the foremost of all swordsmen? Why, O king, dost thou pardon the foe. O Yudhishtira, at sight of Madri's son, the handsome and brave Sahadeva in exile? Why doth not thy anger blaze up, O king, it sight of both Nakula and Sahadeva overwhelmed with grief, though so undeserving of distress? Why also, O king, dost thou pardon the foe at sight of myself in exile who, born in the race of Drupada and, therefore, the sister of Dhrishtadyumna, am the daughter-in-law of the illustrious Pandu and the devoted wife of heroes? Truly, O thou best of the Bharatas, thou hast no anger, else why is it that thy mind is not moved at sight of thy brothers and myself (in such distress)? It is said that there is no Kshatriya in the world who is bereft of anger. I now behold in thee, however, a refutation of the proverb! That Kshatriya, O son of Pritha, who discovereth not his energy when the opportunity cometh, is ever disregarded by all creatures! Therefore, O king, thou shouldst not extend thy forgiveness to the foe. Indeed, with thy energy, without doubt, thou, mayst slay them all! So also, O king, that Kshatriya who is not appeased when the time for forgiveness cometh, becometh unpopular with every creature and meeteth with destruction both in this and the other world!"

SECTION 28

"Draupadi continued, 'On this subject, the ancient story of the conversation between Prahlada and Vali, the son of Virochana, is quoted as an example. One day Vali asked his grand-father Prahlada, the chief of the Asuras and the Danavas, possessed of great wisdom and well-versed in the mysteries of the science of duty, saying, 'O sire, is forgiveness meritorious or might and energy such? I am puzzled as regards this; O sire, enlighten me who ask thee this! O thou conversant with all duties, tell me truly which of these is meritorious? I will strictly obey whatever thy command may be! Thus asked (by Vali), his wise grandfather, conversant with every conclusion, replied upon the whole subject unto his grand-son who had sought at his hands the resolution of his doubts. And Prahlada said, 'Know, O child, these two truths with certainty, viz., that might is not always meritorious and forgiveness also is not always meritorious! He that forgiveth always suffereth many evils. Servants and strangers and enemies always disregard him. No creature ever bendeth down unto him. Therefore it is, O child, that the learned applaud not a constant habit of forgiveness! The servants of an ever-forgiving person always disregard him, and contract numerous faults. These mean-minded men also seek to deprive him of his wealth. Vile souled servants also appropriate to themselves his vehicles and clothes and ornaments and apparel and beds and seats and food and drink and other articles of use. They do not also at the command of their master, give unto others the things they are directed to give Nor do they even worship their master with that respect which is their master's due. Disregard in this world is worse than death. O child, sons and servants and attendants and even strangers

speaking harsh words unto the man who always forgiveth. Persons, disregarding the man of an ever-forgiving temper, even desire his wife, and his wife also, becometh ready to act as she willeth. And servants also that are ever fond of pleasure, if they do not receive even slight punishments from their master, contract all sorts of vices, and the wicked ever injure such a master. These and many other demerits attach to those that are ever-forgiving!

"Listen now, O son of Virochana, to the demerits of those that are never forgiving! The man of wrath who, surrounded by darkness, always inflicteth, by help of his own energy, various kinds of punishment on persons whether they deserve them or not, is necessarily separated from his friends in consequence of that energy of his. Such a man is hated by both relatives and strangers. Such a man, because he insulteth others, suffereth loss of wealth and reapeth disregard and sorrow and hatred and confusion and enemies. The man of wrath, in consequence of his ire, inflicteth punishments on men and obtaineth (in return) harsh words. He is divested of his prosperity soon and even of life, not to say, of friends and relatives. He that putteth forth his might both upon his benefactor and his foe, is an object of alarm to the world, like a snake that hath taken shelter in a house, to the inmates thereof. What prosperity can he have who is an object of alarm to the world? People always do him an injury when they find a hole. Therefore, should men never exhibit might in excess nor forgiveness on all occasions. One should put forth his might and show his forgiveness on proper occasions. He that becometh forgiving at the proper time and harsh and mighty also at the proper time, obtaineth happiness both in this world and the other.

"I shall now indicate the occasions in detail of forgiveness, as laid down by the learned, and which should ever be observed by all. Hearken unto me as I speak! He that hath done thee a service, even if he is guilty of a grave wrong unto thee, recollecting his former service, shouldst thou forgive that offender. Those also that have become offenders from ignorance and folly should be forgiven for learning and wisdom are not always easily attainable by man. They that having offended thee knowingly, plead ignorance should be punished, even if their offences be trivial. Such crooked men should never be pardoned. The first offence of every creature should be forgiven. The second offence, however, should be punished, even if it be trivial. If, however, a person committeth an offence unwillingly, it hath been said that examining his plea well by a judicious enquiry, he should be pardoned. Humility may vanquish might, humility may vanquish weakness. There is nothing that humility may not accomplish. Therefore, humility is truly fiercer (than it seemeth)! One should act with reference to place and time, taking note of his own might or weakness. Nothing can succeed that hath been undertaken without reference to place and time. Therefore, do thou ever wait for place and time! Sometimes offenders should be forgiven from fear of the people. These have been declared to be times of forgiveness. And it hath been said that on occasions besides these, might should be put forth against transgressors."

"Draupadi continued, 'I, therefore, regard, O King, that the time hath come for thee to put forth thy might! Unto those Kurus the covetous sons of Dhritarashtra who injure us always, the present is not the time for forgiveness! It behoveth thee to put forth thy might. The humble and forgiving person is disregarded; while those that are fierce persecute others. He, indeed, is a king who hath recourse to both, each according to its time!'"

SECTION 29

Yudhishtira said, 'Anger is the slayer of men and is again their prosperor. Know this, O thou possessed of great wisdom, that anger is the root of all prosperity and all adversity. O thou beautiful one, he that suppresseth his anger earneth prosperity. That man, again, who always giveth way to anger, reapeth adversity from his fierce anger. It is seen in this world that anger is the cause of destruction of every creature. How then can one like me indulge his anger which is so destructive of the world? The angry man committeth sin. The angry man killeth even his preceptors. The angry man insulteth even his superiors in harsh words. The man that is angry faileth to distinguish between what should be said and what should not. There is no act that an angry man may not do, no word that an angry man may not utter. From anger a man may slay one that deserveth not to be slain, and may worship one that deserveth to be slain. The angry man may even send his own soul to the regions of Yama. Beholding all these faults, the wise control their anger, desirous of obtaining high prosperity both in this and the other world. It is for this that they of tranquil souls have banished wrath. How can one like us indulge in it then? O daughter of Drupada, reflecting upon all this, my anger is not excited. One that acteth not against a man whose wrath hath been up, rescueth himself as also others from great fear. In fact, he may be regarded to be the physician of the two (viz., himself and angry man). If a weak man, persecuted by others, foolishly becometh angry towards men that are mightier than he, he then becometh himself the

cause of his own destruction. And in respect of one who thus deliberately throweth away his life, there are no regions hereafter to gain. Therefore, O daughter of Drupada, it hath been said that a weak man should always suppress his wrath. And the wise man also who though persecuted, suffereth not his wrath to be roused, joyeth in the other world—having passed his persecutor over in indifference. It is for this reason hath it been said that a wise man, whether strong or weak, should ever forgive his persecutor even when the latter is in the straits. It is for this, O Krishna, that the virtuous applaud them that have conquered their wrath. Indeed, it is the opinion of the virtuous that the honest and forgiving man is ever victorious. Truth is more beneficial than untruth; and gentleness than cruel behaviour. How can one like me, therefore, even for the purpose of slaying Duryodhana, exhibit anger which hath so many faults and which the virtuous banish from their souls? They that are regarded by the learned of foresight, as possessed of (true) force of character, are certainly those who are wrathful in outward show only. Men of learning and of true insight call him to be possessed of force of character who by his wisdom can suppress his risen wrath. O thou of fair hips, the angry man seeth not things in their true light. The man that is angry seeth not his way, nor respecteth persons. The angry man killeth even those that deserve not to be killed. The man of wrath slayeth even his preceptors. Therefore, the man possessing force of character should ever banish wrath to a distance. The man that is overwhelmed with wrath acquireth not with ease generosity, dignity, courage, skill, and other attributes belonging to real force of character. A man by forsaking anger can exhibit proper energy, whereas, O wise one, it is highly difficult for the angry man to exhibit his energy at the proper time! The ignorant always regard anger as equivalent to energy. Wrath, however hath been given to man for the destruction of the world. The man, therefore, who wisheth to behave properly, must ever forsake anger. Even one who hath abandoned the excellent virtues of his own order, it is certain, indulgeth in wrath (if he behaveth properly). If fools, of mind without light, transgress in every respect, how, O faultless one, can one like me transgress (like them)? If amongst men there were not persons equal unto the earth in forgiveness, there would be no peace among men but continued strife caused by wrath. If the injured return their injuries, if one chastised by his superior were to chastise his superior in return, the consequence would be the destruction of every creature, and sin also would prevail in the world. If the man who hath ill speeches from another, returneth those speeches afterwards; if the injured man returneth his injuries; if the chastised person chastiseth in return; if fathers slay sons, and sons fathers and if husbands slay wives, and wives husbands; then, O Krishna, how can birth take place in a world where anger prevaileth so! For, O thou of handsome face, know that the birth of creatures is due to peace! If the kings also, O Draupadi, giveth way to wrath, his subjects soon meet with destruction. Wrath, therefore, hath for its consequence the destruction and the distress of the people. And because it is seen that there are in the world men who are forgiving like the Earth, it is therefore that creatures derive their life and prosperity. O beautiful one, one should forgive under every injury. It hath been said that the continuation of species is due to man being forgiving. He, indeed, is a wise and excellent person who hath conquered his wrath and who showeth forgiveness even when insulted, oppressed, and angered by a strong person. The man of power who controlleth his wrath, hath (for his enjoyment) numerous everlasting regions; while he that is angry, is called foolish, and meeteth with destruction both in this and the other world. O Krishna, the illustrious and forgiving Kashyapa hath, in this respect, sung the following verses in honour of men that are ever forgiving, 'Forgiveness is virtue; forgiveness is sacrifice, forgiveness is the Vedas, forgiveness is the Shruti. He that knoweth this is capable of forgiving everything. Forgiveness is Brahma; forgiveness is truth; forgiveness is stored ascetic merit; forgiveness protecteth the ascetic merit of the future; forgiveness is asceticism; forgiveness is holiness; and by forgiveness it is that the universe is held together. Persons that are forgiving attain to the regions obtainable by those that have performed meritorious sacrifices, or those that are well-conversant with the Vedas, or those that have high ascetic merit. Those that perform Vedic sacrifices as also those that perform the meritorious rites of religion obtain other regions. Men of forgiveness, however, obtain those much-adored regions that are in the world of Brahma. Forgiveness is the might of the mighty; forgiveness is sacrifice; forgiveness is quiet of mind. How, O Krishna, can one like us abandon forgiveness, which is such, and in which are established Brahma, and truth, and wisdom and the worlds? The man of wisdom should ever forgive, for when he is capable of forgiving everything, he attaineth to Brahma. The world belongeth to those that are forgiving; the other world is also theirs. The forgiving acquire honours here, and a state of blessedness hereafter. Those men that ever conquer their wrath by forgiveness, obtain the higher regions. Therefore hath it been said that forgiveness is the highest virtue.' Those are the verses sung by Kashyapa in respect of those that are

everforgiving. Having listened, O Draupadi, to these verses in respect of forgiveness, content thyself! Give not way to thy wrath! Our grandsire, the son of Santanu, will worship peace; Krishna, the son of Devaki, will worship peace; the preceptor (Drona) and Vidura called Kshatri will both speak of peace; Kripa and Sanjaya also will preach peace. And Somadatta and Yuyutshu and Drona's son and our grandsire Vyasa, every one of them speaketh always of peace. Ever urged by these towards peace, the king (Dhritarashtra) will, I think, return us our kingdom. If however, he yieldeth to temptation, he will meet with destruction. O lady, a crisis hath come in the history of Bharatas for plunging them into calamity! This hath been my certain conclusion from some time before! Suyodhana deserveth not the kingdom. Therefore hath he been unable to acquire forgiveness. I, however, deserve the sovereignty and therefore is it that forgiveness hath taken possession of me. Forgiveness and gentleness are the qualities of the self-possessed. They represent eternal virtue. I shall, therefore, truly adopt those qualities."

SECTION 30

"Draupadi said, 'I bow down unto Dhatri and Vidhatri who have thus clouded thy sense! Regarding the burden (thou art to bear) thou thinkest differently from the ways of thy fathers and grand-fathers! Influenced by acts men are placed in different situations of life. Acts, therefore, produce consequences that are inevitable; emancipation is desired from mere folly. It seemeth that man can never attain prosperity in this world by virtue, gentleness, forgiveness, straightforwardness and fear of censure! If this were not so, O Bharata, this insufferable calamity would never have overtaken thee who art so undeserving of it, and these thy brothers of great energy! Neither in those days of prosperity nor in these days of thy adversity, thou, O Bharata, hath ever known anything so dear to thee as virtue, which thou hast even regarded as dearer to thee than life? That thy kingdom is for virtue alone, that thy life also is for virtue alone, is known to Brahmanas and thy superiors and even the celestials! I think thou canst abandon Bhimasena and Arjuna and these twin sons of Madri along with myself but thou canst not abandon virtue! I have heard that the king protecteth virtue; and virtue, protected by him, protecteth him (in return)! I see, however, that virtue protecteth thee not! Like the shadow pursuing a man, thy heart, O tiger among men, with singleness of purpose, ever seeketh virtue. Thou hast never disregarded thy equals, and inferiors and superiors. Obtaining even the entire world, thy pride never increased! O son of Pritha, thou ever worshippeth Brahmanas, and gods, and the Pitris, with Swadhas, and other forms of worship! O son of Pritha, thou hast ever gratified the Brahmanas by fulfilling every wish of theirs! Yatis and Sannyasins and mendicants of domestic lives have always been fed in thy house from off plates of gold where I have distributed (food) amongst them. Unto the Vanaprasthas thou always givest gold and food. There is nothing in thy house thou mayest not give unto the Brahmanas! In the Viswadeva sacrifice, that is, for thy peace, performed in thy house, the things consecrated are first offered unto guests and all creatures while thou livest thyself with what remaineth (after distribution)! Ishitis Pashubandhas, sacrifices for obtaining fruition of desire, the religions rites of (ordinary) domesticity, Paka sacrifices, and sacrifices of other kinds, are ever performed in thy house. Even in this great forest, so solitary and haunted by robbers, living in exile, divested of thy kingdom, thy virtue hath sustained no diminution! The Aswamedha, the Rajasuya, the Pundarika, and Gosava, these grand sacrifices requiring large gifts have all been performed by thee! O monarch, impelled by a perverse sense during that dire hour of a losing match at dice, thou didst yet stake and lose thy kingdom, thy wealth, thy weapons, thy brothers, and myself! Simple, gentle, liberal, modest, truthful, how, O King could thy mind be attracted to the vice of gambling? I am almost deprived of my sense, O king, and my heart is overwhelmed with grief, beholding this thy distress, and this thy calamity! An old history is cited as an illustration for the truth that men are subjects to the will of God and never to their own wishes! The Supreme Lord and Ordainer of all ordaineth everything in respect of the weal and woe, the happiness and misery, of all creatures, even prior to their births guided by the acts of each, which are even like a seed (destined to sprout forth into the tree of life). O hero amongst men, as a wooden doll is made to move its limbs by the wire-puller, so are creatures made to work by the Lord of all. O Bharata, like space that covereth every object, God, pervading every creature, ordaineth its weal or woe. Like a bird tied with a string, every creature is dependent on God. Every one is subject to God and none else. No one can be his own ordainer. Like a pearl on its string, or a bull held fast by the cord passing through its nose, or a tree fallen from the bank into the middle of the stream, every creature followeth the command of the Creator, because imbued with His Spirit and because established in Him. And man himself, dependent on the Universal Soul, cannot pass a moment independently. Enveloped in darkness, creatures are not masters of their own weal or woe. They go to heaven or hell urged by God Himself.

Like light straws dependent on strong winds, all creatures, O Bharatas, are dependent on God! And God himself, pervading all creatures and engaged in acts right and wrong, moveth in the universe, though none can say This is God! This body with its physical attributes is only the means by which God—the Supreme Lord of all maketh (every creature) to reap fruits that are good or bad. Behold the power of illusion that hath been spread by God, who confounding with his illusion, maketh creatures slay their fellows! Truth-knowing Munis behold those differently. They appear to them in a different light, even like the rays of the Sun (which to ordinary eyes are only a pencil of light, while to eyes more penetrating seem fraught with the germs of food and drink). Ordinary men behold the things of the earth otherwise. It is God who maketh them all, adopting different processes in their creation and destruction. And, O Yudhishtira, the Self-create Grandire, Almighty God, spreading illusion, slayeth his creatures by the instrumentality of his creatures, as one may break a piece of inert and senseless wood with wood, or stone with stone, or iron with iron. And the Supreme Lord, according to his pleasure, sporteth with His creatures, creating and destroying them, like a child with his toy (of soft earth). O king, it doth seem to me that God behaveth towards his creatures like a father or mother unto them. Like a vicious person, He seemeth to bear himself towards them in anger! Beholding superior and well-behaved and modest persons persecuted, while the sinful are happy, I am sorely troubled. Beholding this thy distress and the prosperity of Suyodhana, I do not speak highly of the Great Ordainer who suffereth such inequality! O sir, what fruits doth the Great Ordainer reap by granting prosperity to Dhritarashtra's son who transgresseth the ordinances, who is crooked and covetous, and who injureth virtue and religion! If the act done pursueth the doer and none else, then certainly it is God himself who is stained with the sin of every act. If however, the sin of an act done doth not attach to the doer, then (individual) might (and not God) is the true cause of acts, and I grieve for those that have no might!"

SECTION 31

"Yudhishtira said, 'Thy speech, O Yajnaseni, is delightful, smooth and full of excellent phrases. We have listened to it (carefully). Thou speakest, however, the language of atheism. O princess, I never act, solicitous of the fruits of my actions. I give away, because it is my duty to give; I sacrifice because it is my duty to sacrifice! O Krishna, I accomplish to the best of my power whatever a person living in domesticity should do, regardless of the fact whether those acts have fruits or not. O thou of fair hips, I act virtuously, not from the desire of reaping the fruits of virtue, but of not transgressing the ordinances of the Veda, and beholding also the conduct of the good and wise! My heart, O Krishna, is naturally attracted towards virtue. The man who wisheth to reap the fruits of virtue is a trader in virtue. His nature is mean and he should never be counted amongst the virtuous. Nor doth he ever obtain the fruits of his virtues! Nor doth he of sinful heart, who having accomplished a virtuous act doubteth in his mind, obtain the fruits of his act, in consequence of that scepticism of his! I speak unto thee, under the authority of the Vedas, which constitute the highest proof in such matters, that never shouldst thou doubt virtue! The man that doubteth virtue is destined to take his birth in the brute species. The man of weak understanding who doubteth religion, virtue or the words of the Rishis, is precluded from regions of immortality and bliss, like Sudras from the Vedas! O intelligent one, if a child born of a good race studieth the Vedas and beareth himself virtuously, royal sages of virtuous behaviour regard him as an aged sage (not withstanding his years)! The sinful wretch, however, who doubteth religion and transgresseth the scriptures, is regarded as lower even than Sudras and robbers! Thou hast seen with thy own eyes the great ascetic Markandeya of immeasurable soul come to us! It is by virtue alone that he hath acquired immortality in the flesh. Vyasa, and Vasistha and Maitreya, and Narada and Lomasa, and Suka, and other Rishis have all, by virtue alone, become of pure soul! Thou beholdest them with thy own eyes as furnished with prowess of celestial asceticism, competent to curse or bless (with effect), and superior to the very gods! O sinless one, these all, equal to the celestials themselves, behold through their eyes what Is written in the Vedas, and describe virtue as the foremost duty! It behoveth thee not, therefore, O amiable Queen, to either doubt or censure God or act, with a foolish heart. The fool that doubteth religion and disregardeth virtue, proud of the proof derived from his own reasoning, regardeth not other proofs and holdeth the Rishis, who are capable of knowing the future as present as mad men. The fool regardeth only the external world capable of gratifying his senses, and is blind to everything else. He that doubteth religion hath no expiation for his offence. That miserable wretch is full of anxiety and acquireth not regions of bliss hereafter. A rejector of proofs, a slanderer of the interpretation of the Vedic scriptures, a transgressor urged by lust and covetousness, that fool goeth to hell. O amiable one, he on the other hand, who ever cherisheth religion with faith,

obtaineth eternal bliss in the other world. The fool who cherisheth not religion, transgressing the proofs offered by the Rishis, never obtaineth prosperity in any life, for such transgression of the scriptures. It is certain, O handsome one, that with respect to him who regardeth not the words of the Rishis or the conduct of the virtuous as proof, neither this nor the other world existeth. Doubt not, O Krishna, the ancient religion that is practised by the good and framed by Rishis of universal knowledge and capable of seeing all things! O daughter of Drupada, religion is the only raft for those desirous of going to heaven, like a ship to merchants desirous of crossing the ocean. O thou faultless one, if the virtues that are practised by the virtuous had no fruits, this universe then would be enveloped in infamous darkness. No one then would pursue salvation, no one would seek to acquire knowledge not even wealth, but men would live like beasts. If asceticism, the austerities of celibate life, sacrifices, study of the Vedas, charity, honesty,—these all were fruitless, men would not have practised virtue generation after generation. If acts were all fruitless, a dire confusion would ensue. For what then do Rishis and gods and Gandharvas and Rakshasas who are all independent of human conditions, cherish virtue with such affection? Knowing it for certain that God is the giver of fruits in respect of virtue, they practise virtue in this world. This, O Krishna, is the eternal (source of) prosperity. When the fruits of both knowledge and asceticism are seen, virtue and vice cannot be fruitless. Call to thy mind, O Krishna, the circumstances of thy own birth as thou that heard of them, and recall also the manner in which Dhrishtadyumna of great prowess was born! These, O thou of sweet smiles, are the best proofs (of the fruits of virtue)! They that have their minds under control, reap the fruits of their acts and are content with little. Ignorant fools are not content with even that much they get (here), because they have no happiness born of virtue to acquire to in the world hereafter. The fruitlessness of virtuous acts ordained in the Vedas, as also of all transgressions, the origin and destruction of acts are, O beautiful one, mysterious even to the gods. These are not known to any body and everybody. Ordinary men are ignorant in respect of these. The gods keep up the mystery, for the illusion covering the conduct of the gods is unintelligible. Those regenerate ones that have destroyed all aspirations, that have built all their hopes on vows and asceticism, that have burnt all their sins and have acquired minds where quest and peace and holiness dwell, understand all these. Therefore, though you mayst not see the fruits of virtue, thou shouldst not yet doubt religion or gods. Thou must perform sacrifices with a will, and practise charity without insolence. Acts in this world have their fruits, and virtue also is eternal. Brahma himself told this unto his (spiritual) sons, as testified to by Kashyapa. Let thy doubt, therefore, O Krishna, be dispelled like mist. Reflecting upon all this, let thy scepticism give way to faith. Slander not God, who is the lord of all creatures. Learn how to know him. Bow down unto him. Let not thy mind be such. And, O Krishna, never disregard that Supreme Being through whose grace mortal man, by piety, acquireth immortality!"

SECTION 32

"Draupadi said, 'I do not ever disregard or slander religion, O son of Pritha! Why should I disregard God, the lord of all creatures? Afflicted with woe, know me, O Bharata, to be only raving I will once more indulge in lamentations; listen to me with attention O persecutor of all enemies, every conscious creature should certainly act in this world. It is only the immobile, and not other creatures, that may live without acting. The calf, immediately after its birth, sucketh the mothers' teat. Persons feel pain in consequence of incantations performed with their statuses. It seemeth, therefore, O Yudhishtira, that creatures derive the character of their lives from their acts of former lives. Amongst mobile creatures man differeth in this respect that he aspireth, O bull of the Bharata race, to affect his course of life in this and the other world by means of his acts. Impelled by the inspiration of a former life, all creatures visibly (reap) in this world the fruits of their acts. Indeed, all creatures live according to the inspiration of a former life, even the Creator and the Ordainer of the universe, like a crane that liveth on the water (untaught by any one.) If a creature acteth not, its course of life is impossible. In the case of a creature, therefore, there must be action and not inaction. Thou also shouldst act, and not incur censure by abandoning action. Cover thyself up, as with an armour, with action. There may or may not be even one in a thousand who truly knoweth the utility of acts or work. One must act for protecting as also increasing his wealth; for if without seeking to earn, one continueth to only spend, his wealth, even if it were a hoard huge as Himavat, would soon be exhausted. All the creatures in the world would have been exterminated, if there were no action. If also acts bore no fruits, creatures would never have multiplied. It is even seen that creatures sometimes perform acts that have no fruits, for without acts the course of life itself would be impossible. Those persons in the world who believe in destiny, and those again who believe in chance, are both the worst among men. Those only that

believe in the efficacy of acts are laudable. He that lieth at ease, without activity, believing in destiny alone, is soon destroyed like an unburnt earthen pot in water. So also he that believeth in chance, i.e., sitteth inactive though capable of activity liveth not long, for his life is one of weakness and helplessness. If any person accidentally acquireth any wealth, it is said he deriveth it from chance, for no one's effort hath brought about the result. And, O son of Pritha, whatever of good fortune a person obtaineth in consequence of religious rites, that is called providential. The fruit, however that a person obtaineth by acting himself, and which is the direct result of those acts of his, is regarded as proof of personal ability. And, O best of men, know that the wealth one obtaineth spontaneously and without cause is said to be a spontaneous acquisition. Whatever is thus obtained by chance, by providential dispensation, spontaneously, of as the result of one's acts is, however, the consequence of the acts of a former life. And God, the Ordainer of the universe, judging according to the acts of former lives, distributeth among men their portions in this world. Whatever acts, good or bad, a person performeth, know that they are the result of God's, arrangements agreeably to the acts of a former life. This body is only the instruments in the hands of God, for doing the acts that are done. Itself, inert, it doth as God urgeth it to do. O son of Kunti, it is the Supreme Lord of all who maketh all creatures do what they do. The creatures themselves are inert. O hero, man, having first settled some purpose in his mind, accomplisheth it, himself working with the aid of his intelligence. We, therefore, say that man is himself the cause (of what he doeth). O bull among men, it is impossible to number the acts of men, for mansions and towns are the result of man's acts. Intelligent men know, by help of their intellect, that oil may be had from sesame, curds from milk, and that food may be cooked by means of igniting fuel. They know also the means for accomplishing all these. And knowing them, they afterwards set themselves, with proper appliances, to accomplish them. And creatures support their lives by the results achieved in these directions by their own acts. If a work is executed by a skilled workman, it is executed well. From differences (in characteristics), another work may be said to be that of an unskilful hand. If a person were not, in the matter of his acts, himself the cause thereof, then sacrifices would not bear any fruits in his case nor would any body be a disciple or a master. It is because a person is himself the cause of his work that he is applauded when he achieved success. So the doer is censured if he faileth. If a man were not himself the cause of his acts, how would all this be justified? Some say that everything is the result of Providential dispensation; others again, that this is not so, but that everything which is supposed to be the result of destiny or chance is the result of the good or the bad acts of former lives. It is seen, possessions are obtained from chance, as also from destiny Something being from destiny and something from chance, something is obtained by exertion. In the acquisition of his objects, there is no fourth cause in the case of man. Thus say those that are acquainted with truth and skilled in knowledge. If, however, God himself were not the giver of good and bad fruits, then amongst creatures there would not be any that was miserable. If the effect of former acts be a myth, then all purposes for which man would work should be successful. They, therefore, that regard the three alone (mentioned above) as the doors of all success and failure in the world, (without regarding the acts of former life), are dull and inert like the body itself. For all this, however, a person should act. This is the conclusion of Manu himself. The person that doth not act, certainly succumbeth, O Yudhishtira. The man of action in this world generally meeteth with success. The idle, however, never achieveth success. If success, becometh impossible, then should one seek to remove the difficulties that bar his way to success. And, O king, if a person worketh (hard), his debt (to the gods) is cancelled (whether he achieveth success or not). The person that is idle and lieth at his length, is overcome by adversity; while he that is active and skillful is sure to reap success and enjoy prosperity. Intelligent persons engaged in acts with confidence in themselves regard all who are diffident as doubting and unsuccessful. The confident and faithful, however, are regarded by them as successful. And this moment misery hath overtaken us. If, however, thou betakest to action, that misery will certainly be removed. If thou meetest failure, then that will furnish a proof unto thee and Vrikodara and Vivatsu and the twins (that ye are unable to snatch the kingdom from the foe). The acts of others, it is seen, are crowned with success. It is probable that ours also will be successful. How can one know beforehand what the consequence will be? Having exerted thyself thou wilt know what the fruit of thy exertion will be. The tiller tilleth with the plough the soil and soweth the seeds thereon. He then sitteth silent, for the clouds (after that) are the cause that would help the seeds to grow into plants. If however, the clouds favour him not, the tiller is absolved from all blame. He sayeth unto himself, 'What others do, I have done. If, notwithstanding this, I meet with failure, no blame can attach to me.' Thinking so, he containeth himself and never indulgeth in self-reproach. O Bharata, no one should despair

saying, 'Oh, I am acting, yet success is not mine! For there are two other causes, besides exertion, towards success. Whether there be success or failure, there should be no despair, for success in acts dependeth upon the union; of many circumstances. If one important element is wanting, success doth not become commensurate, or doth not come at all. If however, no exertion is made, there can be no success. Nor is there anything to applaud in the absence of all exertion. The intelligent, aided by their intelligence, and according to their full might bring place, time, means, auspicious rites, for the acquisition of prosperity. With carefulness and vigilance should one set himself to work, his chief guide being his prowess. In the union of qualities necessary for success in work, prowess seemeth to be the chief. When the man of intelligence seeth his enemy superior to him in many qualities, he should seek the accomplishment of his purposes by means, of the arts of conciliation and proper appliances. He should also wish evil unto his foe and his banishment. Without speaking of mortal man, if his foe were even the ocean or the hills, he should be guided by such motives. A person by his activity in searching for the holes of his enemies, dischargeth his debt to himself as also to his friends. No man should ever disparage himself for the man that disparageth himself never earneth high prosperity. O Bharata, success in this world is attainable on such conditions! In fact, success in the World is said to depend on acting according to time and circumstances. My father formerly kept a learned Brahmana with him. O bull of the Bharata race, he said all this unto my father. Indeed, these instructions as to duty, uttered by Vrihaspati himself, were first taught to my brothers. It was from them that I heard these afterwards while in my father's house. And, O Yudhishtira, while at intervals of business, I went out (of the inner apartments) and sat on the lap of my father, that learned Brahmana used to recite unto me these truths, sweetly consoling me therewith!"

SECTION 33

'Vaisampayana said, "Hearing these words of Yajnaseni, Bhimasena, sighing in wrath, approached the king and addressed him, saying, 'Walk, O monarch, in the customary path trodden by good men, (before thee) in respect of kingdoms. What do we gain by living in the asylum of ascetics, thus deprived of virtue, pleasure, and profit? It is not by virtue, nor by honesty, nor by might, but by unfair dice, that our kingdom hath been snatched by Duryodhana. Like a weak offal-eating jackal snatching the prey from mighty lions, he hath snatched away our kingdom. Why, O monarch, in obedience to the trite merit of sticking to a promise, dost thou suffer such distress, abandoning that wealth which is the source of both virtue and enjoyments? It was for thy carelessness, O king, that our kingdom protected by the wielder of the Gandiva and therefore, incapable of being wrested by Indra himself, was snatched from us in our very sight. It was for thee, O monarch, that, ourselves living, our prosperity was snatched away from us like a fruit from one unable to use his arms, or like kine from one incapable of using his legs. Thou art faithful in the acquisition of virtue. It was to please thee, O Bharata, that we have suffered ourselves to be overwhelmed with such dire calamity. O bull of the Bharata race, it was because we were subject to thy control that we are thus tearing the hearts of our friends and gratifying our foes. That we did not, in obedience to thee, even then slay the sons of Dhritarashtra, is an act of folly on our part that grieveth me sorely. This thy abode, O king, in the woods, like that of any wild animal, is what a man of weakness alone would submit to. Surely, no man of might would ever lead such a life. This thy course of life is approved neither by Krishna, nor Vibhatsu, nor by Abhimanyu, nor by the Srinjayas, nor by myself, nor by the sons of Madri. Afflicted with the vows, thy cry is Religion! Religion! Hast thou from despair been deprived of thy manliness? Cowards alone, unable to win back their prosperity, cherish despair, which is fruitless and destructive of one's purposes. Thou hast ability and eyes. Thou seest that manliness dwelleth in us. It is because thou hast adopted a life of peace that thou feelest not this distress. These Dhritarashtras regard us who are forgiving, as really incompetent. This, O king, grieveth me more than death in battle. If we all die in fair fight without turning our backs on the foe, even that would be better than this exile, for then we should obtain regions of bliss in the other world. Or, if, O bull of the Bharata race, having slain them all, we acquire the entire earth, that would be prosperity worth the trial. We who ever adhere to the customs of our order, who ever desire grand achievements, who wish to avenge our wrongs, have this for our bounden duty. Our kingdom wrested from us, if we engage in battle, our deeds when known to the world will procure for us fame and not slander. And that virtue, O king, which tortureth one's own self and friends, is really no virtue. It is rather vice, producing calamities. Virtue is sometimes also the weakness of men. And though such a man might ever be engaged in the practice of virtue, yet both virtue and profit forsake him, like pleasure and pain forsaking a person that is dead. He that practiseth virtue for virtue's sake always suffereth. He can scarcely be

called a wise man, for he knoweth not the purposes of virtue like a blind man incapable of perceiving the solar light. He that regardeth his wealth to exist for himself alone, scarcely understandeth the purposes of wealth. He is really like a servant that tendeth kine in a forest. He again that pursueth wealth too much without pursuing virtue and enjoyments, deserveth to be censured and slain by all men. He also that ever pursueth enjoyments without pursuing virtue and wealth, loseth his friends and virtue and wealth also. Destitute of virtue and wealth such a man, indulging in pleasure at will, at the expiration of his period of indulgence, meeteth with certain death, like a fish when the water in which it liveth hath been dried up. It is for these reasons that they that are wise are ever careful of both virtue and wealth, for a union of virtue and wealth is the essential requisite of pleasure, as fuel is the essential requisite of fire. Pleasure hath always virtue for its root, and virtue also is united with pleasure. Know, O monarch, that both are dependent on each other like the ocean and the clouds, the ocean causing the clouds and the clouds filling the ocean. The joy that one feeleth in consequence of contact with objects of touch or of possession of wealth, is what is called pleasure. It existeth in the mind, having no corporeal existence that one can see. He that wisheth (to obtain) wealth, seeketh for a large share of virtue to crown his wish with success. He that wisheth for pleasure, seeketh wealth, (so that his wish may be realised). Pleasure however, yieldeth nothing in its turn. One pleasure cannot lead to another, being its own fruit, as ashes may be had from wood, but nothing from those ashes in their turn. And, O king, as a fowler killeth the birds we see, so doth sin slay the creatures of the world. He, therefore, who misled by pleasure or covetousness, beholdeth not the nature of virtue, deserveth to be slain by all, and becometh wretched both here and hereafter. It is evident, O king, that thou knowest that pleasure may be derived from the possession of various objects of enjoyment. Thou also well knowest their ordinary states, as well as the great changes they undergo. At their loss or disappearance occasioned by decrepitude or death, ariseth what is called distress. That distress, O king, hath now overtaken us. The joy that ariseth from the five senses, the intellect and the heart, being directed to the objects proper to each, is called pleasure. That pleasure, O king, is, as I think, one of the best fruits of our actions.

"Thus, O monarch, one should regard virtue, wealth and pleasure one after another. One should not devote one self to virtue alone, nor regard wealth as the highest object of one's wishes, nor pleasure, but should ever pursue all three. The scriptures ordain that one should seek virtue in the morning, wealth at noon, and pleasure in the evening. The scriptures also ordain that one should seek pleasure in the first portion of life, wealth in the second, and virtue in the last. And, O thou foremost of speakers, they that are wise and fully conversant with proper division of time, pursue all three, virtue, wealth, and pleasure, dividing their time duly. O son of the Kuru race, whether independence of these (three), or their possession is the better for those that desire happiness, should be settled by thee after careful thought. And thou shouldst then, O king, unhesitatingly act either for acquiring them, or abandoning them all. For he who liveth wavering between the two doubtfully, leadeth a wretched life. It is well known that thy behaviour is ever regulated by virtue. Knowing this thy friends counsel thee to act. Gift, sacrifice, respect for the wise, study of the Vedas, and honesty, these, O king, constitute the highest virtue and are efficacious both here and hereafter. These virtues, however, cannot be attained by one that hath no wealth, even if, O tiger among men, he may have infinite other accomplishments. The whole universe, O king, dependeth upon virtue. There is nothing higher than virtue. And virtue, O king, is attainable by one that hath plenty of wealth. Wealth cannot be earned by leading a mendicant life, nor by a life of feebleness. Wealth, however, can be earned by intelligence directed by virtue. In thy case, O king, begging, which is successful with Brahmanas, hath been forbidden. Therefore, O bull amongst men, strive for the acquisition of wealth by exerting thy might and energy. Neither mendicancy, nor the life of a Sudra is what is proper for thee. Might and energy constitute the virtue of the Kshatriya in especial. Adopt thou, therefore, the virtue of thy order and slay the enemies. Destroy the might of Dhritarashtra's sons, O son of Pritha, with my and Arjuna's aid. They that are learned and wise say that sovereignty is virtue. Acquire sovereignty, therefore, for it becometh thee not to live in a state of inferiority. Awake, O king, and understand the eternal virtues (of the order). By birth thou belongest to an order whose deeds are cruel and are a source of pain to man. Cherish thy subjects and reap the fruit thereof. That can never be a reproach. Even this, O king, is the virtue ordained by God himself for the order to which thou belongest! If thou taltest away therefrom, thou wilt make thyself ridiculous. Deviation from the virtues of one's own order is never applauded. Therefore, O thou of the Kuru race, making thy heart what it ought to be, agreeably to the order to which thou belongest, and casting away this course of feebleness, summon thy energy and bear thy weight like one

that beareth it manfully. No king, O monarch, could ever acquire the sovereignty of the earth or prosperity or affluence by means of virtue alone. Like a fowler earning his food in the shape of swarms of little easily-tempted game, by offering them some attractive food, doth one that is intelligent acquire a kingdom, by offering bribes unto low and covetous enemies. Behold, O bull among kings, the Asuras, though elder brothers in possession of power and affluence, were all vanquished by the gods through stratagem. Thus, O king, everything belongeth to those that are mighty. And, O mighty-armed one, slay thy foes, having recourse to stratagem. There is none equal unto Arjuna in wielding the bow in battle. Nor is there anybody that may be equal unto me in wielding the mace. Strong men, O monarch, engage in battle depending on their might, and not on the force of numbers nor on information of the enemy's plans procured through spies. Therefore, O son of Pandu exert thy might. Might is the root of wealth. Whatever else is said to be its root is really not such. As the shade of the tree in winter goeth for nothing, so without might everything else becometh fruitless. Wealth should be spent by one who wisheth to increase his wealth, after the manner, O son of Kunti, of scattering seeds on the ground. Let there be no doubt then in thy mind. Where, however, wealth that is more or even equal is not to be gained, there should be no expenditure of wealth. For investment of wealth are like the ass, scratching, pleasurable at first but painful afterwards. Thus, O king of men, the person who throweth away like seeds a little of his virtue in order to gain a larger measure of virtue, is regarded as wise. Beyond doubt, it is as I say. They that are wise alienate the friends of the foe that owneth such, and having weakened him by causing those friends to abandon him thus, they then reduce him to subjection. Even they that are strong, engage in battle depending on their courage. One cannot by even continued efforts (uninspired by courage) or by the arts of conciliation, always conquer a kingdom. Sometimes, O king, men that are weak, uniting in large numbers, slay even a powerful foe, like bees killing the spoiler of the honey by force of numbers alone. (As regards thyself), O king, like the sun that sustaineth as well as slayeth creatures by his rays, adopt thou the ways of the sun. To protect one's kingdom and cherish the people duly, as done by our ancestors, O king, is, it hath been heard by us, a kind of asceticism mentioned even in the Vedas. By asceticism, O king, a Kshatriya cannot acquire such regions of blessedness as he can by fair fight whether ending in victory or defeat. Beholding, O king, this thy distress, the world hath come to the conclusion that light may forsake the Sun and grace the Moon. And, O king, good men separately as well as assembling together, converse with one another, applauding thee and blaming the other. There is this, moreover, O monarch, viz., that both the Kurus and the Brahmanas, assembling together, gladly speak of thy firm adherence to truth, in that thou hast never, from ignorance, from meanness, from covetousness, or from fear, uttered an untruth. Whatever sin, O monarch, a king committeth in acquiring dominion, he consumeth it all afterwards by means of sacrifices distinguished by large gifts. Like the Moon emerging from the clouds, the king is purified from all sins by bestowing villages on Brahmanas and kine by thousands. Almost all the citizens as well as the inhabitants of the country, young or old, O son of the Kuru race, praise thee, O Yudhishtira! This also, O Bharata, the people are saying amongst themselves, viz., that as milk in a bag of dog's hide, as the Vedas in a Sudra, as truth in a robber, as strength in a woman, so is sovereignty in Duryodhana. Even women and children are repeating this, as if it were a lesson they seek to commit to memory. O repressor of foes, thou hast fallen into this state along with ourselves. Alas, we also are lost with thee for this calamity of thine. Therefore, ascending in thy car furnished with every implement, and making the superior Brahmanas utter benedictions on thee, march thou with speed, even this very day, upon Hastinapura, in order that thou mayst be able to give unto Brahmanas the spoils of victory. Surrounded by thy brothers, who are firm wielders of the bow, and by heroes skilled in weapons and like unto snakes of virulent poison, set thou out even like the slayer Vritra surrounded by the Marutas. And, O son of Kunti, as thou art powerful, grind thou with thy might thy weak enemies, like Indra grinding the Asuras; and snatch thou from Dhritarashtra's son the prosperity he enjoyeth. There is no mortal that can bear the touch of the shafts furnished with the feathers of the vulture and resembling snakes of virulent poison, that would be shot from the Gandiva. And, O Bharata, there is not a warrior, nor an elephant, nor a horse, that is able to bear the impetus of my mace when I am angry in battle. Why, O son of Kunti, should we not wrest our kingdom from the foe, fighting with the aid of the Srinjayas and Kaikeyas, and the bull of the Vrishni race? Why, O king, should we not succeed in wresting the (sovereignty of the) earth that is now in the hands of the foe, if, aided by a large force, we do but strive?"

SECTION 34

Vaisampayana said, "Thus addressed by Bhimasena, the high-souled king Ajatasatru firmly devoted to truth, mustering his patience, after a few moments said these words, 'No doubt, O Bharata, all this is true. I cannot reproach thee for thy torturing me thus by piercing me with thy arrowy words. From my folly alone hath this calamity come against you. I sought to cast the dice desiring to snatch from Dhritarashtra's son his kingdom with the sovereignty. It was therefore that, that cunning gambler--Suvala's son--played against me on behalf of Suyodhana. Sakuni, a native of the hilly country, is exceedingly artful. Casting the dice in the presence of the assembly, unacquainted as I am with artifices of any kind, he vanquished me artfully. It is, therefore, O Bhimasena, that we have been overwhelmed with this calamity. Beholding the dice favourable to the wishes of Sakuni in odds and evens, I could have controlled my mind. Anger, however, driveth off a person's patience. O child, the mind cannot be kept under control when it is influenced by hauteur, vanity, or pride. I do not reproach thee, O Bhimasena, for the words thou ushest. I only regard that what hath befallen us was pre-ordained. When king Duryodhana, the son of Dhritarashtra, coveting our kingdom, plunged us into misery and even slavery, then, O Bhima, it was Draupadi that rescued us. When summoned again to the assembly for playing once more, thou knowest as well as Arjuna what Dhritarashtra's son told me, in the presence of all the Bharatas, regarding the stake for which we were to play. His words were, O prince Ajatasatru, (if vanquished), thou shalt have with all thy brothers, to dwell, to the knowledge of all men, for twelve years in the forest of thy choice, passing the thirteenth year in secrecy. If during the latter period, the spies of the Bharatas, hearing of thee, succeed in discovering thee, thou shalt have again to live in the forest for the same period, passing once more the last year in secrecy. Reflecting upon this, pledge thyself to it. As regards myself, I promise truly in this assembly of the Kurus, that if thou canst pass this time confounding my spies and undiscovered by them, then, O Bharata, this kingdom of the five rivers is once more thine. We also, O Bharata, if vanquished by thee, shall, all of us, abandoning all our wealth, pass the same period, according to the same rules. Thus addressed by the prince, I replied unto him in the midst of all the Kurus, 'So be it!' The wretched game then commenced. We were vanquished and have been exiled. It is for this that we are wandering miserably over different woody regions abounding with discomfort. Suyodhana, however, still dissatisfied, gave himself up to anger, and urged the Kurus as also all those under his sway to express their joy at our calamity. Having entered into such an agreement in the presence of all good men, who darest break it for the sake of a kingdom on earth? For a respectable person, I think, even death itself is lighter than the acquisition of sovereignty by an act of transgression. At the time of the play, thou hadst desired to burn my hands. Thou wert prevented by Arjuna, and accordingly didst only squeeze thy own hands. If thou couldst do what thou hadst desired, could this calamity befall us? Conscious of thy prowess, why didst thou not, O Bhima, say so before we entered into such an agreement? Overwhelmed with the consequence of our pledge, and the time itself having passed, what is the use of thy addressing me these harsh words? O Bhima, this is my great grief that we could not do anything even beholding Draupadi persecuted in that way. My heart burneth as if I have drunk some poisonous liquid. Having, however, given that pledge in the midst of the Kuru heroes, I am unable to violate it now. Wait, O Bhima, for the return of our better days, like the scatterer of seeds waiting for the harvest. When one that hath been first injured, succeedeth in revenging himself upon his foe at a time when the latter's enmity hath borne fruit and flowers, he is regarded to have accomplished a great thing by his prowess. Such a brave person earneth undying fame. Such a man obtaineth great prosperity. His enemies bow down unto him, and his friends gather round him, like the celestials clustering round Indra for protection. But know, O Bhima, my promise can never be untrue. I regard virtue as superior to life itself and a blessed state of celestial existence. Kingdom, sons, fame, wealth,--all these do not come up to even a sixteenth part of truth.'

SECTION 35

Bhima said, 'O king, unsubstantial as thou art like froth, unstable like a fruit (falling when ripe), dependent on time, and mortal, having entered into an agreement in respect of time, which is infinite and immeasurable, quick like a shaft or flowing like a stream, and carrying everything before it like death itself, how canst regard it as available by thee? How can he, O son of Kunti, wait whose life is shortened every moment, even like a quantity of collyrium that is lessened each time a grain is taken up by the needle? He only whose life is unlimited or who knoweth with certitude what the period of his life is, and who knoweth the future as if it were before his eyes, can indeed wait for the arrival of (an expected) time. If we wait, O king, for thirteen years, that period, shortening our lives, will bring us nearer to death. Death is sure to overtake every creature having a corporeal existence.

Therefore, we should strive for the possession of our kingdom before we die. He that faileth to achieve fame, by failing to chastise his foes, is like an unclean thing. He is a useless burden on the earth like an incapacitated bull and perisheth ingloriously. The man who, destitute of strength, and courage, chastiseth not his foes, liveth in vain, I regard such a one as low-born. Thy hand can rain gold; thy fame spreadeth over the whole earth; slaying thy foes, therefore, in battle, enjoy thou the wealth acquired by the might of thy arms. O repressor of all foes, O king, if a man slaying his injurer, goeth the very day into hell, that hell becometh heaven to him. O king, the pain one feeleth in having to suppress one's wrath is more burning than fire itself. Even now I burn with it and cannot sleep in the day or the night. This son of Pritha, called Vibhatsu, is foremost in drawing the bow-string. He certainly burneth with grief, though he liveth here like a lion in his den. This one that desireth to slay without aid all wielders of the bow on earth, represeth the wrath that riseth in his breast, like a mighty elephant. Nakula, Sahadeva, and old Kunti--that mother of heroes, are all dumb, desiring to please thee. And all our friends along with the Srinjayas equally desire to please thee. I alone, and Prativindhya's mother speak unto thee burning with grief. Whatever I speak unto thee is agreeable to all of them, for all of them plunged in distress, eagerly wish for battle. Then, O monarch, what more wretched a calamity can overtake us that our kingdom should be wrested from us by weak and contemptible foes and enjoyed by them? O king, from the weakness of thy disposition thou feelest shame in violating thy pledge. But, O slayer of foes, no one applaudeth thee for thus suffering such pain in consequence of the kindness of thy disposition. Thy intellect, O king, seeth not the truth, like that of a foolish and ignorant person of high birth who hath committed the words of the Vedas to memory without understanding their sense. Thou art kind like a Brahmana. How hast thou been born in the Kshatriya order? They that are born in the Kshatriya order are generally of crooked hearts. Thou hast heard (recited) the duties of kings, as promulgated by Manu, fraught with crookedness and unfairness and precepts opposed to tranquillity and virtue. Why dost thou then, O king, forgive the wicked sons of Dhritarashtra? Thou hast intelligence, prowess, learning and high birth. Why dost thou then, O tiger among men, act in respect of thy duties, like a huge snake that is destitute of motion? O son of Kunti, he that desireth to conceal us, only wisheth to conceal the mountains of Himavat by means of a handful of grass. O son of Pritha, known as thou art over whole earth, thou wilt not be able to live unknown, like the sun that can never course through the sky unknown to men. Like a large tree in a well-watered region with spreading branches and flowers and leaves, or like Indra's elephant, how will Jishnu live unknown? How also will these children, the brothers, Nakula and Sahadeva, equal unto a couple of young lions, both live in secret? How, O son of Pritha, will Krishna--the daughter of Drupada--a princess and mother of heroes, of virtuous deeds and known over all the world, live unknown? Me also, everybody knoweth from my boyhood. I do not see how I can live unknown. As well mighty mountains of Meru be sought to be concealed. Then, again, many kings had been expelled by us from their kingdom. These kings and princes will all follow the bad son of Dhritarashtra, for robbed and exiled by us, they have not still become friendly. Desiring to do good unto Dhritarashtra, they will certainly seek to injure us. They will certainly set against us numerous spies in disguise. If these discover us and report their discovery, a great danger will overtake us. We have already lived in the woods full thirteen months. Regard them, O king, for their length as thirteen years. The wise have said that a month is a substitute for a year, like the pot-herb that is regarded as a substitute for the Soma. Or, (if thou breakest thy pledge), O king, thou mayst free thyself from this sin by offering good savoury food to a quiet bull carrying sacred burdens. Therefore, O king resolve thou to slay thy enemies. There is no virtue higher than fighting, for every Kshatriya!"

SECTION 36

Vaisampayana said, "Hearing those words of Bhima, Yudhishtira, the son of Kunti--tiger among men and slayer of all foes--began to sigh heavily, and reflect in silence. And he thought within himself, 'I have heard recited the duties of kings, also all truths about the duties of the different orders. He is said to observe those duties truly who keepeth them before his eyes, so as to regulate his conduct both in the present and the future. Knowing as I do the true course of virtue, which, however is so very difficult of being known, how can I forcibly grind virtue down like grinding the mountains of Meru? Having reflected so for a moment, and settled what he should do, he replied unto Bhima as follows without allowing him another word:

"O thou of mighty arms, it is even so as thou hast said. But, O thou foremost of speakers, listen now to another word I say. Whatever sinful deeds, O Bhima, one seeketh to achieve, depending on his courage alone, become always a source of pain. But, O thou of mighty arms, whatever is begun with

deliberation, with well-directed prowess, with all appliances, and much previous thought, is seen to succeed. The gods themselves favour such designs. Hear from me something about what, proud of thy might, O Bhima, and led away by thy restlessness, thou thinkest should be immediately begun. Bhurisravas, Sala, the mighty Jarasandha, Bhishma, Drona, Karna, the mighty son of Drona, Dhritarashtra's sons--Duryodhana and others--so difficult of being vanquished, are all accomplished in arms and ever ready for battle with us. Those kings and chiefs of the earth also who have been injured by us, have all adopted the side of the Kauravas, and are bound by ties of affection to them. O Bharata, they are engaged in seeking the good of Duryodhana and not of us. With full treasures and aided by large forces, they called certainly strive their best in battle. All the officers also of the Kuru army together with their sons and relatives, have been honoured by Duryodhana with wealth and luxuries. Those heroes are also much regarded by Duryodhana. This is my certain conclusion that they will sacrifice their lives for Duryodhana in battle. Although the behaviour of Bhishma, Drona, and the illustrious Kripa, is the same towards us as towards them, yet, O thou of mighty arms, this is my certain conclusion that in order to pay off the royal favours they enjoy, they will throw their very lives, than which there is nothing dearer, in battle. All of them are masters of celestial weapons, and devoted to the practice of virtue. I think they are incapable of being vanquished even by gods led by Vasava himself. There is again amongst them that mighty warrior--Karna--impetuous, and ever wrathful, master of all weapons, and invincible, and encased in impenetrable mail. Without first vanquishing in battle all those foremost of men, unaided as thou art, how canst thou slay Duryodhana? O Vrikodara, I cannot sleep thinking of the lightness of hand of that Suta's son, who, I regard, is the foremost of all wielders of the bow!"

"Vaisampayana continued, "Hearing these words of Yudhishtira, the impetuous Bhima became alarmed, and forbore from speaking anything. And while the sons of Pandu were thus conversing with each other, there came to that spot the great ascetic Vyasa, the son of Satyavati. And as he came, the sons of Pandu worshipped him duly. Then that foremost of all speakers, addressing Yudhishtira, said, O, Yudhishtira, O thou of mighty arms, knowing by spiritual insight what is passing in thy heart, I have come to thee, O thou bull among men! The fear that is in thy heart, arising from Bhishma, and Drona, and Kripa, and Karna, and Drona's son, and prince Duryodhana, and Dussasana, I will dispell, O slayer of all foes, by means of an act enjoined by the ordinance. Hearing it from me, accomplish it thou with patience, and having accomplished it, O king, quell this fever of thine soon."

That foremost of speakers then, the son of Parasara, taking Yudhishtira to a corner, began to address him in words of deep import, saying, 'O best of the Bharatas, the time is come for thy prosperity, when, indeed Dhananjaya--that son of Pritha--will slay all thy foes in battle. Uttered by me and like unto success personified, accept from me this knowledge called Pratismriti that I impart to thee, knowing thou art capable of receiving it. Receiving it (from thee), Arjuna will be able to accomplish his desire. And let Arjuna, O son of Pandu, go unto Mahendra and Rudra, and Varuna, and Kuvera, and Yama, for receiving weapon from them. He is competent to behold the gods for his asceticism and prowess. He is even a Rishi of great energy, the friend of Narayana; ancient, eternal a god himself, invincible, ever successful, and knowing no deterioration. Of mighty arms, he will achieve mighty deeds, having obtained weapons from Indra, and Rudra, and the Lokapalas, O son of Kunti, think also of going from this to some other forest that may, O king, be fit for thy abode. To reside in one place for any length of time is scarcely pleasant. In thy case, it might also be productive of anxiety to the ascetics. And as thou maintainest numerous Brahmanas versed in the Vedas and the several branches thereof, continued residence here might exhaust the deer of this forest, and be destructive of the creepers and plants."

Vaisampayana continued, "Having addressed him thus, that illustrious and exalted ascetic Vyasa, of great wisdom, acquired with the mysteries of the world, then imparted unto the willing Yudhishtira the Just, who had meanwhile purified himself, that foremost of sciences. And bidding farewell unto the son of Kunti, Vyasa disappeared then and there. The virtuous and intelligent Yudhishtira, however, having obtained that knowledge carefully retained it in his mind and always recited it on proper occasions. Glad of the advice given him by Vyasa, the son of Kunti then, leaving the wood Dwaitavana went to the forest of Kamyaka on the banks of the Saraswati. And, O king, numerous Brahmanas of ascetic merit and versed in the science of orthoepy and orthography, followed him like the Rishis following the chief of the celestials. Arrived at Kamyaka, those illustrious bulls amongst the Bharata took up their residence there along with their friends and attendants. And possessed of energy, those heroes, O king, lived there for some time, devoted to the exercise of the bow and hearing all the while the chanting of the Vedas. And they went about those woods every day in

search of deer, armed with pure arrows. And they duly performed all the rites in honour of the Pitris, the celestials and the Brahmanas."

SECTION 37

Vaisampayana said, "After some time, Yudhishtira the Just, remembering the command of the Muni (Vyasa) and calling unto himself that bull among men--Arjuna--possessed of great wisdom, addressed him in private. Taking hold of Arjuna's hands, with a smiling face and in gentle accents, that chastiser of foes--the virtuous Yudhishtira--apparently after reflecting for a moment, spake these words in private unto Dhananjaya, 'O Bharata, the whole science of arms dwelleth in Bhishma, and Drona, and Kripa, and Karna, and Drona's son. They fully know all sorts of Brahma and celestial and human and Vayavya weapons, together with the modes of using and warding them off. All of them are conciliated and honoured and gratified by Dhritarashtra's son who behaveth unto them as one should behave unto his preceptor. Towards all his warriors Dhritarashtra's son behaveth with great affection; and all the chiefs honoured and gratified by him, seek his good in return. Thus honoured by him, they will not fail to put forth their might. The whole earth, besides, is now under Duryodhana's sway, with all the villages and towns, O son of Pritha, and all the seas and woods and mines! Thou alone art our sole refuge. On thee resteth a great burden. I shall, therefore, O chastiser of all foes, tell thee what thou art to do now. I have obtained a science from Krishna Dwaipayana. Used by thee, that science will expose the whole universe to thee. O child, attentively receive thou that science from me, and in due time (by its aid) attain thou the grace of the celestials. And, O bull of the Bharata race, devote thyself to fierce asceticism. Armed with the bow and sword, and cased in mail, betake thyself to austerities and good vows, and go thou northwards, O child, without giving way to anybody. O Dhananjaya, all celestial weapons are with Indra. The celestials, from fear of Vritra, imparted at the time all their might to Sakra. Gathered together in one place, thou wilt obtain all weapons. Go thou unto Sakra, he will give thee all his weapons. Taking the bow set thou out this very day in order to behold Purandara."

Vaisampayana continued, "Having said this, the exalted Yudhishtira the Just, imparted that science unto Arjuna. And the elder brother having communicated with due rites the knowledge unto his heroic brother, with speech and body and mind under perfect control, commanded him to depart. And at the command of Yudhishtira, the strong-armed Arjuna, taking up the Gandiva as also his inexhaustible quivers, and accoutred in mail and gauntlets and finger-protectors made of the skin of the gaur, and having poured oblations into the fire and made the Brahmanas to utter benedictions after gifts, set out (from Kamyaka) with the objects of beholding Indra. And armed with the bow, the hero, at the time of setting out heaved a sigh and cast a look upwards for achieving the death of Dhritarashtra's sons. And beholding Kunti's son thus armed and about to set out, the Brahmanas and Siddhas and invisible spirits addressed him, saying, 'O son of Kunti, obtain thou soon what thou wishest.' And the Brahmanas, also uttering benedictions said, 'Achieve thou the object thou hast in view. Let victory be truly thine.' And beholding the heroic Arjuna, of thighs stout as the trunks of the Sala, about to set out taking away with him the hearts of all, Krishna addressed him saying, 'O thou strong-armed one, let all that Kunti had desired at thy birth, and let all that thou desirest, be accomplished, O Dhananjaya! Let no one amongst us be ever again born in the order of Kshatriyas. I always bow down unto the Brahmanas whose mode of living is mendicancy. This is my great grief that the wretch Duryodhana beholding me in the assembly of princes mockingly called me a cow! Besides this he told me in the midst of that assembly many other hard things. But the grief I experience at parting with thee is far greater than any I felt at those insults. Certainly, in thy absence, thy brothers will while away their waking hours in repeatedly talking of thy heroic deeds! If, however, O son of Pritha, thou stayest away for any length of time, we shall derive no pleasure from our enjoyments or from wealth. Nay, life itself will be distasteful to us. O son of Pritha, our weal, and woe, life and death, our kingdom and prosperity, are all dependent on thee. O Bharata, I bless thee, let success be thine. O sinless one, thy (present) task thou wilt be able to achieve even against powerful enemies. O thou of great strength, go thou to win success with speed. Let dangers be not thine. I bow to Dhatri and Vidhatri! I bless thee. Let prosperity be thine. And, O Dhananjaya, let Hri, Sree, Kirti, Dhriti, Pushti, Uma, Lakshmi, Saraswati, all protect thee on thy way, for thou ever worshippest thy elder brother and ever obeyest his commands. And, O bull of the Bharata race, I bow to the Vasus, the Rudras and Adityas, the Manilas, the Viswadevas, and the Sadhyas, for procuring thy welfare. And, O Bharata, be thou safe from all spirits of mischief belonging to the sky, the earth, and the heaven, and from such other spirits generally."

Vaisampayana continued, "Krishna, the daughter of Yajnasena, having uttered these benedictions, ceased. The

strong-armed son of Pandu then, having walked round his brothers and round Dhaumya also, and taking up his handsome bow, set out. And all creatures began to leave the way that Arjuna of great energy and prowess, urged by the desire of beholding Indra, took. And that slayer of foes passed over many mountains inhabited by ascetics, and then reached the sacred Himavat, the resort of the celestials. And the high-souled one reached the sacred mountain in one day, for like the winds he was gifted with the speed of the mind, in consequence of his ascetic austerities. And having crossed the Himavat, as also the Gandhamadana, he passed over many uneven and dangerous spots, walking night and day without fatigue. And having reached Indrakila, Dhananjaya stopped for a moment. And then he heard a voice in the skies, saying, 'Stop!' And hearing that voice, the son of Pandu cast his glances all around. And Arjuna, capable of using his left hand with skill equal to that of his right hand, then beheld before him an ascetic under the shade of a tree, blazing with Brahma brilliancy, of a tawny colour, with matted locks, and thin. And the mighty ascetic, beholding Arjuna stop at a place, addressed him, saying, 'Who art thou, O child, arrived hither with bow and arrows, and cased in mail and accoutred in scabbard and gauntlet, and (evidently) wedded to the customs of the Kshatriya? There is no need of weapons here. This is the abode of peaceful Brahmanas devoted to ascetic austerities without anger or joy. There is no use for the bow here, for there is no dispute in this place of any kind. Therefore throw away, O child, this bow of thine. Thou hast obtained a pure state of life by coming here. O hero, there is no man who is like thee in energy and prowess.' That Brahmana thus addressed Arjuna, with a smiling face, repeatedly. But he succeeded not in moving Arjuna, firmly devoted to his purpose. The regenerate one, glad at heart, smilingly addressed Arjuna once more, saying, 'O slayer of foes, blest be thou! I am Sakra: ask thou the boon thou desirest.' Thus addressed, that perpetrator of the Kuru race, the heroic Dhananjaya bending his head and joining his hands, replied unto him of a thousand eyes, saying, 'Even this is the object of my wishes; grant me this boon. O illustrious one. I desire to learn from thee all the weapons.' The chief of the celestials then, smiling, replied unto him cheerfully, saying, 'O Dhananjaya, when thou hast reached this region, what need is there of weapons? Thou hast already obtained a pure state of life. Ask thou for the regions of bliss that thou desirest.' Thus addressed, Dhananjaya replied unto him of a thousand eyes, saying, 'I desire not regions of bliss, nor objects of enjoyment, nor the state of a celestial; what is this talk about happiness? O chief of the celestials, I do not desire the prosperity of all the gods. Having left my brothers behind me in the forest, and without avenging myself on the foe, shall I incur the opprobrium for all ages of all the world.' Thus addressed, the slayer of Vritra, worshipped of the worlds, consoling him with gentle words, spare unto the son of Pandu, saying, 'When thou art able to behold the three-eyed trident-bearing Siva, the lord of all creatures, it is then, O child, that I will give thee all the celestial weapons. Therefore, strive thou to obtain the sight of the highest of the gods; for it is only after thou hast seen him. O son of Kunti, that thou wilt obtain all thy wishes.' Having spoken thus unto Phalgunas, Sakra disappeared then and there, and Arjuna, devoting himself to asceticism, remained at that spot."

SECTION 38

(Kairata Parva)

Janemeyaya said, "O illustrious one, I desire to hear in detail the history of the acquisition of weapons by Arjuna of spotless deeds. O tell me how that tiger among men, Dhananjaya, of mighty arms and possessed of great energy, entered that solitary forest without fear. And, O thou foremost of those acquainted with the Veda, what also did Arjuna do while dwelling there? How also were the illustrious Sthanu and the chief of the celestials gratified by him? O thou best of regenerate ones, I desire to hear all this under thy favour. Thou art omniscient; thou knowest all about the gods and all about men. O Brahmana, the battle that took place of old between Arjuna--that foremost of smiters never defeated in battle--and Bhava was highly extraordinary and without parallel. It maketh one's hair stand on end to hear of it. Even the hearts of those lions among men--the brave sons of Pritha--trembled in consequence of wonder and joy and a sense of their own inferiority. O tell me in full what else Arjuna, did I do not see even the most trivial thing to Jishnu that is censurable. Therefore, recite to me in full the history of that hero."

Vaisampayana said, "O tiger among Kurus, I shall recite to thee that narration, excellent and extensive and unrivalled, in connexion with the illustrious hero. O sinless one, hear in detail the particulars about Arjuna's meeting with the three-eyed god of gods, and his contact with the illustrious god's person!

"At Yudhishtira's command, Dhananjaya of immeasurable prowess set out (from Kamyaka) to obtain a sight of Sakra, the chief of the celestials and of Sankara, the god of gods. And the strong-armed Arjuna of great might set out armed with

his celestial bow and a sword with golden hilt, for the success of the object he had in view, northwards, towards the summit of the Himavat. And, O king, that first of all warriors in the three worlds, the son of Indra, with a calm mind, and firmly adhering to his purpose, then devoted himself, without the loss of any time, to ascetic austerities. And he entered, all alone, that terrible forest abounding with thorny plants and trees and flowers and fruits of various kinds, and inhabited by winged creatures of various species, and swarming with animals of diverse kinds, and resorted to by Siddhas and Charanas. And when the son of Kunti entered that forest destitute of human beings, sounds of conchs and drums began to be heard in the heavens. And a thick shower of flowers fell upon the earth, and the clouds spreading over the firmament caused a thick shade. Passing over those difficult and woody regions at the foot of the great mountains, Arjuna soon reached the breast of the Himavat; and staying there for sometime began to shine in his brilliancy. And he beheld there numerous trees with expanding verdure, resounding with the melodious notes of winged warblers. And he saw there rivers with currents of the lapis lazuli, broken by the fierce eddies here and there, and echoing with the notes of swans and ducks and cranes. And the banks of those rivers resounded with the mellifluous strains of the male Kokilas and the notes of peacocks and cranes. And the mighty warrior, beholding those rivers of sacred and pure and delicious water and their charming banks, became highly delighted. And the delighted Arjuna of fierce energy and high soul then devoted himself to rigid austerities in that delightful and woody region. Clad in rags made of grass and furnished with a black deerskin and a stick, he commenced to eat withered leaves fallen upon the ground. And he passed the first month, by eating fruits at the interval of three nights; and the second by eating at the interval of the six nights; and the third by eating at the interval of a fortnight. When the fourth month came, that best of the Bharatas--the strong-armed son of Pandu--began to subsist on air alone. With arms upraised and leaning upon nothing and standing on the tips of his toes, he continued his austerities. And the illustrious hero's locks, in consequence of frequent bathing took the hue of lightning or the lotus. Then all the great Rishis went together unto the god of the Pinaka for representing unto him about the fierce asceticism of Pritha's son. And bowing unto that god of gods, they informed him of Arjuna's austerities saying, 'This son of pritha possessed of great energy is engaged in the most difficult of ascetic austerities on the breast of the Himavat. Heated with his asceticism, the earth is smoking all round. O god of gods. We do not know what his object is for which he is engaged in these austerities. He, however, is causing us pain. It behoveth thee to prevent him!' Hearing these words of those munis with souls under perfect control, the lord of all creatures--the husband of Uma said, 'It behoveth you not to indulge in any grief on account of Phalgunas! Return ye all cheerfully and with alacrity to the places whence ye have come. I know the desire that is in Arjuna's heart. His wish is not for heaven, nor for prosperity, nor for long life. And I will accomplish, even, this day, all that is desired by him."

Vaisampayana continued, "The truth-speaking Rishis, having heard these words of Mahadeva, became delighted, and returned to their respective abodes."

SECTION 39

Vaisampayana said, "After all those illustrious ascetics had gone away, that wielder of the Pinaka and cleanser of all sins--the illustrious Hara--assuming the form of a Kirata resplendent as a golden tree, and with a huge and stalwart form like a second Meru, and taking up a hand some bow and a number of arrows resembling snakes of virulent poison, and looking like an embodiment of fire, came quickly down on the breast of Himavat. And the handsome god of gods was accompanied by Uma in the guise of a Kirata woman, and also by a swarm of merry spirits of various forms and attire, and by thousands of women in the form and attire of Kiratas. And, O king, that region suddenly blazed up in beauty, in consequence of the arrival of the god of gods in such company. And soon enough a solemn stillness pervaded the place. The sounds of springs, and water-courses, and of birds suddenly ceased. And as the god of gods approached Pritha's son of blameless deeds, he beheld a wonderful sight, even that of a Danava named Muka, seeking, in the form of a boar, to slay Arjuna. Phalgunas, at the sight of the enemy seeking to slay him, took up the Gandiva and a number of arrows resembling snakes of virulent poison. And stringing his bow and filling the air with its twang, he addressed the boar and said, 'I have come here but done thee no injury. As thou seekest to slay me, I shall certainly send thee to the abode of Yama.' And beholding that firm wielder of the bow--Phalgunas--about to slay the boar, Sankara in the guise of a Kirata suddenly bade him stop saying, 'The boar like the mountain of Indrakila in hue hath been aimed at by me first'; Phalgunas, however, disregarding these words, struck the boar. The Kirata also blazing splendour, let fly an arrow like flaming fire and resembling the thunderbolt at the same object. And the arrows thus shot by both fell at the same instant of time upon

the wide body of Muka, hard as adamant. And the two shafts fell upon the boar with a loud sound, even like that of Indra's thunderbolt and the thunder of the clouds falling together upon the breast of a mountain. And Muka, thus struck by two shafts which produced numerous arrows resembling snakes of blazing mouths, yielded up his life, assuming once more his terrible Rakshasa form. Jishnu--that slayer of foes--then beheld before him that person, of form blazing as god, and attired in the dress of a Kirata and accompanied by many women. And beholding him, the son of Kunti with a joyous heart addressed him smilingly and said, 'Who art thou that thus wanderest in these solitary woods, surrounded by women? thou of the splendour of gold, art thou not afraid of this terrible forest? Why, again, didst thou shoot the boar that was first aimed at by me? This Rakshasa that came hither, listlessly or with the object, of slaying me, had been first aimed at by me. Thou shalt not, therefore, escape from me with life. Thy behaviour towards me is not consistent with the customs of the chase. Therefore, O mountaineer, I will take thy life.' Thus addressed by the son of Pandu, the Kirata, smiling replied unto his capable of wielding the bow with his left hand, in soft words, saying, 'O hero, thou needst not be anxious on my account. This forest land is proper abode for us who always dwell in the woods. Respecting thyself, however, I may inquire, why thou hast selected thy abode here amid such difficulties. We, O ascetic, have our habitation in these woods abounding in animals of all kinds. Why dost thou, so delicate and brought up in luxury and possessed of the splendour of fire, dwell alone in such a solitary region?' Arjuna said, 'Depending on the Gandiva and arrows blazing like fire, I live in this great forest, like a second Pavaki. Thou hast seen how this monster--this terrible Rakshasa--that came hither in the form of an animal, hath been slain by me.' The Kirata replied, 'This Rakshasa, first struck with the shot from my bow, was killed and sent to the regions of Yama by me. He was first aimed at by me. And it is with my shot that he has been deprived of life. Proud of thy strength, it behoveth thee not to impute thy own fault to others. Thou art thyself in fault, O wretch, and, therefore, shalt not escape from me with life. Stay thou: I will shoot at thee shafts like thunderbolts. Strive thou also and shoot, to the best of thy power, thy arrows at me.' Hearing these words of the Kirata, Arjuna became angry, and attacked him with arrows. The Kirata, however, with a glad heart received all those shafts upon himself, repeatedly saying, 'Wretch, wretch, shoot thou best arrows capable of piercing into the very vitals.' Thus addressed, Arjuna, began to shower his arrows on him. Both of them then became angry and, engaging in fierce conflict, began to shoot at each other showers of arrows, each resembling a snake of virulent poison. And Arjuna rained a perfect shower of arrows on the Kirata, Sankara, however, bore that downpour on him with a cheerful heart. But the wielder of the Pinaka, having borne that shower of arrows for a moment, stood unwounded, immovable like a hill. Dhananjaya, beholding his arrowy shower become futile, wondered exceedingly, repeatedly saying, 'Excellent! Excellent! Alas, this mountaineer of delicate limbs, dwelling on the heights of the Himavat, beareth, without wavering, the shafts shot from the Gandiva! Who is he? Is he Rudra himself, or some other god, or a Yaksha, or an Asura? The gods sometimes do descend on the heights of the Himavat. Except the god who wieldeth the Pinaka, there is none rise that can bear the impetuosity of the thousands of arrows shot by me from the Gandiva. Whether he is a god or a Yaksha, in fact, anybody except Rudra, I shall soon send him, with my shafts, to the regions of Yama.' Thus thinking, Arjuna, with a cheerful heart, began, O king, to shoot arrows by hundreds, resembling in splendour the rays of the sun. That downpour of shafts, however, the illustrious Creator of the worlds--the wielder of the trident--bore with a glad heart, like a mountain bearing a shower of rocks. Soon, however, the arrows of Phalgunya were exhausted. And noticing this fact, Arjuna became greatly alarmed. And the son of Pandu then began to think of the illustrious god Agni who had before, during the burning of the Khandava, given him a couple of inexhaustible quivers. And he began to think, 'Alas, my arrows are all exhausted. What shall I shoot now from my bow? Who is this person that swalloweth my arrows? Slaying him with the end of my bow, as elephants are killed with lances, I shall send him to the domains of the mace-bearing Yama.' The illustrious Arjuna then, taking up his bow and dragging the Kirata with his bow-string, struck him some fierce blows that descended like thunderbolts. When, however, that slayer of hostile heroes--the son of Kunti--commenced the conflict with the end of the bow, the mountaineer snatched from his hands that celestial bow. And beholding his bow snatched from him, Arjuna took up his sword, and wishing to end the conflict, rushed at his foe. And then the Kuru prince, with the whole might of his arms, struck that sharp weapon upon the head of the Kirata, a weapon that was incapable of being resisted even by solid rocks. But that first of swords, at touch of the Kirata's crown, broke into pieces. Phalgunya then commenced the conflict with trees and stones. The illustrious god in the form of the huge-bodied Kirata, however, bore that shower of trees and rocks

with patience. The mighty son of Pritha then, his mouth smoking with wrath, struck the invincible god in the form of a Kirata, with his clenched fists, blows that descended like thunderbolts. The god in the Kirata form returned Phalgunya's blows with fierce blows resembling the thunderbolts of Indra. And in consequence of that conflict of blows between the son of Pandu and the Kirata, there arose in that place loud and frightful sounds. That terrible conflict of blows, resembling the conflict of yore between Vritra and Vasava, lasted but for a moment. The mighty Jishnu clasping the Kirata began to press him with his breast, but the Kirata, possessed of great strength pressed the insensible son of Pandu with force. And in consequence of the pressure of their arms and of their breasts, their bodies began to emit smoke like charcoal in fire. The great god then, smiting the already smitten son of Pandu, and attacking him in anger with his full might, deprived him of his senses. Then, O Bharata, Phalgunya, thus pressed by the god of the gods, with limbs, besides, bruised and mangled, became incapable of motion and was almost reduced to a ball of flesh. And struck by the illustrious god, he became breathless and, falling down on earth without power of moving, looked like one that was dead. Soon, however, he regained consciousness, and, rising from his prostrate position, with body covered with blood, became filled with grief. Mentally prostrating himself before the gracious god of gods, and making a clay image of that deity, he worshipped it, with offerings of floral garlands. Beholding, however, the garland that he had offered to the clay image of Bhava, decking the crown of the Kirata, that best of Pandu's sons became filled with joy and regained his ease. And he prostrated himself thereupon at the feet of Bhava, and the god also was pleased with him. And Hara, beholding the wonder of Arjuna and seeing that his body had been emaciated with ascetic austerities, spake unto him in a voice deep as the roaring of the clouds, saying, 'O Phalgunya, I have been pleased with thee for thy act is without a parallel. There is no Kshatriya who is equal to thee in courage, and patience. And, O sinless one, thy strength and prowess are almost equal to mine. O mighty-armed one, I have been pleased with thee. Behold me, O bull of the Bharata race! O large-eyed one! I will grant thee eyes (to see me in my true form). Thou wert a Rishi before. Thou wilt vanquish all thy foes, even the dwellers of heaven; I will as I have been pleased with thee, grant thee an irresistible weapon. Soon shall thou be able to wield that weapon of mine.'

Vaisampayana continued, 'Phalgunya then beheld him--Mahadeva--that god of blazing splendour--that wielder of the Pinaka--that one who had his abode on the mountains (of Kailasa)--accompanied by Uma. Bending down on his knee and bowing with his head, that conqueror of hostile cities--the son of Pritha--worshipped Hara and inclined him to grace. And Arjuna said, 'O Kapardin, O chief of all gods, O destroyer of the eyes of Bhaga, O god of gods, O Mahadeva, O thou of blue throat, O thou of matted locks, I know thee as the Cause of all causes. O thou of three eyes, O lord of all! Thou art the refuge of all the gods! This universe hath sprung from thee. Thou art incapable of being vanquished by the three worlds of the celestials, the Asuras, and men. Thou art Siva in the form of Vishnu, and Vishnu in the form of Siva. Thou destroyedest of old the great sacrifice of Daksha. O Hari, O Rudra, I bow to thee. Thou hast an eye on thy forehead. O Sarva, O thou that rainest objects of desire, O bearer of the trident, O wielder of the Pinaka, O Surya, O thou of pure body, O Creator of all, I bow to thee. O lord of all created things, I worship thee to obtain thy grace. Thou art the lord of the Ganas, the source of universal blessing, the Cause of the causes of the universe. Thou art beyond the foremost of male beings, thou art the highest, thou art the subtlest, O Hara! O illustrious Sankara, it behoveth thee to pardon my fault. It was even to obtain a sight of thyself that I came to this great mountain, which is dear to thee and which is the excellent abode of ascetics. Thou art worshipped of all worlds. O lord, I worship thee to obtain thy grace. Let not this rashness of mine be regarded as a fault--this combat in which I was engaged with thee from ignorance. O Sankara, I seek thy protection. Pardon me all I have done.'

Vaisampayana continued, 'Endued with great might, the god whose sign was the bull, taking into his the handsome hands of Arjuna, smilingly replied unto him, saying, 'I have pardoned thee. And the illustrious Hara, cheerfully clasping Arjuna with his arms, once more consoling Arjuna said as follows.'

SECTION 40

'Mahadeva said, 'Thou wert in thy former life Nara, the friend of Narayana. In Vadari wert thou engaged in fierce ascetic austerities for several thousands of years. In thee as well as in Vishnu--that first of male beings--dwelleth great might. Ye both, by your might, hold the universe; O lord, taking up that fierce bow whose twang resembled the deep roar of the clouds, thou, as well as Krishna, chastisedest the Danavas during the coronation of Indra. Even this Gandiva is that bow, O son of Pritha, fit for thy hands. O foremost of male beings, I snatched it from thee, helped by my powers of

illusion. This couple of quivers, fit for thee, will again be inexhaustible. O son of Pritha! And, O son of the Kuru race, thy body will be free from pain and disease. Thy prowess is incapable of being baffled. I have been pleased with thee. And, O first of male beings, ask thou of me the boon that thou desirest. O chastiser of all foes, O giver of proper respect, (to those deserving it) not even in heaven is there any male being who is equal to thee, nor any Kshatriya who is thy superior.'

'Arjuna said, 'O illustrious god having the bull for thy sign, if thou wilt grant me my desire, I ask of thee, O lord that fierce celestial weapon wielded by thee and called Brahmasira--that weapon of terrific prowess which destroyeth, at the end of the Yuga the entire universe--that weapon by the help of which, O god of gods, I may under thy grace, obtain victory in the terrible conflict which shall take place between myself (on one side), and Karna and Bhishma and Kripa and Drona (on the other)--that weapon by which I may consume in battle Danavas and Rakshasas and evil spirits and Pisachas and Gandharvas and Nagas--that weapon which when hurled with Mantras produceth darts by thousands and fierce-looking maces and arrows like snakes of virulent poison, and by means of which I may fight with Bhishma and Drona and Kripa and Karna of ever abusive tongue, O illustrious destroyer of the eyes of Bhaga, even this is my foremost desire, viz., that I may be able to fight with them and obtain success.'

Bhava replied, 'O powerful one. I will give to thee that favourite weapon of mine called the Pasupata. O son of Pandu, thou art capable of holding, hurling, and withdrawing it. Neither the chief himself of the gods, nor Yama, nor the king of the Yakshas, nor Varuna, nor Vayu, knoweth it. How could men know anything of it? But, O son of Pritha, this weapon should not be hurled without adequate cause; for if hurled at any foe of little might it may destroy the whole universe. In the three worlds with all their mobile and immobile creatures, there is none who is incapable of being slain by this weapon. And it may be hurled by the mind, by the eye, by words, and by the bow.'

Vaisampayana continued, 'Hearing these words, the son of Pritha purified himself. And approaching the lord of the universe with rapt attention, he said, 'Instruct me! Mahadeva then imparted unto that best of Pandu's son the knowledge of that weapon looking like the embodiment of Yama, together with all the mysteries about hurling and withdrawing it. And that weapon thence began to wait upon Arjuna as it did upon Sankara, the lord of Uma. And Arjuna also gladly accepted it. And at the moment the whole earth, with its mountains and woods and trees and seas and forests and villages and towns and mines, trembled. And the sounds of conchs and drums and trumpets by thousands began to be heard. And at that moment hurricanes and whirlwinds began to blow. And the gods and the Danavas beheld that terrible weapon in its embodied form stay by the side of Arjuna of immeasurable energy. And whatever of evil there had been in the body of Phalgunya of immeasurable energy was all dispelled by the touch of the three-eyed deity. And the three-eyed god then commanded Arjuna, saying, 'Go thou into heaven.' Arjuna then, O king, worshipping the god with bent head, gazed at him, with joined hands. Then the lord of all the dwellers of heaven, the deity of blazing splendour having his abode on mountain-breasts, the husband of Uma, the god of passions under complete control, the source of all blessings, Bhava gave unto Arjuna, that foremost of men, the great bow called Gandiva, destructive of Danavas and Pisachas. And the god of gods, then leaving that blessed mountain with snowy plateaus and vales and caves, favourite resort of sky-ranging great Rishis, went up, accompanied by Uma into the skies, in the sight of that foremost of men.'

SECTION 41

Vaisampayana said, 'The wielder of the Pinaka, having the bull for his sign, thus disappeared in the very sight of the gazing son of Pandu, like the sun setting in the sight of the world. Arjuna, that slayer of hostile heroes, wondered much at this, saying, 'O, I have seen the great god of gods. 'Fortunate, indeed I am, and much favoured, for I have both beheld and touched with my hand the three-eyed Hara the wielder of the Pinaka, in his boon-giving form. I shall win success. I am already great. My enemies have already been vanquished by me. My purposes have been already achieved.' And while the son of Pritha, endued with immeasurable energy, was thinking thus, there came to that place Varuna the god of waters, handsome and of the splendour of the lapis lazuli accompanied by all kinds of aquatic creatures, and filling all the points of the horizon with a blazing effulgence. And accompanied by Rivers both male and female, and Nagas, and Daityas and Sadhyas and inferior deities, Varuna, the controller and lord of all aquatic creatures, arrived at that spot. There came also the lord Kuvera of body resembling pure gold, seated on his car of great splendour, and accompanied by numerous Yakshas. And the lord of treasures, possessed of great beauty, came there to see Arjuna, illuminating the firmament with his effulgence. And there came also Yama himself, of great beauty, the powerful destroyer of all the worlds, accompanied by those lords of the

creation--the Pitris--both embodied and disembodied. And the god of justice, of inconceivable soul, the son of Surya, the destroyer of all creatures, with the mace in hand, came there on his car, illuminating the three worlds with regions of the Guhyakas, the Gandharvas and the Nagas, like a second Surya as he riseth at the end of the Yuga. Having arrived there, they beheld, from the effulgent and variegated summits of the great mountain, Arjuna engaged in ascetic austerities. And there came in a moment the illustrious Sakra also, accompanied by his queen, seated on the back of (the celestial elephant) Airavata, and surrounded also by all the deities. And in consequence of the white umbrella being held over his head, he looked like the moon amid fleecy clouds. And eulogised by Gandharvas, and Rishis endowed with wealth of asceticism, the chief of the celestials alighted on a particular summit of the mountain, like a second sun. Then Yama possessed of great intelligence, and fully conversant with virtue, who had occupied a summit on the south, in a voice deep as that of the clouds, said these auspicious words, 'Arjuna, behold us, the protectors of the worlds, arrive here! We will grant thee (spiritual) vision, for thou deservest to behold us. Thou wert in thy former life a Rishi of immeasurable soul, known as Nara of great might At the command, O child, of Brahma, thou hast been born among men! O sinless one, by thee shall be vanquished in battle the highly virtuous grandsire of the Kurus--Bhisma of great energy--who is born of the Vasus. Thou shalt also defeat all the Kshatriyas of fiery energy commanded by the son of Bharadwaja in battle. Thou shalt also defeat those Danavas of fierce prowess that have been born amongst men, and those Danavas also that are called Nivatakavachas. And, O son of the Kuru race, O Dhananjaya, thou shalt also slay Karnas of fierce prowess, who is even a portion of my father Surya, of energy celebrated throughout the worlds. And, O son of Kunti, smiter of all foes, thou shalt also slay all the portions of celestials and Danavas and the Rakshasas that have been incarnate on earth. And slain by thee, these shall attain to the regions earned by them according to their acts. And, O Phalgunas, the fame of thy achievements will last for ever in the world: thou hast gratified Mahadeva himself in conflict. Thou shalt, with Vishnu himself, lighten the burden of the earth. O accept this weapon of mine--the mace I wield incapable of being baffled by any body. With this weapon thou wilt achieve great deeds.'"

Vaisampayana continued, "O Janamejaya, the son of Pritha then received from Yama that weapon duly, along with the Mantras and rite, and the mysteries of hurling and withdrawing it. Then Varuna, the lord of all aquatic creatures, blue as the clouds, from a summit he had occupied on the west, uttered these words, 'O son of Pritha, thou art the foremost of Kshatriyas, and engaged in Kshatriya practices. O thou of large coppery eyes, behold me! I am Varuna, the lord of waters. Hurling by me, my nooses are incapable of being resisted. O son of Kunti, accept of me these Varuna weapons along with the mysteries of hurling and withdrawing them. With these, O hero, in the battle that ensued of your account of Taraka (the wife of Vrihaspati), thousands of mighty Daityas were seized and tied. Accept them of me. Even if Yama himself by thy foe, with these in thy hands, he will not be able to escape from thee. When thou wilt armed with these, range over the field of battle, the land, beyond doubt, will be destitute of Kshatriyas.'"

Vaisampayana continued, "After both Varuna and Yama had given away their celestial weapons, the lord of treasures having his home on the heights of Kailasa, then spake, 'O son of Pandu, O thou of great might and wisdom, I too have been pleased with thee. And this meeting with thee giveth me as much pleasure as a meeting with Krishna. O wielder of the bow with the left hand, O thou of mighty arms, thou wert a god before, eternal (as other gods). In ancient Kalpas, thou hadst every day gone through ascetic austerities along with us. O best of men, I grant thee celestial vision. O thou of mighty arms, thou wilt defeat even invincible Daityas and Danavas. Accept of me also without loss of time, an excellent weapon. With this thou wilt be able to consume the ranks of Dhritarashtra. Take then this favourite weapon of mine called Antarddhana. Endued with energy and prowess and splendour, it is capable of sending the foe to sleep. When the illustrious Sankara slew Tripura, even this was the weapon which he shot and by which many mighty Asuras were consumed. O thou of invincible prowess I take it up for giving it to thee. Endued with the dignity of the Meru, thou art competent to hold this weapon.'"

"After these words had been spoken, the Kuru prince Arjuna endued with great strength, duly received from Kuvera that celestial weapon. Then the chief of the celestials addressing Pritha's son of ceaseless deeds in sweet words, said, in a voice deep as that of the clouds or the kettle-drum, 'O thou mighty-armed son of Kunti, thou art an ancient god. Thou hast already achieved the highest success, and acquired the statue of a god. But, O repressor of foes, thou hast yet to accomplish the purposes of the gods. Thou must ascend to heaven. Therefore prepare thou O hero of great splendour! My own car with Matali as charioteer, will soon descend on

the earth. Taking thee, O Kaurava, to heaven, I will grant thee there all my celestial weapons.'"

"Beholding those protectors of the worlds assembled together on the heights of Himavat, Dhananjaya, the son of Kunti, wondered much. Endued with great energy, he then duly worshipped the assembled Lokapalas, with words, water, and fruits. The celestials then returning that worship, went away. And the gods capable of going everywhere at will, and endued with the speed of the mind, returned to the places whence they had come."

"That bull among men--Arjuna--having obtained weapons thus, was filled with pleasure. And he regarded himself as one whose desires had been fulfilled and who was crowned with success."

SECTION 42

(Indralokagamana Parva)

Vaisampayana said, "After the Lokapalas had gone away, Arjuna--that slayer of all foes--began to think, O monarch, of the car of Indra! And as Gudakesa gifted with great intelligence was thinking of it, the car endued with great effulgence and guided by Matali, came dividing the clouds and illuminating the firmament and filling the entire welkin with its rattle deep as the roar of mighty masses of clouds. Swords, and missiles of terrible forms and maces of frightful description, and winged darts of celestials splendour and lightnings of the brightest effulgence, and thunderbolts, and propellers furnished with wheels and worked with atmosphere expansion and producing sounds loud as the roar of great masses of clouds, were on that car. And there were also on that car fierce and huge-bodied Nagas with fiery mouths, and heaps of stones white as the fleecy clouds. And the car was drawn by ten thousands of horses of golden hue, endued with the speed of the wind. And furnished with prowess of illusion, the car was drawn with such speed that the eye could hardly mark its progress. And Arjuna saw on that car the flag-staff called Vajrayanta, of blazing effulgence, resembling in hue the emerald or the dark-blue lotus, and decked with golden ornaments and straight as the bamboo. And beholding a charioteer decked in gold seated on that car, the mighty-armed son of Pritha regarded it as belonging to the celestials. And while Arjuna was occupied with his thoughts regarding the car, the charioteer Matali, bending himself after descending from the car, addressed him, saying, 'O lucky son of Sakra! Sakra himself wisheth to see thee. Ascend thou without loss of time this car that hath been sent by Indra. The chief of the immortals, thy father--that god of a hundred sacrifices--hath commanded me, saying, 'Bring the son of Kunti hither. Let the gods behold him.' And Sankara himself, surrounded by the celestials and Rishis and Gandharvas and Apsaras, waiteth to behold thee. At the command of the chastiser of Paka, therefore, ascend thou with me from this to the region of the celestials. Thou wilt return after obtaining weapons.'"

"Arjuna replied, 'O Matali, mount thou without loss of time this excellent car, a car that cannot be attained even by hundreds of Rajasuya and horse sacrifices. Even kings of great prosperity who have performed great sacrifices distinguished by large gifts (to Brahmanas), even gods and Danavas are not competent to ride this car. He that hath not ascetic merit is not competent to even see or touch this car, far less to ride on it. O blessed one, after thou hast ascended, it, and after the horses have become still, I will ascend it, like a virtuous man stepping into the high-road of honesty.'"

Vaisampayana continued, "Matali, the charioteer of Sakra, hearing these words of Arjuna, soon mounted the car and controlled the horses. Arjuna then, with a cheerful heart, purified himself by a bath in the Ganges. And the son of Kunti then duly repeated (inaudibly) his customary prayers. He then, duly and according to the ordinance, gratified the Pitris with oblations of water. And, lastly, he commenced to invoke the Mandara--that king of mountains--saying, 'O mountain, thou art ever the refuge of holy, heaven-seeking Munis of virtuous conduct and behaviour. It is through thy grace, O mountain, that Brahmanas and Kshatriyas and Vaisyas attain heaven, and their anxieties gone, sport with the celestials. O king of mountains, O mountain, thou art the asylum of Munis, and thou holdest on thy breast numerous sacred shrines. Happily have I dwelt on thy heights. I leave thee now, bidding thee farewell. Oft have I seen thy tablelands and bowers, thy springs and brooks, and the sacred shrines on thy breast. I have also eaten the savoury fruits growing on thee, and have slated my thirst with draughts of perfumed water oozing from the body. I have also drunk the water of thy springs, sweet as amrita itself. O mountain, as a child sleepeth happily on the lap of his father, so have I, O king of mountains, O excellent one, sported on thy breast, echoing with the notes of Apsaras and the chanting of the Vedas. O mountain, every day have I lived happily on thy tablelands.' Thus having bidden farewell to the mountain, that slayer of hostile heroes--Arjuna--blazing like the Sun himself, ascended the celestial car. And the Kuru prince gifted with great intelligence, with a glad heart, coursed through the firmament on that celestial car effulgent as the sun and of extra-ordinary achievements. And

after he had become invisible to the mortals of the earth, he beheld thousands of cars of extra-ordinary beauty. And in that region there was no sun or moon or fire to give light, but it blazed in light of its own, generated by virtue of ascetic merit. And those brilliant regions that are seen from the earth in the form of stars, like lamps (in the sky)--so small in consequence of their distance, though very large--were beheld by the son of Pandu, stationed in their respective places, full of beauty and effulgence and blazing with splendour all their own. And there he beheld royal sages crowned with ascetic success, and heroes who had yielded up their lives in battle, and those that had acquired heaven by their ascetic austerities, by hundreds upon hundreds. And there were also Gandharvas, of bodies blazing like the sun, by thousands upon thousands, as also Guhyakas and Rishis and numerous tribes of Apsaras. And beholding those self-effulgent regions, Phalgunas became filled with wonder, and made enquiries of Matali. And Matali also gladly replied unto him, saying, 'These, O son of Pritha, are virtuous persons stationed in their respective places. It is these whom thou hast seen. O exalted one, as stars, from the earth.' Then Arjuna saw standing at the gates (Indra's region) the handsome and ever victorious elephant--Airavata--furnished with four tusks, and resembling the mountain of Kailasa with its summits. And coursing along that path of the Siddhas, that foremost of the Kurus and the son of Pandu, sat in beauty like Mandhata--that best of kings. Endued with eyes like lotus leaves, he passed through the region set apart for virtuous kings. And the celebrated Arjuna having thus passed through successive regions of heaven at last beheld Amaravati, the city of Indra."

SECTION 43

Vaisampayana said, "And the city of Indra which Arjuna saw was delightful and was the resort of Siddhas and Charanas. And it was adorned with the flowers of every season, and with sacred trees of all kinds. And he beheld also celestial gardens called Nandana--the favourite resort of Apsaras. And fanned by the fragrant breezes charged with the farina of sweet-scented flowers, the trees with their lord of celestial blossoms seemed to welcome him amongst them. And the region was such that none could behold it who had not gone through ascetic austerities, or who had not poured libations on fire. It was a region for the virtuous alone, and not for those who had turned their back on the field of battle. And none were competent to see it who had not performed sacrifices or observed rigid vows, or who were without a knowledge of the Vedas, or who had not bathed in sacred waters, or who were not distinguished for sacrifices and gifts. And none were competent to see it who were disturbers of sacrifices, or who were low, or who drank intoxicating liquors, or who were violators of their preceptors' bed, or who were eaters of (unsanctified) meat, or who were wicked. And having beheld those celestial gardens resounding with celestial music, the strong-armed son of Pandu entered the favourite city of Indra. And he beheld there celestial cars by thousands, capable of going everywhere at will, stationed in proper places. And he saw tens of thousands of such cars moving in every direction. And fanned by pleasant breezes charged with the perfumes of flowers, the son of Pandu was praised by Apsaras and Gandharvas. And the celestials then, accompanied by the Gandharvas and Siddhas and great Rishis, cheerfully revered Pritha's son of white deeds. Benedictions were poured upon him, accompanied by the sounds of celestial music. The strong-armed son of Pritha then heard around him the music of conchs and drums. And praised all around, the son of Pritha then went, at the command of Indra, to that large and extensive starry way called by the name of Suravithi. There he met with the Sadhyas, the Viswas, the Marutas, the twin Aswins, the Adityas, the Vasus, the Rudras, the Brahmarshis of the great splendour, and numerous royal sages with Dilipa at their head, and Tumvura and Narada, and that couple of Gandharvas known by the names of Haha and Huhu. And the Kuru prince--that chastiser of foes--having met and duly saluted them, last of all beheld the chief of the celestials--the god of a hundred sacrifices. Then the strong-armed son of Pritha, alighting from the car approached the lord himself of the gods--his father--that chastiser of Paka. And a beautiful white umbrella furnished with a golden staff was held over the chief of the celestials. And he was fanned with a Chamara perfumed with celestial scents. And he was eulogised by many Gandharvas headed by Viswavasus and others, by bards and singers, and by foremost Brahmanas chanting Rik and Yajus hymns. And the mighty son of Kunti, approaching Indra, saluted him by bending his head to the ground. And Indra thereupon embraced him with his round and plump arms. And taking his hand, Sakra made him sit by him on a portion of his own seat, that sacred seat which was worshipped by gods and Rishis. And the lord of the celestials--that slayer of hostile heroes--smelt the head of Arjuna bending in humility, and even took him upon his lap. Seated on Sakra's seat at the command of that god of a thousand eyes, Pritha's son of immeasurable energy began to blaze in splendour like a second Indra. And moved by affection, the slayer of Vritra, consoling Arjuna,

touched his beautiful face with his own perfumed hands. And the wielder of the thunderbolt, patting and rubbing gently again and again with his own hands which bore the marks of the thunderbolt the handsome and huge arms of Arjuna which resembled a couple of golden columns and which were hard in consequence of drawing the bowstring and son enhanced the beauty of the assembly, like the sun and moon god of a thousand eyes—eyeing his son of curly locks smilingly and with eyes expanded with delight, seemed scarcely to be gratified. The more he gazed, the more he liked to gaze on. And seated on one seat, the father and son enhanced the beauty of the assembly, like the sun and moon beautifying the firmament together on the fourteenth day of the dark fortnight. And a band of Gandharvas headed by Tumvuru skilled in music sacred and profane, sang many verses in melodious notes. And Ghritachi and Menaka and Rambha and Purvachitti and Swayambhabha and Urvasi and Misrakesi and Dandagauri and Varuthini and Gopali and Sahajanya and Kumbhayoni and Prajagara and Chitrasena and Chitralekha and Saha and Madhuraswana, these and others by thousands, possessed of eyes like lotus leaves, who were employed in enticing the hearts of persons practising rigid austerities, danced there. And possessing slim waists and fair large hips, they began to perform various evolutions, shaking their deep bosoms, and casting their glances around, and exhibiting other attractive attitude capable of stealing the hearts and resolutions and minds of the spectators."

SECTION 44

Vaisampayana said, "The gods and the Gandharvas then, understanding the wishes of India, procured an excellent Arghya and revered the son of Pritha in a hurry. And giving water to wash both his feet and face, they caused the prince to enter the palace of Indra. And thus worshipped, Jishnu continued to live in the abode of his father. And the son of Pandu continued all the while to acquire celestial weapons, together with the means of withdrawing them. And he received from the hands of Sakra his favourite weapon of irresistible force, viz., the thunder-bolt and those other weapons also, of tremendous roar, viz., the lightnings of heaven, whose flashes are infernal from the appearance of clouds and (the dancing of) peacocks. And the son of Pandu, after he had obtained those weapons, recollected his brothers. And at the command of Indra, however, he lived for full five years in heaven, surrounded by every comfort and luxury.

"After some time, when Arjuna had obtained all the weapons. Indra addressed him in due time, saying, 'O son of Kunti, learn thou music and dancing from Chitrasena. Learn the instrumental music that is current among the celestials and which existeth not in the world of men, for, O son of Kunti, it will be to thy benefit. And Purandara gave Chitrasena as a friend unto Arjuna. And the son of Pritha lived happily in peace with Chitrasena. And Chitrasena instructed Arjuna all the while in music; vocal and instrumental and in dancing. But the active Arjuna obtained no peace of mind, remembering the unfair play at dice of Sakuni, the son of Suvala, and thinking with rage of Dussasana and his death. When however, his friendship with Chitrasena had ripened fully, he at times learned the unrivalled dance and music practised among the Gandharvas. And at last having learnt various kinds of dance and diverse species of music, both vocal and instrumental, that slayer of hostile heroes obtained no peace of mind remembering his brothers and mother Kunti."

SECTION 45

Vaisampayana said, "One day, knowing that Arjuna's glances were cast upon Urvasi, Vasava, calling Chitrasena to himself, addressed him in private saying, 'O king of Gandharvas, I am pleased; go thou as my messenger to that foremost of Apsaras, Urvasi, and let her wait upon that tiger among men, Phalgunas. Tell her, saying these words of mine, 'As through my instrumentality Arjuna hath learnt all the weapons and other arts, worshipped by all, so shouldst thou make him conversant with the arts of acquitting one's self in female company.' Thus addressed by Indra, the chief of the Gandharvas in obedience to that command of Vasava, soon went to Urvasi that foremost of Apsaras. And as he saw her, she recognised him and delighted him by the welcome she offered and the salutation she gave. And seated at ease he then smilingly addressed Urvasi, who also was seated at ease, saying, 'Let it be known, O thou of fair hips, that I come hither despatched by the one sole lord of heaven who asketh of thee a favour. He who is known amongst gods and men for his many inborn virtues, for his grace, behaviour, beauty of person, vows and self-control; who is noted for might and prowess, and respected by the virtuous, and ready-witted; who is endued with genius and splendid energy, is of a forgiving temper and without malice of any kind; who hath studied the four Vedas with their branches, and the Upanishads, and the Puranas also; who is endued with devotion to his preceptors and with intellect possessed of the eight attributes, who by his abstinence, ability, origin and age, is alone capable of protecting the celestial regions like

Mahavat himself; who is never boastful; who showeth proper respect to all; who beholdeth the minutest things as clearly as if those were gross and large; who is sweet-speeched; who showereth diverse kinds of food and drink on his friends and dependents; who is truthful, worshipped of all, eloquent, handsome, and without pride; who is kind to those devoted to him, and universally pleasing and dear to all; who is firm in promise; who is equal to even Mahendra and Varuna in respect of every desirable attribute, viz., Arjuna, is known to thee. O Urvasi, know thou that hero is to be made to taste the joys of heaven. Commanded by Indra, let him today obtain thy feet. Do this, O amiable one, for Dhananjaya is inclined to thee.'

"Thus addressed, Urvasi of faultless features assumed a smiling face, and receiving the words of the Gandharva with high respect, answered with a glad heart, saying, 'Hearing of the virtues that should adorn men, as unfolded by thee, I would bestow my favours upon any one who happened to possess them. Why should I not then, choose Arjuna for a lover? At the command of Indra, and for my friendship for thee, and moved also by the numerous virtues of Phalgunas, I am already under the influence of the god of love. Go thou, therefore, to the place thou desirest. I shall gladly go to Arjuna.'"

SECTION 46

Vaisampayana said, 'Having thus sent away the Gandharva successful in his mission, Urvasi of luminous smiles, moved by the desire of possessing Phalgunas, took a bath. And having performed her ablutions, she decked herself in charming ornaments and splendid garlands of celestial odour. And inflamed by the god of love, and her heart pierced through and through by the shafts shot by Manmatha keeping in view the beauty of Arjuna, and her imagination wholly taken up by the thoughts of Arjuna, she mentally sported with him on a wide and excellent bed laid over with celestial sheets. And when the twilight had deepened and the moon was up, that Apsara of high hips sent out for the mansions of Arjuna. And in that mood and with her crisp, soft and long braids decked with bunches of flowers, she looked extremely beautiful. With her beauty and grace, and the charm of the motions of her eyebrows and of her soft accents, and her own moon like face, she seemed to tread, challenging the moon himself. And as she proceeded, her deep, finely tapering bosoms, decked with a chain of gold and adorned with celestial unguents and smeared with fragrant sandal paste, began to tremble. And in consequence of the weight of her bosoms, she was forced to slightly stoop forward at every step, bending her waist exceedingly beautiful with three folds. And her loins of faultless shape, the elegant abode of the god of love, furnished with fair and high and round hips and wide at their lower part as a hill, and decked with chains of gold, and capable of shaking the sainthood of anchorites, being decked with thin attire, appeared highly graceful. And her feet with fair suppressed ankles, and possessing flat soles and straight toes of the colour of burnished copper and dorsum high and curved like tortoise back and marked by the wearing of ornaments furnished with rows of little bells, looked exceedingly handsome. And exhilarated with a little liquor which she had taken, and excited by desire, and moving in diverse attitudes and expressing a sensation of delight, she looked more handsome than usual. And though heaven abounded with many wonderful objects, yet when Urvasi proceeded in this manner, the Siddhas and Charanas and Gandharvas regarded her to be the handsomest object they had cast their eyes upon. And the upper half of her body clad in an attire of fine texture and cloudy hues, she looked resplendent like a digit of the moon in the firmament shrouded by fleecy clouds. And endued with the speed of the winds or the mind, she of luminous smiles soon reached the mansion of Phalgunas, the son of Pandu. And, O best of men, Urvasi of beautiful eyes, having arrived at the gate of Arjuna's abode, sent word through the keeper in attendance. And (on receiving permission), she soon entered that brilliant and charming palace. But, O monarch, upon beholding her at night in his mansion, Arjuna, with a fearstricken heart, stepped up to receive her with respect and as soon as he saw her, the son of Pritha, from modesty, closed his eyes. And saluting her, he offered the Apsara such worship as is offered unto a superior. And Arjuna said, 'O thou foremost of the Apsaras, I reverence thee by bending my head down. O lady, let me know thy commands. I wait upon thee as thy servant.'"

Vaisampayana continued, 'Hearing these words of Phalgunas, Urvasi became deprived of her senses. And she soon represented unto Arjuna all that had passed between her and the Gandharva. Chitrasena. And she said, 'O best of men, I shall tell thee all that hath passed between me and Chitrasena, and why I have come hither. On account of thy coming here, O Arjuna, Mahendra had convened a large and charming assembly, in which celestial festivities were held. Unto that assembly came, O best of men, the Rudras and the Adityas and the Aswins and the Vasus. And there came also numbers of great Rishis and royal sages and Siddhas and Charanas and Yakshas and great Nagas. And, O thou of expansive eyes, the

members of the assembly resplendent as fire or the sun or the moon, having taken their seats according to rank, honour, and prowess, O son of Sakra, the Gandharvas began to strike the Vinas and sing charming songs of celestial melody. And, O perpetuator of the Kuru race, the principal Apsaras also commenced to dance. Then, O son of Pritha, thou hadst looked on me only with a steadfast gaze. When that assembly of the celestials broke, commanded by thy father, the gods went away to their respective places. And the principal Apsaras also went away to their abodes, and others also, O slayer of foes, commanded by thy father and obtaining his leave. It was then that Chitrasena sent to me by Sakra, and arriving at my abode. O thou of eyes like lotus leaves, he addressed me, saying, 'O thou of the fairest complexion, I have been sent unto thee by the chief of the celestials. Do thou something that would be agreeable to Mahendra and myself and to thyself also. O thou of fair hips, seek thou to please Arjuna, who is brave in battle even like Sakra himself, and who is always possessed of magnanimity.' Even these, O son of Pritha, were his words. Thus, O sinless one, commanded by him and thy father also, I come to thee in order to wait upon thee, O slayer of foes. My heart hath been attracted by thy virtues, and am already under the influence of the god of love. And, O hero, even this is my wish, and I have cherished it for ever!"

Vaisampayana continued, "While in heaven, hearing her speak in this strain, Arjuna was overcome with bashfulness. And shutting his ears with his hands, he said, 'O blessed lady, fie on my sense of hearing, when thou speakest thus to me. For, O thou of beautiful face, thou art certainly equal in my estimation unto the wife of a superior. Even as Kunti here even this is my wish, and I have cherished it for ever!' [Some text is obviously missing here--JBH] of high fortune or Sachi the queen of Indra, art thou to me, O auspicious one, of this there is no doubt! That I had gazed particularly at thee, O blessed one, is true. There was a reason for it, I shall truly tell it to thee, O thou of luminous smiles! In the assembly I gazed at thee with eyes expanded in delight, thinking, 'Even this blooming lady is the mother of the Kaurava race.' O blessed Apsara, it behoveth thee not to entertain other feelings towards me, for thou art superior to my superiors, being the parent of my race."

"Hearing these words of Arjuna, Urvasi answered, saying, 'O son of The chief of the celestials, we Apsaras are free and unconfined in our choice. It behoveth thee not, therefore, to esteem me as thy superior. The sons and grandsons of Puru's race, that have come hither in consequence of ascetic merit do all sport with us, without incurring any sin. Relent, therefore, O hero, it behoveth thee not to send me away. I am burning with desire. I am devoted to thee. Accept me, O thou giver of proper respect.'"

"Arjuna replied, 'O beautiful lady of features perfectly faultless, listen. I truly tell thee. Let the four directions and the transverse directions, let also the gods listen. O sinless one, as Kunti, or Madri, or Sachi, is to me, so art thou, the parent of my race, an object of reverence to me. Return, O thou of the fairest complexion: I bend my head unto thee, and prostrate myself at thy feet. Thou deservest my worship as my own mother; and it behoveth thee to protect me as a son.'"

Vaisampayana continued, "Thus addressed by Partha, Urvasi was deprived of her senses by wrath. Trembling with rage, and contracting her brows, she cursed Arjuna, saying, 'Since thou disregardest a woman come to thy mansion at the command of thy father and of her own motion--a woman, besides, who is pierced by the shafts of Kama, therefore, O Partha, thou shalt have to pass thy time among females unregarded, and as a dancer, and destitute of manhood and scorned as a eunuch.'"

Vaisampayana continued, "Having cursed Arjuna thus, Urvasi's lips still quivered in anger, herself breathing heavily all the while. And she soon returned to her own abode. And that slayer of foes, Arjuna also sought Chitrasena without loss of time. And having found him, he told him all that had passed between him and Urvasi in the night. And he told Chitrasena everything as it had happened, repeatedly referring to the curse pronounced upon him. And Chitrasena also represented everything unto Sakra. And Harivahana, calling his son unto himself in private, and consoling him in sweet words, smilingly said, 'O thou best of beings, having obtained thee, O child, Pritha hath to-day become a truly blessed mother. O mighty-armed one, thou hast now vanquished even Rishis by the patience and self-control. But, O giver of proper respect, the curse that Urvasi hath denounced on thee will be to thy benefit, O child, and stand thee in good stead. O sinless one, ye will have on earth to pass the thirteenth year (of your exile), unknown to all. It is then that thou shalt suffer the curse of Urvasi. And having passed one year as a dancer without manhood, thou shalt regain thy power on the expiration of the term.'"

"Thus addressed by Sakra, that slayer of hostile heroes, Phalgunas, experienced great delight and ceased to think of the curse. And Dhananjaya, the son of Pandu, sported in regions of heaven with the Gandharva Chitrasena of great celebrity."

"The desires of the man that listeneth to this history of the son of Pandu never run after lustful ends. The foremost of men, by listening to this account of the awfully pure conduct of Phalguna, the son of the lord of the celestials, become void of pride and arrogance and wrath and other faults, and ascending to heaven, sport there in bliss."

SECTION 47

Vaisampayana said, "One day, the great Rishi Lomasa in course of his wanderings, went to the abode of Indra, desirous of beholding the lord of the celestials. And the great Muni, having approached the chief of the gods, bowed to him respectfully. And he beheld the son of Pandu occupying half of the seat of Vasava. And worshipped by the great Rishis, that foremost of Brahmanas sat on an excellent seat at the desire of Sakra. And beholding Arjuna seated on Indra's seat, the Rishi began to think as to why Arjuna who was a Kshatriya had attained to the seat of Sakra himself. What acts of merit had been performed by him and what regions, had been conquered by him (by ascetic merit), that he had obtained a seat that was worshipped by the gods themselves? And as the Rishi was employed with these thoughts, Sakra, the slayer of Vritra, came to know of them. And having known them, the lord of Sachi addressed Lomasa with a smile and said, 'Listen, O Brahmarshi, about what is now passing in thy mind. This one is no mortal though he hath taken his birth among men. O great Rishi, the mighty-armed hero is even my son born of Kunti. He hath come hither, in order to acquire weapons for some purpose. Alas! dost thou not recognise him as an ancient Rishi of the highest merit? Listen to me, O Brahmana, as I tell thee who is and why he hath come to me. Those ancient and excellent Rishis who were known by the names of Nara and Narayana are, know, O Brahmana, none else than Hrishikesa and Dhananjaya. And those Rishis, celebrated throughout the three worlds, and known by the names of Nara and Narayana have, for the accomplishment of a certain purpose, been born on earth—for the acquisition of virtue. That sacred asylum which even gods and illustrious Rishis are not competent to behold, and which is known throughout the world by the name of Vadari, and situate by the source of the Ganga, which is worshipped by the Siddhas and the Charanas, was the abode, O Brahmana, of Vishnu and Jishnu. Those Rishis of blazing splendour have, O Brahmarshi, at my desire, been born on earth, and endowed with mighty energy, will lighten the burden thereof. Besides this, there are certain Asuras known as Nivatakas, who, proud of the boon they have acquired, are employed in doing us injuries. Boastful of their strength, they are even now planning the destruction of the gods, for, having received a boon, they no longer regard the gods. Those fierce and mighty Danavas live in the nether regions. Even all the celestials together are incapable of fighting with them. The blessed Vishnu—the slayer of Madhu—he, indeed who is known on earth as Kapila, and whose glance alone, O exalted one, destroyed the illustrious sons of Sagara, when they approached him with loud sounds in the bowels of the earth,—that illustrious and invincible Hari is capable, O Brahmana of doing us a great service. Either he or Partha or both may do us that great service, without doubt. Verily as the illustrious Hari had slain the Nagas in the great lake, he, by sight alone, is capable of slaying those Asuras called the Nivatakas, along with their followers. But the slayer of Madhu should not be urged when the task is insignificant. A mighty mass of energy that he is. It swelleth to increasing proportions, it may consume the whole universe. This Arjuna also is competent to encounter them all, and the hero having slain them in battle, will go back to the world of men. Go thou at my request to earth. Thou wilt behold the brave Yudhishtira living in the woods of Kamyaka. And for me tell thou the virtuous Yudhishtira of unbafling prowess in battle, that he should not be anxious on account of Phalguna, for that hero will return to earth a thorough master of weapons, for without sanctified prowess of arms, and without skill in weapons, he would not be able to encounter Bhishma and Drona and others in battle. Thou wilt also represent unto Yudhishtira that the illustrious and mighty-armed Gudakesa, having obtained weapons, hath also mastered the science of celestial dancing and music both instrumental and vocal. And thou wilt also tell him, O king of men, O slayer of foes, thyself also, accompanied by all thy brothers, should see the various sacred shrines. For having bathed in different sacred waters, thou wilt be cleansed from thy sins, and the fever of thy heart will abate. And then thou wilt be able to enjoy thy kingdom, happy in the thought that thy sins have been washed off. And, O foremost of Brahmanas, endowed with ascetic power, it behoveth thee also to protect Yudhishtira during his wandering over the earth. Fierce Rakshasas ever live in mountain fastnesses and rugged steppes. Protect thou the king from those cannibals.' "After Mahendra had spoken thus unto Lomasa, Vibhatsu also reverently addressed that Rishi, saying, 'Protect thou ever the son of Pandu. O best of men, let the king, O great Rishi, protected by thee, visit the various places of pilgrimage and give away unto Brahmanas in charity.'"

Vaisampayana continued, "The mighty ascetic Lomasa, having answered both saying, 'So be it,' set out for the earth, desirous of arriving at Kamvaka. And having arrived at those woods, he beheld the slayer of foes and son of Kunti, king Yudhishtira the Just, surrounded by ascetics and his younger brothers."

SECTION 48

Janamejaya said, "These feats of Pritha's son endowed with immeasurable energy, were certainly marvellous. O Brahmana, what did Dhritarashtra of great wisdom say, when he heard of them?"

Vaisampayana said, "Amvika's son, king Dhritarashtra, having heard of Arjuna's arrival and stay at Indra's abode, from Dwaipayana, that foremost of Rishis, spake unto Sanjaya, saying, 'O charioteer, dost thou know in detail the acts of the intelligent Arjuna, of which I have heard from beginning to end? O charioteer, my wretched and sinful son is even now engaged in a policy of the most vulgar kind. Of wicked soul, he will certainly depopulate the earth. The illustrious person whose words even in jest are true, and who hath Dhananjaya to fight for him, is sure to win the three worlds. Who that is even beyond the influence of Death and Decay will be able to stay before Arjuna, when he will scatter his barbed and sharp-pointed arrows whetted on stone? My wretched sons, who have to fight with the invincible Pandavas are indeed, all doomed. Reflecting day and night, I see not the warrior amongst us that is able to stay in battle before the wielder of the Gandiva. If Drona, or Karna, or even Bhishma advance against him in battle, a great calamity is likely to befall the earth. But even in that case, I see not the way to our success. Karna is kind and forgetful. The preceptor Drona is old, and the teacher (of Arjuna) Arjuna, however, is wrathful, and strong, and proud, and of firm and steady prowess. As all these warriors are invincible, a terrible fight will take place between them. All of them are heroes skilled in weapons and of great reputation. They would not wish for the sovereignty of the world, if it was to be purchased by defeat. Indeed, peace will be restored only on the death of these or of Phalguna. The slayer of Arjuna, however, existeth not, nor doth one that can vanquish him. Oh, how shall that wrath of his which hath myself for its object be pacified. Equal unto the chief of the celestials, that hero gratified Agni at Khandava and vanquished all the monarchs of the earth on the occasion of the great Rajasuya. O Sanjaya, the thunder-bolt falling on the mountain top, leaveth a portion unconsumed; but the shafts, O child, that are shot by Kiriti leave not a rack behind. As the rays of the sun heat this mobile and immobile universe, so will the shafts shot by Arjuna's hands scorch my sons. It seemeth to me that the Chamus of the Bharatas, terrified at the clatter of Arjuna's chariot-wheels, are already broken through in all directions. Vidhatri hath created Arjuna as an all-consuming Destroyer. He stayeth in battle as a foe, vomiting and scattering swarms of arrows. Who is there that will defeat him?"

SECTION 49

"Sanjaya said, 'That which hath been uttered by thee, O king, with respect to Duryodhana is all true. Nothing that thou hast said, O lord of the earth, is untrue. The Pandavas of immeasurable energy have been filled with rage at the sight of Krishna their wedded wife of pure fame—brought in the midst of the assembly. Hearing also those cruel words of Dussasana and Karna, they have been so incensed, O king, that they will not, I ween, forgive (the Kurus) on my account. I have heard, O king, how Arjuna hath gratified in battle by means of his bow the god of gods—Sthanu of eleven forms. The illustrious lord of all the gods—Karpardin himself—desirous of testing Phalguna, fought with him, having assumed the guise of a Kirata. And there it was that the Lokapala, in order to give away their weapons unto that bull of the Kuru race, showed themselves unto him of undeteriorating prowess. What other man on earth, except Phalguna, would strive to have a sight of these gods in their own forms? And, O king, who is there that will weaken in battle Arjuna, who could not be weakened by Maheswara himself possessed of eight forms? Thy sons, having dragged Draupadi, and thereby incensed the sons of Pandu, have brought this frightful and horrifying calamity upon themselves. Beholding Duryodhana showing both his thighs unto Draupadi, Bhima said with quivering lips, 'wretch! those thighs of thine will I smash with my fierce descending mace, on the expiration of thirteen years.' All the sons of Pandu are the foremost of smiters; all of them are of immeasurable energy; all of them are well-versed in every kind of weapons. For these, they are incapable of being vanquished even by the gods. Incensed at the insult offered to their wedded wife, Pritha's sons, urged by wrath, will, I ween, slay all thy sons in battle.'

"Dhritarashtra said, 'O charioteer, what mischief hath been done by Karna uttering those cruel words, to the sons of Pandu! Was not the enmity sufficient that was provoked by bringing Krishna into the assembly? How can my wicked sons live, whose eldest brother and preceptor walketh not in the path of righteousness? Seeing me void of eye-sight, and

incapable of exerting myself actively, my wretched son, O charioteer, believeth me to be a fool, and listeneth not to my words. Those wretches also that are his counsellors, viz., Karna and Suvala, and others, always pander to his vices, as he is incapable of understanding things rightly. The shafts that Arjuna of immeasurable prowess may lightly shoot, are capable of consuming all my sons, leave alone those shafts that he will shoot, impelled by anger. The arrows urged by the might of Arjuna's arms and shot from his large bow, and inspired with mantras capable of converting them into celestial weapons can chastise the celestials themselves. He who hath for his counsellor and protector and friend that smiter of sinful men—the lord of the three worlds—Hari himself—encountereth nothing that he cannot conquer. This, O Sanjaya, is most marvellous in Arjuna that, as we have heard, he hath been clasped by Mahadeva in his arms. That also which Phalguna, assisted by Damodara did of old towards helping Agni in the conflagration of Khandava, hath been witnessed by all the world. When, therefore, Bhima and Partha and Vasudeva of the Satwata race become enraged, surely my sons along with their friends and the Suvalas are all unequal to fight with them."

SECTION 50

Janamejaya said, "Having sent the heroic sons of Pandu into exile, these lamentations, O Muni, of Dhritarashtra were perfectly futile. Why did the king permit his foolish son Duryodhana to thus incense those mighty warriors, the sons of Pandu? Tell us now, O Brahmana, what was the food of the sons of Pandu, while they lived in the woods? Was it of the wilderness, or was it the produce of cultivation?"

Vaisampayana said, "Those bulls among men, collecting the produce of the wilderness and killing the deer with pure arrows, first dedicated a portion of the food to the Brahmanas, and themselves are the rest. For, O king, while those heroes wielding large bows lived in the woods, they were followed by Brahmanas of both classes, viz., those worshipping with fire and those worshipping without it. And there were ten thousand illustrious Snataka Brahmanas, all conversant with the means of salvation, whom Yudhishtira supported in the woods. And killing with arrows Rurus and the black deer and other kinds of clean animals of the wilderness, he gave them unto those Brahmanas. And no one that lived with Yudhishtira looked pale or ill, or was lean or weak, or was melancholy or terrified. And the chief of the Kurus—the virtuous king Yudhishtira—maintained his brothers as if they were his sons, and his relatives as if they were his uterine brothers. And Draupadi of pure fame fed her husbands and the Brahmanas, as if she was their mother; and last of all took her food herself. And the king himself wending towards the east, and Bhima, towards the south, and the twins, towards the west and the north, daily killed with bow in hand the deer of the forest, for the sake of meat. And it was that the Pandavas lived for five years in the woods of Kamyaka, in anxiety at the absence of Arjuna, and engaged all the while in study and prayers and sacrifices."

SECTION 51

Vaisampayana said, "That bull among men—Dhritarashtra—the son of Amvika, having heard of this wonderful way of life—so above that of men—of the sons of Pandu, was filled with anxiety and grief. And overwhelmed with melancholy and sighing heavily and hot, that monarch, addressing his charioteer Sanjaya, said, 'O charioteer, a moment's peace I have not, either during the day or the night, thinking of the terrible misbehaviour of my sons arising out of their past gambling, and thinking also of the heroism, the patience, the high intelligence, the unbearable prowess, and the extraordinary love unto one another of the sons of Pandu. Amongst the Pandavas, the illustrious Nakula and Sahadeva, of celestial origin and equal unto the chief himself of the celestials in splendour, are invincible in battle. They are firm in the wielding of weapons, capable of shooting at a long distance, resolute in battle, of remarkable lightness of hand, of wrath that is not easily quelled, possessed of great steadiness, and endowed with activity. Possessed of the prowess of lions and unbearable as the Aswins themselves, when they will come to the field of battle with Bhima and Arjuna in front, I see, O Sanjaya, that my soldiers will all be slain without a remnant. Those mighty warriors of celestial origin, unrivalled in battle by anybody, filled with rage at the remembrance of that insult to Draupadi, will show no forgiveness. The mighty warriors of the Vrishnis also, and the Panchalas of great energy, and the sons of Pritha themselves, led by Vasudeva of unbafling prowess, will blast my legions. O charioteer, all the warriors on my side assembled together, are not competent to bear the impetus of the Vrishnis alone when commanded by Rama and Krishna. And amongst them will move that great warrior Bhima of terrible prowess, armed with his iron mace held on high and capable of slaying every hero. And high above the din will be heard the twang of the Gandiva loud as the thunder of heaven. The impetus of Bhima's mace and the loud twang of the Gandiva are incapable of being stood against by any of the kings on my

side. It is then, O Sanjaya, that obedient as I have been to the voice of Duryodhana, I shall have to call back the rejected counsels of my friends--counselors that I should have attended to in time."

Sanjaya said, "This hath been thy great fault, O king, viz., that though capable, thou didst not, from affection prevent thy son from doing what he hath done. The slayer of Madhu, that hero of unflinching glory, hearing that the Pandavas had been defeated at dice, soon went to the woods of Kamyaka and consoled them there. And Draupadi's sons also headed by Dhrishtadyumna, and Virata, and Dhrishtaketu, and those mighty warriors, the Kekayas, all went there. All that was said by these warriors at the sight of Pandu's son defeated at dice, was learnt by me through our spies. I have also told thee all, O king. When the slayer of Madhu met the Pandavas, they requested him to become the charioteer of Phalgun in battle. Hari himself, thus requested, answered them saying, 'so be it.' And even Krishna himself beholding the sons of Pritha dressed in deer skins, became filled with rage, and addressing Yudhishtira, said, 'That prosperity which the sons of Pritha had acquired at Indraprastha, and which, unobtainable by other kings, was beheld by me at the Rajasuya sacrifice, at which, besides, I saw all kings, even those of the Vangas and Angas and Paundras and Odras and Cholas and Dravidas and Andhakas, and the chiefs of many islands and countries on the sea-board as also of frontier states, including the rulers of the Sinhalas, the barbarous mlecchas, the natives of Lanka, and all the kings of the West by hundreds, and all the chiefs of the sea-coast, and the kings of the Pahlavas and the Daradas and the various tribes of the Kiratas and Yavanas and Sakras and the Harahunas and Chinas and Tukharas and the Sindhavas and the Jagudas and the Ramathas and the Mundas and the inhabitants of the kingdom of women and the Tanganas and the Kekayas and the Malavas and the inhabitants of Kasmira, afraid of the prowess of your weapons, present in obedience to your invitation, performing various offices,--that prosperity, O king, so unstable and waiting at present on the foe, I shall restore to thee, depriving thy foe of his very life. I shall, O chief of the Kurus, assisted by Rama and Bhima and Arjuna and the twins and Akruira and Gada and Shamva and Pradyumna and Ahuka and the heroic Dhrishtadyumna and the son of Sisupala, slay in battle in course of a day Duryodhana and Karna and Dussasana and Suvala's son and all others who may fight against us. And thou shalt, O Bharata, living at Hastinapura along with thy brothers, and snatching from Dhritarashtra's party the prosperity they are enjoying, rule this earth.' Even these, O king, were Krishna's words unto Yudhishtira, who, on the conclusion of Krishna's speech, addressed him in that meeting of heroes and in the hearing of all those brave warriors headed by Dhrishtadyumna, saying, 'O Janardana, I accept these words of thine as truth. O thou of mighty arms, do thou, however, slay my enemies along with all their followers on the expiry of thirteen years. O Kesava, promise this truly unto me. I promised in the presence of the king to live in the forest as I am now living.' Consenting to these words of king Yudhishtira the Just, his counsellors headed by Dhrishtadyumna soon pacified the incensed Kesava with sweet words and expressions suitable to the occasion. And they also said unto Draupadi of pure deeds in the hearing of Vasudeva himself, these words, 'O lady, in consequence of thy anger, Duryodhana shall lay down his life. We promise it, O thou of the fairest complexion. Therefore, grieve no more. O Krishna, those that mocked thee, beholding thee won at dice, shall reap the fruit of their act. Beasts of prey and birds shall eat their flesh, and mock them thus. Jackals and vultures will drink their blood. And, O Krishna, thou shalt behold the bodies of those wretches that dragged thee by the hair prostrate on the earth, dragged and eaten by carnivorous animals. They also that gave thee pain and disregarded thee shall lie on the earth destitute of their heads, and the earth herself shall drink their blood.' These and other speeches of various kinds were uttered there, O king, by those bulls of the Bharata race. All of them are endued with energy and bravery, and marked with the marks of battle. On the expiration of the thirteenth year, those mighty warriors, chosen by Yudhishtira and headed by Vasudeva, will come (to the field of battle). Rama and Krishna and Dhananjaya and Pradyumna and Shamva and Yuyudhana and Bhima and the sons of Madri and the Kekaya princes and the Panchala princes, accompanied by the king of Matsya, these all, illustrious and celebrated and invincible heroes, with their followers and troops, will come. Who is there that, desiring to live, will encounter these in battle, resembling angry lions of erect manes?"

"Dhritarashtra said, "What Vidura told me at the time of the game at dice, 'If thou seekest, O king, to vanquish the Pandavas (at dice), then certainly a terrible blood-shed ending in the destruction of all the Kurus will be the result,' I think it is about to be realised. As Vidura told me of old, without doubt a terrible battle will take place, as soon as the pledged period of the Pandavas expireth."

SECTION 52

(Nalopakhyaana Parva)

Janamejaya said, "When the high-souled Partha went to Indra's region for obtaining weapons, what did Yudhishtira and the other sons of Pandu do?"

Vaisampayana said, "When the high-souled Partha went to Indra's region for obtaining weapons, those bulls of the Bharata race continued to dwell with Krishna in (the woods of) Kamyaka. One day, those foremost of the Bharatas, afflicted with grief, were seated with Krishna on a clean and solitary sward. Grieving for Dhananjaya, overwhelmed with sorrow, their voices were choked with weeping. Tortured by Dhananjaya's absence, grief afflicted them equally. And filled with sorrow at their separation from Arjuna and at the loss of their kingdom, the mighty-armed Bhima among them addressed Yudhishtira, saying, "That Bull of the Bharata race, Arjuna, O great king, on whom depend the lives of Pandu's sons, and on whose death the Panchalas as also ourselves with our sons and Satyaki and Vasudeva are sure to die, hath gone away at thy behest. What can be sadder than this that the virtuous Vibhatsu hath gone away at thy command, thinking of his many griefs? Depending upon the might of that illustrious hero's arms, regard our foes as already vanquished in battle, and the whole earth itself as already acquired by us. It was for the sake of that mighty warrior that I refrained from sending to the other world all the Dhartarashtas along with the Suvalas, in the midst of the assembly. Gifted with might of arms, and supported by Vasudeva, we have to suppress the wrath that hath been roused in us, because thou art the root of that wrath. Indeed, with Krishna's help, slaying our foes headed by Karna, we are able to rule the entire earth (thus) conquered by our own arms. Endued with manliness, we are yet overwhelmed with calamities, in consequence of thy gambling vice, while the foolish null of Dhritarashtra are growing stronger with the tributes (gathered from dependent kings). O mighty monarch, it behoveth thee to keep in view the duties of the Kshatriya. O great king, it is not the duty of a Kshatriya to live in the woods. The wise are of the opinion that to rule is the foremost duty of a Kshatriya. O king, thou art conversant with Kshatriya morality. Do not, therefore, deviate from the path of duty. Turning away from the woods, let us, summoning Partha and Janardana, slay, O king, the sons of Dhritarashtra, even before the twelve years are complete. O illustrious monarch O king of kings, even if these Dhartarashtas be surrounded by soldiers in array of battle, I shall send them to the other world by dint of might alone. I shall slay all the sons of Dhritarashtra along with the Sauvalas, indeed, Duryodhana, Karna, and any one else that will fight with me. And after I shall have slain all our foes, thou mayst come back unto the woods. By acting thus, O king, no fault will be thine. (Or if any sin be thine) O repressor of foes, O mighty monarch, washing it off, O sire, by various sacrifices, we may ascend to a superior heaven. Such a consummation may come to pass, if our king proveth not unwise or procrastinating. Thou art, however, virtuous. Verily the deceitful should be destroyed by deceit. To slay the deceitful by deceit, is not regarded as sinful. O Bharata, it is, also said by those versed in morality that one day and night is, O great prince, equal unto a full year. The Veda text also, exalted one, is often heard, signifying that a year is equivalent to a day when passed in the observance of certain difficult vows. O thou of unflinching glory, if the Vedas are an authority with thee, regard thou the period of a day and something more as the equivalent of thirteen years. O repressor of foes, this is the time to slay Duryodhana with his adherents. Else, O king, he will beforehand bring the whole earth obedient to his will. O foremost of monarchs, all this is the result of thy addiction to gambling. We are on the verge of destruction already, in consequence of thy promise of living one year undiscovered. I do not find the country where, if we live, the wicked-minded Suyodhana may not be able to trace us by his spies. And finding us out, that wretch will again deceitfully send us into such exile in the woods. Or if that sinful one beholdeth us emerge, after the expiry of the pledged period of non-discovery, he will again invite thee, O great king, to dice, and the play will once more begin. Summoned once more, thou wilt again efface thyself at dice. Thou art not skilled at dice, and when summoned at play, thou wilt be deprived of thy senses. Therefore, O mighty monarch thou wilt have to lead a life in the woods again. If, O mighty king, it behoveth thee not to make us wretched for life, observe thou fully the ordinance of the Vedas, (which inculcated) that verily the deceitful ought to be slain by deceit. If I but have thy command I would go (to Hastinapura) and, even as fire falling upon a heap of grass consumeth it, would slay Duryodhana, putting forth my utmost might. It behoveth thee, therefore, to grant me the permission."

Vaisampayana continued, "Thus addressed by Bhima, king Yudhishtira the Just, smelt the crown of that son of Pandu, and pacifying him said, 'O mighty-armed one, without doubt, thou wilt, assisted by the wielder of the Gandiva, slay Suyodhana at the expiry of the thirteenth year. But, O son of Pritha, as for thy assertion, 'O Lord, the time is complete', I cannot dare tell an untruth, for untruth is not in me. O son of

Kunti, without the help of fraud, wilt thou kill the wicked and irrepressible Duryodhana, with his allies.'

"While Yudhishtira the Just, was speaking unto Bhima thus, there came the great and illustrious Rishi Vrihadaswa before them. And beholding that virtuous ascetic before him, the righteous king worshipped him according to the ordinance, with the offering of Madhuparka. And when the ascetic was seated and refreshed, the mighty-armed Yudhishtira sat by him, and looking up at the former, addressed him thus in exceedingly piteous accents:

"O holy one, summoned by cunning gamblers skilled at dice, I have been deprived of wealth and kingdom through gambling. I am not an adept at dice, and am unacquainted with deceit. Sinful men, by unfair means, vanquished me at play. They even brought into the public assembly my wife dearer unto me than life itself. And defeating me a second time, they have sent me to distressful exile in this great forest, clad in deer skins. At present I am leading a distressful life in the woods in grief of heart. Those harsh and cruel speeches they addressed me on the occasion of that gambling match, and the words of my afflicted friends relating to the match at dice and other subjects, are all stored up in my remembrance. Recollecting them I pass the whole night in (sleepless) anxiety. Deprived also (of the company) of the illustrious wielder of the Gandiva, on whom depend the lives of us all, I am almost deprived of life. Oh, when shall I see the sweet-speeched and large-hearted Vibhatsu so full of kindness and activity, return to us, having obtained all weapons? Is there a king on this earth who is more unfortunate than myself? Hast thou ever seen or heard of any such before? To my thinking, there is no man more wretched than I am.'

"Vrihadaswa said, 'O great king, O son of Pandu, thou sayest, 'There is no person more miserable than I am' O sinless monarch, if thou wilt listen, I will relate unto thee the history of a king more wretched than thyself?

Vaisampayana continued, "And thereupon the king said unto the ascetic, 'O illustrious one, tell me, I desire to hear the history of the king who had fallen into such a condition.'

"Vrihadaswa said, 'O king, O thou that neverallest off, listen attentively with thy brothers, I will narrate the history of a prince more miserable than thyself. There was a celebrated king among the Nishadhas, named Virasena. He had a son named Nala, versed in (the knowledge of) virtue and wealth. It hath been heard by us that, that king was deceitfully defeated by Pushkara, and afflicted with calamity, he dwelt in the woods with his spouse. And, O king, while he was living in the forest, he had neither slaves nor cars, neither brother nor friends with him. But thou art surrounded by thy heroic brothers like unto the celestials, and also by foremost regenerate ones like unto Brahma himself. Therefore, it behoveth thee not to grieve.'

"Yudhishtira said, 'I am anxious to hear in detail, O thou foremost of eloquent men, the history of the illustrious Nala. It behoveth thee therefore to relate it unto me.'

SECTION 53

Vrihadaswa said, "There was a king named Nala, the son of Virasena. And he was strong, and handsome, and well-versed in (the knowledge of) horses, and possessed of every desirable accomplishment. And he was at the head of all the kings, even like the lord of the celestials. And exalted over all, he resembled the sun in glory. And he was the king of the Nishadhas, intent on the welfare of the Brahmanas, versed in the Vedas, and possessed of heroism. And he was truth-telling, fond of dice, and the master of a mighty army. And he was the beloved of men and women, and of great soul and subdued passions. And he was the protector (of all), and the foremost of bowmen, and like unto Manu himself. And like him, there was among the Vidarbhas (a king named) Bhima, of terrible prowess, heroic and well-disposed towards his subjects and possessed of every virtue. (But withal) he was childless. And with a fixed mind, he tried his utmost for obtaining issue. And, O Bharata there came unto him (once) a Brahmarshi named Damana. And, O king of kings, desirous of having offspring, Bhima, versed in morality, with his queen gratified that illustrious Rishi by a respectful reception. And Damana, well-pleased, granted unto the king and his consort a boon in the form of a jewel of a daughter, and three sons possessed of lofty souls and great fame. (And they were called respectively) Damayanti, and Dama and Danta, and illustrious Damana. And the three sons were possessed of every accomplishment and terrible mien and fierce prowess. And the slender-waisted Damayanti, in beauty and brightness, in good name and grace and luck, became celebrated all over the world. And on her attaining to age, hundreds of hand-maids, and female slaves, decked in ornaments, waited upon her like Sachi herself. And Bhima's daughter of faultless features, decked in every ornament, shone in the midst of her hand-maids, like the luminous lightning of the clouds. And the large-eyed damsel was possessed of great beauty like that of Sree herself. And neither among celestials, nor among Yakshas, nor among men was anybody possessed of such beauty, seen or heard of before. And the beautiful maiden filled with gladness the hearts of even the gods. And that tiger among men, Nala also had not

his peer in the (three) worlds: for in beauty he was like Kandarpa himself in his embodied form. And moved by admiration, the heralds again and again celebrated the praises of Nala before Damayanti and those of Damayanti before the ruler of the Nishadhas. And repeatedly hearing of each other's virtues they conceived an attachment towards each other not begot of sight, and that attachment, O son of Kunti began to grow in strength. And then Nala was unable to control the love that was in his bosom. And he began to pass much of his time in solitude in the gardens adjoining the inner apartment (of his palace). And there he saw a number of swans furnished with golden wings, wandering in those woods. And from among them he caught one with his hands. And thereupon the sky-ranging one said unto Nala, 'Deserve I not to be slain by thee. O king, I will do something that is agreeable to thee. O king of the Nishadhas. I will speak of thee before Damayanti in such a way that she will not ever desire to have any other person (for her lord).' Thus addressed, the king liberated that swan. And those swans then rose on their wings and went to the country of the Vidarbhas. And on arriving at the city of the Vidarbhas the birds alighted before Damayanti, who beheld them all. And Damayanti in the midst of her maids, beholding those birds of extraordinary appearance was filled with delight, and strove without loss of time to catch those coursers of the skies. And the swans at this, before that bevy of beauties, fled in all directions. And those maidens there pursued the birds, each (running) after one. And the swan after which Damayanti ran, having led her to a secluded spot, addressed her in human speech, saying, O Damayanti, there is a king amongst the Nishadhas named Nala. He is equal unto the Aswins in beauty, not having his peer among men. Indeed, in comeliness, he is like Kandarpa himself in his embodied form. O fair-complexioned one, O thou of slender waist, if thou becomest his wife, thy existence and this thy beauty may be of purpose. We have, indeed, beheld celestials and Gandharvas, and Nagas, and Rakshasas, and men, but never saw we before any one like Nala. Thou also art a jewel among thy sex, as Nala is the prime among men. The union of the best with the best is happy.' Thus addressed by the swan. Damayanti, O monarch, replied unto him there, saying, 'Do thou speak thus unto Nala also, 'Saying So be it, to the daughter of Vidarbha, the oviparous one, O king, returned to the country of the Nishadhas, and related everything unto Nala.'

SECTION 54

"Vrihadraswa said, 'O Bharata, hearing those words of the swan, Damayanti thenceforth lost all peace of mind on account of Nala. And heaving frequent sighs she was filled with anxiety, and became melancholy and pale-faced and lean. And with her heart possessed by the god of love, she soon lost colour, and with her upturned gaze and modes of abstraction, looked like one demented. And she lost all inclination for beds and seats and object of enjoyment. And she ceased to lie down by day or night, always weeping with exclamation of Oh! and Alas! And beholding her uneasy and fallen into that condition, her hand-maids represented, O king, the matter of her illness unto the ruler of Vidarbha by indirect hints. And king Bhima, hearing of this from the handmaids of Damayanti, regarded the affair of his daughter to be serious. And he asked himself, 'Why is it that my daughter seemeth to be so ill now?' And the king, reflecting by himself that his daughter had attained to puberty, concluded that Damayanti's Swayamvara should take place. And the monarch, O exalted one, (invited) all the rulers of the earth, saying, Ye heroes, know that Damayanti's Swayamvara is at hand. And all the kings, hearing of Damayanti's Swayamvara, came unto Bhima, agreeable to his message, filling the earth with the clatter of their cars, the roar of their elephants, and the neighing of their horses, and accompanied with their fine-looking battalions decked in ornaments and graceful garlands. And the mighty-armed Bhima paid due reverence unto those illustrious monarchs. And duly honoured by him they took up their quarters there.'

"And at the juncture, those foremost of celestial Rishis possessed of great splendour, of great wisdom and great vows--namely, Narada and Parvata--having arrived in course of their wandering at the regions of Indra entered the mansion of the lord of the immortals, receiving proper worship. And Maghavat having worshipped them reverentially, inquired after their undisturbed peace and welfare as regards all respects. And Narada said, 'O lord, O divine one, peace attendeth us in every respect. And, O Maghavat, peace attendeth also O exalted one, the kings of the whole world.'

"Vrihadraswa continued, 'Hearing the words of Narada the slaver of Vala and Vritra said, 'Those righteous rulers of the earth who fight renouncing all desire of life, and who meet death when their time is come by means of weapons, without flying from the field.--theirs is this region, everlasting unto them and granting all desires, even as it is to me. Where be those Kshatriya heroes? I do not see those kings approach (now) Where are my favourite guests?' Thus addressed by Sakra, Narada replied, 'Listen, O Mahavat, why seest not thou the kings (now)? The ruler of the Vidarbhas hath a daughter--the celebrated Damayanti. In beauty she

transcendeth all the women of the earth. Her Swayamvara, O Sakra, will take place shortly. Thither are going all the kings and Princes from all directions. And all the lords of the earth desire to have that pearl of the earth.--desire to have her eagerly, O slaver of Vala and Vritra.' And while they were talking thus, those foremost of the immortals, the Lokapalas with Agni among them, appeared before the lord of the celestials. And all of them heard the words of Narada fraught with grave import. And as soon as they heard them, they exclaimed in rapture, We also will go there. And, O mighty monarch, accompanied by their attendants and mounted on their (respective) vehicles, they set out for the country of Vidarbhas, whither (had gone) all the kings. And, O son of Kunti, the high-souled king Nala also hearing of that concourse of kings, set out with a cheerful heart, full of Damayanti's love. And (it came to pass) that the gods saw Nala on the way treading on the earth. And his form owing to its beauty was like that of the god of love himself. And beholding him resplendent as the sun, the Lokapalas were filled with astonishment at his wealth of beauty, and abandoned their intention. And, O king, leaving their cars in the sky the dwellers of heaven alighted from the welkin and spake unto the ruler of the Nishadhas, saying, 'O foremost of monarchs ruling the Nishadhas, O Nala, thou art devoted to truth. Do thou help us. O best of men, be thou our messenger.'"

SECTION 55

"Vrihadraswa continued, 'O Bharata, Nala pledged his word to the celestials saying, 'I will do it.' And then approaching these, he asked with folded hands, 'Who are ye? And who also is he that desireth me to be his messenger? And what, further, shall I have to do for you? O tell me truly!'--When the king of the Nishadhas spoke thus, Maghavat replied, saying, 'Know us as the immortals come hither for Damayanti's sake. I am Indra, this one is Agni, this the lord of waters, and this, O king, is even Yama the destroyer of the bodies of men. Do thou inform Damayanti of our arrival, saying, 'The guardians of the world, (consisting of) the great Indra and the others, are coming to the assembly, desirous of beholding (the Swayamvara). The gods, Sakra and Agni and Varuna and Yama, desire to obtain thee. Do thou, therefore, choose one of them for thy lord.' Thus addressed by Sakra, Nala said with joined hands, 'I have come here with the self same object. It behoveth thee not to send me (on this errand). How can a person who is himself under the influence of love bring himself to speak thus unto a lady on behalf of others? Therefore, spare me, ye gods! The gods, however, said, 'O ruler of the Nishadhas, having promised first, saying, 'I will! why wilt thou not act accordingly now? O ruler of the Nishadhas, tell us this without delay.'

"Vrihadraswa continued, 'Thus addressed by those celestials, the ruler of Nishadhas spake again, saying, 'Those mansions are well-guarded. How can I hope to enter them?' Indra replied, 'Thou shalt be able to enter.' And, saying, 'So be it.' Nala thereupon went to the palace of Damayanti. And having arrived there, he beheld the daughter of the king of Vidarbha surrounded by her hand-maids, blazing in beauty and excelling in symmetry of form, of limbs exceedingly delicate, of slender waist and fair eyes. And she seemed to rebuke the light of the moon by her own splendour. And as he gazed on that lady of sweet smiles. Nala's love increased, but desirous of keeping his truth, he suppressed his passion. And at the sight of Naishadha, overpowered by his effulgence, those first of women sprang up from their seats in amazement. And filled with wonder (at his sight), they praised Nala in gladness of heart. And without saying anything, they mentally paid him homage, 'Oh, what comeliness! Oh, what gentleness belongeth to this high-souled one! Who is he? Is he some god or Yaksha or Gandharva?' And those foremost of women, confounded by Nala's splendour and bashfulness would not accost him at all in speech. And Damayanti although herself struck with amazement, smilingly addressed the warlike Nala who also gently smiled at her, saying, 'What art thou, O thou of faultless features, that hast come here awakening my love? O sinless one, O hero of celestial form, I am anxious to know who thou art that hast come hither. And why hast thou come hither? And how is it that thou hast not been discovered by any one, considering that my apartments are well-guarded and the king's mandates are stern.' Thus addressed by the daughter of the king of the Vidarbhas, Nala replied, 'O beauteous lady, know that my name is Nala. I come here as the messenger of the gods. The celestials, Sakra, Agni, Varuna and Yama, desire to have thee. O beautiful lady, do thou choose one of them for thy lord. It is through their power that I have entered here unperceived, and it is for this reason that none saw me on my way or obstructed my entrance. O gentle one, I have been sent by the foremost of the celestials even for this object. Hearing this, O fortunate one, do what thou pleasest.'"

SECTION LVI

"Vrihadraswa said, 'Damayanti, having bowed down unto the gods, thus addressed Nala with a smile, 'O king, love me

with proper regard, and command me what I shall do for thee. Myself and what else of wealth is mine are thine. Grant me, O exalted one, thy love in full trust. O king, the language of the swans in burning me. It is for thy sake, O hero, that I have caused the kings to meet. O giver of proper honour, if thou forsake me who adore thee, for thy sake will I resort to poison, or fire, or water or the rope.' Thus addressed by the daughter of the king of the Vidarbhas, Nala answered her saying, 'With the Lokapalas present, chooseth thou a man? Do thou turn thy heart to those high-souled lords, the creators of the worlds, unto the dust of whose feet I am not equal. Displeasing the gods, a mortal cometh by death. Save me, O thou of faultless limbs! Choose thou the all-excelling celestials. By accepting the gods, do thou enjoy spotless robes, and celestial garlands of variegated hues, and excellent ornaments. What woman would not choose as her lord Hutasana--the chief of the celestials, who compassing the earth swalloweth it? What woman would not choose him as her lord the dread of whose mace induceth all creatures to tread the path of virtue? And what woman would not choose as her lord the virtuous and high-souled Mahendra, the lord of the celestials, the chastiser of Daityas and Danavas? Or, if thou couldst choose in thy heart Varuna amongst the Lokapalas, do so unhesitatingly. O accept this friendly advice.' Thus addressed by Naishadha, Damayanti, with eyes bathed in tears of grief spake thus unto Nala, 'O lord of the earth, bowing to all the gods, I choose thee for my lord. Truly do I tell thee this.' The king, who had come as the messenger of the gods, replied unto the trembling Damayanti standing with folded hands, 'O amiable one, do as thou pleasest. Having given my pledge, O blessed one, unto the gods in especial, how can I, having come on other's mission, dare seek my own interest? If seeking my own interest consists with virtue, I will seek it, and do thou also, O beauteous one, act accordingly.' Then Damayanti of luminous smiles slowly spake unto king Nala, in words choked with tears, 'O lord of men I see a blameless way, by which no sin whatever will attach unto thee. O king, do thou, O foremost of men, come to the Swayamvara in company with all the gods headed by Indra. There, O Monarch, in the presence of the Lokapalas I will, O tiger among men, choose thee--at which no blame will be thine.' Thus addressed, O monarch, by the daughter of Vidarbha, king Nala returned to where the gods were staying together. And beholding him approach those great gods, the Lokapalas, eagerly asked him about all that had happened saying, 'Hast thou, O king, seen Damayanti of sweet smiles? What hath she said unto us all? O sinless monarch, tell us everything.' Nala answered, 'Commanded by you I entered Damayanti's palace furnished with lofty portals guarded by veteran warders bearing wands. And as I entered, no one perceived me, by virtue of your power, except the princess. And I saw her hand-maids, and they also saw me. And, O exalted celestials, seeing me, they were filled with wonder. And as I spake unto her of you, the fair-faced maiden, her will fixed on me, O ye best of the gods, chose me (for her spouse).' And the maiden said, 'Let the gods, O tiger among men, come with thee to the Swayamvara, I will in their presence, choose thee. At this, O thou of mighty arms, no blame will attach to thee.' 'This is all, ye gods, that took place, as I have said. Finally, everything rests with you, ye foremost of celestials.'"

SECTION 57

"Vrihadraswa continued, 'Then at the sacred hour of the holy lunar day of the auspicious season, king Bhima summoned the kings to the Swayamvara. And hearing of it, all the lords of earth smit with love speedily came thither, desirous of (possessing) Damayanti. And the monarchs entered the amphitheatre decorated with golden pillars and a lofty portal arch, like mighty lions entering the mountain wilds. And those lords of earth decked with fragrant garlands and polished ear-rings hung with jewels seated themselves on their several seats. And that sacred assembly of Kings, graced by those tigers among men, resembled the Bhogavati swarming with the Nagas, or a mountain cavern with tigers. And their arms were robust, and resembling iron maces, and well-shaped, and graceful, and looking like five-headed snakes. And graced with beautiful locks and fine noses and eyes and brows, the countenance of the kings shone like stars in the firmament. And (when the time came), Damayanti of beauteous face, stealing the eyes and hearts of the princes by her dazzling light, entered the hall. And the glances of those illustrious kings were rivetted to those parts of her person where they had chanced to fall first, without moving at all. And when, O Bharata, the names of the monarchs were proclaimed, the daughter of Bhima saw five persons all alike in appearance. And beholding them seated there, without difference of any kind in form, doubt filled her mind, and she could not ascertain which of them was king Nala. And at whomsoever (among them) she looked, she regarded him to be the king of the Nishadhas. And filled with anxiety, the beauteous one thought within herself, 'Oh, how shall I distinguish the celestials, and how discern the royal Nala?' And thinking thus, the daughter of Vidarbha became filled with grief. And, O Bharata, recollecting the marks belonging

to the celestials, of which she had heard, she thought, 'Those attributes of the celestials, of which I have heard from the aged, do not pertain to any of these deities present here upon the earth.' And revolving the matter long in her mind, and reflecting upon it repeatedly, she decided upon seeking the protection of the gods themselves. And bowing down unto them with mind and speech, with folded hands, she addressed them trembling, 'Since I heard the speech of the swans, I chose the king of the Nishadhas as my lord. For the sake of truth, O, let the gods reveal him to me. And as in thought or word I have never swerved from him, O, let the gods, for the sake of that truth, reveal him to me. And as the gods themselves have destined the ruler of the Nishadhas to be my lord, O, let them, for the sake of that truth, reveal him to me. And as it is for paying homage unto Nala that I have adopted this vow, for the sake of that truth, O, let the gods reveal him unto me, O, let the exalted guardians of the worlds assume their own proper forms, so that I may know the righteous king.' Hearing these piteous words of Damayanti, and ascertaining her fixed resolve, and fervent love for the king of Nishadhas, the purity of her heart and her inclination and regard and affection for Nala, the gods did as they had been adjured, and assumed their respective attributes as best they could. And thereupon she beheld the celestials unmoistened with perspiration, with winkless eyes, and unfading garlands, unstained with dust, and staying without touching the ground. And Naishadha stood revealed to his shadow, his fading garlands, himself stained with dust and sweat, resting on the ground with winking eyes. And, O Bharata, discerning the gods and the virtuous Nala the daughter of Bhima chose Naishadha according to her truth. And the large-eyed damsel then bashfully caught the hem of his garment and placed round his neck a floral wreath of exceeding grace. And when that fair-complexioned maiden had thus chosen Nala for her husband, the kings suddenly broke out into exclamations of Oh! and Alas! And, O Bharata, the gods and the great Rishis in wonder cried Excellent! Excellent!, applauding the king the while. And, O Kauravya, the royal son of Virasena, with heart filled with gladness, comforted the beauteous Damayanti, saying, 'Since thou, O blessed one, hast chosen a mortal in the presence of the celestials, know me for a husband even obedient to thy command. And, O thou of sweet smiles, truly do I tell thee this that as long as life continueth in this body of mine, I will remain thine and thine alone. Damayanti also, with folded hands paid homage unto Nala in words of like import. And the happy pair beholding Agni and the other gods mentally sought their protection. And after the daughter of Bhima had chosen Naishadha as her husband, the Lokapalas of exceeding effulgence with pleased hearts, bestowed on Nala eight boons. And Sakra, the lord of Sachi, bestowed on Nala the boon that he should be able to behold his godship in sacrifices and that he should attain to blessed legions thereafter, and Hutasana bestowed on him the boon of his own presence whenever Naishadha wished, and regions also bright as himself. And Yama granted him subtle taste in food as well as pre-eminence in virtue. And the lord of waters granted Nala his own presence whenever he desired, and also garlands of celestial fragrance. And thus each of them bestowed upon him a couple of boons. And having bestowed these the gods went to heaven. And the kings also, having witnessed with wonder Damayanti's selection of Nala, returned delighted whence they had come. And on the departure of those mighty monarchs, the high-souled Bhima, well pleased, celebrated the wedding of Nala and Damayanti. And having stayed there for a time according to his desire, Naishadha, the best of men, returned to his own city with the permission of Bhima. And having attained that pearl of a woman, the virtuous king, O monarch, began to pass his days in joy, like the slayer of Vala and Vritra in the company of Sachi. And resembling the sun in glory, the king, full of gladness, began to rule his subjects righteously, and give them great satisfaction. And like unto Yayati, the son of Nahusha, that intelligent monarch celebrated the horse sacrifice and many other sacrifices with abundant gifts to Brahmanas. And like unto a very god, Nala sported with Damayanti in romantic woods and groves. And the high-minded king begat upon Damayanti a son named Indrasena, and a daughter named Indrasena. And celebrating sacrifice, and sporting (with Damayanti) thus, the king ruled the earth abounding in wealth."

SECTION 58

"Vrihadaswa said, 'When the blazing guardians of the worlds were returning after the daughter of Bhima had chosen Naishadha, on their way they met Dwapara with Kali approaching towards them. And seeing Kali, Sakra the slayer of Vala and Vritra, said, 'O Kali, say whither thou art going with Dwapara.' And thereupon Kali replied unto Sakra, 'Going to Damayanti's Swayamvara, will I obtain her (for my wife), as my heart is fixed upon that damsel.' Hearing this, Indra said with a smile, 'That Swayamvara is already ended. In our sight she hath chosen Nala for her husband.' Thus answered by Sakra, Kali, that vilest of the celestials, filled with wrath, addressing all those gods spake, 'Since in the

presence of the celestials she hath chosen a mortal for her lord, it is meet that she should undergo a heavy doom.' Upon hearing these words of Kali, the celestials answered, 'It is with our sanction that Damayanti hath chosen Nala. What damsel is there that would not choose king Nala endowed with every virtue? Well-versed in all duties, always conducting himself with rectitude, he hath studied the four Vedas together with the Puranas that are regarded as the fifth. Leading a life of harmlessness unto all creatures, he is truth-telling and firm in his vows, and in his house the gods are ever gratified by sacrifices held according to the ordinance. In that tiger among men—that king resembling a Lokapala, is truth, and forbearance, and knowledge, and asceticism, and purity and self-control, and perfect tranquillity of soul. O Kali, the fool that wisheth to curse Nala bearing such a character, curseth himself, and destroyeth himself by his own act. And, O Kali, he that seeketh to curse Nala crowned with such virtues, sinketh into the wide bottomless pit of hell rife with torments.' Having said this to Kali and Dwapara, the gods went to heaven. And when the gods had gone away, Kali said unto Dwapara, 'I am ill able, O Dwapara, to suppress my anger. I shall possess Nala, deprive him of his kingdom, and he shall no more sport with Bhima's daughter. Entering the dice, it behoveth thee to help me.'"

SECTION 59

"Vrihadaswa said, 'Having made this compact with Dwapara, Kali came to the place where the king of the Nishadhas was. And always watching for a hole, he continued to dwell in the country of the Nishadhas for a long time. And it was in the twelfth year that Kali saw a hole. For one day after answering the call of nature, Naishadha touching water said his twilight prayers, without having previously washed his feet. And it was through this (omission) that Kali entered his person. And having possessed Nala, he appeared before Pushkara, and addressed him, saying, 'Come and play at dice with Nala. Through my assistance thou wilt surely win at the play. And defeating king Nala and acquiring his kingdom, do thou rule the Nishadhas.' Thus exhorted by Kali, Pushkara went to Nala. And Dwapara also approached Pushkara, becoming the principal die called Vrisha. And appearing before the warlike Nala, that slayer of hostile heroes, Pushkara, repeatedly said, 'Let us play together with dice.' Thus challenged in the presence of Damayanti, the lofty-minded king could not long decline it. And he accordingly fixed the time for the play. And possessed by Kali, Nala began to lose, in the game, his stakes in gold, and silver, and cars with the teams thereof, and robes. And maddened at dice, no one amongst his friends could succeed in dissuading that repressor of foes from the play that went on. And thereupon, O Bharata, the citizens in a body, with the chief councillors, came thither to behold the distressed monarch and make him desist. And the charioteer coming to Damayanti spake to her of this, saying, 'O lady, the citizens and officers of the state wait at the gate. Do thou inform the king of the Nishadhas that the citizens have come here, unable to bear the calamity that hath befallen their king conversant with virtue and wealth.' Thereupon Bhima's daughter, overwhelmed with grief and almost deprived of reason by it, spake unto Nala in choked accents, 'O king, the citizens with the councillors of state, urged by loyalty, stay at the gate desirous of beholding thee. It behoveth thee to grant them an interview.' But the king, possessed by Kali, uttered not a word in reply unto his queen of graceful glances, uttering thus her lamentations. And at this, those councillors of state as also the citizens, afflicted with grief and shame, returned to their homes, saying, 'He liveth not.' And, O Yudhishtira, it was thus that Nala and Pushkara gambled together for many months, the virtuous Nala being always worsted.'"

SECTION 60

Vrihadaswa said, "Bhima's daughter, the cool-headed Damayanti, seeing the righteous king maddened and deprived of his senses at dice, was filled, O king, with alarm and grief. And she thought the affair to be a serious one with the king. And apprehensive of the calamity that threatened Nala, yet seeking his welfare and at last understanding that her lord had lost everything, she said unto her nurse and maid-servant Vrihatsena of high fame, intent upon her good, dexterous in all duties, faithful and sweet-speeched, these words, 'O Vrihatsena, go thou and summon the councillors in the name of Nala, and tell them also what of wealth and other things hath been lost and what remaineth.' The councillors then, hearing of Nala's summons, said, 'This is fortunate for us' and approached the king. And when the subjects in a body had (thus) come a second time, the daughter of Bhima informed Nala of it. But the king regarded her not. Finding her husband disregarding her words, Damayanti, filled with shame, returned to her apartments. And hearing that the dice were uniformly unfavourable to the virtuous Nala, and that he had lost everything, she again spake unto her nurse, saying, 'O Vrihatsena, go thou again in Nala's name to bring hither, O blessed one, the charioteer, Varshneya. The matter at hand is very serious.' And Vrihatsena, hearing those words of

Damayanti caused Varshneya to be summoned by trusty servants. And the blameless daughter of Bhima, acquainted with conduct suitable to time and place, addressing soft words said according to the occasion, 'Thou knowest how the king hath always behaved towards thee. He is now in difficulty, and it behoveth thee to assist him. The more the king loseth to Pushkara, the greater becometh his ardour for the play. And as the dice fall obedient to Pushkara, it is seen that they are adverse to Nala in the matter of the play. And absorbed in the play, he heedeth not the words of his friends and relatives, nor even those of mine. I do not think, however, that in this the high-souled Naishadha is to blame, in as much as the king regarded not my words, being absorbed in play. O Charioteer, I seek thy protection. Do my behest. My mind misgiveth me. The king may come to grief. Yoking Nala's favourite horses endowed with the fleetness of the mind, do thou take these twins (my son and daughter) on the car and hie thou to Kundina. Leaving the children there with my kindred as also the car and the horses, either stay thou there, or go to any other place as it listeth thee.' Varshneya, the charioteer of Nala, then reported in detail these words of Damayanti unto the chief officers of the king. And having settled (the matter) in consultation with them, and obtaining their assent, O mighty monarch, the charioteer started for Vidarbha, taking the children on that car. And leaving there the boy Indrasena and the girl Indrasena, as also that best of cars and those steeds, the charioteer, with a sad heart grieving for Nala, bade farewell unto Bhima. And wandering for some time, he arrived at the city of Ayodhya. And there he appeared with a sorrowful heart before king Rituparna, and entered the service of that monarch as charioteer."

SECTION 61

"Vrihadaswa said, 'After Varshneya had gone away, Pushkara won from the righteous Nala that latter's kingdom and what else of wealth he had. And unto Nala, O king, who had lost his kingdom, Pushkara laughingly said, 'Let the play go on. But what stake hast thou now? Damayanti only remaineth; all else of thine hath been won by me. Well, if thou liketh, that Damayanti be our stake now.' Hearing these words of Pushkara the virtuous king felt as if his heart would burst in rage, but he spake not a word. And gazing at Pushkara in anguish, king Nala of great fame took all the ornaments off every part of his body. And attired in a single piece of cloth, his body uncovered, renouncing all his wealth, and enhancing the grief of friends, the king set out. And Damayanti, clad in one piece of cloth, followed him behind as he was leaving the city. And coming to the outskirts of the city, Nala stayed there for three nights with his wife. But Pushkara, O king, proclaimed through the city that he that should show any attention to Nala, would be doomed to death. And on account of these words of Pushkara and knowing his malice towards Nala, the citizens, O Yudhishtira, no longer showed him hospitable regards. And unregarded though deserving of hospitable regards, Nala passed three nights in the outskirts of the city, living on water alone. And afflicted with hunger, the king went away in search of fruit and roots, Damayanti following him behind. And in agony of famine, after many days, Nala saw some birds with plumage of golden hue. And thereupon the mighty lord of the Nishadhas thought within himself, 'These will be my banquet today and also my wealth.' And then he covered them with the cloth he had on—when bearing up that garment of his, the birds rose up to the sky. And beholding Nala nude and melancholy, and standing with face turned towards the ground, those rangers of the sky addressed him, saying, 'O thou of small sense, we are even those dice. We had come hither wishing to take away thy cloth, for it pleased us not that thou shouldst depart even with thy cloth on.' And finding himself deprived of his attire, and knowing also that the dice were departing (with it), the virtuous Nala, O king, thus spake unto Damayanti, 'O faultless one, they through whose anger I have been despoiled of my kingdom, they through whose influence distressed and afflicted with hunger, I am unable to procure sustenance, they for whom the Nishadhas offered me not any hospitality, they, O timid one, are carrying off my cloth, assuming the form of birds. Fallen into this dire disaster, I am afflicted with grief and deprived of my senses, I am thy lord, do thou, therefore, listen to the words I speak for thy good. These many roads lead to the southern country, passing by (the city of) Avanti and the Rikshavat mountains. This is that mighty mountain called Vindhya; yon, the river Payasvini running sea-wards, and yonder are the asylums of the ascetics, furnished with various fruit and roots. This road leadeth to the country of the Vidarbhas—and that, to the country of the Kosalas. Beyond these roads to the south is the southern country.' Addressing Bhima's daughter, O Bharata, he distressed king Nala spake those words unto Damayanti over and over again. Thereupon afflicted with grief, in a voice choked with tears, Damayanti spake unto Naishadha these piteous words, 'O king, thinking of thy purpose, my heart trembleth, and all my limbs become faint. How can I go, leaving thee in the lone woods despoiled of thy kingdom and deprived of thy wealth, thyself without a

garment on, and worn with hunger and toil? When in the deep woods, fatigued and afflicted with hunger, thou thinkest of thy former bliss, I will, O great monarch, soothe thy weariness. In every sorrow there is no physic equal unto the wife, say the physicians. It is the truth, O Nala, that I speak unto thee.' Hearing those words of his queen, Nala replied, 'O slender-waisted Damayanti, it is even as thou hast said. To a man in distress, there is no friend or medicine that is equal unto a wife. But I do not seek to renounce thee, wherefore, O timid one, dost thou dread this? O faultless one, I can forsake myself but thee I cannot forsake.' Damayanti then said, 'If thou dost not, O mighty king, intend to forsake me, why then dost thou point out to me the way to the country of the Vidarbhas? I know, O king, that thou wouldst not desert me. But, O lord of the earth, considering that thy mind is distracted, thou mayst desert me. O best of men, thou repeatedly pointest out to me the way and it is by this, O god-like one, that thou enhancest my grief. If it is thy intention that I should go to my relatives, then if it pleaseth thee, both of us will mend to the country of the Vidarbhas. O giver of honours, there the king of the Vidarbhas will receive thee with respect. And honoured by him, O king, thou shalt live happily in our home.'"

SECTION 62

"Nala said, 'Surely, thy father's kingdom is as my own. But thither I will not, by any means, repair in this extremity. Once I appeared there in glory, increasing thy joy. How can I go there now in misery, augmenting thy grief?'

"Vrihadadwa continued, 'Saying this again and again unto Damayanti, king Nala, wrapped in half a garment, comforted his blessed wife. And both attired in one cloth and wearied with hunger and thirst, in course of their wanderings, at last they came to a sheltered shed for travellers. And arrived at this place, the king of the Nishadhas sat down on the bare earth with the princes of Vidarbha. And wearing the same piece of cloth (with Damayanti), and dirty, and haggard, and stained with dust, he fell asleep with Damayanti on the ground in weariness. And suddenly plunged in distress, the innocent and delicate Damayanti with every mark of good fortune, fell into a profound slumber. And, O monarch, while she slept, Nala, with heart and mind distraught, could not slumber calmly as before. And reflecting on the loss of his kingdom, the desertion of his friends, and his distress in the woods, he thought with himself, 'What availeth my acting thus? And what if I act not thus? Is death the better for me now? Or should I desert my wife? She is truly devoted to me and suffereth this distress for my sake. Separated from me, she may perchance wander to her relatives. Devoted as she is to me, if she stayeth with me, distress will surely be hers; while it is doubtful, if I desert her. On the other hand, it is not unlikely that she may even have happiness some time.' Reflecting upon this repeatedly, and thinking of it again and again, he concluded, O monarch, that the desertion of Damayanti was the best course for him. And he also thought, 'Of high fame and auspicious fortune, and devoted to me, her husband, she is incapable of being injured by any one on the way on account of her energy.' Thus his mind that was influenced by the wicked Kali, dwelling upon Damayanti, was made up for deserting her. And then thinking of his own want of clothing, and of her being clad in a single garment, he intended to cut off for himself one half of Damayanti's attire. And he thought, 'How shall I divide this garment, so that my beloved one may not perceive?' And thinking of this, the royal Nala began to walk up and down that shed. And, O Bharata, pacing thus to and fro, he found a handsome sword lying near the shed, unsheathed. And that repressor of foes, having, with that sword cut off one half of the cloth, and throwing the instrument away, left the daughter of Vidarbha insensible in her sleep and went away. But his heart failing him, the king of the Nishadhas returned to the shed, and seeing Damayanti (again), burst into tears. And he said, 'Alas! that beloved one of mine whom neither the god of wind nor the sun had seen before, even she sleppeth to-day on the bare earth, like one forlorn. Clad in this severed piece of cloth, and lying like one distracted, how will the beautiful one of luminous smiles behave when she awaketh? How will the beautiful daughter of Bhima, devoted to her lord, all alone and separated from me, wander through these deep woods inhabited by beasts and serpents? O blessed one, may the Adityas and the Vasus, and the twin Aswins together with the Marutas protect thee, thy virtue being thy best guard.' And addressing thus his dear wife peerless on earth in beauty, Nala strove to go, reft of reason by Kali. Departing and still departing, king Nala returned again and again to that shed, dragged away by Kali but drawn back by love. And it seemed as though the heart of the wretched king was rent in twain, and like a swing, he kept going out from cabin and coming back into it. At length after lamenting long and piteously, Nala stupefied and bereft of sense by Kali went away, forsaking that sleeping wife of his. Reft of reason through Kali's touch, and thinking of his conduct, the king departed in sorrow, leaving his, wife alone in that solitary forest.'"

SECTION 63

Vrihadadwa said, 'O king, after Nala had gone away, the beautiful Damayanti, now refreshed, timorously awoke in that lonely forest. And O mighty monarch, not finding her lord Naishadha, afflicted with grief and pain, she shrieked aloud in fright, saying, 'O lord? O mighty monarch! O husband, dost thou desert me? Oh, I am lost and undone, frightened in this desolate place. O illustrious prince, thou art truthful in speech, and conversant with morality. How hast thou then, having pledged thy word, deserted me asleep in the woods? Oh, why hast thou deserted thy accomplished wife, even devoted to thee, particularly one that hath not wronged thee, though wronged thou hast been by others? O king of men, it behoveth thee to act faithfull, according to those words thou hadst spoken unto me before in the presence of the guardians of the worlds. O bull among men, that thy wife liveth even a moment after thy desertion of her, is only because mortals are decreed to die at the appointed time. O bull among men, enough of this joke! O irrepressible one, I am terribly frightened. O lord, show thyself. I see thee! I see thee, o king! Thou art seen, O Naishadha, Hiding thyself behind those shrubs, why dost thou not reply unto me? It is cruel of thee, O great king, that seeing me in this plight and so lamenting, thou dost not, O king, approach and comfort me. I grieve not for myself, nor for anything else. I only grieve to think how thou wilt pass thy days alone, O king. In the evening oppressed with hunger and thirst and fatigue, underneath the trees, how wilt it take with thee when thou seest me not?' And then Damayanti, afflicted with anguish and burning with grief, began to rush hither and thither, weeping in woe. And now the helpless princess sprang up, and now she sank down in stupor; and now she shrank in terror, and now she wept and wailed aloud. And Bhima's daughter devoted to her husband, burning in anguish and sighing ever more, and faint and weeping exclaimed, 'That being through whose imprecation the afflicted Naishadha suffereth this woe, shall bear grief that is greater than ours. May that wicked being who hath brought Nala of sinless heart this, lead a more miserable life bearing greater ills.'

"Thus lamenting, the crowned consort of the illustrious (king) began to seek her lord in those woods, inhabited by beasts of prey. And the daughter of Bhima, wailing bitterly, wandered hither and thither like a maniac, exclaiming, 'Alas! Alas! Oh king!' And as she was wailing loudly like a female osprey, and grieving and indulging in piteous lamentations unceasingly, she came near a gigantic serpent. And that huge and hungry serpent thereupon suddenly seized Bhima's daughter, who had come near and was moving about within its range. And folded within serpent's coils and filled with grief, she still wept, not for herself but for Naishadha. And she said 'O lord, why dost thou not rush towards me, now that I am seized, without anybody to protect me, by this serpent in these desert wilds? And, O Naishadha, how will it fare with thee when thou rememberest me? O lord, why hast thou gone away, deserting me today in the forest? Free from thy course, when thou wilt have regained thy mind and senses and wealth, how will it be with thee when thou thinkest of me? O Naishadha, O sinless one, who will soothe thee when thou art weary, and hungry, and fainting, O tiger among kings?' And while she was wailing thus, a certain huntsman ranging the deep woods, hearing her lamentations, swiftly came to the spot. And beholding the large-eyed one in the coils of the serpent, he rushed towards it and cut off its head with his sharp weapon. And having struck the reptile dead, the huntsman set Damayanti free. And having sprinkled her body with water and fed and comforted her. O Bharata, he addressed her saying, 'O thou with eyes like those of a young gazelle, who art thou? And why also hast thou come into the woods? And, O beautiful one, how hast thou fallen into this extreme misery?' And thus accosted, O monarch, by that man, Damayanti, O Bharata, related unto him all that had happened. And beholding that beautiful woman clad in half a garment, with deep bosom and round hips, and limbs delicate and faultless, and face resembling the full moon, and eyes graced with curved eye-lashes, and speech sweet as honey, the hunter became inflamed with desire. And afflicted by the god of love, the huntsman began to soothe her in winning voice and soft words. And as soon as the chaste and beautiful Damayanti, beholding him understood his intentions, she was filled with fierce wrath and seemed to blaze up in anger. But the wicked-minded wretch, burning with desire became wroth, attempted to employ force upon her, who was unconquerable as a flame of blazing fire. And Damayanti already distressed upon being deprived of husband and kingdom, in that hour of grief beyond utterance, cursed him in anger, saying, 'I have never even thought of any other person than Naishadha, therefore let this mean-minded wretch subsisting on chase, fall down lifeless.' And as soon as she said this, the hunter fell down lifeless upon the ground, like a tree consumed by fire."

SECTION 64

"Vrihadadwa continued, 'Having destroyed that hunter Damayanti of eyes like lotus leaves, went onwards through that fearful and solitary forest ringing with the chirp of

crickets. And it abounded with lions, and leopards, and Rurus and tigers, and buffaloes, and bears and deer. And it swarmed with birds of various species, and was infested by thieves and mlechchha tribes. And it contained Salas, and bamboos and Dhavas, and Aswatthas, and Tindukas and Ingudas, and Kinsukas, and Arjunas, and Nimvas, and Tinsas and Salmalas, and Jamvus, and mango trees, and Lodhras, and the catechu, and the cane, and Padmakas, and Amalahas, and Plakshas, and Kadamvas, and Udumvaras and Vadaris, and Vilwas, and banians, and Piyalas, and palms, and date-trees, and Haritakas and Vibhitakas. And the princess of Vidarbha saw many mountains containing ores of various kinds, and groves resounding with the notes of winged choirs, and many glens of wondrous sight, and many rivers and lakes and tanks and various kinds of birds and beasts. And she saw numberless snakes and goblins and Rakshasas of grim visage, and pools and tanks and hillocks, and brooks and fountains of wonderful appearance. And the princess of Vidarbha saw there herds of buffaloes. And boars, and bears as well as serpents of the wilderness. And safe in virtue and glory and good fortune and patience, Damayanti wandered through those woods alone, in search of Nala. And the royal daughter of Bhima, distressed only at her separation from her lord, was not terrified at aught in that fearful forest. And, O king, seating herself down upon a stone and filled with grief, and every limb of hers trembling with sorrow on account of her husband, she began to lament thus: 'O king of the Nishadhas, O thou of broad chest and mighty arms, whither hast thou gone, O king, leaving me in this lone forest? O hero, having performed the Aswamedha and other sacrifices, with gifts in profusion (unto the Brahmanas), why hast thou, O tiger among men, played false with me alone? O best of men, O thou of great splendour, it behoveth thee, O auspicious one, to remember what thou didst declare before me, O bull among kings! And, O monarch, it behoveth thee also to call to mind what the sky-ranging swans spake in thy presence and in mine. O tiger among men, the four Vedas in all their extent, with the Angas and the Upangas, well-studied, on one side, and one single truth on the other, (are equal). Therefore, O slayer of foes, it behoveth thee, O lord of men, to make good what thou didst formerly declare before me. Alas, O hero! warrior! O Nala! O sinless one being thine, I am about to perish in this dreadful forest. Oh! wherefore dost thou not answer me? This terrible lord of the forest, of grim visage and gaping jaws, and famishing with hunger, filleth me with fright. Doth it not behove thee to deliver me? Thou wert wont to say always, 'Save thee there existeth not one dear unto me.' O blessed one, O king, do thou now make good thy words so spoken before. And, O king, why dost thou not return an answer to thy beloved wife bewailing and bereft of sense, although thou lovest her, being loved in return? O king of the earth, O respected one, O repressor of foes, O thou of large eyes, why dost thou not regard me, emaciated, and distressed and pale, and discoloured, and clad in a half piece of cloth, and alone, and weeping, and lamenting like one forlorn, and like unto a solitary doe separated from the herd? O illustrious sovereign, it is, I, Damayanti, devoted to thee, who, alone in this great forest, address thee. Wherefore, then, dost thou not reply unto me? Oh, I do not behold thee today on this mountain. O chief of men, O thou of noble birth and character with every limb possessed of grace! In this terrible forest, haunted by lions and tigers, O king of the Nishadhas, O foremost of men, O enhancer of my sorrows, (Wishing to know) whether thou art lying down, or sitting, or standing, or gone, whom shall I ask, distressed and woe-stricken on thy account, saying, 'Hast thou seen in this woods the royal Nala?' Of whom shall I in this forest enquire after the departed Nala, handsome and of high soul, and the destroyer of hostile arrays? From whom shall I today hear the sweet words, viz., 'That royal Nala, of eyes like lotus-leaves, whom thou seekest, is even here?' Yonder cometh the forest-king, that tiger of graceful mien, furnished with four teeth and prominent cheeks. Even him will I accost fearlessly: Thou art the lord of all animals, and of this forest the king. Know me for Damayanti, the daughter of the king of the Vidarbhas, and the wife of Nala, destroyer of foes, and the king of the Nishadhas. Distressed and woe-stricken, I am seeking my husband alone in these woods. Do thou, O king of beasts, comfort me (with news of Nala) if thou hast seen him. Or, O lord of the forest, if thou cannot speak of Nala, do thou, then, O best of beasts, devour me, and free me from this misery. Alas! hearing my plaintive appeal in the wilderness, this king of mountains, this high and sacred hill, crested with innumerable [...?JBH] rolleth towards the sea. Let me, then, for tidings of the king, ask this king of mountains, this high and sacred hill, crested with innumerable heaven-kissing and many-hued and beautiful peaks, and abounding in various ores, and decked with gems of diverse kinds, and rising like a banner over this broad forest, and ranged by lions and tigers and elephants and boars and bears and stags, and echoing all around with (the notes of) winged creatures of various species, and adorned with kinsukas and Asokas and Vakulas and Punnagas, with blossoming Karnikaras, and Dhavas and Plakshas, and with streams haunted by waterfowls of every kind, and abounding in crested summits, O sacred one! O best

of mountains! O thou of wondrous sight! O celebrated hill! O refuge (of the distressed)! O highly auspicious one! I bow to thee, O pillar of the earth! Approaching, I bow to thee. Know me for a king's daughter, and a king's daughter-in-law, and king's consort, Damayanti by name that lord of earth who ruleth the Vidarbhas, that mighty warrior-king Bhima by name, who protecteth the four orders, is my sire. That best of kings celebrated the Rajasuya and Aswamedha sacrifices, with profuse gifts to the Brahmanas. Possessed of beautiful and large eyes, distinguished for devotion to the Vedas, of unblemished character, truth-telling, devoid of guile, gentle, endued with prowess, lord of immense wealth, versed in morality, and pure, he having vanquished all his foes, effectually protecteth the inhabitants of Vidarbha. Know me, O holy one, for his daughter, thus come to thee. That best of men--the celebrated ruler of the Nishadha--known by the name of Virasena of high fame, was my father-in-law. The son of that king, heroic and handsome and possessed of energy incapable of being baffled, who ruleth well the kingdom which hath descended to him from his father, is named Nala. Know, O mountain, that of that slayer of foes, called also Punyasloka, possessed of the complexion of gold, and devoted to the Brahmanas, and versed in the Vedas, and gifted with eloquence,--of that righteous and Soma-quaffing and fire-adoring king, who celebrateth sacrifices and is liberal and warlike and who adequately chastiseth (criminals), I am the innocent spouse--the chief of his queens--standing before thee. Despoiled of prosperity and deprived of (the company of my) husband without a protector, and afflicted with calamity, hither have I come, O best of mountains, seeking my husband. Hast thou, O foremost of mountains, with thy hundreds of peaks towering (into the sky) seen king Nala in this frightful forest? Hast thou seen my husband, that ruler of the Nishadhas, the illustrious Nala, with the tread of a mighty elephant, endued with intelligence, long-armed, and of fiery energy, possessed of prowess and patience and courage and high fame? Seeing me bewailing alone, overwhelmed with sorrow, wherefore, O best of mountains, dost thou not today soothe me with thy voice, as thy own daughter in distress? O hero, O warrior of prowess, O thou versed in every duty, O thou adhering to truth--O lord of the earth, if thou art in this forest, then, O king, reveal thyself unto me. Oh, when shall I again hear the voice of Nala, gentle and deep as that of the clouds, that voice, sweet as Amrita, of the illustrious king, calling me Vidharva's daughter, with accents distinct, and holy, and musical as the chanting of the Vedas and rich, and soothing all my sorrows. O king, I am frightened. Do thou, O virtuous one, comfort me.'

"Having addressed that foremost of mountain thus, Damayanti then went in a northerly direction. And having proceeded three days and nights, that best of women came to an incomparable penance grove of ascetics, resembling in beauty a celestial grove. And the charming asylum she beheld was inhabited and adorned by ascetics like Vasishttha and Bhrgu and Atri, self-denying and strict in diet, with minds under control, endued with holiness, some living on water, some on air, and some on (fallen) leaves, with passions in check, eminently blessed, seeking the way to heaven, clad in barks of trees and deer-skins, and with senses subdued. And beholding that hermitage inhabited by ascetics, and abounding in herds of deer and monkeys, Damayanti was cheered. And that best of women, the innocent and blessed Damayanti, with graceful eye-brows, and long tresses, with lovely hips and deep bosom, and face graced with fine teeth and with fine black and large eyes, in her brightness and glory entered that asylum. And saluting those ascetics grown old in practising austerities, she stood in an attitude of humility. And the ascetics living in that forest, said, 'Welcome!' And those men of ascetic wealth, paying her due homage, said, 'Sit ye down, and tell us what we may do for thee.' That best of women replied unto them, saying, 'Ye sinless and eminently blessed ascetics, is it well with your austerities, and sacrificial fire, and religious observances, and the duties of your own order? And is it well with the beasts and birds of this asylum? And they answered, 'O beauteous and illustrious lady, prosperity attendeth us in every respect. But, O thou of faultless limbs, tell us who thou art, and what thou seekest. Beholding thy beauteous form and thy bright splendour, we have been amazed. Cheer up and mourn not. Tell us, O blameless and blessed one, art thou the presiding deity of this forest, or of this mountain, or of this river?' Damayanti replied unto those ascetics, saying, 'O Brahmanas, I am not the goddess of this forest, or of this mountain, or of this stream. O Rishis of ascetic wealth, know that I am a human being. I will relate my history in detail. Do ye listen to me. There is a king--the mighty ruler of the Vidarbhas--Bhima by name. O foremost of regenerate ones, know me to be his daughter. The wise ruler of the Nishadhas, Nala by name, of great celebrity, heroic, and ever victorious in battle, and learned, is my husband. Engaged in the worship of the gods, devoted to the twice-born ones, the guardian of the line of the Nishadhas, of mighty energy, possessed of great strength, truthful, conversant with all duties, wise, unwavering in promise, the crusher of foes, devout, serving the gods,

graceful, the conqueror of hostile towns, that foremost of kings, Nala by name, equal in splendour unto the lord of celestials, the slayer of foes, possessed of large eyes, and a hue resembling the full moon, is my husband. The celebrator of great sacrifices, versed in the Vedas and their branches, the destroyer of enemies in battle, and like unto the sun and the moon in splendour, is he. That king devoted to truth and religion was summoned to dice by certain deceitful persons of mean mind and uncultured soul and of crooked ways, and skilful in gambling, and was deprived of wealth and kingdom. Know that I am the wife of that bull among kings, known to all by the name of Damayanti, anxious to find out my (missing) lord. In sadness of heart am I wandering among woods, and mountains, and lakes, and rivers, and tanks and forests, in search of that husband of mine--Nala, skilled in battle, high-souled, and well-versed in the use of weapons, O hath king Nala, the lord of the Nishadhas, come to this delightful asylum of your holy selves? It is for him, O Brahmanas, that I have come to this dreary forest full of terrors and haunted by tigers and other beasts. If I do not see king Nala within a few days and nights, I shall seek my good by renouncing this body. Of what use is my life without that bull among men? How shall I live afflicted with grief on account of my husband?"

Unto Bhima's daughter, Damayanti, lamenting forlorn in that forest, the truth-telling ascetics replied, saying, 'O blessed and beauteous one, we see by ascetic power that the future will bring happiness to thee, and that thou wilt soon behold Naishadha. O daughter of Bhima, thou wilt behold Nala, the lord of the Nishadhas, the slayer of foes, and the foremost of the virtuous freed from distress. And O blessed lady, thou wilt behold the king--thy lord--freed from all sins and decked with all kinds of gems, and ruling the selfsame city, and chastising his enemies, and striking terror into the hearts of foes, and gladdening the hearts of friends, and crowned with every blessing.'

"Having spoken unto that princess--the beloved queen of Nala--the ascetics with their sacred fires and asylum vanished from sight. And beholding that mighty wonder, the daughter-in-law of king Virasena, Damayanti of faultless limbs, was struck with amazement. And she asked herself, 'Was it a dream that I saw? What an occurrence hath taken place! Where are all those ascetics? And where is that asylum? Where, further, is that delightful river of sacred waters--the resort of diverse kinds of fowls? And where, again, are those charming trees decked with fruits and flowers?' And after thinking so for some time, Bhima's daughter, Damayanti of sweet smiles melancholy and afflicted with grief on account of her lord, lost the colour of her face (again). And going to another part of the wood, she saw an Asoka tree. And approaching that first of trees in the forest, so charming with blossoms and its load of foliage, and resounding with the notes of birds, Damayanti, with tears in her eyes and accents choked in grief, began to lament, saying, 'Oh, this graceful tree in the heart of the forest, decked in flowers, looketh beautiful, like a charming king of hills. O beauteous Asoka, do thou speedily free me from grief. Hast thou seen king Nala, the slayer of foes and the beloved husband of Damayanti,--freed from fear and grief and obstacles? Hast thou seen my beloved husband, the ruler of the Nishadhas, clad in half a piece of cloth, with delicate skin, that hero afflicted with woe and who hath come into this wilderness? O Asoka tree, do thou free me from grief! O Asoka, vindicate thy name, for Asoka meaneth destroyer of grief. And going round that tree thrice, with an afflicted heart, that best of women, Bhima's daughter, entered a more terrible part of the forest. And wandering in quest of her lord, Bhima's daughter beheld many trees and streams and delightful mountains, and many beasts and birds, and caves, and precipices, and many rivers of wonderful appearance. And as she proceeded she came upon a broad way where she saw with wonder a body of merchants, with their horses and elephants, landing on the banks of a river, full of clear and cool water, and lovely and charming to behold, and broad, and covered with bushes of canes, and echoing with the cries of cranes and ospreys and Chakravakas, and abounding in tortoises and alligators and fishes, and studded with innumerable islets. And as soon as she saw that caravan, the beauteous and celebrated wife of Nala, wild like a maniac, oppressed with grief, clad in half a garment, lean and pale and smutted, and with hair covered with dust, drew near and entered into its midst. And beholding her, some fled in fear, and some became extremely anxious, and some cried aloud, and some laughed at her, and some hated her. And some, O Bharata, felt pity for, and even addressed, her, saying, 'O blessed one, who art thou, and whose? What seekest thou in woods? Seeing thee here we have been terrified. Art thou human? Tell us truly, O blessed one if thou art the goddess of this wood or of this mountain or of the points of the heaven. We seek thy protection. Art thou a female Yaksha, or a female Rakshasa, or a celestial damsel? O thou of faultless features, do thou bless us wholly and protect us. And, O blessed one, do thou so act that his caravan may soon go hence in prosperity and that the welfare of all of us may be secured.' Thus addressed by that caravan, the princess Damayanti, devoted to her husband and oppressed by the calamity that

had befallen her, answered, saying, 'O leader of the caravan, ye merchants, ye youths, old men, and children, and ye that compose this caravan, know me for a human being. I am the daughter of a king, and the daughter-in-law of a king, and the consort also of a king, eager for the sight of my lord. The ruler of the Vidarbhas is my father, and my husband is the lord of the Nishadhas, named Nala. Even now I am seeking that unvanquished and blessed one. If ye have chanced to see my beloved one, king Nala, that tiger among men, that destroyer of hostile hosts, O tell me quick.' Thereupon the leader of that great caravan, named Suchi, replied unto Damayanti of faultless limbs, saying, 'O blessed one, listen to my words. O thou of sweet smiles, I am a merchant and the leader of this caravan. O illustrious lady, I have not seen any man of the name of Nala. In this extensive forest uninhabited by men, there are only elephants and leopards and buffaloes, and tigers and bears and other animals. Except thee, I have not met with any man or woman here, so help us now Manibhadra, the king of Yakshas! Thus addressed by them she asked those merchants as well as the leader of the host saying, 'It behoveth you to tell me whither this caravan is bound.' The leader of the band said, 'O daughter of a great king, for the purpose of profit this caravan is bound direct for the city of Suvahu, the truth-telling ruler of the Chedis.'"

SECTION 65

"Vrihadaswa said, 'Having heard the words of the leader of that caravan, Damayanti of faultless limbs proceeded with that caravan itself anxious to behold her lord. And after having proceeded for many days the merchants saw a large lake fragrant with lotuses in the midst of that dense and terrible forest. And it was beautiful all over, and exceedingly delightful, (with banks) abounding in grass and fuel and fruits and flowers. And it was inhabited by various kinds of fowls and birds, and fall of water that was pure and sweet. And it was cool and capable of captivating the heart. And the caravan, worn out with toil, resolved to halt there. And with the permission of their leader, they spread themselves around those beautiful woods. And that mighty caravan finding it was evening halted at that place. And (it came to pass that) at the hour of midnight when everything was hushed and still and the tired caravan had fallen asleep, a herd of elephants in going towards a mountain stream to drink of its water befouled by their temporal juice, saw that caravan as also the numerous elephants belonging to it. And seeing their domesticated fellows the wild elephants infuriated and with the temporal juice trickling down rushed impetuously on the former, with the intention of killing them. And the force of the rush of those elephants was hard to bear, like the impetuosity of peaks lessened from mountain summits rolling towards the plain. The rushing elephants found the forest paths to be all blocked up, for the goodly caravan was sleeping obstructing the paths around that lake of lotuses. And the elephants all of a sudden, began to crush the men lying insensible on the ground. And uttering cries of 'Oh!' and 'Alas!' the merchants, blinded by sleep, fled, in order to escape that danger, to copses and woods for refuge. And some were slain by the tusks, and some by the trunks, and some by the legs of those elephants. And innumerable camels and horses were killed, and crowds of men on foot, running in fright, killed one another. And uttering loud cries some fell down on the ground, and some in fear climbed on trees, and some dropped down on uneven ground. And, O king, thus accidentally attacked by that large herd of elephants, that goodly caravan suffered a great loss. And there arose a tremendous uproar calculated to frighten the three worlds, 'Lo! a great fire hath broken out. Rescue us.

Do ye speedily fly away. Why do ye fly? Take the heaps of jewels scattered around. All this wealth is a trifle. I do not speak falsely, I tell you again, (exclaimed some one) think on my words, O ye distracted one!' With such exclamation they ran about in fright. And Damayanti awoke in fear and anxiety, while that terrible slaughter was raging there. And beholding slaughter capable of awaking the fear of all the worlds, and which was so unforeseen, the damsel of eyes like lotus leaves rose up, wild with fright, and almost out of breath. And those of the caravan that had escaped unhurt, met together, and asked one another, 'Of what deed of ours is this the consequence? Surely, we have failed to worship the illustrious Manibhadras, and likewise the exalted and graceful Vaisravana, the king of the Yakshas. Perhaps, we have not worshipped the deities that cause calamities, or perhaps, we have not paid them the first homage. Or, perhaps, this evil is the certain consequence of the birds (we saw). Our stars are not unpropitious. From what other cause, then hath this disaster come?' Others, distressed and bereft of health and relatives, said, 'That maniac-like woman who came amongst this mighty caravan in guise that was strange and scarcely human, alas, it is by her that this dreadful illusion had been pre-arranged. Of a certainty, she is a terrible Rakshasa or a Yaksha or a Pisacha woman. All this evil is her work, what need of doubts? If we again see that wicked destroyer of merchants, that giver of innumerable woes, we shall certainly slay that injurer of ours, with stones, and dust, and grass, and

wood, and cuffs.' And hearing these dreadful words of the merchants, Damayanti, in terror and shame and anxiety, fled into the woods apprehensive of evil. And reproaching herself she said, 'Alas! fierce and great is the wrath of God on me. Peace followeth not in my track. Of what misdeed is this the consequence? I do not remember that I did ever so little a wrong to any one in thought, word, or deed. Of what deed, then, is this the consequence? Certainly, it is on account of the great sins I had committed in a former life that such calamity hath befallen me, viz., the loss of my husband's kingdom, his defeat at the hands of his own kinsmen, this separation from my lord and my son and daughter, this my unprotected state, and my presence in this forest abounding in innumerable beasts of prey!'"

"The next day, O king, the remnant of that caravan left the place bewailing the destruction that had overtaken them and lamenting for their dead brothers and fathers and sons and friends. And the princess of Vidarbha began to lament, saying, 'Alas! What misdeed have I perpetrated! The crowd of men that I obtained in this lone forest, hath been destroyed by a herd of elephants, surely as a consequence of my ill luck. Without doubt, I shall have to suffer misery for a long time. I have heard from old men that no person dieth ere his time; it is for this that my miserable self hath not been trodden to death by that herd of elephants. Nothing that befalleth men is due to anything else than Destiny, for even in my childhood I did not commit any such sin in thought, word, or deed, whence might come this calamity. Methinks, I suffer this severance from my husband through the potency of those celestial Lokapalas, who had come to the Swayamvara but whom I disregarded for the sake of Nala.' Bewailing thus, O tiger among kings, that excellent lady, Damayanti, devoted to her husband, went, oppressed with grief and (pale) as the autumnal moon, with those Brahmanas versed in the Vedas that had survived the slaughter of the caravan. And departing speedily, towards evening, the damsel came to the mighty city of the truth-telling Suvahu, the king of the Chedis. And she entered that excellent city clad in half a garment. And the citizens saw her as she went, overcome with fear, and lean, melancholy, her hair dishevelled and soiled with dust, and maniac-like. And beholding her enter the city of the king of the Chedis, the boys of the city, from curiosity, began to follow her. And surrounded by them, she came before the palace of the king. And from the terrace the queen-mother saw her surrounded by the crowd. And she said to her nurse, 'Go and bring that woman before me. She is forlorn and is being vexed by the crowd. She hath fallen into distress and standeth in need of succour. I find her beauty to be such that it illumineth my house. The fair one, though looking like a maniac, seemeth a very Sree with her large eyes.' Thus commanded, the nurse went out and dispersing the crowd brought Damayanti to that graceful terrace. And struck with wonder, O king, she asked Damayanti, saying, 'Afflicted though thou art with such distress, thou ownest a beautiful form. Thou shinest like lightning in the midst of the clouds. Tell me who thou art, and whose. O thou possessed of celestial splendour, surely, thy beauty is not human, bereft though thou art of ornaments. And although thou art helpless, yet thou art unmoved under the outrage of these men.' Hearing these words of the nurse, the daughter of Bhima said, 'Know that I am a female belonging to the human species and devoted to my husband. I am a serving woman of good lineage. I live wherever I like, subsisting on fruit and roots, and whom a companion, and stay where evening overtaketh me. My husband is the owner of countless virtues and was ever devoted to me. And I also, on my part, was deeply attached to him, following him like his shadow. It chanced that once he became desperately engaged at dice. Defeated at dice, he came along into the forest. I accompanied my husband into the woods, comforting the hero clad in a single piece of cloth and maniac-like and overwhelmed with calamity. Once on a time for some cause, that hero, afflicted with hunger and thirst and grief, was forced to abandon that sole piece of covering in the forest. Destitute of garment and maniac-like and deprived of his senses as he was, I followed him, myself in a single garment. Following him, I did not sleep for nights together. Thus passed many days, until at last while I was sleeping, he cut off half of my cloth, and forsook me who had done him no wrong. I am seeking my husband but unable to find him who is of hue like the filaments of the lotus, without being able to cast my eyes on that delight of my heart, that dear lord who owneth my heart and resembleth the celestials in mien, day and night do I burn in grief."

"Unto Bhima's daughter thus lamenting with tearful eyes, and afflicted and speaking in accents choked in grief, the queen-mother herself said, 'O blessed damsel, do thou stay with me. I am well pleased with thee. O fair lady, my men shall search for thy husband. Or, perhaps he may come here of his own accord in course of his wanderings. And, O beautiful lady, residing here thou wilt regain thy (lost) lord.' Hearing these words of the queen mother, Damayanti replied, 'O mother of heroes, I may stay with thee on certain conditions. I shall not eat the leavings on any dish, nor shall I wash anybody's feet, nor shall I have to speak with other men. And if anybody shall

seek me (as a wife or mistress) he should be liable to punishment at thy hands. And, further, should he solicit me over and over again, that wicked one should be punished with death. This is the vow I have made. I intend to have an interview with those Brahmanas that will set out to search for my husband. If thou canst do all this, I shall certainly live with thee. If it is otherwise, I cannot find it in my heart to reside with thee.' The queen-mother answered her with a glad heart, saying, 'I will do all this. Thou hast done well in adopting such a vow!'"

"Vrihadhaswa continued, 'O king, having spoken so unto the daughter of Bhima, the queen-mother, O Bharata, said to her daughter named Sunanda, 'O Sunanda, accept this lady like a goddess as thy Sairindhri! Let her be thy companion, as she is of the same age with thee. Do thou, with heart free from care, always sport with her in joy.' And Sunanda cheerfully accepted Damayanti and led her by her own apartment accompanied by her associates. And treated with respect, Damayanti was satisfied, and she continued to reside there without anxiety of any kind, for all her wishes were duly gratified."

SECTION 66

"Vrihadhaswa said, 'O monarch, having deserted Damayanti, king Nala saw a mighty conflagration that was raging in that dense forest. And in the midst of that conflagration, he heard the voice of some creature, repeatedly crying aloud, 'O righteous Nala, come hither.' And answering, 'Fear not,' he entered into the midst of the fire and beheld a mighty Naga lying in coils. And the Naga with joined hands, and trembling, spake unto Nala, saying, 'O king, that I am a snake, Karkotaka by name. I had deceived the great Rishi Narada of high ascetic merit, and by him have I been cursed in wrath. O king of men, even in words such as these: 'Stay thou here like an immobile thing, until one Nala taketh thee hence. And, indeed, on the spot to which he will carry thee, there shalt thou be freed from my curse. It is for that curse of his that I am unable to stir one step. I will instruct thee in respect of thy welfare. It behoveth thee to deliver me. I will be thy friend. There is no snake equal to me. I will be light in thy hands. Taking me up, do thou speedily go hence.' Having said this, that prince of snakes became as small as the thumb. And taking him up, Nala went to a spot free from fire. Having reached an open spot where there was no fire, Nala intended to drop the serpent, upon which Karkotaka again addressed him, saying, 'O king of the Nishadhas, proceed thou yet, counting a few steps of thine; meanwhile, O mighty-armed one, I will do thee great good.' And as Nala began to count his steps, the snake bit him at the tenth step. And, lo! As he was bit, his form speedily underwent a change. And beholding his change of form, Nala was amazed. And the king saw the snake also assume his own form. And the snake Karkotaka, comforting Nala, spake unto him, 'I have deprived thee of thy beauty, so that people may not recognise thee. And, O Nala, he by whom thou hast been deceived and cast into distress, shall dwell in thee tortured by my venom. And, O monarch, as long as he doth not leave thee, he will have to dwell in pain in thy body with thee every limb filled with my venom. And, O ruler of men I have saved from the hands of him who from anger and hate deceived thee, perfectly innocent though thou art and undeserving of wrong. And, O tiger among men, through my grace, thou shalt have (no longer) any fear from animals with fangs from enemies, and from Brahmanas also versed in the Vedas, O king! Nor shalt thou, O monarch, feel pain on account of my poison. And, O foremost of kings, thou shalt be ever victorious in battle. This very day, O prince, O lord of Nishadhas, go to the delightful city of Ayodhya, and present thyself before Rituparna skilled in gambling, saying, 'I am a charioteer, Vahuka by name.' And that king will give thee his skill in dice for thy knowledge of horses. Sprung from the line of Ikswaku, and possessed of prosperity, he will be thy friend. When thou wilt be an adept at dice, thou shalt then have prosperity. Thou wilt also meet with thy wife and thy children, and regain thy kingdom. I tell thee this truly. Therefore, let not thy mind be occupied by sorrow. And, O lord of men, when thou shouldst desire to behold thy proper form, thou shouldst remember me, and wear this garment. Upon wearing this, thou shalt get back thy own form.' And saying this, that Naga then gave unto Nala two pieces of celestial cloth. And, O son of the Kuru race, having thus instructed Nala, and presented him with the attire, the king of snakes, O monarch, made himself invisible there and then!"

SECTION 67

"Vrihadhaswa said, 'After the snake had vanquished, Nala, the ruler of the Nishadhas, proceeded, and on the tenth day entered the city of Rituparna. And he approached the king, saying, 'My name is Vahuka. There is no one in this world equal to me in managing steeds. My counsel also should be sought in matters of difficulty and in all affairs of skill. I also surpass others in the art of cooking. In all those arts that exists in this world, and also in every thing difficult of accomplishment, I will strive to attain success, O Rituparna, do thou maintain me.' And Rituparna replied, 'O Vahuka,

stay with me! May good happen to thee. Thou wilt even perform all this. I have always particularly desired to be driven fast. Do thou concert such measures that my steeds may become fleet. I appoint thee the superintendent of my stables. Thy pay shall be ten thousand (coins). Both Varshneya and Jivala shall always be under thy direction. Thou wilt live pleasantly in their company. Therefore, O Vahuka, stay thou with me."

"Vrihadhaswa continued, 'Thus addressed by the king, Nala began to dwell in the city of Rituparna, treated with respect and with Varshneya and Jivala as his companions. And residing there, the king (Nala), remembering the princess of Vidarbha, recited every evening the following sloka: 'Where lieth that helpless one afflicted with hunger and thirst and worn with toil, thinking of that wretch? And upon whom also doth she now wait?' And once as the king was reciting this in the night, Jivala asked him saying, 'O Vahuka, whom dost thou lament thus daily? I am curious to hear it. O thou blest with length of days, whose spouse is she whom thou thus lamentest?' Thus questioned, king Nala answered him, saying, 'A certain person devoid of sense had a wife well-known to many. That wretch was false in his promises. For some reason that wicked person was separated from her. Separated from her, that wretch wandered about oppressed with woe, and burning with grief he resteth not by day or night. And at night, remembering her, he singeth this sloka. Having wandered over the entire world, he hath at last found a refuge, and undeserving of the distress that hath befallen him, passeth his days, thus remembering his wife. When calamity had overtaken this man, his wife followed him into the woods. Deserted by that man of little virtue, her life itself is in danger. Alone, without knowledge of ways, ill able to bear distress, and fainting with hunger and thirst, the girl can hardly protect her life. And, O friend, she hath been deserted by that man of small fortune and having little sense, with the wide and terrible forest, ever abounding in beasts of prey!'" Thus remembering Damayanti, the king of the Nishadhas continued to live unknown in the abode of that monarch!"

SECTION 68

"Vaisampayana said, 'After Nala, despoiled of his kingdom, had, with his wife, become a bondsman, Bhima with the desire of seeing Nala sent out Brahmanas to search for him. And giving them profuse wealth, Bhima enjoined on them, saying, 'Do ye search for Nala, and also for my daughter Damayanti. He who achieveth this task, viz., ascertaining where the ruler of the Nishadhas is, bringeth him and my daughter hither, will obtain from me a thousand kine, and fields, and a village resembling a town. Even if failing to bring Damayanti and Nala here, he that succeeds learning their whereabouts, will get from me the wealth represented by a thousand kine.' Thus addressed, the Brahmanas cheerfully went out in all directions seeking Nala and his wife in cities and provinces. But Nala or his spouse they found not anywhere. Until at length searching in the beautiful city of the Chedis, a Brahmana named Sudeva, during the time of the king's prayers, saw the princess of Vidarbha in the palace of the king, seated with Sunanda. And her incomparable beauty was slightly perceptible, like the brightness of a fire enveloped in curls of smoke. And beholding that lady of large eyes, soiled and emaciated he decided her to be Damayanti, coming to that conclusion from various reasons. And Sudeva said, 'As I saw her before, this damsel is even so at present. O, I am blest, by casting my eyes on this fair one, like Sree herself delighting the worlds! Resembling the full moon, of unchanging youth, of well-rounded breasts, illumining all sides by her splendour, possessed of large eyes like beautiful lotuses, like unto Kama's Rati herself the delight of all the worlds like the rays of the full moon, O, she looketh like a lotus-stalk transplanted by adverse fortune from the Vidarbha lake and covered with mire in the process. And oppressed with grief on account of her husband, and melancholy, she looketh like the night of the full moon when Rahu hath swallowed that luminary, or like a stream whose current hath dried up. Her plight is very much like that of a ravaged lake with the leaves of its lotuses crushed by the trunks of elephants, and with its birds and fowls affrighted by the invasion. Indeed, this girl, of a delicate frame and of lovely limbs, and deserving to dwell in a mansion decked with gems, is (now) like an uprooted lotus-stalk scorched by the sun. Endued with beauty and generosity of nature, and destitute of ornaments, though deserving of them, she looketh like the moon 'new bent in haven' but covered with black clouds. Destitute of comforts and luxuries, separated from loved ones and friends, she liveth in distress, supported by the hope of beholding her lord. Verily, the husband is the best ornament of a woman, however destitute of ornaments. Without her husband beside her, this lady, though beautiful, shineth not. It is a hard feat achieved by Nala in that he liveth without succumbing to grief, though separated from such a wife. Beholding this damsel possessed of black hair and of eyes like lotus-leaves, in woe though deserving of bliss, even my heart is pained. Alas! when shall this girl graced with auspicious marks and devoted to her

husband, crossing this ocean of woe, regain the company of her lord, like Rohini regaining the Moon's? Surely, the king of the Nishadhas will experience in regaining her the delight that a king deprived of his kingdom experienceth in regaining his kingdom. Equal to her in nature and age and extraction, Nala deserveth the daughter of Vidarbha, and this damsel of black eyes also deserveth him. It behoveth me to comfort the queen of that hero of immeasurable prowess and endowed with energy and might, (since) she is so eager to meet her husband. I will console this afflicted girl of face like the full moon, and suffering distress that she had never before endured, and ever meditating on her lord.'

"Vrihadaswa continued, 'Having thus reflected on these various circumstances and signs, the Brahmana, Sudeva, approached Damayanti, and addressed her, saying, 'O princess of Vidarbha, I am Sudeva, the dear friend of thy brother. I have come here, seeking thee, at the desire of king Bhima. Thy father is well, and also thy mother, and thy brothers. And thy son and daughter, blessed with length of days, are living in peace. Thy relatives, though alive, are almost dead on thy account, and hundreds of Brahmanas are ranging the world in search of thee.'

"Vrihadaswa continued, 'O Yudhishtira, Damayanti recognising Sudeva, asked him respecting all her relatives and kinsmen one after another. And, O monarch, oppressed with grief, the princess of Vidarbha began to weep bitterly, at the unexpected sight of Sudeva, that foremost of Brahmanas and the friend of her brother. And, O Bharata, beholding Damayanti weeping, and conversing in private with Sudeva, Sunanda was distressed, and going to her mother informed her, saying, 'Sairindhri is weeping bitterly in the presence of a Brahmana. If thou likest, satisfy thyself.' And thereupon the mother of the king of the Chedis, issuing from the inner apartments of the palace, came to the place where the girl (Damayanti) was with that Brahmana. Then calling Sudeva, O king, the queen-mother asked him, 'Whose wife is this fair one, and whose daughter? How hath this lady of beautiful eyes been deprived of the company of her relatives and of her husband as well? And how also hast thou come to know this lady fallen into such a plight? I wish to hear all this in detail from thee. Do truly relate unto me who am asking thee about this damsel of celestial beauty.' Then, O king, thus addressed by the queen-mother, Sudeva, that best of Brahmanas, sat at his ease, and began to relate the true history of Damayanti."

SECTION 69

"Sudeva said, 'There is a virtuous and illustrious ruler of the Vidarbhas, Bhima by name. This blessed lady is his daughter, and widely known by the name of Damayanti. And there is a king ruling the Nishadhas, named Nala, the son of Virasena. This blessed lady is the wife of that wise and righteous monarch. Defeated at dice by his brother, and despoiled of his kingdom, that king, accompanied by Damayanti, went away without the knowledge of any one. We have been wandering over the whole earth in search of Damayanti. And that girl is at last found in the house of thy son. No woman existeth that is her rival in beauty. Between the eye-brows of this ever-youthful damsel, there is an excellent mole from birth, resembling a lotus. Noticed by us (before) it seems to have disappeared, covered, (as her forehead is) with (a coat of) dust even like the moon hid in clouds. Placed there by the Creator himself as an indication of prosperity and wealth, that mole is visible faintly, like the cloud-covered lunar crescent of the first day of the lighted fortnight. And covered as her body is with dust, her beauty hath not disappeared. Though careless of her person, it is still manifest, and shineth like gold. And this girl--goddess-like--capable of being identified by this form of hers and that mole, hath been discovered by me as one discovereth a fire that is covered, by its heat!'

"O king, hearing these words of Sudeva, Sunanda washed the dust that covered the mole between Damayanti's eye-brows. And thereupon it became visible like the moon in the sky, just emerged from the clouds. And seeing that mole, O Bharata, Sunanda and the queen-mother began to weep, and embracing Damayanti stood silent for a while. And the queen-mother, shedding tears as she spoke, said in gentle accents, 'By this thy mole, I find that thou art the daughter of my sister. O beautiful girl, thy mother and I are both daughters of the high-souled Sudaman, the ruler of the Dasarnas. She was bestowed upon king Bhima, and I on Viravahu. I witnessed thy birth at our father's palace in the country of the Dasarnas. O beautiful one, my house is to thee even as thy father's. And this wealth, O Damayanti, is thine as much as mine.' As this, O king, Damayanti bowing down to her mother's sister with a glad heart, spake unto her these words, 'Unrecognised, I have still lived happily with thee, every want of mine satisfied and myself cared for by thee. And happy as my stay hath been, it would, without doubt, be happier still. But, mother, I have long been an exile. It behoveth thee, therefore, to grant me permission (to depart). My son and daughter, sent to my father's palace, are living there. Deprived of their father, and of their mother also, how are they passing their days stricken with sorrow. If thou wishest to do what is agreeable to me, do

thou without loss of time, order a vehicle, for I wish to go to the Vidarbhas.' At this, O king, the sister to (Damayanti's) mother, with a glad heart, said, 'So be it'. And the queen-mother with her son's permission, O chief of the Bharatas, sent Damayanti in handsome litter carried by men, protected by a large escort and provided with food and drink and garments of the first quality. And soon enough she reached the country of the Vidarbhas. And all her relatives, rejoicing (in her arrival) received her with respect. And seeing her relatives, her children, both her parents, and all her maids, to be well, the illustrious Damayanti, O king, worshipped the gods and Brahmanas according to the superior method. And the king rejoiced at beholding his daughter gave unto Sudeva a thousand kine and much wealth and a village. And, O king, having spent that night at her father's mansion and recovered from fatigue, Damayanti addressed her mother, saying, 'O mother, if thou wishest me to live, I tell thee truly, do thou endeavour to bring Nala, that hero among men.' Thus addressed by Damayanti, the venerable queen became filled with sorrow. And bathed in tears, she was unable to give any answer. And beholding her in that plight, all the inmates of the inner apartments broke out into exclamation of 'Oh!' And 'Alas!' and began to cry bitterly. And then the queen addressed the mighty monarch Bhima, saying, 'Thy daughter Damayanti mourneth on account of her husband. Nay, banishing away all bashfulness, she hath herself, O king, declared her mind to me. Let thy men strive to find out (Nala) the righteous.' Thus informed by her the king sent the Brahmanas under him in all directions, saying, 'Exert ye to discover Nala.' And those Brahmanas, commanded by the ruler of the Vidarbhas (to seek Nala) appeared before Damayanti and told her of the journey they were about to undertake. And Bhima's daughter spake unto them saying, 'Do ye cry in every realm and in every assembly, 'O beloved gambler, where hast thou gone cutting off half of my garment, and deserting the dear and devoted wife asleep in the forest? And that girl, as commanded by thee stayeth expecting thee, clad in half a piece of cloth and burning with grief! O king, O hero, relent towards, and answer, her who incessantly weepeth for that grief. This and more ye will say, so that she may be inclined to pity me. Assisted by the wind, fire consumeth the forest. (Further, ye will say that) the wife is always to be protected and maintained by the husband. Why then, good as thou art and acquainted with every duty, hast thou neglected both the duties? Possessed of fame and wisdom, and lineage, and kindness, why hast thou be unkind? I fear, this is owing to the loss of my good luck! Therefore, O tiger among men, have pity on me. O bull among men! I have heard it from thee that kindness is the highest virtue. Speaking so, if anybody answereth you, that person should by all means, be known, and ye should learn who he is, and where he dwelleth. And ye foremost of regenerate ones, do ye bring me the words of him who hearing this your speech will chance to answer. Ye should also act with such care that no one may know the words ye utter to be at my command, nor that ye will come back to me. And ye should also learn whether that answers is wealthy, or poor, or destitute of power, in fact all about him.'

"Thus instructed by Damayanti, O king, the Brahmanas set out in all directions in search of Nala overtaken with such disaster. And the Brahmanas, O king, searched for him in cities and kingdoms and villages, and retreats of ascetics, and places inhabited by cow-herds. And, O monarch, wherever they went they recited the speeches that Damayanti had directed them to do."

SECTION 70

"Vrihadaswa said, 'After a long time had passed away, a Brahmana named Parnada returned to the city (of the Vidarbhas), and said unto the daughter of Bhima, 'O Damayanti, seeking Nala, the king of Nishadhas, I came to the city of Ayodhya, and appeared before the son of Bhangasura. And, O best of women, I repeated those words of thine in the presence of the blessed Rituparna. But hearing them neither that ruler of men, nor his courtiers, answered anything, although I uttered them repeatedly. Then, after I had been dismissed by the monarch, I was accosted by a person in the service of Rituparna, named Vahuka. And Vahuka is the charioteer of that king, of unsightly appearance and possessed of short arms. And he is skillful in driving with speed, and well acquainted with the culinary art. And sighing frequently, and weeping again and again, he inquired about my welfare and afterwards said these words, 'Chaste women, although fallen into distress, yet protect themselves and thus certainly secure heaven. Although they may be deserted by their lords, they do not yet become angry on that account, for women that are chaste lead their lives, encased in the armour of virtuous behaviour. It behoveth her not to be angry, since he that deserted her was overwhelmed with calamity, and deprived of every bliss. A beautiful and virtuous woman should not be angry with one that was deprived by birds of his garment while striving to procure sustenance and who is being consumed with grief. Whether treated well or ill, such a wife should never indulge in ire, beholding her husband in that plight, despoiled of kingdom and destitute of prosperity,

oppressed with hunger and overwhelmed with calamity.' Hearing these words of his, I have speedily come here. Thou hast now heard all. Do what thou thinkest proper, and inform the king of it.'

"O king, having heard these words of Parnada, Damayanti with tearful eyes came to her mother, and spake unto her in private, 'O mother, king Bhima should not, by any means, be made acquainted with my purpose. In thy presence will I employ that best of Brahmanas, Sudeva! If thou desirest my welfare, act in such a way that king Bhima may not know my purpose. Let Sudeva without delay go hence to the city of Ayodhya, for the purpose of bringing Nala, O mother, having performed the same auspicious rites by virtue of which he had speedily brought me into the midst of friends.' With these words, after Parnada had recovered from fatigue, the princess of Vidarbha worshipped him with profuse wealth and also said, 'When Nala will come here, O Brahmana, I will bestow on thee wealth in abundance again. Thou hast done me the immense service which none else, indeed, can do me, for, (owing to that service of thine), O thou best of the regenerate ones, I shall speedily regain my (lost) lord.' And thus addressed by Damayanti, that high-minded Brahmana comforted her, uttering benedictory words of auspicious import, and then went home, regarding his mission to have been successful. And after he had gone away, Damayanti oppressed with grief and distress, calling Sudeva, addressed him, O Yudhishtira, in the presence of her mother, saying, 'O Sudeva, go thou to the city of Ayodhya, straight as a bird, and tell king Rituparna living here, these words: 'Bhima's daughter, Damayanti will hold another Swayamvara. All the kings and princes are going thither. Calculating the time, I find that the ceremony will take place tomorrow. O represser of foes, if it is possible for thee, go thither without delay. Tomorrow, after the sun hath risen, she will choose a second husband, as she doth not know whether the heroic Nala liveth or not. And addressed by her, O monarch thus, Sudeva set out. And he said unto Rituparna, all that he had been directed to say.'"

SECTION 71

"Vrihadaswa continued, 'Having heard the words of Sudeva king Rituparna, soothing Vahuka with gentle words, said, 'O Vahuka, thou art well-skilled in training and guiding horses. If it pleases thee, I intend to go to Damayanti's Swayamvara in course of a single day.' Thus addressed, O son of Kunti, by that king, Nala felt his heart to be bursting in grief. And the high-souled king seemed to burn in sorrow. And he thought within himself, 'Perhaps Damayanti in doing this is blinded by sorrow. Or, perhaps, she hath conceived this magnificent scheme for my sake. Alas, cruel is the deed that the innocent princess of Vidarbha intends to do, having been deceived by my sinful and low self of little sense. It is seen in the world that the nature of woman is inconstant. My offence also hath been great; perhaps she is acting so, because she hath no longer any love for me owing to my separation from her. Indeed, that girl of slender waist, afflicted with grief on my account and with despair, will not certainly do anything of the kind, when especially, she is the mother of offspring (by me). However whether this is true or false, I shall ascertain with certitude by going thither. I will, therefore, accomplish Rituparna's and my own purpose also.' Having resolved thus in his mind, Vahuka, with his heart in sorrow, spake unto king Rituparna, with joined hands, saying, 'O monarch, I bow to thy behest, and, O tiger among men, I will go to the city of the Vidarbhas in a single day. O king!' Then, O monarch, at the command of the royal son of Bhangasura, Vahuka went to the stables and began to examine the horses. And repeatedly urged by Rituparna to make haste, Vahuka after much scrutiny and careful deliberation, selected some steeds that were lean-fleshed, yet strong and capable of a long journey and endowed with energy and strength of high breed and docility, free from insuspicious marks, with wide nostrils and swelling cheeks, free from faults as regards the ten hairy curls, born in (the country of) Sindhu, and fleet as the winds. And seeing those horses, the king said somewhat angrily, 'What is this, that thou wishest to do? Thou shouldst not jest with us. How can these horses of mine, weak in strength and breath, carry us? And how shall we be able to go this long way by help of these?' Vahuka replied, 'Each of these horses bears one curl on his forehead, two on his temples, four on his sides, four on his chest, and one on his back. Without doubt, these steeds will be able to go to the country of the Vidarbhas. If, O king, thou thinkest of choosing others, point them out and I shall yoke them for thee.' Rituparna rejoined, 'O Vahuka, thou art versed in the science of horses and art also skillful (in guiding them). Do thou speedily yoke those that thou thinkest to be able.' Thereupon the skillful Nala yoked upon the car four excellent steeds of good breed that were, besides, docile and fleet. And after the steeds had been yoked, the king without loss of time mounted upon the car, when those best of horses fell down upon the ground on their knees. Then, O king, that foremost of men, the blessed king Nala began to soothe horses endowed with energy and strength. And raising them up with the reins and making the charioteer

Varshneya sit on the car, he prepared to set out with great speed. And those best of steeds, duly urged by Vahuka, rose to the sky, confounding the occupant of the vehicle. And beholding those steeds gifted with the speed of the wind thus drawing the car, the blessed king of Ayodhya was exceedingly amazed. And noticing the rattle of the car and also the management of the steeds, Varshneya reflected upon Vahuka's skill in guiding horses. And he thought, 'Is he Matali, the charioteer of the king of the celestials? I find the same magnificent indications in the heroic Vahuka. Or, hath Salihotra versed in the science of horses taken this human shape so beautiful? Or, is it king Nala the reducer of hostile towns that hath come here? Or, it may be that this Vahuka knoweth the science that Nala knoweth, for I perceive that the knowledge of Vahuka is equal to that of Nala. Further, Vahuka and Nala are of the same age. This one, again, may not be Nala of high prowess, but somebody of equal knowledge. Illustrious persons, however, walk this earth in disguise in consequence of misfortune, or agreeably to the ordinance of the scriptures. That this person is of unsightly appearance need not change my opinion; for Nala, I think, may even be despoiled of his personal features. In respect of age this one equals Nala. There is difference, however, in personal appearance. Vahuka, again is endowed with every accomplishment. I think, therefore, he is Nala.' Having thus reasoned long in his mind, O mighty monarch, Varshneya, the (former) charioteer of the righteous Nala, became absorbed in thought. And that foremost of kings Rituparna, also, beholding the skill of Vahuka in equestrian science experienced great delight, along with his charioteer Varshneya. And thinking of Vahuka's application and ardour and the manner of his holding the reins, the king felt exceedingly glad."

SECTION 72

"Vrihadaswa said, 'Like a bird coursing through the sky, Nala soon crossed rivers and mountains, and woods and lakes. And while the car was coursing thus, that conqueror of hostile cities, the royal son of Bhangasura, saw his upper garment drop down on the ground. And at soon as his garment had dropped down the high-minded monarch, without loss of time, told Nala, 'I intend to recover it. O thou of profound intelligence, retain these steeds endowed with exceeding swiftness until Varshneya bringeth back my garment.' Thereupon Nala replied unto him, 'The sheet is dropped down far away. We have travelled one yojana thence. Therefore, it is incapable of being recovered.' After Nala had addressed him thus, O king, the royal son of Bhangasura came upon a Vibhitaka tree with fruits in a forest. And seeing that tree, the king hastily said to Vahuka, 'O charioteer, do thou also behold my high proficiency in calculation. All men do not know everything. There is no one that is versed in every science of art. Knowledge in its entirety is not found in any one person, O Vahuka, the leaves and fruits of this tree that are lying on the ground respectively exceed those that are on it by one hundred and one. The two branches of the tree have fifty millions of leaves, and two thousand and ninety five fruits. Do thou examine these two branches and all their boughs.' Thereupon staying the car Vahuka addressed the king, saying, 'O crusher of foes, thou takest credit to thyself in a matter which is beyond my perception. But, O monarch, I will ascertain it by the direct evidence of my senses, by cutting down the Vibhitaka. O king, when I actually count, it will no longer be matter of speculation. Therefore, in thy presence, O monarch, I will hew down this Vibhitaka. I do not know whether it be not (as thou hast said). In thy presence, O ruler of men, I will count the fruits and leaves. Let Varshneya hold the reins of the horses for a while.' Unto the charioteer the king replied, 'There is no time to lose.' But Vahuka answered with humility, 'Stay thou a short space, or, if thou art in a hurry, go then, making Varshneya thy charioteer. The road lies direct and even.' And at this, O son of the Kuru race, soothing Vahuka, Rituparna said, 'O Vahuka, thou art the only charioteer, there is none other in this world. And, O thou versed in horse lore, it is through thy help that I expect to go to the Vidarbhas. I place myself in thy hands. It behoveth thee not to cause any obstacle. And, O Vahuka, whatever thy wish. I will grant it if taking me to the country of the Vidarbhas to-day, thou makest me see the sun rise.' At this, Vahuka answered him, saying, 'After having counted (the leaves and fruits of the) Vibhitaka, I shall proceed to Vidarbha, do thou agree to my words. Then the king reluctantly told him, 'Count. And on counting the leaves and fruits of a portion of this branch, thou wilt be satisfied of the truth of my assertion.' And thereupon Vahuka speedily alighted from the car, and felled that tree. And struck with amazement upon finding the fruits, after calculation, to be what the king had said, he addressed the king, saying, 'O monarch, this thy power is wonderful. I desire, O prince, to know the art by which thou hast ascertained all this.' And at this king, intent upon proceeding speedily, said unto Vahuka, 'Know that I am proficient at dice besides being versed in numbers. And Vahuka said unto him, 'Impart unto me this knowledge and, O bull among men, take from me my

knowledge of horses.' And king Rituparna, having regard to the importance of the act that depended upon Vahuka's goodwill, and tempted also by the horse-lore (that his charioteer possessed), said, 'So be it.' As solicited by thee, receive this science of dice from me, and, O Vahuka, let my equine science remain with thee in trust.' And saying this, Rituparna imparted unto Nala the science (he desired). And Nala upon becoming acquainted with the science of dice, Kali came out of his body, incessantly vomiting from his mouth the virulent poison of Karkotaka. And when Kali, afflicted (by Damayanti's curse) came out (of Nala's body), the fire of that curse also left Kali. Indeed, long had been the time for which the king had been afflicted by Kali, as if he were of unregenerate soul. And Kala the ruler of the Nishadhas, in wrath, was bent upon cursing Kali, when the latter, frightened, and trembling, said with joined hands, 'Control thy wrath, O king! I will render thee illustrious. Indrasena's mother had formerly cursed me in anger when she had been deserted by thee. Ever since that time undergoing sore affliction I resided in thee, O mighty monarch, O unconquered one, miserably and burning night and day with the venom of the prince of snakes. I seek thy protection. If thou dost not curse me who am affrighted and seek thy protection, then those men that will attentively recite thy history, shall be even free from fear on my account.' And thus addressed by Kali, king Nala controlled his wrath. And thereupon the frightened Kali speedily entered into the Vibhitaka tree. And while the Kali was conversing with Naishadha, he was invisible to others. And delivered from his afflictions, and having counted the fruits of that tree, the king, filled with great joy and of high energy, mounted on the car and proceeded with energy, urging those fleet horses. And from the touch of Kali the Vibhitaka tree from that hour fell into disrepute. And Nala, with a glad heart, began to urge those foremost of steeds which sprang into the air once and again like creatures endowed with wings. And the illustrious monarch drove (the car) in the direction of the Vidarbhas. And after Nala had gone far away, Kali also returned to his abode. And abandoned by Kali, O king, that lord of earth, the royal Nala, became freed from calamity though he did not assume his native form."

SECTION 73

"Vrihadaswa said, 'After Rituparna of prowess incapable of being baffled had, in the evening, arrived at the city of the Vidarbhas, the people brought unto king Bhima the tidings (of his arrival). And at the invitation of Bhima, the king (of Ayodhya) entered the city of Kundina, filling with the rattle of his car all the ten points, direct and transverse, of the horizon. And the steeds of Nala that were in that city heard that sound, and hearing it they became delighted as they used to be in the presence of Nala himself. And Damayanti also heard the sound of that car driven by Nala, like the deep roar of the clouds in the rainy season. And Bhima and the steeds (of Nala) regarded the clatter of that car to be like that which they used to hear in days of yore when king Nala himself urged his own steeds. And the peacocks on the terraces, and the elephants in the stables, and the horses also, all heard the rattle of Rituparna's car. And hearing the sound, so like the roar of the clouds, the elephants and the peacocks, O king, began to utter their cries, facing that direction, and filled with delight such as they experience when they hear the actual roar of the clouds. And Damayanti said, 'Because the rattle of his car filling the whole earth, gladdens my heart, it must be King Nala (that has come). If I do not see Nala, of face bright as the moon, that hero with countless virtues, I shall certainly die. If I am not clasped today in that hero's thrilling embrace, I shall certainly cease to be. If Naishadha with voice deep as that of the clouds doth not come to me today, I shall enter into a pyre of golden brilliance. If that foremost of kings, powerful as a lion and gifted with the strength of an infuriated elephant, doth not present himself before me, I shall certainly cease to live. I do not remember a single untruth in him, or a single wrong done by him to others. Never hath he spoken an untruth even in jest. Oh, my Nala is exalted and forgiving and heroic and magnificent and superior to all other kings, and faithful to his marriage vow and like unto a eunuch in respect of other females. Night and day dwelling upon his perceptions, my heart, in absence of that dear one, is about to burst in grief.'

"Thus bewailing as if devoid of sense, Damayanti, O Bharata, ascended the terrace (of her mansion) with the desire of seeing the righteous Nala. And in the yard of the central mansion she beheld king Rituparna on the car with Varshneya and Vahuka. And Varshneya and Vahuka, descending for that excellent vehicle, unyoked the steeds, and kept the vehicle itself in a proper place. And king Rituparna also, descending from the car, presented himself before king Bhima possessed of terrible prowess. And Bhima received him with great respect, for in the absence of a proper occasion, a great person cannot be had (as a guest). And honoured by Bhima, king Rituparna looked about him again and again, but saw no traces of the Swayamvara. And the ruler of the Vidarbhas, O Bharata, approaching Rituparna, said, 'Welcome! What is the occasion

of this thy visit?' And king Bhima asked this without knowing that Rituparna had come to obtain the hand of his daughter. And king Rituparna, of unbaffled prowess and gifted with intelligence, saw that there were no other kings or princes. Nor did he hear any talk relating to the Swayamvara, nor saw any concourse of Brahmanas. And at this, the king of Kosala reflected a while and at length said, 'I have come here to pay my respects to thee.' And the king Bhima was struck with astonishment, and reflected upon the (probable) cause of Rituparna's coming, having passed over a hundred yojanas. And he reflected, 'That passing by other sovereigns, and leaving behind him innumerable countries, he should come simply to pay his respect to me is scarcely the reason of his arrival. What he assigneth to be the cause of his coming appeareth to be a trifle. However, I shall learn the true reason in the future.' And although king Bhima thought so, he did not dismiss Rituparna summarily, but said unto him again and again, 'Rest, thou art weary.' And honoured thus by the pleased Bhima, king Rituparna was satisfied, and with a delighted heart, he went to his appointed quarters followed by the servants of the royal household."

"Vrihadaswa continued, 'And, O king, after Rituparna had gone away with Varshneya, Vahuka took the car to the stables. And there freeing the steeds, and tending them according to rule, and soothing them himself, sat down on a side of the car. Meanwhile, the princess of Vidharva, Damayanti, afflicted with grief, having beheld the royal son of Bhangasura, and Varshneya of the Suta race, and also Vahuka in that guise, asked herself, 'Whose is this car-rattle? It was loud as that of Nala, but I do not see the ruler of the Nishadhas. Certainly, Varshneya hath learnt the art from Nala, and it is for this the rattle of the car driven by him hath been even like that of Nala. Or, is Rituparna equally skilled with Nala so that the rattle of his car seemeth to be like that of Nala?' And reflecting thus, O monarch, the blessed and beautiful girl sent a female messenger in search of Nishada."

SECTION 74

"Damayanti said, 'O Kesini, go thou and learn who that charioteer is that sitteth by the car, unsightly and possessed of short arms. O blessed one, O faultless one, approaching him, cautiously and with suit words, make thou the usual inquiries of courtesy and learn all particulars truly. Having regard to the feeling of satisfaction my mind experienceth, and the delight my heart feeleth, I am greatly afraid this one is king Nala himself. And, O faultless one, having inquired after his welfare, thou shalt speak unto him the words of Parnada. And, O beautiful one, understand the reply he may make thereto.' Thus instructed, that female messenger, going cautiously, while the blessed Damayanti watched from the terrace, addressed Vahuka in these words, 'O foremost of men, thou art welcome. I wish thee happiness. O bull among men, hear now the words of Damayanti. When did ye all set out, and with what object have ye come hither. Tell us truly, for the princess of Vidarbha wisheth to hear it.' Thus addressed, Vahuka answered, the illustrious king of Kosala had heard from a Brahmana that a second Swayamvara of Damayanti would take place. And hearing it, he hath come here, by the help of excellent steeds fleet as the wind and capable of going a hundred yojanas. I am his charioteer. Kesini then asked, 'Whence doth the third among you come, and whose (son) is he? And whose son art thou, and how hast thou come to do this work?' Thus questioned, Vahuka replied, 'He (of whom thou inquired) was the charioteer of the virtuous Nala, and known to all by the name of Varshneya. After Nala had, O beautiful one, left his kingdom, he came to the son of Bhangasura. I am skilled in horse-lore, and have, therefore, been appointed as charioteer. Indeed, king Rituparna hath himself chosen me as his charioteer and cook.' At this Kesini rejoined, 'Perhaps Varshneya knoweth where king Nala hath gone, and O Vahuka, he may also have spoken to thee (about his master).' Vahuka then said, 'Having brought hither the children of Nala of excellent deeds, Varshneya went away whither he listed: He doth not know where Naishadha is. Nor, O illustrious one, doth anybody else know of Nala's whereabouts; for the king (in calamity) wandereth over the world in disguise and despoiled of (his native) beauty. Nala's self only knoweth Nala. Nala never discovereth his marks of identity anywhere.' Thus addressed, Kesini returned, 'The Brahmana that had before this gone to Ayodhya, had repeatedly said these words suitable to female lips, 'O beloved gambler, where hast thou gone cutting off half my piece of cloth, and deserting me, his dear and devoted wife asleep in the woods? And she herself, as commanded by him, waiteth expecting him clad in half a garment and burning day and night in grief. O king, O hero, do thou relent towards her that weepeth ceaselessly for that calamity and do thou give her an answer. O illustrious one, do thou speak the words agreeable to her for the blameless one panted to hear them. Hearing these words of the Brahmana thou didst formerly give a reply! The princess of Vidarbha again wisheth to hear the words thou didst then say.'"

"Vrihadaswa continued, 'O son of the Kuru race, hearing these words of Kesini, Nala's heart was pained, and his eyes

filled with tears. And repressing his sorrow, the king who was burning in grief, said again these words, in accents choked with tears: 'Chaste women, though overtaken by calamity, yet protect themselves, and thereby secure heaven. Women that are chaste, deserted by their lords, never become angry, but continue to live, cased in virtue's mail. Deserted by one fallen into calamity, bereft of sense, and despoiled of bliss, it behoveth her not to be angry. A virtuous lady should not be angry with one that was deprived by birds of his garment while striving to procure sustenance and who is burning in misery. Whether treated well or ill she would never be angry, seeing her husband in that plight, despoiled of his kingdom, bereft of prosperity, oppressed with hunger, and overwhelmed with calamity.' And, O Bharata, while speaking thus, Nala oppressed with grief, could not restrain his tears, but began to weep. And thereupon Kesini went back to Damayanti, and acquainted her with everything about that conversation as well as that outburst of grief."

SECTION 75

"Vrihadaswa said, 'Hearing everything, Damayanti became oppressed with grief, and suspecting the person to be Nala, said unto Kesini, 'O Kesini, go thou again, and examine Vahuka, and staying in silence at his side mark thou his conduct. And, O beauteous one, whenever he happens to do anything skilful, do thou observe well his act while accomplishing it. And, O Kesini, whenever he may ask water or fire, with the view of offering him obstruction, thou shalt be in no hurry to give it. And marking everything about his behaviour, come thou and tell me. And whatever human or super-human thou seest in Vahuka, together with anything else, should all be reported unto me.' And thus addressed by Damayanti, Kesini went away, and having marked the conduct of that person versed in horse-lore, she came back. And she related unto Damayanti all that had happened, indeed, everything of human and superhuman that she had witnessed in Vahuka. And Kesini said, 'O Damayanti, a person of such control over the elements I have never before seen or heard of. Whenever he cometh to low passage, he never stoopeth down, but seeing him, the passage itself growth in height so that he may pass through it easily. And at his approach, impassable narrow holes open wide. King Bhima had sent various kinds of meat--of diverse animals, for Rituparna's food. And many vessels had been placed there for washing the meat. And as he looked upon them, those vessels became filled (with water). And having washed the meat, as he set himself to cook, he took up a handful of grass and held it in the sun, when fire blazed up all on a sudden. Beholding this marvel, I have come hither amazed. Further, I have witnessed in him another great wonder. O beauteous one, he touched fire and was not burnt. And at his will, water falling floweth in a stream. And, I have witnessed another greater wonder still. He took up some flowers, began to press them slowly with his hands. And pressed by his hand, the flowers did not lose their original forms, but, on the contrary, became gayer and more odorous than before. Having beheld wonderful things I have come hither with speed.'"

"Vrihadaswa continued, 'Hearing of these acts of the virtuous Nala, and discovering him from his behaviour, Damayanti considered him as already recovered. And from these indications suspecting that Vahuka was her husband, Damayanti once more weepingly addressed Kesini in soft words, saying, 'O beauteous one, go thou once more, and bring from the kitchen without Vahuka's knowledge some meat that hath been boiled and dressed (by him).' Thus commanded, Kesini, ever bent on doing what was agreeable to Damayanti, went to Vahuka, and taking some hot meat came back without loss of time. And Kesini gave that meat, O son of the Kuru race, unto Damayanti. And Damayanti who had formerly often partaken of meat dressed by Nala, tasted the meat that was brought by her hand-maid. And she thereupon decided Vahuka to be Nala and wept aloud in grief of heart. And, O Bharata, overwhelmed with grief, and washing her face, she sent her two children with Kesini. And Vahuka, who was the king in disguise, recognising Indrasena with her brother, advanced hastily, and embracing them, took them up on his lap. And taking up his children like unto the children of the celestials, he began to weep aloud in sonorous accents, his heart oppressed with great sorrow. And after having repeatedly betrayed his agitation, Naishadha suddenly left children, and addressed Kesini, saying, 'O fair damsel, these twins are very like my own children. Beholding them unexpectedly, I shed tears. If thou comest to me frequently people may think evil, for we are guests from another land. Therefore, O blessed one, go at thy ease.'"

SECTION 76

"Vrihadaswa said, 'Beholding the agitation of the virtuous and wise Nala, Kesini returned unto Damayanti and related everything unto her. And thereupon Damayanti with a sorrowful heart and eager to behold Nala, again despatched Kesini to her mother, asking her to say on her behalf: Suspecting Vahuka to be Nala, I have tried him in various ways. My doubt now only relates to his appearance. I intend

to examine him myself. O mother, either let him enter the palace, or give me permission to go to him. And arrange this with the knowledge of my father or without it. And thus addressed to Damayanti, that lady communicated unto Bhima the intention of his daughter, and upon learning it the king gave his consent. And, O bull of the Bharata race, having obtained the consent both of her father and mother, Damayanti caused Nala to be brought to her apartments. And as soon as he saw Damayanti unexpectedly, king Nala was overwhelmed with grief and sorrow, and bathed in tears. And that best of women, Damayanti, also, upon beholding king Nala in that condition, was sorely afflicted with grief. And, O monarch, herself clad in a piece of red cloth, and wearing matted locks, and covered with dirt and dust, Damayanti then addressed Vahuka, saying, 'O Vahuka, hast thou ever seen any person acquainted with duty, who hath gone away, deserting his sleeping wife in the forest? Who, except the virtuous Nala, could go away, deserting in the woods, his dear and unoffending wife overcome with fatigue? Of what offence was I guilty in the eyes of that monarch since my early youth that he should go away deserting me in the woods while asleep overcome with fatigue? Why should he whom I formerly chose in preference to the gods themselves abandon his ever-devoted and loving wife who had become the mother also of his children? Before the fire, and in presence also of the celestials, he had taken my hand, vowing, 'Verily I will be thine.' Oh, where was that vow when he deserted me. O represser of foes.' While Damayanti was saying all this, tears of sorrow began to flow plentifully from her eyes. And beholding her thus afflicted with grief, Nala also, shedding tears, black of those of the gazelle with extremities of reddish hue, said, 'O timid one, neither the loss of my kingdom nor my desertion of thee was my act. Both were due to Kali. And, O foremost of virtuous women, lamenting for me day and night, and overcome with sorrow, thou hadst in the woods cursed Kali, and so he began to dwell in my body, burning in consequence of thy curse. Indeed burning with thy curse, he lived within me like fire within fire. O blessed girl, that our sorrows might terminate, that wretch have I overcome by my observances and austerities. The sinful wretch hath already left me, and it is for this that I have come hither. My presence here, O fair lady, is for thy sake. I have no other object. But, O timid one, can any other woman, forsaking her loving and devoted husband, ever choose a second lord like thee? At the command of the king, messengers are ranging this entire earth, saying, 'Bhima's daughter will, of her own accord, choose a second husband worthy of her.' Immediately on hearing this, the son of Bhangasura hath arrived here.' Hearing these lamentations of Nala, Damayanti, frightened and trembling, said with joined hand, 'I behoveth thee not, O blessed one, to suspect any fault in me. O ruler of the Nishadhas, passing over the celestials themselves, I choose thee as my lord. It was to bring thee hither that the Brahmanas had gone out in all directions, even to all the sides of the horizon, singing my words, in the form of ballads. At last, O king, a learned Brahmana named Parnada had found thee in Kosala in the palace of Rituparna. When thou hadst returned a fit answer to those words of his, it was then, O Naishadha, that I devised this scheme to recover thee. Except thee, O lord of earth, there is no one in this world, who in one day can clear, O King, a hundred yojanas with horses. O monarch, touching thy feet I can swear truly that I have not, even in thought, committed any sin. May the all-witnessing Air that courseth through this world, take my life, if I have committed any sin. May the Sun that ever courseth through the sky take my life, if I have committed any sin. May the Moon, that dwelleth within every creature as a witness, take my life, if I have committed any sin. Let the three gods that sustain the triple worlds in their entirety, declare truly, or let them forsake me today.' And thus addressed by her, the Wind-god said from the sky, 'O Nala, I tell thee truly that she hath done no wrong. O king, Damayanti, well guarding the honour of thy family, hath enhanced it. Of this we are the witnesses, as we have been her protectors for these three years. It is for thy sky that she hath devised this unrivalled scheme, for, except thee, none on earth is capable of travelling in a single day a hundred yojanas. O monarch, thou hast obtained Bhima's daughter, and she hath also obtained thee. Thou needst not entertain any suspicion but be united with thy partner.' And after the Wind-god had said this, a floral shower fell there and the celestial kettle-drum began to play, and auspicious breezes began to blow. And beholding those wonders, O Bharata, king Nala, the represser of foes, cast away all his doubts in respect of Damayanti. And then that lord of earth, remembering the king of serpents, wore that pure garment and regained his native form. And beholding her righteous lord in his own form, Bhima's daughter of faultless limbs embraced him, and began to weep aloud. And king Nala also embraced Bhima's daughter devoted to him, as before, and also his children, and experienced great delight. And burying her face in his bosom, the beauteous Damayanti of large eyes began to sigh heavily, remembering her griefs. And overwhelmed with sorrow, that tiger among men stood for some time, clasping the dust-covered Damayanti of sweet smiles. And, O king, the queen-

mother then, with a glad heart, told Bhima all that had passed between Nala and Damayanti. And the mighty monarch answered, 'Let Nala pass this day in peace, tomorrow I shall see him after his bath and prayers, with Damayanti by his side.' And, O King, they passed that night pleasantly, in relating to each other the past incidents of their life in the forest. And with hearts filled with joy, the princess of Vidarbha and Nala began to pass their days in the palace of king Bhima, intent upon making each other happy. And it was in the fourth year (after the loss of his kingdom) that Nala was re-united with his wife, and all his desires gratified, once more experienced the highest bliss. And Damayanti rejoiced exceedingly in having recovered her lord even as fields of tender plants on receiving a shower. And Bhima's daughter, thus recovering her lord, obtained her wish, and blazed forth in beauty, her weariness gone, her anxieties dispelled and herself swelling with joy, ever like a night that is lit by the bright disc of the moon!"

SECTION 77

"Vrihadaswa said, 'Having passed that night, king Nala decked in ornaments and with Damayanti by his side, presented himself in due time before the king. And Nala saluted his father-in-law with becoming humility and after him the fair Damayanti paid her respects to her father. And the exalted Bhima, with great joy, received him as a son, and honouring him duly along with his devoted wife, comforted them in proper words. And duly accepting the homage rendered unto him, king Nala offered his father-in-law his services as became him. And seeing Nala arrived, the citizens were in great joy. And there arose in the city a loud uproar of delight. And the citizens decorated the city with flags and standards and garlands of flowers. And the streets were watered and decked in floral wreaths and other ornaments. And at their gates citizens piled flowers, and their temples and shrines were all adorned with flowers. And Rituparna heard that Vahuka had already been united with Damayanti. And the king was glad to hear of all this. And calling unto him king Nala, he asked his forgiveness. And the intelligent Nala also asked Rituparna's forgiveness, showing diverse reasons. And that foremost of speakers versed in the truth, king Rituparna, after being thus honoured by Nala, said, with a countenance expressive of wonder, these words unto the ruler of the Nishadhas. 'By good fortune it is that regaining the company of thy own wife, thou hast obtained happiness. O Naishadha, while dwelling in disguise at my house, I hope I did not wrong thee in any way, O lord of the earth! If knowingly I have done thee any wrong, it behoveth thee to forgive me.' Hearing this, Nala replied, 'Thou hast not, O monarch, done me ever so little an injury. And if thou hast, it hath not awakened my ire, for surely thou shouldst be forgiven by me. Thou wert formerly my friend, and, O ruler of men, thou art also related to me. Henceforth I shall find greater delight in thee. O king, with all my desires gratified, I lived happily in thy abode, in fact more happily there than in my own house. This thy horse-lore is in my keeping. If thou wishest, O king, I will make it over to thee.' Saying this, Naishadha gave unto Rituparna that science and the latter took it with the ordained rites. And, O monarch, the royal son of Bhangasura, having obtained the mysteries of equestrian science and having given unto the ruler of the Naishadhas the mysteries of dice, went to his own city, employing another person for his charioteer. And, O king, after Rituparna had gone, king Nala did not stay long in the city of Kundina!"

SECTION 78

"Vrihadaswa said, 'O son of Kunti, the ruler of the Nishadhas having dwelt there for a month, set out from that city with Bhima's permission and accompanied by only a few (followers) for the country of the Nishadhas. With a single car white in hue, sixteen elephants, fifty horses, and six hundred infantry, that illustrious king, causing the earth itself to tremble, entered (the country of the Nishadhas) without loss of a moment and swelling with rage. And the mighty son of Virasena, approaching his brothers Pushkara said unto him, 'We will play again, for I have earned vast wealth. Let Damayanti and all else that I have by my stake, let, O Pushkara, thy kingdom be thy stake. Let the play begin again. This is my certain determination. Blessed be thou, let us stake all we have along with our lives. Having won over and acquired another's wealth or kingdom, it is a high duty, says the ordinance, to stake it when the owner demands. Or, if thou dost not relish play with dice, let the play with weapons begin. O king, let me or myself have peace by a single combat. That this ancestral kingdom should, under all circumstances and by any means, be recovered, there is the authority of sages for holding. And, O Pushkara, choose thou one of these two things--gambling with dice or bending the bow in battle!' Thus addressed by Nishadha, Pushkara, sure of his own success, laughingly answered that monarch, saying, 'O Naishadha, it is by good fortune that thou hast earned wealth again to stake. It is by good fortune also that Damayanti's ill-luck hath at last come to an end. And O king, it is by good

fortune that thou art still alive with thy wife, O thou of mighty arms! It is evident that Damayanti, adorned with this wealth of thine that I will win, will wait upon me like an Apsara in heaven upon Indra. O Naishadha, I daily recollect thee and am even waiting for thee, since I derive no pleasure from gambling with those that are not connected with me by blood. Winning over to-day the beautiful Damayanti of faultless features, I shall regard myself fortunate, indeed, since she it is that hath ever dwelt in my heart. Hearing these words of that incoherent braggart, Nala in anger desired to cut off his head with a scimitar. With a smile, however, though his eyes were red in anger, king Nala said, 'Let us play. Why do you speak so now? Having vanquished me, you can say anything you like.' Then the play commenced between Pushkara and Nala. And blessed be Nala who at a single throw won his wealth and treasures back along with the life of his brother that also had been staked. And the king, having won, smilingly said unto Pushkara, 'This whole kingdom without a thorn in its side is now undisturbedly mine. And, O worst of kings, thou canst not now even look at the princess of Vidarbha. With all thy family, thou art now, O fool, reduced to the position of her slave. But my former defeat at thy hands was not due to any act of thine. Thou knowest it not, O fool, that it was Kali who did it all. I shall not, therefore, impute to thee the faults of others. Live happily as thou chooseth, I grant thee thy life. I also grant thee thy portion (in the paternal kingdom) along with all necessaries. And, O hero, without doubt, my affection towards thee is now the same as before. My fraternal love also for thee will never know any diminution. O Pushkara, thou art my brother, live thou for a hundred years!'"

"And Nala of unblemished prowess, having comforted his brother thus gave him permission to go to his own town, having embraced him repeatedly. And Pushkara himself, thus comforted by the ruler of the Nishadhas saluted that righteous king, and addressed him, O monarch, saying these words with joined hands, 'Let thy fame be immortal and live thou happily for ten thousand years, for me who grantest me, O king, both life and refuge. And entertained by the king, Pushkara dwelt there for a month and then went to his own town accompanied by large force and many obedient servants and his own kindred, his heart filled with joy. And that bull among men all the while blazed forth in beauty of person like a second Sun. And the blessed ruler of the Nishadhas, having established Pushkara and made him wealthy and freed him from troubles, entered his richly decorated palace. And the ruler of the Nishadhas, having entered his palace, comforted the citizens. And all the citizens and the subjects from the country horripilated in joy. And the people headed by the officers of state said with joined hands, 'O king, we are truly glad to-day throughout the city and the country. We have obtained to-day our ruler, like the gods their chief of a hundred sacrifice!'"

SECTION 79

"Vrihadhaswa said, 'After the festivities had commenced in the city that was full of joy and without anxiety of any kind, the king with a large force brought Damayanti (from her father's home). And her father, too, that slayer of hostile heroes, Bhima of terrible prowess and immeasurable soul, sent his daughter, having honoured her duly. And upon the arrival of the princess of Vidarbha accompanied by her son and daughter, king Nala began to pass his days in joy like the chief of the celestials in the gardens of Nandana. And the king of undying fame, having regained his kingdom and becoming illustrious among monarchs of the island of Jamvu, began once more to rule it. And he duly performed numerous sacrifices with abundant gifts to Brahmanas. O great king, thou also wilt with thy kindred and relatives, so blaze forth in effulgence soon. For, O foremost of men, it was thus that subjugator of hostile cities, king Nala, had fallen into distress along with his wife, in consequence, O bull of Bharata race of dice. And, O lord of the earth, Nala suffered such dire woe all alone and recovered his prosperity, whereas thou, O son of Pandu, with heart fixed on virtue, art sporting in joy in this great forest, accompanied by thy brothers and Krishna. When thou art also, O monarch, mixing daily with blessed Brahmanas versed in the Vedas and their branches, thou hast little cause for sorrow. This history, besides, of the Naga Karkotaka, of Damayanti, of Nala and of that royal sage Rituparna, is destructive of evil. And, O thou of unfading glory, this history, destructive of the influence of Kali, is capable, O king, of comforting persons like thee when they listen to it. And reflecting upon the uncertainty (of success) of human exertion, it behoveth thee not to joy or grieve at prosperity or adversity. Having listened to this history, be comforted, O king, and yield not to grief. It behoveth thee not, O great king, to pine under calamity. Indeed, men of self-possession, reflecting upon the caprice of destiny and the fruitlessness of exertion, never suffer themselves to be depressed. They that will repeatedly recite this noble history of Nala, and that will hear it recited, will never be touched by adversity. He that listeneth to this old and excellent history hath all his purposes crowned with success and, without

doubt, obtaineth fame, besides sons and grandsons and animals, a high position among men, and health, and joy. And, O king, the fear also that thou entertainest, viz., (Some one skilled in dice will summon me), I will for once dispel. O thou of invincible prowess, I know the science of dice in its entirety. I am gratified with thee; take this lore, O son of Kunti, I will tell unto thee."

Vaisampayana continued, "King Yudhishtira then, with a glad heart, said unto Vrihadhaswa, 'O illustrious one, I desire to learn the science of dice from thee.' The Rishi then gave his dice-lore unto the high-souled son of Pandu, and having given it unto him, that great ascetic went to the sacred waters of Hayasirsha for a bath.

"And after Vrihadhaswa had gone away, Yudhishtira of firm vows heard from Brahmanas and ascetics that came to him from various directions and from places of pilgrimage and mountains and forests that Arjuna of high intelligence and capable of drawing the bow with his left hand, was still engaged in the austere of ascetic penances, living upon air alone. And he heard that the mighty-armed Partha was engaged in such fierce asceticism that none else before him had ever been engaged in such penances. And Dhananjaya, the son of Pritha, engaged in ascetic austerities with regulated vows and fixed mind and observing the vow of perfect silence, was, he heard, like the blazing god of justice himself in his embodied form. And, O king, (Yudhishtira) the son of Pandu hearing that his dear brother Jaya, the son of Kunti, was engaged in such asceticism in the great forest, began to grieve for him. And with a heart burning in grief, the eldest son of Pandu, seeking consolation in that mighty forest held converse with the Brahmanas possessed of various knowledge who were living with him there."

SECTION 80

(Tirtha-yatra Parva)

Janamejaya said, "O holy one, after my great-grandfather Partha had gone away from the woods of Kamyaka, what did the sons of Pandu do in the absence of that hero capable of drawing the bow with his left hand? It seemeth to me that mighty bowman and vanquisher of armies was their refuge, as Vishnu of the celestials. How did my heroic grandsires pass their time in the forest, deprived of the company of that hero, who resembled Indra himself in prowess and never turned his back in battle?"

Vaisampayana said, "After Arjuna of unblemished prowess had gone away from Kamyaka, the sons of Pandu, O son, were filled with sorrow and grief. And the Pandavas with cheerless hearts very much resembled pearls unstrung from a wreath, or birds shorn of their wings. And without that hero of white steeds that forest looked like the Chaitraratha woods when deprived of the presence of Kuvera. And, O Janamejaya, those tigers among men--the sons of Pandu--deprived of the company of Arjuna, continued to live in Kamyaka in perfect cheerlessness. And, O chief of the Bharata race, those mighty warriors endowed with great prowess slew with pure arrows various kinds of sacrificial animals for the Brahmanas. And those tigers among men and repressors of foes, daily slaying those wild animals and sanctifying them properly, offered them unto the Brahmanas. And it was thus, O king, that those bulls among men afflicted with sorrow lived there with cheerless hearts after Dhananjaya's departure. The princess of Panchala in particular, remembering her third lord, addressed the anxious Yudhishtira and said, 'That Arjuna who with two hands rivals the thousand-armed Arjuna (of old), alas, without that foremost of the sons of Pandu, this forest doth not seem at all beautiful in my eyes. Without him, whenever I cast my eyes, this earth seems to be forlorn. Even this forest with its blossoming trees and so full of wonders, without Arjuna seems not so delightful as before. Without him who is like a mass of blue clouds (in hue), who hath the prowess of an infuriated elephant, and whose eyes are like the leaves of the lotus, this Kamyaka forest doth not seem beautiful to me. Remembering that hero capable of drawing the bow with his left hand, and the twang of whose bow sounds like the roar of thunder, I cannot feel any happiness, O king!' And, O monarch, hearing her lament in this strain, that slayer of hostile heroes, Bhimasena, addressed Draupadi in these words, 'O blessed lady of slender waist, the agreeable words thou utterest delight my heart like the quaffing of nectar. Without him whose arms are long and symmetrical, and stout and like unto a couple of iron maces and round and marked by the scars of the bow-strings and graced with the bow and sword and other weapons and encircled with golden bracelets and like unto a couple of five-headed snakes, without that tiger among men the sky itself seemeth to be without the sun. Without that mighty-armed one relying upon whom the Panchalas and the Kauravas fear not the sternly-exerting ranks of the celestials themselves, without that illustrious hero relying upon whose arms we all regard our foes as already vanquished and the earth itself as already conquered, without that Phalguna I cannot obtain any peace in the woods of Kamyaka. The different directions also, wherever I cast my eyes, appear to be empty!'"

"After Bhima had concluded, Nakula the son of Pandu, with voice choked with tears, said, 'Without him whose extraordinary deeds on the field of battle constitute the talk of even the gods, without that foremost of warriors, what pleasure can we have in the woods? Without him who having gone towards the north had vanquished mighty Gandharva chiefs by hundreds, and who having obtained numberless handsome horses of the Tittiri and Kalmasha species all endowed with the speed of the wind, presented them from affection unto his brother the king, on the occasion of the great Rajasuya sacrifice, without that dear and illustrious one, without that terrible warrior born after Bhima, without that hero equal unto a god I do not desire to live in the Kamyaka woods any longer.'

"After Nakula's lamentations, Sahadeva said, 'He who having vanquished mighty warriors in battle won wealth and virgins and brought them unto the king on the occasion of the great Rajasuya sacrifice, that hero of immeasurable splendour who having vanquished single-handed the assembled Yadavas in battle, ravished Subhadra with the consent of Vasudeva, he, who having invaded the dominion of the illustrious Drupada gave, O Bharata, unto the preceptor Drona his tuition fee--beholding, O king, that Jishnu's bed of grass empty in our asylum, my heart refuses consolation. A migration from this forest is what, O repressor of foes, I would prefer for without that hero this forest cannot be delightful."

SECTION 81

Vaisampayana said, "Hearing these words of his brothers as also of Krishna, all of whom were anxious on account of Dhananjaya, king Yudhishtira, the just, became melancholy. And at that time he saw (before him) the celestial Rishi Narada blazing with Brahma beauty and like unto a fire flaming up in consequence of sacrificial libation. And beholding him come, king Yudhishtira with his brothers stood up and duly worshipped the illustrious one. And ended with blazing energy, the handsome chief of the Kuru race, surrounded by his brothers, shone like the god of a hundred sacrifices encircled by the celestials. And Yajnaseni in obedience to the dictates of morality adhered to her lords, the sons of Pritha, like Savitri to the Vedas or the rays of the Sun to the peak of Meru. And the illustrious Rishi Narada, accepting that worship, comforted the son of Dharma in proper terms. And, O sinless one, addressing the high-souled king Yudhishtira, the just, the Rishi said, 'Tell me, O foremost of virtuous men, what it is that thou seekest and what I can do for thee. At this, the royal son of Dharma bowing with his brothers unto Narada, who was the revered of the celestials, told him with joined hands, 'O thou that art highly blessed and worshipped by all the worlds when thou art gratified with me, I regard all my wishes in consequence of thy grace, as already fulfilled. O thou of excellent vows! If, O sinless one, I with my brothers deserve thy favour, it behoveth thee, O best of Munis, to dispel the doubt that is in my mind. It behoveth thee to tell me in detail what merit is his that goeth round the worlds, desirous of beholding the sacred waters and shrines that are on it."

"Narada said, 'Listen, O king, with attention, to what the intelligent Bhishma had heard before from Pulastya! Once, O blessed one, that foremost of virtuous men, Bhishma, while in the observance of the Pitrya vow, lived, O king, in the company of Munis in a delightful and sacred region, near the source of the Ganga, that is resorted to by the celestial Rishis and Gandharvas and the celestials themselves. And while living there, the resplendent one gratified with his oblations the Pitris, the gods and the Rishis, according to the rites inculcated in the scriptures. And once on a time while the illustrious one was engaged in his silent recitations, he beheld Pulastya--that best of Rishis, of wonderful appearance. And beholding that austere ascetic blazing with beauty, he was filled with great delight and exceeding wonder. And, O Bharata, that foremost of virtuous men, Bhishma, then worshipped that blessed Rishi according to the rites of the ordinance. And purifying himself and with rapt attention, he approached that best of Brahmarshis, with the Arghya on his head. And uttering aloud his name, he said, 'O thou of excellent vow, blessed be thou, I am Bhishma, thy slave. At sight of thee, I am freed from all my sins.' And saying this, that foremost of virtuous men, Bhishma, restraining speeches stood, O Yudhishtira, in silence and with joined hands. And beholding Bhishma that foremost of the Kurus, reduced and emaciated by the observance of vows and the study of the Vedas, the Muni became filled with joy."

SECTION 82

"Pulastya said, 'O thou of excellent vows, I have been much gratified with thy humility, thy self-control, and thy truth, thou blessed one versed in morality! O sinless one, it is for this virtue of thine which thou hast acquired from regard to thy ancestors, that I have been gratified with thee and thou hast, O son, obtained a sight of my person. O Bhishma, my eyes can penetrate into everything. Tell me what I may do for thee. O sinless one, O thou foremost of the Kuru race, I will grant thee whatever thou mayst ask me.'

"Bhishma said, 'O highly blessed one, when thou who art worshipped by the three worlds hast been gratified with me and when I have obtained a sight of thy exalted self, I regard myself as already crowned with success. But, O thou foremost of virtuous persons, if I have deserved thy favour, I will tell thee my doubts and it behoveth thee to dispel them, O holy one, I have some religious doubts in respect of tirthas. Speak of those to me in detail, I desire to hear thee. O thou that resemblest a celestial himself, what is his merit, O regenerate Rishi, who goeth round the whole earth (visiting shrines). O tell me this with certainty."

"Palastya said, 'O son, listen with attention. I will tell thee of the merit which attacheth to tirthas and which constitute the refuge of the Rishis. He whose hands and feet and mind and knowledge and asceticism and acts are under wholesome control, enjoyeth the fruits of tirthas. He who has ceased to accept gifts, he that is contented, he that is free from pride enjoys the fruits of tirthas. He that is without sin, he that acts without purpose, he that eats light, he that has his senses under control, he that is free from every sin, enjoys the fruits of tirthas. O king, he that is free from anger, he that adhereth to truth, he that is firm in vows, he that regardeth all creatures as his own self, enjoyeth the fruits of tirthas. In the Vedas the Rishis have declared in due order the sacrifices and also their fruits here and hereafter truly. O lord of earth, those sacrifices cannot be accomplished by him that is poor, for those sacrifices require various materials and diverse things in large measures. These, therefore can be performed by kings or sometimes by other men of prosperity and wealth. O lord of men, that rite, however, which men without wealth, without allies, singly, without wife and children, and destitute of means, are capable of accomplishing and the merit of which is equal unto the sacred fruits of sacrifices, I will now declare unto thee, thou best of warriors! O thou best of the Bharata race, sojourns in tirthas which are meritorious and which constitute one of the high mysteries of the Rishis, are even superior to sacrifices. He is a poor man who having gone to a tirtha hath not fasted for three nights, who hath not given away gold, and who hath not distributed kine. Indeed, one acquireth not, by the performance of the Agnishtoma and other sacrifices distinguished by large gifts, that merit which one requireth by a sojourn to a tirtha. In the world of men, there is that tirtha of the God of gods, celebrated over the three worlds by the name of Pushkara. One that sojourneth there becometh equal unto that deity. O high-souled son of the Kuru race, during the two twilights and mid-day there is the presence of hundred thousand millions of tirthas in Pushkara. The Adityas, the Vasus, the Rudras, the Sadhyas, the Maruts, the Gandharvas, and the Apsaras are ever present, O exalted one, in Pushkara. It was there, O king, that the gods, the Daityas and Brahmarshis, having performed ascetic devotions there, obtained great merit and finally attained to god-hood."

"Men of self-control, by even thinking mentally of Pushkara, are cleansed from their sins, and regarded in heaven. O king, the illustrious grand-sire having the lotus for his seat, had dwelt with great pleasure in this tirtha. O blessed one, it was in Pushkara that the gods with the Rishis having acquired of old great merit, finally obtained the highest success. The person who, devoted to the worship of the gods and the Pitris, batheth in this tirtha, obtaineth, it hath been said by the wise, merit that is equal to ten times that of the horse-sacrifice. Having gone to the Pushkara woods, he that feedeth even one Brahmana, becometh happy here and hereafter, O Bhishma, for that act. He that supporteth himself on vegetables and roots and fruits, may with pious regard and without disrespect, give even such fare to a Brahmana. And, O best of kings, the man of wisdom, even by such a gift, will acquire the merit of a horse-sacrifice. Those illustrious persons among Brahmanas or Kshatriyas or Vaisyas or Sudras that bathe in Pushkara are freed from the obligation of rebirth. That man in special who visits Pushkara on the full moon of the month of Karttika, acquireth ever-lasting regions in the abode of Brahma. He that thinketh with joined hands morning and evening, of the Pushkara, practically batheth, O Bharata, in every tirtha. Whether a male or a female, whatever sins one may commit since birth, are all destroyed as soon as one batheth in Pushkara. As the slayer of Madhu is the foremost of all the celestials, so is Pushkara, O king, the foremost of all tirthas. A man by residing with purity and regulated vows for twelve years in Pushkara, acquireth the merit of all the sacrifices, and goeth to the abode of Brahma. The merit of one who performeth the Agni-hotra for full one hundred years, is equal to that of him who resideth for the single month of Karttika in Pushkara. There are three white hillocks and three springs known from the remotest times, we do not know why, by the name of the Pushkara. It is difficult to go to Pushkara; it is difficult to undergo ascetic austerities at Pushkara; it is difficult to give away at Pushkara; and it is difficult to live at Pushkara."

"Having dwelt for twelve nights at Pushkara with regulated diet and vows, and having walked round (the place), one must go to Jamvu-marga. One that goeth to Jamvu-marga which is resorted to by the celestials, the Rishis, and the Pitris,

acquireth the merit of the horse-sacrifice and the fruition of all his wishes. The man that resideth there for five nights, hath his soul cleansed from all sins. He never sinketh into hell, but acquireth high success. Leaving Jamvu-marga one must go to Tandulikasrama. He that goeth there never sinketh into hell but ascendeth to the abode of Brahma. He that goeth to the lake of Agastya and occupieth himself with the worship of the Pitris and celestials, fasting for three nights, acquireth, O king, the fruit of the Agnishtoma. Going thither, he that liveth on vegetables or fruits acquireth the status called Kaumara. One should next proceed to the beautiful asylum of Kanwa, which is worshipped by the whole world. That sacred wood characterised by holiness, existeth, O bull of the Bharata race, from very remote times. As soon as one entereth it, he is freed from all his sins. He who with regulated diet and vows worshippeth the Pitris and the gods there, obtaineth the fruit of a sacrifice that is capable of bestowing the fruition of all one's desires. Having walked round this asylum one must then go to the spot where Yayati fell (from heaven). He that goeth thither, acquireth the merit of a horse-sacrifice. One must then go to Mahakala with regulated diet and senses subdued. And having bathed in the tirtha called Koti, one obtaineth the merit of a horse-sacrifice. A virtuous man should next proceed to the tirtha of Sthanu, the husband of Uma, known over the three worlds by the name of Bhadravata. That best of men who goeth to Bhadravata, beholdeth Isana and obtaineth the fruit of a gift of a thousand kine. And through the grace of Mahadeva, he acquireth the status of Ganapatya blessed with prosperity and peace and high grace. Having arrived then at the Narmada, that river celebrated over the three worlds, and given oblations of water to the Pitris and the gods, one acquireth the fruit of the horse-sacrifice. He that goeth into the Southern ocean, practising the Brahmacharya mode of life, and with senses subdued, acquireth the fruit of the Agnishtoma sacrifice and ascendeth to heaven. Having arrived at Charmanwati, with regulated diet and senses subdued, one acquireth, at the command of Rantideva, the merit of the Agnishtoma sacrifice. One must then go, O virtuous chief of warriors, to Arvuda, the son of Himavat, where there was a hole through the earth in days of yore. There is the asylum of Vasistha, celebrated over the three worlds. Having resided for one night, one obtaineth the merit of the gift of a thousand kine. He that, leading a Brahmacharya mode of life batheth in the tirtha called Pinga, obtaineth, O tiger among kings, the merit of the gift of a hundred Kapila kine. One must next go, O king, to that excellent tirtha called Prabhasa. There Hutasana is always present in his own person. He, the friend of Pavana, O hero, is the mouth of all the gods. The man that with subdued and sanctified soul batheth in that tirtha, obtaineth merit greater than that of the Agnishtoma or Atriatra sacrifices. Proceeding next to the spot where the Saraswati mingleth with the sea, one obtaineth the fruit of the gift of a thousand kine and heaven also besides, O bull of the Bharata race, blazing forth for all time like Agni himself. He that with subdued soul batheth in the tirtha of the king of waters, and giveth oblations of water unto the Pitris and the gods, living there for three nights, blazeth forth like the Moon, and obtaineth also the fruit of the horse-sacrifice. One should next proceed, O best of the Bharata, unto the tirtha known by the name of Varadana, where (the Rishi) Durvasa had given a boon unto Vishnu. A man by bathing in Varadana obtaineth the fruit of the gift of a thousand kine. One should next proceed with subdued senses and regulated diet to Dwaravati, where by bathing in Pindaraka, one obtaineth the fruit of the gift of gold in abundance. O blessed one, it is wonderful to relate that in that tirtha, to this day, coins with the mark of the lotus and lotuses also with the mark of the trident, are seen. O repressor of heroes! And O bull among men, the presence of Mahadeva is there. Arriving then, O Bharata, at the spot where the Sindhu mingleth with the sea, one should with subdued soul bathe in that tirtha of Varuna. And bathing there and giving oblations of water to the Pitris, the Rishis, and the gods one acquireth, O bull of the Bharata race, the region of Varuna, and blazeth forth in effulgence of his own. Men of wisdom say that, by worshipping the god known by the name of Shankukarneswara, one acquireth ten times the merit of the horse-sacrifice. O bull of the Bharata race, having walked round that tirtha, one should, O thou foremost of the Kurus, go to that tirtha celebrated over the three worlds and known by the name of Drimi. That tirtha cleanseth from every sin, and it is there that the gods including Brahma worship Maheswara. Having bathed there and worshipped Rudra surrounded by the other gods, one is freed from all sins since birth. It was there, O best of men, that Drimi was adored by all the gods. Bathing there, O best of men, one obtaineth the fruit of the horse-sacrifice. O thou of great intelligence, Vishnu the creator of the universe, after slaying the Daityas and Danavas, went thither to purify himself. O virtuous one, one should next proceed to Vasudhara adored by all. The moment one arrives at that tirtha, one acquireth the fruit of the horse-sacrifice. And, O thou best of the Kurus, by bathing there with subdued soul and rapt attention, and giving oblations of water unto the

gods and the Pitris one ascendeth unto the region of Vishnu and is adored there. In that tirtha, O bull of the Bharata race, there is a sacred lake of the Vasus. By bathing there and drinking of its water, one becometh regarded of the Vasus. There is a celebrated tirtha of the name of Sindhuttama, which destroyeth every sin. O best of men, by bathing there, one acquireth the fruit of the gift of gold in abundance. By arriving at Bhadratunga with sanctified soul and purity of conduct, one acquireth the region of Brahma and a high state of blessedness. There is then the tirtha of the Kumarikas of Indra, that is much resorted to by the Siddhas. O best of men, by bathing there, one obtaineth the region of Indra. In Kumarika there is another tirtha called Renuka, which is also resorted to by the Siddhas. A Brahmana by bathing there would become as bright as the Moon. Proceeding next to the tirtha called the Panchananda, with subdued sense and regulated diet, one obtaineth the fruit of the five sacrifices that have been mentioned one after another in the scriptures. Then, O king, one should go to the excellent region of Bhima. O best of the Bharatas by bathing in the tirtha there, that is called Yoni, a man (in his next birth) becometh, O king, the son of a goddess, bearing ear-rings decked with pearls, and obtaineth also the merit of the gift of a hundred thousand kine. Proceeding next to Srikunda, celebrated over the three worlds and worshippeth the grandsire, one obtaineth the fruit of the gift of a thousand kine. O virtuous one, one should then go to the excellent tirtha called Vimala, where to this day may be seen fishes of golden and silver hues. By bathing there, one soon acquireth the region of Vasava, and his soul being cleansed from every sin, he attaineth to a high state of blessedness. Proceeding next to Vitata and giving oblations of water unto the Pitris and the gods, a man, O Bharata, obtaineth the fruit of the Vajapeya sacrifice. That sin-destroying tirtha known by the name of Vitata, is situate in the country of the Kasimras and is the abode of the Naga Takshaka. Bathing there, a man certainly obtaineth the fruit of the Vajapeya sacrifice, and his soul cleansed from every sin, he attaineth to a high state of blessedness. One should next proceed to Vadava celebrated over the three worlds. Bathing there with due rites in the evening, one should offer rice boiled in butter and milk, according to the best of his might, unto the deity of seven flames. Men of wisdom say that a gift made here in honour of the Pitris, becometh inexhaustible. The Rishis, the Pitris, the gods, the Gandharvas, several tribes of Apsaras, the Guhyakas, the Kinnaras, the Yakshas, the Siddhas, the Vidhyadharas, the Rakshasas, Daityas, Rudras, and Brahma himself, O king, having with subdued senses, accepted a course of austerities for a thousand years in order to move Vishnu to grace, cooked rice in milk and butter and gratified Kesava with oblations, each offered with seven Riks. And, O king, the gratified Kesava thereupon conferred on them the eight-fold attributes called Aiswarya and other objects that they desired. And having bestowed upon them these, that god disappeared in their sight like lightning in the clouds. And it is for this, O Bharata, that that tirtha became known by the name of Saptacharu, and if one offereth Charu there to the seven flamed deity, he obtaineth merit superior to that of the gift of a hundred thousand kine, to that of a hundred Rajasuya sacrifices, as also of a hundred horse-sacrifices. Leaving Vadava, O king, one should then proceed to Raudrapada, and beholding Mahadeva there one obtaineth the merit of the horse-sacrifice. Proceeding then, with subdued soul and leading a Brahmacharya mode of life, to Manimat, and residing there for one night, one acquireth, O king, the merit of the Agnishtoma sacrifice. One should then go, O king, to Devika celebrated over the whole world. It was there, O bull of Bharata race, that, as heard by us, the Brahmanas first sprang into existence. There also is the region of the holder of the trident—a region that is celebrated over the world. Having bathed in Devika and worshipped Maheswara by offering him, to the best of one's might, rice boiled in milk and butter, a man obtaineth, O bull of the Bharata race, the merit of a sacrifice that is capable of filling every desire. There also is another tirtha of Rudra called Kamakhya, which is much resorted to by the gods. Bathing there, a man speedily obtaineth success. By touching also the water of Yajana, Brahmavaluka, and Pushpamva, one becometh free from sorrow in after life. The learned have said that the sacred tirtha of Devika, the resort of the gods and the Rishis, is five Yojanas in length and half a Yojana in breadth. One should then, in due order, proceed, O king, to Dirghasatra. There the gods with Brahma at their head, the Siddhas, and the greatest Rishis, with regulated vows and the recitation and acceptance of the preliminary pledge, perform the long-extending sacrifice. O king, by going only to Dirghasatra, O repressor of foes, one obtaineth merit that is superior, O Bharata, to that of the Rajasuya or the horse-sacrifice. One should next proceed with subdued senses and regulated diet to Vinasana, where Saraswati disappearing on the breast of Meru, re-appeareth at Chamma, Shivodbheda and Nagadbheda. Bathing in Chamasadbheda, one obtaineth the merit of the Agnishtoma sacrifice. Bathing in Shivodbheda, one acquireth the merit of the gift of a thousand kine. And bathing in Nagodbheda, one obtaineth the region

of the Nagas. One should proceed, next, to the inaccessible tirtha of Shasayana, where the cranes, O Bharata, disappearing in the form of sasas, re-appear every year in the month of Karttika, and bathe, O blessed chief of the Bharata race, in the Sarsawati. Bathing there, O tiger among men, one blazeth forth like the Moon, and obtaineth, O bull of the Bharata race, the merit of the gift of a thousand kine. One should next proceed, O thou of the Kuru race, to Kumarakoti, with subdued senses, and bathing there, worship the gods and the Puris. By doing this, one obtaineth the merit of the gift of ten thousand kine, and raiseth all his ancestors to higher regions. One should next, O virtuous one, proceed with subdued soul to Rudrakoti, where in olden days, O king, ten millions of Munis had assembled. And, O king, filled with great joy at the prospect of beholding Mahadeva, the Rishis assembled there, each saying, 'I will first behold the god! I will first behold the god!' And, O king, in order to prevent disputes amongst those Rishis of subdued souls, the Lord of Yoga, by the help of his Yoga power, multiplied himself into ten million forms, and stood before every one of them. And every one of these Rishis said, 'I have seen him first!' And gratified, O king, with the deep devotion of those Munis of subdued souls, Mahadeva granted them a boon, saying, 'From this day your righteousness shall grow!' And, O tiger among men, one that bathes, with a pure mind, in Rudrakoti obtaineth the merit of the horse-sacrifice and delivereth his ancestors. One should next proceed, O king, to that highly sacred and celebrated region where the Saraswati mingles with the sea. Thither, O king, the gods with Brahma at their head and Rishis with wealth of asceticism repair for adoring Kesava on the fourteenth day of the lighted fortnight of the month of Chaitra. Bathing there, O tiger among men, one obtaineth the merit of giving away gold in abundance, and his soul being cleansed from every sin, he ascendeth to the region of Brahma. It is there, O king, that the Rishis have completed many a sacrifice. By a trip to that spot one obtaineth the merit of the gifts of a thousand kine."

SECTION 83

"Pulastya said, 'One should next proceed, O king, to the adored Kurukshetra at sight of which all creatures are freed from their sins. He is freed from all sins who constantly sayeth, 'I will live in Kurukshetra.' The very dust of Kurukshetra, conveyed by the wind, leadeeth a sinful man to a blessed course (in after-life). They that dwell in Kurukshetra which lieth to the south of the Saraswati and the north of the Drishadwati, are said to dwell in heaven. O hero, one should reside there, O thou foremost of warriors, for a month. There, O lord of earth, the gods with Brahma at their head, the Rishis, the Siddhas, the Charanas, the Gandharvas, the Apsaras, the Yakshas and the Nagas, often repair, O Bharata, to the highly sacred Brahmakshetra. O foremost of warriors, the sins of one that desireth to repair to Kurukshetra even mentally are all destroyed, and he finally goeth into the region of Brahma. O son of the Kuru race, by repairing to Kurukshetra in a pious frame of mind, one obtaineth the fruit of the Rajasuya and horse sacrifices. By saluting next the Yaksha called Mankanaka, that mighty gate-keeper (of Kuvera), cue obtaineth the fruit of giving away a thousand kine. O virtuous king, one should next repair to the excellent region of Vishnu, where Hari is always present. Bathing there and bowing down unto Hari, the Creator of the three worlds, one obtaineth the fruit of the horse-sacrifice and repaireth to the abode of Vishnu. One should next repair to Pariplava, that tirtha celebrated over the three worlds, and (bathing there), O Bharata, one obtaineth merit that is greater than that of the Agnishtoma and the Atiratra sacrifices. Repairing next to the tirtha called Prithivi, one obtaineth the fruit of the gift of a thousand kine. The pilgrim should next, O king, proceed to Shalukini and bathing there in the Dasawamedha one obtaineth the merit of ten horse-sacrifices. Proceeding next to Sarpadevi, that excellent tirtha of the Nagas, one obtaineth the merit of the Agnishtoma sacrifice and attaineth to the region of the Nagas. O virtuous one, one should next proceed to Tarantuka, the gatekeeper, and residing there for one night one obtaineth the merit of giving away a thousand kine. Proceeding next with subdued senses and regulated diet to Panchananda and bathing in the tirtha there, called Koti, one obtaineth the fruit of the horse-sacrifice. Proceeding then to the tirtha of the twin Aswins one obtaineth personal beauty. O virtuous one, one should next proceed to the excellent tirtha called Varaha, where Vishnu formerly stood in the form of a boar. Bathing there one obtaineth, O foremost of men, the merit of the horse-sacrifice. One should next, O king, repair to the tirtha called Sama in Jayanti. Bathing there one obtaineth the merit of Rajasuya sacrifice. By bathing in Ekahansa, a man obtaineth the merit of giving away a thousand kine. O king, a pilgrim repairing to Kritasaucha obtaineth the lotus-eyed deity (Vishnu) and perfect purity of soul. One should next proceed to Munjavata, that spot sacred to the illustrious Sthanu. Residing there without food for one night, one obtaineth the status called Ganapatya. There, O king, is the celebrated tirtha called Yakshini. O king, repairing to that tirtha and bathing there, one obtaineth

fruition of all his desires. O bull of the Bharata race, that tirtha is regarded as the gate of Kurukshetra. The pilgrim should with concentrated soul, walk round it. Equal unto the Pushkaras, it was created by the high-souled Rama, the son of Jamadagni. Bathing there and worshipping the Pitris and the gods, one obtaineth, O king, the merit of the horse-sacrifice and becometh successful in everything. The pilgrim should next repair with concentrated soul to the Rama-hrada. There, O king, the heroic Rama of resplendent energy, exterminating the Kshatriyas by his might, dug five lakes and filled them, O tiger among men, with the blood of his victims, as heard by us. And having filled those lakes with Kshatriya blood, Rama offered oblations of blood to his sires and grandsires. Gratified (with the oblations) those Rishis then addressed Rama and said, 'O Rama, O Rama, O thou of great good fortune, we have been gratified with thee, O thou of the Bhrgu race, for this thy regard for the Pitris, and thy prowess, O exalted one! Blessed be thou and ask thou the boon thou chooseth. What is that thou desirest, O thou of great splendour!' Thus addressed (by them), Rama, that foremost of smiters, said with joined hands these words unto the Pitris, stationed in the firmament, 'If ye have been gratified with me, if I have deserved your favour, I desire this favour of the Pitris, viz., that I may have pleasure again in ascetic austerities. Let me also, through your power, be freed from the sin I have committed by exterminating, from wrath, the Kshatriya race. Let also my lakes become tirthas celebrated over the world. The Pitris, hearing these blessed words of Rama, were highly gratified, and filled with joy they answered him saying, 'Let thy asceticism increase in consequence of thy regard for the Pitris. Thou hast exterminated the Kshatriyas from wrath. Freed art thou already from that sin, for they have perished as a consequence of their own misdeeds. Without doubt, these lakes of thine will become tirthas. And if one, bathing in these lakes, offereth oblations of the water thereof to the Pitris, the latter gratified with him will grant him desire, difficult of fulfilment in the world as also eternal heaven.' O king, having granted him these boons, the Pitris joyfully saluted Rama of the Bhrgu race and disappeared there and then. It was thus that the lakes of the illustrious Rama of the Bhrgu race became sacred. Leading a Brahmacharya mode of life and observing sacred vows, one should bathe in the lakes of Rama. Bathing therein and worshipping Rama, one obtaineth, O king, the merit of gift of gold in abundance. Proceeding next, O son of the Kuru race, to Vansamulaka, a pilgrim by bathing there, raiseth, O king, his own race. O best of the Bharatas, arriving next at the tirtha called Kayasodhana, and bathing there, one purifieth, without doubt, his body, and proceeded with purified body to the blessed region of unrivalled excellence. One should next repair, O virtuous one, to that tirtha, celebrated over the three worlds, called Lokoddara, where formerly Vishnu of great prowess had created the worlds. Arriving at that tirtha which is adored by the three worlds one earneth, O king, by bathing there, numerous worlds for himself. Repairing next with subdued soul to the tirtha called Sree, one acquires, by bathing there and worshipping the Pitris and the gods, high prosperity. Leading a Brahmacharya mode of life and with concentrated soul, one should proceed next to the tirtha called Kapila. Bathing there and worshipping one's own Pitris and the gods, a man earneth the fruit of the gift of a thousand Kapila kine. Repairing next to the tirtha called Surya and bathing there with subdued soul and worshipping the Pitris and the gods, fasting all the while, one obtaineth the fruit of the Agnishtoma sacrifice and goeth (finally) to the region of the Sun. The pilgrim by proceeding next to Gobhavana and bathing there obtaineth the merit of the gift of a thousand kine. O son of the Kuru race, a pilgrim by repairing then to the tirtha called Shankhini and bathing in the Devi-tirtha that is there, obtaineth high prowess. O king, one should then proceed to the tirtha called Tarandaka situated in the Saraswati and belonging to the illustrious chief of the Yakshas who is one of the gate-keepers (of Kuvera). O king, bathing there one obtaineth the fruit of the Agnishtoma sacrifice. O virtuous king, one should next repair to the tirtha called Brahmavarta. Bathing in Brahmavarta, one ascendeth to the abode of Brahma. O king, one should then repair to the excellent tirtha called Sutirtha. There the Pitris are ever present along with the gods. One should bathe there and worship the Pitris and the gods. By so doing, one obtaineth the merit of the horse-sacrifice and goeth (finally) into the region of the Pitris. It is for this, O virtuous one, that Sutirtha situate in Amvumati is regarded as so excellent. And, O thou best of the Bharata race, having bathed in the tirtha of Kasiswara, one becometh freed from all diseases and is adored in the abode of Brahma. There, in that tirtha, is another called Matri. One that bathes in Matri tirtha hath a large progeny and obtaineth, O king, great prosperity. One should next proceed with subdued sense and regulated diet to the tirtha called Shitavana. And, O great king, it hath been seen that one merit of that tirtha which rarely belongs to any other, is that one only going thither obtaineth holiness. By casting off his hair in that tirtha one acquireth, O Bharata, great sanctity. There, in that tirtha, is another called

Shwavillomapaha, where, O tiger among men, and chief of the Bharata race, learned Brahmanas that go to tirthas obtain great satisfaction by a dip into its waters. Good Brahmanas, O king, by casting off their hair in that tirtha acquire holiness by Pranayama and finally attain to a high state. There, O king, in that tirtha is also another called Dasawamedhika. Bathing there, O tiger among men, one attains to a high state. One should next proceed, O king, to the celebrated tirtha called Manusha where, O king, a number of black antelopes afflicted by the hunter's arrows, plunging into its waters, were transformed into human beings. Bathing in that tirtha, leading a Brahmacharya mode of life and with concentrated soul, a man becomes freed from all his sins and is adored in heaven. Distant by a krosa, O king, to the east of Manusha there is a river celebrated by the name of Apaga that is restored to by the Siddhas. The man that offereth there the syamaka grain in honour of the gods and the Pitris acquireth great religious merit. And if one Brahmana is fed there, it becomes equivalent to feeding ten millions of Brahmanas. Having bathed in that tirtha and worshipped the gods and the Pitris and resided there for one night, a man obtaineth the merit of the Agnishtoma sacrifice. One should then repair, O king, to that excellent region of Brahma which, O Bharata, is known on earth by the name of Brahmodumvara. Bathing in the tank of the seven Rishis that is there, O bull among men, with pure mind and subdued soul, as also in the tirtha called Kedara of the high-souled Kapila, and beholding Brahma who is there, one's soul being purified from all sins, one goeth to the abode of Brahma. Proceeding next to the inaccessible tirtha called Kedara of Kapila, and burning one's sins there by ascetic penances, one acquireth the power of disappearance at will. One should next proceed, O king, to the celebrated tirtha called Saraka, and beholding Mahadeva there on the fourteenth day of the dark fortnight, one obtaineth all his wishes and goeth also into heaven. O son of the Kuru race, in Saraka and Rudrakoti as also in the well and the lakes that are there, thirty millions of tirthas are present. There in that tirtha, O chief of the Bharatas, is another called Ilaspada. Bathing there and worshipping the gods and the Pitris, one never sinketh into hell but obtaineth the fruit of the Vajapeya sacrifice. Repairing next to Kindana and Kinjaya, one acquireth, O Bharata, the merit of giving away in measureless abundance and the infinite recitation of prayers. Repairing next to the tirtha called Kalasi and bathing there devoutly and with the senses under control, a man obtaineth the fruit of the Agnishtoma sacrifice. To the east of Saraka, O chief of the Kurus, there is an auspicious tirtha known by the name of Anajanna, of the high-souled Narada. He that bathes there, O Bharata, obtaineth, after death, at the command of Narada various unrivalled regions. One should next proceed, on the tenth day of the lighted fortnight, to the tirtha called Pundarika. Bathing there, O king, one obtaineth the merit of the Pundarika sacrifice. One should next proceed to the tirtha called Tripishtapa that is known over the three worlds. There in that tirtha is the sacred and sin-destroying river called Vaitarani. Bathing there and adoring the god known by the mark of the bull and holding the trident in his hand, one's soul being purified from every sin one attaineth to the highest state. One should next proceed, O king, to the excellent tirtha called Phalakivana. There in that tirtha the gods, O monarch, having been present, performed their ascetic austerities extending for many thousand years. One should then proceed to the Dhrishadwati. Bathing there and worshipping the gods, one obtaineth, O Bharata, merit that is superior to that of both the Agnishtoma and the Atiratra sacrifices. O chief of the Bharatas, bathing in that tirtha called Sarvadeva, a man obtaineth, O king, the merit of giving away a thousand kine. Bathing next in the tirtha called Panikhata and worshipping all the gods, a man obtaineth merit that is superior to that of both the Agnishtoma and the Atiratra sacrifices, besides acquiring that of the Rajasuya sacrifice and finally going into the region of the Rishis. One should next proceed, O virtuous one, to that excellent tirtha called Misraka. There, O tiger among kings, it hath been heard by us that the high-souled Vyasa, for the sake of the Brahmanas, hath mixed all the tirthas. He, therefore, that bathes in Misraka really bathes in all the tirtha. One should next proceed with subdued senses and regulated diet, to the tirtha called Vyasavana. Bathing in the tirtha called Manojva that is there, one obtaineth the merit of the gift of a thousand kine. Proceeding next to the Devi tirtha that is in Madhuvati, one that bathes there and worships the gods and the Pitris obtains at the command of the Goddess the merit of the gift of a thousand kine. Proceeding with regulated diet, he that bathes in the confluence of the Kausiki and the Drishadwati, becometh free from all his sins. One should next proceed to Vyasasthali where Vyasa of great intelligence, burning with grief for his son had resolved to cast off his body but was cheered again by the gods. Proceeding to that spot of Vyasa, one obtaineth the merit of a thousand kine. O son of the Kuru race, proceeding next to the well called Kindatta, he that throweth into it a measure of sesame, is freed from all his debts and obtaineth his success. Bathing in the tirtha called Vedi, one obtaineth the merit of the gift of a thousand kine. There are two other

celebrated tirthas called Ahas and Sudina. Bathing there, O tiger among men, one goeth to the region of the Sun. One should next proceed to the tirtha called Mrigadhuma that is celebrated throughout the three worlds. One should bathe there, O king, in Ganga. Bathing there and worshipping Mahadeva, one obtaineth the merit of the horse-sacrifice. Bathing next in the Devi tirtha one obtaineth the merit of the gift of a thousand kine. One should then proceed to Vamanaka celebrated over the three worlds. Bathing there in Vishnupada and worshipping Vamana one's soul being purified from every sin, one goeth to the abode of Vishnu. Bathing next in Kulampuna, one sanctifieth his own race. Proceeding then to the Pavana-hrada, that excellent tirtha of the Marutas, and bathing there, O king and tiger among men, one becometh adored in the region of the Wind-god. Bathing in the Amara-hrada and worshipping with devotion the chief of the celestials, one becometh adored in heaven and courseth, seated on an excellent car, in the company of the immortals. O best of great men, bathing next with due rites in the tirtha called Sali surya, of Salihotra, one obtaineth the merit of the gift of a thousand kine. O best of the Bharatas, there is a tirtha called Sreekunja in the Saraswati. Bathing there, O best of men, one obtaineth the merit of the Agnishtoma sacrifice. O son of the Kuru race, one should next repair to Naimishakunja. O king, the Rishis engaged in ascetic austerities in the woods of Naimisha had, in days of old, taking the vow of pilgrimage, gone to Kurukshetra. There, on the banks of the Saraswati, O chief of the Bharatas, a grove was made, which might serve for a resting spot for themselves, and which was highly gratifying to them. Bathing in the Saraswati there, one obtaineth the merit of the Agnishtoma sacrifice. One should next proceed, O virtuous one, to the excellent tirtha called Kanya. Bathing there one obtaineth the merit of the gift of a thousand kine. One should next proceed to the excellent tirtha of Brahma. Bathing there, a person, of the (three) inferior orders, obtaineth the status of a Brahmana, and if one be a Brahmana, his soul being purified from every sin, he attaineth to the highest state. One should then, O best of men, proceed to the excellent tirtha called Soma. Bathing there, O king, one obtaineth the region of Soma. One should next proceed, O king, to the tirtha called Saptasaraswata, where the celebrated Rishi, Mankanaka, had obtained ascetic success. O king, it hath been heard by us that in days of old Mankanaka having cut his hand with the pointed blade of the Kusa grass, there flowed from his wound vegetable juice (instead of blood). And beholding vegetable juice flow from his wound, the Rishi began to dance with wonder-expanded eyes. And as the Rishi danced, all the mobile and immobile creatures also, overwhelmed with his prowess, began to dance with him. Then, O king, the gods with Brahma at their head and Rishis endued with the wealth of asceticism moved by the act of Mankanaka, represented the matter to Mahadeva, saying, 'It behoveth thee, O god, to act in such a way that this Rishi may not dance.' Thus addressed, Mahadeva, with heart filled with joy, approached the dancing Rishi, and moved by the desire of doing good to the gods, said, 'O great Rishi, O virtuous one, why dost thou dance? O bull among Munis, what can be the reason of this thy present joy?' The Rishi answered, 'O best of Brahmanas, I am an ascetic that tread the path of virtue. Dost thou not behold, O Brahmana, that vegetable juice floweth from the wound in my hand? Filled with great joy at sight of this, I am dancing.' Addressing the Rishi blinded by emotion, the god laughingly said, 'O Brahmana, I do not wonder at this. Behold me.' Having said this, O best of men, Mahadeva, O sinless king, pressed his thumb by the tip of his own finger. And, lo, from the wound thus inflicted, there came out ashes white as snow. And beholding this, O king, that Muni became ashamed and fell at the feet of the god. And believing that there was nothing better and greater than the god Rudra, he began to adore him in these words:

"O holder of the trident, thou art the refuge of the celestials and the Asuras, of, indeed, the universe. By thee have been created the three worlds with their mobile and immobile beings. It is thou again that swallowest everything at the end of the Yuga. Thou art incapable of being known by the gods themselves, far less by me. O sinless one, the gods with Brahma at their heads are all displayed in thee. Thou art all, the Creator himself and the Ordainer of the worlds. It is by thy grace that all the gods sport without anxiety or fear. And adoring Mahadeva thus the Rishi also said, 'O god of gods, grant me thy grace, so that my asceticism may not diminish.' Then that god of cheerful soul answered the regenerate Rishi, -saying, 'Let thy asceticism, O Brahmana, increase a thousandfold through my grace. And, O great Muni, I shall dwell with thee in this thy asylum. Bathing in Saptasaraswata, they that will worship me, shall be able to attain everything here and hereafter. And, without doubt, they shall all attain to the Saraswata region in the end.' Having said this, Mahadeva disappeared then and there.

"After visiting Saraswata, one should proceed to Ausanasa celebrated over the three worlds. There, O Bharata, the gods with Brahma at their head, and Rishis endued with wealth of asceticism, and the illustrious Kartikeya, were ever present

during two twilights and the mid-day, impelled by the desire of doing good to Bhargava. There in that tirtha is another called Kapalamochana, which cleanseth from every sin. O tiger among men, bathing there one is cleansed from every sin. One should then proceed to the tirtha called Agni. Bathing there, O bull among men, one obtaineth the regions of agni and raiseth his own race (from lower regions). There in that tirtha is another, O chief of the Bharatas, that belongeth to Viswamitra. Bathing there, O best of men, one obtaineth the status of a Brahmana. Proceeding next to Brahmayoni in purity of body and with subdued soul, one obtaineth, O tiger among men, by bathing there, the abode of Brahma, and sanctifieth, without doubt, his own race to the seventh generation up and down. One should next proceed, O king, to the tirtha celebrated over the three worlds, which is called Prithudaka, belonging to Kartikeya. One should bathe there and occupy oneself in the worship of the Pitris and the gods. Whatever evil hath been committed, knowingly or unknowingly, by man or woman, impelled by human motives, is all destroyed, O Bharata, by a bath in that tirtha. Bathing there one obtaineth, too, the merit of the horse-sacrifice and heaven also. The learned have said that Kurukshetra is holy; that holier than Kurukshetra is the Saraswati; that holier than the Saraswati are all the tirthas together, and that holier than all the tirthas together is Prithudaka. He that engaged in the recitation of prayers casteth off his body at Prithudaka, which is the best of all tirthas, becometh an immortal. It hath been sung by Sanatkumara and by the high-souled Vyasa, and it is in the Vedas also, that one should, O king, go to Prithudaka, with subdued soul. O son of Kuru race, there is no tirtha which is superior to Prithudaka. Without doubt, that tirtha is purifying, holy and sin-destroying. O best of men, it hath been said by learned persons that men, however sinful, by bathing in Prithudaka, go to heaven. O best of the Bharatas, there in that tirtha is another called Madhusrava. Bathing there, O king, one obtaineth the merit of giving away a thousand kine. One should then proceed, O king, to that celebrated and sacred tirtha where the Saraswati uniteth with the Aruna. One that batheth there, having fasted for three nights, is cleansed of even the sin of slaying a Brahmana, and obtaineth also merit that is superior to that of either the Agnishtoma or Atiratna sacrifice, and rescueth his race to the seventh generation up and down. There in that tirtha is another, O perpetrator of the Kuru race, that is called Ardhakila. From compassion for the Brahmanas, that tirtha was made by Darbhi in days of old. Without doubt, by vows, by investiture of the sacred, by fasts, by rites and by Mantras, one becometh a Brahmana. O bull among men, it hath been seen, however, by learned persons of old that even one destitute of rites and Mantras, by only bathing in that tirtha becometh learned and endued with the merit of vows. Darbhi had also brought hither the four oceans. O best of men, one that batheth here, never meeteth with distress hereafter and obtaineth also the merit of giving away four thousand kine. One should next repair, O virtuous one, to the tirtha called Satasahasraka. Near to this is another called Sahasraka. Both are celebrated, and one that batheth in them, obtaineth the merit of giving away a thousand kine. Fasts and gifts there multiply a thousandfold. One should next proceed, O king, to the excellent tirtha called Renuka. One should bathe there and worship the Pitris and the gods. By this, cleansed from every sin, he obtaineth the merit of the Agnishtoma sacrifice. Bathing next in the tirtha called Vimochana with passions and senses under control, one is cleansed from all the sins generated by the acceptance of gifts. With senses under control and practising the Brahmacharya mode of life, one should next repair to the woods of Panchavati. By a sojourn thither, one earneth much virtue and becometh adored in the regions of the virtuous. One should next go to the tirtha of Varuna called Tajasa, blazing in effulgence of its own. There in that tirtha is the lord of Yoga, Sthanu himself, having for his vehicle the bull. He that sojourneth there, obtaineth success by worshipping the god of gods. It was there that the gods with Brahma at their head and Rishis endued with wealth of asceticism, installed Guha as the generalissimo of the celestials. To the east of that tirtha is another, O perpetrator of Kuru race, that is called Kuru tirtha. With senses under control and leading a Brahmacharya mode of life, he that bathes in Kuru-tirtha, becometh cleansed of all his sins and obtaineth the region of Brahma. With subdued senses and regulated diet one should next proceed to Svargadwara. Sojourning thither, one obtaineth the merit of the Agnishtoma sacrifice and goeth to the abode of Brahma. The pilgrim should then, O king, proceed to the tirtha called Anaraka. Bathing there, O king, one never meeteth with distress hereafter. There, O king, Brahma himself with the other gods having Narayana at their head, is ever present, O tiger among men! And, O royal son of the Kuru race, the wife also of Rudra is present there. Beholding the goddess, one never meeteth with distress hereafter. There in that tirtha O king, is also (an image of) Visweswara, the lord of Uma. Beholding the god of gods there, one is cleansed of all his sins. Beholding also (the image of) Narayana from whose navel had sprung the lotus, one blazeth forth, O royal represser of all

foes, and goeth to the abode of Vishnu. O bull among men, he that batheth in the tirthas of all the gods, is exempted from every sorrow and blazeth forth like the Moon. The pilgrim should next proceed, O king, to Swastipura. By walking around that place, one obtaineth the merit of giving away a thousand kine. Arriving next at the tirtha called Pavana, one should offer oblations to the Pitris and the gods. By this, he obtaineth, O Bharata, the merit of the Agnishtoma sacrifice. Near to that is Ganga-hrada, and another, O Bharata, called Kupa. Thirty millions of tirthas, O king, are present in that Kupa. Bathing there, O king, a person obtaineth heaven. Bathing also in the Ganga-hrada and adoring Maheswara, one obtaineth the status of Ganapatya and rescueth his own race. One should next proceed to Sthanuvata, celebrated over the three worlds. Bathing there, O king, one obtaineth heaven. One should then proceed to Vadaripachana, the asylum of Vasishtha. Having tasted there for three nights, one should eat jujubes. He that liveth on jujubes for twelve years, and he that fasteth at the tirtha for three nights, acquireth merit that is eternal. Arriving then at Indramarga, O king, and fasting there for a day and night the pilgrim becometh adored in the abode of Indra. Arriving next at the tirtha called Ekaratra, a person that stayeth there for one night, with regulated vows and refraining from untruth, becometh adored in the abode of Brahma. One should next go, O king, to the asylum of Aditya—that illustrious god who is a mass of effulgence. Bathing in that tirtha celebrated over three worlds, and worshipping the god of light, one goeth to the region of Aditya and rescueth his own race. The pilgrim then, O king, bathing in the tirtha of Soma, obtaineth, without doubt, the region of Soma. One should next proceed, O virtuous one, to the most sacred tirtha of the illustrious Dadhicha, that sanctifying tirtha which is celebrated over the whole world. It was here that Angiras, that ocean of ascetic austerities belonging to the Saraswata race, was born. Bathing in that tirtha, one obtaineth the merit of the horse-sacrifice, and without doubt, gaineth also residence in the legion of Saraswati. With subdued senses and leading a Brahmacharya mode of life, one should next proceed to Kanyasrama. Residing there for three nights, O king, with subdued senses and regulated diet, one obtaineth a hundred celestial damsels and goeth also to the abode of Brahma. One should next, O virtuous one, proceed to the tirtha called Sannihati. Sojourning thither the gods with Brahma at their head and Rishis endued with wealth of asceticism earn much virtue. Bathing in the Saraswati during a solar eclipse, one obtaineth the merit of a hundred horse-sacrifices, and any sacrifice that one may perform there produceth merit that is eternal. Whatever tirthas exist on earth or in the firmament, all the rivers, lakes, smaller lakes, springs, tanks, large and small, and spots sacred to particular gods, without doubt, all come, O tiger among men, month after month, and mingle with Sannihati, O king of men! And it is because that all other tirthas are united together here, that this tirtha is so called. Bathing there and drinking of its water, one becometh adored in heaven. Listen now, O king, to the merit acquired by that mortal who performeth a Sraddha on the day of the new moon during a solar eclipse. The person that performeth a Sraddha there, after having bathed in that tirtha, obtaineth the merit that one earneth by properly celebrating a thousand horse-sacrifices. Whatever sins a man or woman committeth, are, without doubt, all destroyed as soon as one batheth in that tirtha. Bathing there one also ascendeth to the abode of Brahma on the lotus-coloured tar. Bathing next in Koti-tirtha, after having worshipped the Yaksha doorkeeper, Machakruka, one obtaineth the merit of giving away gold in abundance. Near to this, O best of the Bharatas, is a tirtha called Gangahrada. One should bathe there, O virtuous one, with subdued soul and leading a Brahmacharya mode of life. By this, one obtaineth merit that is greater than that of a Rajasuya and horse-sacrifices. The tirtha called Naimisha is productive of good on earth. Pushkara is productive of good in the regions of the firmament; Kurukshetra, however, is productive of good in respect of all the three worlds. Even the dust of Kurukshetra, carried by the wind, leadeth sinful men to a highly blessed state. They that reside in Kurukshetra, which lieth to the north of the Drishadwati and the south of the Saraswati, really reside in heaven. 'I will go to Kurukshetra,' 'I will dwell in Kurukshetra,' he that uttereth those words even once, becometh cleansed of all sins. The sacred Kurukshetra which is worshipped by Brahmashis, is regarded as the sacrificial altar of the celestials. Those mortals that dwell there, have nothing to grieve for at any time. That which lieth between Tarantuka and Arantuka and the lakes of Rama and Machakruka is Kurukshetra. It is also called Samantapanchaka and is said to be the northern sacrificial altar of the Gandrsire.'

SECTION 84

"Pulastya said, 'Then, O great king, one should proceed to the excellent tirtha of Dharma, where the illustrious god of justice had practised highly meritorious austerities. And it is for this that he made the spot a sacred tirtha and rendered it celebrated by his own name. Bathing there, O king, a virtuous man with concentrated soul certainly sanctifieth his family to

the seventh generation. One should then repair, O king, to the excellent Jnanapavana. Sojourning thither, one obtaineth the merit of the Agnishtoma sacrifice, and goeth to the region of the Munis. Then, O monarch, a man should repair to the Saugandhika-vana. There dwell the celestials with Brahma at their head, Rishis endued with wealth of asceticism, the Siddhas, the Charanas, the Gandharvas, the Kinnaras and the serpents. As soon as one entereth these woods, he is cleansed of all his sins. Then, O king, should one repair to the sacred goddess Saraswati, known there as the goddess Plaksha, that best of streams and foremost of rivers. There should one bathe in the water issuing from an ant-hill. (Bathing there and) worshipping the Pitris and the gods, one obtaineth the merit of the horse-sacrifice. There existeth a rare tirtha called Isanadhushita, lying from the ant-hill at the distance of six throws of a heavy stick. As seen in the Puranas, O tiger among men, bathing there a man obtaineth the merit of giving away a thousand Kapila kine and of the horse-sacrifice. Journeying next, O foremost of men, to Sugandha, and Satakumbha and Panchayaksha, a man becometh adored in heaven. Repairing to another tirtha there called Trisulakhata, one should bathe and set himself to worship the Pitris and the gods. Doing so, without doubt, one obtaineth, after death, the status of Ganapatya. One should next proceed, O king, to the excellent spot of the Goddess celebrated over the three worlds by the name of Sakamvari. There, for the space of a thousand celestial years, she of excellent vows, month after month, had subsisted upon herbs, O king of men! And attracted by their reverence for the Goddess, many Rishis with wealth of asceticism, came thither, O Bharata, and were entertained by her with herbs. And it is for this that they bestowed on her the name of Sakamvari. O Bharata, the man who arriveth at Sakamvari, with rapt attention and leading a Brahmacharya mode of life and passeth three nights there in purity and subsisting on herbs alone, obtaineth, at the will of the goddess, the merit of him that liveth upon herbs for twelve years. Then should one proceed to the tirtha called Suvarna, famed through the three worlds. There in days of old, Vishnu had paid his adorations to Rudra, for his grace, and obtaineth also many boons difficult of acquisition even by the gods. And, O Bharata, the gratified destroyer of Tripura said, 'O Krishna, thou shalt, without doubt, be much beloved in the world, and the foremost of everything in the universe.' Repairing thither, O king, and worshipping the deity having the bull for his mark, one obtaineth the merit of the horse-sacrifice as also the status of Ganapatya. One should next proceed to the tirtha of Dhumavati. Fasting there for three nights, one obtaineth, without doubt, all the wishes cherished by him. To the southern half of this spot of the Goddess, there is, O king, a tirtha called Rathavarta. One should, O virtuous one, go up to that place, with devout heart, and having his senses under control. By this, through the grace of Mahadeva, one attaineth to an exalted state. After walking round the place, one should, O bull of the Bharata race, proceed to the tirtha named Dhara, which, O thou of great wisdom, washeth off all sins. Bathing there, O tiger among men, a man is freed from every sorrow. One should then repair, O virtuous one, after bowing to the great mountain (Himavat), to the source of the Ganges, which is, without doubt, like the gate of heaven. There should one, with concentrated soul, bathe in the tirtha called Koti. By this, one obtaineth the merit of the Pundarika sacrifice, and delivereth his race. Residing one night there, one acquireth the merit of giving away a thousand kine. By offering oblations of water duly to the gods and the Pitris, at Saptaganga, Triganga and Sakravarta, (which are all there), becometh adored in the regions of the virtuous. Bathing next at Kanakhala, and fasting there for three nights, a person reapeth the merit of the horse-sacrifice and goeth to heaven. Then O lord of men, the pilgrim should repair to Kapilavata. Fasting for one night there, he obtaineth the merit of giving away a thousand kine. O king, there is a tirtha of the illustrious Kapila, king of the Nagas, that is celebrated, O thou best of Kurus, over all the worlds. Bathing there at the Nagatirtha one obtaineth, O king, the merit of giving away a thousand Kapila kine. One should next repair to the excellent tirtha of Santanu, called Lalitika. Bathing there, O king, one never sinketh into distress (hereafter). The man that bathes at the confluence of the Ganga and the Yamuna, obtains the merit of ten horse-sacrifices, and also rescues his race. One should next, O king, go to Sugandha, celebrated over the world. By this, cleansed of every sin, he becometh adored in the abode of Brahma. Then, O lord of men, the pilgrim should repair to Rudravarta. Bathing there, one ascendeth to heaven. Bathing at the confluence of the Ganga and the Saraswati, a person obtaineth the merit of the horse-sacrifice and also ascendeth to heaven. Proceeding next to Bhadrakarneswara and worshipping the gods duly, one, without sinking into distress, becometh adored in heaven. Then, O lord of men, the pilgrim should proceed to the tirtha called Kuvjamraka. By this he obtaineth the merit of giving away a thousand kine, and heaven also. Then, O king, the pilgrim should go to the Arundhativata. Proceeding thither with concentrated soul and practising the Brahmacharya vows, one that batheth in Samudraka and fasteth for three nights, obtaineth the merit

of the horse-sacrifice and of giving away a thousand kine, and also rescueth his race. One should next proceed to Brahmavarta, with concentrated soul and practising the Brahmacharya vows. By this, one obtaineth the merit of the horse-sacrifice, and goeth to the region of Soma. The man that proceedeth to the Yamuna-prabhava, (the source of the Yamuna) and batheth there, obtaineth the merit of the horse-sacrifice and is worshipped in heaven. Arriving at Darvisankramana, that tirtha which is worshipped of the three worlds, a person obtaineth the merit of the horse-sacrifice and goeth to heaven. Repairing next to Sindhu-prabhava (the source of the Indus) which is worshipped by Siddhas and Gandharvas, and staying there for five nights, one obtaineth the merit of giving away gold in abundance. Proceeding next to the inaccessible tirtha called Vedi, one obtaineth the merit of the horse-sacrifice and ascendeth to heaven. Then, O Bharata, should one proceed to Rishikulya and Vasistha. By visiting the latter, all orders attain to Brahmanhood. Repairing to Rishikulya and bathing there, and living a month upon herbs, and worshipping the gods and Pitris, one is cleansed of all his sins, and obtaineth the region of the Rishis. Proceeding next to Bhrigutunga a person acquireth the merit of the horse-sacrifice. Repairing then to Vipramoksha, one is freed from every sin. Proceeding then to the tirtha of Kritika and Magha, one, O Bharata, obtaineth the merit superior to that of the Agnishtoma and Atiratha sacrifices. The man who, repairing to the excellent tirtha called Vidya, batheth there in the evening, obtaineth proficiency in every kind of knowledge. One should next reside for one night at Mahasrama capable of destroying every sin, taking a single meal. By this, one obtains many auspicious regions, and delivers ten preceding and ten succeeding generations of his race. Dwelling next for a month of Mahalaya, and fasting there for three nights, one's soul is cleansed of all sins and one acquires the merit of giving away gold in abundance. Proceeding next to Vetasisika worshipped by the Grandsire, one obtaineth the merit of the horse-sacrifice and the state of Usanas. Going next to the tirtha called Sundarika, worshipped by the Siddhas, one obtaineth personal beauty as witnessed by the ancients. Proceeding next to Brahmani with subdued senses and observing the Brahmacharya vow, a person ascendeth to the region of Brahma on a lotus-hued car. One should repair next to the sacred Naimisha, worshipped by the Siddhas. There dwelleth for aye Brahma with the gods. By only purposing to go to Naimisha, half one's sins are destroyed; by entering it, one is cleansed of all his sins. The pilgrim of subdued senses should stay at Naimisha for a month; for, O Bharata, all the tirthas of the earth are at Naimisha. Bathing there, with restrained senses and regulated fare, one obtains, O Bharata, the merit of the cow-sacrifice, and also sanctifies, O best of the Bharatas, his race for seven generations both upwards and downwards. He who renounceth his life at Naimisha by fasting, enjoyeth happiness in the heavenly regions. Even this is the opinion of the wise. O foremost of kings, Naimisha is ever sacred and holy. Proceeding next to Gangodbheda and fasting there for three nights, a man obtaineth the merit of the Vajapeya sacrifice, and becometh like unto Brahma himself. Journeying to the Saraswati, one should offer oblations unto the gods and the Pitris. By this, one certainly enjoyeth bliss in the regions called Saraswata. Then should one wend to Vahuda, with subdued soul and observing the Brahmacharya vow. Residing there for one night, one becometh adored in heaven, and obtaineth also, O Kaurava, the merit of the Devasatra sacrifice. Then should one repair to the holy Kshiravati, frequented by holier men. By worshipping the gods and the Pitris there, one obtains the merit of the Vajapeya sacrifice. Proceeding next to Vimalasoka, with subdued soul and observing the Brahmacharya vow, and residing there for one night, one is adored in heaven. One should next proceed to the excellent Gopratra in the Sarayu, whence Rama, O king, with all his attendants and animals, renouncing his body, ascended to heaven in consequence of the efficacy of the tirtha alone. Bathing in that tirtha, O Bharata, one's soul, through Rama's grace, and by virtue of his own deeds, being cleansed of all sins, one becometh adored in heaven. O Bharata! Proceeding next, O son of the Kuru race, to the Rama-tirtha on the Gomati, and bathing there, one obtaineth the merit of the horse-sacrifice, and sanctifieth also his own race. There, O bull of the Bharata race, is another tirtha called Satahasrika. Bathing there, with restrained senses and regulated diet, a person reapeth, O bull of Bharata race, the merit of giving away a thousand kine. Then should one, O king, go to the unrivalled tirtha called Bhartristhana. By this, a person obtaineth the merit of the horse-sacrifice. Bathing next in the tirtha called Koti, and worshipping Kartikeya, a man reapeth, O king, the merit of giving away a thousand kine, and acquireth great energy. Proceeding next to Varanasi, and worshipping the god having the bull for his mark, after a bath in the Kapilahrada, one obtaineth the merit of the Rajasuya sacrifice. Repairing then, O perpetuator of the Kuru race, to the tirtha called Avimukta, and beholding there the god of gods, the pilgrim, from such sight alone, is immediately cleansed of even the sin of slaying a Brahmana. By renouncing

one's life there, one obtaineth deliverance. Arriving next, O king, at the rare tirtha called Markandeya celebrated over the world and situated at the confluence of the Ganges, a person obtaineth the merit of Agnishtoma sacrifice, and delivereth his race. Sojourning next to Gaya, with subdued senses and observing the Brahmacharya vow, one obtaineth the merit of the horse-sacrifice and also rescueth his race. There in that tirtha is the Akshaya-vata, celebrated over the three worlds. Whatever is offered there to the Pitris is said to become inexhaustible. Bathing there at the Mahanadi, and offering oblations to the gods and the Pitris, a man acquireth eternal regions, and also rescueth his race. Proceeding then to Brahma-sara that is adorned by the woods of Dharma, and passing one night there, a man attaineth to the region of Brahma. In that lake, Brahma had raised a sacrificial pillar. By walking round this pillar, a person acquireth the merit of the Vajapeya sacrifice. One should next, O mighty monarch, go to Denuka celebrated over the world. Staying there for one night and giving away sesame and kine, one's soul being cleansed from every sin, one ascendeth, without doubt to the region of Soma. There, O king, on the mountains, the cow called Kapila used to range with her calf. There is little doubt, of this, O Bharata, the hoof-marks, of that cow and her calf are seen there to this day. By bathing in those hoof-prints, O foremost of monarchs, whatever sin a man may have incurred is, O Bharata, washed away. Then should one go to Gridhravata, the spot consecrated to the trident-bearing god. Approaching the deity having the bull for his mark one should rub himself with ashes. If a Brahmana, he obtains the merit of observing the twelve year's vow and if belonging to any of the other orders, he is freed from all his sins. One should next proceed to the Udyana mountains, resounding with melodious notes. There, O bull of the Bharata race, is still seen the foot-print of Savitri. The Brahmana of rigid vows, who saeth his morning, noon and evening prayers there, obtaineth the merit of performing that service for twelve years. There, O bull of the Bharata race, is the famous Yonidwara. Repairing thither, a person becometh exempted from the pain of rebirth. The person that stayeth at Gaya during both the dark and lighted fortnights, certainly sanctifieth, O king, his own race up and down to the seventh generation. One should wish for many sons so that even one may go to Gaya, or celebrate the horse-sacrifice, or offer a nila bull. Then, O king, the pilgrim should proceed to Phalgu. By this, he obtains the merit of horse-sacrifice, and acquires great success. O king, one should repair then, with subdued soul, to Dharmaprishta. There, O foremost of warriors, dwelleth Dharma for aye. Drinking of the water of a well which is there, and purifying one's self by a bath, he that offereth oblations to the gods and the Pitris is cleansed of all his sins and ascendeth to heaven. There in that tirtha is the hermitage of the great Rishi Matanga of soul under complete control. By entering that beautiful asylum capable of soothing fatigue and sorrow, one earneth the merit of the Gavayana sacrifice, and by touching (the image of) Dharma which is there, one obtaineth the fruit of the horse-sacrifice. One should next go, O king, to the excellent tirtha called Brahmasthana. Approaching Brahma, that bull among male beings, who is there, one acquireth, O mighty monarch, the merit of the Rajasuya and horse-sacrifices. The pilgrim should then repair to Rajasuya, O king of men! Bathing there, one liveth (in heaven) as happily as (the Rishi) Kakshiyana. After purifying himself, one should partake there of the offerings daily made unto the Yakshini. By this, one is freed from the sin of even slaying a Brahmana, through the Yakshini's grace. Proceeding next to Maninaga, one obtains the merit of giving away a thousand kine. O Bharata, he that eateth anything relating to the tirtha of Maninaga, if bitten by a venomous snake, doth not succumb to its poison. Residing there for one night, one is cleansed of one's sins. Then should one proceed to the favourite wood of the Brahmarshi Gautama. There bathing in the lake of Ahalya, one attaineth to an exalted state. Beholding next the image of Sree, one acquireth great prosperity. There in that tirtha is a well celebrated over the three worlds. Bathing in it, one obtaineth the merit of the horse-sacrifice. There also existeth a well sacred to the royal Rishi Janaka, which is worshipped by the gods. Bathing in the well, one ascendeth to the region of Vishnu. Then should one repair to Vinasana that destroys every sin. By a sojourn thither, one obtaineth the merit of the Vajapeya sacrifice, and goeth also to the region of Soma. Proceeding next to Gandaki which is produced by the waters of every tirtha, a person acquireth the merit of the Vajapeya sacrifice, and ascendeth also to the solar region. Proceeding next to the Visala, that river celebrated over the three worlds, one obtaineth the merit of the Agnishtoma sacrifice and ascendeth also to heaven. Repairing then, O virtuous one, to the woody seat of ascetics that is called Adhivanga, one obtains, without doubt, great happiness amongst the Guhyakas. Proceeding next to the river Kampana, visited by the Siddhas, one obtaineth the merit of the Pundarika sacrifice, and ascendeth also to heaven. Arriving then, O lord of earth, at the stream called Maheswari, one obtaineth the merit of the horse-sacrifice and also rescueth his own race. Repairing next to the tank of the

celestials, one earneth immunity from misfortune, and also the merit of the horse-sacrifice. One should next go to Somapada, with subdued soul and leading a Brahmacharya mode of life. Bathing in Maheswarapada that is there, one reapeth the merit of the horse-sacrifice. There in that tirtha, O bull of the Bharata race, it is well known that ten millions of tirthas exist together. A wicked Asura in the shape of a tortoise had, O foremost of monarchs, been carrying it away when the powerful Vishnu recovered it from him. There in that tirtha should one perform his ablutions, for by this he acquireth the merit of the Pundarika sacrifice and ascendeth also to the region of Vishnu. Then, O best of kings, should one proceed to the place of Narayana, where, O Bharata, Narayana is ever present and dwelleth for aye. There the gods with Brahma at their head, Rishis endued with wealth of asceticism, the Adityas, the Vasus, and the Rudras, all adore Janardana, in that tirtha, and Vishnu of wonderful deeds hath become known as Salagrama. Approaching the eternal Vishnu, that lord of the three worlds, that giver of boons, one obtaineth the merit of the horse-sacrifice, and goeth to the region of Vishnu. There in that place, O virtuous one, is a well, capable of destroying every sin. The four seas are ever present in that well. He that bathes in it, O king, will have immunity from misfortune. Beholding (the image of) the boon-giving, eternal, and fierce Mahadeva who is there, one shineth, O king, like the moon emerged from the cloud. Bathing then in Jatismara, with pure mind and subdued senses, one acquireth, without doubt, the recollections of his former life. Proceeding then to Maheswarapura, and worshipping the god having the bull for his mark, fasting the while, one obtaineth, without doubt, the fruition of all his desires. Repairing then to Vamana that destroys every sin, and beholding the god Hari, one acquireth exemption from every misfortune. One should next go to the asylum of Kusika that is capable of removing every sin. Repairing then to the river Kausika that cleanseth from even great sins, one should bathe in it. By this one obtaineth the merit of Rajasuya sacrifice. One should next, O foremost of kings, proceed to the excellent woods of Champaka. By spending there one night, one acquireth the merit of giving away a thousand kine. Arriving next at Jyeshthila, that tirtha of rare worth, and passing one night there, one reapeth the fruit of the gift of a thousand kine. Beholding there (the image of) Visweswara of great splendour, with his consort the goddess, a person obtaineth, O bull among men, the region of Mitra-Varuna. By fasting there for three nights, a man acquireth the merit of the Agnishtoma sacrifice. By visiting Kanya-samvedya, with senses restrained and regulated fare, one acquireth, O bull among men, the region of Manu, the lord of creation. Rishis of rigid vows have said that he that giveth away rice or maketh any gift at the tirtha called Kanya, rendereth such gift eternal. Arriving next at Nischira celebrated over the three worlds, one obtaineth the merit of the horse-sacrifice and goeth to the legion of Vishnu. O king, those that give away at the confluence of the Nischira, ascend to the blessed region of Brahma. There in that tirtha is the asylum of Vasistha that is known over the three worlds. Bathing there, one obtaineth the merit of the Vajapeya sacrifice. Proceeding next to Devakuta that is resorted to by celestial Rishis, one acquireth the merit of the horse-sacrifice, and also delivereth his race. Then should one, O king, go to the lake of the Muni Kausika, where Kusika's son, Viswamitra, obtained high success. Bathing there, a person acquireth the merit of the Vajapeya sacrifice. There, O hero, at Kausika, should one reside for a month, O bull of the Bharata race! By a month's residence there, one reapeth the merit of the horse-sacrifice. He that resideth at the best of tirthas called Mahahrada, enjoys immunity from misfortune, and also obtains the merit of giving away gold in abundance. Beholding next Kartikeya who dwelleth at Virasrama, a man certainly reapeth the fruit of the horse-sacrifice. Proceeding then to Agnidhara celebrated over the three worlds, and beholding there after a bath the eternal and boon-giving Vishnu, that god of gods, one obtaineth the merit of the Agnishtoma sacrifice. Proceeding next to the Grandsire's tank near the snowcapped of mountains, and bathing in it, a man obtains the merit of the Agnishtoma sacrifice. Falling from the Grandsire's tank, is that world-sanctifying (stream), celebrated over the three worlds, called Kumara-Dhara. Bathing there, one regardeth himself as having all his purposes fulfilled. Fasting in that tirtha for three days, one is even cleansed from the sin of slaying a Brahmana. The pilgrim should next, O virtuous one, proceed to the peak of the great goddess Gauri, famed over the three worlds. Ascending it, O best of men, one should approach Stana-Kunda. By touching the waters of Stana-Kunda, a person obtaineth the merit of the Vajapeya sacrifice. Bathing in that tirtha and worshipping the gods and Pitris, one acquireth the merit of the horse-sacrifice and also ascendeth to the region of Indra. Arriving next at the well of Tamaruna, that is frequented by the gods, one acquireth, O lord of men, the merit that attaches to human sacrifice. Bathing next at the confluence of the Kirtika with the Kausiki and the Aruna, and fasting there for three nights a man of learning is cleansed of all his sins. Proceeding next to the tirtha called Urvasi, and then to

Somasrama, a wise man by bathing next at Kumbhakarnasrama becometh adored in the world. The ancients knew that by touching the waters of Kokamukha, with steady vows and leading Brahmacharya mode of life, the memory of one's former life is revived. Arriving next with speed to the river called Nanda a regenerate one becometh freed from all his sins and ascendeth with soul under control to Indra's region. Proceeding next to the island called Rishabha, that is destructive of cranes, and bathing in the Saraswati, an individual blazeth forth in heaven. Proceeding next to the tirtha called Auddalaka frequented by Munis, and bathing there one is cleansed of all his sins. Repairing next to the sacred tirtha called Dharmata that is visited by Brahmashis, one acquireth the merit of the Vajapeya sacrifice and becometh respected in heaven. Proceeding next to Champa and bathing in the Bhagirathi he that sojourneth to Dandaparna, acquireth the merit of giving away a thousand kine. Then should one proceed to the sacred Lalitika that is graced by the presence of the virtuous. By this one acquireth the merit of the Rajasuya sacrifice and is regarded in heaven."

SECTION 85

"Pulastya said, 'Arriving next at the excellent tirtha called Samvedya in the evening, and touching its waters, one surely obtaineth knowledge. Created a tirtha in days of yore by Rama's energy, he that proceedeth to Lauhitya obtaineth the merit of giving away gold in abundance. Proceeding next to the river Karatoya, and fasting there for three nights, a man acquireth the merit of the horse-sacrifice. Even this is the injunction of the Creator himself. It hath been said by the wise, O king, that if a person goeth to the spot where the Ganga minglenth with the sea, he reapeth merit which is ten times that of the horse-sacrifice. Crossing over to the opposite bank of the Ganga, he that batheth there having resided for three nights is, O king, cleansed from all his sins. One should next proceed to the Vaitarani capable of destroying every sin. Arriving next at the tirtha named Viraja one shineth like the moon, and sanctifying his race rescueth it and is himself cleansed of all his sins. He that bathes in Viraja further reapeth the merit of giving away a thousand kine besides sanctifying his line. Residing with purity at the confluence of the Sona and the Jyotirathi, and offering oblations of water to the gods and the Pitris, a man reapeth the merit of the Agnishtoma sacrifice. Touching next the waters of the Vansagulma constituting the sources of both the Sona and the Narmada, one obtaineth the merit of the horse-sacrifice. Sojourning next to the tirtha called Rishabha in Kosala, O lord of men, and fasting there for three nights one earneth the merit of the Vajapeya sacrifice, and of the gift of a thousand kine, and also delivereth his race. Arriving at Kosala, a man should bathe in the tirtha named Kala. By this one surely obtaineth the merit of giving away one and ten bulls. By bathing in Pushpavati and fasting there, O king, for three nights one sanctifieth his own race, besides earning the merit of the gift of a thousand kine. Then, O foremost of the Bharata race, by bathing in the tirtha called Vadarika, one obtaineth long life, and also goeth to heaven. Arriving next at Champa, and bathing in the Bhagirathi, and seeing Danda one earneth the merit of giving away a thousand kine. Then should one go to the sacred Lapetika, graced by the presence of the pious. By so doing one reapeth the merit of the Vajapeya sacrifice and also becometh regarded by the gods. Proceeding next to the mountain called Mahendra, inhabited (of yore) by Jamadagnya, and bathing in Rama's tirtha, a person acquireth the merit of the horse-sacrifice. Here is Matanga's tirtha called Kedara, O son of the Kuru race! Bathing in it, O foremost of the Kurus, a man obtaineth the merit of giving away a thousand kine. Going to the mountain Sree, one who toucheth the waters of the stream that is there by worshipping there the god having the bull for his mark obtaineth the merit of the horse-sacrifice. On the mountain Sree dwelleth happily, the effulgent Mahadeva with the goddess, as also Brahma with the other gods. By bathing in the lake of Deva, with purity and restrained mind, one obtaineth the merit of the horse-sacrifice, and also attaineth to the highest success."

Proceeding next to the mountain Rishabha in Pandya, worshipped by the gods, one obtains the merit of the Vajapeya sacrifice and rejoices in heaven. One should next proceed to the river Kaveri, frequented by Apsaras. Bathing there, O monarch, one obtaineth, the merit of giving away a thousand kine. Touching next the waters of the tirtha called Kanya on the shores of the sea one is cleansed from every sin. Proceeding next to Gokarna celebrated over the three worlds, and which is situate, O best of kings, in the midst of the deep, and is revered by all the worlds, and where the gods headed by Brahma, and Rishis endued with wealth of asceticism, and spirits and Yakshas and Pisachas, and Kinnaras and the great Nagas, and Siddhas and Charanas and Gandharvas, and men and Pannagas, and rivers, Seas and Mountains, worship the lord of Uma, one should worship Isana, fasting there for three nights. By this, one acquireth the merit of the horse-sacrifice, and the status of Ganapatya. By staying there for twelve nights, one's soul is cleansed of all sins.

One should next proceed to the tirtha known as Gayatri celebrated over the three worlds. Staying there for three nights, one acquireth the merit of giving away a thousand kine. A strange phenomenon is seen to occur there in respect to Brahmanas, O Lord of men! If a Brahmana, whether born of a Brahmani or any other woman, reciteth the Gayatri there, the recitation becomes rhythmic and musical, while, O king, a person who is not a Brahmana cannot adequately hymn it at all. Proceeding next to the inaccessible tank of the Brahmana Rishi Samvarta, one acquireth personal beauty and prosperity. Repairing next to Vena, he that offers oblations of water to the gods and the Pitris, obtains a car drawn by peacocks and cranes. Going next to the Godavari, ever frequented by the Siddhas, one earneth the merit of the cow-sacrifice, and goeth to the excellent region of Vasuki. Bathing next at the confluence of the Venna, one obtains the merit of the Vajapeya sacrifice. By a dip next at the confluence of Varada, one acquireth the merit of giving away a thousand kine. Arriving next at Brahmasthana, one that stayeth there for three nights acquireth the merit of giving away a thousand kine, and also ascendeth to heaven. Coming next to Kusaplavana, with subdued soul and leading a Brahmacharya mode of life, and staying there for three nights he that bathes in it obtains the merit of the horse-sacrifice. Bathing next at the romantic Deva-hrada that is supplied by the waters of the Krishna-Venna, and also in the Jatismara-hrada, one acquireth the memory of one's former life. It was there that the chief of the celestials celebrated a hundred sacrifices and ascended to heaven. By a visit only to that spot, one acquireth the merit of the Agnishtoma sacrifice. Bathing next in the Sarvadeva-hrada, a person obtaineth the merit of giving away a thousand kine. Proceeding next to the highly sacred tank called Payoshni, that best of waters, he that offers oblations of water to the gods and the Pitris acquires the merit of the gift of a thousand kine. Arriving next at the sacred forest of Dandaka, a person should bathe (in the waters) there. By this, O king, one at once obtains, O Bharata, the merit of giving away a thousand kine. Proceeding next to the asylum of Sarabhanga and that of the illustrious Suka, one acquireth immunity from misfortune, besides sanctifying his race. Then should one proceed to Surparaka, where Jamadagni's son had formerly dwelt. Bathing in that tirtha of Rama, one acquireth the merit of giving away gold in abundance. Bathing next in the Saptagadavara, with the subdued sense and regulated diet, one earneth great merit, and goeth also to the region of the celestials. Proceeding next to Deva-hrada, with subdued sense and regulated diet, a man obtaineth the merit of the Devasatra sacrifice. One should proceed next to the forest of Tungaka, with subdued senses and leading a Brahmacharya mode of life. It was here that in olden days Muni Saraswata taught the Vedas to the ascetics. When the Vedas had been lost (in consequence of the Munis having forgotten them), Angirasa's son, seated at ease on the upper garments of the Munis (duly spread out), pronounced distinctly and with emphasis the syllable Om. And at this, the ascetics again recollected all that they had learnt before. It was there that the Rishis and the gods Varuna, Agni, Prajapati, Narayana also called Hari, Mahadeva and the illustrious Grandsire of great splendour, appointed the resplendent Bhrigu to officiate at a sacrifice. Gratifying Agni by libations of clarified butter poured according to the ordinance, the illustrious Bhrigu once performed the Agnyadhana sacrifice for all those Rishis, after which both they and the gods went away to their respective homes one after another. One who enters the forest of Tungaka, is, O best of kings, male or female, cleansed of every sin. There in that tirtha, O hero, one should reside for a month, with subdued senses and regulated diet. By this, O king, one ascendeth to the region of Brahma, and delivereth also his race. Arriving next at Medhavika, one should offer oblations of water to the gods and the Pitris. By this, one acquires the merit of the Agnishtoma sacrifice, and also memory and intellect. There in that tirtha is the mountain known over the whole world and called Kalanajara. Bathing in the celestial lake that is there, one acquires the merit of giving away a thousand kine. He that, O king, after a bath, offereth oblations (to the gods and the Pitris) on the Kalanajara mountain, is, without doubt, regarded in heaven. Proceeding next, O monarch, to the river Mandakini capable of destroying all sins and which is on that best of mountains called Chitrakuta, he that bathes there and worships the gods and the Pitris, obtains the merit of the horse-sacrifice and attains to an exalted state. One should next, O virtuous one, proceed to the excellent tirtha called Bhartristhana, where, O king, ever dwells the celestial generalissimo Kartikeya. By a journey only to that spot, a person, O foremost of kings, attaineth to success. Bathing next at the tirtha called Koti, one earneth the merit of giving away a thousand kine. Having walked round Koti, one should proceed next to Jyeshthasthana. Beholding Mahadeva who is there, one shineth like the moon. There, O mighty monarch, is a celebrated well. O bull of the Bharata race! There in that well, O foremost of warriors, are the four seas. He that bathes there, O foremost of kings, and with subdued soul worships the gods and the Pitris, is cleansed of all his sins and attaineth to an

exalted state. Then, O mighty king, should one proceed to the great Sringerapur, where, O foremost of kings, formerly Rama, Dasharatha's son, had crossed (the Ganga). Bathing in that tirtha, one, O mighty-armed one, is cleansed of all his sins. Bathing with subdued senses and leading a Brahmacharya mode of life, in the Ganga, one is cleansed of every sin, and obtains also the merit of the Vajapeya sacrifice. One should next proceed to the place called Mayuravata, consecrated to Mahadeva of high intelligence. Beholding there the god, bowing down to him and walking round the spot, one acquireth, O Bharata, the Ganapatya status. Bathing in Ganga at that tirtha, one is cleansed of all his sins. Then, O king, should one proceed to Prayaga, whose praises have been sung by Rishis and where dwell the gods with Brahma at their head, the Directions with their presiding deities, the Lokapalas, the Siddhas, the Pitris adored by the world, the great Rishis-Sanatsumara and others, stainless Brahmashis--Angiras and others,--the Nagas, the Suparnas, the Siddhas, the Snakes, the Rivers, the Seas, the Gandharvas, the Apsaras, and the Lord Hari with Prajapati. There in that tirtha are three fiery caverns between which the Ganga, that foremost of tirthas, rolleth rapidly. There in that region also the world-purifying daughter of the sun, Yamuna, celebrated over the three worlds, uniteth with the Ganga. The country between the Ganga and the Yamuna is regarded as the most veneris of the world, and Prayaga as the foremost point of that region. The tirthas Prayaga, Pratisthana, Kamvala, Aswatara and Bhogavati are the sacrificial platforms of the Creator. There in those places, O foremost of warriors, the Vedas and the Sacrifices, in embodied forms, and the Rishis endowed with wealth of asceticism, adore Brahma, and there the gods and rulers of territories also celebrate their sacrifices. The learned, however, say that of all these tirthas, O exalted one, Prayaga is the most sacred, in fact, the foremost of all tirthas in the three worlds. By going to that tirtha, by singing its praises, or by taking a little earth from it, one is cleansed from every sin. He that bathes in that confluence celebrated over the world, acquires all the merits of the Rajasuya and the horse-sacrifices. This sacrificial place is worshipped by the gods themselves. If a man giveth there ever so little, it increaseth, O Bharata, a thousandfold. O child, let not the texts of the Veda, nor the opinions of men dissuade thy mind from the desire of dying at Prayaga. O son of the Kuru race, the wise say that six hundred million and ten thousand tirthas exist at Prayaga. Bathing in the confluence of Ganga and Yamuna, one obtains the merit that attaches to the four kinds of knowledge and the merits also of those that are truthful. There at Prayaga is the excellent tirtha of Vasuki called Bhogavati. He that batheth in it, obtaineth the merit of the horse-sacrifice. There also in the Ganga is the tirtha famed over the three worlds, called Ramaprapatana, which conferreth the merit of ten horse-sacrifices. O son of the Kuru race! Wherever may a person bathe in the Ganga, he earneth merit equal to that of a trip to Kurukshetra. An exception, however, is made in favour of Kanakhala, while the merit attaching to Prayaga is the greatest. Having committed a hundred sins, he that bathes in the Ganga, hath all his sins washed off by the waters thereof, even as fuel is consumed by fire. It hath been said that in the Satyayuga all the tirthas were sacred; in the Treta, Pushkara alone was such; in Dwapara, Kurukshetra; and in the Kali-yuga, the Ganga alone is sacred. In Pushkara, one should practise austerities; in Mahalaya, one should give away; in the Malaya mountains, one should ascend the funeral pyre; and in Bhriगतुंगा, one should renounce one's body by forgoing food. Bathing in Pushkara, in Kurukshetra, in the Ganga and in the confluence (of the Ganga and the Yamuna), one sanctifieth seven generations of one's race up and down. He that reciteth the name of the Ganga is purified; while he that beholdeth her, receiveth prosperity; while he that bathes in her and drinks of her waters sanctifieth seven generations of his race up and down. As long, O king, as one's bones lie in contact with the waters of the Ganga, so long doth he live regarded in heaven, even as one liveth in heaven in consequence of the merit he earneth by pious pilgrimages to sacred tirthas and holy spots. There is no tirtha that is like unto the Ganga, there is no god like unto Kesava, and there is none superior to Brahmanas,--this hath been said even by the Grandsire. O great king, the region through which the Ganga flows should be regarded as a sacred asylum, and a spot of land that is on the Ganga's banks, should be regarded as one favourable to the attainment of ascetic success.

This truthful description (of the tirthas) one should recite only unto the regenerate ones, unto those that are pious, unto one's son and friends and disciples and dependents. This narrative, without a rival, is blessed and holy and leadeth to heaven. Holy and entertaining and sanctifying, it is productive of merit and high worth. Destructive of every sin, it is a mystery that the great Rishis cherish with care. By reciting it in the midst of Brahmanas, one is cleansed of every sin, and ascends to heaven. This description of tirthas is auspicious and heaven-giving and sacred; ever blessed as it is, it destroys one's enemies; foremost of all accounts, it sharpens the intellect. By reading this narrative the sonless obtains sons,

the destitute obtains riches, a person of the royal order conquereth the whole earth, the Vaisya cometh by wealth, the Sudra obtaineth all his desires, and the Brahmana crosseth the ocean (of the world). Purifying himself, he that listens daily to the merits of the different tirthas, recollects the incidents of many previous births and rejoices in heaven. Of the tirthas that have been recited here, some are easily accessible, while others are difficult of access. But he that is inspired with the desire of beholding all tirthas, should visit them even in imagination. Desirous of obtaining merit, the Vasus, and the Sadhyas, the Adityas, the Maruts, the Aswins, and the Rishis equal unto celestials, all bathed in these tirthas. Do thou also, O thou of the Kuru race, observing the ordinance as explained by me, visit, with subdued senses, these tirthas, increasing thy merit, O thou of excellent vows. Men of piety and learning are able to visit these tirthas, by reason of their purified senses, their belief in Godhead, and their acquaintance with the Vedas. He that doth not observe vows, he that hath not his soul under control, he that is impure, he that is a thief, and he that is of crooked mind, doth not, O Kauravya, bathe in tirthas. Thou art ever observant of virtue, and art of pure character. By thy virtue, O virtuous one, thou hast always gratified thy father and thy grand-father, and great-grand-fathers, and the gods with Brahma at their head, and the Rishis also, O thou versed in virtue! Thou who resemblest Vasava, thou wilt, O Bhisma, attain to the region of the Vasus, and also eternal fame on earth!

"Narada continued, 'Having cheerfully spoken thus, the illustrious Rishi Pulastya, well-pleased, bidding Bhisma farewell, disappeared there and then. And Bhisma also, O tiger among men, well understanding the true import of the Shastras, wandered over the world at the command of Pulastya. Thus, O thou blessed one, did Bhisma end at Prayaga his highly meritorious journey to the tirthas capable of destroying all sins. The man that ranges the earth in accordance with these injunctions, obtains the highest fruit of a hundred horse-sacrifices and earns salvation hereafter. Thou wilt, O son of Pritha, obtain merit consisting of the eight attributes, even like that which Bhisma, the foremost of the Kurus, had obtained of yore. And as thou wilt lead these ascetics to those tirthas, thy merit will be much greater. Those tirthas are infested by Rakshasas, and no one, save thyself, O son of Kuru race, can go there. Rising early he that reciteth this narrative by the celestial Rishis on the subject of the tirthas, becometh free from all sins. Those foremost of Rishis, Valmiki, and Kasyapa, and Atreya, and Kundajathara, and Viswamitra, and Gautama, and Asita, and Devala, and Markandeya, and Galava, and Bharadwaja, and Vasishtha, and the Muni Uddalaka, and Saunaka with his son, and Vyasa, that best of ascetics, and Durvasas, that foremost of Munis, and Javali of great austerities--all these illustrious Rishis endowed with wealth of asceticism, are staying in expectation of thee. With these, O mighty king, do thou meet by visiting these tirthas. And, O illustrious monarch, a great Rishi of immeasurable energy, Lomasa by name, will come to thee. Do thou follow him, and me, and by turns visit these tirthas, O thou virtuous one! By this, thou wilt acquire great fame, like king Mahabhisma! O tiger among kings, even as the virtuous Yayati and king Pururavas, dost thou blaze forth with thy own virtue. Like king Bhagiratha and the illustrious Rama, dost thou shine among kings even as the Sun himself. And thou art, O great king, celebrated (in the world) even as Muni or Ikshwaku, or the highly famous Puru or Vainya! And as in days of yore the slayer of Vrtra, after burning all his foes, ruled the three worlds, his mind freed from anxiety, so wilt thou rule thy subjects, after slaying all thy enemies. And, O thou of eyes like lotus leaves, having conquered the earth according to the customs of thy order, thou wilt obtain renown by thy virtue, even like Kartaviryaryuna."

Vaisampayana continued, "O great king, having comforted the monarch thus, the illustrious Rishi Narada, bidding farewell to the king, disappeared there and then. And the virtuous Yudhishthira, reflecting upon the subject, began to recite unto the ascetics the merit attaching to tirthas!"

SECTION 86

"Vaisampayana continued, 'Having ascertained the opinion of his brothers, and of the intelligent Narada, king Yudhishthira, addressing Dhaumya, who was like unto the Grandsire himself, said, 'I have for the acquisition of arms, sent away that tiger among men, Jishnu, whose prowess is incapable of being baffled, and who is possessed of long arms and immeasurable intelligence. O thou of ascetic wealth, that hero is devoted to me, endowed with ability, and well-skilled in weapons, and like unto the exalted Vasudeva himself. I know them both, Krishna and Arjuna, those destroyers of enemies, O Brahmana, endowed with prowess, even as the puissant Vyasa knoweth them. I know Vasudeva and Dhananjaya to be none else than Vishnu himself, possessed of the six attributes. And this is also what Narada knoweth, for he hath always spoken so unto me. I also know them to be Rishis, Nara and Narayana. Knowing him to possess the ability, I have sent him (on the mission). Not inferior unto Indra and fully competent (for the task), I have sent that son of a god to see the lord of

the celestials and obtain weapons from him. Bhisma and Drona are Atrirathas. Kripa and the son of Drona are invincible; these mighty warriors have been installed by Dhritrashtra's son in the command of his army. All these are versed in the Vedas, are heroic, and possessed of the knowledge of every weapon. Endued with great strength, these always desire to encounter Arjuna in fight. And Karna also of the Suta caste is a mighty warrior versed in celestial weapons. In respect of the impetus of his weapons, he is endued with the strength of the Wind-god. Himself like a flame of fire, the arrows (proceeding from him) constitute its tongues. The slaps of his left hand cased in leathern fence constitute the crackling of that flame. The dust of the battlefield is its smoke. Urged by the sons of Dhritrashtra even as the wind urgeth the fire, Karna like unto the all-consuming fire at the end of the Yuga that is sent by Death himself, will, without doubt, consume my troops like unto a heap of straw. Only that mighty mass of clouds called Arjuna, aided by Krishna like unto a powerful wind, with celestial weapon representing its fierce lightning, the white steeds, the rows of white cranes coursing underneath and the unbearable Gandiva, the rainbow ahead, is capable of extinguishing the blazing flame represented by Karna by means of its arrowy showers let off with unflagging steadiness. That conqueror of hostile cities, Vibhatsu, will, without doubt, succeed in obtaining from Indra himself all the celestial weapons with their fullness and life. Alone he is equal, I think, unto them all. Otherwise it is impossible (for us) to vanquish in fight all those foes, who have attained to eminent success in all their purposes. We shall behold Arjuna, that repressor of foes, fully equipped with celestial weapons, for Vibhatsu having once undertaken a task, never, droopeth under its weight. Without that hero, however, that best of men, ourselves, with Krishna, cannot be at rest in Kamyaka. Therefore, do thou mention some other wood that is sacred and delightful, and abounds in food and fruits, and that is inhabited by men of pious practices:--where we may pass some time, expecting the warlike Arjuna of un baffled prowess, like the Chataka in expectation of gathering clouds. Do thou tell us of some asylums open to the regenerate ones, and lakes and streams and beautiful mountains. O Brahmana, deprived of Arjuna, I do not like to stay in this wood of Kamyaka. We wish to go somewhere else."

SECTION 87

Vaisampayana said, "Beholding the Pandavas afflicted with anxiety and depressed in spirits, Dhaumya, who resembled Vrihaspati, spake thus, comforting them, 'O bull of the Bharata race, O sinless one, listen to me as I mention certain sacred asylums and regions and tirthas and mountains that are approved of by Brahmanas. O king, listen to me as I speak, thyself with the daughter of Drupada and thy brothers, wilt, O lord of men, be relieved from grief. And, O son of Pandu, by hearing only of these places, thou wilt acquire merit. And by visiting them thou wilt obtain merit a hundred times greater, O best of men! First, O king, I will, so far as I recollect, speak of the beautiful eastern country, much regarded, O Yudhishthira, by royal Rishis. In that direction, O Bharata is a place called Naimisha which is regarded by the celestials. There in that region are several sacred tirthas belonging to the gods. There also is the sacred and beautiful Gomati which is adored by celestial Rishis and there also in [possibly 'is'?--JBH] the sacrificial region of the gods and the sacrificial stake of Surya. In that quarter also is that best of hills called Gaya, which is sacred and much regarded by royal ascetics. There on that hill, is the auspicious lake called Brahasara which is adored by celestial Rishis. It is for this that the ancients say that one should wish for many sons, so that even one among them may visit Gaya, celebrate the horse-sacrifice or give away a nila bull, and thereby deliver ten generations of his race up and down. There, O monarch, is a great river, and spot called Gayasira. In Gayasira is a banian, which is called by the Brahmanas the Eternal banian, for the food that is offered there to the Pitris becometh eternal. O exalted one! The great river that floweth by the place is known by the name of Phalgu, and its waters are all sacred. And, O bull among the Bharatas, there also, in that place, is the Kausiki, whose basin abounds in various fruit and roots, and where Viswamitra endued with wealth of asceticism acquired Brahmanahood. Towards that direction also is the sacred Ganga, on whose banks Bhagiratha celebrated many sacrifices with profuse gifts (to Brahmanas). They say that in the country of Panchala, there is a wood called Utpala, where Viswamitra of Kusika's race had performed sacrifices with his son, and where beholding the relics of Viswamitra's superhuman power, Rama, the son of Jamadagni, recited the praises of his ancestry. At Kamyaka, Kusika's son had quaffed the Soma juice with Indra. Then abandoning the Kshatriya order, he began to say, I am a Brahmana.' In that quarter, O hero is the sacred confluence of Ganga and Yamuna which is celebrated over the world. Holy and sin-destroying, that tirtha is much regarded by the Rishis. It is there that the soul of all things, the Grandsire, had, in olden days, performed his sacrifice, and it is for this, O chief of

the Bharata race, that the place hath come to be called Prayaga. In this direction, O foremost of kings, lieth the excellent asylum of Agastya, O monarch, and the forest called Tapasa, decked by many ascetics. And there also is the great tirtha called Hiranyavinda on the Kalanjara hills, and that best of mountains called Agastya, which is beautiful, sacred and auspicious. In that quarter, O descendant of the Kuru race, is the mountain called Mahendra, sacred to the illustrious Rama of the Bhṛigu race. There, O son of Kunti, the Grandsire performed sacrifices of yore. There, O Yudhishtira, the sacred Bhagiratha entereth a lake and there also, O king, is that sacred river known by the name of the merit-bestowing Brahmasara, whose banks are inhabited by persons whose sins have been washed away, and whose sight alone produceth merit. In that direction also lieth the high-souled Matanga's excellent asylum, called Kedara which is sacred and auspicious and celebrated over the world. And there also is the mountain called Kundoda, which is so delightful and abounding in fruits and roots and waters, and where the king of the Nishadhas (Nala) had slaked his thirst and rested for a while. In that quarter also is the delightful Deva-vana which is graced by ascetics. There also are the rivers Vahuda and Nanda on the mountain's crest. O mighty king, I have described unto thee all the tirthas and sacred spots in the Eastern quarter. Do thou now hear of the sacred tirthas, and rivers and mountains and holy spots in the other three quarters!"

SECTION 88

"Dhaumya continued, 'Listen, O Bharata, I shall now narrate to thee in detail according to my knowledge, the sacred tirthas of the south. In that quarter lieth the sacred and auspicious river Godavari, full of water abounding in groves and frequented by ascetics. In that direction also are the rivers Venna and Bhimarathi, both capable of destroying sin and fear, and abounding in birds and deer, and graced with abodes of ascetics. In that region also, O bull of the Bharata race, is the tirtha of the royal ascetic, Nṛiga viz., the river Payoshni, which is delightful and full of waters and visited by Brahmanas. There the illustrious Markandeya, of high ascetic merit sang the praises in verse of king Nṛiga's line! We have heard respecting the sacrificing king Nṛiga that which really took place while he was performing a sacrifice in the excellent tirtha called Varaha on the Payoshni. In that sacrifice Indra became intoxicated with quaffing the Soma, and the Brahmanas, with the gifts they received. The water of the Payoshni, taken up (in vessel), or flowing along the ground, or conveyed by the wind, can cleanse a person from whatever sins he may commit till the day of his death. Higher than heaven itself, and pure, and created and bestowed by the trident-bearing god, there in that tirtha is an image of Mahadeva beholding which a mortal goeth to the region of Siva. Placing on one scale Ganga and the other rivers with their waters, and on the other, the Payoshni, the latter, in my opinion would be superior to all the tirthas, together, in point of merit! Then, O foremost of the Bharata race, on the mountain called Varunasrotasa is the sacred and auspicious wood of Mathara abounding in fruits and roots, and containing a sacrificial stake. Then, O king, it is said that in the region on the north of the Praveni, and about the sacred asylum of Kanwa, are many woody retreats of ascetics. And, O child, in the tirtha called Surparaka are two sacrificial platforms of the illustrious Jamadagni, called Pashana and Punaschandra, O Bharata! And, O son of Kunti, in that spot is the tirtha called Asoka abounding in woody retreats of ascetics. And, O Yudhishtira, in the country of the Pandyas are the tirthas named Agastya and Varuna! And, O bull among men, there, amongst the Pandavas, is the tirtha called the Kumaris. Listen, O son of Kunti, I shall now describe Tamraparni. In that asylum the gods had undergone penances impelled by the desire of obtaining salvation. In that region also is the lake of Gokarna which is celebrated over the three worlds, hath an abundance of cool waters, and is sacred, auspicious, and capable, O child, of producing great merit. That lake is extremely difficult of access to men of unpurified souls. Near to that tirtha is the sacred asylum of Agastya's disciple, the mountain Devasabha, which abounds in trees and grass, and fruits and roots. And there also is the Vaiduryya mountain, which is delightful abounding in gems and capable of bestowing great merit. There on that mountain is the asylum of Agastya abounding in fruits and roots and water."

"I shall now, O lord of men, describe the sacred spots, and asylums, and rivers and lakes belonging to the Surashtṛa country! O Yudhishtira, the Brahmanas say that on the sea-coast is the Chamasodbheda, and also Prabhasa, that tirtha which is much regarded by the gods. There also is the tirtha called Pindaraka, frequented by ascetics and capable of producing great merit. In that region is a mighty hill named Ujjayanta which conduceth to speedy success. Regarding it the celestial Rishi Narada of great intelligence hath recited an ancient sloka. Do thou listen to it, O Yudhishtira! By performing austerities on the sacred hill of Ujjayanta in Surashtṛa, that abounds in birds and animals, a person becometh regarded in heaven. There also is Dwaravati,

producing great merit, where dwelleth the slayer of Madhu, who is the Ancient one in embodied form, and eternal virtue. Brahmanas versed in the Vedas, and persons acquainted with the philosophy of the soul say that the illustrious Krishna is eternal Virtue. Govinda is said to be the purest of all pure things, the righteous of the righteous and the auspicious of the auspicious. In all the three worlds, He of eyes like lotus-leaves is the God of gods, and is eternal. He is the pure soul and the active principle of life, is the Supreme Brahma and is the lord of all. That slayer of Madhu, Hari of inconceivable soul, dwelleth there!"

SECTION 89

"Dhaumya continued, 'I shall describe to thee those sacred spots capable of producing merit that lie on the west, in the country of the Anarttas, O Bharata, there, flows in a westward course the sacred river Narmada, graced by Priyangu and mango trees, and engarlanded with thickest of canes. All the tirthas and sacred spots, and rivers and woods and foremost of mountains that are in the three worlds, all the gods with the Grandsire, along with the Siddhas, the Rishis and the Charanas, O best of the Kurus, always come, O Bharata, to bathe in the sacred waters of the Narmada. And it hath been heard by us that the sacred asylum of the Muni Visravas, had stood there, and that there was born the lord of treasures, Kuvera, having men for his vehicles. There also is that foremost of hills, the sacred and auspicious Vaiduryya peak abounding with trees that are green and which are always graced with fruit and flowers. O lord of the earth, on the top of that mountain is a sacred tank decked with full-blown lotus and resorted to by the gods and the Gandharvas. Many are the wonders, O mighty monarch, that may be seen on that sacred mountain which is like unto heaven itself and which is visited by celestial Rishis. There, O subjugator of hostile cities, is the sacred river called Viswamitra belonging to the royal sage of that name and which abounds, O king, in many sacred tirthas. It was on the banks of this river, that Yayati, the son of Nahushga, (fell from heaven) among the virtuous, and obtained once more the eternal regions of the righteous. Here also are the well-known lake called Punya, the mountain called Mainaka, and that other mountain called Asita abounding in fruits and roots. And here also is the sacred asylum of Kakshasena, and O Yudhishtira, the asylum of Chyavana also, which is famed over every country, O son of Pandu! In that spot, O exalted one, men attain to (ascetic) success without severe austerities. Here also, O mighty king, is the region called Jamvumarga, inhabited by birds and deer, and which constitutes the retreat of ascetics with souls under control, O thou foremost of those that have subdued their senses! Next lie the exceedingly sacred Ketumala, and Medhya ever graced with ascetics, and, O lord of earth, Gangadwara, and the well-known woods of Saindhava which are sacred and inhabited by the regenerate ones. There also is the celebrated tank of the Grandsire, called Pushkara, the favourite abode of the Vaikanasas, and Siddhas and Rishis. Moved by the desire of obtaining its protection, the Creator sang this verse at Pushkara, O chief of the Kurus and foremost of virtuous men! If a person of pure soul purposes a pilgrimage to the Pushkaras in imagination even, he becometh purged from all his sins and rejoiceth in heaven!"

SECTION 90

"Dhaumya continued, 'O tiger among kings, I shall now describe those tirthas and sacred spots that lie to the north. Do thou, O exalted one, listen to me attentively. By hearing this narration, O hero, one acquireth a reverential frame of mind, which conduceth to much good. In that region is the highly sacred Saraswati abounding in tirthas and with banks easy of descent. There also, O son of Pandu, is the ocean-going and impetuous Yamuna, and the tirtha called Plakshavatarana, productive of high merit and prosperity. It was there that the regenerate ones having performed the Saraswati sacrifice, bathed on the completion thereof. O sinless one, is the well-known celestial tirtha called Agnisiras, which is productive of great merit. There king Sahadeva had celebrated a sacrifice measuring out the ground by a throw of the Samya. It is for this reason, O Yudhishtira, that Indra sang the praises of Sahadeva in verse. Those verses are still current in this world, being recited by the regenerate ones, e. g., on the Yamuna Sahadeva worshipped the sacrificial fire, with gifts in a hundred thousands to Brahmanas. There the illustrious king, the imperial Bharata, performed five and thirty horse-sacrifices. O child, we have heard that Sarabhanga of yore used to fully gratify the desires of the regenerate ones. There in this region is his celebrated asylum productive of great merit. In that region also, O son of Pritha, is the river Saraswati, which is ever worshipped by the god, where, in days of yore, the Valikhilyas, O great king, performed sacrifices. In that region also, O Yudhishtira, is the well-known river Drisadvati, which is productive of great merit. Then, O chief of men, are Nyagrodhakhya, and Panchalya, and Punyaka and Dalbhayghosha, and Dalbhya, which are, O son of Kunti, the sacred asylum in the world of illustrious Anandayasas of excellent vows and great energy,

and which are celebrated over the three worlds. Here also, O lord of men, the illustrious Etavarna and Avavara versed in the Vedas, learned in Vedic lore, and proficient in the knowledge of Vedic rites, performed meritorious sacrifices, O chief of the Bharata race! There also is Visakhayupa to which, in days of yore, came the gods with Varuna and Indra, and practised ascetic austerities. And therefore is that spot so eminently sacred. Here also is Palasaka, where the great and illustrious and highly blessed Rishi Jamadagni performed sacrifices. There all the principal rivers in their embodied forms taking their respective waters stood surrounding that best of sages. And there also, O monarch, Vibhvasu (fire) himself, beholding that high-souled one's initiation, sang the following sloka: 'The river coming to the illustrious Jamadagni while sacrificing unto the gods gratified the Brahmanas with offerings of honey.' O Yudhishtira, the spot where Ganga rusheth past, cleaving the foremost of mountains which is frequented by Gandharvas and Yakshas and Rakshasas and Apsaras, and inhabited by hunters, and Kinnaras, is called Gangadwara. O king, Sanatkumara regardeth that spot visited by Brahmarshis, as also the tirtha Kanakhala (that is near to it), as sacred. There also is the mountain named Puru which is resorted to by great Rishis and where Pururavas was born, and Bhṛigu practised ascetic austerities. For this it is, O king, that asylum hath become known as the great peak of Bhṛigutunga. Near that peak is the sacred and extensive Vadari, that highly meritorious asylum, famed over the three worlds, of him, O bull of the Bharata race, who is the Present, the Past and the Future, who is called Narayana and the lord Vishnu, who is eternal and the best of male beings, and who is pre-eminently illustrious. Near Vadari, the cool current of Ganga was formerly warm, and the banks there were overspread with golden sands. There the gods and Rishis of high fortune and exceeding effulgence, approaching the divine lord Narayana, always worship him. The entire universe with all its tirthas and holy spots is there where dwelleth the divine and eternal Narayana, the Supreme soul, for he is Merit, he is the Supreme Brahma, he is tirtha, he is the ascetic retreat, he is the First, he is the foremost of gods, and he is the great Lord of all creatures. He is eternal, he is the great Creator, and he is the highest state of blessedness. Learned persons versed in the scriptures attain to great happiness by knowing him. In that spot are the celestial Rishis, the Siddhas, and, indeed, all the Rishis,--where dwelleth the slayer of Madhu, that primeval Deity and mighty Yogin! Let no doubt enter thy heart that that spot is the foremost of all holy spots. These, O lord of earth, are the tirthas and sacred spots on earth, that I have recited, O best of men! These all are visited by the Vasus, the Sadhyas, the Adityas, the Marutas, the Aswins and the illustrious Rishis resembling the celestials themselves. By journeying, O son of Kunti, to those places, with the Brahmanas and ascetics that are with thee and with thy blessed brothers, thou wilt be freed from anxiety!"

SECTION 91

Vaisampayana continued, "O son of the Kuru race, while Dhaumya was speaking thus, there arrived at the spot the Rishi Lomasa of great energy. And the king, who was the eldest of Pandu's sons, with his followers and those Brahmanas sat round the highly righteous one, like celestials in heaven sitting round Sakra. And having received him duly, Yudhishtira the Just enquired after the reason of his arrival, and the object also of his wanderings. Thus asked by Pandu's son, the illustrious ascetic, well-pleased, replied in sweet words delighting the Pandavas, 'Travelling at will, O Kaunteya, over all the regions, I came to Sakra's abode, and saw there the lord of the celestials. There, I saw thy heroic brother capable of wielding the bow with his left hand, seated on the same seat with Sakra. And beholding Partha on that seat I was greatly astonished, O tiger among men! And the lord of the celestials then said unto me, 'Go thou unto the sons of Pandu.' At the request, therefore, of Indra as also of the high-souled son of Pritha have I come hither with speed, desiring to see thee with thy younger brothers. O child, I will relate what will please thee highly, O son of Pandu! Do thou listen to it, O king, with Krishna and the Rishis that are with thee. O bull of the Bharata race, Partha hath obtained from Rudra that incomparable weapon for the acquisition of which thou hadst sent him to heaven. That fierce weapon, known by the name of Brahma-sira which arose after Amrita, and which Rudra had obtained by means of ascetic austerities, hath been acquired by Arjuna together with the Mantras for hurling and withdrawing it, and the rites of expiation and revival. And, O Yudhishtira, Arjuna of immeasurable prowess hath also acquired Vajras and Dandas and other celestial weapons from Yama and Kuvera and Varuna and Indra, O son of the Kuru race! And he hath also thoroughly learnt music, both vocal and instrumental, and dancing and proper recitation of the Saman (Veda) from Vishwavasu's son. And having thus acquired weapons and mastered the Gandharva Veda, thy third brother Vibhatsu liveth happily (in heaven). Listen to me, O Yudhishtira, for I shall now deliver to thee the message of that foremost of celestials. He hath commanded me

saying, "Thou wilt, no doubt, go to the world of men. O best of Brahmanas, tell thou Yudhishtira these words of mine. Soon will thy brother Arjuna come to thee, having acquired arms and accomplished a great deed for the celestials that is incapable of being accomplished by themselves. Do thou meanwhile devote thyself to ascetic austerities, with thy brothers. There is nothing superior to asceticism, and it is by asceticism that a person achieveth great results. And, O bull of the Bharata race, well do I know that Karna is endued with great ardour and energy and strength and prowess that is incapable of being baffled. Well do I know that, skilled in fierce conflict, he hath not his rival in battle; that he is a mighty bowman, a hero deft in the use of fierce weapons and cased in the best of mail. Well do I know that that exalted son of Aditya resembleth the son of Maheswara himself. Well do I also know the high natural prowess of the broad-shouldered Arjuna. In battle Karna is not equal unto even a sixteenth part of Pritha's son. And as for the fear of Karna which is in thy heart, O repressor of foes, I shall dispel when Savyasachin will have left heaven. And as regards thy purpose, O hero, to set out on a pilgrimage to tirthas, the great Rishi Lomasa will, without doubt, speak unto thee. And whatever that regenerate Rishi will relate unto thee touching the merits of asceticism and tirthas, thou shouldst receive with respect and not otherwise!"

SECTION 92

"Lomasa continued, 'Listen now, O Yudhishtira, to what Dhananjaya hath said: 'Cause my brother Yudhishtira to attend to the practice of virtue which leadeth to prosperity. Endued with wealth of asceticism, thou art conversant with the highest morality, with ascetic austerities of every kind, with the eternal duties of kings blessed with prosperity, and the high and sanctifying merit that men obtain from tirthas. Persuade thou the sons of Pandu to acquire the merit attaching to tirthas. Do thou with thy whole soul persuade the king to visit the tirthas and give away kine.' This is what Arjuna said unto me. Indeed he also said, 'Let him visit all the tirthas protected by thee. Thou wilt also protect him from Rakshasas, and watch over him in inaccessible regions and rugged mountain breasts. And as Dadhichi had protected Indra, and Angiras had protected the Sun, so do thou, O best of regenerate ones, protect the sons of Kunti from Rakshasas. Along the way are many Rakshasas, huge as mountain-cliffs. But protected by thee these will not be able to approach the sons of Kunti. Obedient to the words of Indra and at the request of Arjuna also protecting thee from dangers, I shall wander with thee. Before this, O son of the Kuru race, I have twice visited the tirthas. With thee I shall repair to them for the third time. O Yudhishtira, Manu and other royal Rishis of meritorious deeds had undertaken journeys to tirthas. Indeed, a trip to them is capable of dispelling all fear, O king! They that are crooked-minded, they that have not their souls under control, they that are illiterate and perverse, do not, O Kauravya, bathe in tirthas. But thou art ever of a virtuous disposition and conversant with morality and firm in thy promises. Thou wilt surely be able to free thyself from the world. For, O son of Pandu, thou art even as king Bhagiratha, or Gaya, or Yayati, or any one, O son of Kunti, that is like them.'

"Yudhishtira answered, 'I am so overwhelmed with delight, O Brahmana, that I cannot find words to answer thee. Who can be more fortunate than he who is remembered even by the lord of the celestials? Who can be more fortunate than he who hath been favoured with thy company, who hath Dhananjaya for a brother, and who is thought of by Vasava himself? As to thy words, O illustrious one, in respect of a trip to the tirthas, my mind had already been made up at the words of Dhaumya. O Brahmana, I shall start, at whatever hour thou mayst be pleased to appoint, on the proposed journey to tirthas. Even this is my firm resolve!'

Vaisampayana continued, "Lomasa then said unto Yudhishtira, who had made up his mind to start on the proposed journey, 'O mighty king, be thou light as regards thy retinue, for by this thou wilt be able to go more easily!'

"Yudhishtira then said, 'Let those mendicants and Brahmanas and Yogis that are incapable of bearing hunger and thirst, the fatigues of travel and toil, and the severity of winter, desist. Let those Brahmanas also desist that live on sweetmeats, and they also that desire cooked viands and food that is sucked or drunk as well as meat. And let those also remain behind that are dependent on cooks. Let those citizens that have followed me from motives of loyalty, and whom I have hitherto kept on proper stipends, repair to king Dhritrashtra. He will give them their allowances in due time. If, however, that king refuses to grant them proper allowances, the king of the Panchalas will, for our satisfaction and welfare, give them these.'"

Vaisampayana continued, "And thereupon oppressed with grief, the citizens and the principal Brahmanas and Yatis set out for Hastinapura. And out of affection for Yudhishtira the Just, the royal son of Amvika received them properly, and gratified them with proper allowances. And the royal son of

Kunti, with only a small number of Brahmanas, abode for three nights at Kamyaka, cheered by Lomasa."

SECTION 93

Vaisampayana said, "Those Brahmanas then, that had been dwelling (with him) in the woods, beholding the son of Kunti about to set out (on the pious pilgrimage), approached him, O king, and said, 'Thou art about to set out, O king, on thy journey to the sacred tirthas, along with thy brothers and accompanied by the illustrious Rishi Lomasa. O king, it behoveth thee, O son of Pandu, to take us with thee. Without thee, we shall not be able, O son of the Kuru race, to visit them at any time. Surrounded by dangers and difficult of access, they are infested by beasts of prey. Those tirthas, O lord of men, are inaccessible to persons in small parties. Foremost of all wielders of the bow, thy brothers are ever brave. Protected by your heroic selves, we also would proceed to them. Permit us to acquire, O lord of earth, through thy grace the blessed fruit of tirthas. Protected by thy energy, let us, O king, be cleansed of all our sins by visiting those tirthas and purified by baths therein. Bathing in those tirthas, thou also, O Bharata, wilt acquire without doubt the regions difficult of acquisition that Kartavirya and Ashtaka, the royal sage Lomapada and the imperial and heroic Bharata only had earned. In thy company, O king, we desire to behold Prabhasa and other tirthas, Mahendra and other hills, Ganga and other rivers, and Plaksha and other gigantic trees. If, O lord of men, thou hast any regard for the Brahmanas, do thou our bidding. Thou wilt surely have prosperity from this. O thou of mighty arms, the tirthas are infested by Rakshasas that ever obstruct ascetic penances. It behoveth thee to protect us from them. Protected by Lomasa and taking us with thee, go thou to all the tirthas spoken of by Dhaumya and the intelligent Narada, as also all those that have been spoken of by the celestial Rishi Lomasa, endued with great ascetic wealth, and be thou, by this, cleansed of all thy sins.'"

"Thus addressed respectfully by them, the king--that bull amongst the sons of Pandu--surrounded by his heroic brothers headed by Bhima, with tears of joy in his eyes, said unto all those ascetics, 'Let it be so.' With the permission then of Lomasa, as also of his priest Dhaumya, that foremost of Pandu's sons with soul under complete control, resolved, along with his brothers and Drupada's daughter of faultless features, to set out. Just at this time, the blessed Vyasa, as also Parvata and Narada, all endued with high intelligence, came to Kamyaka for seeing the son of Pandu. Beholding them, king Yudhishtira worshipped them with due rites. And worshipped by the monarch thus, those blessed ones, addressing Yudhishtira, said, 'O Yudhishtira, O Bhima, and ye twins, banish all evil thoughts from your minds. Purify your hearts and then set out for the tirthas. The Brahmanas have said that the observance of regulations in respect of the body are called earthly vows, while efforts to purify the heart, so that it may be free from evil thoughts, are called spiritual vows. O king, the mind that is free from all evil thoughts is highly pure. Purifying yourselves, therefore, harbouring only friendly feelings for all, behold ye the tirthas. Observing earthly vows in respect of your bodies and purifying your minds by spiritual vows, obtain ye the fruits as recited, of pilgrimages.'"

"Saying, 'So be it,' the Pandavas with Krishna, caused those celestial and human Rishis to perform the usual propitiatory ceremonies. And those heroes, having worshipped the feet of Lomasa and Dwaipayana and Narada and the celestial Rishi Parvata, O king, and accompanied by Dhaumya as also the ascetics that had been residing with them in the woods, set out on the day following the full moon of Agrahayana in which the constellation Pushya was ascendant. Dressed in barks and hides, and with matted lock on head, they were all cased in impenetrable mail and armed with swords. And O Janamejaya, the heroic sons of Pandu with quivers and arrows and scimitars and other weapons, and accompanied by Indrasena and other attendants with fourteen and one cars, a number of cooks and servants of other classes, set out with faces turned towards the east!"

SECTION 94

"Yudhishtira said, 'O best of celestial Rishis, I do not think that I am without merits. Yet am I afflicted with so much sorrow that there never was a king like me. I think, however, that my enemies are destitute of good qualities and even destitute of morality. Yet why, O Lomasa, do they prosper in this world?'

"Lomasa said, 'Grieve not ever, O king, O son of Pritha, that sinful men should often prosper in consequence of the sins they commit. A man may be seen to prosper by his sins, obtain good therefrom and vanquish his foes. Destruction, however, overtakes him to the roots. O king, I have seen many Daityas and Danavas prosper by sin but I have also seen destruction overtake them. O exalted one, I have seen all this in the righteous age of yore. The gods practised virtue, while the Asuras abandoned it. The gods visited the tirthas, while the Asuras did not visit them. And at first the sinful Asuras were possessed with pride. And pride begat vanity and vanity begat

wrath. And from wrath arose every kind of evil propensities, and from these latter sprang shamelessness. And in consequence of shamelessness, good behaviour disappeared from among them. And because they had become shameless and destitute of virtuous propensities and good conduct and virtuous vows, forgiveness and prosperity and morality forsook them in no time. And prosperity then, O king, sought the gods, while adversity sought the Asuras. And when the Daityas and the Danavas, deprived of sense by pride, were possessed by adversity, Kali also sought to possess them. And, O son of Kunti, overwhelmed with pride, and destitute of rites and sacrifices, and devoid of reason and feeling, and their hearts full of vanity, destruction overtook them soon. And covered with infamy, the Daityas were soon exterminated. The gods, however, who were virtuous in their practices, going to the seas, the rivers, the lakes and the holy spots, cleansed themselves of all sins, O son of Pandu, by means of ascetic penances and sacrifices and gifts and blessings, and obtained prosperity and the consequence. And because the gods always performed sacrifices and holy deeds abandoning every practice that was evil, and visited the tirthas, as the consequence thereof they acquired great good fortune. Guided by this, O king, do thou also, with thy brothers, bathe in tirthas, for then thou wilt obtain prosperity once more. Even this is the eternal road. And, O monarch, as king Nriga and Shivi and Ausinara and Bhagiratha and Vasumanas and Gaya and Puru and Pururavas, by practising ascetic penances and visiting tirthas and touching sacred waters and beholding illustrious ascetics, obtained fame and sanctity and merit and wealth, so wilt thou also obtain prosperity that is great. And as Ikshwaku with his sons, friends and followers, as Muchukunda and Mandhatiri and king Marutta, as the gods through power of asceticism and the celestial Rishis also, had all obtained fame, so wilt thou also obtain great celebrity. The sons of Dhritrashtra, on the other hand, enslaved by sinfulness and ignorance, will, without doubt, be soon exterminated like the Daityas.'"

SECTION 95

Vaisampayana said, "The heroic sons of Pandu, accompanied by their followers, proceeding from place to place, at last arrived at Naimisha. O king, reaching the Gomati, the Pandavas bathed in the sacred tirtha of that stream, and having performed their ablutions there, they gave away, O Bharata, both kine and wealth! And repeatedly offering oblations of water, O Bharata, to the gods, the pitris, and the Brahmanas, in the tirthas called Kanya, Aswa, and Go and staying (as directed) in Kalakoti and the Vishaprastha hills, the Kauravas then, O king, reached Vahuda and performed their ablution in that stream. Proceeding next, O lord of earth, to the sacrificial region of the gods known by the name Prayaga, they bathed in the confluence of Ganga and Yamuna and residing there practised ascetic penances of great merit. And the Pandavas, of truthful promises, bathing in the tirtha, cleansed themselves of every sin. The sons of Pandu then, O king of the Bharata race, accompanied by those Brahmanas, proceeded to the tirtha called Vedi, sacred to the Creator and adored by the ascetics. Residing there for some time and gratifying the Brahmanas with the fruit and roots of the wilderness and clarified butter, those heroes began to practise ascetic penances of great merit. They then proceeded to Mahidhara consecrated by that virtuous royal sage Gaya of unrivalled splendour. In that region is the hill called Gayasira, as well as the delightful river called Mahanadi, with fine banks graced by bushes of canes. On that celestial hill of holy peaks is a sacred tirtha called Brahmasara which is much adored by ascetics. There on the banks of that lake had dwelt of yore the eternal god himself of justice, and it was thither that the illustrious Rishi Agastya had repaired to behold that deity. It is from that lake that all the rivers take their rise and there in that tirtha, Mahadeva the wielder of the Pinaka, is present for aye. Arriving at that spot, the heroic sons of Pandu practised the vow that is known by the name of the Chaturmasya according to all the rites and ordinances of the great sacrifice called Rishiyajna. It is there that that mighty tree called the Eternal banian stands. Any sacrifice performed there produces merit that is eternal. In that sacrificial platform of the gods producing eternal merit, the Pandavas began to fast with concentrated souls. And there came unto them Brahmanas by hundreds endued with wealth of asceticism. And those Brahmanas also all performed the Chaturmasya sacrifice according to the rites inculcated by the Rishis. And there in that tirtha, those Brahmanas old in knowledge and ascetic merit and fully versed in the Vedas, that constituted the court of the illustrious sons of Pandu, talked in their presence upon various subject of sacred import. And it was in that place that the learned vow-observing, and sacred Shamatha, leading, besides, a life of celibacy, spake unto them, O king, of Gaya, the son of Amurttaraya. And Shamatha said, 'Gaya, the son of Amurttaraya, was one of the foremost of royal sages. Listen to me, O Bharata, as I recite his meritorious deeds. It was here, O king, that Gaya had performed many sacrifices distinguished by the enormous quantities of food (that were distributed) and the profuse gifts

that were given away (unto Brahmanas). Those sacrifices, O king, were distinguished by mountains in hundreds and thousands of cooked rice, lakes of clarified butter and rivers of curds in many hundreds, and streams of richly-dressed curries in thousands. Day after day were these got ready and distributed amongst all comers, while, over and above this, Brahmanas and others, O king, received food that was clean and pure. During the conclusion also (of every sacrifice) when gifts were dedicated to the Brahmanas, the chanting of the Vedas reached the heavens. And so loud, indeed, was the sound of the Vedic Mantras that nothing else, O Bharata, could be heard there. Thus sacred sounds, O king, filled the earth, the points of the horizon, the sky and heaven itself. Even these were the wonders that persons noticed on those occasions. And gratified with the excellent viands and drinks that the illustrious Gaya provided, men, O bull of the Bharata race, went about singing these verses. In Gaya's great sacrifice, who is there today, amongst creatures, that still desireth to eat? There are yet twenty-five mountains of food there after all have been fed! What the royal sage Gaya of immense splendour hath achieved in his sacrifice was never achieved by men before, nor will be by any in future. The gods have been so surfeited by Gaya with clarified butter that they are not able to take anything that anybody else may offer. As sand grains on earth, as stars in the firmament, as drops showered by rain-charged clouds, cannot ever be counted by anybody, so can none count the gifts in Gaya's sacrifice!"

"O son of the Kuru race, many times did king Gaya perform sacrifices of this description, here, by the side of this Brahmasara!"

SECTION 96

Vaisampayana said, "After this the royal son of Kunti who was ever distinguished for his profuse gifts unto Brahmanas, proceeded to the asylum of Agastya and took up his abode in Durjaya. It was here that that foremost of speakers, king Yudhishtira asked Lomasa to why Agastya had slain Vatapi there. And the king also enquired after the extent of that man-destroying Daitya's prowess, and the reason also of the illustrious Agastya's wrath being excited against that Asura.

"Thus questioned, Lomasa said, 'O son of Kuru race, there was in the city called Manimati, in days of yore, a Daitya named Ilwala, whose younger brother was Vatapi. One day that son of Diti addressed the Brahmana endued with ascetic merit, saying, 'O holy one, grant me a son equal unto Indra.' The Brahmana, however, did not grant the Asura a son like Indra. And at this, the Asura was inflamed with wrath against the Brahmana. And from that day, O king, the Asura Ilwala became a destroyer of Brahmanas. And endued with power of illusion the angry Asura transformed his brother into a ram. And Vatapi also capable of assuming any form at will, would immediately assume the shape of a ram. And the flesh of that ram, after being properly dressed, was offered to Brahmanas as food. And after they had eaten of it, they were slain. For whomsoever Ilwala summoned with his voice, he would come back to Ilwala even if he had gone to the abode of Yama, in re-embodied form endued with life, and show himself to Ilwala. And so having transformed the Asura Vatapi into a ram and properly cooked his flesh and feeding Brahmanas therewith, he would summon Vatapi. And the mighty Asura Vatapi, that foe of Brahmanas, endued with great strength and power of illusion, hearing, O king, those sounds uttered with a loud voice by Ilwala, and ripping open the flanks of the Brahmana would come laughingly out, O lord of earth! And it was thus, O monarch, that the wicked-hearted Daitya Ilwala, having fed Brahmanas, frequently took away their lives.

"Meanwhile, the illustrious Agastya beheld his deceased ancestors hanging in a pit with heads downwards. And he asked those personages thus suspended in that hole, saying, 'What is the matter with you? Thus questioned those utterers of Brahma replied, 'It is even for offspring.' And they also told him, 'We are your ancestors. It is even for offspring that we stay suspended in this pit. If O Agastya, thou canst beget us a good son, we may then be saved from this hell and thou also wilt obtain thy blessed state of those having offspring.' Endued with great energy and observant of truth and morality Agastya replied, saying, 'Ye Pitris, I will accomplish your desire. Let this anxiety of yours be dispelled.' And the illustrious Rishi then began to think of perpetuating his race. But he saw not a wife worthy of him on whom he himself could take his birth in the form of a son. The Rishi accordingly, taking those parts that were regarded as highly beautiful, from creatures possessing them, created therewith an excellent woman. And the Muni, endued with great ascetic merit, thereupon gave that girl created for himself to the king of the Vidharbhas who was then undergoing ascetic penances for obtaining offspring. And that blessed girl of sweet face (thus disposed of) then took her birth (in Vidarba's royal line) and, beautiful as the effulgent lightning, her limbs began to grow day by day. And as soon as that lord of earth—the ruler of the Vidharbhas—saw her ushered into life, he joyfully

communicated the intelligence, O Bharata, unto the Brahmanas. And the Brahmanas thereupon, O lord of earth, blessed the girl and they bestowed upon her the name Lopamudra. And possessed of great beauty, she began, O monarch, to grow quickly like unto a lotus in the midst of water or the effulgent flame of a fire. And when the girl grew and attained to puberty, a hundred virgins decked in ornaments and a hundred maids waited in obedience upon her blessed self. And surrounded by those hundred maids and virgins, she shone in their midst, endued as she was with bright effulgence, like Rohini in the firmament amid an inferior multitude of stars. And possessed as she was of good behaviour and excellent manners, none dared ask for her hand even when she attained to puberty, through fear of her father, the king of the Vidharbhas. And Lopamudra, devoted to truth, surpassing the Apsaras even in beauty, gratified her father and relatives by means of her conduct. And her father, beholding his daughter—the princess of Vidharbha—attain to puberty, began to reflect in his mind, saying, 'To whom should I give this daughter of mine?'"

SECTION 97

"Lomasa continued, 'When Agastya thought that girl to be competent for the duties of domesticity, he approached that lord of earth—the ruler of Vidharbhas—and addressing him, said, 'I solicit thee, O king, to bestow thy daughter Lopamudra on me.' Thus addressed by the Muni, the king of the Vidharbhas swooned away. And though unwilling to give the Muni his daughter, he dared not refuse. And that lord of earth then, approaching his queen, said, 'This Rishi is endued with great energy. If angry, he may consume me with the fire of his curse. O thou of sweet face, tell me what is thy wish.' Hearing these words of the king, she uttered not a word. And beholding the king along with the queen afflicted with sorrow, Lopamudra approached them in due time and said, 'O monarch, it behoveth thee not to grieve on my account. Bestow me on Agastya, and, O father, save thyself, by giving me away.' And at these words of his daughter, O monarch, the king gave away Lopamudra unto the illustrious Agastya with due rites. And obtaining her as wife, Agastya addressed Lopamudra, saying, 'Cast thou away these costly robes and ornaments.' And at these words of her lord, that large-eyed damsel of thighs tapering as the stem of the plaitain tree cast away her handsome and costly robes of fine texture. And casting them away she dressed herself in rags and barks and deerskins, and became her husband's equal in vows and acts. And proceeding then to Gangadwara that illustrious and best of Rishis began to practise the severest penances along with his helpful wife. And Lopamudra herself, well pleased, began to serve her lord from the deep respect that she bore him. And the exalted Agastya also began to manifest great love for his wife.

"After a considerable time, O king, the illustrious Rishi one day beheld Lopamudra, blazing in ascetic splendour come up after the bath in her season. And pleased with the girl, for her services, her purity, and self control, as also with her grace and beauty, he summoned her for marital intercourse. The girl, however, joining her hands, bashfully but lovingly addressed the Rishi, saying, 'The husband, without doubt, weddeth the wife for offspring. But it behoveth thee, O Rishi, to show that love to me which I have for thee. And it behoveth thee, O regenerate one, to approach me on a bed like to that which I had in the palace of my father. I also desire that thou shouldst be decked in garlands of flowers and other ornaments, and that I should approach thee adorned in those celestial ornaments that I like. Otherwise, I cannot approach thee, dressed in these rags dyed in red. Nor, O regenerate Rishi, it is sinful to wear ornaments (on such an occasion).' Hearing these words of his wife, Agastya replied, 'O blessed girl, O thou of slender waist, I have not wealth like what thy father hath, O Lopamudra!' She answered saying, 'Thou who art endued with wealth of asceticism, art certainly able to bring hither within a moment, by ascetic power, everything that exists in the world of men.' Agastya said, 'It is even so as thou hast said. That, however, would waste my ascetic merit. O bid me do that which may not loosen my ascetic merit.' Lopamudra then said, 'O thou endued with wealth of asceticism, my season will not last long, I do not desire, however, to approach thee otherwise. Nor do I desire to diminish thy (ascetic) merit in any way. It behoveth thee, however, to do as I desire, without injuring thy virtue.'

"Agastya then said, 'O blessed girl, if this be the resolve that thou hast settled in thy heart, I will go out in quest of wealth. Meanwhile, stay thou here as it pleaseth thee.'"

SECTION 98

"Lomasa continued, 'Agastya then, O son of the Kuru race, went to king Srutarvan who was regarded as richer than other kings, to beg for wealth. And that monarch, learning of the arrival of the pot-born Rishi on the frontiers of his kingdoms, went out with his ministers and received the holy man with respect. And the king duly offering the Arghya in the first instance, submissively and with joined hands enquired then after the reason of the Rishi's arrival. And Agastya answered

saying, 'O lord of the earth, know that I have come to thee, desirous of wealth. Give me a portion according to thy ability and without doing injury to others.'

"Lomasa continued, 'The king, then, representing unto the Rishi the equality of his expenditure and income, said, 'O learned one, take thou from my possessions the wealth thou pleasest.' Beholding, however, the equality of that monarch's expenditure with income, the Rishi who always saw both sides with equal eyes, thought that if he took anything under the circumstances, his act would result in injury to creatures. Taking, therefore, Srutarvan with him, the Rishi went to Vradhnaswa. The latter, hearing of their arrival on his frontiers, received them duly. And Vradhnaswa also offered them the Arghyas and water to wash their feet. And the monarch, with their permission, then enquired after the reason of their coming. And Agastya said, 'O lord of earth, know that we have come to thee desirous of wealth. Give us what thou canst, without doing injury to others.'"

"Lomasa continued, 'That monarch then represented unto them the equality of his expenditure and income, and said, 'Knowing this, take ye what ye desire.' The Rishi, however, who saw both sides with equal eyes, beholding the equality of that monarch's income with expenditure, thought that if he took anything under the circumstances, his act would result in injury to all creatures. Agastya and Srutarvan, with king Vradhnaswa then went to Purokutsa's son, Trasadasyu, of enormous wealth. The high-souled Trasadasyu, learning of their arrival on the confines of his kingdom went out, O king, and received them well. And that best of monarchs in Ikshvaku's line, having worshipped all of them duly, enquired after the reason of their arrival. And Agastya answered, 'O lord of earth, know that we have all come to thee, desirous of wealth. Give us what you can, without injuring others.'"

"Lomasa continued, 'That monarch then, represented unto them the equality of his income with expenditure, and said, 'Knowing this, take ye what ye desire.' Beholding, however, the equality of that monarch's expenditure with income, the Rishi who saw both sides with equal eyes, thought that if he took anything under the circumstances, his act would result in injury to all creatures. Then, O monarch, all those kings looking at one another, together spoke unto the Rishis saying, 'O Brahmana, there is a Danava of the name Ilwala who of all persons on earth, is possessed of enormous wealth. Let us all approach him to-day and beg wealth of him.'"

"Lomasa continued, 'This suggestion, O king, of begging wealth of Ilwala appeared to them to be proper. And, O monarch, all of them went together to Ilwala after this!'"

SECTION 99

"Lomasa said, 'When Ilwala learnt that those kings along with the great Rishi had arrived on the confines of his domain, he went out with his ministers and worshipped them duly. And that prince of Asuras received them hospitably, entertaining them. O son of the Kuru race, with well dressed meat supplied by his brother Vatapi (transformed into a ram). Then all those royal sages, beholding the mighty Asura Vatapi, who had been transformed into a ram thus cooked for them, became sad and cheerless and were nearly deprived of themselves. But that best of Rishis--Agastya--addressing those royal sages, said, 'Yield ye not to grief, I will eat up the great Asura.' And the mighty Rishi then sat himself down on an excellent seat, and the prince of Asuras, Ilwala, began to distribute the food smilingly. And Agastya ate up the whole of the meat supplied by Vatapi (transformed into a ram). And after the dinner was over, Ilwala began to summon his brother. But thereupon a quantity of air alone came out of the illustrious Rishi's stomach, with a sound that was as loud, O child, as the roar of the clouds. And Ilwala repeatedly said, 'Come out, O Vatapi!' Then that best of Munis--Agastya--bursting out in laughter, said, 'How can he come out? I have already digested that great Asura.' And beholding his brother already digested, Ilwala became sad and cheerless and joining his hands, along with his ministers, addressing the Rishi (and his companions), said, 'What for have ye come hither, and what can I do for you?' And Agastya smilingly answered Ilwala, saying, 'We know thee, O Asura, to be possessed of great power and also enormous wealth. These kings are not very wealthy while my need also of wealth is great. Give us what thou canst, without injuring others.' Thus addressed Ilwala saluted the Rishi and said, 'If thou say what it is that I mean to give, then will I give you wealth.' Hearing this Agastya said, 'O great Asura, thou hast even purposed to give unto each of these kings ten thousand kine and as many gold coins. And unto me thou hast purposed to give twice as much, as also a car of gold and a couple of horses fleet as thought. If thou enquirest now, thou wilt soon learn that your car is made of gold.' Thereupon, O son of Kunti, Ilwala made enquiries and learnt that the car he had intended to give away was really a golden one. And the Daitya then with a sad heart, gave away much wealth and that car, unto which were yoked two steeds called Virava and Surava. And those steeds, O Bharata, took those kings and Agastya and all that wealth to the asylum of Agastya within the twinkling of an eye. And those royal sages then obtaining Agastya's permission, went

away to their respective cities. And Agastya also (with that wealth) did all that his wife Lopamudra had desired. And Lopamudra then said, 'O illustrious one, thou hast now accomplished all my wishes. Beget thou a child on me that shall be possessed of great energy.' And Agastya replied unto her, saying, 'O blessed and beautiful one, I have been much gratified with thy conduct. Listen thou unto me as regards the proposal I make in respect of thy offspring. Wouldst thou have a thousand sons, or a century of sons each equal to ten, or ten sons equal each to an hundred, or only one son who may vanquish a thousand?' Lopamudra answered, 'Let me have one son equal unto a thousand, O thou endued with wealth of asceticism! One good and learned son is preferable to many evil ones.'"

"Lomasa continued, 'Saying, 'So be it,' that pious Muni thereupon knew his devout wife of equal behaviour. And after she had conceived, he retired into the forest. And after the Muni had gone away, the foetus began to grow for seven years. And after the seventh year had expired, there came out of the womb, the highly learned Dridhasyu, blazing, O Bharata, in his own splendour. And the great Brahmana and illustrious ascetic, endued with mighty energy, took his birth as the Rishi's son, coming out of the womb, as if repeating the Vedas with the Upanishads and the Angas. Endued with great energy while yet a child, he used to carry loads of sacrificial fuel into the asylum of his father, and was thence called Idhmavaha (carrier of sacrificial wood). And the Muni, beholding his son possessed of such virtues, became highly glad.

"And it was thus, O Bharata, that Agastya begat an excellent son in consequence of which his ancestors, O king, obtained the regions they desired. And it is from that time that this spot hath become known on the earth as the asylum of Agastya. Indeed, O king, this is the asylum graced with numerous beauties, of that Agastya who had slain Vatapi of Prahada's race. The sacred Bhagirathi, adored by gods and Gandharvas gently runneth by, like a breeze-shaken pennon in the welkin. Yonder also she floweth over craggy crests descending lower and lower, and looketh like an affrighted she-snake lying along the hilly slopes. Issuing out of the matted locks of Mahadeva, she passeth along, flooding the southern country and benefiting it like a mother, and ultimately mingling with the ocean as if she were his favourite bride. Bathe ye as ye like in this sacred river, ye son of Pandu! And behold there, O Yudhishtira, the tirtha of Bhrgu that is celebrated over the three worlds and adored, O king, by great Rishis. Bathing here, Rama (of Bhrgu's race) regained his might, which had been taken away from him (by Dasaratha's son). Bathing here, O son of Pandu, with thy brothers and Krishna, thou wilt certainly regain that energy of thine that hath been taken away by Duryodhana, even as Rama regained his that had been taken away by Dasaratha's son in hostile encounter."

Vaisampayana continued, "At these words of Lomasa, Yudhishtira bathed there with his brothers and Krishna, and offered oblations of water, O Bharata, to the gods and the Pitris. And, O bull among men, after Yudhishtira had bathed in that tirtha, his body blazed forth in brighter effulgence, and he became invisible in respect of all foes. The son of Pandu then, O king, asked Lomasa, saying, 'O illustrious one, why had Rama's energy and might been taken away? And how also did he regain it? O exalted one, I ask thee, tell me everything.'"

"Lomasa said, 'Listen, O king, to the history of Rama (the son of Dasaratha) and Rama of Bhrgu's line gifted with intelligence. For the destruction of Ravana, O king, Vishnu, in his own body, took his birth as the son of illustrious Dasaratha. We saw in Ayodhya that son of Dasaratha after he had been born. It was then that Rama of Bhrgu's line, the son of Richika by Renuka, hearing of Rama the son of Dasaratha-of spotless deeds--went to Ayodhya, impelled by curiosity, and taking with him that celestial bow so fatal to the Kshatriyas, for ascertaining the prowess of Dasaratha's son. And Dasaratha, hearing that Rama of Bhrgu's race had arrived on the confines of his domains, set his own son Rama to receive the hero with respect. And beholding Dasaratha's son approach and stand before him with ready weapons, Rama of Bhrgu's line smilingly addressed him, O son of Kunti, saying, 'O king, O exalted one, string, if thou canst, with all thy mighty, this bow which in my hands was made the instrument of destroying the Kshatriya race.' Thus addressed, Dasaratha's son answered, 'O illustrious one, it behoveth thee not to insult me thus. Nor am I, amongst the regenerate classes, deficient in the virtues of the Kshatriya order. The descendants of Ikshwaku in special never boast of the prowess of their arms.' Then unto Dasaratha's son who said so, Rama of Bhrgu's line replied, 'A truce to all crafty speech, O king! Take this bow.' At this, Rama the son of Dasaratha, took in anger from the hands of Rama of Bhrgu's line that celestial bow that had dealt death to the foremost of Kshatriyas. And, O Bharata, the mighty hero smilingly strung that bow without the least exertion, and with its twang loud as the thunder-rattle, affrighted all creatures. And Rama, the son of Dasaratha, then, addressing Rama of Bhrgu's said, 'Here, I

have strung this bow. What else, O Brahmana, shall I do for thee?' Then Rama, the son of Jamadagni, gave unto the illustrious son of Dasaratha a celestial arrow and said, 'Placing this on the bow-string, draw to thy ear, O hero!'

"Lomasa continued, 'Hearing this, Dasaratha's son blazed up in wrath and said, 'I have heard what thou hast said, and even pardoned thee. O son of Bhrgu's race, thou art full of vanity. Through the Grand sire's grace thou hast obtained energy that is superior to that of the Kshatriyas. And it is for this that thou insultest me. Behold me now in my native form: I give thee sight.' Then Rama of Bhrgu's race beheld in the body of Dasaratha's son the Adityas with the Vasus, the Rudras, the Sadhyas with the Marutas, the Pitris, Hutasana, the stellar constellations and the planets, the Gandharvas, the Rakshasas, the Yakshas, the Rivers, the tirthas, those eternal Rishis identified with Brahma and called the Valkhilyas, the celestial Rishis, the Seas and Mountains, the Vedas with the Upanishads and Vashats and the sacrifices, the Samans in their living form, the Science of weapons, O Bharata, and the Clouds with rain and lightning, O Yudhishtira! And the illustrious Vishnu then shot that shaft. And at this the earth was filled with sounds of thunder, and burning meteors. O Bharata, began to flash through the welkin. And showers of dust and rain fell upon the surface of the earth. And whirlwinds and frightful sounds convulsed everything, and the earth herself began to quake. And shot by the hand of Rama, that shalt, confounding by its energy the other Rama, came back blazing into Rama's hands. And Bhargava, who had thus been deprived of his senses, regaining consciousness and life, bowed unto Rama--that manifestation of Vishnu's power. And commanded by Vishnu, he proceeded to the mountains of Mahendra. And thenceforth that great ascetic began to dwell there, in terror and shame. And after the expiration of a year, the Pitris, beholding Rama dwelling there deprived of energy, his pride quelled, and himself sunk in affliction, said unto him, 'O son, having approached Vishnu, thy behaviour towards him was not proper. He deserveth for aye worship and respect in the three worlds. Go, O son, to that sacred river which goeth by name of Vadhusara! Bathing in all the tirthas of that stream, thou wilt regain thy energy! There in that river is the tirtha called Diptoda where thy grandsire Bhrgu, O Rama, in the celestial age had practised ascetic penances of great merit.' Thus addressed by them, Rama, O son of Kunti, did what the Pitris bade him, and obtained back at this tirtha, O son of Pandu, the energy he had lost. Even this O child, was what befell Rama of spotless deeds in days in of yore, after he had, O king, met Vishnu (in the form of Dasaratha's son)!"

SECTION 100

"Yudhishtira said, 'O best of regenerate ones, I desire again to hear of the achievements in detail of Agastya--that illustrious Rishi endued with great intelligence.'"

"Lomasa said, 'Listen now, O king, to the excellent and wonderful and extraordinary history of Agastya, as also, O monarch, about the prowess of that Rishi of immeasurable energy. There were in the Krita age certain tribes of fierce Danavas that were invincible in battle. And they were known by the name of Kalakeyas and were endued with terrible prowess. Placing themselves under Vritra and arming themselves with diverse weapons they pursued the celestials with Indra at their head in all directions. The gods then all resolved upon the destruction of Vritra, and went with Indra at their head to Brahma. And beholding them standing before him with joined hands, Parameshtthi addressed them all and said, "Everything is known to me, ye gods, about what ye seek. I shall indicate now the means by which ye may slay Vritra. There is a high-souled and great Rishi known by the name of Dadhicha. Go ye all together unto him and solicit of him a boon. With well-pleased heart, that Rishi of virtuous soul will even grant you the boon. Desirous as ye are of victory, go ye all together unto him and tell him, 'For the good of the three worlds, give us thy bones.' Renouncing his body, he will give you his bones. With these bones of his, make ye a fierce and powerful weapon to be called Vajra, endued with six sides and terrible roar and capable of destroying even the most powerful enemies. With that weapon will he of a hundred sacrifices slay Vritra. I have now told you all. See that all this is done speedily.' Thus addressed by him, the gods with the Grand sire's leave (came away), and with Narayana at their head proceeded to the asylum of Dadhicha. That asylum was on the other bank of the river Saraswati and covered with diverse trees and creepers. And it resounded with the hum of bees as if they were reciting Samans. And it also echoed with the melodious notes of the male Kokila and the Chakora. And buffaloes and boars and deer and Chamaras wandered there at pleasure freed from the fear of tigers. And elephants with the juice trickling down from rent temples, plunging in the stream, sported with the she-elephants and made the entire region resound with their roars. And the place also echoed with the loud roars of lions and tigers, while at intervals might be seen those grisly monarchs of the forest lying stretched in caves and glens and beautifying them with their presence. And such was the asylum, like unto heaven itself, of

Dadhicha, that the gods entered. And there they beheld Dadhicha looking like the sun himself in splendour and blazing in grace of person like the Grand sire himself. And the celestials saluted the feet of the Rishi and bowed unto him and begged of him the boon that the Grand sire had bade them do. Then Dadhicha, well pleased, addressing those foremost of celestials, said, 'Ye celestials, I will do what is for your benefit. I will even renounce this body of mine myself.' And that foremost of men with soul under control, having said this, suddenly renounced his life. The gods then took the bones of the deceased Rishi as directed. And the celestials, glad at heart, went to Twashtri (the celestial Artificer) and spake to him of the means of victory. And Twashtri, hearing those words of theirs, became filled with joy, and constructed (out of those bones) with great attention and care the fierce weapons called Vajra. And having manufactured it, he joyfully addressed Indra, saying, 'With this foremost of weapons, O exalted one, reduce that fierce foe of the gods to ashes. And having slain the foe, rule thou happily the entire domain of heaven, O chief of the celestials, with those that follow thee.' And thus addressed by Twashtri, Purandara took the Vajra from his hand, joyfully and with proper respect."

SECTION 101

"Lomasa said, 'Armed with the Vajra then, and supported by celestials endued with great might, Indra then approached Vritra, who was then occupying the entire earth and the heaven. And he was guarded on all sides by huge-bodied Kalakeyas with upraised weapons resembling gigantic mountains with towering peaks. And the encounter that took place between the gods and the Danavas lasted for a short while and was, O chief of the Bharatas, terrific in the extreme, appalling as it did the three worlds. And loud was the clash of swords and scimitars upraised and warded off by heroic hands in course of those fierce encounters. And heads (severed from trunks) began to roll from the firmament to the earth like fruits of the palmyra palm falling upon the ground, loosened from their stalks. And the Kalakeyas armed with iron-mounted bludgeons and cased in golden mail ran against the gods, like moving mountains on conflagration. And the gods, unable to stand the shock of that impetuous and proudly advancing host, broke and fled from fear. Purandara of a thousand eyes, beholding the gods flying in fear and Vritra growing in boldness, became deeply dejected. And the foremost of gods Purandara, himself, agitated with the fear of the Kalakeyas, without losing a moment, sought the exalted Narayana's refuge. And the eternal Vishnu beholding Indra so depressed enhanced his might by imparting unto him a portion of his own energy. And when the celestials beheld that Sakra was thus protected by Vishnu, each of them imparted unto him his own energy.

And the spotless Brahmarshis also imparted their energies unto the chief of the celestials. And favoured thus by Vishnu and all the gods and by the high-blessed Rishis also, Sakra became mightier than before. And when Vritra learnt that the chief of the celestials had been filled with might of others, he sent forth some terrific roars. And at these roars of his, the earth, the directions, the firmament, heaven, and the mountains all began to tremble. And the chief of the celestials, deeply agitated on hearing that fierce and loud roar, was filled with fear, and desiring to slay the Asura soon, hurled, O king, the mighty Vajra. And struck with Indra's Vajra the great Asura decked in gold and garlands fell head-long, like the great mountain Mandara hurled of yore from Vishnu's hands; and although the prince of Daityas was slain, yet Sakra in panic ran from the field, desiring to take shelter in a lake, thinking that the Vajra itself had not been hurled from his hands and regarding that Vritra himself was still alive. The celestials, however, and the great Rishis became filled with joy, and all of them began to cheerfully chant the praise of Indra. And mustering together, the celestials began to slay the Danavas, who were dejected at the death of their leader. And struck with panic at sight of the assembled celestial host, the afflicted Danavas fled to the depths of the sea. And having entered the fathomless deep, teeming with fishes and crocodiles, the Danavas assembled together and began to proudly conspire for the destruction of the three worlds. And some amongst them that were wise in inferences suggested courses of action, each according to his judgement. In course of time, however, the dreadful resolution arrived at those conspiring sons of Diti, was that they should, first of all, compass the destruction of all persons possessed of knowledge and ascetic virtue. The worlds are all supported by asceticism. Therefore, they said, 'Lose no time for the destruction of asceticism. Compass ye without delay the destruction of those on earth that are possessed of ascetic virtues, that are conversant with duties and the ways of morality, and that have a knowledge of Brahma; for when these are destroyed, the universe itself will be destroyed.' And all the Danavas, having arrived at this resolution for the destruction of the universe, became highly glad. And thenceforth they made the ocean--that abode of Varuna--with billows high as hills, their fort, from which to make their sallies."

SECTION 102

"Lomasa said, 'The Kalakeyas then having recourse to that receptacle of waters, which is the abode of Varuna, began their operations for the destruction of the universe. And during the darkness of the night those angry Daityas began to devour the Munis they found in woody retreats and sacred spots. And those wicked wretches devoured in the asylum of Vasistha, Brahmanas to the number of a hundred and eighty, besides nine other ascetics. And, proceeding to the asylum of Chyavana that was inhabited by many Brahmacharis, they devoured a century of Brahmanas that lived upon fruit and roots alone. And they began to do all this during the darkness of the night, while they entered the depths of the sea by day. And they slew a full score of Brahmanas of subdued souls and leading a Brahmacharya mode of life and living upon air and water alone, in the retreat of Bharadwaja. And it was thus that those Danavas the Kalakeyas, intoxicated with prowess of arms and their lives nearly run out, gradually invaded all the asylums of the Rishis during the darkness of the night, slaughtering numerous Brahmanas. And, O best of men, although the Danavas behaved in this way towards the ascetics in woody retreats, yet men failed to discover anything of them. And every morning people saw the dead bodies of Munis emaciated with frugal diet, lying on the ground. And many of those bodies were without flesh and without blood, without marrow, without entrails, and with limbs separated from one another. And here and there lay on the ground heaps of bones like masses of conch shells. And the earth was scattered over with the (sacrificial) contents of broken jars and shattered ladles for pouring libations of clarified butter and with the sacred fires kept with care by the ascetics. And the universe afflicted with the terror of the Kalakeyas, being destitute of Vedic studies and vashats and sacrificial festivals and religious rites, became entirely cheerless. And, O king, when men began to perish in this way, the survivors, afflicted with fear, fled for their lives in all directions. And some fled to caverns and some behind mountain-streams and springs and some through fear of death, died without much ado. And some who were brave and mighty bowmen cheerfully went out and took great trouble in tracking the Danavas. Unable, however, to find them out, for the Asuras had sought refuge in the depths of the sea, these brave men came back to their homes gratified with the search. And, O lord of men, when the universe was being thus destroyed, and when sacrificial festivals and religious rites had been suspended, the gods became deeply afflicted. And gathering together with Indra in their midst they began, from fear, to take counsel of one another. And repairing unto the exalted and uncreate Narayana--that unvanquished god of Vaikuntha--the celestials sought his protection. And bowing unto the slayer of Madhu, the gods addressed him, saying, 'O lord, thou art the creator, the protector, and the slayer of ourselves as well as of the universe. It is thou who has created this universe with its mobile and immobile creatures. O thou of eyes like lotus leaves, it was thou who in days of yore hadst for the benefit of all creatures raised from the sea the sunken earth, assuming also the form of a boar. And, O best of male beings, assuming also the form of half-man and half-lion, thou hadst slain in days of yore that ancient Daitya of mighty prowess known by the name of Hiranyakasipu. And that other great Asura also, Vali by name, was incapable of being slain by any one. Assuming the form of a dwarf, thou exiledst him from the three worlds. O lord, it was by thee that that wicked Asura, Jambha by name, who was a mighty bowman and who always obstructed sacrifices, was slain. Achievements like these, which cannot be counted, are thine. O slayer of Madhu, we who have been afflicted with fear, have thee for our refuge. It is for this, O god of gods, that we inform thee of our present troubles. Protect the worlds, the gods, and Sakra also, from a terrible fear.'"

SECTION 103

"The celestials said, 'Through thy favour it is that all born beings of the four kinds increase. And they being created, propitiate the dwellers of heaven by offerings made to the gods and the names of departed forefathers. Thus it is that people, protected by thee and free from trouble live depending on one another, and (so) increase. Now this peril hath befallen the people. We do not know by whom are Brahmanas being killed during the night. If the Brahmanas are destroyed, the earth itself will meet with destruction, and if the earth cometh to an end, heaven also will cease to exist. O mighty-armed one, O lord of the universe! we beseech thee (to act so) that all the worlds, protected by thee, may not come to an end, so it may please thee.'

"Vishnu said, 'Ye gods! To me is known the reason of the destruction of the born beings, I shall speak of it to you; listen with minds free from tribulation. There exists an exceedingly fierce host, known by the name of Kalakeyas. They, under the lead of Vritra, were devastating the whole universe. And when they saw that Vritra was slain by the sagacious Indra endowed with a thousand eyes, they, to preserve their lives, entered into the ocean, that abode of Varuna. And having entered the ocean, abounding with sharks and crocodiles, they at night

killed the saints at this spot with the view of exterminating the people. But they cannot be slain, as they have taken shelter within the sea. Ye should, therefore, think of some expedient to dry up the ocean. Who save Agastya is capable of drying up the sea. And without drying up the ocean, these (demons) cannot be assailed by any other means.' Hearing these words of Vishnu, the gods took the permission of Brahma, who lives at the best of all regions, and went to the hermitage of Agastya. Then they beheld the high-souled Agastya, the son of Varuna, of resplendent mien, and waited upon by saints, even as Brahma is waited upon by celestials. And approaching him, they addressed the son of Mitra and Varuna at the hermitage, magnanimous and unswerving, and looking like an embodiment of pious works piled together, and glorified him by reciting his deeds. The deities said, 'Thou wert formerly the refuge of the gods when they were oppressed by Nahusha. Thorn of the world that he was, he was thrown down from his throne of heaven--from the celestial regions. Vindhya, the foremost of all mountains, suddenly began to increase his height, from a wrathful competition with the sun (i. e., to rival him in altitude). But he hath ceased to increase, as he was unable to disobey thy command. And when darkness hath covered the world, the born beings were harassed by death, but having obtained thee for a protector, they attained the utmost security. Whenever we are beset by perils, thy reverence is always our refuge; for this reason it is that we solicit a boon from thee; as thou ever grantest the boon solicited (of thee).'"

SECTION 104

"Yudhishtira said, 'O great saint! I am desirous of hearing in detail why it was that Vindhya, made senseless with wrath, suddenly began to increase his bulk.'"

"Lomasa said, 'The sun between his rising and setting used to revolve round that monarch of mountains--the great Meru of golden lustre. And seeing this the mountain Vindhya spake to Surya saying, 'As thou every day goest round Meru and honourst him by thy circumambulations, do thou even the same by me, O maker of light!' Thus addressed, the sun replied to the great mountain, saying, 'I do not of my own will honour this mountain by my circumambulations. By those who have built this universe hath that path been assigned to me.' Thus addressed the mountain suddenly began to increase from wrath, desirous, O chastiser of foes, of obstructing the path of the Sun and the Moon. And all the assembled gods came to Vindhya, the mighty king of mountains, and tried to dissuade him from his course. But he heeded not what they said. And then all the assembled gods went to the saint, living in the hermitage, engaged in the practice of austerities, and the very best of persons devoted to virtue; and stated all that happened to Agastya, possessed of exceeding marvellous power.

"The gods said, 'This king of hills, Vindhya, giving way to wrath, is stopping the path of the Sun and the Moon, and also the course of the stars. O foremost of Brahmanas! O thou great in gifts! excepting thyself, there is none who can prevent him; therefore do thou make him desist.' Hearing these words of the gods the Brahmana came to the mountain. And he with his wife, having arrived there, came near Vindhya and spake to him, saying, 'O thou best of mountains! I wish to have a path given to me by thee, as, for some purpose, I shall have to go to the southern region. Until my return, do thou wait for me. And when I have returned, O king of mountains, thou mayst increase in bulk as much as thou pleasest.' And, O slayer of foes! having made this compact with Vindhya up to the present day Varuna's son doth not return from the southern region. Thus have I, asked by thee, narrated to thee why Vindhya doth not increase in bulk, by reason of the power of Agastya. Now, O king! hear how the Kalakeyas were killed by the gods, after they had obtained their prayer from Agastya.

"Having heard the words of the gods, Agastya, the son of Mitra, and Varuna, said, 'Wherefore are ye come? What boon do ye solicit from me?' Thus addressed by him, the deities then spake to the saint, saying, 'This deed we ask thee to achieve, viz., to drink up the great ocean. O magnanimous (saint)! Then we shall be able to slay those enemies of the gods, known by the name of Kalakeyas, together with all their adherents.' Having heard the words of the gods, the saint said, 'Let it be so--I shall do even what ye desire, and that which will conduce to the great happiness of men.' Having said this, he then proceeded to the ocean--the lord of rivers,--accompanied by sages, ripe in the practice of penances, and also by the deities, O thou who leadest an excellent life! And men and snakes, celestial choristers, Yakshas and Kinnaras followed the magnanimous saints,--desirous of witnessing that wonderful event. Then they came up all together near to the sea, of awful roar, dancing, as it were, with its billows, bounding with the breeze, and laughing with masses of froth, and stumbling at the caves, and thronged with diverse kinds of sharks, and frequented by flocks of various birds. And the deities accompanied by Agastya and celestial choristers and huge snakes and highly-gifted saints, approached the immense watery waste."

SECTION 105

"Lomasa said, 'That blessed saint, the son of Varuna, having reached the sea spake unto the assembled gods, and the saints gathered together, saying 'I surely am going to drink up the ocean--that abode of the god of waters. Be ye quickly ready with those preparations which it devolves upon you to make.' Having spoken these few words, the unswerving offspring of Mitra and Varuna, full of wrath, began to drink up the sea, while all the worlds stood observing (the deed). Then the gods, together with Indra, seeing how the sea was being drunk up, were struck with mighty amazement, and glorified him with laudatory words, saying, 'Thou art our protector, and the Providence itself for men,--and also the creator of the worlds. By thy favour the universe with its gods may possibly be saved from havoc.' And the magnanimous one, glorified by the gods--while the musical instruments of celestial choristers were playing all round, and while celestial blossoms were showered upon him--rendered waterless the wide ocean. And seeing the wide ocean rendered devoid of water, the host of gods was exceedingly glad; and taking up choice weapons of celestial forge, fell to slaying the demons with courageous hearts,--And they, assailed by the magnanimous gods, of great strength, and swift of speed, and roaring loudly, were unable to withstand the onset of their fleet and valorous (foes)--those residents of the heavenly regions, O descendant of Bharata! And those demons, attacked by the gods, bellowing loudly, for a moment carried on terrible conflict. They had been in the first instance burnt by the force of penances performed by the saints, who had matured their selves; therefore, the demons, though they tried to the utmost, were at last slaughtered by the gods. And decked with brooches of gold, and bearing on their persons ear-rings and armlets, the demons, when slain, looked beautiful indeed, like palasa trees when full of blossoms. Then, O best of men! a few--the remnant of those that were killed of the Kalakeya race, having rent asunder the goddess Earth, took refuge at the bottom of the nether regions. And the gods, when they saw that the demons were slain, with diverse speeches, glorified the mighty saint, and spake the following words. 'O thou of mighty arms, by thy favour men have attained a mighty blessing, and the Kalakeyas, of ruthless strength have been killed by thy power, O creator of beings! Fill the sea (now), O mighty-armed one; give up again the water drunk up by thee.' Thus addressed, the blessed and mighty saint replied, 'That water in sooth hath been digested by me. Some other expedient, therefore, must be thought of by you, if ye desire to make endeavour to fill the ocean.' Hearing this speech of that saint of matured soul, the assembled gods were struck with both wonder and sadness. O great king! And thereupon, having bidden adieu to each other, and bowed to the mighty saint all the born beings went their way. And the gods with Vishnu, came to Brahma. And having held consultation again, with the view of filling up the sea, they, with joined hands, spake about replenishing it."

SECTION 106

"Lomasa said, 'Then gathered together, Brahma, the grandfather of men (thus) addressed, 'Go ye, O gods! whither your pleasure may lead you, or your desire conduct you. It will take a long course of time for the ocean to resume its wonted state; the occasion will be furnished by the agnates of the great king Bhagiratha.' Hearing the words of the (universal) grandfather (Brahma), all the foremost gods went their way biding the day (when the ocean was to be filled again).'

"Yudhishtira said, 'What was that occasion, O Saint? And how did the agnates of (Bhagiratha furnish the same)? And how was the ocean refilled by the interference of Bhagiratha? O Saint, who deemest thy religious practices as thy only treasure. O thou of the priestly class! I wish to hear the account of the achievements of the king, narrated in detail by thyself.'"

"Vaisampayana said, 'Thus addressed by the magnanimous and virtuous king, he, the chief of men of the priestly class, narrated the achievements of the high-souled (king) Sagara."

"Lomasa said, 'There was born in the family of the Ikshaku tribe, a ruler of the earth named Sagara, endowed with beauty, and strength. And that same (king) of a dreaded name was sonless, O descendant of Bharata! And he carried havoc through the tribes of the Haihayas and the Talajanghas; brought under subjection the whole of the military caste; (and so) ruled over his own kingdom. And, O most praiseworthy of the descendants of Bharata! O chief of the Bharata race! he had two wives proud of their beauty and of their youth,--one a princess of the Vidarbha race, and the other of the royal line of Sivi. And, O chief of kings, that same ruler of men, betook himself to the mountain Kailasa, accompanied by both his wives, and with the desire of having a son became engaged in the practice of exceeding austere penances. And being engaged in the practice of rigid austerities, and (also) employed in the contemplation known by the name of Yoga, he obtained the sight of the magnanimous god with three eyes--the slayer of the demon called Tripura; the worker of blessings (for all beings); the (eternally) existent one; the ruling Being, the

holder of the Pinaka bow; carrying in his hand his (well-known weapon)--the trident; the god of three eyes; the repository of (eternal) peace; the ruler of all those that are fierce; capable of assuming very many forms; and the lord of the goddess Uma. And that same ruler of men, of mighty arms, as soon as he beheld the god--that giver of boons--fell down at his feet, with both his queens, and proffered a prayer to have a son. And the god Siva, well pleased with him, spake (thus) to that most righteous of the rulers of men, attended by his two wives, saying, 'O lord of men! considering the (astrological) moment at which thou hast proffered thy prayer to me, sixty thousand sons, O foremost of choice men valorous and characterised by exceeding pride, will be born in one off thy two wives (here). But they all, O ruler of the earth, shall perish together. In the other wife, (however), will be born a single valiant son, who will perpetuate thy race.' Having said this to him, the god Rudra (Siva) vanished from sight at that very spot, and that same king Sagara now came (back) to his own abode accompanied by his two wives, exceedingly delighted at heart (for what had happened) then. And, O most praiseworthy of the sons of Manu! (i.e., men), there the two lotus-eyed wives of him--the princess of Vidarbha and the princess of Sivi--came (erelong) to be with child. And afterwards, on the due day, the princess of Vidarbha brought forth (something) of the shape of a gourd and the princess of Sivi gave birth to a boy as beautiful as a god. Then the ruler of the earth made up his mind to throw away the gourd,--when he heard (proceeding) from the sky a speech (uttered) in a grave and solemn voice, 'O king! do thou not be guilty of this hasty act; thou shouldst not abandon thy sons. Take out the seeds from the gourd and let them be preserved with care in steaming vessels partly filled with clarified butter. Then thou wilt get, O scion of Bharata's race! sixty thousand sons. O ruler of men! the great god (Siva) hath spoken that thy sons are to be born in this manner. Let not therefore thy mind be turned away therefrom.'"

SECTION 107

"Lomasa said, 'O most righteous of kings! When he heard these words (proceeding) from the sky, he had faith therein, and did all that he was directed to do, O chief of the men of Bharata's race! Then the ruler of men took separately each of the seeds and then placed these divisions (of the gourd) in vessels filled with clarified butter. And intent on the preservation of his sons, he provided a nurse for every (receptacle). Then after a long time there arose sixty thousand exceedingly powerful sons of that same king--gifted with unmeasured strength, they were born, O ruler of earth! to that saint-like king, by Rudra's favour. And they were terrible; and their acts were ruthless. And they were able to ascend and roam about in the sky; and being numerous themselves, despised everybody, including the gods. And they would chase even the gods, the Gandharvas, and the Rakshasas and all the born beings, being themselves valiant and addicted to fighting. Then all people, harassed by the dull-headed sons of Sagara, united with all the gods, went to Brahma as their refuge. And then addressed the blessed grandfather of all beings (Brahma), 'Go ye your way, ye gods, together with all these men. In a not very long space of time, there will come about, O gods! a great and exceedingly terrible destruction of Sagara's sons, caused by the deed perpetrated by them.' Thus addressed, those same gods, and men, O lord of the sons of Manu! bade adieu to the grandfather, and went back to whence they had come. Then, O chief of Bharata's race! after the expiry of very many days, the mighty king Sagara accepted the consecration for performing the rites of a horse-sacrifice. And his horse began to roam over the world, protected by his sons. And when the horse reached the sea, waterless and frightful to behold--although the horse was guarded with very great care--it (suddenly) vanished at the very spot (it stood upon). Then, O respected sir! those same sons of Sagara imagined the same fine horse to have been stolen; and returning to their father, narrated how it had been stolen out of sight. And thereupon he addressed them, saying, 'Go ye and search for the horse in all the cardinal points.' Then, O great king! by this command of their father, they began to search for the horse in the cardinal points and throughout the whole surface of the earth. But all those sons of Sagara, all mutually united, could not find the horse, nor the person who had stolen it. And coming back then, they with joined palms (thus addressed) their father, (standing) before them, 'O Protector of men! O ruler of the earth! O king! by thy command, the whole of this world with its hills and its forest tracts, with its seas, and its woods, and its islands, with its rivulets and rivers and caves, hath been searched through by us. But we cannot find either the horse, or the thief who had stolen the same.' And hearing the words, the same king became senseless with wrath, and then told them all, carried away by Destiny, 'Go ye all, may ye never return! Search ye again for the horse. Without that sacrificial horse, ye must never return, my boys!'"

"And those same sons of Sagara, accepted this command of their father, and once more began to search through the entire world. Now these heroes saw a rift on the surface of the earth. And having reached this pit, the sons of Sagara began

to excavate it. And with spades and pickaxes they went on digging the sea, making the utmost efforts. And that same abode of Varuna (namely the ocean), being thus, excavated by the united sons of Sagara and rent and cut on all sides round, was placed in a condition of the utmost distress. And the demons and snakes and Rakshasas and various (other) animated beings began to utter distressful cries, while being killed by Sagara's sons. And hundreds and thousands of animated beings were beheld with severed heads and separated trunks and with their skins and bones and joints rent asunder and broken. Thus they went on digging the ocean, which was the abode of Varuna and an exceedingly long space of time expired in this work, but still the horse was not found. Then, O lord of earth! towards the north-eastern region of the sea, the incensed sons of Sagara dug down as far as the lower world, and there they beheld the horse, roaming about on the surface of the ground. And they saw the magnanimous Kapila, who looked like a perfect mass of splendour. And having beheld him shining with his brightness, just as the fire shineth with its flames, they, O king! seeing the horse, were flushed with delight. And they being incensed, sent forward by their fate, paid no heed to the presence of the magnanimous Kapila, and ran forward with a view to seizing the horse. Then, O great king! Kapila, the most righteous of saints,--he whom the great sages name as Kapila Vasudeva--assumed a fiery look, and the mighty saint shot flames towards them, and thereby burnt down the dull-headed sons of Sagara. And Narada, whose practice of austerities was very great, when he beheld them reduced to ashes, came to Sagara's side, and gave the information to him. And when the king learnt this terrible news which proceeded from the mouth of the saint, for nearly an hour he remained sad, and then he bethought himself of what Siva had said. Then sending for Ansuman, the son of Asamanjas, and his own grandson, he, O chief of Bharata's race! spake the following words, 'Those same sixty thousand sons of unmeasured strength having encountered Kapila's wrath, have met their death on my account. And, O my boy of stainless character! thy father also hath been forsaken by me, in order to discharge my duty (as a king), and being desirous of doing good to my subjects.'

"Yudhishthira said, 'O saint, whose sole wealth consists in religious practices! Tell me for what reason, Sagara, the foremost of kings, abandoned his own begotten son, endowed with valour--an act so difficult (for all other men).'"

"Lomasa said, 'A son was born to Sagara, known by the name of Asamanjas, he who was given birth to by the princess of Sivi. And he used to seize by throat the feeble children of the townsmen, and threw them while screaming into the river. And thereupon the townsmen, overwhelmed with terror and grief, met together, and all standing with joined palms, besought Sagara in the following way, 'O great king! Thou art our protector from the dreaded peril of attack from a hostile force. Therefore it is proper for thee to deliver us from the frightful danger, proceeding from Asamanjas.' And the most righteous of the rulers of men, having heard this frightful news from his subjects, for nearly an hour remained sad and then spake to his ministers, saying, 'This day from the city let my son Asamanjas be driven forth. If ye wish to do what will be acceptable to me, let this be quickly done.' And, O protector of men! those same ministers, thus addressed by the king, performed in a hurry exactly what the king had commanded them to do. Thus have I narrated to thee how the magnanimous Sagara banished his son, with a view to the welfare of the residents of the town. I shall now fully narrate to thee what Ansuman of the powerful bow was told by Sagara. Listen to me!

"Sagara said, 'O my boy! sore am I at heart for having abandoned thy father, on account of the death of my sons, and also on being unsuccessful in getting back the horse. Therefore, O grandson! harassed with grief and confounded with the obstruction to my religious rites as I am, thou must bring back the horse and deliver me from hell.' Thus addressed by the magnanimous Sagara, Ansuman went with sorrow to that spot where the earth had been excavated. And by that very passage he entered into the sea, and beheld that illustrious Kapila and that same horse. And having beheld that ancient saint, most righteous of his order, looking like a mass of light, he bowed with his head to the ground, and informed him of the reason of his visit. Then, O great king, Kapila was pleased with Ansuman, and that saint of a virtuous soul told him to ask for a favour from him. And he in the first place prayed for the horse, for the purpose of using it in the sacrifice; in the second place he prayed for the purification of his fathers. Then, the mighty chief of saints, Kapila spake to him, saying, 'I shall grant thee everything that thou desirest, O stainless (prince). May good luck be thine! In thee are fixed (the virtues of) forbearance, and truth, and righteousness. By thee hath Sagara had all his desires fulfilled. Thou are (really) a son to thy father. And by thy ability the sons of Sagara will go to heaven (i.e., will be delivered from the consequences of their unhallowed death). And the son of thy son, with a view to purifying the sons of Sagara, will obtain the favour of the great god Siva, (by means of practising great austerities), and will (thus) bring

(to this world) the river that floweth in three (separate) streams, Ganga, O chief of men! May good luck be thine! Take thou with thee the sacrificial horse. Finish, my lad! the sacrificial rites of the magnanimous Sagara.' Thus addressed by the illustrious Kapila, Ansuman took the horse with him, and came back to the sacrificial yard of the mighty-minded Sagara. Then he fell prostrate at the feet of the high-souled Sagara, who smelt him on the head and narrated all the events to him, all that had been seen and heard by him, and likewise the destruction of Sagara's sons. He also announced that the horse had been brought back to the sacrificial yard. And when king Sagara heard of this, he no more grieved on account of his sons. And he praised and honoured Ansuman, and finished those same sacrificial rites. His sacrifice finished, Sagara was greeted honourably by all the gods; and he converted the sea, Varuna's dwelling place, into a son of himself. And the lotus-eyed (King Sagara) having ruled his kingdom for a period of exceeding length, placed his grandson on the throne, (full of) responsibilities and then ascended to heaven. And Ansuman likewise, O great king! virtuous in soul, ruled over the world as far as the edge of the sea, following the foot-prints of his father's father. His son was named Dilipa, versed in virtue. Upon him placing the duties of his sovereign post, Ansuman like-wise departed this life. And then when Dilipa heard what an awful fate had overtaken his forefathers, he was sorely grieved and thought of the means of raising them. And the ruler of men made every great effort towards the descent of Ganga (to the mortal world). But although trying to the utmost of his power, he could not bring about what he so much wished. And a son was born to him, known by the name of Bhagiratha beauteous, and devoted to a virtuous life, and truthful, and free from feelings of malice. And Dilipa appointed him as king, and betook himself to the forest life. And, O best of all the scions of Bharata's race! that same king (Dilipa), devoted himself to a successful course of austerities, and at the end of (sufficient) period, from the forest departed to heaven."

SECTION 108

"Lomasa said, 'That same king, of a powerful bow, standing at the head of the surrounding, (i.e., the occupant of an imperial throne) of a powerful car, (i.e., possessing every great fighting power) became the delight of the eyes and the soul of all the world. And he of the powerful arm came to learn how his forefathers had met an awful end from Kapila of mighty soul, and how they had been unable to attain the region of gods. And with a sorrowful heart made over his kingly duties to his minister, and, O lord of men! for practising austerities, went to the side of the snowy Mountain (the Himalayas). And, O most praiseworthy of men, desirous of extinguishing his sins by leading an austere life, and (thereby) obtaining the favour of the (goddess) Ganga, he visited that foremost of mountains--Himalaya. And he beheld it adorned with peaks of diverse forms full of mineral earth; besprinkled on all sides with drops from clouds which were resting themselves upon the breeze; beautiful with rivers and groves and rocky spurs, looking like (so many) palaces (in a city); attended upon by lions and tigers that had concealed themselves in its caves and pits; and also inhabited by birds of checkered forms, which were uttering diverse sounds, such as the Bhringarajas, and ganders, and Dadyuhas, and water-cocks, and peacocks and birds with a hundred feathers, and Jivanjivakas, and black birds, and Chakoraks of eyes furnished with black corners, and the birds that love their young. And he saw the mountain abounding in lotus plants growing in delightful reservoirs of water. And the cranes rendered it charming with their sounds; and the Kinnaras and the celestial nymphs were seated on its stony slabs. And the elephants occupying the cardinal points had everywhere robbed its trees with the end of their tusks; and the demi-gods of the Vidyadhara class frequented the hill. And it was full of various gems, and was also infested by snakes bearing terrible poison and of glowing tongues. And the mountain at places looked like (massive) gold, and elsewhere it resembled a silvery (pile), and at some places it was like a (sable) heap of collyrium. Such was the snowy hill where the king now found himself. And that most praiseworthy of men at that spot betook himself to an awful austere course of life. And for one thousand years his subsistence was nothing but water, fruit and roots. When, however, a thousand years according to the calculation of gods had elapsed, then the great river Ganga having assumed a material form, manifested to him her (divine) self.'

"Ganga said, 'O great king! what dost thou desire of me? And what must I bestow on thee? Tell me the same, O most praiseworthy of men! I shall do as thou mayst ask me.' Thus addressed, the king then made his reply to Ganga, the daughter of the snowy Hill, saying, 'O grantress of boons! O great river! my father's fathers, while searching for the horse, were sent by Kapila to the abode of the god of death. And those same sixty thousand sons of Sagara of mighty soul, having met with the majestic Kapila, perished, (to a soul) in an instant of time. Having thus perished, there hath been no place for them in the region of heaven. O great river! So long

as thou dost not besprinkle those same bodies with thy water, there is no salvation for these same Sagara's sons. O blessed goddess! carry thou my forefathers, Sagara's sons, to the region of heaven. O great river! on their account am I beseeching thee forsooth."

"Lomasas said, 'Ganga, the goddess saluted by the world, having heard these words of the king, was well pleased, and spake to Bhagiratha the following words: 'O great king! I am prepared to do what thou dost ask me; there is no doubt therein. But when I shall descend from the sky to the earth, the force of my fall will be difficult to sustain. O protector of men! In the three worlds there exists none who is able to sustain the same, excepting Siva, the most praiseworthy of gods, the great Lord with the throat of sable blue. O (prince) of a powerful arm! Obtain the favour, by practising austerities, of that same Siva-giver of boons. That same god will sustain my descent upon his head. Thy desire he will fulfill, the desire, namely, to be of service to thy fathers, O king!' Then the great king Bhagiratha having heard the same, went to the Kailasa hill, and betaking himself to a severe course of penances, at the expiration of a certain length of time obtained the favour of that worker of blessings (Siva). And, O protector of men! that same best of men, in order that his forefathers might have a place in heaven secured to them, received from that very Siva the fulfilment of his wish, namely the wish that the descending Ganga might be sustained.'"

SECTION 109

"Lomasas said, 'The blessed God having heard what Bhagiratha had said, and with a view to doing what was agreeable to the residents of heaven, replied to the king, saying, 'So let it be. O most righteous of the protectors of men, O (prince) of a powerful arm! For thy sake I shall sustain the river of the gods, when she will take her descent from the sky, she who is pure and blessed and divine, O (king) of a mighty arm!' Saying this, he came to the snowy mountain, surrounded by his attendants, of awful mien, and with uplifted weapons of diverse forms. And standing there, he said to Bhagiratha, the most praiseworthy of men, 'O (prince) of a powerful arm! do thou pray to the river, the daughter of the king of mountains. I shall sustain that most praiseworthy of rivers when she falls down from the third region of the world (heaven).' Having heard these words uttered by Siva, the king became devout (in heart), made obeisance and directed his thoughts towards Ganga. Then the delightful (river), of pure water in being so thought of by the king, and seeing that the great lord (Siva) was standing (to receive her fall), came down all of a sudden from the sky. And seeing that she had taken her leap from the sky, the gods, together with the mighty saints, the Gandharvas, the snakes, and the Yakshas, assembled there as spectators. Then came down from the sky Ganga, the daughter of the snowy mountain. And her whirlpools were raging, and she was teeming with fishes and sharks. O king! she directing her course towards the sea, separated herself, into three streams; and her water was bestrewn with piles of froth, which looked like so many rows of (white) ganders. And crooked and tortuous in the movement of her body, at places; and at others stumbling at it were; and covered with foam as with a robe: she went forward like a woman drunk. And elsewhere, by virtue of the roar of her waters, she uttered loud sounds. Thus assuming very many different aspects, when she fell from the sky, and reached the surface of the earth, she said to Bhagiratha, 'O great king! show me the path that I shall have to take. O lord of the earth! for thy sake have I descended to the earth.' Having heard these words, king Bhagiratha directed his course towards the spot where lay those bodies of mighty Sagara's sons, in order that, O most praiseworthy of men, the holy water might flood (the same). Having achieved the task of sustaining Ganga, Siva, saluted by men, went to Kailasa the most praiseworthy of mountains, accompanied by the celestials. And the protector of men (Bhagiratha) accompanied by Ganga reached the sea; and the sea, the abode of Varuna, was quickly filled. And the king adopted Ganga as a daughter of himself, and at that spot offered libations of water to the names of his forefathers; thus was his heart's wish fulfilled. Thus asked by thee, I have narrated the whole story how Ganga running in three streams, was brought down to the earth for filling the sea; how the mighty saint had drunk up the sea for a particular reason, and how, O lord! Vatapi, the slayer of Brahmanas, was destroyed by Agastya.'"

SECTION 110

Vaisampayana said, "O chief of the Bharata race! then the son of Kunti went at a slow pace to the two rivers Nanda and Aparananda, which had the virtue of destroying the dread of sin. And the protector of men having reached the healthy hill Hemakuta, beheld there very many strange and inconceivable sights. There the very utterance of words caused the gathering of clouds, and a thousand volleys of stones. And people at its sight, were struck sad, and were unable to ascend the hill. There the winds blew for aye, and the heavens always poured down rains; and likewise the sounds of the recitation of the sacred writ were heard, yet nobody was seen. In the evening

and in the morning would be seen the blessed fire that carries offerings to the gods and there flies would bite and interrupt the practice of austerities. And there a sadness would overtake the soul, and people would become sick. The son of Pandu, having observed very many strange circumstances of this character again addressed his questions to Lomasas with reference to these wonderful things.

"Lomasas said, 'O slayer of foes! O king! I am going to tell thee as we heard it before; do thou attend to the same with intent mind. In this peak of Rishava, there was once a saint known by that name. And his life had lasted for many hundred years. And he was devoted to penances and was greatly wrathful. And he, forsooth, for having been spoken to by others, from wrath addressed the hill thus, 'Whoever should utter any words here, thou must throw stones at him, and thou must call up the winds to prevent him from making any noise.' This was what the saint said. And so at this place, as soon as a man utters any words, he is forbidden by a roaring cloud. O king! thus these deeds were performed by that great saint, and from wrath he also forbade other acts. O king! tradition says that when the gods of yore had come to the Nanda, suddenly came over (there) a number of men to look at the celestials. Those same gods of whose head stood Indra did not, however, like to be seen; and so they rendered this spot inaccessible, by raising obstructions in the form of hills. And from that day forward, O Kunti's son! men could not cast their eyes at any time on what looked like a hill, far less could they ascend the same. This big mountain is incapable of being seen by one who hath not led an austere life, nor can such a one ascend it. Therefore, O son of Kunti! keep thou thy tongue under control. Here at that time all those gods performed the best sacrificial rites. O Bharata's son! Even up to this day these marks thereof may be seen. This grass here hath the form of the sacred kusa grass: the ground here seemeth to be overspread with the sacred grass; and. O lord of men! many of these trees here look like the spots for tying the sacrificial beasts. O Bharata's son! still the Gods and saints have residence here; and their sacred fire is observed in the morning and in the evening. Here if one bathes, his sin is forthwith destroyed, O Kunti's son! O most praiseworthy of the race of Kuru! do thou, therefore, perform thy ablutions, together with thy younger brothers. Then after having washed thyself in the Nanda, thou wilt repair to the river Kausiki, the spot where the most excellent and severest form of penances was practised by Viswamitra. Then the king with his attendants, having washed his body there, proceeded to the river Kausiki, which was pure and delightful and pleasant with cool water.'

"Lomasas said, 'This is the pure divine river by name Kausiki. O chief of Bharata's race! and this is the delightful hermitage of Viswamitra, conspicuous here. And this is a hermitage, with a holy name, belonging to Kasyapa of mighty soul; whose son was Rishyasringa, devoted to penances, and of passions under control. He by force of his penances caused Indra to rain; and that god, the slayer of the demons Vala and Vritra, dreading him, poured down rain during a drought. That powerful and mighty son of Kasyapa was born of a hind. He worked a great marvel in the territory of Lomapada. And when the crops had been restored, king Lomapada gave his daughter Santa in marriage to him, as the sun gave in marriage his daughter Savitri.'

"Yudhishtira said, 'How was the son of Kasyapa, Rishyasringa, born of a hind? And how was he endowed with holiness, being the issue of a reprehensible sexual connexion? And for what reason was Indra, the slayer of the demons Vala and Vritra, afraid of that same sagacious boy, and poured down rain during a period of drought? And how beautiful was that princess Santa, pure in life, she who allured the heart of him when he had turned himself into a stag? And since the royal saint Lomapada is said to have been of a virtuous disposition, why was it that in his territory, Indra, the chastiser of the demon Paka, had withheld rain? O holy saint! all this in detail, exactly as it happened, thou wilt be pleased to narrate to me, for I am desirous of hearing the deeds of Rishyasringa's life.'

"Lomasas said, 'Hear how Rishyasringa, of dreaded name, was born as a son to Vibhandaka, who was a saint of the Brahmana caste, who had cultured his soul by means of religious austerities, whose seed never failed in causing generation, and who was learned and bright like the Lord of beings. And the father was highly honoured, and the son was possessed of a mighty spirit, and, though a boy, was respected by aged men. And that son of Kasyapa, Vibhandaka, having proceeded to a big lake, devoted himself to the practice of penances. And that same saint, comparable to a god, laboured for a long period. And once while he was washing his mouth in the waters, he beheld the celestial nymph Urvasi--whereupon came out his seminal fluid. And, O king! a hind at that time lapped it up along with the water that she was drinking, being athirst; and from this cause she became with child. That same hind had really been a daughter of the gods, and had been told of yore by the holy Brahma, the creator of the worlds, 'Thou shalt be a hind; and when in that form, thou shalt give birth to a saint; thou shalt then be freed.' As

Destiny would have it, and as the word of the creator would not be untrue, in that same hind was born his (Vibhandaka's) son a mighty saint. And Rishyasringa, devoted to penances, always passed his days in the forest. O king! there was a horn on the head of that magnanimous saint and for this reason did he come to be known at the time by the name of Rishyasringa. And barring his father, not a man had ever before been seen by him; therefore his mind, O protector of men! was entirely devoted to the duties of a continent life. At this very period there was a ruler of the land of Anga known by the name of Lomapada who was a friend of Dasaratha. We have heard that he from love of pleasure had been guilty of a falsehood towards a Brahmana. And that same ruler of the world had at that time been shunned by all persons of the priestly class. And he was without a ministering priest (to assist him in his religious rites). And the god of a thousand eyes (Indra) suddenly abstained from giving rain in his territory; so that his people began to suffer and O lord of the earth! he questioned a number of Brahmanas, devoted to penances, of cultivated minds, and possessed of capabilities with reference to the matter of rain being granted by the lord of gods, saying, 'How may the heavens grant us the rain? Think of an expedient (for this purpose).' And those same cultured men, being thus questioned, gave expression to their respective views. And one among them--the best of saints--spoke to that same king, saying, 'O lord of kings! the Brahmanas are angry with thee. Do some act (therefore) for appeasing them. O ruler of the earth! send for Rishyasringa, the son of a saint, resident of the forest knowing nothing of the female sex, and always taking delight in simplicity. O king! if he, great in the practice of penances, should show himself in thy territory, forthwith rain would be granted by the heavens, herein I have no doubt at all.' And, O king! having heard these words Lomapada made atonement for his sins. And he went away; and when the Brahmanas had been appeased, he returned again, and seeing the king returned, the people were again glad at heart. Then the king of Anga convened a meeting of his ministers, proficient in giving counsel. And he took great pains in order to settle some plan for securing a visit from Rishyasringa. And, O unswerving (prince)! with those ministers, who were versed in all branches of knowledge, and exceedingly proficient in worldly matters, and had a thorough training in practical affairs, he at last settled a plan (for gaining his object). And then he sent for a number of courtesans, women of the town, clever in everything. And when they came, that same ruler of the earth spake to them, saying, 'Ye lovely women! Ye must find some means to allure, and obtain the confidence of the son of the saint--Rishyasringa, whom ye must bring over to my territory.' And those same women, on the one hand afraid of the anger of the king and on the other, dreading a curse from the saint, became sad and confounded, and declared the business to be beyond their power. One, however, among them--a hoary woman, thus spake to the king, 'O great king! him whose wealth solely consists in penances, I shall try to bring over here. Thou wilt, however, have to procure for me certain things, in connexion with the plan. In that case, I may be able to bring over the son of the saint--Rishyasringa.' Thereupon the king gave an order that all that she might ask for should be procured. And he also gave a good deal of wealth and jewels of various kinds. And then, O Lord of the earth, she took with herself a number of women endowed with beauty and youth, and went to the forest without delay."

SECTION 111

"Lomasas said, 'O descendant of Bharata! she in order to compass the object of the king, prepared a floating hermitage, both because the king had ordered so, and also because it exactly accorded with her plan. And the floating hermitage, containing artificial trees adorned with various flowers and fruits, and surrounded by diverse shrubs and creeping plants and capable of furnishing choice and delicious fruits, was exceedingly delightful, and nice, and pleasing, and looked as if it had been created by magic. Then she moored the vessel at no great distance from the hermitage of Kasyapa's son, and sent emissaries to survey the place where that same saint habitually went about. And then she saw an opportunity; and having conceived a plan in her mind, sent forward her daughter a courtesan by trade and of smart sense. And that clever woman went to the vicinity of the religious man and arriving at the hermitage beheld the son of the saint.'"

"The courtesan said, 'I hope, O saint! that is all well with the religious devotees. And I hope that thou hast a plentiful store of fruits and roots and that thou takest delight in this hermitage. Verily I come here now to pay thee a visit. I hope the practice of austerities among the saints is on the increase. I hope that thy father's spirit hath not slackened and that he is well pleased with thee. O Rishyasringa of the priestly caste! I hope thou prosecutest the studies proper for thee.'"

Rishyasringa said, 'Thou art shining with lustre, as if thou wert a (mass) of light. And I deem thee worthy of obeisance. Verily I shall give thee water for washing thy feet and such fruits and roots also as may be liked by thee, for this is what my religion hath prescribed to me. Be thou pleased to take at

thy pleasure thy seat on a mat made of the sacred grass, covered over with a black deer-skin and made pleasant and comfortable to sit upon. And where is thy hermitage? O Brahmana! thou resemblest a god in thy mien. What is the name of this particular religious vow, which thou seemest to be observing now?"

"The courtesan said, O son of Kasyapa! on the other side of yonder hill, which covers the space of three Yojanas, is my hermitage—a delightful place. There, not to receive obeisance is the rule of my faith nor do I touch water for washing my feet. I am not worthy of obeisance from persons like thee; but I must make obeisance to thee. O Brahmana! This is the religious observance to be practised by me, namely, that thou must be clasped in my arms."

"Rishyasringa said, 'Let me give thee ripe fruits, such as gallnuts, myrobalans, Karushas, Ingudas from sandy tracts and Indian fig. May it please thee to take a delight in them!'"

Lomasa said, "She, however, threw aside all those edible things and then gave him unsuitable things for food. And these were exceedingly nice and beautiful to see and were very much acceptable to Rishyasringa. And she gave him garlands of an exceedingly fragrant scent and beautiful and shining garments to wear and first-rate drinks; and then played and laughed and enjoyed herself. And she at his sight played with a ball and while thus employed, looked like a creeping plant broken in two. And she touched his body with her own and repeatedly clasped Rishyasringa in her arms. Then she bent and break the flowery twigs from trees, such as the Sala, the Asoka and the Tilaka. And overpowered with intoxication, assuming a bashful look, she went on tempting the great saint's son. And when she saw that the heart of Rishyasringa had been touched, she repeatedly pressed his body with her own and casting glances, slowly went away under the pretext that she was going to make offerings on the fire. On her departure, Rishyasringa became over-powered with love and lost his sense. His mind turned constantly to her and felt itself vacant. And he began to sigh and seemed to be in great distress. At that moment appeared Vibhandaka, Kasyapa's son, he whose eyes were tawny like those of a lion, whose body was covered with hair down to the tip of the nails, who was devoted to studies proper for his caste, and whose life was pure and was passed in religious meditation. He came up and saw that his son was seated alone, pensive and sad, his mind upset and sighing again and again with upturned eyes. And Vibhandaka spake to his distressed son, saying, 'My boy! why is it that thou art not hewing the logs for fuel. I hope thou hast performed the ceremony of burnt offering today. I hope thou hast polished the sacrificial ladles and spoons and brought the calf to the milch cow whose milk furnisheth materials for making offerings on the fire. Verily thou art not in thy wonted state, O son! Thou seemest to be pensive, and to have lost thy sense. Why art thou so sad today? Let me ask thee, who hath been to this place today?'"

SECTION 112

"Rishyasringa said, 'Here came to-day a religious student with a mass of hair on his head. And he was neither short nor tall. And he was of a spirited look and a golden complexion, and endowed with eye large as lotuses; and he was shining and graceful as a god. And rich was his beauty blazing like the Sun; and he was exceedingly fair with eyes graceful and black. And his twisted hair was blue-black and neat and long and of a fragrant scent and tied up with strings of gold. A beautiful ornament was shining on his neck which looked like lightning in the sky. And under the throat he had two balls of flesh without a single hair upon them and of an exceedingly beautiful form. And his waist was slender to a degree and his navel neat; and smooth also was the region about his ribs. Then again there shone a golden string from under his cloth, just like this waist-string of mine. And there was something on his feet of a wonderful shape which give forth a jingling sound. Upon his wrists likewise was tied a pair of ornaments that made a similar sound and looked just like this rosary here. And when he walked, his ornaments uttered a jingling sound like those uttered by delighted ganders upon a sheet of water. And he had on his person garments of a wonderful make; these clothes of mine are by no means beautiful like those. And his face was wonderful to behold; and his voice was calculated to gladden the heart; and his speech was pleasant like the song of the male blackbird. And while listening to the same I felt touched to my inmost soul. And as a forest in the midst of the vernal season, assumes a grace only when it is swept over by the breeze, so, O father! he of an excellent and pure smell looks beautiful when fanned by the air. And his mass of hair is neatly tied up and remains adhering to the head and forehead evenly sundered in two. And his two eyes seemed to be covered with wonderful Chakravaka birds of an exceedingly beautiful form. And he carried upon his right palm a wonderful globur fruit, which reaches the ground and again and again leaps up to the sky in a strange way. And he beats it and turns himself round and whirls like a tree moved by the breeze. And when I looked at him, O father! he seemed to be a son of the celestials, and my joy was extreme, and my pleasure unbounded. And he clasped my body, took hold of my matted hair, and bent down

my mouth, and, mingling his mouth with my own, uttered a sound that was exceedingly pleasant. And he doth not care for water for washing his feet, nor for those fruits offered by me; and he told me that such was the religious observance practised by him. And he gave unto me a number of fruits. Those fruits were tasteful unto me: these here are not equal to them in taste. They have not got any rind nor any stone within them, like these. And he of a noble form gave me to drink water of an exceedingly fine flavour; and having drunk it, I experienced great pleasure; and the ground seemed to be moving under my feet. And these are the garlands beautiful and fragrant and twined with silken threads that belong to him. And he, bright with fervent piety, having scattered these garlands here, went back to his own hermitage. His departure hath saddened my heart; and my frame seems to be in a burning sensation! And my desire is to go to him as soon as I can, and to have him every day walk about here. O father, let me this very moment go to him. Pray, what is that religious observance which is being practised by him. As he of a noble piety is practising penances, so I am desirous to live the same life with him. My heart is yearning after similar observances My soul will be in torment if I see him not,"

SECTION 113

"Vibhandaka said, 'Those are, O son! Rakshasas. They walk about in that wonderfully beautiful form. Their strength is unrivalled and their beauty great And they always meditate obstruction to the practice of penances. And, O my boy, they assume lovely forms and try to allure by diverse means. And those fierce beings hurled the saints, the dwellers of the woods, from blessed regions (won by their pious deeds) And the saint who hath control over his soul, and who is desirous of obtaining the regions where go the righteous, ought to have nothing to do with them. And their acts are vile and their delight is in causing obstruction to those who practise penance; (therefore) a pious man should never look at them. And, O son! those were drinks unworthy to be drunk, being as they were spirituous liquors consumed by unrighteous men. And these garlands, also, bright and fragrant and of various hues, are not intended for saints.' Having thus forbidden his son by saying that those were wicked demons, Vibhandaka went in quest of her. And when by three day's search he was unable to trace where she was he then came back to his own hermitage. In the meanwhile, when the son of Kasyapa had gone out to gather fruits, then that very courtesan came again to tempt Rishyasringa in the manner described above. And as soon as Rishyasringa had her in sight, he was glad and hurriedly rushing towards him said, 'Let us go to thy hermitage before the return of my father.' Then, O king! those same courtesans by contrivances made the only son of Kasyapa enter their bark, and unmoored the vessel. And by various means they went on delighting him and at length came to the side of Anga's king. And leaving then that floating vessel of an exceedingly white tint upon the water, and having placed it within sight of the hermitage, he similarly prepared a beautiful forest known by the name of the Floating Hermitage. The king, however, kept that only son of Vibhandaka within that part of the palace destined for the females when of a sudden he beheld that rain was poured by the heavens and that the world began to be flooded with water. And Lomapada, the desire of his heart fulfilled, bestowed his daughter Santa on Rishyasringa in marriage. And with a view to appease the wrath of his father, he ordered kine to be placed, and fields to be ploughed, by the road that Vibhandaka was to take, in order to come to his son. And the king also placed plentiful cattle and stout cowherds, and gave the latter the following order:

"When the great saint Vibhandaka should enquire of you about his son, ye must join your palms and say to him that these cattle, and these ploughed fields belong to his son and that ye are his slaves, and that ye are ready to obey him in all that he might bid.' Now the saint, whose wrath was fierce, came to his hermitage, having gathered fruits and roots and searched for his son. But not finding him he became exceedingly wroth. And he was tortured with anger and suspected it to be the doing of the king. And therefore, he directed his course towards the city of Champa having made up his mind to burn the king, his city, and his whole territory. And on the way he was fatigued and hungry, when he reached those same settlements of cowherds, rich with cattle. And he was honoured in a suitable way by those cowherds and then spent the night in a manner befitting a king. And having received very great hospitality from them, he asked them, saying, 'To whom, O cowherds, do ye belong?' Then they all came up to him and said, 'All this wealth hath been provided for thy son.' At different places he was thus honoured by that best of men, and saw his son who looked like the god Indra in heaven. And he also beheld there his daughter-in-law, Santa, looking like lightning issuing from a (cloud). And having seen the hamlets and the cowpens provided for his son and having also beheld Santa, his great resentment was appeased. And O king of men! Vibhandaka expressed great satisfaction with the very ruler of the earth. And the great saint, whose power rivalled that of the sun and the god of fire, placed there

his son, and thus spake, 'As soon as a son is born to thee, and having performed all that is agreeable to the king, to the forest must thou come without fail.' And Rishyasringa did exactly as his father said, and went back to the place where his father was. And, O king of men! Santa obediently waited upon him as in the firmament the star Rohini waits upon the Moon, or as the fortunate Arundhati waits upon Vasishtha, or as Lopamudra waits upon Agastya. And as Damayanti was an obedient wife to Nala, or as Sachi is to the god who holdeth the thunderbolt in his hand or as Indrasena, Narayana's daughter, was always obedient to Mudgala, so did Santa wait affectionately upon Rishyasringa, when he lived in the wood. This is the holy hermitage which belonged to him. Beautifying the great lake here, it bears holy fame. Here perform thy ablutions and have thy desire fulfilled. And having purified thyself, direct thy course towards other holy spots,"

SECTION 114

(Tirtha-yatra Parva continued)

"Vaisampayana said, 'Then, O Janamejaya, the son of Pandu started from the river Kausiki and repaired in succession to all the sacred shrines. And, O protector of men, he came to the sea where the river Ganga falls into it; and there in the centre of five hundred rivers, he performed the holy ceremony of a plunge. Then, O ruler of the earth, accompanied by his brothers, the valiant prince proceeded by the shore of the sea towards the land where the Kalinga tribes dwell."

"Lomasa said, 'There is the land, O Kunti's son, where the Kalinga tribes dwell. Through it passeth the river Vaitarani, on the banks whereof even the god of virtue performed religious river, having first placed himself under the protection of the celestials. Verily, this is the northern bank, inhabited by saints, suitable for the performance of religious rites beautified by a hill, and frequented by persons of the regenerate caste. This spot (in holiness) rivals the path whereby a virtuous man, fit for going to heaven, repairs to the region inhabited by gods. And verily at this spot in former times, other saints likewise worshipped the immortals by the performance of religious rites. And at the very spot it was that the god Rudra, O king of kings, seized the sacrificial beast and exclaimed, 'This is my share!' O chief of the descendants of Bharata, then when the beast was carried away by Siva, the gods spake to him saying, 'Cast not a covetous glance at the property of others, disregarding all the righteous rules.' Then they addressed words of glorification of a pleasing kind to the god Rudra. And they satisfied him by offering a sacrifice, and paid him suitable honours. Thereupon he gave up the beast, and went by the path trodden by the gods. Thereupon what happened to Rudra, learn from me, O Yudhishtira! Influenced by the dread of Rudra, the gods set apart for evermore, the best allotment out of all shares, such as was fresh and not stale (to be appropriated by the god). Whosoever performs his ablutions at this spot, while reciting this ancient story, beholds with his mortal eyes the path that leads to the region of the gods.'

"Vaisampayana said, 'Then all the sons of Pandu and likewise the daughter of Drupada—all of whom were the favoured of Fate—descended to the river Vaitarani, and made libations to the names of their fathers.'

"Yudhishtira said, 'O Lomasa, how great must be the force of a pious deed! Having taken my bath at this spot in a proper form, I seem to touch no more the region inhabited by mortal men! O saint of a virtuous life, I am beholding all the regions. And this is the noise of the magnanimous dwellers of the wood, who are reciting their audible prayers.'

"Lomasa said, 'O Yudhishtira, the place whence this noise comes and reaches thy ears is at the distance of three hundred thousand yojanas, to be sure. O lord of men, rest thou quiet and utter no word. O king, this is the divine forest of the Self-existent One, which hath now come to our view. There, O king, Viswakarma of a dreaded name performed religious rites. On the mighty occasion of that sacrifice, the Self-existent One made a gift of this entire earth with all its hilly and forest tracts, to Kasyapa, by way of gratuity, for ministering as a priest. And then, O Kuru's son, as soon as that goddess Earth was giving away, she became sad at heart, and wrathfully spake the following words to that great lord, the ruler of the worlds, 'O mighty god, it is unworthy of thee to give me away to an ordinary mortal. And this act of gift on thy part will come to nothing; (for) here am I going to descend into the bottom of the nether world.' Then when the blessed saint Kasyapa beheld the goddess Earth, despondent and sad, he, O protector of men, performed a propitiatory act calculated to appease her wrath. And then, O Pandu's son, the Earth was pleased with his pious deed. And she arose again from within the waters, and showed herself in the form of a sacred altar. This, O king, is the spot which distinctly manifests the form of an altar. O great monarch, ascend over it, and thou wilt gain valour and strength. And, O king, this is the very altar which reaches as far as the sea, and rests itself upon its bosom. May good luck be thine, do thou mount hereupon, and of thyself cross the sea. And while thou this day

mountest upon it, I shall administer the ceremony for averting all evil from thee; for this altar here, as soon as it gets a mortal's touch, at once enters into the sea. Salutation to the god who protects the universe! Salutation to thee that art beyond the universe! O Lord of gods, vouchsafe thy presence in this sea. O Pandu's son, thou must recite the following words of truth, and while so reciting, thou must quickly ascend this altar, 'The god of fire, and the sun, and the organ of generation, and water, and goddess and the seed of Vishnu, and the navel of nectar. The god of fire is the organ that generated the (ocean); the earth is thy body; Vishnu deposited the seed that caused thy being and thou art the navel of nectar.' Thus, O Pandu's son, the words of truth must be audibly recited, and while so reciting, one must plunge into the lord of rivers. O most praiseworthy of Kunti's son, otherwise this lord of waters of divine birth, this best storehouse of the waters (of the earth), should not be touched, O son of Kunti, even with the end of a sacred grass.'

"Vaisampayana said, 'Then when the ceremony for averting evil had been completed in his behalf, the magnanimous Yudhishtira went into the sea, and having performed all that the saint had bid, repaired to the skirts of the Mahendra hill, and spent the night at that spot.'"

SECTION 115

"Vaisampayana said, 'The protector of the earth spent there a single night, and with his brothers, paid the highest honours to the religious men. And Lomasa made him acquainted with the names of all of them, such as the Bhrigus, the Angiras, the Vasishthas, and the Kasyapas. And the royal saint paid visit to them all and made obeisance to them with joined palms. And then he asked the valiant Akritavrana, who was a follower of Parasurama, when will the revered Parasurama show himself to the religious men here? It is desired on that occasion to obtain a sight of the descendant of Bhrigu.'

"Akritavrana said, 'Thy journey to this spot is already known to Rama, whose soul spontaneously knows everything. And he is in every way well-pleased with thee, and he will show himself readily to thee. And the saints who practise penances here, are permitted to see him on the fourteenth and the eighth day of the lunar course. On the morrow at the end of this very night there will set in the fourteenth day of the lunar course. On that occasion thou wilt have a sight of him, clad in a sable deerskin, and wearing his hair in the form of a matted mass.'"

"Yudhishtira said, 'Thou hast been a follower of the mighty Rama, Jamadagni's son; thou must, therefore, have been the eye-witness of all the deeds achieved by him in former days. I, therefore, request thee to narrate to me how the members of the military caste were vanquished by Rama on the field of battle, and what the original cause of those conflicts was.'

"Akritavrana said, 'With pleasure shall I recite to thee that excellent story, O Bharata's son, O chief of kings, the story of the godlike deeds of Rama, the son of Jamadagni, who traced his origin to Bhrgu's race. I shall also relate the achievements of the great ruler of the Haihaya tribe. That king, Arjuna by name, the mighty lord of the Haihaya tribe was killed by Rama. He, O Pandu's son, was endowed with a thousand arms; and by the favour of Dattatreya he likewise had a celestial car made of gold. And, O protector of the earth, his rule extended over the entire animated world, wheresoever located on this earth. And the car of that mighty monarch could proceed everywhere in an unobstructed course. And grown resistless by the virtue of a granted boon, he ever mounted on that car, trampled upon gods and Yakshas and saints on all sides round. And all the born beings wheresoever placed, were harassed by him. Then the celestials and the saints of a rigidly virtuous life, met together, and thus spake to Vishnu, the god of gods, the slayer of demons, and possessed of prowess that never failed, saying, 'O blessed and revered lord, for the purpose of preserving all the born beings, it is necessary that Arjuna should be killed by thee.' And the mighty ruler of the Haihaya tribe placing himself on his celestial car, affronted Indra, while that deity was enjoying himself with Sachi, his queen. Then, O Bharata's son, the blessed and the revered god (Vishnu) held a consultation with Indra, with a view to destroying Kartavirya's son. And on that occasion, all that was for the good of the world of beings, was communicated by the lord of gods; and the blessed god worshipped by the world, to do all that was necessary, went to the delightful Vadari wood which was his own chosen retreat for practising penances. And at this very time there lived on the earth a mighty monarch in the land of Kanyakubja, a sovereign whose military force was exceedingly great. And his name of Gadhi was famous in the world. He, however, betook himself to a forest-life. And while he was dwelling in the midst of the wood, there was born to him a daughter beautiful as a nymph of heaven. And Richika, the son of Bhrgu, asked for her to be united with himself in marriage. And then Gadhi spake to that Brahmana, who led a rigidly austere life, saying, 'There is a certain family custom in our race; it hath been founded by my ancestors of a bygone age. And, O most excellent of the

sacerdotal caste, be it known to thee that the intending bridegroom must offer a dowry consisting of a thousand fleet steeds, whose colour must be brown and every one of whom must possess a single sable car. But, O Bhrgu's son, a reverend saint like thee cannot be asked to offer the same. Nor can my daughter be refused to a magnanimous saint of thy (exalted) rank.' Thereupon Richika said, 'I will give thee a thousand fleet steeds, brown in hue and possessing a single sable car; let thy daughter be given in marriage to me.'

"Akritavrana said, 'Thus having given his word, O king, he went and said to Varuna, 'Give me a thousand fleet steeds brown in colour, and each with one black ear. I want the same as dowry for my marriage.' To him Varuna forthwith gave a thousand steeds. Those steeds had issued out of the river Ganga; hence the spot hath been named: The horse's landing place. And in the city of Kanyakubja, the daughter of Gadhi, Satyavati by name, was given in marriage; and the gods themselves were of the party of the bride. Richika, the most excellent of the sacerdotal caste, thus procured a thousand steeds, and had a sight of the dwellers of heaven and won a wife in the proper form. And he enjoyed himself with the girl of slender waist, and thus gratified all the wishes and desire that he ever had. And when the marriage had been celebrated, O king, his father Bhrgu came on a visit to see him and his wife; and he was glad to see his praiseworthy son. And the husband and wife together paid their best respects to him, who was worshipped by all the gods. And when he had seated himself, they both with joined palms, stood near him, in order that they might to his bidding. And then the revered saint, Bhrgu, glad at heart, thus spoke to his daughter-in-law, saying, 'O lovely daughter, as for a boon I am ready to grant thee any object of thy wish.' And there upon she asked for his favour in this, that a son might be born to both herself and her mother. And he vouchsafed the favour thus asked for.'

"Bhrgu said, 'During the days that your season lasts, thou and thy mother must take a bath, with the ceremony for bringing forth a male child. And ye two must then separately embrace two different trees--she a peepal tree, and thou a fig tree. And, O dutiful girl, here are two pots of rice and milk, prepared by me with the utmost care. I having ransacked the whole universe to find the drugs, the essence whereof hath been blended with this milk and rice. It must be taken as food with the greatest care.' And saying this, he vanished from sight. The two ladies, however, made an interchange both in the matter of the pots of rice, and likewise as regards the trees (to be embraced by each). Then after the lapse of very many days, the revered saint, once more came. And he came knowing (what had happened) by his attribute of divine knowledge. Then Bhrgu possessed of mighty strength, spake to Satyavati, his daughter-in-law, saying, 'O dutiful girl! O my daughter of a lovely brow, the wrong pot of rice thou tookest as food. And it was the wrong tree which was embraced by thee. It was thy mother who deluded thee. A son will be born of thee, who, though of the priestly caste, will be of a character fit for the military order; while a mighty son will be born of thy mother, who, though by birth a Kshatriya will assume a life suitable to the sacerdotal order. And his power will be great, and he will walk on the path trodden by righteous men.' Then she entreated her father-in-law again and again, saying, 'Let not my son be of this character; but let my grandson be such.' And, O Pandu's son, he replied, 'So let it be!' And thus he was pleased to grant her prayer. Then she brought forth on the expected day a son by name Jamadagni. And this son of Bhrgu was endowed with both splendour and grace. And he grew in years and in strength, and excelled he other saints in the proficiency of his Vaidik lore. O chieftain of Bharata's race, to him, rivalling in lustre the author of light (the sun), came spontaneously and without instruction the knowledge of the entire military art and of the fourfold missile arms.'"

SECTION 116

"Akritavrana said, 'Jamadagni devoted himself to the study of the Veda and the practice of sacred penances, and became famous for his great austerities. Then he pursued a methodical course of study and obtained a mastery over the entire Veda. And, O king, he paid a visit to Prasenajit and solicited the hand of Renuka in marriage. And this prayer was granted by the king. And the delight of Bhrgu's race having thus obtained Renuka for his wife, took his residence with her in a hermitage, and began to practice penances, being assisted by her. And four boys were born of her, with Rama for the fifth. And although the youngest, Rama was superior to all in merit. Now once upon a time, when her sons had gone out for the purpose of gathering fruits, Renuka who had a pure and austere life, went out to bathe. And, O king, while returning home, she happened to cast her glance towards the king of Martikavata, known by the name of Chitraratha. The king was in the water with his wives, and wearing on his breast a lotus wreath, was engaged in sport. And beholding his magnificent form, Renuka was inspired with desire. And this unlawful desire she could not control, but became polluted within the water, and came back to the hermitage frightened at heart. Her husband readily perceived what state she was in.

And mighty and powerful and of a wrathful turn of mind, when he beheld that she had been giddy and that the lustre of chastity had abandoned her, he reproached her by crying out 'Fie!' At that very moment came in the eldest of Jamadagni's sons, Rumanvan; and then, Sushena, and then, Vasu, and likewise, Viswvasu. And the mighty saint directed them all one by one to put an end to the life of their mother. They, however, were quite confounded and lost heart. And they could not utter a single word. Then he in ire cursed them. And on being cursed they lost their sense and suddenly became like inanimate objects, and comparable in conduct to beasts and birds. And then Rama, the slayer of hostile heroes, came to the hermitage, last of all. Him the mighty-armed Jamadagni, of great austerities, addressed, saying, 'Kill this wicked mother of thine, without compunction, O my son.' Thereupon Rama immediately took up an axe and therewith severed his mother's head.

Then, O great king, the wrath of Jamadagni of mighty soul, was at once appeased; and well-pleased, he spake the following words, 'Thou hast, my boy, performed at my bidding this difficult task, being versed in virtue. Therefore, whatsoever wishes there may be in thy heart, I am ready to grant them all. Do thou ask me.' Thereupon Rama solicited that his mother might be restored to life, and that he might not be haunted by the remembrance of this cruel deed and that he might not be affected by any sin, and that his brothers might recover their former state, and that he might be unrivalled on the field of battle, and that he might obtain long life. And, O Bharata's son, Jamadagni, whose penances were the most rigid, granted all those desires of his son. Once, however, O lord, when his sons had gone out as before, the valourous son of Kartavirya, the lord of the country near the shore of the sea, came up to the hermitage. And when he arrived at that hermitage, the wife of the saint received him hospitably. He, however, intoxicated with a warrior's pride, was not at all pleased with the reception accorded to him, and by force and in defiance of all resistance, seized and carried off from that hermitage the chief of the cows whose milk supplied the sacred butter, not heeding the loud lowing of the cow. And he wantonly pulled down the large trees of the wood. When Rama came home, his father himself told him all that had happened. Then when Rama saw how the cow was lowing for its calf, resentment arose in his heart. And he rushed towards Kartavirya's son, whose last moments had drawn nigh. Then the descendant of Bhrgu, the exterminator of hostile heroes, put forth his valour on the field of battle, and with sharpened arrows with flattened tips, which were shot from a beautiful bow, cut down Arjuna's arms, which numbered a thousand, and were massive like (wooden) bolts for barring the door. He, already touched by the hand of death, was overpowered by Rama, his foe. Then the kinsmen of Arjuna, their wrath excited against Rama, rushed at Jamadagni in his hermitage, while Rama was away. And they slew him there; for although his strength was great, yet being at the time engaged in penances, he would not fight. And while thus attacked by his foes, he repeatedly shouted the name of Rama in a helpless and piteous way. And, O Yudhishtira, the sons of Kartavirya shot Jamadagni, with their arrows, and having thus chastised their foe, went their way. And when they had gone away, and when Jamadagni had breathed his last, Rama, the delight of Bhrgu's race, returned to the hermitage, bearing in his arms, fuel for religious rites. And the hero beheld his father who had been put to death. And grieved exceedingly he began to bewail the unworthy fate that had laid his father low.'"

SECTION 117

"Rama said, 'The blame is mine, O father, that like a stag in the wood, thou hast been shot dead with arrows, by those mean and stupid wretches--the sons of Kartavirya. And O father, virtuous and unswerving from the path of righteousness and inoffensive to all animated beings as thou wert, how came it to be permitted by Fate that thou shouldst die in this way? What an awful sin must have been committed by them, who have killed thee with hundreds of sharpened shafts, although thou wert an aged man, and engaged in penances at the time and absolutely averse to fighting with them. With what face will those shameless persons speak of this deed of theirs to their friends and servants, viz., that they have slain an unassisted and unresisting virtuous man?--O protector of men, thus he, great in penance, bewailed much in a piteous manner, and then performed the obsequies of his departed sire. And Rama, the conqueror of hostile cities, cremated his father on the funeral pyre, and vowed, O scion of Bharata's race, the slaughter of the entire military caste, and of exceeding strength in the field of battle, and possessed of valour suited to a heroic soul, and comparable to the god of death himself, he took up his weapon in wrathful mood, and singlehanded put Kartavirya's sons to death. And, O chieftain of the military caste, Rama, the leader of all capable of beating their foes, thrice smote down all the Kshatriya followers of Kartavirya's sons. And seven times did that powerful lord exterminate the military tribes of the earth. In the tract of land, called Samantapanchaka five lakes of blood

were made by him. There the mightiest scion of Bhṛigu's race offered libations to his forefathers--the Bhṛigus, and Richika appeared to him in a visible form, and spake to him words of counsel. Then the son of Jamadagni of dreaded name, performed a mighty sacrifice and gratified the lord of the celestials, and bestowed the earth to the ministering priests. And, O protector of human beings, he raised an altar made of gold, ten Vyamas in breadth and nine in height, and made a gift of the same to the magnanimous Kasyapa. Then at Kasyapa's bidding the Brahmanas divided the altar into a number of shares, and thus they became reputed as the Khandavayamas (share takers). And the exterminator of the military race possessed of immense strength, bestowed the earth upon the high-souled Kasyapa, and then became engaged in penance of an exceedingly severe form. He now dwells in this Mahendra, monarch of hills. Thus did hostilities arise between him and the members of the military caste,--all of them who dwell on this earth; and Rama, endowed with immense strength, in this way subdued the entire world.'

"Vaisampayana said, 'Then on the fourteenth day of the moon, the mighty-souled Rama at the proper hour showed himself to those members of the priestly caste and also to the virtuous king (Yudhishtira) and his younger brothers. And, O king of kings, the lord together with his brothers, worshipped Rama, and, O most righteous of the rulers of men, the very highest honours were paid by him to all those members of the twice-born class. And after worshipping Jamadagni's son and having received words of praise from him, at his direction he spent the night on the Mahendra hill, and then started on his journey towards the southern regions.'"

SECTION 118

Vaisampayana said, "The magnanimous monarch pursued his journey, and at different spots on the shore of the sea visited the various bathing places, all sacred and pleasant and frequented by men of the sacerdotal caste. And O son of Parikshit! He in proper form took his bath in them together with his younger brothers and then went to an excellent river, the holiest of all. There also the magnanimous king, took his plunge, and offered libations to his forefathers and the gods, and distributed riches to the leaders of the twice-born class. Then he went to the Godavari, a river that falls directly into the sea. There he was freed from his sins. And he reached the sea in the Dravida land, and visited the holy spot passing under Agastya's name, which was exceedingly sacred and exceptionally pure. And the valiant king visited the feminine sacred spots. Here he listened to the story of that well-known feat which was achieved by Arjuna, chief of all wielders of the bow, and which was beyond the power of human beings to perform. And here he was praised by the highest members of the saintly class, and the son of Pandu experienced the greatest delight. And, O protector of the earth! the ruler of the world, accompanied by Krishna bathed in those holy spots, and speaking of Arjuna's valour in laudatory terms delightfully spent his time in the place. Then he gave away thousands of cows at those holy spots on the coast of the sea; and with his brothers narrated well pleased how Arjuna had made a gift of kine. And he, O king! visited one by one those holy places on the coast of the sea and many other sacred spots, and thus fulfilled his heart's desire, till he came to the holiest of all known by the name of Suparaka. Then having crossed a certain tract on the coast of the sea, he reached a forest celebrated on earth. There the deities had practised asceticism in former days, and likewise virtuous rulers of men had performed sacrificial rites. There he, possessed of long and lusty arms, beheld the celebrated altar of Richika's son, who was the foremost of all wielders of the bow. And the altar was girt round by hosts of ascetics, and was fit to be worshipped by persons of a virtuous life. Then the king beheld the holy and delightful shrines of all the gods and of the Vasus, and of the hosts of wind and of the two celestial physicians and of Yama, son of the sun and of the lord of riches, and of Indra, and of Vishnu, and of the lord Creator and of Siva, and of the moon, and of the author of day, and of the lord of waters, and of the host of Sadhyas, and of Brahma, and of the forefathers, and of Rudra together with all his followers, and of the goddess of learning, and of the host of Siddhas, and of many immortal holy gods besides. And in those shrines the king observed various fasts, and gave away large quantities of gems. He plunged his body in all the holy spots, and then came again to Surparaka. And he by the same landing-place of the sea again proceeded with his uterine brothers and came over to the holy spot Prabhasa, whereof fame hath been spread by mighty Brahmanas throughout the world. There he, possessed of a pair of large red eyes, washed himself with all his younger brothers, and offered libations to the forefathers and the celestial hosts; and so did Krishna and all those Brahmanas together with Lomasa. For twelve days he subsisted upon air and water. And he performed ablutions for days and nights and surrounded himself with fires kindled on all sides. Thus that greatest of all virtuous men engaged himself in asceticism. While he was acting thus, information reached both Valarama and Krishna that the king was practising penances of a most austere form and these two leaders of the entire Vrishni tribe

accompanied with troops came to Yudhishtira of Ajamidha's race. And when the Vrishnis beheld that the sons of Pandu lay down on the ground, their bodies besmeared all over with dirt and when they beheld the daughter of Drupada in a sad state, their grief was great and they could not refrain from breaking out in loud lamentations. Then the king, whose courage was such that misfortune never could cast him down, cordially met Rama and Krishna and Samva, Krishna's son, and the grandson of Sini and other Vrishnis, and paid honour to them in a suitable form. And they also in return paid honour to all the sons of Pritha, and were similarly honoured by Pandu's sons. And they seated themselves round about Yudhishtira, as round Indra, O king! are seated the celestial hosts. And highly pleased, he recounted to them all the machinations of his adversaries, and how also he had resided in the forest, and how Arjuna had gone to Indra's abode in order to learn the science of arms--all this he related with a gladdened heart. And they were happy to learn all this news from him; but when they saw the Pandavas so exceedingly lean, the majestic and magnanimous Vrishnis could not forbear shedding tears, which spontaneously gushed from their eyes on account of the agony they felt."

SECTION 119

Janamejaya said, "O thou of ascetic wealth! when the sons of Pandu and the Vrishnis reached the holy spot Prabhasa, what did they do and what conversation was held there by them, for all of them were of mighty souls, proficient in all the branches of science and both the Vrishnis and the sons of Pandu held one another in friendly estimation."

Vaisampayana said, "When the Vrishnis reached the holy spot Prabhasa, the sacred landing-place on the coast of the sea, they surrounded the sons of Pandu and waited upon them. Then Valarama, resembling in hue the milk of the cow and the Kunda flower and the moon and the silver and the lotus root and who wore a wreath made of wild flowers and who had the ploughshare for his arms, spake to the lotuseyed one, saying, 'O Krishna, I do not see that the practice of virtue leads to any good or that unrighteous practices can cause evil, since the magnanimous Yudhishtira is in this miserable state, with matted hair, a resident of the wood, and for his garment wearing the bark of trees. And Duryodhana is now ruling the earth, and the ground doth not yet swallow him up. From this, a person of limited sense would believe a vicious course of life is preferable to a virtuous one. When Duryodhana is in a flourishing state and Yudhishtira, robbed of his throne, is suffering thus, what should people do in such a matter?--This is the doubt that is now perplexing all men. Here is the lord of men sprung from the god of virtue, holding fast to a righteous path, strictly truthful and of a liberal heart. This son of Pritha would give up his kingdom and his pleasure but would not swerve from the righteous path, in order to thrive. How is it that Bhishma and Kripa and the Brahmana Drona and the aged king, the senior member of the house, are living happily, after having banished the sons of Pritha? Fie upon the vicious-minded leaders of Bharata's race! What will that sinner, the chieftain of the earth, say to the departed forefathers of his race, when the wretch will meet them in the world to come? Having hurled from the throne his in-offensive sons, will he be able to declare that he had treated them in a blameless way? He doth not now see with his mind's eye how he hath become so sightless, and on account of what act he hath grown blind among the kings of this entire earth. Is it not because he hath banished Kunit's son from his kingdom? I have no doubt that Vichitravirya's son, when he with his sons perpetrated this inhuman act, beheld on the spot where dead bodies are burnt, flowering trees of a golden hue. Verily he must have asked them, when those stood before him with their shoulders projected forward towards him, and with their large red eyes staring at him, and he must have listened to their evil advice, since he fearlessly sent away Yudhishtira to the forest, who had all his weapons of war with him and was borne company by his younger brothers. This Bhima here, whose voracious appetite is like that of a wolf, is able to destroy with the sole strength of his powerful arms, and without the help of any weapons of war, a formidable array of hostile troops. The forces in the field of battle were utterly unmanned on hearing his war-cry. And now the strong one is suffering from hunger and thirst, and is emaciated with toilsome journeys. But when he will take up in his hand arrows and diverse other weapons of war, and meet his foes in the field of battle, he will then remember the sufferings of his exceedingly miserable forest-life, and kill his enemies to a man: of a certainty do I anticipate this. There is not throughout the whole world a single soul who can boast of strength and prowess equal to his. And his body, alas! is emaciated with cold, and heat and winds. But when he will stand up for fight, he will not leave a single man out of his foes. This powerful hero, who is a very great warrior when mounted on a car--this Bhima, of appetite rivaling a wolf's conquered single-handed all the rulers of men in the east, together with, those who followed them in battle; and he returned from those wars safe and uninjured. And that same Bhima, miserably dressed in the bark of trees, is now leading a wretched life in the woods. This

powerful Sahadeva vanquished all the kings in the south; those lords of men who had gathered on the coast of the sea,--look at him now in an anchorite's dress. Valiant in battle Nakula vanquished single-handed the kings who ruled the regions towards the west,--and he now walks about the wood, subsisting on fruit and roots, with a matted mass of hair on the head, and his body besmeared all over with dirt. This daughter of a king, who is a great soldier when mounted on a car, took her rise from beneath the altar, during the pomp of sacrificial rites. She hath been always accustomed to a life of happiness; how is she now enduring this exceedingly miserable life in this wood! And the son of the god of virtue,--virtue which stands at the head of all the there pursuits of life--and the son of the wind-god and also the son of the lord of celestials, and those two sons of the celestial physicians,--being the sons of all those gods and always accustomed to a life of happiness, how are they living in this wood, deprived of all comforts? When the son of Virtue met with defeat, and when his wife, his brothers, his followers, and himself were all driven forth, and Duryodhana began to flourish, why did not the earth subside with all its hills?"

SECTION 120

Satyaki said, "O Rama! this is not the time of lamentation; let us do that which is proper and suited to the present occasion, although Yudhishtira doth not speak a single word. Those who have persons to look after their welfare do not undertake anything of themselves; they have others to do their work, as Saiyya and others did for Yayati. Likewise, O Rama! those who have appointed functionaries to undertake their work on their own responsibility, as the leaders of men, they may be said to have real patrons, and they meet with no difficulty, like helpless beings. How is it that when the sons of Pritha have for their patrons these two men, Rama and Krishna, and the two others, Pradyumna and Samva, together with myself,--these patrons being able to protect all the three worlds,--how is it that the son of Pritha is living in the wood with his brothers? It is fit that this very day the army of the Dasarhas should march out, variously armed and with checkered mails. Let Dhritrashtra's sons be overwhelmed with the forces of the Vrishnis and let them go with their friends to the abode of the god of death. Let him alone who wields the bow made of the horn (Krishna), thou alone, if roused, wouldst be able to surround even the whole of this earth. I ask thee to kill Dhritrashtra's son with all his men, as the great Indra, the lord of the gods kill Vritra. Arjuna, the son of Pritha, is my brother, and also my friend, and also my preceptor, and is like the second self of Krishna. It is for this that men desire for a worthy son, and that preceptor seeks a pupil who would contradict him not. It is for this that the time is come for that excellent work, which is the best of all tasks and difficult to perform. I shall baffie Duryodhana's volleys of arms by my own excellent weapons. I shall overpower all in the field of battle. I shall in my wrath cut off his head with my excellent shafts, little inferior to snakes and poison and fire. And with the keen edge of my sword, I shall forcibly sever his head from the trunk, in the field of battle; then I shall kill his followers, and Duryodhana, and all of Kuru's race. O son of Rohini! let the followers of Bhima look at me with joy at their heart, when I shall keep up the weapons of war in the field of battle, and when I shall go on slaying all the best fighting men on the side of the Kurus, as at the end of time fire will burn vast heaps of straw. Kripa and Drona and Vikarna and Kama are not able to bear the keen arrows shot by Pradyumna. I know the power of Arjuna's son--he conducts himself like the son of Krishna in the field of battle. Let Samva chastise by the force of his arms Dussasana; let him destroy by force Dussasana and his charioteer and his car. In the field of battle when the son of Jamvavati becomes irresistible in fight, there is nothing which can withstand his force. The army of the demon Samvara was speedily routed by him when only a boy. By him was killed in fight Asvachakra, whose thighs were round, and whose muscular arms were of exceeding length. Who is there that would be able to go forward to the car of Samva, who is great in fight, when mounted on a car? As a mortal coming under the clutches of death can never escape; so who is there that once coming under his clutches in the field of battle, is able to return with his life? The son of Vasudeva will burn down by the volleys of his fiery shafts all the hostile troops, and those two warriors, Bhishma and Drona,--who are great on a car, and Somadatta surrounded by all his sons. What is there in all the world including the gods, which Krishna cannot encounter on an equal footing, when he takes up the weapons of war, wields in his hands excellent arrows, arms himself with his dice, and thus becomes unrivalled in fight? Then let Aniruddha also take up in his hand his buckler and sword, and let him cover the surface of the earth with Dhritrashtra's sons, their heads separated from their trunks, their bodies devoid of all consciousness as in a sacrificial rite the altar is overspread with sacred grass placed upon the same. And Gada and Uluka, and Vahuka and Bhanu and Nitha and the young Nishatha valiant in battle and Sarana, and Charudeshna, irresistible in war, let them perform feats befitting their race.

Let the united army of the Satwatas and Suras, together with the best soldiers of the Vrishnis, the Bhojas, and the Andhakas, kill those sons of Dhritarashtra in the field of battle and let them swell their expanded fame throughout the world. Then let Abhimanyu rule the world so long as this most excellent of virtuous men, the magnanimous Yudhishthira, may be engaged in fulfilling his vow,—the vow that was accepted and declared by him, the most righteous of Kuru's race, on the occasion of the famous play at dice. Afterwards the virtuous king will protect the earth, all his foes defeated in battle by shafts which will be discharged by us. Then there will remain no sons of Dhritarashtra on earth,—nor the son of the charioteer (Kama). This is the most important work for us to do, and this will surely lead to fame."

"Krishna said, 'O scion of the race of Madhu! no doubt what thou sayest is true; we accept thy words, O thou of courage that is never weak! But this bull of the Kuru race (Yudhishthira) would never accept the sovereignty of the earth, unless it were won by the prowess of his own arms. Neither for the sake of pleasure, nor from fear, nor from covetousness, would Yudhishthira ever renounce the rules of the caste; nor would these two heroes, who are mighty, when mounted on a car—Bhima and Arjuna; nor the twin brothers, nor Krishna, the daughter of Drupada. He possessing the appetite of a wolf (Bhima), and the winner of riches (Arjuna), are both unrivalled in fight throughout the world. And why should not this king rule over the entire world when he hath the two sons of Madri to espouse his cause? The high-souled ruler of Panchala together with the Kekaya king, and we also should put forth our united strength, and then would the enemies of Yudhishthira be annihilated.'"

"Yudhishthira said, 'It is not strange that thou shouldst speak thus, O scion of Madhu's race! but to me truth seems to be the first consideration, above that of my sovereign power itself. But it is Krishna alone who precisely knoweth what I am; and it is I alone who precisely know what Krishna (really) is. O thou endowed with valour! O scion of Madhu's race! as soon as he will perceive that the time is come for feats of bravery, then, O most valiant of Sini's race, he also of beautiful hair (Krishna) will defeat Suyodhana. Let the brave men of the Dasarha race go back today. They are my patrons; and the foremost of human beings, they have visited me here. O ye of immeasurable strength! never fall off from the path of virtue. I shall see you again, when ye will be happily gathered together.'

"Then after mutual greeting and obeisance to seniors, and having embraced the youthful, those valiant men of the Yadu race and the sons of Pandu separated. And the Yadus reunited to their home; and the Pandavas continued their journey to the sacred spots. Then having parted with Krishna, the virtuous king, accompanied by his brothers and servants, and also by Lomasa, went to the sacred river Payosini. Its fine landing place was constructed by the king of Vidarbha. And he began to dwell on the banks of the Payosini, whose waters were mingled with the distilled Soma juice. There the high-souled Yudhishthira was greeted with excellent laudatory, terms by numerous leaders of the twice-born class, who were delighted to see him there."

SECTION 121

Lomasa said, "O king! when the Nriga performed a sacrifice here, he gratified Indra, the demolisher of hostile cities, by offering the Soma juice. And Indra was refreshed and was very much pleased. Here the gods together with Indira, and the protectors of all born beings, celebrated sacrifices of various kinds on a large scale, and paid abundant gratuities to the ministering priests. Here king Amurataraya, the lord of the world, satisfied Indra, the holder of the thunderbolt, by the offer of the Soma juice, when seven horse-sacrifices were performed by that king. The articles which in other sacrificial rites are uniformly made of the timber, wood and of earth, were all made of gold in the seven sacrifices performed by him. And it is said that in all those rites, seven sets of stakes, rings for the sacrificial stakes, spots, ladles, utensils, spoons were prepared by him. On each sacrificial stake, seven rings were fastened at the top. And, O Yudhishthira! the celestials together with Indira, themselves erected the sacrificial stakes of shining gold which had been prepared for his sacred rites. In all those magnificent sacrifices instituted by Gaya, the protector of the earth, Indira, was delighted by drinking the Soma juice, and the ministering priests were gratified with the gratuities paid to them. And the priests obtained untold wealth counted out to them. And as the sand-grains of the earth, or as the stars in the sky, or as the rain-drops when it raineth, cannot be counted by anyone, so the wealth Gaya gave away was incapable of being counted by figures. So untold was the wealth, O great king! that was given to the ministering priests in all those seven sacrifices that even the above-mentioned objects might be counted by figures, but the gratuities bestowed by him whose largeness exceeded all that was known before were not capable of being counted by figures. And images of the goddess of speech were made of gold by the sculptor of the gods;—and the king gratified the members of the sacerdotal caste, who had arrived from all the

cardinal points, by making presents to them of those images, of gold. O protector of men! when the high-souled Gaya performed his sacrificial rites, he erected sacrificial piles at so many different spots that but little space was left on the surface of the earth. And, O scion of Bharata's race! he by that sacred act attained the regions of Indra. Whoever should bathe in the river, Payosini, would go to the regions attained by Gaya. Therefore, O lord of kings! O unswerving prince! thou and thy brothers should bathe in this river; then, O protector of the earth, thou wilt be freed from all these sins."

Vaisampayana said, "O most praiseworthy of men! Yudhishthira with his brothers performed ablutions in the Payosini river. Then, O sinless prince! the powerful monarch together with his brothers, journeyed to the hill of sapphires and the great river Narmada. The blessed saint Lomasa there named to him all the delightful holy spots and all the sacred shrines of the celestials. Then he with his brothers visited those places, according to his desire and convenience. And at various places Brahmanas by thousands received gifts from him."

"Lomasa said, 'O son of Kunti! one who visits the sapphire Hill and plunges his body in the river Narmada attains the regions inhabited by the celestials and kings. O most praiseworthy of men! this period is the junction between the Treta and the Kali age, O Kunti's son! This is the period when a person gets rid of all his sins. O respected sir! this is the spot where Saryati performed sacrificial rites, wherein Indra appeared in a visible form and drank the Soma juice, with the two celestial physicians. And Bhrgu's son of severe austerities conceived anger towards the great Indra; and the mighty Chyavana persuaded Indra, and for his wife obtained the princess, Sukanya.'"

"Yudhishthira said, 'How was the chastiser of the demon Paka, the god possessed of the six attributes, paralysed by Chyavana? And for what reason did the mighty saint conceive wrath towards Indra? And how, O Brahmana! did he raise the celestial physicians to the rank of the drinkers of Soma? All this, precisely as it happened, thy venerable self will be pleased to recount to me.'"

SECTION 122

"Lomasa said, 'A son was born to the great saint Bhrgu, Chyavana by name. And he, of an exceedingly resplendent form, began to practise austerities by the side of yonder lake. And, O Pandu's son! O protector of men! he of mighty energy assumed the posture called Vira, quiet and still like an inanimate post, and for a long period, remained at the same spot of ground. And he was turned into an anthill covered over with creepers. And after the lapse of a long period, swarms of ants enveloped him. And covered all over with ants, the sagacious saint looked exactly like a heap of earth. And he went on practising austerities, enveloped on all sides with that ant-hill. Now after the lapse of a long space of time, that ruler of earth, Saryati by name, for amusement visited this pleasant and excellent lake. With him were four thousand females, espoused by him, O son of Bharata's race! there was also his only daughter endowed with beautiful brows, named Sukanya. She surrounded by her maids, and decked out with jewels fit for the celestials, while walking about, approached the anthill where Bhrgu's son was seated. And surrounded by her maids, she began to amuse herself there, viewing the beautiful scenery, and looking at the lofty trees of the wood. And she was handsome and in the prime of her youth; and she was amorous and bent on frolicking. And she began to break the twigs of the forest trees bearing blossoms. And Bhrgu's son endowed with intelligence beheld her wandering like lightning, without her maids, and wearing a single piece of cloth and decked with ornaments. And seeing her in the lone forest, that ascetic of exceeding effluence was inspired with desire. And that regenerate Rishi possessing ascetic energy, who had a low voice, called the auspicious one,—but she heard him not. Then seeing the eyes of Bhrgu's son from the ant-hill, Sukanya from curiosity and losing her sense, said, 'What is this?'—and with thorns pierced the eyes (of the Rishi). And as his eyes being pierced by her, he felt exceeding pain and became wroth. And (from anger) he obstructed the calls of nature of Saryati's forces. And on their calls of nature being obstructed, the men were greatly afflicted. And seeing this state of things, the king asked, 'Who is it that hath done wrong to the illustrious son of Bhrgu, old and ever engaged in austerities and of wrathful temper? Tell me quick if ye know it.' The soldiers (thereupon) answered him saying, 'We do not know whether any one hath done wrong to the Rishi. Do thou, as thou list, make a searching enquiry into the matter. Thereupon that ruler of earth, using (as he saw occasion) both menace and conciliation, asked his friends (about the circumstance). But they too did not know anything. Seeing that the army was distressed owing to the obstruction of the calls of nature, and also finding her father aggrieved, Sukanya said, 'Roving in the forest, I lighted in the ant-hill here upon some brilliant substance. Thereupon taking it for a glow-worm I neared it, and pierced it (with thorns); Hearing this Saryati immediately came to the ant-hill, and there saw Bhrgu's son, old both in years and austerities. Then the lord of earth with joined hands,

besought (the ascetic) saying, 'It behoveth thee to forgive what my daughter through ignorance and greenness, hath done unto thee.' Chyavana the son of Bhrgu, addressed the monarch saying, 'Disregarding me, this one, filled with pride hath pierced my eyes. Even her, O king, endowed with beauty and who was bereft of her senses by ignorance and temptation—even thy daughter would I have for my bride, I tell thee truly, on this condition alone will I forgive thee.'

Lomasa said, "Hearing the words of the sage, Saryati, without pausing, bestowed his daughter on the high-souled Chyavana. Having received the hand of that girl, the holy one was pleased with the king. And having won the Rishi's grace, the king went to his city, accompanied by his troops. And the faultless Sukanya also having obtained that ascetic for her husband, began to tend him, practising penances, and observing the ordinance. And that one of a graceful countenance, and void of guile worshipped Chyavana, and also ministered unto guests, and the sacred fire."

SECTION 123

"Lomasa said, 'Once on a time, O king, those celestials, namely the twin Aswins, happened to behold Sukanya, when she had (just) bathed, and when her person was bare. And seeing that one of excellent limbs, and like unto the daughter of the lord of celestials, the nose-born Aswins neared her, and addressed her, saying, 'O thou of shapely thighs, whose daughter art thou? And what doest thou in this wood? O auspicious one, O thou of excellent grace, we desire to know this, do thou therefore tell us.' Thereupon she replied bashfully unto those foremost of celestials. 'Know me as Sarayati's daughter, and Chyavana's wife.' Thereat the Aswins again spake unto her, smiling. 'What for, O fortunate one, hath thy father bestowed thee on a person who is verging on death? Surely, O timid girl, thou shinest in this wood like lightning. Not in the regions of the celestials themselves, O girl, have our eyes lighted on thy like. O damsel, unadorned and without gay robes as thou art, thou beautifiest this wood exceedingly. Still, O thou of faultless limbs, thou canst not look so beautiful, when (as at present) thou art soiled with mud and dirt, as thou couldst, if decked with every ornament and wearing gorgeous apparel. Why, O excellent girl in such plight servest thou a decrepit old husband, and one that hath become incapable of realising pleasure and also of maintaining thee, O thou of luminous smiles? O divinely beautiful damsel, do thou, forsaking Chyavana accept one of us for husband. It behoveth thee not to spend thy youth fruitlessly.'"

"Thus addressed Sukanya answered the celestials saying, 'I am devoted to my husband, Chyavana: do ye not entertain any doubts (regarding my fidelity). Thereupon they again spake unto her, 'We two are the celestial physicians of note. We will make thy lord young and graceful. Do thou then select one of us, viz., ourselves and thy husband,—for thy partner. Promising this do thou, O auspicious one, bring hither thy husband.' .. O king, agreeably to their words she went to Bhrgu's son and communicated to him what the two celestials had said. Hearing her message, Chyavana said unto his wife, 'Do thou so.' Having received the permission of her lord, (she returned to the celestials) and said, 'Do ye so.' Then hearing her words, viz., 'Do ye so,' they spoke unto the king's daughter. 'Let thy husband enter into water.' Thereat Chyavana desirous of obtaining beauty, quickly entered into water. The twin Aswins also, O king, sank into the sheet of water. And the next moment they all came out of the tank in surpassingly beautiful forms, and young and wearing burnished earrings. And all, possessed of the same appearance pleasing to behold, addressed her saying, 'O fortunate one, do thou choose one of us for spouse. And O beautiful one, do thou select him for lord who may please thy fancy.' Finding, however, all of them of the same appearance she deliberated; and at last ascertaining the identity of her husband, even selected him.

"Having obtained coveted beauty and also his wife, Chyavana, of exceeding energy, well pleased, spake these words unto the nose-born celestials: 'Since at your hands, an old man, I have obtained youth, and beauty, and also this wife of mine, I will, well pleased, make you quaffers of the Soma juice in the presence of the lord of celestials himself. This I tell you truly.' Hearing this, highly delighted, the twins ascended to heaven; and Chyavana and Sukanya too passed their days happily even like celestials."

SECTION 124

"Lomasa said, 'Now the news came to Saryati that Chyavana had been turned into a youth. And well pleased he came, accompanied by his troops, to the hermitage of the son of Bhrgu. And he saw Chyavana and Sukanya, like two children sprung from celestials, and his joy and that of his wife were as great as if the king had conquered the entire world. And the ruler of earth together with his wife was received honourably by that saint. And the king seated himself near the ascetic, and entered into a delightful conversation of an auspicious kind. Then, O king, the son of Bhrgu spake to the king these words of a soothing nature: 'I

shall, O king, officiate at a religious ceremony to be performed by thee: let the requisite articles, therefore, be procured.' Thereat, that protector of earth Saryati, experienced the very height of joy, and O great king, he expressed his approbation of the proposal made by Chyavana. And on an auspicious day, suitable for the commencement of a sacrificial ceremony, Saryati ordered the erection of a sacrificial shrine of an excellent description and splendidly furnished with all desirable things. There Chyavana, the son of Bhrigu, officiated for the king as his priest. Now listen to me relating the wonderful events which happened at that spot. Chyavana took up a quantity of the Soma juice, in order that he might offer the same to the Aswins, who were physicians to the celestials. And while the saint was taking up the intended offering for those celestial twins, Indra pronounced his interdiction, saying, These Aswins both of them in my opinion have no right to receive an offering of the Soma juice.' They are the physicians of the celestials in heaven.--this vocation of theirs hath disintitiled them (in the matter of Soma). Thereupon Chyavana said, 'These two are of mighty enterprise, possessed of mighty souls, and uncommonly endowed with beauty and grace. And they, O Indra, have converted me into an eternally youthful person, even like unto a celestial. Why shouldst thou and the other celestials have a right to the distilled Soma juice, and not they? O lord of the celestials, O demolisher of hostile towns! be it known to thee that the Aswins also rank as gods.' At this, Indra spake saying, These two practise the healing art,--so they are but servants. And assuming forms at their pleasure they roam about in the world of mortal beings. How can they then rightfully claim the juice of the Soma?

"Lomasa said, 'When these very identical words were spoken again and again by the lord of celestials, the son of Bhrigu, setting Indra at naught, took up the offering he had intended to make. And as he was about to take up an excellent portion of the Soma juice with the object of offering it to the two Aswins, the destroyer of the demon Vala (Indra) observed his act, and thus spoke unto him, 'If thou take up the Soma with a view to offering it to those celestials, I shall hurl at thee my thunderbolt of awful form, which is superior to all the weapons that exist.' Thus addressed by Indra, the son of Bhrigu, cast at Indra a smiling glance, and took up in due form a goodly quantity of the Soma juice, to make an offering to the Aswins. Then Sach's lord hurled at him the thunderbolt of awful form. And as he was about to launch it, his arm was paralysed by Bhrigu's son. And having paralysed his arm, Chyavana recited sacred hymns, and made offering on the fire. His object gained, he now attempted to destroy that celestial. Then by the virtue of that saint's ascetic energy, an evil spirit came into being,--a huge demon, Mada by name, of great strength and gigantic proportions. And his body was incapable of being measured either by demons or by gods. And his mouth was terrible and of huge size, and with teeth of sharpened edge. And one of his jaws rested on the earth, and the other stretched to heaven. And he had four fangs, each extending as far as one hundred yojanas, and his other fangs were extended to the distance of ten yojanas, and were of a form resembling towers on a palace, and which might be likened to the ends of spears. And his two arms were like unto hills, and extended ten thousand yojanas, and both were of equal bulk. And his two eyes resembled the sun and the moon; and his face rivalled the conflagration at the universal dissolution. And he was licking his mouth with his tongue, which, like lightning, knew no rest. And his mouth was open, and his glance was frightful, and seemed as if he would forcibly swallow up the world. The demon rushed at the celestial by whom a hundred sacrifices had been performed. And his intent was to devour that deity. And the world resounded with the loud and frightful sounds uttered by the Asura."

SECTION 125

"Lomasa said, 'When the god who had performed a hundred sacrifices (Indra) beheld the demon Mada of a frightful mien, coming towards him with open mouth, his intention being to devour him, and looking like the god of death himself, while his own arms remained paralysed, he through fear repeatedly licked the corners of his mouth. Then the lord of the celestials, tortured with fright, spake to Chyavana saying, 'O Bhrigu's son! O Brahmana! verily I tell thee as truth itself, that from this day forward the two Aswins will be entitled to the Soma juice. Be merciful to me! My undertaking can never come to naught. Let this be the rule. And I know, O saint of the sacerdotal caste! that thy work can never come to nothing. These two Aswins will have a right to drink the Soma juice, since thou hast made them entitled to the same. And, O Bhrigu's son, I have done this but to spread the fame of thy powers, and my object was to give thee an occasion for displaying thy powers. My other object was that the fame of the father of this Sukanya here might spread everywhere. Therefore be merciful to me: let it be as thou wishest.' Being thus addressed by Indra, the wrath of Chyavana of mighty soul was quickly appeased, and he set free the demolisher of hostile cities (Indra). And the powerful saint,

O king! distributed Mada (literally intoxication), and put it piece-meal in drinks, in women, in gambling, and in field sports, even this same Mada who had been created repeatedly before. Having thus cast down the demon Mada and gratified Indra with a Soma draught and assisted king Saryati in worshipping all the gods together with the two Aswins and also spread his fame for power over all the worlds, the best of those endowed with speech passed his days happily in the wood, in the company of Sukanya, his loving wife. This is his lake, shining, O king! and resounding with the voice of birds. Here must thou, together with thy uterine brothers, offer libations of water to thy forefathers and the gods. And, O ruler of earth! O scion of Bharata's race! having visited it and Sikataksha also, thou shalt repair to the Saindhava wood, and behold a number of small artificial rivers. And O great king, O scion of Bharata's race! thou shalt touch the waters of all the holy lakes and reciting the hymns of the god Sthanu (Siva), meet with success in every undertaking. For this is the junction, O most praiseworthy of men, of the two ages of the world, viz., Dwapara and Treta. It is a time, O Kunti's son! capable of destroying all the sins of a person. Here do thou perform ablutions, for the spot is able to remove all the sins of an individual. Yonder is the Archika hill, a dwelling place for men of cultured minds. Fruits of all the seasons grow here at all times and the streams run for ever. It is an excellent place fit for the celestials. And there are the holy cairns of diverse forms, set up by the celestials. O Yudhishtira! this is the bathing spot belonging to the Moon. And the saints are in attendance here on all sides round--they are the dwellers of the wood and the Valakhilyas, and the Pavakas, who subsist on air only. These are three peaks and three springs. Thou mayst walk round them all, one by one: then thou mayst wash thyself at pleasure. Santanu, O king! and Sunaka the sovereign of men, and both Nara and Narayana have attained everlasting regions from this place. Here did the gods constantly lie down, as also the forefathers, together with the mighty saints. In this Archika hill, they all carried on austerities. Sacrifice to them, O Yudhishtira! Here did they, also the saints, eat rice cooked in milk, O protector of men! And here is the Yamuna of an exhaustless spring. Krishna here engaged himself in a life of penances, O Pandu's son. O thou that draggest the dead bodies of thy foes! the twin brothers, and Bhimasena and Krishnā and all of us will accompany thee to this spot. O lord of men, this is the holy spring that belongeth to Indra. Here the creative and the dispensing deity, and Varuna also rose upwards, and here too they dwelt, O king! observing forbearance, and possessed of the highest faith. This excellent and propitious hill is fit for persons of a kindly and candid disposition. This is that celebrated Yamuna, O king! frequented by hosts of mighty saints, the scene of diverse religious rites, holy, and destructive of the dread of sin. Here did Mandhata himself, of a mighty bow, perform sacrificial rites for the gods; and so did Somaka, O Kunti's son! who was the son of Sahadeva, and a most excellent maker of gifts.

SECTION 126

"Yudhishtira said, 'O great Brahmana, how was that tiger among kings, Mandhata, Yuvanaswa's son, born,--even he who was the best of monarchs, and celebrated over the three worlds? And how did he of unmeasured lustre attain the very height of real power, since all the three worlds were as much under his subjection, as they are under that of Vishnu of mighty soul? I am desirous of hearing all this in connexion with the life and achievements of that sagacious monarch. I should also like to hear how his name of Mandhata originated, belonging as it did to him who rivalled in lustre Indra himself; and also how he of unrivalled strength was born, for thou art skilled in the art of narrating events.'

"Lomasa said, 'Hear with attention, O king! how the name of Mandhata belonging to that monarch of mighty soul hath come to be celebrated throughout all the worlds. Yuvanaswa, the ruler of the earth, was sprung from Ikshvaku's race. That protector of the earth performed many sacrificial rites noted for magnificent gifts. And the most excellent of all virtuous men performed a thousand times the ceremony of sacrificing a horse. And he also performed other sacrifices of the highest order, wherein he made abundant gifts. But that saintly king had no son. And he of mighty soul and rigid vows made over to his ministers the duties of the state, and became a constant resident of the woods. And he of cultured soul devoted himself to the pursuits enjoined in the sacred writ. And once upon a time, that protector of men, O king! had observed a fast. And he was suffering from the pangs of hunger and his inner soul seemed parched with thirst. And (in this state) he entered the hermitage of Bhrigu. On that very night, O king of kings! the great saint who was the delight of Bhrigu's race, had officiated in a religious ceremony, with the object that a son might be born to Saudyumi. O king of kings! at the spot stood a large jar filled with water, consecrated with the recitation of sacred hymns, and which had been previously deposited there. And the water was endowed with the virtue that the wife of Saudyumi would by drinking the same, bring forth a god-like son. Those mighty saints had deposited the

jar on the altar and had gone to sleep, having been fatigued by keeping up the night. And as Saudyumi passed them by, his palate was dry, and he was suffering greatly from thirst. And the king was very much in need of water to drink. And he entered that hermitage and asked for drink. And becoming fatigued, he cried in feeble voice, proceeding from a parched throat, which resembled the weak inarticulate utterance of a bird. And his voice reached nobody's ears. Then the king beheld the jar filled with water. And he quickly ran towards it, and having drunk the water, put the jar down. And as the water was cool, and as the king had been suffering greatly from thirst, the draught of water relieved the sagacious monarch and appeased his thirst. Then those saints together with him of ascetic wealth, awoke from sleep; and all of them observed that the water of the jar had gone. Thereupon they met together and began to enquire as to who might have done it. Then Yuvanaswa truthfully admitted that it was his act. Then the revered son of Bhrigu spoke unto him, saying, 'It was not proper. This water had an occult virtue infused into it, and had been placed there with the object that a son might be born to thee. Having performed severe austerities, I infused the virtue of my religious acts in this water, that a son might be born to thee. O saintly king of mighty valour and physical strength! a son would have been born to thee of exceeding strength and valour, and strengthened by austerities, and who would have sent by his bravery even Indra to the abode of the god of death. It was in this manner, O king! that this water had been prepared by me. By drinking this water, O king, thou hast done what was not at all right. But it is impossible now for us to turn back the accident which hath happened. Surely what thou hast done must have been the fiat of Fate. Since thou, O great king, being a thirst hast drunk water prepared with sacred hymns, and filled with the virtue of my religious labours, thou must bring forth out of thy own body a son of the character described above. To that end we shall perform a sacrifice for thee, of wonderful effect so that, valorous as thou art, thou wilt bring forth a son equal to Indra. Nor with thou experience any trouble on account of the labour pains.' Then when one hundred years had passed away, a son shining as the sun pierced the left side of the king endowed with a mighty soul, and came forth. And the son was possessed of mighty strength. Nor did Yuvanaswa die--which itself was strange. Then Indra of mighty strength came to pay him a visit. And the deities enquired of the great Indra, 'What is to be sucked by this boy?' Then Indra introduced his own forefinger into his mouth. And when the wielder of the thunderbolt said, 'He will suck me,' the dwellers of heaven together with Indra christened the boy Mandhata, (literally, Me he shall suck). Then the boy having tasted the forefinger extended by Indra, became possessed of mighty strength, and he grew thirteen cubits, O king. And O great king! the whole of sacred learning together with the holy science of arms, was acquired by that masterful boy, who gained all that knowledge by the simple and unassisted power of his thought. And all at once, the bow celebrated under the name of Ajagava and a number of shafts made of horn, together with an impenetrable coat of mail, came to his possession on the very same day, O scion of Bharata's race! And he was placed on the throne by Indra himself and he conquered the three worlds in a righteous way, as Vishnu did by his three strides. And the wheel of the car of that mighty king as irresistible in its course (throughout the world). And the gems, of their own accord, came into the possession of that saintly king. This is the tract of land, O lord of earth, which belonged to him. It abounds in wealth. He performed a number of sacrificial rites of various kinds, in which abundant gratuities were paid to the priests. O king! he of mighty force and unmeasured lustre, erected sacred piles, and performed splendid pious deeds, and attained the position of sitting at Indra's side. That sagacious king of unswerving piety sent forth his fiat, and simply by its virtue conquered the earth, together with the sea--that source of gems--and all the cities (or [of?--JBH] the earth). O great king! The sacrificial grounds prepared by him were to be found all over the earth on all sides round--not a single spot, but was marked with the same. O great king! the mighty monarch is said to have given to the Brahmanas ten thousand padmas of kine. When there was a drought, which continued for twelve consecutive years, the mighty king caused rain to come down for the growth of crops, paying no heed to Indra, the wielder of the thunder-bolt, who remained staring (at him). The mighty ruler of the Gandhara land, born in the lunar dynasty of kings, who was terrible like a roaring cloud, was slain by him, who wounded him sorely with his shafts. O king! he of cultured soul protected the four orders of people, and by him of mighty force the worlds were kept from harm, by virtue of his austere and righteous life. This is the spot where he, lustrous like the sun, sacrificed to the god. Look at it! here it is, in the midst of the field of the Kurus, situated in a tract, the holiest of all. O preceptor of earth! requested by thee, I have thus narrated to thee the great life of Mandhata, and also the way in which he was born, which was a birth of an extraordinary kind."

Vaisampayana said, "O scion of Bharata's race! Kunti's son, thus addressed by the mighty saint, Lomasa, immediately put fresh questions to him, with regard to Somaka."

SECTION 127

Yudhishthira said, 'O best of speakers! what was the extent of power and strength possessed by king Somaka? I am desirous of hearing an exact account of his deeds and of his power.'

"Lomasa said, 'O Yudhishthira! there was a virtuous king Somaka by name. He had one hundred wives, O king, all suitably matched to their husband. He took great care, but could not succeed in getting a single son from any one of them, and a long time elapsed during which he continued a sonless man. Once upon a time, when he had become old, and was trying every means to have a son, a son was born to him, Jantu by name, out of that century of women. And, O ruler of men! All the mothers used to sit surrounding their son and every one giving him such objects as might conduce to his enjoyment and pleasure. And it came to pass that one day an ant stung the boy at his hip. And the boy screamed loudly on account of the pain caused by the sting. And forthwith the mothers were exceedingly distressed to see how the child had been stung by the ant. And they stood around him and set up cries. Thus there arose a tumultuous noise. And that scream of pain suddenly reached (the ears of) the sovereign of the earth, when he was seated in the midst of his ministers, with the family priest at his side. Then the king sent for information as to what it was about. And the royal usher explained to him precisely what the matter was with reference to his son. And Somaka got up together with his ministers and hastened towards the female apartments. And on coming there, O subjugator of foes! he soothed his son. And having done so and coming out from the female apartments, the king sat with his family priest and ministers.'

"Somaka then spoke thus, 'Fie on having only a single son! I had rather be a sonless man. Considering how constantly liable to disease are all organized beings, to have an only son is but a trouble. O Brahmana! O my lord! With the view that I might have many sons born to me, this century of wives hath been wedded by me, after inspection, and after I had satisfied myself that they would prove suitable to me. But issue they have none. Having tried every means, and put forth great efforts, they have borne this single son, Jantu. What grief can be greater than this? O most excellent of the twice-born caste! I am grown old in years and so are my wives too. And yet this only son is like the breath of their nostrils, and so he is to me also. But is there any ceremony, by celebrating which one may get a hundred sons? (And if there is one such), tell me whether it is great or small, and easy or difficult to perform.'

"The family priest said, 'There is a ceremony by virtue of which a man may get a century of sons. If thou art able to perform it, O Somaka, then I shall explain it to thee.'

"Somaka said, 'Whether it be a good or an evil deed, the ceremony by which a hundred sons may be born, may be taken by thee as already performed. Let thy blessed self explain it to me.'

"The family priest thereupon said, 'O king! Let me set on foot a sacrifice and thou must sacrifice thy son, Jantu in it. Then on no distant date, a century of handsome sons will be born to thee. When Jantu's fat will be put into the fire as an offering to the gods, the mothers will take a smell of that smoke, and bring forth a number of sons, valourous and strong. And Jantu also will once more be born as a self-begotten son of thine in that very (mother); and on his back there will appear a mark of gold.'"

SECTION 128

"Somaka said, 'O Brahmana! whatever is to be performed--do precisely as it may be necessary. As I am desirous of having a number of sons, I shall do all that may be prescribed by thee.'

"Lomasa said, "Then the priest officiated in the sacrifice in which Jantu was offered as the victim. But the mothers in pity forcibly snatched the son and took him away. And they cried, 'We are undone!' And they were smitten with torturing grief and they caught hold of Jantu by his right hand, and wept in a piteous way. But the officiating priest held the boy by the right hand and pulled him. And like female ospreys they screamed in agony! but the priest dragged the son killed him and made a burnt offering of his fat in the proper form. And, O delight of the race of Kuru! While the fat was being made an offering of the agonised mothers smelt its smell, and of a sudden fell to the ground (and swooned away.) And then all those lovely women became with child, and O lord of men! O scion of Bharata's race! When ten months had passed a full century of sons was born to Somaka begotten on all those women. And, O monarch of the earth! Jantu became the eldest and was born of his former mother and he became the most beloved to the women,--not so were their own sons. And on his back there was that mark of gold and of that century of sons, he was also superior in merit. Then that family priest of Somaka departed this life as also Somaka after a certain time. Now he beheld that the priest was being grilled in a terrible

hell. And thereupon he questioned him, 'Why art thou, O Brahmana! being grilled in this hell?' Then the family priest exceedingly scorched with fire, spake to him saying, 'This is the outcome of my having officiated in that sacrifice of thine.' O king, hearing this, the saintly king thus spake to the god who meteth out punishments to departed souls, 'I shall enter here. Set free my officiating priest; this reversed man is being grilled by hell-fire on my account only.'

"Dharmaraja thereat answered thus, 'One cannot enjoy or suffer for another person's acts. O best of speakers! these are the fruits of thy acts; see it here.'

"Somaka said, 'Without this Brahmana here, I desire not go to the blessed regions. My desire is to dwell in company with this very man, either in the abode of the gods, or in hell, for, O Dharmaraja! my deed is identical with what hath been done by him and the fruit of our virtuous or evil deed must be the same for both of us.'

"Dharmaraja said, 'O king! If this is thy wish, then taste with him the fruit of that act, for the same period that he must do. After that thou shall go to the blessed regions.'

"Lomasa said, The lotus-eyed king did all that exactly in the way prescribed to him. And when his sins were worked off, he was set free together with the priest. O king! Fond of the priest as he was, he won all those blessings to which he had entitled himself by his meritorious acts and shared everything with the family priest. This is his hermitage which looketh lovely before our eyes. Any one would attain the blessed regions, if he should spend six nights here controlling his passions. O king of kings! O leader of the tribe of Kurus! Here, free from excitement and self-controlled, we must spend six nights. Be thou ready therefor.'"

SECTION 129

"Lomasa said, 'Here, O king! The lord of born beings himself performed a sacrifice in former times,--the ceremony called Ishtikrita, which occupied one thousand years. And Amvarisha, son of Nabhaga, sacrificed near the Yamuna river. And having sacrificed there, he gave away ten Padmas (of gold coins) to the attendant priests, and he obtained the highest success by his sacrifices and austerities. And, O Kunti's son! This is the spot where that sovereign of the entire earth, Nahusha's son, Yayati, of unmeasured force, and who led a holy life, performed his sacrificial rites. He competed with Indra and performed his sacrifice here. Behold how the ground is studded with places for the sacrificial fires of various forms, and how the earth seems to be subsiding here under the pressure of Yayati's pious works. This is the Sami tree, which hath got but a single leaf, and this is a most excellent lake. Behold these lakes of Parasurama, and the hermitage of Narayana. O protector of earth! This is the path which was followed by Richika's son, of unmeasured energy, who roamed over the earth, practising the Yoga rites in the river Raupya. And, O delight of the tribe of Kurus! Hear what a Pisacha woman (she-goblin), who was decked with pestles for her ornaments, said (to a Brahmana woman), as I was reciting here the table of genealogy. (She said), "Having eaten curd in Yugandhara, and lived in Achutasthala, and also bathed in Bhutilaya, thou shouldst live with thy sons. Having passed a single night here, if thou wilt spend the second, the events of the night will be different from those that have happened to thee in the day-time. O most righteous of Bharata's race! Today we shall spend the night at this very spot. O scion of Bharata's race! this is the threshold of the field of the Kurus. O king! At this very spot, the monarch Yayati, son of Nahusha, performed sacrificial rites, and made gifts of an abundance of gems. And Indra was pleased with those sacred rites. This is an excellent holy bathing-place on the river Yamuna, known as Plakshavatara (descent of the banian tree). Men of cultured minds call it the entrance to the region of heaven. O respected sir! here, after having performed sacrificial rites of the Saraswata king, and making use of the sacrificial stake for their pestle, the highest order of saints performed the holy plunge prescribed at the end of a sacred ceremony. O monarch! King Bharata here performed sacrificial rites. To celebrate the horse-sacrifice, he here set free the horse who was the intended victim. That monarch had won the sovereignty of the earth by righteousness. The horse? he let go more than once were of a colour checked with black. O tiger among men! it was here that Marutta sheltered by Samvartta, leader of saints, succeeded in performing excellent sacrifices. O sovereign of kings! Having taken his bath at this spot, one can behold all the worlds, and is purified from his evil deeds. Do thou, therefore, bathe at this spot.'"

Vaisampayana said, "Then that most praiseworthy of Pandu's sons, there bathed with his brothers, while the mighty saints were uttering laudatory words to him. And he addressed the following words to Lomasa, 'O thou whose strength lieth in truthfulness! By virtue of this pious act, I behold all the worlds. And from this place, I behold that most praiseworthy of Pandu's sons Arjuna, the rider of white steed.'

"Lomasa said, 'It is even so, O thou of powerful arms! The saints of the highest order thus behold all the regions. Behold

this holy Saraswati here, thronged by persons who look upon her as their sole refuge. O most praise worthy of men! having bathed here, thou wilt be free from all thy sins. O Kunti's son! here the celestial saints performed sacrificial rites of Saraswata king: and so did the saints and the royal saints. This is the altar of the lord of beings, five yojanas in extent on all sides round. And this is the field of the magnanimous Kurus, whose habit it was to perform sacrifices.'"

SECTION 130

"Lomasa said, 'O son of Bharata's race! If mortals breathe their last at this spot, they go to heaven. O king! Thousands upon thousands of men come to this place to die. A blessing was pronounced on this spot by Daksha, when he was engaged in sacrifice here, (in these words), 'Those men that shall die at this spot shall win a place in heaven.' Here is the beautiful and sacred river, Saraswati, full of water: and here, O lord of men, is the spot known as Vinasana, or the place where the Saraswati disappeared. Here is the gate of the kingdom of the Nishadas and it is from hatred for them that the Saraswati entered into the earth in order that the Nishadas might not see her. Here too is the sacred region of Chamashodbheda where the Saraswati once more became visible to them. And here she is joined by other sacred rivers running seawards. O conqueror of foes, here is that sacred spot known by the name of Sindhu--where Lopamudra accepted the great sage Agastya as her lord and. O thou whose effulgence is like unto that of the sun, here is the sacred tirtha called Prabhasa, the favoured spot of Indra and which removeth all sins. Yonder is visible the region of Vishnuapada. And here is the delightful and sacred river, Vipasa. From grief for the death of his sons the great sage Vasistha had thrown himself into this stream, after binding his limbs. And when he rose from the water, lo! he was unfettered. Look, O king with thy brothers at the sacred region of Kasmiera, frequented by holy sages. Here, O scion of Bharata's race, is the spot, where a conference took place between Agni and the sage Kasyapa, and also between Nahusha's son and the sages of the north. And, O great prince, Yonder is the gate of the Manasaravara. In the midst of this mountain, a gap hath been opened by Rama. And here. O prince of prowess incapable of being baffled, is the well-known region of Vatikhanda, which, although adjacent to the gate of Videha, lieth on the north of it. And O bull among men, there is another very remarkable thing connected with this place,--namely, that on the waning of every yuga, the god Siva, having the power to assume any shape at will, may be seen with Uma and his followers. In Yonder lake also people desirous of securing welfare to the family, propitiate with sacrifices the holder of the great bow Pinaka, in the month of Chaitra. And persons of devotion having passions under control, performing their ablutions in this lake, become free from sins and, without doubt, attain to the holy regions. Here is the sacred tirtha called Ujjanaka, where the holy sage Vasistha with his wife Arundhati and also the sage Yavakri obtained tranquillity. Yonder is the lake Kausava, where grown the lotuses called Kausasaya, and here also is the sacred hermitage of Rukmini, where she attained peace, after conquering that evil passion, anger. I think, O prince, that thou hast heard something about that man of meditations, Bhrgutunga. There, O king, before thee is that lofty peak. And, O foremost of kings, yonder is Vitasta, the sacred stream that absolveth men from all sins. The water of this stream is extremely cool and limpid, and it is largely used by the great sages. O prince, behold the holy rivers Jala and Upajala, on either side of the Yamuna. By performing a sacrifice here, king Usinara surpassed in greatness Indra himself. And, O descendant of Bharata, desirous of testing Usinara's merit and also of bestowing boons on him, Indra and Agni presented themselves at his sacrificial ground. And Indra assuming the shape of a hawk, and Agni that of a pigeon, came up to that king. And the pigeon in fear of the hawk, fell upon the king's thigh, seeking his protection.'"

SECTION 131

"The hawk said, 'All the kings of the earth represent thee as a pious ruler. Wherefore, O prince, has thou then stopped to perpetrate a deed not sanctioned by the ordinance? I have been sore afflicted with hunger. Do thou not withhold from me that which hath been appointed by the Deity for my food,--under the impression that thereby thou servest the interests of virtue, whereas in reality, thou wilt forsake it, (by committing thyself to this act). Thereupon, the king said, 'O best of the feathered race, afflicted with fear of thee, and desirous of escaping from thy hands, this bird, all in a hurry, hath come up to me asking for life. When this pigeon hath in such a manner sought my protection, why dost thou not see that the highest merit is even in my not surrendering it unto thee? And it is trembling with fear, and is agitated, and is seeking its life from me. It is therefore certainly blameworthy to forsake it. He that slayeth a Brahmana, he that slaughtered a cow--the common mother of all the worlds--and he that forsaketh one seeking for protection are equally sinful.' Thereat the hawk replied, 'O lord of earth, it is from food that all beings derive their life, and it is food also that nourisheth

and sustaineth them. A man can live long even after forsaking what is dearest to him, but he cannot do so, after abstaining from food. Being deprived of food, my life, O ruler of men, will surely leave this body, and will attain to regions unknown to such troubles. But at my death, O pious king, my wife and children will surely perish, and by protecting this single pigeon. O prince, thou dost not protect many lives. The virtue that standeth in the way of another virtue, is certainly no virtue at all, but in reality is unrighteousness. But O king, whose prowess consisteth in truth, that virtue is worthy of the name, which is not conflicting. After instituting a comparison between opposing virtues, and weighing their comparative merits, one, O great prince, ought to espouse that which is not opposing. Do thou, therefore, O king, striking a balance between virtues, adopt that which preponderates.' At this the king said, 'O best of birds, as thou speakest words fraught with much good, I suspect thee to be Suparna, the monarch of birds. I have not the least hesitation to declare that thou art fully conversant with the ways of virtue. As thou speakest wonders about virtue, I think that there is nothing connected with it, that is unknown to thee. How canst thou then consider the forsaking of one, seeking for help, as virtuous? Thy efforts in this matter, O ranger of the skies, have been in quest of food. Thou canst, however, appease thy hunger with some other sort of food, even more copious. I am perfectly willing to procure for thee any sort of food that to thee may seem most tasteful, even if it be an ox, or a boar, or a deer, or a buffalo.' Thereupon the hawk said, 'O great king, I am not desirous of eating (the flesh of) a boar or an ox or the various species of beasts. What have I to do with any other sort of food? Therefore, O bull among the Kshatriyas, leave to me this pigeon, whom Heaven hath today ordained for my food, O ruler of earth, that hawks eat pigeons is the eternal provision. O prince, do not for support embrace a plantain tree, not knowing its want of strength.' The king said, 'Ranger of the skies, I am willing to bestow on thee this rich province of my race, or any other thing that to thee may seem desirable. With the sole exception of this pigeon, which hath approached me craving my protection, I shall be glad to give unto thee anything that thou mayst like. Let me know what I shall have to do for the deliverance of this bird. But this I shall not return to thee on any condition whatever.'

"The hawk said, 'O great ruler of men, if thou hast conceived an affection for this pigeon, then cut off a portion of thine own flesh, and weigh it in a balance, against this pigeon. And when thou hast found it equal (in weight) to the pigeon, then do thou give it unto me, and that will be to my satisfaction.' Then the king replied, This request of thine, O hawk, I consider as a favour unto me, and, therefore, I will give unto thee even my own flesh, after weighing it in a balance.'

"Lomasa said, 'Saying this, O mighty son of Kunti, the highly virtuous king cut off a portion of his own flesh, and placed it in a balance, against the pigeon. But when he found that pigeon exceeded his flesh in weight, he once more cut off another portion of his flesh, and added it to the former. When portion after portion had been repeatedly added to weigh against the pigeon, and no more flesh was left on his body, he mounted the scale himself, utterly devoid of flesh.'

"The hawk then said, 'I am Indra, O virtuous king, and this pigeon is Agni, the carrier of the sacrificial clarified butter. We had come unto thy sacrificial ground, desirous of testing thy merit. Since thou hast cut off thy own flesh from thy body, thy glory shall be resplendent, and shall surpass that of all others in the world. As long as men, O king, shall speak of thee, so long shall thy glory endure, and thou shalt inhabit the holy regions.' Saying this to the king, Indra ascended to heaven. And the virtuous king Usinara, after having filled heaven and earth with the merit of his pious deeds, ascended to heaven in a radiant shape. Behold, O king, the residence of that noble-hearted monarch. Here, O king, are seen holy sages and gods, together with virtuous and highsouled Brahmanas."

SECTION 132

"Lomasa said, 'See here, O lord of men, the sacred hermitage of Swetaketu, son of Uddalaka, whose fame as an expert in the sacred mantras is so widely spread on earth. This hermitage is graced with cocoanut trees. Here Swetaketu beheld the goddess Saraswati in her human shape, and spake unto her, saying, 'May I be endowed with the gift of speech!' In that yuga, Swetaketu, the son of Uddalaka, and Ashtavakra, the son of Kahoda, who stood to each other in the relation of uncle and nephew, were the best of those conversant with the sacred lore. Those two Brahmanas, of matchless energy, who bore unto each other the relationship of uncle and nephew, went into the sacrificial ground of king Janaka and there defeated Vandin in a controversy. Worship, O son of Kunti, with thy brothers, the sacred hermitage of him who had for his grandson Ashtavakra, who, even when a mere child, had caused Vandin to be drowned in a river, after having defeated him in a (literary) contest.'

"Yudhishtira said, Tell me, O Lomasa, all about the power of this man, who had in that way defeated Vandin. Why was he born as Ashtavakra (crooked in eight parts in his body)?"

"Lomasa said, The sage Uddalaka had a disciple named Kahoda of subdued passions, and entirely devoted to the service of his preceptor and who had continued his studies long. The Brahmana had served his tutor long, and his preceptor, recognising his service, gave him his own daughter, Sujata, in marriage, as well as a mastery over the Shastras. And she became with child, radiant as fire. And the embryo addressed his father while employed in reading, 'O father, thou hast been reading the whole night, but (of all that) thy reading doth not seem to me correct. Even in my fetal state I have, by thy favour, become versed in the Shastras and the Vedas with their several branches. I say, O father, that what proceeds from thy mouth, is not correct.' Thus insulted in the presence of his disciples, the great sage in anger cursed his child in the womb, saying, 'Because thou speakest thus even while in the womb, therefore thou shalt be crooked in eight parts of the body.' The child was accordingly born crooked, and the great sage was ever after known by the name of Ashtavakra. Now, he had an uncle named Swetaketu who was the same age with himself. Afflicted by the growth of the child in the womb, Sujata, desirous of riches, conciliating her husband who had no wealth told him in private: 'How shall I manage, O great sage, the tenth month of my pregnancy having come? Thou hast no substance whereby I may extricate myself from the exigencies, after I have been delivered.' Thus addressed by his wife, Kahoda went unto king Janaka for riches. He was there defeated in a controversy by Vandin, well versed in the science of arguments, and (in consequence) was immersed into water. And hearing that his son-in-law had been defeated in a controversy by Vandin and caused to be drowned by him, Uddalaka spake unto his daughter Sujata, saying, 'Thou shall keep it a secret from Ashtavakra.' She accordingly kept her counsel--so that Ashtavakra, when born, had heard nothing about the matter. And he regarded Uddalaka as his father and Swetaketu as his brother. And when Ashtavakra was in his twelfth year, Swetaketu one day saw the former seated on his father's lap. And thereat he pulled him by the hand, and on Ashtavakra's beginning to cry, he told him, 'It is not the lap of thy father.' This cruel communication went direct into Ashtavakra's heart and it pained him sorely. And he went home and asked his mother saying, 'Where is my father?' Thereupon Sujata who was greatly afflicted (by his question), and apprehending a curse told him all that had happened. And having heard all, the Brahmana at night said unto his uncle Swetaketu, 'Let us go unto the sacrifice of king Janaka, wherein many wonderful things are to be seen. There we shall listen to the controversy between the Brahmanas and shall partake of excellent food. Our knowledge also will increase. The recitation of the sacred Vedas is sweet to hear and is fraught with blessings.' Then they both--uncle and nephew--went unto the splendid sacrifice of king Janaka. And on being driven from the entrance, Ashtavakra met the king and addressed him in the following words."

SECTION 133

"Ashtavakra said, 'When no Brahmana is met with on the way, the way belongeth to the blind, the deaf, the women, carriers of burden, and the king respectively. But when a Brahmana is met with on the way, it belongeth to him alone.' Thereupon the king said, 'I give the privilege to enter. Do thou, therefore, go in by whatever way thou likest. No fire ever so small is to be slighted. Even Indra himself boweth unto the Brahmanas.' At this Ashtavakra said, 'We have come, O ruler of men, to witness thy sacrificial ceremony and our curiosity, O king, is very great. And we have come here as guests. We want the permission of thy order (to enter). And, O son of Indradyumna, we have come, desirous of seeing the sacrifice, and to meet king Janaka and speak to him. But thy warder obstructs us and for this our anger burneth us like fever.' The warder said, 'We carry out the orders of Vandin. Listen to what I have to say. Lads are not permitted to enter here and it is only the learned old Brahmanas that are allowed to enter.' Ashtavakra said, 'If this be the condition, O warder, that the door is open to those only that are old, then we have a right to enter. We are old and we have observed sacred vows and are in possession of energy proceeding from the Vedic lore. And we have served our superiors and subdued our passions--and have also won proficiency in knowledge. It is said that even boys are not to be slighted.--for a fire, small though it be, burneth on being touched.' The warder replied, 'O young Brahmana, I consider you a boy, and therefore recite, if you know, the verse demonstrating the existence of the Supreme Being, and adored by the divine sages, and which, although composed of one letter, is yet multifarious. Make no vain boast. Learned men are really very rare.' Ashtavakra said, 'True growth cannot be inferred from the mere development of the body, as the growth of the knots of the Salmali tree cannot signify its age. That tree is called full-grown which although slender and short, beareth fruits. But that which doth not bear fruits, is not considered as grown.' The warder

said, 'Boys receive instruction from the old and they also in time grow old. Knowledge certainly is not attainable in a short time. "Wherefore then being a child, dost thou talk like an old man?" Then Ashtavakra said, 'One is not old because his head is gray. But the gods regard him as old who, although a child in years, is yet possessed of knowledge. The sages have not laid down that a man's merit consists in years, or gray hair, or wealth, or friends. To us he is great who is versed in the Vedas. I have come here, O porter, desirous of seeing Vandin in the court. Go and inform king Janaka, who hath a garland of lotuses on his neck, that I am here. Thou shalt today see me enter into a dispute with the learned men, and defeat Vandin in a controversy. And when others have been silenced, the Brahmanas of matured learning and the king also with his principal priests, bear witness to the superior or the inferior quality of my attainments.' The warder said, 'How canst thou, who art but in thy tenth year, hope to enter into this sacrifice, into which learned and educated men only are admitted? I shall, however, try some means for thy admittance. Do thou also try thyself'. Ashtavakra then addressing the king said, 'O king, O foremost of Janaka's race, thou art the paramount sovereign and all power reposeth in thee. In times of old, king Yayati was the celebrator of sacrifices. And in the present age, thou it is that art performer thereof. We have heard that the learned Vandin, after defeating (in controversy) men expert in discussion, causeth them to be drowned by faithful servants employed by thee. Hearing this, I have come before thee Brahmanas, to expound the doctrine of the unity of the Supreme Being. Where is now Vandin? Tell me so that I may approach him, and destroy him, even as the sun destroyeth the stars. Thereupon the king said, 'Thou hopest, O Brahmana, to defeat Vandin, not knowing his power of speech. Can those who are familiar with his power, speak as thou dost? He hath been sounded by Brahmanas versed in the Vedas. Thou hopest to defeat Vandin, only because thou knowest not his powers (of speech). Many a Brahmana hath waned before him, even as the stars before the sun. Desirous of defeating him, people proud of their learning, have lost their glory on appearing before him, and have retired from his presence, without even venturing to speak with the members of the assembly.' Ashtavakra said, 'Vandin hath never entered into disputation with a man like myself, and it is for this only that he looketh upon himself as a lion, and goeth about roaring like one. But to-day meeting me he will lie down dead, even like a cart on the highway, of which the wheels have been deranged.' The king said, 'He alone is a truly learned man who understandeth the significance of the thing that hath thirty divisions, twelve parts twentyfour joints, and three hundred and sixty spokes.' Ashtavakra said, 'May that ever-moving wheel that hath twentyfour joints, six naves, twelve peripheries, and sixty spokes protect thee!' The king said, 'Who amongst the gods beareth those two which go together like two mares (yoked to a car), and sweep like a hawk, and to what also do they give birth?' Ashtavakra said, 'May God, O king, forfend the presence of these two in thy house; ay, even in the house of thine enemies. He who appeareth, having for his charioteer the wind, begetteth them, and they also produce him.' Thereupon the king said, 'What is that doth not close its eyes even while sleeping; what is it that doth not move, even when born; what is it that hath no heart; and what doth increase even in its own speed?' Ashtavakra said, 'It is a fish that doth not close its eye-lids, while sleeping; and it is an egg that doth not move when produced; it is stone that hath no heart; and it is a river that increase in its own speed.'

"The king said, 'It seemeth, O possessor of divine energy, that thou art no human being. I consider thee not a boy, but a matured man; there is no other man who can compare with thee in the art of speech. I therefore give thee admittance. There is Vandin.'"

SECTION 134

"Ashtavakra said, 'O king, O leader of fierce legions, in this assembly of monarchs of unrivalled power who have met together, I am unable to find out Vandin, chief of the controversialists. But I am searching for him, even as one doth for a swan on a vast expanse of water. O Vandin, thou regardst thyself as the foremost of controversialists. When though wilt engage with me in staking, thou wilt not be able to flow like the current of a river. I am like a full-flaming fire. Be silent before me, O Vandin! Do not awaken a sleeping tiger. Know that thou shalt not escape unstung, after trampling on the head of a venomous snake, licking the corners of its mouth with its tongue, and who hath been hurt by thy foot. That weak man who, in pride of strength, attempts to strike a blow at a mountain, only gets his hands and nails hurt, but no wound is left on the mountain itself. As the other mountains are inferior to the Mainaka, and as calves are inferior to the ox, so are all other kings of the earth inferior to the lord of Mithila. And as Indra is the foremost of celestials, and as the Ganga is the best of rivers, so thou alone art, O king, the greatest of monarchs. O king, cause Vandin to be brought to my presence.'

"Lomasa said, 'Saying this, O Yudhishtira, wroth with Vandin, Ashtavakra thus thundered in the assembly, and

addressed him in these words, 'Do thou answer my questions, and I shall answer thine.' Thereat Vandin said, 'One only fire blazeth forth in various shapes; one only sun illumeth this whole world; one only hero, Indra, the lord of celestials, destroyeth enemies; and one only Yama is the sole lord of the Pitris. Ashtavakra said, 'The two friends, Indra and Agni, ever move together; the two celestial sages are Narada and Parvata; twins are the Aswinikumaras; two is the number of the wheels of a car; and it is as a couple that husband and wife live together, as ordained by the deity.' Vandin said, 'Three kinds of born beings are produced by acts; the three Vedas together perform the sacrifice, Vajapeya; at three different times, the Adhwaryus commence sacrificial rites; three is the number of words; and three also are the divine lights.' Ashtavakra said, 'Four are the Asramas of the Brahmanas; the four orders perform sacrifices; four are the cardinal points; four is the number of letters; and four also, as is ever known, are the legs of a cow.' Vandin said, 'Five is the number of fires; five are the feet of the metre called Punki; five are the sacrifices; five locks, it is said in the Vedas, are on the heads of the Apsaras; and five sacred rivers are known in the world.' Ashtavakra said, 'Six cows, it is asserted by some, and paid as a gratuity on the occasion of establishing the sacred fire; six are the seasons belonging to the wheel of time; six is the number of the senses; six stars constitute the constellation Kirtika; and six, it is found in all the Vedas, is the number of the Sadyaska sacrifice.' Vandin said, 'Seven is the number of the domesticated animals; seven are the wild animals; seven metres are used in completing a sacrifice; seven are the Rishis, seven forms of paying homage are extant (in the world); and seven, it is known, are the strings of the Vina.' Ashtavakra said, 'Eight are the bags containing a hundred fold; eight is the number of the legs of the Sarabha, which preyeth upon lions; eight Vasus, as we hear, are amongst the celestials; and eight are the angles of yupa (stake), in all sacrificial rites.' Vandin said, 'Nine is the number of the mantras used in kindling the fire in sacrifices to the Pitris; nine are the appointed functions in the processes of creation; nine letters compose the foot of the metre, Vrihati; and nine also is ever the number of the figures (in calculation).' Ashtavakra said, 'Ten is said to be the number of cardinal points, entering into the cognition of men in this world; ten times hundred make up a thousand; ten is the number of months, during which women bear; and ten are the teachers of true knowledge, and ten, the haters thereof, and ten again are those capable of learning it.' Vandin said, 'Eleven are the objects enjoyable by beings; eleven is the number of the yupas; eleven are the changes of the natural state pertaining to those having life; and eleven are the Rudras among the gods in heaven.' Ashtavakra said, 'Twelve months compose the year; twelve letters go to the composition of a foot of the metre called Jagati; twelve are the minor sacrifices; and twelve, according to the learned, is the number of the Adityas.' Vandin said, 'The thirteenth lunar day is considered the most auspicious; thirteen islands exist on earth.

Lomasa said, 'Having proceeded thus far, Vandin stopped. Thereupon Ashtavakra supplied the latter half of the sloka. Ashtavakra said, 'Thirteen sacrifices are presided over by Kesi; and thirteen are devoured by Atichhandas, (the longer metres) of the Veda. And seeing Ashtavakra speaking and the Suta's son silent, and pensive, and with head downcast, the assembly broke into a long uproar. And when the tumult thus arose in the splendid sacrifice performed by king Janaka, the Brahmanas well pleased, and with joined hands, approached Ashtavakra, and began to pay him homage.'

'Thereupon Ashtavakra said, 'Before this, this man, defeating the Brahmanas in controversy, used to cast them into water. Let Vandin today meet with the same fate. Seize him and drown him in water.' Vandin said, 'O Janaka, I am the son of king Varuna. Simultaneously with thy sacrifice, there also hath commenced a sacrifice extending over twelve years. It is for this that I have despatched the principal Brahmanas thither. They have gone to witness Varuna's sacrifice. Lo! there they are returning. I pay homage to the worshipful Ashtavakra, by whose grace to-day I shall join him who hath begot me.'

'Ashtavakra said, 'Defeating the Brahmanas either by words or subtlety, Vandin had cast them into the waters of the sea. (That Vedic truth which he had suppressed by false arguments), have I to-day rescued by dint of my intellect. Now let candid men judge. As Agni, who knoweth the character of both the good and the bad, leaveth unscorched by his heat the bodies of those whose designs are honest, and is thus partial to them, so good men judge the assertions of boys, although lacking the power of speech, and are favourably disposed towards them. O Janaka, thou hearest my words as if thou hast been stupefied in consequence of having eaten the fruit of the Sleshmataki tree. Or flattery hath robbed thee of thy sense, and for this it is that although pierced by my words as an elephant (by the hook), thou hearest them not.'

'Janaka said, 'Listening to thy words, I take them to be excellent and superhuman. Thy form also standeth manifest as superhuman. As thou hast to-day defeated Vandin in discussion, I place even him at thy disposal.' Ashtavakra said,

'O king, Vandin remaining alive, will not serve any purpose of mine. If his father be really Varuna, let him be drowned in the sea.'

Vandin said, 'I am King Varuna's son. I have no fear (therefore) in being drowned. Even at this moment. Ashtavakra shall see his long-lost sire, Kahoda.'

'Lomasa said, 'Then rose before Janaka all the Brahmanas, after having been duly worshipped by the magnanimous Varuna. Kahoda said, 'It is for this, O Janaka, that men pray for sons, by performing meritorious acts. That in which I had failed hath been achieved by my son. Weak persons may have sons endowed with strength; dunces may have intelligent sons; and the illiterate may have sons possessed of learning.' Vandin said, 'It is with thy sharpened axe, O monarch, that even Yama severeth the heads of foes. May prosperity attend thee! In this sacrifice of king Janaka, the principal hymns relating to the Uktha rites are being chanted, and the Soma juice also is being adequately quaffed. And the gods themselves, in person, and with cheerful hearts, are accepting their sacred shares.'

'Lomasa said, 'When in enhanced splendour, the Brahmanas had risen up, Vandin, taking king Janaka's permission, entered into the waters of the sea. And then Ashtavakra worshipped his father, and he himself also was worshipped by the Brahmanas. And having thus defeated the Suta's son, Ashtavakra returned to his own excellent hermitage, in company with his uncle. Then in the presence of his mother, his father addressed him, saying, '(O son), thou speedily enter into this river, Samanga.' And accordingly, he entered (into the water). (And as he plunged beneath the water), all his (crooked) limbs were immediately made straight. And from that day that river came to be called Samanga and she became invested with the virtues of purifying (sins). He that shall bathe in her, will be freed from his sins. Therefore, O Yudhishtira, do thou with thy brothers and wife descend to the river, and perform thy ablutions. O Kunti's son, O scion of the Ajamidha race, living happily and cheerfully at this place together with thy brothers and the Brahmanas, thou wilt perform with me other acts of merit, being intent upon good deeds.'"

SECTION 135

'Lomasa said, 'Here, O king, is visible the river Samanga, whose former name was Madhuvila, and yonder is the spot named Kardamila, the bathing place of Bharata. The lord of Sachi, when fallen into misery in consequence of having slain Vritra, became freed from his sin, by performing his ablutions in this Samanga. Here, O bull among men, is the spot where the Mainaka mountain hath sunk into the interior of the earth; and it is hence called Vinasana. For obtaining sons, here Aditi in days of yore had cooked that celebrated food, (presided over by the Supreme Being). O ye bulls among men, ascended this lofty mountain and put an end to your inglorious misery unworthy to be uttered. Here, O king, before thee is the Kanakhala range, the favourite resort of sages. 'And yonder is the mighty river Ganga. Here, in ancient times, the holy sage Sanatkumara attained ascetic success. O scion of the Ajamidha race, by performing thy ablutions here in this river, thou wilt be freed from all thy sins. O son of Kunti, do thou together with thy ministers, touch (the waters) of this lake called Punya, and this mountain Bhrgitunga and also (the water of) these two rivers, called Tushniganga. Here, O Kunti's son, appeareth the hermitage of the sage Sthulasiras. Resign here thy anger and sense of self-importance. There, O son of Pandu, is seen the beautiful hermitage of Raiyya, where perished Bharadwaja's son, Yavakari, profound in Vedic lore.'"

'Yudhishtira said, 'How did the mighty sage, Yavakari, son of the ascetic Bharadwaja, acquire profundity in the Vedas? And how also did he perish? I am anxious to hear all this, just as it happened. I take delight in listening to the narration of the deeds of god-like men.'"

'Lomasa said, 'Bharadwaja and Raiyya were two friends. And they dwelt here, ever taking the greatest pleasure in each other's company. Now, Raiyya had two sons, named Arvavasu and Paravasu. And, Bharadwaja, O Bharata's son, had an only son, named Yavakari. Raiyya and his two sons were versed in the Vedas, while Bharadwaja practised asceticism. But, O son of Bharata, from their boyhood, the friendship subsisting between those two was unequalled. O sinless one, the highspirited Yavakari finding that his father, who practised asceticism, was slighted by the Brahmanas, while Raiyya with his sons was greatly respected by them, was overwhelmed with sorrow, and became sore aggrieved. Thereupon, O son of Pandu, he entered upon severe austerities, for (obtaining) a knowledge of the Vedas. And he exposed his body to a flaming fire. By thus practising the most rigid austerities, he caused anxiety in the mind of Indra. Then Indra, O Yudhishtira, went to him and addressed him saying, 'Wherefore, O sage, hast thou become engaged in practising such rigid austerities?' Yavakari said, 'O thou adored of celestial hosts, I am practising severe penances, because I wish that such a knowledge of the Vedas as hath never been acquired by any Brahmana whatever, may be manifest unto me. O conqueror of Paka, these endeavours of mine have been for Vedic lore. O

Kausika, by the force of my asceticism. I purpose to obtain all sorts of knowledge. O lord, a knowledge of the Vedas as learnt through teachers, is acquired in a long time. Therefore, (with the view of attaining in short time a proficiency in the Vedas), I have put forth these high endeavours.' Indra said, 'O Brahmana sage, the way that thou hast adopted is not the proper way. What for, O Brahmana, wilt thou destroy thyself? Go and learn from the lips of a preceptor.'

'Lomasa said, 'O son of Bharata, having said this, Sakra went away, and Yavakari of immeasurable energy, once more directed his attention to asceticism. O king, we have heard that carrying on severe austerities he again greatly agitated Indra. And the god Indra, slayer of Vala, again came unto that great sage, who was engaged in austere penances; and forbade him, saying, 'Thou art striving with the object that Vedic lore may be manifest unto thee as well as unto thy father; but thy exertions can never be successful, nor is this act of thine well-advised.' Yavakari said, 'O lord of the celestials, if thou wilt not do for me what I want, I shall, observing stricter vows, practise still severer penances. O lord of celestials! know that if thou do not fulfil all my desires, I shall then cut off my limbs and offer them as a sacrifice into a blazing fire.'

'Lomasa said, 'Knowing the determination of that high-souled sage, the sagacious Indra reflected and hit upon some expedient to dissuade him. Then Indra assumed the guise of an ascetic Brahmana, hundreds of years old, and infirm, and suffering from consumption. And he fell to throwing up a dam with sands, at that spot of the Bhagirathi to which Yavakari used to descend for performing ablutions. Because Yavakari, chief of the Brahmanas, paid no heed to Indra's words, the latter began to fill the Ganga with sands. And without cessation, he threw handfuls of sand into the Bhagirathi, and began to construct the dam attracting the notice of the sage. And when that bull among the sages, Yavakari, saw Indra thus earnestly engaged in constructing the dam, he broke into laughter, and said the following words, 'What art thou engaged in, O Brahmana, and what is thy object? Why dost thou, for nothing, make this mighty endeavour?' Indra said, 'I am trying, O my son, to dam the Ganga so that there may be a commodious passage. People experience considerable difficulty in crossing and recrossing (the river) by boat.' Yavakari said, 'O thou of ascetic wealth, thou canst not dam up this mighty current. O Brahmana, desist from, what is impracticable, and take up something that is practicable.' Indra said, 'O sage, I have imposed on myself this heavy task, even as, for obtaining a knowledge of the Vedas, thou hast begun these penances, which can never be fruitful.' Yavakari said, 'If, O chief of the celestials, those efforts of mine be fruitless, even as those of thy own, then, O lord of heavenly hosts, be thou pleased to do for me what is practicable. Vouchsafe unto me boons whereby I may excel other men.'

'Lomasa said 'Then Indra granted boons, as was prayed for by the mighty ascetic, Indra said, 'As thou desirest, the Vedas will be manifest unto thee, yea—even unto thy father. And all thy other desires will also be fulfilled. Return home, O Yavakari.'

'Having thus obtained the object of his desire, Yavakari came unto his father and said, 'The Vedas, O father, will be manifest unto thee as well as unto myself and I have obtained boons whereby we shall excel all men.' Thereat Bharadwaja said, 'O my son, as thou hast obtained the objects of thy desire, thou wilt be proud. And when thou art puffed up with pride and hast also become uncharitable, destruction will soon overtake thee. O my son, there is a current anecdote narrated by the gods. In ancient times, O son, there lived a sage named Valadhi, possessed of great energy. And in grief for the death of a child, he practised the severest penances to have a child that should be immortal. And he obtained a son even as he desired. But the gods, though very favourably disposed (towards him), did not yet make his son immortal like unto the gods. They said, 'On condition can a mortal being be made immortal. Thy son's life, however, shall depend on some instrumental cause.' Thereupon, Valadhi said, 'O chiefs of the celestials, these mountains have been existing eternally, and indestructible, let them be the instrumental cause of my son's life. Afterwards a son was born to the sage, named Medhavi. And he was of a very irritable temper. And hearing of (the incident of his birth), he grew haughty, and began to insult the sages. And he ranged over the earth, doing mischief to the munis. And one day, meeting with the learned sage Dhannushaksha endowed with energy, Medhavi maltreated him. Thereupon, the former cursed him, saying, 'Be thou reduced to ashes.' Medhavi, however, was not reduced to ashes. Then Dhannushaksha caused the mountain which was the instrumental cause of Medhavi's life, to be shattered by buffaloes. And the boy perished, with the destruction of the instrumental cause of his life. And embracing his dead son, Medhavi's father began to bewail his fate. Now hear from me, O my son, what was chanted by the sages conversant with the Vedas, when they found the sage mourning. A mortal on no condition whatever can overcome what hath been ordained by Fate, Lo! Dhannushaksha succeeded in shattering even the mountain by buffaloes. Thus young ascetics, puffed up with

pride for having obtained boons, perish in a short time. Be thou not one of them. This Raiyya. O my son, is possessed of great energy, and his two sons are like him. Therefore, be thou vigilant--so as never to approach him. O my son, Raiyya is a great ascetic of an irritable temper. When angry, he can do thee harm. Yavakri said, 'I shall do as thou biddest me. Of father, do thou not by any means entertain anxiety for that. Raiyya deserveth my regard even as thou, my father.' Having replied unto his father in these sweet words, Yavakri, fearing nothing and nobody, began to delight in wantonly offending other munis."

SECTION 136

"Lomasa said, 'One day in the month of Chaitra, while fearlessly wandering at large, Yavakri approached the hermitage of Raiyya. And O son of Bharata, in that beautiful hermitage, adorned with trees bearing blossoms, he happened to behold the daughter-in-law of Raiyya, sauntering about like a Kinnara woman. And having lost his senses through passion, Yavakri shamelessly spake unto the bashful maiden, saying, 'Be thou attached unto me.' Thereupon, knowing his nature, and afraid of a curse, as well as thinking of Raiyya's power, she went unto him saying, 'I agree.' Then, O son of Bharata, taking him in private, she kept him chained. O conqueror of foes, returning to his hermitage, Raiyya found his daughter-in-law, Parvasu's wife, in tears. O Yudhishtira, thereat consoling her with soft words, he enquired of her as to the cause of her grief. Thereupon, the beautiful damsel told him all that Yavakri had said unto her, and what she also had cleverly said unto him. Hearing of this gross misbehaviour of Yavakri, the mind of the sage flamed up, and he waxed exceedingly wroth. And being thus seized with passion, the great sage of a highly irascible temper, tore off a matted lock of his hair, and with holy mantras, offered it as a sacrifice on the sacred fire. At this, there sprang out of it a female exactly resembling his daughter-in-law. And then he plucked another matted lock of his hair, and again offered it as a sacrifice into the fire. Thereupon sprang out of it a demon, terrible to behold, and having fierce eyes. Then those, two spake unto Raiyya, saying, 'What shall we do?' Thereat, the angry sage said unto them, 'Go and kill Yavakri.' Then saying, 'We shall do (as thou biddest)--they two went away with the intention of slaying Yavakri. And with her charms, the female whom the large-hearted sage had created, robbed Yavakri of his sacred water-pot. Then with his uplifted spear the demon flew at Yavakri, when he had been deprived of his water-pot and rendered unclean. And seeing the demon approach with uplifted spear for the purpose of slaying him, Yavakri rose up all on a sudden and fled towards a tank. But finding it devoid of water, he hurried towards all the rivers. But they two were all dried up. And being obstructed again and again by the fierce demon, holding the spear, Yavakri in fright attempted to enter into the Agnihotra room of his father. But there, O king, he was repulsed by a blind Sudra warder, and he remained at the door, grasped by the man. And, finding Yavakri thus grasped by the Sudra, the demon hurled his spear at him, and thereupon he fell down dead, pierced in the heart. After slaying Yavakri, the demon went back to Raiyya, and with the permission of that sage, began to live with the female."

SECTION 137

"Lomasa said, 'O son of Kunti, Bharadwaja returned to his hermitage after performing the ritual duties of the day, and having collected the sacrificial fuel. And because his son had been slain, the sacrificial fires which used to welcome him everyday, did not on that day come forward to welcome him. And marking this change in the Agnihotra, the great sage asked the blind Sudra warder seated there, saying, 'Why is it. O Sudra, that the fires rejoice not at sight of me? Thou too dost not rejoice as is thy wont. Is it all well with my hermitage? I hope that my son of little sense had not gone to the sage Raiyya. Answer speedily, O Sudra, all these questions of mine. My mind misgiveth me.' The Sudra said, 'Thy son of little sense had gone to the sage Raiyya, and therefore it is that lie lieth prostrate (on the ground), having been slain by a powerful demon. Being attacked by the Rakshasa, holding a spear, he attempted to force his way into this room, and I therefore barred his way with my arms. Then desirous of having water in an unclean state, as he stood hopeless, he was slain by the vehement Rakshasa, carrying a spear in his hand.' On hearing from the Sudra of this great calamity, Bharadwaja, sorely afflicted with grief, began to lament, embracing his dead son. And he said, 'O my son, it is for the good of the Brahmanas that thou didst practise penances, with the intention that the Vedas unstudied by any Brahmana whatever might be manifest unto thee. Thy behaviour towards the Brahmanas had always been for their good, and thou hadst also been innocent in regard to all creatures. But, alas! (at last) thou didst lapse into rudeness. I had prohibited thee, O my son, from visiting the residence of Raiyya; but alas! that thou didst visit, (destructive to thee) as the god of death himself, Yama, didst thou repair. Evil-minded is that man, who, (knowing that I am an old man), and also that (Yavakri)

was my only son, had given way to wrath. It is through the agency of Raiyya that I have sustained the loss of my child. Without thee, O my son, I shall give up my life, the most precious thing in the world. In grief for the death of my son, I renounce my life; but this I say that Raiyya's eldest son shall in a short time kill him although he be innocent. Blessed are those to whom children have never been born, for they lead a happy life, without having to experience the grief (incident to the death of a child). Who in this world can be more wicked than those who from affliction, and deprived of their sense by sorrow consequent upon the death of a child, curse even their dearest friend! I found my son dead, and, therefore, have cursed my dearest friend. Ah! what second man can there be in this world, destined to suffer so grievous a misfortune!' Having lamented long Bharadwaja cremated his son and then himself entered into a full-blazing fire."

SECTION 138

"Lomasa said, 'At that very time, the mighty king, Vrihadymna, of high fortune, who was the Yajamana of Raiyya, commenced a sacrifice. And the two sons of Raiyya, Arvasu and Parvasu, were engaged by that intelligent monarch, to assist him in the performance of the ceremony. And, O son of Kunti, taking the permission of their father, they two went to the sacrifice, while Raiyya with Parvasu's wife remained in the hermitage. And it came to pass that one day, desirous of seeing his wife, Parvasu returned home alone. And he met his father in the wood, wrapped in the skin of a black antelope. And the night was far advanced and dark; and Parvasu, blinded by drowsiness in that deep wood, mistook his father for a straggling deer. And mistaking him for a deer, Parvasu, for the sake of personal safety, unintentionally killed his father. Then, O son of Bharata, after performing the funeral rites (of his father), he returned to the sacrifice and there addressed his brother saying, 'Thou wilt never be able to perform this task unassisted. I again, have killed our father, mistaking him for a deer. O brother, for me do thou observe a vow, prescribed in the case of killing a Brahmana. O Muni, I shall be able to perform this work (sacrifice), without any assistant.' Arvasu said, 'Do thou then thyself officiate at this sacrifice of the gifted Vrihadymna; and for thee will I, bringing my senses under perfect control, observe the vow prescribed in the case of slaying a Brahmana.'

"Lomasa said, 'Having observed the vow relative to the killing of a Brahmana, the sage Arvasu came back to the sacrifice. Seeing his brother arrive, Parvasu, in accents choked with malice, addressed Vrihadymna, saying, 'O king, see that this slayer of a Brahmana enter not into thy sacrifice, nor look at it. Even by a glance, the killer of a Brahmana can, without doubt, do thee harm.' O lord of men, immediately on hearing this, the king ordered his attendants (to turn out Arvasu). O king, on being driven out by the king's attendants, and repeatedly addressed by them--'O slayer of a Brahmana--Arvasu more than once cried, 'It is not I that have killed a Brahmana. Not did he own that he had observed the vow for his own sake. He said that his brother had committed the sin, and that he had freed him therefrom.' Having said this in anger, and being reprimanded by the attendants, the Brahmana sage of austere penances, retired in silence into the woods. There betaking himself to the severest penances, the great Brahmana sought the protection of the Sun. Thereupon, the revelation teaching the mantra relative to the worship of the Sun, became manifest unto him and that eternal deity who obtaineth his share (of the sacrificial butter) first, appeared before him in an embodied form.'

"Lomasa said, 'The celestials, O king, were well pleased with Arvasu for his acts. And they made him engaged as the chief priest in the sacrifice (of Vrihadymna), and Parvasu to be dismissed from it. Then Agni and the other celestials (of their own accord) bestowed boons on Arvasu. And they also prayed that his father might be restored to life. He further prayed that his brother might be absolved from his sin; that his father might have no recollection of his having been slain; that Bharadwaja and Yavakri might both be restored to life; and that the solar revelation might attain celebrity (on earth). Then the god said, 'So be it,' and conferred on him other boons also. Thereat, O Yudhishtira, all of these persons regained their life. Yavakri now addressed Agni and the other deities, saying, 'I had obtained a knowledge of all the Vedas, and also practised penances. How came it then, O chiefs of the immortals, that Raiyya succeeded in killing me in that way?' Thereupon the gods said, 'O Yavakri, never act again as those have done. What thou askest about is quite possible, for thou hast learnt the Vedas without exertion, and without the help of a preceptor. But this man (Raiyya) bearing various troubles, had satisfied his preceptor by his conduct, and obtained (from the latter) the excellent Vedas through great exertions and in a long time.'

"Lomasa said, 'Having said this to Yavakri, and restored all those to life, the celestials with Indra at their head, ascended to heaven. Here, O Yudhishtira, is the sacred hermitage of that sage embellished with trees bearing blossoms and fruits at all seasons. O tiger among kings, dwelling at this spot, thou wilt be delivered from all thy sins.'"

SECTION 139

"Lomasa said, 'O descendant of Bharata, O king, now hast thou left behind the mountains Usiravija, Mainaka and Sweta, as well as the Kala hills, O son of Kunti, O bull among the descendants of Bharata, here flow before thee the seven Gangas. This spot is pure and holy. Here Agni blazeth forth without intermission. No son of Manu is able to obtain a sight of this wonder. Therefore, O son of Pandu, concentrate your mind in order that he may intently behold these tirthas. Now wilt thou see the play-ground of the gods, marked with their footprints, as we have passed the mountain Kala. We shall now ascend that white rock--the mountain Mandara, inhabited by the Yakshas, Manibhadra and Kuvera, king of the Yakshas. O king, at this place eighty thousand fleet Gandharvas, and four times as many Kimpurushas and Yakshas of various shapes and forms, holding various weapons, attend upon Manibhadra, king of the Yakshas. In these regions their power is very great. And in speed they are even as the wind. They can, without doubt, displace even the lord of the celestials from his seat. Protected by them, and also watched over by the Rakshasas, these mountains have been rendered inaccessible. Therefore, O son of Pritha, do thou concentrate thy thoughts. Besides these, O son of Kunti, here are fierce ministers of Kuvera and his Rakshasa kindred. We shall have to meet them, and, therefore, O Kunti's son, gather up thy energies. O king the mountain Kailasa is six yojanas in height. It contains a gigantic jujube tree. And, O son of Kunti, numberless gods and Yakshas and Rakshasas and Kinnaras and Nagas and Suparnas and Gandharvas pass this way, in going towards Kuvera's palace. O king, protected by me, as well as by the might of Bhimasena, and also in virtue of thy own asceticism and self-command, do thou to-day mix with them. May king Varuna and Yama, conqueror of battles, and Ganga, and Yamuna, and this mountain, and the Maruts and the twin Aswins, and all rivers and lakes, vouchsafe thy safety. And, O effulgent one, mayst thou have safety from all the celestials and the Asuras, and the Vasus. O Goddess Ganga, I hear thy roar from this golden mountain, sacred to Indra. O Goddess of high fortune, in these mountainous regions, protect the king, worshipped by all of the Ajamidha race. O daughter of the mountain (Himalaya), this king is about to enter into these mountainous regions. Do thou, therefore, confer protection upon him!'

"Having thus addressed the river, Lomasa bade Yudhishtira, saying, 'Be thou careful.'"

"Yudhishtira said, 'This confusion of Lomasa is unprecedented. Therefore, protect ye Krishna, and be not careless. Lomasa knows this place to be certainly difficult of access. Therefore, do ye practise here the utmost cleanliness.'"

"Vaisampayana said, 'He next addressed his brother Bhima of vast prowess, saying, 'O Bhimasena, do thou protect Krishna carefully. Whether Arjuna be near or away, Krishna in times of danger ever seeketh protection from thee alone.'"

"Then the high-souled monarch approached the twins, Nakula and Sahadeva, and after smelling their heads, and rubbing their persons, with tears said unto them, 'Do not fear. Proceed, however, with caution.'"

SECTION 140

"Yudhishtira said, 'O Vrikodara, there are mighty and powerful invisible spirits at this place. We shall, however, pass it, through the merit of our asceticism and Agnihotra sacrifices. O son of Kunti, do thou therefore, restrain thy hunger and thirst by collecting thy energies, and also, O Vrikodara have recourse to thy strength and cleverness. O Kunti's son, thou hast heard what the sage (Lomasa) had said regarding mount Kailasa. Ascertain, therefore, after deliberation, how Krishna will pass the spot. Or, O mighty Bhima of large eyes, do return from hence, taking with thee Sahadeva, and all our charioteers, cooks, servants, cars, horses, and Brahmanas worn out with travel, while I together with Nakula and the sage Lomasa of severe austerities proceed, subsisting on the lightest fare and observing vows. Do thou in expectation of my return, cautiously wait at the source of the Ganga, protecting Draupadi till I come back.'

"Bhima replied, 'O descendant of Bharata, although this blessed princess hath been sore afflicted by toil and distress, yet she easily proceedeth, in the hope of beholding him of the white steeds (Arjuna). Thy dejection also is already very great at not seeing the high-souled Arjuna, who never retreateth from fight. O Bharata, it is superfluous then to say that if thou seest neither myself nor Sahadeva nor Krishna, thy dejection will certainly increase. The Brahmanas had better return with our servants, charioteers cooks and whomsoever else thou mayst command. I never shall leave thee in these rugged and inaccessible mountainous regions, infested by Rakshasas. And, O tiger among men, also this princess of high fortune, ever devoted to her lords, desireth not to return without thee. Sahadeva is always devoted to thee; he too will never retrace his steps. His disposition is known to me. O king, O mighty monarch, we are all eager to behold Savyasachin, and therefore, will we all go together. If we are unable to go over this mountain in our cars, abounding as it doth in defiles, well, we would go on foot. Trouble thyself not, O king, I shall

carry Panchala's daughter wherever she will be incapable of walking. O king, I have decided upon this. Therefore let not thy mind be distracted. I shall also carry over inaccessible tracts those tender-bodied heroes, the twins, the delight of their mother, wherever they will be incapable of proceeding.'

"Yudhishtira said, 'May thy strength increase, O Bhima, as thou speakest thus, and as thou boldly undertakest to carry the illustrious Panchali and these twins. Blessed be thou! Such courage dwelleth not in any other individual. May thy strength, fame, merit, and reputation increase! O long-armed one, as thou offerest to carry Krishna and our brothers the twins, exhaustion and defeat never be thine!'"

Vaisampayana said, "Then the charming Krishna said with a smile, 'O descendant of Bharata, I shall be able to go, and, therefore, be thou not anxious on my account.'

"Lomasa said, 'Access to the mountain, Gandhamadana, is only to be obtained by dint of asceticism. Therefore, O son of Kunti, shall we all practise austerities, O king, Nakula, Sahadeva, Bhimasena, thou and myself shall then see him of the white steeds, O Kunti's son.'"

Vaisampayana said, "O king, thus conversing together, they saw with delight the extensive domains of Suvahu, situated on the Himalayas abounding in horses and elephants, densely inhabited by the Kiratas and the Tanganas, crowded by hundreds of Pulindas, frequented by the celestials, and rife with wonders. King Suvahu, the lord of the Pulindas, cheerfully received them at the frontiers of his dominions, paying them proper respect. Having been thus received with honour, and having dwelt comfortably at this place, they started for the mountain Himalaya, when the sun shone brightly in the firmament. And, O king, having entrusted to the care of the lord of the Pulindas, all their servants--Indrasena and the others,--and the cooks and the stewards, and Draupadi's accoutrements, and every thing else, those mighty charioteers, the son of the Kurus, endued with great prowess, set out from that country, and began to proceed cautiously with Krishna,--all of them cheerful in the expectation of beholding Arjuna."

"Yudhishtira said, 'O Bhimasena, O Panchali, and ye twins, hearken unto my words. The acts done (by a person) in a former birth do not perish, (without producing their effects). Behold! Even we have become rangers of the wilderness. Even to see Dhananjaya, exhausted and distressed as we are, we have to bear each other, and pass through impassable places. This burneth me even as fire doth a heap of cotton. O hero, I do not see Dhananjaya at my side. I reside in the wood with my younger brothers, anxious for beholding him. This thought, as also the memory of that grave insult offered to Yajnaseni, consumes me. O Vrikodara, I do not see the invincible Partha of strong bow and incomparable energy, and who is the immediate elder to Nakula. For this, O Vrikodara, I am miserable. In order to see that hero, Dhananjaya, firm in promise, for these five years have I been wandering in various tirthas, and beautiful forests and lakes and yet I do meet with him. For this, O Vrikodara, I am miserable. I do not see the long-armed Gudakesa, of dark blue hue, and leonine gait. For this, O Vrikodara, I am miserable. I do not see that foremost of Kurus, accomplished in arms, skilful in fight, and matchless among bowmen. For this, O Vrikodara, I am miserable. Distressed for I am I do not see that son of Pritha, Dhananjaya, born under the influence of the star Phalguni; ranging amidst foes even like Yama at the time of the universal dissolution; possessed of the prowess of an elephant with the temporal juice trickling down; endued with leonine shoulders; not inferior to Sakra himself in prowess and energy; elder in years to the twins; of white steeds; unrivalled in heroism; invincible; and wielding a strong bow. For this, O Vrikodara, I am miserable. And he is always of a forgiving temper,--even when insulted by the meanest individual. And he conferreth benefit and protection to the righteous; but to that tortuous person who by craft attempts to do him mischief, Dhananjaya is like unto virulent poison, albeit that one were Sakra himself. And the mighty Vibhatsu of immeasurable soul and possessing great strength, showeth mercy and extendeth protection even to a foe when fallen. And he is the refuge of us all and he crusheth his foes in fight. And he hath the power to collect any treasure whatever, and he ministereth unto our happiness. It was through his prowess that I had owned formerly measureless precious jewels of various kinds which at present Syodhana hath usurped. It was by his might, O hero, that I had possessed before that palatial amphitheatre embellished with all manner of jewels, and celebrated throughout the three worlds. O Pandu's son, in prowess, Phalguni is like unto Vasudeva, and in fight he is invincible and unrivalled, even like unto Kartavirya. Alas! I see him not, O Bhima. In might, that conqueror of foes goeth in the wake of the invincible and most powerful Sankarshana (Valarama) and Vasudeva. In strength of arms, and spirit, he is like unto Purandara himself. And in swiftness, he is even as the wind, and in grace, as the moon, and in ire, he is the eternal Death himself. O mighty-armed one, with the object of beholding that war-like tiger among men, shall we repair to the Gandhamadana mountain, where lies the hermitage of Nara and Narayana at the site of the celebrated jujube tree,

and which is inhabited by the Yakshas. We shall see that best of mountains. And, practising severe austerities only on foot we shall go to Kuvera's beautiful lake guarded by Rakshasas. That place cannot be reached by vehicles, O Vrikodara. Neither can cruel or avaricious, or irascible people attain to that spot, O Bharata's son. O Bhima, in order to see Arjuna, thither shall we repair, in company, with Brahmanas of strict vows, girding on our swords, and wielding our bows. Those only that are impure, meet with flies gad-flies, mosquitoes, tigers, lions, and reptiles, but the pure never come across them. Therefore, regulating our fare, and restraining our senses, we shall go to the Gandhamadana, desirous of seeing Dhananjaya."

SECTION 141

"Lomasa said, O sons of Pandu, ye have seen many a mountain, and river and town and forest and beautiful tirtha; and have touched with your hands the sacred waters. Now this way leads to the celestial mountain Mandara; therefore be ye attentive and composed. Ye will now repair to the residence of the celestials and the divine sages of meritorious deeds. Here, O king, flows the mighty and beautiful river (Alakananda) of holy water adored by hosts of celestials and sages, and tracing its source to (the site of) the jujube tree. It is frequented and worshipped by high-souled Vaihayasas, Valakhilyas and Gandharvas of mighty souls. Accustomed to sing the Sama hymns, the sages, Marichi, Pulaha, Bhriгу and Angiras, chanted them at this spot. Here the lord of celestials performeth with the Maruts his daily prayers. And the Sadhyas and the Aswins attend on him. The sun, the moon and all the luminaries with the planets resort to this river, alternately by day and by night. O highly fortunate monarch, that protector of the world; Mahadeva, having a bull for his mark, received on his head the fall of the waters of this river, at the source of the Ganga. O children, approach this goddess of the six attributes and bow down before her with concentrated minds.'

"Hearing the words of the high-souled Lomasa, the son of Pandu reverentially worshipped the river (Ganga), flowing through the firmament. And after having adored her the pious sons of Pandu resumed their journey accompanied by the sages. And it came to pass that those best of men beheld at a distance some white object of vast proportions, even like Meru and stretching on all sides. And knowing that Pandu's sons were intent upon asking (him), Lomasa versed in speech said, 'Hear, O sons of Pandu! O best of men, what ye see before you, of vast proportions like unto a mountain and beautiful as the Kailasa cliff, is a collection of the bones of the mighty Daitya Naraka, Being placed on a mountain, it looketh like one. The Daitya was slain by that Supreme Soul, the eternal God Vishnu, for the good of the lord of celestials. Aiming at the possession of Indra's place, by the force of austere and Vedic lore, that mighty-minded (demon) had practised austere penances for ten thousand years. And on account of his asceticism, as also of the force and might of his arms he had grown invincible and always harassed (Indra). And O sinless one, knowing his strength and austerities and observance of religious vows, Indra became agitated and was overwhelmed with fear. And mentally he thought of the eternal deity, Vishnu. And thereat the graceful lord of the universe, who is present everywhere, appeared and stood before him manifest. And the sages and celestials began to propitiate Vishnu with prayers. And in his presence even Agni of the six attributes and of blazing beauty being overpowered by his effulgence, became shorn of radiance and seeing before him the God Vishnu, the chief of the celestials who wields the thunder-bolt, bowing with head down readily appraised Vishnu of the source of his fear. Thereupon Vishnu said, 'I know, O Sakra, that thy fear proceedeth from Naraka, that lord of the Daityas. By the merit of his successful ascetic acts he aimeth at Indra's position. Therefore, for pleasing thee, I shall certainly sever his soul from his body, although he hath achieved success in asceticism. Do thou, lord of celestials, wait for a moment.' Then the exceedingly powerful Vishnu deprived (Naraka) of his senses (by striking him) with his hand. And he fell down on the earth even like the monarch of mountains struck by (thunder). He was thus slain by a miracle and his bones lie gathered at this spot. Here also is manifest another deed of Vishnu's. Once the whole earth having been lost and sunk into the nether regions she was lifted up by him in the shape of a boar having a single tusk.'

"Yudhishtira said, 'O worshipful one, relate in particular how Vishnu, the lord of the celestials, raised up the earth sunk a hundred yojanas? In what manner also was that support of all created things--the goddess Earth of high fortune--who dispenseth blessings and bringeth forth all sorts of corn rendered stable? Through whose power had she sunk a hundred yojanas below, and under what circumstances was exhibited this greatest exploit of the Supreme Being? O chief of the twice-born race, I wish to hear all about it in detail as it happened. Certainly, it is known to thee.'

"Lomasa said, 'O Yudhishtira, listen to all at length as I relate the story, which thou hast asked me (to narrate). O child, in days of yore, there was (once) a terrible time in the

Krita Yuga when the eternal and primeval Deity assumed the duties of Yama. And, O thou that never faltest off, when the God of gods began to perform the functions of Yama, there died not a creature while the births were as usual. Then there began to multiply birds and beasts and kine, and sheep, and deer and all kinds of carnivorous animals. O tiger among men and vanquisher of foes, then the human race also increased by thousands even like unto a current of water. And, O my son, when the increase of population had been so frightful, the Earth oppressed with the excessive burden, sank down for a hundred yojanas. And suffering pain in all her limbs, and being deprived of her senses by excessive pressure, the earth in distress sought the protection of Narayana, the foremost of the gods. The earth spake saying, 'It is by thy favour, O possessor of the six attributes, that I had been able to remain so long in my position. But I have been overcome with burden and now I cannot hold myself any longer. It behoveth thee, O adorable one, to relieve this load of mine. I have sought thy protection. O lord; and do thou, therefore, extend unto me thy favour.' Hearing these words of hers, the eternal lord, possessor of the six attributes, complaisantly said, in words uttered in distinct letters. Vishnu said, 'Thou need not fear, O afflicted Earth, the bearer of all treasures. I shall act so that thou mayst be made light.'

"Lomasa said, 'Having thus dismissed the Earth, who hath the mountains for her ear-rings, he suddenly became turned into a boar with one tusk, and of exceeding effulgence. Causing terror with his glowing red eyes and emitting fumes from his blazing lustre, he began to swell in magnitude in that region. O hero, then holding the earth with his single radiant tusk that being who pervadeth the Vedas, raised her up a hundred yojanas. And while she was being thus raised, there ensued a mighty agitation and all the celestials, together with the sages of ascetic wealth became agitated. And heaven, and the firmament, and also the Earth were filled with exclamations of Oh! and Alas! and neither the celestials nor men could rest in peace. Then countless celestials together with the sages went to Brahma, who was seated burning as it were in his (own) lustre. Then approaching Brahma, the lord of celestials, and the witness of the acts of all beings, they with folded hands spake the following words, 'O lord of the celestials, all created beings have become agitated and the mobile and immobile creatures are restless. O lord of the celestials, even the oceans are found to be agitated and this whole earth hath gone down a hundred yojanas. What is the matter? And by whose influence is it that the whole universe is in ferment? May it please thee to explain it unto us without delay, for we are all bewildered.' Thereupon Brahma replied, 'Ye immortals! do ye not entertain fear for the Asuras, in any matter or place. Harken, ye celestials, to the reason to which all this commotion is owing! This agitation in the heavens hath been produced by the influence of the illustrious Being who is omnipresent, eternal and the never-perishing Soul. That Supreme soul, Vishnu hath lifted up the Earth, who had entirely sunk down hundred yojanas. This commotion hath taken place in consequence of the earth being raised up. Know ye this and dispel your doubts.' The celestials said, 'Where is that Being who with pleasure raiseth up the Earth? O possessor of the six attributes, mention unto us the place. Thither shall we repair.' Brahma said 'Go ye. May good happen to you! Ye will find him resting in the Nandana (gardens). Yonder is visible the glorious worshipful Suparna (Garuda). After having raised the Earth, the Supreme Being from whom the world become manifest, flameth even in the shape of a boar, like unto the all-consuming fire at the universal dissolution. And on his beast is really to be seen the gem Srivatsa. (Go) and behold that Being knowing no deterioration.'

"Lomasa said, 'Then the celestials, placing the grandsire at their head, came to that infinite Soul, and having listened to his praise, bade him adieu and went back to whence they had come.'"

Vaisampayana said, "O Janamejaya, having heard this story, all the Pandavas without delay and with alacrity, began to proceed by the way pointed out by Lomasa."

SECTION 142

Vaisampayana said, "O king, then those foremost of bowmen, of immeasurable prowess, holding bows strung at full stretch and equipped with quivers and arrows and wearing finger-caps made of the guana-skin, and with their swords on, proceeded with Panchali towards the Gandhamadana, taking with them the best of Brahmanas. And on their way they saw various lakes, and rivers and mountains and forests, and trees of wide-spreading shade on mountain summits and places abounding in trees bearing flowers and fruit in all seasons and frequented by celestials and sages. And restraining their senses within their inner self and subsisting on fruits and roots, the heroes passed through rugged regions, craggy and difficult of passage, beholding many and various kinds of beasts. Thus those high-souled ones entered the mountain inhabited by the sages, the Siddhas and the celestials, and frequented by the Kinnaras and the Apsaras. And, O lord of men, as those mighty heroes were entering the

mountain Gandhamadana, there arose a violent wind, attended with a heavy shower. And owing to this, mighty clouds of dust bearing lots of dry leaves, rose, and all on a sudden covered earth, air and firmament. And when the heavens had been covered with dust nothing could be perceived, neither could they (the Pandavas) speak to one another. And with eyes enveloped with darkness and pushed by the wind carrying particles of rocks they could not see one another. And there began to arrive mighty sounds proceeding from the tree, and also from those breaking down incessantly under the force of the wind, and falling to the ground. And distracted by gusts of the wind, they thought, 'Are the heavens falling down; or the earth and the mountains being rent?' And afraid of the wind, they felt about with their hands and took shelter under the way-side tree and ant-hills and in caverns. Then holding his bow and supporting Krishna the mighty Bhimasena stood under a tree. And Yudhishtira the Just with Dhaumya crept into the deep wood. And Sahadeva carrying the sacred fire with him took shelter in a rock. And Nakula together with Lomasa and other Brahmanas of great asceticism stood in fright, each under a tree. Then when the wind had abated and the dust subsided, there came down a shower in torrents. There also arose a loud rattling noise, like unto the thunder hurled; and quick-flashing lightning began to play gracefully upon the clouds. And being helped on by the swift wind, showers of rain poured down without intermissions, filling all sides round. And, O lord of men, all around there began to flow many rivers covered with foam and turbid with mud; and these bearing volumes of water spread over the frothy rafts rushed down with tremendous roar uprooting trees. And afterwards when that sound had ceased and the air had arisen they (each of them) cautiously came out of their coverts and met together. O descendant of Bharata. And then the heroes started for the mountain Gandhamadana."

SECTION 143

Vaisampayana said, "When the high-souled sons of Pandu had proceeded only two miles, Draupadi unaccustomed to travel on foot, sank down. Weary and afflicted as she was, the poor daughter of Panchala became faint, on account of the hailstorm and also of her extreme delicacy. And trembling with faintness, the black-eyed one supported herself on her thighs with her plump arms, becoming (her graceful form). And thus resting for support on her thighs resembling the trunk of an elephant, and which were in contract with each other, she suddenly dropped upon the ground, trembling like a plantain tree. And finding that the beautiful one was falling down like a twisted creeper, Nakula ran forward and supported her. And he said, 'O king, this black-eyed daughter of Panchala, being weary, hath fallen down upon the ground. Do thou, therefore, tend her, O son of Bharata. Undeserving as she is of misery, this lady of slow pace hath been subject to great hardships, and she is also worn out with the fatigues of the journey. O mighty king, do thou therefore, comfort her.'"

Vaisampayana said, "Having heard these words of Nakula, the king as also Bhima and Sahadeva, became sorely afflicted, and hastily ran towards her. And finding her weak, and her countenance pale, the pious son of Kunti began to lament in grief, taking her on his lap. Yudhishtira said, 'Accustomed to ease, and deserving to sleep in wellprotected rooms, on beds spread over with fine sheets, how doth this beautiful one sleep prostrate on the ground! Alas! On my account (alone), the delicate feat and the lotus-like face of this one deserving of all excellent things, have contracted a dark-blue hue. O what have I done! Fool that I am, having been addicted to dice, I have been wandering in the forest full of wild beasts, taking Krishna in my company. This large-eyed one had been bestowed by her father, the king of the Drupadas, in the hope that the blessed girl would be happy, by obtaining the sons of Pandu for her lords. It is on account of my wretched self, that without obtaining anything hoped for, she sleepeth prostrate on the ground, tired with hardships, sorrow and travel!'"

Vaisampayana said, "While king Yudhishtira the Just was lamenting thus, Dhaumya with all the other principal Brahmanas came to the spot. And they began to console him and to honour him with blessings. And they recited mantras capable of dispelling Rakshasas and (to that end) also performed rites. And on the mantras being recited by the great ascetics, in order to the restoration of (Panchali's) health, Panchali frequently touched by the Pandavas with their soothing palms and fanned by cool breezes surcharged with particles of water, felt ease, and gradually regained her senses. And finding that exhausted poor lady restored to her senses, the sons of Pritha, placing her on deer-skin, caused her to take rest. And taking her feet of red soles, bearing auspicious marks, the twins began to press them gently with their hands, scarred by the bow-string. And Yudhishtira the Just, the foremost of the Kurus, also comforted her and addressed Bhima in the following words: 'O Bhima, there yet remain many mountains (before us), rugged, and inaccessible because of snow. How, long-armed one, will Krishna pass over them?' Thereupon Bhima said, 'O king, I myself shall carry thee, together with this princess and these bulls among

men, the twins; therefore, O king of kings, resign not thy mind unto despair. Or, at thy bidding, O sinless one, Hidimava's son, the mighty Ghatotkacha, who is capable of ranging the skies and who is like unto me in strength, will carry us all.'"

Vaisampayana said, "Then with Yudhishtira's permission, Bhima thought of his Rakshasa son. And no sooner was he thought of by his father, than the pious Ghatotkacha made his appearance and, saluting the Pandavas and the Brahmanas, stood with joined hands. And they also caressed him of mighty arms. He then addressed his father, Bhimasena of dreadful prowess, saying, 'Having been thought of by thee I have come here with speed, in order to serve thee. Do thou, O longarmed one, command me. I shall certainly be able to perform whatever thou bidst.' Hearing this, Bhimasena hugged the Rakshasa to his breast."

SECTION 144

"Yudhishtira said, 'O Bhima, let this mighty and heroic Rakshasa chief, thy legitimate son, devoted to us, and truthful, and conversant with virtue carry (his) mother (Draupadi) without delay. And, O possessor of dreadful prowess, depending on the strength of thy arms, I shall reach the Gandhamadana, unhurt, together with Panchala's daughter.'"

Vaisampayana said, "Hearing the words of his brother, that tiger among men, Bhimasena, commanded his son, Ghatotkacha, repressor of foes, saying, 'O invincible son of Hidimava, this thy mother hath been sorely tired. Thou art, again, strong and capable of going wherever thou likest. Do thou therefore, O ranger of the skies, carry her. May prosperity attend thee! Taking her on thy shoulders, thou shalt go in our company, adopting a course not far overhead, -so that thou mayst not render her uneasy.' Thereat, Ghatotkacha said, 'Even single-handed, I am able to carry Yudhishtira the Just, and Dhaumya, and Krishna, and the twins--and what wonder then that I shall to-day carry them, when I have others to assist me? And, O sinless one, hundreds of other heroic (Rakshasas), capable of moving through the sky, and of assuming any shape at will, will together carry you all with the Brahmanas.'"

Vaisampayana said, "Saying this, Ghatotkacha carried Krishna in the midst of the Pandavas, and the other (Rakshasas) also began to carry the Pandavas. And by virtue of his native energy, Lomasa of incomparable effulgence moved along the path of the Siddhas, like unto a second sun. And at the command of the lord of the Rakshasas, those Rakshasas of terrific prowess began to proceed, bearing all the other Brahmanas, and beholding many a romantic wood. And they proceeded towards the gigantic jubebe tree. And carried by the Rakshasas of great speed, proceeding at a rapid pace, the heroes passed over longextending ways quickly, as if over short ones. And on their way they saw various tracts crowded with Mechchha people, and containing mines of diverse gems. And they also saw hillocks teeming with various minerals, thronged with Vidyadharas, inhabited on all sides by monkeys and Kinnaras and Kimpurushas, and Gandharvas, and filled with peacocks, and chamaras, and apes, and rurus, and bears, and gavayas, and buffaloes, intersected with a network of rivulets, and inhabited by various birds and beasts, and beautified by elephants, and abounding in trees and enraptured birds. After having thus passed many countries, and also the Uttarakurus, they saw that foremost of mountains, the Kailasa, containing many wonders. And by the side of it, they beheld the hermitage of Nara and Narayana, with celestial trees bearing flowers and fruits in all seasons. And they also beheld that beautiful jubebe of round trunk. And it was fresh; and of deep shade; and of excellent beauty; and of thick, soft and sleek foliage; and healthful; and having gigantic boughs; and wide-spreading; and of incomparable lustre; and bearing full-grown, tasteful, and holy fruits dropping honey. And this celestial tree was frequented by hosts of mighty sages, and was always inhabited by various birds maddened with animal spirits. And it grew at a spot devoid of mosquitoes and gad-flies, and abounding in fruits and roots and water, and covered with green grass, and inhabited by the celestials and the Gandharvas, and of smooth surface, and naturally healthful, and beautiful and cool and of delicate feel. Having reached that (tree) together with those bulls among Brahmanas, the high-souled ones gently alighted from the shoulders of the Rakshasas. Then in company with those bulls among the twice-born ones, the Pandavas beheld that romantic asylum presided over by Nara and Narayana; devoid of gloom; and sacred; and untouched by the solar rays; and free from those rubs, viz. hunger, and thirst, heat and cold, and removing (all) sorrow; and crowded with hosts of mighty sages; and adorned with the grace proceeding from the Vedas, Saman, Rich, and Yajus; and, O king, inaccessible to men who have renounced religion; and beautified with offerings, and homas; and sacred; and well-swept and daubed; and shining all around with offerings of celestial blossoms; and spread over with altars of sacrificial fire, and sacred ladles and pots; and graced with large water-jars, and baskets and the refuge of all beings; and echoing with the chanting of the

Vedas; and heavenly; and worthy of being inhabited; and removing fatigue; and attended with splendour and of incomprehensible merit; and majestic with divine qualities. And the hermitage was inhabited by hosts of great sages, subsisting on fruits and roots; and having their senses under perfect control; and clad in black deer-skins; and effulgent like unto the Sun and Agni; and of souls magnified by asceticism and intent on emancipation; and leading the Vanaprastha mode of life; and of subdued senses; and identified with the Supreme Soul; and of high fortune; and reciting Vaedic hymns. Then having purified himself and restrained his senses, that son of Dharma, the intelligent Yudhishtira of exceeding energy, accompanied by his brothers, approached those sages. And all the great sages endued with supernatural knowledge, knowing Yudhishtira arrived, received him joyfully. And those sages engaged in the recitation of the Vedas, and like unto fire itself, after having conferred blessings on Yudhishtira, cheerfully accorded him fitting reception. And they gave him clean water and flowers and roots. And Yudhishtira the Just received with regard the things gladly offered for his reception by the great sages. And then, O sinless one, Pandu's son together with Krishna and his brothers, and thousands of Brahmanas versed in the Vedas and the Vendangas, entered into that holy hermitage, like unto the abode of Sukra and pleasing the mind with heavenly odours and resembling heaven itself and attended with beauty. There the pious (Yudhishtira) beheld the hermitage of Nara and Narayana, beautified by the Bhagirathi and worshipped by the gods and the celestial sages. And seeing that hermitage inhabited by the Brahmarshis and containing fruits dropping honey, the Pandavas were filled with delight. And having reached that place, the high-souled ones began to dwell with the Brahmanas. There beholding the holy lake Vinda, and the mountain Mainaka, of golden summits and inhabited by various species of birds, the magnanimous ones lived happily with joy. The son of Pandu together with Krishna took pleasure in ranging excellent and captivating woods, shining with flowers of every season; beautiful on all sides with trees bearing blown blossoms; and bending down with the weight of fruits and attended by the numerous male kokilas and of glossy foliage; and thick and having cool shade and lovely to behold. They took delight in beholding diverse beautiful lakes of limpid water and shining all round with lotuses and lilies. And there, O lord, the balmy breeze bearing pure fragrance, blew gladdening all the Pandavas, together with Krishna. And hard by the gigantic jubebe, the mighty son of Kunti saw the Bhagirathi of easy descent and cool and furnished with fresh lotuses and having stairs made of rubies and corals and graced with trees and scattered over with celestial flowers, and gladsome to the mind. And at that spot, frequented by celestials and sages, and extremely inaccessible, they, after having purified themselves offered oblations unto the pitris and the gods and the rishis in the sacred waters of the Bhagirathi. Thus those bulls among men the heroic perpetrators of the Kuru race, began to reside there with the Brahmanas offering oblations and practising meditation. And those tigers among men, the Pandavas of the god-like appearance, felt delight in witnessing the various amusements of Draupadi."

SECTION 145

Vaisampayana said, "There observing cleanliness, those tigers among men dwelt for six nights, in expectation of beholding Dhananjaya. And it came to pass that all of a sudden there blew a wind from the north-east and brought a celestial lotus of a thousand petals and effulgent as the sun. And Panchali saw that pure and charming lotus of unearthly fragrance, brought by the wind and left on the ground. And having obtained that excellent and beautiful lotus, that blessed one became exceedingly delighted, O king, and addressed Bhimasena in the following words, 'Behold, O Bhima, this most beautiful unearthly flower having within it the very source of fragrance. It gladdeth my heart, O repressor of foes. This one shall be presented to Yudhishtira the Just. Do thou, therefore, procure others for my satisfaction--in order that I may carry them to our hermitage in the Kamyaka. If, O Pritha's son, I have found grace with thee, do thou then procure others of this species in large numbers. I wish to carry them to our hermitage.' Having said this, the blameless lady of beautiful glances approached Yudhishtira the Just, taking the flower. And knowing the desire of his beloved queen that bull among men, Bhima of great strength, also set out, in order to gratify her. And intent upon fetching the flowers, he began to proceed at rapid pace, facing the wind, in the direction from which the flower had come. And taking the bow inlaid with gold on the back as also arrows like unto venomous snakes, he proceeded as a lion in anger or an elephant in rut. And all beings gazed at him, holding a mighty bow and arrows. And neither exhaustion, nor langour, neither fear nor confusion, ever possessed the son of Pritha and the offspring of Vayu (wind). And desirous of pleasing Draupadi the mighty one, free from fear or confusion, ascended the peak depending on the strength of his arms. And that slayer of foes began to range that beautiful peak covered

with trees, creepers and of black rocky base; and frequented by Kinmaras; and variegated with minerals, plants, beasts, and birds of various hues; and appearing like an upraised arm of the Earth adorned with an entire set of ornaments. And that one of matchless prowess proceeded, fixing his look at the slopes of the Gandhamadana,—beautiful with flowers of every season—and revolving various thoughts in his mind and with his ears, eyes and mind rivetted to the spots resounding with the notes of male kokilas and ringing with the hum of black bees. And like an elephant in rut ranging mad in a forest that one of mighty prowess smelt the rare odour proceeding from the flowers of every season. And he was fanned by the fresh breeze of the Gandhamadana bearing the perfumes of various blossoms and cooling like unto a father's touch. On his fatigue being removed the down on his body stood on end. And in this state that represser of foes for the flowers began to survey all the mountain, inhabited by Yakshas and Gandharvas and celestials and Brahmarshis. And brushed by the leaves of Saptachhada tree, besmeared with fresh red, black and white minerals, he looked as if decorated with lines of holy unguents drawn by fingers. And with clouds stretching at its sides, the mountain seemed dancing with outspread wings. And on account of the trickling waters of springs, it appeared to be decked with necklaces of pearls. And it contained romantic caverns and groves and cascades and caves. And there were excellent peacocks dancing to the jingling of the bangles of the Apsaras. And its rocky surface was worn away by the end of tusks of the elephants presiding over the cardinal points. And with the waters of rivers falling down, the mountain looked as if its clothes were getting loosened. And that graceful son of the wind-god playfully and cheerfully went on, pushing away by his force countless intertwined creepers. And stags in curiosity gazed at him, with grass in their mouths. And not having experienced fear (ever before), they were unalarmed, and did not flee away. And being engaged in fulfilling the desire of his love, the youthful son of Pandu, stalwart and of splendour like unto the hue of gold; and having a body strong as a lion; and treading like a mad elephant; and possessing the force of a mad elephant; and having coppery eyes like unto those of a mad elephant; and capable of checking a mad elephant began to range the romantic sides of the Gandhamadana with his beautiful eyes uplifted; and displaying as it were a novel type of beauty. And the wives of Yakshas and Gandharvas sitting invisible by the side of their husbands, stared at him, turning their faces with various motions. Intent upon gratifying Draupadi exiled unto the woods, as he was ranging the beautiful Gandhamadana, he remembered the many and various woes caused by Duryodhana. And he thought, 'Now that Arjuna sojourn in heaven and that I too have come away to procure the flowers, what will our brother Yudhishtira do at present? Surely, from affection and doubting their prowess, that foremost of men, Yudhishtira, will not let Nakula and Sahadeva come in search of us. How, again, can I obtain the flowers soon?' Thinking thus, that tiger among men proceeded in amain like unto the king of birds, his mind and sight fixed on the delightful side of the mountain. And having for his provisions on the journey the words of Draupadi, the mighty son of Pandu, Vrikodara Bhima, endowed with strength and the swiftness of the wind, with his mind and sight fixed on the blooming slopes of the mountain, proceeded speedily, making the earth tremble with his tread, even as doth a hurricane at the equinox; and frightening herds of elephants and grinding lions and tigers and deer and uprooting and smashing large trees and tearing away by force plants and creepers, like unto an elephant ascending higher and higher the summit of a mountain; and roaring fiercely even as a cloud attended with thunder. And awakened by that mighty roaring of Bhima, tigers came out of their dens, while other rangers of the forest hid themselves. And the coursers of the skies sprang up (on their wing) in fright. And herds of deer hurriedly ran away. And birds left the trees (and fled). And lions forsook their dens. And the mighty lions were roused from their slumber. And the buffaloes stared. And the elephants in fright, leaving that wood, ran to more extensive forests company with their mates. And the boars and the deer and the lions and the buffaloes and the tigers and the jackals and the gayavas of the wood began to cry in herds. And the ruddy geese, and the gallinules and the ducks and the karandavas and the plavas and the parrots and the male kokilas and the herons in confusion flew in all directions, while some proud elephants urged by their mates, as also some lions and elephants in rage, flew at Bhimasena. And as they were distracted at heart through fear, these fierce animals discharging urine and dung, set up loud yells with gapping mouths. Thereupon the illustrious and graceful son of the wind-god, the mighty Pandava, depending upon the strength of his arms, began to slay one elephant with another elephant and one lion with another lion while he despatched the others with slaps. And on being struck by Bhima the lions and the tigers and the leopards, in fright gave loud cries and discharged urine and dung. And after having destroyed these the handsome son of Pandu, possessed of mighty strength, entered into the forest, making all sides resound with his shouts. And then the long-

armed one saw on the slopes of the Gandhamadana a beautiful plantain tree spreading over many a vojana. And like unto a mad lion, that one of great strength proceeded amain towards that tree breaking down various plants. And that foremost of strong persons—Bhima—uprooting innumerable plantain trunks equal in height to many palm-trees (placed one above another), cast them on all sides with force. And that highly powerful one, haughty like a male lion, sent up shouts. And then he encountered countless beasts of gigantic size, and stags, and monkeys, and lions, and buffaloes, and aquatic animals. And what with the cries of these, and what with the shouts of Bhima, even the beasts and birds that were at distant parts of the wood, became all frightened. And hearing those cries of beasts and birds, myriads of aquatic fowls suddenly rose up on wetted wings. And seeing these fowls of water, that bull among the Bharatas proceeded in that direction; and saw a vast and romantic lake. And that fathomless lake was, as it were, being fanned by the golden plantain trees on the coast, shaken by the soft breezes. And immediately descending into the lake abounding in lilies and lotuses, he began to sport lustily like unto a mighty maddened elephant. Having thus sported there for a long while, he of immeasurable effulgence ascended, in order to penetrate with speed into that forest filled with trees. Then the Pandava winded with all his might his loud-blowing shell. And striking his arms with his hands, the mighty Bhima made all the points of heaven resound. And filled with the sounds of the shell, and with the shouts of Bhimasena, and also with the reports produced by the striking of his arms, the caves of the mountain seemed as if they were roaring. And hearing those loud arm-strokes, like unto the crashing of thunder, the lions that were slumbering in the caves, uttered mighty howls. And being terrified by the yelling of the lions, the elephants, O Bharata, sent forth tremendous roars, which filled the mountain. And hearing those sounds emitted, and knowing also Bhimasena to be his brother, the ape Hanuman, the chief of monkeys, with the view of doing good to Bhima, obstructed the path leading to heaven. And thinking that he (Bhima) should not pass that way, (Hanuman) lay across the narrow path, beautified by plantain trees, obstructing it for the sake of the safety of Bhima. With the object that Bhima might not come by curse or defeat, by entering into the plantain wood, the ape Hanuman of huge body lay down amidst the plantain trees, being overcome with drowsiness. And he began to yawn, lashing his long tail, raised like unto the pole consecrated to Indra, and sounding like thunder. And on all sides round, the mountains by the mouths of caves emitted those sounds in echo, like a cow lowing. And as it was being shaken by the reports produced by the lashing of the tail, the mountain with its summits tottering, began to crumble all around. And overcoming that roaring of mad elephants, the sounds of his tail spread over the varied slopes of the mountain.

"On those sounds being heard the down of Bhima's body stood on end; and he began to range that plantain wood, in search of those sounds. And that one of mighty arms saw the monkey-chief in the plantain wood, on an elevated rocky base. And he was hard to be looked at even as the lightning-flash; and of coppery hue like that of the lightning-flash: and ended with the voice of the lightning-flash; and quick moving as the lightning-flash; and having his short flesh neck supported on his shoulders; and with his waist slender in consequence of the fullness of his shoulders. And his tail covered with long hair, and a little bent at the end, was raised like unto a banner. And (Bhima) saw Hanuman's head furnished with small lips, and coppery face and tongue, and red ears, and brisk eyes, and bare white incisors sharpened at the edge.' And his head was like unto the shining moon; adorned with white teeth within the mouth; and with mane scattered over, resembling a heap of asoka flowers. And amidst the golden plantain trees, that one of exceeding effulgence was lying like unto a blazing fire, with his radiant body. And that slayer of foes as casting glances with his eyes reddened with intoxication. And the intelligent Bhima saw that mighty chief of monkeys, of huge body, lying like unto the Himalaya, obstructing the path of heaven. And seeing him alone in that mighty forest, the undaunted athletic Bhima, of long arms, approached him with rapid strides, and uttered a loud shout like unto the thunder. And at that shout of Bhima, beasts and birds became all alarmed. The powerful Hanuman, however, opening his eyes partially looked at him (Bhima) with disregard, with eyes reddened with intoxication. And then smilingly addressing him, Hanuman said the following words, 'Ill as I am, I was sleeping sweetly. Why hast thou awakened me? Thou shouldst show kindness to all creatures, as thou hast reason. Belonging to the animal species, we are ignorant of virtue. But being endued with reason, men show kindness towards creatures. Why do then reasonable persons like thee commit themselves to acts contaminating alike body, speech, and heart, and destructive of virtue? Thou knowest not what virtue is, neither hast thou taken council of the wise. And therefore it is that from ignorance, and childishness thou destroyest the lower animals. Say, who art thou, and what for hast thou come to the forest devoid of humanity and human beings? And, O foremost of men, tell thou also, whither thou

wilt go to-day. Further it is impossible to proceed. Yonder hills are inaccessible. O hero, save the passage obtained by the practice of asceticism, there is no passage to that place. This is the path of the celestials; it is ever impassable by mortals. Out of kindness, O hero, do I dissuade thee. Do thou hearken unto my words. Thou canst not proceed further from this place. Therefore, O lord, do thou desist. O chief of men, to-day in very way thou art welcome to this place. If thou think it proper to accept my words, do thou then, O best of men, rest here, partaking of fruits and roots, sweet as ambrosia, and do not have thyself destroyed for naught."

SECTION 146

Vaisampayana said, "O represser of foes, hearing these words of the intelligent monkey-chief, the heroic Bhima answered, 'Who art thou? And why also hast thou assumed the shape of a monkey? It is a Kshatriya—one of a race next to the Brahmanas—that asketh thee. And he belongeth to the Kuru race and the lunar stock, and was borne by Kunti in her womb, and is one of the sons of Pandu, and is the off spring of the wind-god, and is known by the name of Bhimasena.' Hearing these words of the Kuru hero, Hanuman smiled, and that son of the wind-god (Hanuman) spake unto that offspring of the wind-god (Bhimasena), saying, 'I am a monkey, I will not allow thee the passage thou desirest. Better desist and go back. Do thou not meet with destruction.' At this Bhimasena replied, 'Destruction at anything else do I not ask thee about, O monkey. Do thou give me passage. Arise! Do not come by grief at my hands.' Hanuman said, 'I have no strength to rise; I am suffering from illness. If go thou must, do thou go by overleaping me.' Bhima said, 'The Supreme Soul void of the properties pervadeth a body all over. Him knowable alone by knowledge, I cannot disregard. And therefore, will I not overleap thee. If I had not known Him from Whom become manifest all creatures, I would have leapt over thee and also the mountain, even as Hanuman had bounded over the ocean.' Thereupon Hanuman said, 'Who is that Hanuman, who had bounded over the ocean? I ask thee, O best of men. Relate if thou canst.' Bhima replied, 'He is even my brother, excellent with every perfection, and endued with intelligence and strength both of mind and body. And he is the illustrious chief of monkeys, renowned in the Ramayana. And for Rama's queen, that king of the monkeys even with one leap crossed the ocean extending over a hundred vojanas. That mighty one is my brother. I am equal unto him in energy, strength and prowess and also in fight. And able am I to punish thee. So arise. Either give me passage or witness my prowess to-day. If thou do not listen to my bidding, I shall send thee to the abode of Yama."

Vaisampayana continued, "Then knowing him (Bhima) to be intoxicated with strength, and proud of the might of his arms, Hanuman, slighting him at heart, said the following words, 'Relent thou, O sinless one. In consequence of age, I have no strength to get up. From pity for me, do thou go, moving aside my tail.' Being thus addressed by Hanuman, Bhima proud of the strength of his arms, took him for one wanting in energy and prowess, and thought within himself, 'Taking fast hold of the tail, will I send this monkey destitute of energy and prowess, to the region of Yama.' Thereat, with a smile he slightly took hold of the tail with his left hand; but could not move that tail of the mighty monkey. Then with both arms he pulled it, resembling the pole reared in honour of Indra. Still the mighty Bhima could not raise the tail with both his arms. And his eye-brows were contracted up, and his eyes rolled, and his face was contracted into wrinkles and his body was covered with sweat; and yet he could not raise it. And when after having striven, the illustrious Bhima failed in raising the tail, he approached the side of the monkey, and stood with a bashful countenance. And bowing down, Kunti's son, with joined hands, spake these words, 'Relent thou, O foremost of monkeys; and forgive me for my harsh words. Art thou a Siddha, or a god, or a Gandharva, or a Guhyaka? I ask thee out of curiosity. Tell me who thou art that hast assumed the shape of monkey, if it be not a secret, O long-armed one, and if I can well hear it. I ask thee as a disciple, and I, O sinless one, seek thy refuge.' Thereupon Hanuman said, 'O represser of foes, even to the extent of thy curiosity to know me, shall I relate all at length. Listen, O son of Pandu! O lotus-eyed one, I was begotten by the wind-god that life of the world—upon the wife of Kesari. I am a monkey, by name Hanuman. All the mighty monkey-kings, and monkey-chiefs used to wait upon that son of the sun, Sugriva, and that son of Sakra, Vali. And, O represser of foes, a friendship subsisted between me and Sugriva, even as between the wind and fire. And for some cause, Sugriva, driven out by his brother, for a long time dwelt with me at the Hrisyamukh. And it came to pass that the mighty son of Dasaratha the heroic Rama, who is Vishnu's self in the shape of a human being, took his birth in this world. And in company with his queen and brother, taking his bow, that foremost of bowmen with the view of compassing his father's welfare, began to reside in the Dandaka forest. And from Janasthana, that mighty Rakshasa monarch, the wicked Ravana, carried away his (Rama's) queen by stratagem and force, deceiving, O sinless one, that foremost of men, through

the agency of a Rakshasa, Maricha, who assumed the form of a deer marked with gem-like and golden spots."

SECTION 147

Hanuman said, 'And after his wife was carried away, that descendant of Raghu, while searching with his brother for his queen, met, on the summit of that mountain, with Sugriva, chief of the monkeys. Then a friendship was contracted between him and the high-souled Raghava. And the latter, having slain Vali installed Sugriva in the kingdom. And having obtained the kingdom, Sugriva sent forth monkeys by hundreds and by thousands in search of Sita. And, O best of men, I too with innumerable monkeys set out towards the south in quest of Sita, O mighty-armed one. Then a mighty vulture Sampati by name, communicated the tidings that Sita was in the abode of Ravana. Thereupon with the object of securing success unto Rama, I all of a sudden bounded over the main, extending for a hundred yojanas. And, O chief of the Bharatas, having by my own prowess crossed the ocean, that abode of sharks and crocodiles, I saw in Ravana's residence, the daughter of king Janaka, Sita, like unto the daughter of a celestial. And having interviewed that lady, Vaidehi, Rama's beloved, and burnt the whole of Lanka with its towers and ramparts and gates, and proclaimed my name there, I returned. Hearing everything from me the lotus-eyed Rama at once ascertained his course of action, and having for the passage of his army constructed a bridge across the deep, crossed it followed by myriads of monkeys. Then by prowess Rama slew those Rakshasas in battle, and also Ravana, the oppressor of the worlds together with his Rakshasa followers. And having slain the king of the Rakshasas, with his brother, and sons and kindred, he installed in the kingdom in Lanka the Rakshasa chief, Vibhishana, pious, and reverent, and kind to devoted dependants. Then Rama recovered his wife even like the lost Vaidic revelation. Then Raghu's son, Rama, with his devoted wife, returned to his own city, Ayodhya, inaccessible to enemies; and that lord of men began to dwell there. Then that foremost of kings, Rama was established in the kingdom. Thereafter, I asked a boon of the lotus-eyed Rama, saying, 'O slayer of foes, Rama, may I live as long as the history of thy deeds remaineth extant on earth!' Thereupon he said, 'So be it. O repressor of foes, O Bhima, through the grace of Sita also, here all excellent objects of entertainment are supplied to me, whoever abide at this place. Rama reigned for the thousand and ten hundred years. Then he ascended to his own abode. Ever since, here Apsaras and Gandharvas delight me, singing for aye the deeds of that hero, O sinless one. O son of the Kurus, this path is impassable to mortals. For this, O Bharata, as also with the view that none might defeat or curse thee, have I obstructed thy passage to this path trod by the immortals. This is one of the paths to heaven, for the celestials; mortals cannot pass this way. But the lake in search of which thou hast come, lieth even in that direction.'

SECTION 148

Vaisampayana continued, "Thus addressed, the powerful Bhimasena of mighty arms, affectionately, and with a cheerful heart, bowed unto his brother, Hanuman, the monkey-chief, and said in mild words, 'None is more fortunate than I am; now have I seen my elder brother. It is a great favour shown unto me; and I have been well pleased with thee. Now I wish that thou mayst fulfil this desire of mine. I desire to behold. O hero, that incomparable form of thine, which thou at that time hadst had, in bounding over the main, that abode of sharks and crocodiles. Thereby I shall be satisfied, and also believe in thy words.' Thus addressed, that mighty monkey said with a smile, 'That form of mine neither thou, not any one else can behold. At that age, the state of things was different, and doth not exist at present. In the Krita age, the state of things was one; and in the Treta, another; and in the Dwapara, still another. Diminution is going on this age; and I have not that form now. The ground, rivers, plants, and rocks, and siddhas, gods, and celestial sages conform to Time, in harmony with the state of things in the different yugas. Therefore, do not desire to see my former shape, O perpetrator of the Kuru race. I am conforming to the tendency of the age. Verily, 'Time is irresistible' Bhimasena said, 'Tell me of the duration of the different yugas, and of the different manners and customs and of virtue, pleasure and profit, and of acts, and energy, and of life and death in the different yugas.' Thereupon Hanuman said, 'O child, that yuga is called Krita when the one eternal religion was extant. And in that best of yugas, every one had religious perfection, and, therefore, there was no need of religious acts. And then virtue knew no deterioration; nor did people decrease. It is for this that this age is called Krita (perfect). But in time the yuga had come to be considered as an inferior one. And, O child, in the Krita age, there were neither gods, nor demons, nor Gandharvas, nor Yakshas, nor Rakshasas, nor Nagas. And there was no buying and selling. And the Sama, the Rich, and the Yajus did not exist. And there was no manual labour. And then the necessities of life were obtained only by being thought of. And the only merit was in renouncing the world.

And during that yuga, there was neither disease, nor decay of the senses. And there was neither malice, nor pride, nor hypocrisy, nor discord, nor ill-will, nor cunning, nor fear, nor misery, nor envy, nor covetousness. And for this, that prime refuge of Yogis, even the Supreme Brahma, was attainable to all. And Narayana wearing a white hue was the soul of all creatures. And in the Krita Yuga, the distinctive characteristics of Brahmanas, Kshatriyas, Vaisyas, and Sudras were natural and these ever stuck to their respective duties. And then Brahma was the sole refuge, and their manners and customs were naturally adapted to the attainment of Brahma and the objects of their knowledge was the sole Brahma, and all their acts also had reference to Brahma. In this way all the orders attained merit. And one uniform Soul was the object of their meditation; and there was only one mantra (the Om), and there was one ordinance. And although of different characteristics, all of them followed a single Veda; and they had one religion. And according to the divisions of time, they led the four modes of life, without aiming at any object, and so they attained emancipation. The religion consisting in the identification of self with Brahma indicates the Krita Yuga. And in the Krita Yuga, the virtue of the four orders is throughout entire in four-fold measure. Such is the Krita Yuga devoid of the three qualities. Do thou also hear from me of the character of the Treta Yuga. In this age, sacrifices are introduced, and virtue decreaseeth by a quarter. And Narayana (who is the Soul of all creatures) assumeth a red colour. And men practise truth, and devote themselves to religion and religious rites. And thence sacrifices and various religious observances come into existence. And in the Treta Yuga people begin to devise means for the attainment of an object; and they attain it through acts and gifts. And they never deviate from virtue. And they are devoted to asceticism and to the bestowal of gifts. And the four orders adhere to their respective duties; and perform rites. Such are the men of the Treta Yuga. In the Dwapara Yuga, religion decreaseeth by one half. And Narayana weareth a yellow hue. And the Veda becometh divided into four parts. And then some men retain (the knowledge of) the four Vedas, and some of three Vedas, and some of one Veda, while others do not know even the Richs. And on the Shastras becoming thus divided, acts become multiplied. And largely influenced by passion, people engage in asceticism and gifts. And from their incapacity to study the entire Veda, it becomes divided into several parts. And in consequence of intellect having decreased, few are established in truth. And when people fall off from truth, they become subject to various diseases; and then lust, and natural calamities ensue. And afflicted with these, people betake themselves to penances. And some celebrate sacrifices, desiring to enjoy the good things of life, or attain heaven. On the coming of the Dwapara Yuga, men become degenerate, in consequence of impiety. O son of Kunti, in the Kali Yuga a quarter only of virtue abideth. And in the beginning of this iron age, Narayana weareth a black hue. And the Vedas and the institutes, and virtue, and sacrifices, and religious observances, fall into disuse. And (then) reign it ["Iti" means these six things, unfavourable to crops: excessive rain, drought, rats, locusts, birds, and a neighbouring hostile king.], and disease, and lassitude, and anger and other deformities, and natural calamities, and anguish, and fear of scarcity. And as the yugas wane, virtue dwindles. And as virtue dwindles away, creatures degenerate. And as creatures degenerate, their natures undergo deterioration. And the religious acts performed at the waning of the yugas, produce contrary effects. And even those that live for several yugas, conform to these changes. O repressor of foes, as regards thy curiosity to know me, I say this.--Why should a wise person be eager to know a superfluous matter? (Thus), O long-armed one, have I narrated in full what thou hadst asked me regarding the characteristics of the different yugas. Good happen to thee! Do thou return."

SECTION 149

"Bhimasena said, 'Without beholding thy former shape, I will never go away. If I have found favour with thee, do thou then show me thine own shape.'
Vaisampayana continued, "Being thus addressed by Bhima, the monkey with a smile showed him that form of his in which he had bounded over the main. And wishing to gratify his brother, Hanuman assumed a gigantic body which (both) in length and breadth increased exceedingly. And that monkey of immeasurable effulgence stood there, covering the plantain grove furnished with trees, and elevating himself to the height reached by the Vindhya. And the monkey, having attained his lofty and gigantic body like unto a mountain, furnished with coppery eyes, and sharp teeth, and a face marked by frown, lay covering all sides and lashing his long tail. And that son of the Kurus, Bhima, beholding that gigantic form of his brother, wondered, and the hairs of his body repeatedly stood on end. And beholding him like unto the sun in splendour, and unto a golden mountain, and also unto the blazing firmament, Bhima closed his eyes. Thereupon Hanuman addressed Bhima with a smile, saying, 'O sinless one, thou art capable of beholding my size up to this extent. I can, however,

go on swelling my size as long as I wish. And, O Bhima, amidst foes, my size increaseth exceedingly by its own energy.'
Vaisampayana said, "Witnessing that dreadful and wonderful body of Hanuman, like unto the Vindhya mountain, the son of the wind-god became bewildered. Then with his down standing erect, the noble-minded Bhima, joining his hands, replied unto Hanuman saying (there), 'O lord, by me have been beheld the vast dimensions of thy body. Do thou (now), O highly powerful one, decrease thyself by thy own power. Surely I cannot look at thee, like unto the sun risen, and of immeasurable (power), and irrepressible, and resembling the mountain Mainaka. O hero, to-day this wonder of my heart is very great, that thou remaining by his side, Rama should have encountered Ravana personally. Depending on the strength of thy arms, thou wert capable of instantly destroying Lanka, with its warriors, and horses, elephants and chariots. Surely, O son of the wind-god, there is nothing that is incapable of being achieved by thee; and in fight, Ravana together with his followers was no match for thee single-handed.'
Vaisampayana continued, "Thus addressed by Bhima, Hanuman, the chief of monkeys, answered in affectionate words uttered in solemn accents. "O mighty-armed one, O Bharata, it is even as thou sayest. O Bhimasena, that worst of Rakshasas was no match for me. But if I had slain Ravana--that thorn of the worlds--the glory of Raghu's son would have been obscured;--and for this it is that I left him alone. By slaying that lord of the Rakshasas together with his followers, and bringing back Sita unto his own city, that hero hath established his fame among men. Now, O highly wise one, being intent on the welfare of thy brothers, and protected by the wind-god, do thou go along a fortunate and auspicious way. O foremost of the Kurus, this way will lead thee to the Saugandhika wood. (Proceeding in this direction), thou wilt behold the gardens of Kuvera, guarded by Yakshas and Rakshasas. Do thou not pluck the flowers (there) personally by thy own force; for the gods deserve regard specially from mortals. O best of the Bharata race, the gods confer their favour (upon men), (being propitiated) by offerings, and homas, and reverential salutations, and recitation of mantras, and veneration, O Bharata. Do thou not, therefore, act with rashness, O child; and do thou not deviate from the duties of thy order. Sticking to the duties of thy order, do thou understand and follow the highest morality. Without knowing duties and serving the old, even persons like unto Vrihaspati cannot understand profit and religion. One should ascertain with discrimination those cases in which vice goeth under the name of virtue, and virtue goeth under the name of vice,--(cases) in which people destitute of intelligence become perplexed. From religious observances proceedeth merit; and in merit are established the Vedas; and from the Vedas sacrifices come into existence; and by sacrifices are established the gods. The gods are maintained by the (celebration of) sacrifices prescribed by the Vedas and the religious ordinances; while men maintain themselves by (following) the ordinances of Vrihaspati and Usanas and also by these avocations, by which the world is maintained,--serving for wages, (receiving) taxes, merchandise, agriculture and tending kine and sheep. The world subsisteth by profession. The (study of the) three Vedas and agriculture and trade and government constitutes, it is ordained by the wise, the professions of the twice born ones; and each order maintaineth itself by following the profession prescribed for it. And when these callings are properly pursued, the world is maintained with ease. If, however, people do not righteously lead their lives, the world becometh lawless, in consequence of the want of Vedic merit and government. And if people do not resort to (their) prescribed vocations, they perish, but by regularly following the three professions, they bring about religion. The religion of the Brahmanas consisteth in the knowledge of the soul and the hue of that order alone is universally the same. The celebration of sacrifices, and study and bestowal of gifts are well-known to be the three duties common (to all these orders). Officiating at sacrifices, teaching and the acceptance of gifts are the duties of a Brahmana. To rule (the subjects) is the duty of the Kshatriya; and to tend (cattle), that of the Vaishya, while to serve the twice-born orders is said to be the duty of the Sudra. The Sudras cannot beg alms, or perform homas, or observe vows; and they must dwell in the habitation of their masters. Thy vocation, O son of Kunti, is that of the Kshatriya, which is to protect (the subjects). Do thou carry out thy own duties, in an humble spirit, restraining thy senses. That king alone can govern, who taketh counsel of experienced men, and is helped by honest, intelligent and learned ministers; but a king who is addicted to vices, meeteth with defeat. Then only is the order of the world secured, when the king duly punisheth and conferreth favours. Therefore, it is necessary to ascertain through spies the nature of the hostile country, its fortified places and the allied force of the enemy and their prosperity and decay and the way in which they retain the adhesion of the powers they have drawn to their side. Spies are among the important auxiliaries of the king; and tact, diplomacy, prowess, chastisement, favour and cleverness lead to success. And

success is to be attained through these, either in separation, or combined--namely, conciliation, gift, sowing dissensions, chastisement, and sight. And, O chief of the Bharatas, polity hath for its root diplomacy; and diplomacy also is the main qualification of spies. And polity, if well judged conferreth success. Therefore, in matters of polity the counsels of Brahmanas should be resorted to. And in secret affairs, these should not be consulted,--namely, a woman, a sot, a boy, a covetous person a mean-minded individual, and he that betrayeth signs of insanity. Wise men only should be consulted, and affairs are to be despatched through officers that are able. And polity must be executed through persons that are friendly; but dunces should in all affairs be excluded. In matters religious, pious men; and in matters of gain, wise men; and in guarding families, eunuchs; and in all crooked affairs, crooked men, must be employed. And the propriety or impropriety of the resolution of the enemy, as also their strength or weakness, must be ascertained through one's own as well as hostile spies. Favour should be shown to honest persons that have prudently sought protection; but lawless and disobedient individuals should be punished. And when the king justly punisheth and showeth favour, the dignity of the law is well maintained. O son of Pritha, thus have I expounded, unto thee the hard duties of kings difficult to comprehend. Do thou with equanimity observe these as prescribed for thy order. The Brahmanas attain heaven through merit, mortification of the senses, and sacrifice. The Vaisyas attain excellent state through gifts, hospitality, and religious acts. The Kshatriyas attain the celestial regions by protecting and chastising the subjects, uninfluenced by lust, malice, avarice and anger. If kings justly punish (their subjects), they go to the place whither repair meritorious persons.'

SECTION 150

Vaisampayana said, "Then contracting that huge body of his, which he had assumed at will, the monkey with his arms again embraced Bhimasena. And O Bharata, on Bhima being embraced by his brother, his fatigue went off, and all (the powers of body) as also his strength were restored. And having gained great accession of strength, he thought that there was none equal to him in physical power. And with tears in his eyes, the monkey from affection again addressed Bhima in choked utterance, saying, 'O hero, repair to thy own abode. May I be incidentally remembered by thee in thy talk! O best of Kurus, do not tell any one that I abide here. O thou of great strength, the most excellent of the wives of the gods and Gandharvas resort to this place, and the time of their arrival is nigh. My eyes have been blessed (by seeing thee). And, O Bhima, having felt a human being by coming in contact with thee, I have been put in mind of that son of Raghu, who was Vishnu himself under the name of Rama, and who delighted the heart of the world; and who was as the sun in regard to the lotus face of Sita, and also to that darkness--Ravana. Therefore, O heroic son of Kunti, let not thy meeting with me be fruitless. Do thou with fraternal feeling ask of me a boon, O Bharata. If this be thy wish, that going to Varanavata, I may destroy the insignificant sons of Dhritarashtra--even this will I immediately do. Or if this be thy wish that, that city may be ground by me with rocks, or that I may bind Duryodhana and bring him before thee, even this will I do today, O thou of mighty strength.'

Vaisampayana said, "Hearing those words of that high-souled one, Bhimasena with a cheerful heart answered Hanuman, saying, 'O foremost of monkeys, I take all this as already performed by thee. Good happen to thee. O mighty-armed one! I ask of thee this,--be thou well pleased with me. O powerful one, on thy having become our protector, the Pandavas have found help. Even by thy prowess shall we conquer all foes.'" Thus addressed, Hanuman said unto Bhimasena, "From fraternal feeling and affection, I will do good unto thee, by diving into the army of thy foes copiously furnished with arrows and javelins. And, O highly powerful one, O hero, when thou shall give leonine roars, then shall I with my own, add force to shouts. Remaining on the flagstaff of Arjuna's car will I emit fierce shouts that will damp the energy of thy foes. Thereby ye will slay them easily." Having said this unto Pandu's son, and also pointed him out the way, Hanuman vanished at that spot."

SECTION 151

Vaisampayana said, "When that foremost of monkeys had gone away, Bhima, the best of strong men, began to range the huge Gandhamadana along that path. And he went on, thinking of Hanuman's body and splendour unrivalled on earth, and also of the greatness and dignity of Dasaratha's son. And proceeding in search of the place filled with lotuses of that kind, Bhima beheld romantic woods, and groves, and rivers, and lakes graced with trees bearing blossoms, and flowery woodlands variegated with various flowers. And, O Bharata, he beheld herds of mad elephants besmeared with mud, resembling masses of pouring clouds. And that graceful one went on with speed, beholding by the wayside woods wherein there stood with their mates deer of quick glances,

holding the grass in their mouths. And fearless from prowess, Bhimasena, as if invited by the breeze-shaken trees of the forest ever fragrant with flowers, bearing delicate coppery twigs, plunged into the mountainous regions inhabited by buffaloes, bears and leopards. And on the way, he passed by lotus-lakes haunted by maddened black-bees, having romantic descents and woods, and on account of the presence of lotus-buds, appearing as if they had joined their hands (before Bhima). And having for his provisions on the journey the words of Draupadi, Bhima went on with speed, his mind and sight fixed on the blooming slopes of the mountain. And when the sun passed the meridian, he saw in the forest scattered over with deer, a mighty river filled with fresh golden lotuses. And being crowded with swans and Karandavas, and graced with Chakravakas, the river looked like a garland of fresh lotuses put on by the mountain. And in that river that one of great strength found the extensive assemblage of Saugandhika lotuses, effulgent as the rising sun, and delightful to behold. And beholding it, Pandu's son thought within himself that his object had been gained, and also mentally presented himself before his beloved worn out by exile."

SECTION 152

Vaisampayana said, "Having reached that spot, Bhimasena saw in the vicinity of the Kailasa cliff, that beautiful lotus lake surrounded by lovely woods, and guarded by the Rakshasas. And it sprang from the cascades contiguous to the abode of Kuvera. And it was beautiful to behold, and was furnished with a wide-spreading shade and abounded in various trees and creepers and was covered with green lilies. And this unearthly lake was filled with golden lotuses, and swarmed with diverse species of birds. And its banks were beautiful and devoid of mud. And situated on the rocky elevation this expanse of excellent water was exceedingly fair. And it was the wonder of the world and healthful and of romantic sight. In that lake the son of Kunti saw, the water of ambrosial taste and cool and light and clear and fresh; and the Pandava drank of it profusely. And that unearthly receptacle of waters was covered with celestial Saugandhika lotuses, and was also spread over with beautiful variegated golden lotuses of excellent fragrance having graceful stalks of lapis lazulis. And swayed by swans and Karandavas, these lotuses were scattering fresh farina. And this lake was the sporting region of the high-souled Kuvera, the king of the Yakshas. And it was held in high regard by the Gandharvas the Apsaras and the celestials. And it was frequented by the celestial sages and the Yakshas and the Kimpurushas and the Rakshasas and the Kinnaras; and it was well-protected by Kuvera. And as soon as he beheld that river and that unearthly lake, Kunti's son, Bhimasena of mighty strength became exceedingly delighted. And agreeably to the mandate of their king, hundreds and thousands of Rakshasas, named Krodhavasas, were guarding that lake, wearing uniforms and armed with various weapons. And as that repressor of foes, Kunti's son, the heroic Bhima of dreadful prowess, clad in deer-skins and wearing golden armlets and equipped with weapons and girding his sword on, was fearlessly proceeding, with the view of gathering the lotus, those (Rakshasas) saw him and immediately began to address each other, shouting forth, 'It behoveth you to enquire for the errand on which this foremost of men, clad in deer skins, and equipped with arms, hath come.' Then they all approached the effulgent Vrikodara of mighty arms and asked, 'Who art thou? Thou shouldst answer our questions. We see thee in the guise of an ascetic and yet armed with weapons. O thou of mighty intelligence, do thou unfold unto us the object with which thou hast come (hither)."

SECTION 153

"Bhima said, 'I am the son of Pandu, and next by birth to Yudhishtira the Just, and my name is Bhimasena. O Rakshasas, I have come with my brothers to the jujube named Visala. At that place, Panchali saw an excellent Saugandhika lotus, which, of a certainty, was carried thither by the wind from this region. She wisheth to have those flowers in abundance. Know ye, ye Rakshasas, that I am engaged in fulfilling the desire of my wedded wife of faultless features, and have come hither to procure the flowers. Thereat the Rakshasas said, 'O foremost of men, this spot is dear unto Kuvera, and it is his sporting region. Men subject to death cannot sport here. O Vrikodara, the celestial sages, and the gods taking the permission of the chief of the Yakshas, drink of this lake, and sport herein. And, O Pandava, the Gandharvas and the Apsaras also divert themselves in this lake. That wicked person who, disregarding the lord of treasures, unlawfully attempteth to sport here, without doubt, meeteth with destruction. Disregarding him, thou seekest to take away the lotuses from this place by main force. Why then dost thou say that thou art the brother of Yudhishtira the Just? First, taking the permission of the lord of Yakshas, do thou drink of this lake and take away the flowers. If thou dost not do this, thou shall not be able even to glance at a single lotus Bhimasena said, 'Ye Rakshasas, I do not see the lord of wealth here And even if I did see that mighty king, I would not beseech him Kshatriyas never beseech (any body). This is

the eternal morality; and I by no means wish to forsake the Kshatriya morality. And, further this lotus-lake hath sprung from the cascades of the mountain; it hath not been excavated in the mansion of Kuvera. Therefore it belongeth equally to all creatures with Vaisravana. In regard to a thing of such a nature, who goeth to beseech another?'"

Vaisampayana said, "Having said this unto the Rakshasas, the mighty-armed and exceedingly unforbearing Bhimasena (of great strength) plunged into the lotus-lake. Thereat that powerful one was forbidden by the Rakshasas, saying, 'Do not do this;' and they from all sides began to abuse him in anger. But slighting these Rakshasas, that mighty one of dreadful prowess plunged (farther and farther). Now they all prepared for opposing him. And with eyes rolling, they upraised their arms, and rushed in wrath at Bhimasena, exclaiming, 'Seize him!' 'Bind him! Hew him! We shall cook Bhimasena, and eat him up!' Thereupon that one of great force, taking his ponderous and mighty mace inlaid with golden plates, like unto the mace of Yama himself, turned towards those, and then said, 'Stay!' At this, they darted at him with vehemence, brandishing lances, and axes, and other weapons. And wishing to destroy Bhima, the dreadful and fierce Krodhavasas surrounded Bhima on all sides. But that one, being endued with strength, had been begotten by Vayu in the womb of Kunti; and he was heroic and energetic, and the slayer of foes, and ever devoted to virtue and truth, and incapable of being vanquished by enemies through prowess. Accordingly this high-souled Bhima defeating all the manoeuvres of the foes, and breaking their arms, killed on the banks of the lake more than a hundred, commencing with the foremost. And then witnessing his prowess and strength, and the force of his skill, and also the might of his arms; and unable to bear (the onset), those prime heroes all of a sudden fled on all sides in bands.

"Beaten and pierced by Bhimasena, those Krodhavasas quitted the field of battle, and in confusion quickly fled towards the Kailasa cliff, supporting themselves in the sky. Having thus by the exercise of his prowess defeated those hosts, even as Sakra had defeated the armies of Daityas and Danavas, he (Bhima), now that he had conquered the enemy, plunged into the lake and began to gather the lotuses, with the object of gaining his purpose. And as he drank of the waters, like unto nectar, his energy and strength were again fully restored; and he fell to plucking and gathering Saugandhika lotuses of excellent fragrance. On the other hand, the Krodhavasas, being driven by the might of Bhima and exceedingly terrified, presented themselves before the lord of wealth, and gave an exact account of Bhima's prowess and strength in fight. Hearing their words, the god (Kuvera) smiled and then said, 'Let Bhima take for Krishna as many lotuses as he likes. This is already known to me.' Thereupon taking the permission of the lord of wealth, those (Rakshasas) renouncing anger, went to that foremost of the Kurus, and in that lotus-lake beheld Bhima alone, disporting in delight."

SECTION 154

Vaisampayana said, "Then, O best of the Bharatas, Bhima began to collect those rare unearthly, variegated and fresh flowers in abundance. And it came to pass that a high and violent wind, piercing to the touch, and blowing about gravels, arose, portending battle. And frightful meteors began to shoot, with thundering sounds. And being enveloped by darkness, the sun became pale, his rays being obscured. And on Bhima displaying his prowess, dreadful sounds of explosion rang through the sky. And the earth began to tremble, and dust fell in showers. And the points of the heavens became reddened. And beasts and birds began to cry in shrill tones. And every thing became enveloped in darkness; and nothing could be distinguished. And other evil omens besides these appeared there. Witnessing these strange phenomena, Dharma's son Yudhishtira, the foremost of speakers, said, 'Who is it that will overcome us? Ye Pandavas who take delight in battle, good betide you! Do ye equip yourselves. From what I see, I infer that the time for the display of our prowess hath drawn nigh'. Having said this, the king looked around. Then not finding Bhima, that repressor of foes, Dharma's son, Yudhishtira, enquired of Krishna and the twins standing near regarding his brother, Bhima, the doer of dreadful deeds in battle, saying, 'O Panchali, is Bhima intent upon performing some great feat, or hath that one delighting in daring deeds already achieved some brave deed? Portending some great danger, these omens have appeared all around, indicating a fearful battle.' When Yudhishtira said this, his beloved queen, the high-minded Krishna of sweet smiles, answered him, in order to remove his anxiety. 'O king, that Saugandhika lotus which to-day had been brought by the wind. I had out of love duly shown unto Bhimasena; and I had also said unto that hero, if thou canst find many of this species, procuring even all of them, do thou return speedily,--O Pandava, that mighty armed one, with the view of gratifying my desire, may have gone towards the north-east to bring them.' Having heard these words of hers, the king said unto twins, 'Let us together follow the path taken by Vrikodara. Let the Rakshasas carry those Brahmanas that are fatigued

and weak. O Ghatokacha, O thou like unto a celestial, do thou carry Krishna. I am convinced and it is plain that Bhima hath dived into the forest; for it is long since he hath gone, and in speed he resembleth the wind, and in clearing over the ground, he is swift like unto Vinata's son, and he will ever leap into the sky, and alight at his will. O Rakshasas, we shall follow him through your prowess. He will not at first do any wrong to the Siddhas versed in the Vedas. O best of the Bharatas, saying, 'So be it,' Hidimava's son and the other Rakshasas who knew the quarter where the lotus lake of Kuvera was situated, started cheerfully with Lomasa, bearing the Pandavas, and many of the Brahmanas. Having shortly reached that spot, they saw that romantic lake covered with Saugandhika and other lotuses and surrounded by beautiful woods. And on its shores they beheld the high-souled and vehement Bhima, as also the slaughtered Yakshas of large eyes, with their bodies, eyes, arms and thighs smashed, and their heads crushed. And on seeing the high-souled Bhima, standing on the shore of that lake in an angry mood, and with steadfast eyes, and biting his lip, and stationed on the shore of the lake with his mace upraised by his two hands, like unto Yama with his mace in his hand at the time of the universal dissolution. Yudhishtira the Just, embraced him again and again, and said in sweet words, 'O Kaunteya, what hast thou done? Good betide thee! If thou wishest to do good unto me, thou shouldst never again commit such a rash act, nor offend the gods.' Having thus instructed the son of Kunti, and taken the flowers those god-like ones began to sport in that very lake. At this instant, the huge-bodied warders of the gardens, equipped with rocks for weapons, presented themselves at the spot. And seeing Yudhishtira the Just and the great sage Lomasa and Nakula and Sahadeva and also the other foremost of Brahmanas, they all bowed themselves down in humility. And being pacified by Yudhishtira the Just, the Rakshasas became satisfied. And with the knowledge of Kuvera, those foremost of Kurus for a short time dwelt pleasantly at that spot on the slopes of the Gandhamadana, expecting Arjuna."

SECTION 155

Vaisampayana said, "Once upon a time Yudhishtira, while living at that place, addressed Krishna, his brother, and the Brahmanas, saying, 'By us have been attentively seen one after another sacred and auspicious tirthas, and woods, delightful to behold, which had ere this been visited by the celestials and the high-souled sages, and which had been worshipped by the Brahmanas. And in various sacred asylums we have performed ablutions with Brahmanas, and have heard from them the lives and acts of many sages, and also of many royal sages of yore, and other pleasant stories. And with flowers and water have the gods been worshipped by us. And with offerings of fruits and roots as available at each place we have gratified the pitris. And with the high-souled ones have we performed ablutions in all sacred and beautiful mountains and lakes, and also in the highly sacred ocean. And with the Brahmanas we have bathed in the Ila, and in the Saraswati, and in the Sindhu, and in the Yamuna, and in the Narmada, and in various other romantic tirthas. And having passed the source of the Ganga, we have seen many a lovely hill and the Himalaya mountains, inhabited by various species of birds, and also the jubube named Visala, where there is the hermitage of Nara and Narayana. And (finally) we have beheld this unearthly lake, held in veneration by the Siddhas, the gods and the sages. In fact, O foremost of Brahmanas, we have one by one carefully seen all celebrated and sacred spots in company with the high-souled Lomasa. Now, O Bhima, how shall we repair to the sacred abode of Vaisravana, inhabited by the Siddhas? Do thou think of the means of entering (the same)."

Vaisampayana said, "When that king had said this, an aerial voice spake, saying, 'Thou wilt not be able to go to that inaccessible spot. By this very way, do thou repair from this region of Kuvera to the place whence thou hadst come even to the hermitage of Nara and Narayana, known by the name of Vadari. Thence, O Kaunteya, thou wilt repair to the hermitage of Vrishaparva, abounding in flowers and fruit, and inhabited by the Siddhas and the Charanas. Having passed that, O Partha, thou wilt proceed to the hermitage of Arshitsena, and from thence thou wilt behold the abode of Kuvera.' Just at that moment the breeze became fresh, and gladsome and cool and redolent of unearthly fragrance; and it showered blossoms, and on hearing the celestial voice from the sky, they all were amazed,—more specially those earthly rishis and the Brahmanas. On hearing this mighty marvel, the Brahmana Dhaumya, said, 'This should not be gainsaid. O Bharata, let this be so.' Thereupon, king Yudhishtira obeyed him. And having returned to the hermitage of Nara and Narayana, he began to dwell pleasantly, surrounded by Bhimasena and his other brothers, Panchali the Brahmanas."

SECTION 156

Vaisampayana continued, "Thus dwelling with the Brahmanas in that best of mountains, in expectation of Arjuna's return, when the Pandavas had grown confident and when all those Rakshasas together with Bhima's son had

departed, one day while Bhimasena was away, a Rakshasa all of a sudden carried off Yudhishtira the Just and the twins and Krishna. That Rakshasa (in the guise of a Brahmana) had constantly remained in the company of the Pandavas, alleging that he was a high-class Brahmana, skilled in counsel, and versed in all the Sastras. His object was to possess himself of the bows, the quivers and the other material implements belonging to the Pandavas; and he had been watching for an opportunity of ravishing Draupadi. And that wicked and sinful one was named Jatasura. And, O king of kings, Pandu's son (Yudhishtira) had been supporting him, but knew not that wretch like unto a fire covered with ashes.

"And once on a day while that repressor of foes, Bhimasena, was out a hunting, he (the Rakshasa), seeing Ghatokacha and his followers scatter in different directions and seeing those vow-observing great rishis, of ascetic wealth, viz.; Lomasa and the rest, away for bathing and collecting flowers, assumed a different form, gigantic and monstrous and frightful; and having secured all the arms (of the Pandavas) as also Draupadi, that wicked one fled away taking the three Pandavas. Thereupon that son of Pandu, Sahadeva, extricated himself with exertion, and by force snatched the sword named Kausika from the grasp of the enemy and began to call Bhimasena, taking the direction in which that mighty one had gone. And on being carried off Yudhishtira the Just, addressed him (that Rakshasa), saying, 'O stupid one, thy merit decreaseth (even by this act of thine). Dost thou not pay heed unto the established order of nature? Whether belonging to the human race, or to the lower orders, all pay regard to virtue,—more specially the Rakshasas. In the first instance, they knew virtue better than others. Having considered all these, thou ought to adhere to virtue. O Rakshasa, the gods, the pitris, the Siddhas, the rishis, the Gandharvas, the brutes and even the worms and ants depend for their lives on men; and thou too liveth through that agency. If prosperity attendeth the human race, thy race also prospereth; and if calamities befall the former, even the celestials suffer grief. Being gratified by offerings, do the gods thrive. O Rakshasa, we are the guardians, governors and preceptors of kingdoms. If kingdoms become unprotected, whence can proceed prosperity and happiness? Unless there be offence, a Rakshasa should not violate a king. O man-eating one, we have committed no wrong, ever so little. Living on vigaha, we serve the gods and others to the best of our power. And we are never intent upon bowing down to our superiors and Brahmanas. A friend, and one confiding, and he whose food hath been partaken of, and he that hath afforded shelter, should never be injured. Thou hast lived in our place happily, being duly honoured. And, O evil-minded one, having partaken of our food, how canst thou carry us off? And as thy acts are so improper and as thou hast grown in age without deriving any benefit and as thy propensities are evil, so thou deservest to die for nothing, and for nothing wilt thou die today. And if thou beest really evil-disposed and devoid of all virtue, do thou render us back our weapons and ravish Draupadi after fight. But if through stupidity thou must do this deed, then in the world thou wilt only reap demerit and infamy O Rakshasa, by doing violence to this female of the human race, thou hast drunk poison, after having shaken the vessel.' Thereupon, Yudhishtira made himself ponderous to the Rakshasa. And being oppressed with the weight, he could not proceed rapidly as before. Then addressing Draupadi, Nakula and Sahadeva, Yudhishtira said, 'Do ye not entertain any fear of this wretched Rakshasa, I have checked his speed. The mighty-armed son of the Wind-god may not be far away; and on Bhima coming up at the next moment, the Rakshasa will not live.' O king, staring at the Rakshasa bereft of sense, Sahadeva addressed Yudhishtira, the son of Kunti, saying, 'What can be more meritorious for a Kshatriya than to fall in fight, or defeat a foe? O repressor of foes, we will fight and either this one will slay us, or we shall slay him, O mighty-armed one. Verily this is the place and time. O king. And, O thou of unfailling prowess, the time hath come for the display of our Kshatriya virtue. It behoveth us to attain heaven either by gaining victory or being slain. If the sun sets today, the Rakshasa living yet, O Bharata, I will not any more say that I am a Kshatriya. Ho! Ho! Rakshasa, say! I am Pandu's son, Sahadeva. Either, after having killed me, carry off this lady, or being slain, lie senseless here.'

"Madri's son, Sahadeva, was speaking thus, when Bhimasena made his appearance, with a mace in his hand, like unto Vasava himself wielding the thunder-bolt. And here he saw his two brothers and the noble-minded Draupadi (on the shoulders of the demon), and Sahadeva on the ground rebuking the Rakshasa and also that stupid Rakshasa himself deprived of sense by Fate, going round in different directions through bewilderment caused by Destiny. And finding his brothers and Draupadi being carried off, Bhima of mighty strength was fired with wrath, and addressed the Rakshasa, saying, 'I had ere this found thee out for a wicked wight from thy scrutiny of our weapons; but as I had no apprehension of thee, so I had not slain thee at that time. Thou wert in the disguise of a Brahmana—nor didst thou say anything harsh unto us. And thou didst take delight in pleasing us. And thou

also didst not do us wrong. And, furthermore, thou wert our guest. How could I, therefore, slay thee, who wert thus innocent of offence, and who wert in the disguise of a Brahmana? He that knowing such a one to be even a Rakshasa, slayeth him, goes to hell. Further, thou canst not be killed before the time cometh. Surely to-day thou hast reached the fullness of thy time in as much as thy mind hath been thus turned by the wonder-performing Fate towards carrying off Krishna. By committing thyself to this deed, thou hast swallowed up the hook fastened to the line of Fate. So like unto a fish in water, whose mouth hath been hooked, how canst thou live to-day? Thou shalt not have to go whither thou intendest to, or whither thou hadst already gone mentally; but thou shalt go whither have repaired Vaka and Hidimva.'

"Thus addressed by Bhima, the Rakshasa in alarm put them down; and being forced by Fate, approached for fight. And with his lips trembling in anger he spake unto Bhima, saying, 'Wretch! I have not been bewildered; I had been delaying for thee. To day will I offer oblations of thy blood to those Rakshasas who, I had heard, have been slain by thee in fight' Thus addressed, Bhima, as if bursting with wrath, like unto Yama himself at the time of the universal dissolution, rushed towards the Rakshasa, licking the corners of his mouth and staring at him as he struck his own arms with the hands. And seeing Bhima waiting in expectation of fight, the Rakshasa also darted towards him in anger, like unto Vali towards the wielder of the thunderbolt, repeatedly gaping and licking the corners of his mouth. And when a dreadful wrestling ensued between those two, both the sons of Madri, waxing exceeding wroth rushed forward; but Kunti's son, Vrikodara, forbade them with a smile and said, 'Witness ye! I am more than a match for this Rakshasa. By my own self and by my brothers, and by my merit, and by my good deeds, and by my sacrifices, do I swear that I shall slay this Rakshasa.' And after this was said, those two heroes, the Rakshasa and Vrikodara challenging each other, caught each other by the arms. And they not forgiving each other, then there ensued a conflict between the infuriated Bhima and the Rakshasa, like unto that between a god and a demon. And repeatedly uprooting trees, those two of mighty strength struck each other, shouting and roaring like two masses of clouds. And those foremost of athletes, each wishing to kill the other, and rushing at the other with vehemence, broke down many a gigantic tree by their thighs. Thus that encounter with trees, destructive of plants, went on like unto that between the two brothers Vali and Sugriva—desirous of the possession of a single woman. Brandishing trees for a moment, they struck each other with them, shouting incessantly. And when all the trees of the spot had been pulled down and crushed into fibres by them endeavouring to kill each other, then, O Bharata, those two of mighty strength, taking up rocks, began to fight for a while, like unto a mountain and a mighty mass of clouds. And not suffering each other, they fell to striking each other with hard and large crags, resembling vehement thunderbolts. Then from strength defying each other, they again darted at each other, and grasping each other by their arms, began to wrestle like unto two elephants. And next they dealt each other fierce blows. And then those two mighty ones began to make chattering sounds by gnashing their teeth. And at length, having clenched his fist like a five-headed snake, Bhima with force dealt a blow on the neck of the Rakshasa. And when struck by that fist of Bhima, the Rakshasa became faint, Bhimasena stood, catching hold of that exhausted one. And then the god-like mighty-armed Bhima lifted him with his two arms, and dashing him with force on the ground, the son of Pandu smashed all his limbs. And striking him with his elbow, he severed from his body the head with bitten lips and rolling eyes, like unto a fruit from its stem. And Jatasura's head being severed by Bhimasena's might, he fell besmeared with gore, and having bitten lips. Having slain Jatasura, Bhima presented himself before Yudhishtira, and the foremost Brahmanas began to eulogise him (Bhima) even as the Marutas (eulogise) Vasava."

SECTION 157

Vaisampayana continued, "On that Rakshasa having been slain, that lord, the royal son of Kunti, returned to the hermitage of Narayana and began to dwell there. And once on a time, remembering his brother Jaya (Arjuna), Yudhishtira summoned all his brothers, together with Draupadi and said these words, 'We have passed these four years peacefully ranging the woods. It hath been appointed by Vibhatsu that about the fifth year he will come to that monarch of mountains, the excellent cliff Sweta, ever graced with festivities held by blooming plants and maddened Kokilas and black bees, and peacocks, and chatakas and inhabited by tigers, and boars and buffaloes, and gavayas, and deer, and ferocious beasts; and sacred; and lovely with blown lotuses of a hundred and a thousand petals, and blooming lilies and blue lilies and frequented by the celestials and the Asuras. And we also, eagerly anxious of meeting him on his arrival have made up our minds to repair thither. Partha of unrivalled prowess hath appointed with me, saying, 'I shall remain abroad for

five years, with the object of learning military science.' In the place like unto the region of the gods, shall we behold the wielder of Gandiva, arrive after having obtained the weapons.' Having said this, the Pandava summoned the Brahmanas, and the sons of Pritha having gone round the ascetics of rigid austerities and thereby pleased them, informed them of the matter mentioned above. Thereupon the Brahmanas gave their assent, saying, 'This shall be attended by prosperity and welfare. O foremost of the Bharatas, these troubles shall result in happiness. O pious one, gaining the earth by the Kshatriya virtue, thou shalt govern it.' Then in obedience to these words of the ascetics, that represser of foes, Yudhishtira, set out with his brothers and those Brahmanas, followed by the Rakshasa and protected by Lomasa. And that one of mighty energy, and of staunch vows, with his brothers, at places went on foot and at others were carried by the Rakshasas. Then king Yudhishtira, apprehending many troubles, proceeded towards the north abounding in lions and tigers and elephants. And beholding on the way the mountain Mainaka and the base of the Gandhamadana and that rocky mass Sweta and many a crystal rivulet higher and higher up the mountain, he reached on the seventeenth day the sacred slopes of the Himalayas. And, O king, not far from the Gandhamadana, Pandu's son beheld on the sacred slopes of the Himavan covered with various trees and creepers the holy hermitage of Vrishaparva surrounded by blossoming trees growing near the cascades. And when those repressers of foes, the sons of Pandu, had recovered from fatigue, they went to the royal sage, the pious Vrishaparva and greeted him. And that royal sage received with affection those foremost of Bharatas, even as his own sons. And those repressers of foes passed those seven nights, duly regarded. And when the eighth day came, taking the permission of that sage celebrated over the worlds, they prepared to start on their journey. And having one by one introduced unto Vrishaparva those Brahmanas, who, duly honoured, remained in his charge as friends; and having also entrusted the highsouled Vrishaparva with their remaining robes, the sons of Pandu, O king, left in the hermitage of Vrishaparva their sacrificial vessels together with their ornaments and jewels. And wise and pious and versed in every duty and having a knowledge of the past as well as the future, that one gave instructions unto those best of the Bharatas, as unto his own sons. Then taking his permission those high-souled ones set out towards the north. And as they set out the magnanimous Vrishaparva followed them to a certain distance. Then having entrusted the Pandavas unto the care of the Brahmanas and instructed and blessed them and given directions concerning their course, Vrishaparva of mighty energy retraced his steps.

"Then Kunti's son, Yudhishtira of unfailling prowess, together with his brothers, began to proceed on foot along the mountain path, inhabited by various kinds of beasts. And having dwelt at the mountain slopes, densely overgrown with trees, Pandu's son on the fourth day reached the Sweta mountain, like unto a mighty mass of clouds, abounding in streams and consisting of a mass of gold and gems. And taking the way directed by Vrishaparva, they reached one by one the intended places, beholding various mountains. And over and over they passed with ease many inaccessible rocks and exceedingly impassable caves of the mountain. And Dhaumya and Krishna and the Parthas and the mighty sage Lomasa went on in a body and none grew tired. And those highly fortunate ones arrived at the sacred and mighty mountain resounding with the cries of birds and beasts and covered with various trees and creepers and inhabited by monkeys, and romantic and furnished with many lotus-lakes and having marshes and extensive forests. And then with their down standing erect, they saw the mountain Gandhamadana, the abode of Kimpurushas, frequented by Siddhas and Charanas and ranged by Vidyadharis and Kinnaris and inhabited by herds of elephants and thronged with lions and tigers and resounding with the roars of Sarabhas and attended by various beasts. And the war-like sons of Pandu gradually entered into the forest of the Gandhamadana, like unto the Nandana gardens, delightful to the mind and heart and worthy of being inhabited and having beautiful groves. And as those heroes entered with Draupadi and the high-souled Brahmanas, they heard notes uttered by the mouths of birds, exceedingly sweet and graceful to the ear and causing delight and dulcet and broken by reason of excess of animal spirits. And they saw various trees bending under the weight of fruits in all seasons, and ever bright with flowers--such as mangoes and hog-plums and bhavyas and pomegranates, citrons and jacks and lakuchas and plantains and aquatic reeds and parvatas and champakas and lovely kadamvas and wilwas, wood-apples and rose-apples and kasmaris and jujubes and figs and glomerous figs and banians and aswatthas and khirikas and bhall atakas and amalkas and bibhitakas and ingudas and karamaras and tindukas of large fruits--these and many others on the slopes of the Gandhamadana, clustered with sweet and nectarine fruits. And besides these, they beheld champakas and asokas and ketakas and vakulas and punnagas and saptaparnas and karnikaras, and patals, and beautiful kutajas and mandarar, and lotuses, and parijatas, and

kovidaras and devadarus, and salas, and palmyra palms, and tamalas, and pippalas, and salmalis and kinsukas, and singsapas, and saralas and these were inhabited by Chakorras, and wood-peckers and chatakas, and various other birds, singing in sweet tones pleasing to the ear. And they saw lakes beautiful on all sides with aquatic birds, and covered all around with kumudas, and pundarikas, and kokanadas, and utpalas, and kalharas, and kamalas and thronged on all sides with drakes and ruddy geese, and ospreys, and gulls and karandavas, and plavas, and swans, and cranes, and shags, and other aquatic birds. And those foremost of men saw those lotus-lakes beautified with assemblages of lotuses, and ringing with the sweet hum of bees, glad, and drowsy on account of having drunk the intoxicating honey of lotuses, and reddened with the farina falling from the lotuscups. And in the groves they beheld with their hens peacocks maddened with desire caused by the notes of cloud-trumpets; and those woods-loving glad peacocks drowsy with desire, were dancing, spreading in dalliance their gorgeous tails, and were crying in melodious notes. And some of the peacocks were sporting with their mates on kutaja trees covered with creepers. And some sat on the boughs of the kutajas, spreading their gorgeous tails, and looking like crowns worn by the trees. And in the glades they beheld the graceful sindhuvaras like unto the darts of Cupid. And on the summits of the mountain, they saw blooming karnikaras bearing blossoms of a golden hue, appearing like ear-rings of excellent make. And in the forest they saw blossoming kuruvakas, like unto the shafts of Cupid, which smiteth one with desire and maketh him uneasy. And they saw tilakas appearing like unto beauty-spots painted on the forehead of the forest. And they saw mango trees graced with blossoms hummed over by black bees, and serving the purpose of Cupid's shafts. And on the slopes of the mountain there were diverse blossoming trees, looking lovely, some bearing flowers of a golden hue, and some, of the hue of the forest-conflagration, and some, red and some sable, and some green like unto lapis. And besides these, there were ranges of salas and tamalas and patalas and vakula trees, like unto garlands put on by the summits of mountain. Thus gradually beholding on the slopes of the mountain many lakes, looking transparent like crystal, and having swans of white plumage and resounding with cries of cranes, and filled with lotuses and lilies, and furnished with waters of delicious feel; and also beholding fragrant flowers, and luscious fruits, and romantic lakes, and captivating trees, the Pandavas penetrated into the forest with eyes expanded with wonder. And (as they proceeded) they were fanned by the breeze of balmy feel, and perfumed by kamalas and utpalas and kalharas and pundarikas. Then Yudhishtira pleasantly spake unto Bhima saying, 'Ah! O Bhima, beautiful is this forest of the Gandhamadana. In this romantic forest there are various heavenly blossoming wild trees and creepers, bedecked with foliage and fruit, nor are there any trees that do not flower. On these slopes of the Gandhamadana, all the trees are of sleek foliage and fruit. And behold how these lotus-lakes with fullblown lotuses, and ringing with the hum of black bees, are being agitated by elephants with their mates. Behold another lotus-lake girt with lines of lotuses, like unto a second Sree in an embodied form wearing garlands. And in this excellent forest there are beautiful ranges of woods, rich with the aroma of various blossoms, and hummed over by the black bees. And, O Bhima, behold on all sides the excellent sporting ground of the celestials. By coming here, we have attained extra-human state, and been blessed. O Partha, on these slopes of the Gandhamadana, yon beautiful blossoming trees, being embraced by creepers with blossoms at their tops, look lovely. And, O Bhima, hark unto the notes of the peacocks crying with their hens on the mountain slopes. And birds such as chakorras, and satapatras, and maddened kokilas, and parrots, are alighting on these excellent flowering trees. And sitting on the twigs, myriads of jivajivakas of scarlet, yellow and red hues, are looking at one another. And the cranes are seen near the spots covered with green and reddish grass, and also by the side of the cascades. And those birds, bhringarajas, and upachakras, and herons are pouring forth their notes charming to all creatures. And, lo! with their mates, these elephants furnished with four tusks, and white as lotuses, are agitating that large lake of the hue of lapis. And from many cascades, torrents high as several palmyra palms (placed one upon another) are rushing down from the cliffs. And many argent minerals splendid, and of the effulgence of the sun, and like unto autumnal clouds, are beautifying this mighty mountain. And in some places there are minerals of the hue of the collyrium, and in some those like unto gold, in some, yellow orpiment and in some, vermilion, and in some, caves of red arsenic like unto the evening clouds and in some, red chalk of the hue of the rabbit, and in some, minerals like unto white and sable clouds; and in some, those effulgent as the rising sun, these minerals of great lustre beautify the mountain. O Partha, as was said by Vrishaparva, the Gandharvas and the Kimpurushas, in company with their loves, are visible on the summits of the mountain. And, O Bhima, there are heard various songs of appropriate measures, and also Vedic hymns, charming to all creatures. Do thou behold the sacred and

graceful celestial river Mahaganga, with swans, resorted to by sages and Kinnaras. And, O represser of foes, see this mountain having minerals, rivulets, and beautiful woods and beasts, and snakes of diverse shapes and a hundred heads and Kinnaras, Gandharvas and Apsaras."

Vaisampayana said, "Having attained excellent state, those valiant and warlike repressers of foes with Draupadi and the high-souled Brahmanas were exceedingly delighted at heart, and they were not satiated by beholding that monarch of mountains. Thereafter they saw the hermitage of the royal sage Arstishena, furnished with flowers and trees bearing fruits. Then they went to Arstishena versed in all duties of rigid austerities, skeleton-like, and having muscles bare."

SECTION 158

Vaisampayana continued, "Having approached that one, whose sins had been consumed by asceticism, Yudhishtira announced his name, and gladly greeted him, bending his head. And then Krishna, and Bhima, and the devout twins, having bowed down their heads unto the royal sage, stood (there) surrounding him. And that priest of the Pandavas, the virtuous Dhaumya, also duly approached that vow-observing sage. And by his prophetic eye that virtuous Muni had already known (the identity of) those foremost of the Kurus, the sons of Pandu. And he said unto them, 'Be ye seated.' And that one of rigid austerities, after having duly received that chief of the Kurus, when the latter with his brothers had seated himself enquired after his welfare saying, 'Dost thou not turn thy inclination upon untruth? And art thou intent upon virtue? And, O Partha, hath not thy attention to thy father and thy mother diminished? Are all thy superiors, and the aged, and those versed in the Vedas, honoured by thee? And O Pritha's son, dost thou not turn thy inclination unto sinful acts? And dost thou, O best of the Kurus, properly know how to perform meritorious acts, and to eschew wicked deeds? Dost thou not exalt thyself? And are pious men gratified, being honoured by thee? And even dwelling in the woods, dost thou follow virtue alone? And, O Partha, doth not Dhaumya grieve at thy conduct? Dost thou follow the customs of thy ancestors, by charity, and religious observances, and asceticism, and purity, and candour, and forgiveness? And dost thou go along the way taken by the royal sages? On the birth of a son in their (respective) lines, the Pitris in their regions, both laugh and grieve, thinking--Will the sinful acts of this son of ours harm us, or will meritorious deeds conduce to our welfare? He conquereth both the worlds that payeth homage unto his father, and mother, and preceptor, and Agni, and fifthly, the soul.' Yudhishtira said, 'O worshipful one, those duties have been mentioned by thee as excellent. To the best of my power I duly and properly discharge them.'

Arstishena said, "During the Parvas sages subsisting on air and water come unto this best of the mountains ranging through the air. And on the summits of the mountain are seen amorous Kimpurushas with their paramours, mutually attached unto each other; as also, O Partha, many Gandharvas and Apsaras clad in white silk vestments; and lovely-looking Vidyadharas, wearing garlands; and mighty Nagas, and Suparnas, and Urugas, and others. And on the summits of the mountain are heard, during the Parvas, sounds of kettle-drums, and tabors, shells and mridangas. O foremost of the Bharatas, even by staying here, ye shall hear those sounds; do ye by no means feel inclined to repair thither. Further, O best of the Bharata race, it is impossible, to proceed beyond this. That place is the sporting-region of the celestials. There is no access thither for mortals. O Bharata, at this place all creatures bear ill-will to, and the Rakshasas chastise, that man who committeth aggression, be it ever so little. Beyond the summit of this Kailasa cliff, is seen the path of the celestial sages. If any one through impudence goeth beyond this, the Rakshasas slay him with iron darts and other weapons. There, O child, during the Parvas, he that goeth about on the shoulders of men, even Vaisravana is seen in pomp and grandeur surrounded by the Apsaras. And when that lord of all the Rakshasas is seated on the summit, all creatures behold him like unto the sun arisen. O best of Bharatas, that summit is the sporting-garden of the celestials, and the Danavas, and the Siddhas, and Vaisravana. And during the Parvas, as Tumburu entertaineth the Lord of treasures, the sweet notes of his song are heard all over the Gandhamadana. O child, O Yudhishtira, here during the Parvas, all creatures see and hear marvels like this. O Pandavas, till ye meet with Arjuna, do ye stay here, partaking of luscious fruits, and the food of the Munis. O child as thou hast come hither, do thou not betray any impertinence. And, O child, after living here at thy will and diverting thyself as thou listest, thou wilt at length rule the earth, having conquered it by the force of thy arms."

SECTION 159

Janamejaya said, "How long did my great grandsires, the highsouled sons of Pandu of matchless prowess, dwell in the Gandhamadana mountain? And what did those exceedingly powerful ones, gifted with manliness, do? And what was the food of those high-souled ones, when those heroes of the

worlds dwelt (there)? O excellent one, do thou relate all about this. Do thou describe the prowess of Bhimasena, and what that mighty-armed one did in the mountain Himalayan. Surely, O best of Brahmanas, he did not fight again with the Yakshas. And did they meet with Vaisravana? Surely, as Arshitsheena said, the lord of wealth cometh thither. All this, O thou of ascetic wealth, I desire to hear in detail. Surely, I have not yet been fully satisfied by hearing about their acts."

Vaisampayana continued, "Having heard from that one of incomparable energy, (Arshitsheena), that advice conducive to their welfare, those foremost of the Bharatas, began to behave always accordingly. Those best of men, the Pandavas, dwelt upon the Himavan, partaking of the food eaten by the Munis, and luscious fruit, and the flesh of deer killed with unpoisoned shafts and various kinds of pure honey. Living thus, they passed the fifth year, hearing to various stories told by Lomasa. O lord, saying, 'I shall be present when occasion ariseth,' Ghatotkacha, together with all the Rakshasas, had ere this already gone away. Those magnanimous ones passed many months in the hermitage of Arshitsheena, witnessing many marvels. And as the Pandavas were sporting there pleasantly, there came to see them some complacent vow-observing Munis and Charanas of high fortune, and pure souls. And those foremost of the Bharata race conversed with them on earthly topics. And it came to pass that when several days had passed, Suparna all of a sudden carried off an exceedingly powerful and mighty Naga, living in the large lake. And thereupon that mighty mountain began to tremble, and the gigantic trees, break. And all the creatures and the Pandavas witnessed the wonder. Then from the brow of that excellent mountain, the wind brought before the Pandavas various fragrant and fair blossoms. And the Pandavas, and the illustrious Krishna, together with their friends, saw those unearthly blossoms of five hues. And as the mighty-armed Bhimasena was seated at ease upon the mountain, Krishna addressed him, saying, 'O best of the Bharata race, in the presence of all the creatures, these flowers of five hues, carried by the force of the wind raised by Suparna, are falling in amain on the river Aswaratha. In Khandava thy high-souled brother, firm in promise, had baffled Gandharvas and Nagas and Vasava himself, and slain fierce Rakshasas, and also obtained the bow Gandiva. Thou also art of exceeding prowess and the might of thy arms is great, and irrepressible, and unbearable like unto the might of Sakra. O Bhimasena, terrified with the force of thy arms, let all the Rakshasas betake themselves to the ten cardinal points, leaving the mountain. Then will thy friends be freed from fear and affliction, and behold the auspicious summit of this excellent mountain furnished with variegated flowers. O Bhima, I have for long cherished this thought in my mind,—that protected by the might of thy arms, I shall see that summit.'

"Thereupon, like a high-mettled bull that hath been struck, Bhimasena, considering himself as censured by Draupadi, could not bear (that). And that Pandava of the gait of a lion or a bull, and graceful, and generous, and having the splendour of gold, and intelligent, and strong, and proud, and sensitive, and heroic, and having red eyes, and broad shoulders, and gifted with the strength of mad elephants, and having lionine teeth and a broad neck, and tall like a young sala tree, and highsouled, and graceful in every limb, and of neck having the whorls of a shell and mighty-armed, took up his bow plaited at the back with gold, and also his sword. And haughty like unto a lion, and resembling a maddened elephant, that strong one rushed towards that cliff, free from fear or affliction. And all the creatures saw him equipped with bows and arrows, approaching like a lion or a maddened elephant. And free from fear or affliction, the Pandava taking his mace, proceeded to that monarch of mountains causing the delight of Draupadi. And neither exhaustion, nor fatigue, nor lassitude, nor the malice (of others), affected that son of Pritha and the Wind-god. And having arrived at a rugged path affording passage to one individual only, that one of great strength ascended that terrible summit high as several palmyra palms (placed one upon another). And having ascended that summit, and thereby gladdened Kinnaras, and great Nagas, and Munis, and Gandharvas, and Rakshasas, that foremost of the Bharata line, gifted with exceeding strength described the abode of Vaisravana, adorned with golden crystal palaces surrounded on all sides by golden walls having the splendour of all gems, furnished with gardens all around, higher than a mountain peak, beautiful with ramparts and towers, and adorned with door-ways and gates and rows of pennons. And the abode was graced with dallying damsels dancing around, and also with pennons waved by the breeze. And with bent arms, supporting himself on the end of his bow, he stood beholding with eagerness the city of the lord of treasures. And gladdening all creatures, there was blowing a breeze, carrying all perfumes, and of a balmy feel. And there were various beautiful and wonderful trees of diverse hues resounding with diverse dulcet notes. And at that place the foremost of the Bharatas surveyed the palace of the Lord of the Rakshasas scattered with heaps of gems, and adorned with variegated garlands. And renouncing all care of

life the mighty-armed Bhimasena stood motionless like a rock, with his mace and sword and bow in his hands. Then he blew his shell making the down of his adversaries stand erect; and twanging his bow-string, and striking his arms with the hands he unnerved all the creatures. Thereat with their hairs standing erect, the Yakshas and Rakshasas began to rush towards the Pandavas, in the direction of those sounds. And taken by the arms of the Yakshas and Rakshasas the flamed maces and clubs and swords and spears and javelins and axes, and when, O Bharata, the fight ensued between the Rakshasas and Bhima, the latter by arrows cut off the darts, javelins and axes of those possessing great powers of illusion, and he of exceeding strength with arrows pierced the bodies of the roaring Rakshasas, both of those that were in the sky, and of those that remained on the earth. And Bhima of exceeding strength was deluged with the mighty sanguine rain sprung from the bodies of the Rakshasas with maces and clubs in their hands and flowing on all sides from their persons. And the bodies and hands of the Yakshas and Rakshasas were seen to be struck off by the weapon discharged by the might of Bhima's arms. And then all the creatures saw the graceful Pandava densely surrounded by the Rakshasas, like unto the Sun enveloped by clouds. And even as the Sun surrounds everything with his rays, that mighty-armed and strong one of unfailling prowess, covered all with arrows destroying foes. And although menacing and uttering yells, the Rakshasas did not see Bhima embarrassed. Thereupon, with their bodies mangled, the Yakshas afflicted by fear, Bhimasena began to utter frightful sounds of distress, throwing their mighty weapons. And terrified at the wielder of a strong bow, they fled towards the southern quarter, forsaking their maces and spears and swords and clubs and axes. And then there stood, holding in his hands darts and maces, the broad-chested and mighty-armed friend of Vaisravana, the Rakshasa named Maniman. And that one of great strength began to display his mastery and manliness. And seeing them forsake the fight, he addressed them with a smile, 'Going to Vaisravana's abode, how will ye say unto that lord of wealth, that numbers have been defeated by a single mortal in battle?' Having said this unto them that Rakshasa, taking in his hands clubs and javelins and maces, set out and rushed towards the Pandava. And he rushed in amain like a maddened elephant. Bhimasena pierced his sides with three choice arrows. And the mighty Maniman, on his part, in wrath taking and flourishing a tremendous mace hurled it at Bhimasena. Thereupon Bhimasena beset with innumerable shafts sharpened on stones, hurled that mighty mace in the sky, dreadful, and like unto the lightning flash. But on reaching the mace those shafts were baffled; and although discharged with force by that adept at hurling the mace, still they could not stay its career. Then the mighty Bhima of dreadful prowess, baffled his (the Rakshasa's) discharge by resorting to his skill in mace-fighting. In the meanwhile, the intelligent Rakshasa had discharged a terrible iron club, furnished with a golden shaft. And that club, belching forth flames and emitting tremendous roars, all of a sudden pierced Bhima's right arm and then fell to the ground. On being severely wounded by that club, that bowman, Kunti's son, of immeasurable prowess, with eyes rolling in ire, took up his mace. And having taken that iron mace, inlaid with golden plates, which caused the fear of foes and brought on their defeat, he darted it with speed towards the mighty Maniman, menacing (him) and uttering shouts. Then Maniman on his part, taking his huge and blazing dart, with great force discharged it at Bhima, uttering loud shouts. Thereat breaking the dart with the end of his mace, that mighty-armed one skilled in mace-fighting, speedily rushed to slay him, as Garuda (rushed) to slay a serpent. Then all of a sudden, advancing ahead in the field, that mighty-armed one sprang into the sky and brandishing his mace hurled it with shouts. And like unto the thunder-bolt hurled by Indra, that mace like a pest, with the speed of the wind destroyed the Rakshasa and then fell to the ground. Then all the creatures saw that Rakshasa of terrible strength slaughtered by Bhima, even like a bull slain by a lion. And the surviving Rakshasas seeing him slain on the ground went towards the east, uttering frightful sounds of distress."

SECTION 160

Vaisampayana said, "Hearing various sounds resounding in the caves of the mountain and not seeing Bhimasena, Kunti's son, Ajatasatru and the twin sons of Madri and Dhaumya and Krishna and all the Brahmanas and the friends (of the Pandavas), were filled with anxiety. Thereupon, entrusting Draupadi to the charge of Arshitsheena and equipped in their arms, those valiant and mighty charioteers together began to ascend the summit of the mountain. And having reached the summit, as those repressors of foes and mighty bowmen and powerful charioteers they were looking about, saw Bhima and those huge Rakshasas of mighty strength and courage weltering in a state of unconsciousness having been struck down by Bhima. And holding his mace and sword and bow, that mighty-armed one looked like Maghavan, after he had slain the danava hosts. Then on seeing their brother, the Pandavas, who had attained excellent state, embraced him

and sat down there. And with those mighty bowmen, that summit looked grand like heaven graced by those foremost of celestials, the highly fortunate Lokapalas. And seeing the abode of Kuvera and the Rakshasas, lying slain on the ground, the king addressed his brother who was seated, saying, 'Either it be through rashness, or through ignorance, thou hast, O Bhima, committed a sinful act. O hero, as thou art leading the life of an anchorite, this slaughter without cause is unlike thee. Acts, it is asserted by those versed in duties, as are calculated to displease a monarch, ought not to be committed. But thou hast, O Bhimasena, committed a deed which will offend even the gods. He that disregarding profit and duty, turneth his thoughts to sin must, O Partha, reap the fruit of his sinful actions. However, if thou seekest my good, never again commit such a deed.'"

Vaisampayana continued, "Having said this to his brother, Vrikodara the virtuous, the highly energetic and firm-minded son of Kunti, Yudhishtira versed in the particulars of (the science of) profit, ceased, and began to reflect on that matter."

"On the other hand, the Rakshasas that had survived those slain by Bhima fled in a body towards the abode of Kuvera. And they of exceeding fleetness having speedily reached Vaisravana's abode, began to utter loud cries of distress, being afflicted with the fear of Bhima. And, O king bereft of their weapons and exhausted and with their mail besmeared with gore and with dishevelled hair they spake unto Kuvera, saying, 'O lord, all thy foremost Rakshasas fighting with maces and clubs and swords and lances and barbed darts, have been slain. O lord of treasures, a mortal, trespassing into the mountain, hath, singlehanded, slaughtered all thy Krodhovasa Rakshasas assembled together. And, O lord of wealth, there lie the foremost of the Yakshas and Rakshasas senseless and dead, having been struck down; and we have been let off through his favour. And thy friend, Maniman also hath been slain. All this hath been done by a mortal. Do thou what is proper, after this.' Having heard this, that lord of all the Yaksha hosts waxing wrath, with eyes reddened in anger, exclaimed, 'What!' And hearing of Bhima's second (act of) aggression, that lord of treasures, the king of the Yakshas, was filled with wrath, and said, 'Yoke' (the horses). Thereat unto a car of the hue of dark clouds, and high as a mountain summit, they yoked steeds having golden garments. And on being yoked unto the car, those excellent horses of his, graced with every noble quality and furnished with the ten auspicious curls of hair and having energy and strength, and adorned with various gems and looking splendid, as if desirous of speeding like the wind, began to neigh at each other the neighing emitted at (the hour of) victory. And that divine and effulgent king of the Yakshas set out, being eulogised by the celestials and Gandharvas. And a thousand foremost Yakshas of reddened eyes and golden lustre and having huge bodies, and gifted with great strength, equipped with weapons and girding on their swords, followed that high-souled lord of treasures. And coursing through the firmament they (the steeds) arrived at the Gandhamadana, as if drawing forward the sky with their fleetness. And with their down standing erect, the Pandavas saw that large assemblage of horses maintained by the lord of wealth and also the highsouled and graceful Kuvera himself surrounded by the Yaksha hosts. And seeing those mighty charioteers the son of Pandu, possessed of great strength, equipped with bows and swords, Kuvera also was delighted; and he was pleased at heart, keeping in view the task of the celestials. And like unto birds, they, (the Yakshas) gifted with extreme celerity, alighted on the summit of the mountain and stood before them (the Pandavas), with the lord of treasures at their head. Then, O Bharata, seeing him pleased with the Pandavas, the Yakshas and the Gandharvas stood there, free from agitation. Then thinking themselves as having transgressed, those high-souled and mighty charioteers, the Pandavas, having bowed down unto that lord, the giver of wealth stood surrounding the lord of treasures with joined hands. And the lord of treasures sat on that excellent seat, the elegant Pushpaka, constructed by Viswakarma, painted with diverse colours. And thousands of Yakshas and Rakshasas, some having huge frames and some ears resembling pegs, and hundreds of Gandharvas and hosts of Apsaras sat in the presence of that one seated, even as the celestials sit surrounding him of a hundred sacrifices and wearing a beautiful golden garland on his head and holding in his hands his noose and sword and bow, Bhima stood, gazing at the lord of wealth. And Bhimasena did not feel depress either on having been wounded by the Rakshasas, or even in that that plight seeing Kuvera arrive.

"And that one going about on the shoulders of men, on seeing Bhima stand desirous of fighting with sharpened shafts, said unto Dharma's son, 'O Partha, all the creatures know thee as engaged in their good. Do thou, therefore, with thy brothers fearlessly dwell on this summit of the mountain. And, O Pandava, be thou not angry with Bhima. These Yakshas and Rakshasas had already been slain by Destiny: thy brother hath been the instrument merely. And it is not necessary to feel shame for the act of impudence that hath been committed. This destruction of the Rakshasas had been foreseen by the

gods. I entertain no anger towards Bhimasena. Rather, O foremost of the Bharata a race, I am pleased with him; nay,--even before coming here, I had been gratified with this deed of Bhima."

Vaisampayana said, "Having spoken thus unto the king, (Kuvera) said unto Bhimasena, 'O child, O best of the Kurus, I do not mind this, O Bhima, as in order to please Krishna, thou hast, disregarding the gods and me also, committed this rash act, namely, the destruction of the Yakshas and the Rakshasas, depending on the strength of thy arms, I am well-pleased with thee. O Vrikodara, to-day I have been freed from a terrible curse. For some offence, that great Rishi, Agastya, had cursed me in anger. Thou hast delivered me by this act (of thine). O Pandu's son, my disgrace had ere this been faded. No offence, therefore, in any way, attaches unto thee, O Pandava.'

"Yudhishtira said, 'O divine one, why wast thou cursed by the high-souled Agastya? O god, I am curious to hear about the occasion of that imprecation. I wonder that at that very moment, thou together with thy forces and attendants wast not consumed by the ire of that intelligent one.'

"Thereupon the lord of treasures said, 'At Kusasthali, O king, once there was held a conclave of the gods. And surrounded by grimvisaged Yakshas, numbering three hundred maha-padmas, carrying various weapons, I was going to that place. And on the way, I saw that foremost of sages, Agastya, engaged in the practice of severe austerities on the bank of the Yamuna, abounding in various birds and graced with blossoming trees. And, O king, immediately on seeing that mass of energy, flaming and brilliant as fire, seated with upraised arms, facing the sun, my friend, the graceful lord of the Rakshasas, Maniman, from stupidity, foolishness, hauteur and ignorance discharged his excrement on the crown of that Maharshi. Thereupon, as if burning all the cardinal points by his wrath, he said unto me, 'Since, O lord of treasures, in thy very presence, disregarding me, this thy friend hath thus affronted me, he, together with thy forces, shall meet with destruction at the hands of a mortal. And, O wicked-minded one, thou also, being distressed on account of thy fallen soldiers, shalt be freed from thy sin, on beholding that mortal. But if they follow thy behests, their (the soldier's) powerful sons shall not incur by this dreadful curse. This curse I received formerly from that foremost of Rishis. Now, O mighty king, have I been delivered by thy brother Bhima.'"

SECTION 161

"The lord of treasures said, 'O Yudhishtira, patience, ability, (appropriate) time and place and prowess--these five lead to success in human affairs. O Bharata, in the Krita Yuga, men were patient and able in their respective occupations and they knew how to display prowess. And, O foremost of the Kshatriyas, a Kshatriya that is endued with patience and understandeth the propriety regarding place and time and is versed in all mortal regulations, can alone govern the world for a long time,--nay, in all transactions. He that behaveth thus, acquireth, O hero, fame in this world and excellent state in the next. And by having displayed his prowess at the proper place and time, Sakra with the Vasus hath obtained the dominion of heaven. He that from anger cannot see his fall and he that being naturally wicked and evil-minded followeth evil and he that knoweth not the propriety relative to acts, meet with destruction both in this world and the next. The exertions of that stupid person become fruitless, who is not conversant with the expediency regarding time and acts, and he meeteth with destruction both in this world and the next. And the object of that wicked and deceitful persons is vicious, who, aiming at mastery of every kind, committeth some rash act. O best of men, Bhimasena is fearless, and ignorant of duties, and haughty, and of the sense of a child, and unforbearing. Do thou, therefore, check him. Repairing again to the hermitage of the pious sage Arishtisena, do thou reside there during the dark fortnight, without fear or anxiety. O lord of men, deputed by me, all the Gandharvas residing at Alaka, as also those dwelling in this mountain, will, O mighty-armed one, protect thee, and these best of the Brahmanas. And, O king, O chief among virtuous men, knowing that Vrikodara hath come hither out of rashness, do thou check him. Henceforth, O monarch, beings living in the forest will meet you, wait upon you and always protect you all. And, ye foremost of men, my servants will always procure for you various meats and drinks of delicious flavour. And, O son, Yudhishtira, even as by reason of your being the progeny of spiritual intercourse, Jishnu is entitled to the protection of Mahendra, and Vrikodara, of the Wind-god, and thou, of Dharma, and the twins possessed of strength, of the Aswins,--so ye all are entitled to my protection. That one next by birth to Bhimasena, Phalgun, versed in the science of profit and all mortal regulations, is well in heaven. And, O child, those perfections that are recognised in the next as leading to heaven, are established in Dhananjaya even from his very birth. And self-restraint, and charity, and strength, and intelligence, and modesty, and fortitude, and excellent energy--even all these are established in that majestic one of magnificent soul. And, O Pandava, Jishnu never committed any shameful act through poverty of spirit. And in the world,

none ever say that Partha hath uttered an untruth. And, O Bharata, honoured by the gods, pitris, and the Gandharvas, that enhancer of the glory of the Kurus is learning the science of weapons in Sakra's abode. And, O Partha, in heaven he that with justice had brought under his subjection all the rulers of the earth, even that exceedingly powerful and highly energetic monarch, the grandsire of thy father, Santanu himself, is well-pleased with the behaviour of that wielder of the Gandiva--the foremost of his race. And, O king, abiding in Indra's regions, he who on the banks of the Yamuna had worshipped the gods, the pitris, and the Brahmanas, by celebrating seven grand horse sacrifices, that great grandsire of thine, the emperor Santanu of severe austerities, who hath attained heaven, hath enquired of thy welfare."

Vaisampayana said, "Having heard these words of the dispenser of wealth, the Pandavas were well-pleased with them. Then lowering his club and mace and sword and bow, that foremost of the Bharatas bowed down unto Kuvera. And that giver of protection, the lord of treasures, seeing him prostrate, said, 'Be thou the destroyer of the pride of foes, and the enhancer of the delight of friends. And ye oppressors of enemies, do ye live in our romantic region. The Yakshas will not cross your desires. Gudakesa, after having acquired mastery over weapons, will come back soon. Bidden adieu by Maghavat himself, Dhananjaya will join you.'

"Having thus instructed Yudhishtira of excellent deeds, the lord of the Guhyakas, vanished from that best of mountains. And thousands upon thousands of Yakshas, and Rakshasas followed him in vehicles spread over with checkered cushions, and decorated with various jewels. And as the horses proceeded towards the abode of Kuvera, a noise arose as of birds flying in the air. And the chargers of the lord of treasures speedily coursed through the sky as if drawing forward the firmament, and devouring the air.

"Then at the command of the lord of wealth, the dead bodies of the Rakshasas were removed from the summit of the mountain. As the intelligent Agastya had fixed this period as the limit of (the duration of) his curse, so being slain in conflict, the Rakshasas were freed from the imprecation. And being honoured by the Rakshasas, the Pandavas for several nights dwelt pleasantly in those habitations."

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Vaisampayana continued, "Then, O represser of foes, at sunrise, having finished his daily devotions, Dhaumya came unto the Pandavas, with Arishtisena. And having bowed down unto the feet of Arishtisena and Dhaumya, they with joined hands paid homage unto all the Brahmanas. Then Dhaumya taking Yudhishtira's right hand, said these words, looking at the east, 'O mighty monarch, this king of mountains, Mandara lieth vast, covering the earth up to the ocean. O Pandava, Indra and Vairavana preside over this point graced with woods and forests and mountains. And, O child, the intelligent sages versed in every duty, say, that this (region) is the abode of Indra and king Vairavana. And the twice-born ones, and the sages versed in the duties, and the Sidhas, and the Sadhyas, and the celestials pay their adorations unto the Sun as he riseth from this point. And that lord of all living beings, king Yama, conversant with duty, presideth over yonder southern region whither come the spirits of the departed. And this is Sanyamana, the abode of the lord of departed spirits, sacred, and wonderful to behold, and crowned with prime prosperity. And the intelligent ones call that monarch of mountains (by the name of) Asta. Having, O king, arrived at this, the Sun ever abideth by the truth. And king Varuna protects all creatures, abiding in this king of mountains, and also in the vast deep. And, O highly fortunate one, there illumining the northern regions, lieth the puissant Mahameru, auspicious and the refuge of those knowing Brahma, where is the court of Brahma, and remaining where that soul of all creatures, Prajapati, hath created all that is mobile and immobile. And the Mahameru is the auspicious and healthy abode even of the seven mind-born sons of Brahma, of whom Daksha was the seventh. And, O child, here it is that the seven celestial rishis with Vasishtha at their head rise and set. Behold that excellent and bright summit of the Meru, where sitteth the great sire (Brahma) with the celestials happy in self-knowledge. And next to the abode of Brahma is visible the region of him who is said to be the really primal Cause or the origin of all creatures, even that prime lord, god Narayana, having neither beginning nor end. And, O king, that auspicious place composed of all energies even the celestials, cannot behold. And the region of the high-souled Vishnu, by its native splendour, exceeding in effulgence the sun or fire, cannot be beheld by the gods, or the Danavas. And the region of Narayana lieth resplendent to the east of the Meru, where, O child, that lord of all creatures, the self-create primal Cause of the universe, having manifested all beings, looketh splendid of his excellent grace. O child, not to speak of the Maharshis--even Brahmarshis has no access to that place. And, O best of the Kurus, it is the Yatis only who have access to it. And, O Pandu's son, (at that place) luminaries cannot shine by him; there that lord of inconceivable soul alone shineth transcendental. There by reverence, and severe

austerities, Yatis inspired by virtue of pious practices, attain Narayana Hari. And, O Bharata, repairing thither, and attaining that universal Soul--the self-create and eternal God of gods, high-souled ones, of Yoga success, and free from ignorance and pride have not to return to this world. O highly fortunate Yudhishtira, this region is without beginning, or deterioration, or end for it is the very essence of that God. And, O son of the Kurus, the Sun and the Moon every day go round this Meru, coursing in an opposite direction. And, O sinless one. O mighty monarch, the other luminaries also go round this king of mountains in the self-same way. Thus the worshipful Sun who dispelleth darkness, goeth round this (mountain) obscuring other luminaries. Then having set, and passed the evening, that Maker of day, the Sun, taketh a northerly course. Then again nearing the Meru, the divine Sun (ever) intent on the good of all beings, again courseth, facing the east. And in this way, the divine Moon also together with the stars goeth round this mountain, dividing the month unto several sections, by his arrival at the Parvas. Having thus unerringly coursed round the mighty Meru, and, nourished all creatures, the Moon again repaireth unto the Mandar. In the same way, that destroyer of darkness--the divine Sun--also moveth on this unobstructed path, animating the universe. When, desirous of causing dew, he repaireth to the south, then there ensueth winter to all creatures. Then the Sun, turning back from the south, by his rays draweth up the energy from all creatures both mobile and immobile. Thereupon, men become subject to perspiration, fatigue, drowsiness and lassitude; and living beings always feel disposed to slumber. Thence, returning through unknown regions, that divine effluent one causeth shower, and thereby reviveth beings. And having, by the comfort caused by the shower, wind, and warmth, cherished the mobile and the immobile, the powerful Sun resumeth his former course. O Partha, ranging thus, the Sun unerringly turneth on the wheel of Time, influencing created things. His course is unceasing; he never resteth, O Pandava. Withdrawing the energy of all beings, he again rendereth it back. O Bharata, dividing time into day and night, and Kala, and Kashtha, that lord, the Sun, dealeth life and motion to all created things."

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Vaisampayana continued, "Dwelling in that best of mountains those high-souled ones observing excellent vows, felt themselves attracted (to that place), and diverted themselves, eager to behold Arjuna. And multitudes of Gandharvas and Maharshis gladly visited those energetic ones, possessing prowess, of chaste desires and being the foremost of those endued with truth and fortitude. And having arrived at that excellent mountain furnished with trees bearing blossoms, those mighty charioteers were exceedingly delighted, even as the Marutas, on arriving at the celestial regions. And experiencing great exhilaration, they lived (there), seeing the slopes and summits of that mighty mountain, filled with flowers, and resonant with the cries of peacocks and cranes. And on that beautiful mountain they beheld lakes filled with lotuses, and having their shores covered with trees, and frequented by darkness, and karandavas and swans. And the flourishing sporting-regions, graceful on account of the various flowers, and abounding in gems, was capable of captivating that king, the dispenser of wealth (Kuvera). And always ranging (there), those foremost of ascetics (the Pandavas) were incapable of conceiving (the significance of) that Summit, furnished with mighty trees, and masses of wide-spreading clouds. And, O great hero, owing to its native splendour, and also on account of the brilliance of the annual plants, there was no difference there between night and day. And staying in the mountain, remaining in which the Sun of unrivalled energy cherisheth the mobile and immobile things, those heroes and foremost of men beheld the rising and the setting of the Sun. And having seen the rising and the setting points of the Sun and the rising and the setting mountain, and all the cardinal points, as well as the intervening spaces ever blazing with the rays of the Dispeller of darkness, those heroes, in expectation of the arrival of that mighty charioteer firm in truth, became engaged in reciting the Vedas, practising the daily rituals, chiefly discharging the religious duties, exercising sacred vows, and abiding by the truth. And saying, 'Let us even here experience delight by joining without delay Arjuna accomplished in arms,' those highly blessed Parthas became engaged in the practice of Yoga. And beholding romantic woods on that mountain, as they always thought of Kiriti, every day and night appeared unto them even as a year. From that very moment joy had taken leave of them when, with Dhaumya's permission, the high-souled Jishnu, matting his hair, departed (for the woods). So, how could they, absorbed in his contemplation, experience happiness there? They had become overwhelmed with grief ever since the moment when at the command of his brother, Yudhishtira, Jishnu of the tread of a mad elephant had departed from the Kamyaka forest. O Bharata, in this way, on that mountain those descendants of Bharata passed a month with difficulty, thinking of him of the white steeds, who had gone to Vasava's

abode for learning arms. And Arjuna, having dwelt for five years in the abode of him of a thousand eyes, and having from that lord of celestials obtained all the celestial weapons,—such as those of Agni, of Varuna, of Soma, of Vayu, of Vishnu, of Indra, of Pasupati, of Brahma, of Parameshthi, of Prajapati, of Yama, of Dhata, of Savita, of Tvashta, and of Vairavana; and having bowed down to and gone round him of a hundred sacrifices, and taken his (Indra's) permission, cheerfully came to the Gandhamadana."

SECTION 164

Vaisampayana continued, "And it came to pass that once a day as those mighty charioteers were thinking of Arjuna, seeing Mahendra's car, yoked with horses of the effulgence of lightning, arrive all on a sudden, they were delighted. And driven by Matali, that blazing car, suddenly illuminating the sky, looked like smokeless flaming tongues of fire, or a mighty meteor embosomed in clouds. And seated in that car appeared Kiriti wearing garlands and new-made ornaments. Then Dhananjaya possessing the prowess of the wielder of the thunder-bolt, alighted on that mountain, blazing in beauty. And that intelligent one decked in a diadem and garlands, having alighted on the mountain, first bowed down at the feet of Dhaumya, and then at those of Ajatasatru. And he also paid homage unto Vrikodara's feet; and the twins also bowed down unto him. Then going to Krishna, and having cheered her, he stood before his (elder) brother in humble guise. And on meeting with that matchless one, they were exceedingly delighted. And he also meeting with them rejoiced exceedingly, and began to eulogise the king. And seeing before them that car driving in which the slayer of Namuchi had annihilated seven phalanxes of Diti's offspring, the magnanimous Parthas went round it. And being highly pleased, they offered excellent worship unto Matali, as unto the lord of the celestials himself. And then the son of the Kuru king duly enquired of him after the health of all the gods. And Matali also greeted them. And having instructed the Parthas even as a father doth his sons, he ascended that incomparable car, and returned to the lord of the celestials.

"And when Matali had gone away, that foremost of the royal race, Sakra's son, the high-souled destroyer of all foes made over unto his love, the mother of Sutasoma, beautiful precious gems and ornaments having the splendour of the sun, which had been presented to him by Sakra. Then, sitting in the midst of those foremost of the Kurus, and those best of the Brahmanas, effulgent like unto fire or the sun, he began to relate all as it had happened, saying, "In this way, I have learnt weapons from Sakra, Vayu, and the manifest Siva; and all the celestials with Indra also have been pleased with me, on account of my good behaviour, and concentration."

"After having briefly narrated unto them his sojourn in heaven, Kiriti of spotless deeds agreeably slept that night with the two sons of Madri."

SECTION 165

Vaisampayana said, "Then when the night had been spent, Dhananjaya, together with his brothers, paid homage unto Yudhishtira the Just. And, O Bharata, at this moment, proceeding from the celestials there arose mighty and tremendous sounds of a musical instrument, and the rattling of car-wheels, and the tolling of bells. And there at all the beasts and birds of prey and birds emitted separate cries. And from all sides in cars resplendent as the sun, hosts of Gandharvas and Apsaras began to follow that repressor of foes, the lord of the celestials. And ascending a car yoked with steeds, decorated with burnished gold, and roaring like clouds, that king of the celestials, Purandara blazing in beauty came unto the Parthas. And having arrived (at that place), he of a thousand eyes descended from his car. And as soon as Yudhishtira the Just saw that high-souled one, he together with his brothers, approached that graceful king of the immortals. And in accordance with the ordinance that generous one duly worshipped him of immeasurable soul, in consequence with his dignity. And then Dhananjaya possessed of prowess, having bowed down unto Purandara, stood before the lord of the celestials in humble guise, like unto a servant. And seeing the sinless Dhananjaya having ascetic merit, bearing clothed hair, stand in humility before the lord of celestials, Yudhishtira, the son of Kunti; of great energy, smelt (the crown) of his head. And beholding Phalgun (in that attitude), he was exceedingly glad; and by worshipping the king of the celestials, he experienced the highest bliss. Then unto that strongminded monarch, swimming in felicity, the intelligent lord of the celestials, Purandara, spake, saying, Thou shalt rule the earth, O Pandava, Blessed be thou! Do thou, O Kunti's son, again repair unto Kamyaka." "That learned man who for a year leading the Brahmacharya mode of life, subduing his senses and observing vows, peruseth with rapt attention this meeting of Sakra with the Pandavas, liveth a hundred years free from disturbances, and enjoying happiness."

SECTION 166

Vaisampayana continued, "When Sakra had gone to his proper place, Vibhatsu together with his brothers and Krishna, paid homage unto the son of Dharma. Then smelling the crown of the head of that Pandava, who was thus paying homage, (Yudhishtira) in accents faltering on account of you, addressed Arjuna, saying 'O Arjuna, how didst thou pass this period in heaven? And how has thou obtained the weapons, and how also hast thou gratified the lord of the celestials? And, O Pandava, has thou adequately secured the weapons? Have the lord of the celestials and Rudra gladly granted thee the weapons? And how hast thou beheld the divine Sakra, and the wielder of Pinaka? And how has thou obtained the weapons? And in what manner didst thou worship (them)? And what service hadst thou done unto that repressor of foes, the worshipful one of a hundred sacrifices, that he said unto thee, 'By thee have I been gratified? All this, O highly effulgent one, I wish to hear in detail. And, O sinless one, the manner in which thou didst please Mahadeva and the king of the celestials and, O repressor of foes, the service thou hadst done to the wielder of the thunder-bolt,—do thou, O Dhananjaya, relate all this in detail."

"Arjuna said, 'O mighty monarch, listen how I duly beheld him of a hundred sacrifice and the divine Sankara also. O grinder of foes, O king, having acquired that science which thou hadst directed me (to learn). I at thy command went to the forest, for practising penances. From Kamyaka repairing to the Bhrgitunga, I spent there one night, being engaged in austerities And it came to pass that on the next I saw a certain Brahmana. And he asked me, saying, 'O son of Kunti, whither wilt thou go? Thereupon, O descendant of the Kurus, I truly related unto him everything. And, O best of kings, having heard the true account, the Brahmana became well-pleased with me, and, O king, praised me. Then the Brahmana, pleased with me, said, 'O Bharata, be thou engaged in austerities. By performing penances, thou wilt in a short time behold the lord of the celestials.'

And according to his advice I ascended the Himavan, and, O mighty king, began to practise penances, (the first) month subsisting on fruit and roots. I spent the second month, subsisting on water. And, O Pandava, in the third month I totally abstained from food. And in the fourth month I remained with upraised arms. And a wonder it is that I did not lose any strength. And it came to pass that when the first day of the fifth month had been spent, there appeared before me a being wearing the form of a boar, turning up the earth with his mouth, stamping the ground with his feet, rubbing the earth with his breast, and momentarily going about in a frightful manner. And him followed a great being in the guise of a hunter furnished with the bow, arrows, and the sword, and surrounded by females. Thereupon, taking my bow and the two inexhaustible quivers, I pierced with shafts that terrible and frightful creature. And simultaneously (with me) that hunter also drawing a strong bow, more severely struck at (the animal), as if shaking my mind. And, O king, he also said unto me, 'Why hast thou, transgressing the rules of hunting, hit the animal first hit at by me? With these sharpened shafts will I destroy thy pride. Stay! Then that mighty-bodied one holding the bow rushed at me. And with volleys of mighty shafts, he covered me entirely, even as a cloud covereth a mountain with showers. Then, on my part, I covered him with a mighty discharge of arrows. Thereupon, with steady arrows having their points aflame, and inspired with mantras, I pierced him even as (Indra) riveth a mountain with a thunderbolt. Then his person began to be multiplied a hundredfold and a thousandfold. At this, I pierced all this bodies with shafts. Then again all those forms became one, O Bharata. Thereat I struck at it. Next, he now assumed a small body with a huge head, and now a huge body with a small head. And, O king, he then assumed his former person and approached me for fight. And, O foremost of the Bharata race, when in the encounter I failed to overwhelm him with arrows, I fixed the mighty weapon of the Wind-god. But I failed to discharge it at him, and this was a wonder. And when that weapon thus failed of effect, I was struck with amazement. However, O king, exerting myself more vigorously, I again covered that being with a mighty multitude of shafts. Then taking Shthunakarna, and Varuna and Salava, and Asmavarsha weapons, I assailed him, profusely showering shafts. But, O king, he instantly swallowed up even all these weapons of mine. And when all those (weapons) had been swallowed up, I discharged the weapon presided over by Brahma. And when the blazing arrows issuing from that weapon were heaped upon him all around, and being thus heaped over by that mighty weapon discharged by me, he increased (in bulk). Then all the world became oppressed with the energy begotten of the weapon hurled by me, and the firmament and all the points of the sky became illumined. But that one of mighty energy instantly baffled even that weapon. And, O monarch, when that weapon presided over by Brahma had been baffled I was possessed with terrible fear. Thereupon immediately holding even my bow and the two inexhaustible quivers, I shot at that being, but he swallowed up all those weapons. And when all the weapons had been baffled and

swallowed up, there ensued a wrestling between him and myself. And we encountered each other first with blows and then with slaps. But incapable of overcoming that being, I fell down stupefied on the ground. Thereupon, O mighty king, with a laugh, that wonderful being at my sight vanished at that spot together with the woman. Having accomplished this, O illustrious monarch, that divine one assumed another and unearthly form (clad in) wonderful raiment. And renouncing the form of a hunter, that divine lord of the gods, resumed his own unearthly appearance and that mighty god stood (there). Then appeared before me with Uma that manifest divine one, having the bull for his mark, wielding the Pinaka, bearing serpents and cable of assuming many forms. And, O repressor of foes, advancing towards me, standing even then in the field ready for conflict, that wielder of the trident addressed me saying, I am well-pleased with thee. Then that divine one held up my bows and the couple of quivers furnished with inexhaustible shafts and returned them unto me saying, 'Do thou ask some boon, O Kunti's son. I am well-pleased with thee. Tell me, what I shall do for thee. And, O hero, express the desire that dwelleth in thy heart. I will grant it. Except immortality alone, tell me as to the desire that is in thy heart. Thereat with my mind intent on the acquisition of arms, I only bowed down unto Siva and said, 'O divine one, if thou beest favourably disposed towards me, then I wish to have this boon,—I wish to learn all the weapons that are with thy god-head.' Then the god Tryamvaka said unto me, 'I will give. O Pandava, my own weapon Raudra shall attend upon thee.' Thereupon Mahadeva, well-pleased, granted to me the mighty weapon, Pasupata. And, having granted that eternal weapon, he also said unto me, This must never be hurled at mortals. If discharged at any person of small energy, it would consume the universe. Shouldst thou (at any time) be hard pressed, thou mayst discharge it. And when all thy weapons have been completely baffled, thou mayst hurl it.' Then when he having the bull for his mark, had been thus gratified, there stood manifest by my side that celestial weapon, of resistless force capable of baffling all weapons and destructive of foes and the hewer of hostile forces and unrivalled and difficult to be borne even by the celestials, the demons and the Rakshasas. Then at the command of that god, I sat me down there. And in my very sight the god vanished from the spot."

SECTION 167

"Arjuna said, 'O Bharata, by the grace of that god of gods the Supreme Soul, Tryamvaka, I passed the night at that place. And having passed the night, when I had finished the morning rituals, I saw that foremost of the Brahmanas whom I had seen before. And unto him I told all as it had happened. O Bharata, namely, that I had met the divine Mahadeva. Thereupon, O king of kings, well-pleased, he said unto me, 'Since thou hast beheld the great god, incapable of being beheld by any one else, soon wilt thou mix with Vaivasvata and the other Lokapalas and the lord of the celestials; and Indra too will grant thee weapons.' O king, having said this unto me and having embraced me again and again, that Brahmana resembling the Sun, went away whither he listed. And, O slayer of foes, it came to pass that on the evening of that day refreshing the whole world, there began to blow a pure breeze. And in my vicinity on the base of the Himalaya mountain fresh, fragrant and fair flowers began to bloom. And on all sides there were heard charming symphony and captivating hymns relating to Indra. And before the lord of the celestial hosts of Apsaras and Gandharvas chanted various songs. And ascending celestial cars, there approached the Marutas and the followers of Mahendra and the dwellers of heaven. And afterwards, Marutvan together with Sachi and all the celestials appeared on the scene in cars yoked with horses elegantly adorned. And at this very moment, O king, he that goeth about on the shoulders of men manifested himself unto me in excellent grace. And I saw Yama seated on the south and Varuna and the lord of the celestials at their respective regions. And, O foremost of men, O mighty monarch, they after having cheered me said, 'O Savyasachin, behold us—the Lokapalas—seated. For the performance of the task of the gods thou hast obtained the sight of Sankara. Do thou now receive weapons from us seated around.' Thereupon, O lord, having bowed down unto those foremost of the celestials with regard, I duly accepted those mighty weapons. And then they recognised me as one of their own. Afterwards the gods repaired to the quarter from whence they had come. And that lord of the celestials, the divine Maghavan too having ascended his glorious chariot, said, 'O Phalgun, thou shalt have to repair unto the celestial region. O Dhananjaya, even before this thy arrival I knew that thou wouldst come hither. Then I, have O best of the Bharatas, manifested myself unto thee. As formerly thou hadst performed thy ablation in the various tirthas and now hast performed severe austerities, so thou wilt be able to repair unto the celestial regions, O Pandava. Thou wilt, however, again have to practise extreme penance, for thou shouldst at any rate journey to heaven. And at my command, Matali shall take thee to the celestial regions. Thou hast already been recognised by the celestials and the celestial sages of high soul.' Thereupon I said unto Sakra, 'O

divine one, be thou favourable unto me. With the view of learning arms do I beseech thee that thou mayst 'be my preceptor.' At this Indra said, 'O child, having learnt weapons thou wouldst perform terrible deeds and with this object thou desirest to obtain the weapons. However, obtain thou the arms, as thou desirest.' Then I said, 'O slayer of foes, I never would discharge these celestial weapons at mortals except when all my other arms should have been baffled. Do thou, O lord of the celestials, grant me the celestial weapons (so that) I may hereafter, obtain the regions attainable by warriors.' Indra said, 'O Dhananjaya it is to try thee that I have said such words unto thee. Having been begotten of me this speech of thine will becometh thee. Do thou, O Bharata, repairing unto my abode learn all the weapons of Vayu, of Agni, of the Vasus, of Varuna, of the Marutas, of the Siddhas, of Brahma, of the Gandharvas of the Uragas, of the Rakshasas, of Vishnu and of the Nairitis; and also all the weapons that are with me, O perpetrator of the Kuru race.' Having said this unto me Sakra vanished at the very spot. Then, O king, I saw the wonderful and sacred celestial car yoked with steeds arrive conducted by Matali. And when the Lokapalas went away Matali said unto me. 'O thou of mighty splendour, the lord of the celestials is desirous of seeing thee. And O mighty-armed one, do thou acquire competence and then perform thy task. Come and behold the regions, attainable by merit and come unto heaven even in this frame. O Bharata, the thousand-eyed lord of the celestials wisheth to see thee.' Thus addressed by Matali, I, taking leave of the mountain Himalaya and having gone round it ascended that excellent car. And then the exceedingly generous Matali, versed in equine lore, drove the steeds, gifted with the speed of thought or the wind. And when the chariot began to move that charioteer looking at my face as I was seated steadily, wondered and said these words, 'Today this appeareth unto me strange and unprecedented that being seated in this celestial car, thou hast not been jerked ever so little. O foremost of Bharata race, I have ever remarked that at the first pull by the steeds even the lord of the celestials himself getteth jerked. But all the while that the car had moved, thou hast been sitting unshaken. This appeareth unto me as transcending even the power of Sakra.'

"Having said this, O Bharata, Matali soared in the sky and showed me the abodes of the celestials and their palaces. Then the chariot yoked with steeds coursed upwards. And the celestials and the sages began to worship (that car), O prime of men. And I saw the regions, moving anywhere at will, and the splendour also of the highly energetic Gandharvas, Apsaras, and the celestial sages. And Sakra's charioteer, Matali, at once showed me Nandana and other gardens and groves belonging to the celestials. Next I beheld Indra's abode, Amaravati, adorned with jewels and trees yielding any sort of fruit that is desired. There the Sun doth not shed heat; nor doth heat or cold or fatigue there affect (one), O king. And, O great monarch, the celestials feel neither sorrow nor poverty of spirit, nor weakness, nor lassitude, O grinder of foes. And, O ruler of men, the celestials and the others have neither anger nor covetousness. And, O king, in the abodes of the celestials, the beings are ever contented. And there the trees ever bear verdant foliage, and fruits, and flowers; and the various lakes are embalmed with the fragrance of lotuses. And there the breeze is cool, and delicious, and fragrant, and pure, and inspiring. And the ground is variegated with all kinds of gems, and adorned with blossoms. And there were seen innumerable beautiful beasts and in the air innumerable rangers of the sky. Then I saw the Vasus, and the Rudras, and the Sadhyas with the Marutas, and the Adityas, and the two Aswins and worshipped them. And they conferred their benison on me, granting me strength and prowess, and energy, and celebrity, and (skill in) arms, and victory in battle. Then, entering that romantic city adored by the Gandharvas and the celestials, with joined hands, I stood before the thousand-eyed lord of the celestials. Thereupon, that best of bestowers gladly offered unto me half of his seat; and Vasava also with regard touched my person. And, O Bharata, with the view of acquiring arms and learning weapons, I began to dwell in heaven, together with the gods and the Gandharvas of generous souls. And Viswavana's son, Chitrasena became my friend. And he, O king, imparted unto me the entire Gandharva (science). And, O monarch, I happily lived in Sakra's abode, well cared for having all my desires gratified, learning weapons, listening to the notes of songs, and the clear sounds of musical instruments, and beholding the foremost of Apsaras dance. And without neglecting to study the arts, which I learnt properly, my attention was specially fixed on the acquisition of arms. And that lord of a thousand eyes was pleased with that purpose of mine. Living thus in heaven, O king, I passed this period.

"And when I had acquired proficiency in weapons, and gained his confidence that one having for his vehicle the horse (Uchchaisrava), (Indra), patting me on the head with his hand, said these words, 'Now even the celestials themselves cannot conquer thee,—what shall I say of imperfect mortals residing on earth? Thou hast become invulnerable in strength, irrepresible, and incomparable in fight.' Then with the hair of his body standing on end, he again accosted me saying, 'O hero, in fighting with weapons none is equal unto thee. And,

O perpetrator of the Kuru race, thou art even watchful, and dexterous, and truthful, and of subdued senses, and the protector of the Brahmanas and adept in weapons, and warlike. And, O Partha, together with (a knowledge of) the five modes, using (them), thou hast obtained five and ten weapons and, therefore, there existeth none, who is thy peer. And thou hast perfectly learnt the discharge (of those weapons) and (their) withdrawal, and (their) re-discharge and re-withdrawal, and the Prayaschitta connected (with them), and also their revival, in case of their being baffled. Now, O repressor of foes, the time hath arrived for thy paying the preceptor's fee. Do thou promise to pay the fee; then I shall unfold unto thee what thou wilt have to perform.' Thereat, O king, I said unto the ruler of the celestials, 'If it be in my power to do the work, do thou consider it as already accomplished by me.' O king, when I had said these words, Indra with a smile said unto me 'Nothing is there in the three worlds that is not in thy power (to achieve) My enemies, those Danavas, named, Nivata-Kavachas dwell in the womb of the ocean. And they number thirty million and are notorious, and all of equal forms and strength and splendour. Do thou slay them there, O Kunti's son; and that will be thy preceptor's fee.'

"Saying this he gave unto me the highly resplendent celestial car, conducted by Matali, furnished with hair resembling the down of peacocks. And on my head he set this excellent diadem. And he gave me ornaments for my body, like unto his own. And he granted unto me the impenetrable mail—the best of its kind, and easy to the touch; and fastened unto the Gandiva this durable string. Then I set out, ascending that splendid chariot riding on which in days of yore, the lord of the celestials and vanquished Vali—that son of Virochana. And, O ruler of men, startled by the rattling of the car, all the celestials, approached (there), taking me to be the king of the celestials. And seeing me, they asked, 'O Phalguna, what art thou going to do?' And I told them as it had fallen out,—and said, 'I shall even do this in battle. Ye that are highly fortunate, know that I have set out desirous of slaying the Nivata-Kavachas. O sinless ones, do ye bless me.' Thereupon, they began to eulogise me even as they (eulogise) the god, Purandara. And they said, 'Riding on this car, Maghavan conquered in battle Samvara, and Namuchi, and Vala, and Vritra, and Prahada, and Naraka. And mounted on this car also Maghavan, had conquered in battle many thousands and millions and hundreds of millions of Daityas. And, O Kaunteya, thou also, riding on this car, by thy prowess shalt conquer the Nivata-Kavachas in conflict, even as did the self-possessed Maghavan in days of yore. And here is the best of shells; by this also thou shalt defeat the Danavas And by this it is that the high souled Sakra conquered the words.' Saying this, the gods offered (unto me) this shell, Devadatta, sprung in the deep; and I accepted it for the sake of victory. And at this moment, the gods fell extolling me. And in order to be engaged in action, I proceeded to the dreadful abode of the Danavas, furnished with the shell, the mail, and arrows, and taking my bow."

SECTION 168

"Arjuna continued, 'Then at places eulogised by the Maharshis, I (proceeded, and at length) beheld the ocean—that inexhaustible lord of waters. And like unto flowing cliffs were seen on it heaving billows, now meeting together and now rolling away. And there (were seen) all around barks by thousands filled with gems. And there were seen timingilas and tortoises and makaras like unto rock submerged in water. And on all sides round thousands of shells sunk in water appeared like star in the night covered by light clouds. And thousands upon thousands of gem were floating in heaps and a violent wind was blowing about in whirls—and this was wonderful to behold. And having beheld that excellent lord of all waters with powerful tides, I saw at a short distance the city of the demons filled with the Danavas. And even there, eftssoons entering underneath the earth, Matali skilled in guiding the car, sitting fast on the chariot drove it with force; and he dashed on, frightening that city with the rattling of his chariot. And hearing that rattling of the chariot like unto the rumbling of the clouds in the sky, the Danavas, thinking me to be the lord of the celestials, became agitated. And thereupon they all, frightened at heart, stood holding in their hands bows and arrows and swords and javelins and axes and maces and clubs. Then having made arrangements for the defence of the city, the Danavas, with minds alarmed, shut the gates, so that nothing could be discovered. Thereupon taking my shell, Devadatta, of tremendous roars, I again and again winded it with exceeding cheerfulness. And filling all the firmament, those sounds produced echoes. There at mighty beings were terrified and they hid (themselves). And then, O Bharata, all of them adorned with ornaments, those offspring of Diti—the Nivata-Kavachas—made their appearance by thousands, donning diverse mail and taking in their hands various weapons and equipped with mighty iron javelins and maces and clubs and hatchets and sabres and discs and sataghnis and bhusundis and variegated and ornamented swords. Then, after deliberating much as to the course of the

car, Matali began to guide the steeds on a (piece of) level ground, O foremost of the Bharatas. And owing to the swiftness of those fleet coursers conducted by him, I could see nothing—and this was strange. Then the Danavas there began to sound thousands of musical instruments, dissonant and of odd shapes. And at those sounds, fishes by hundreds and by thousands, like unto hills, having their senses bewildered by that noise, fled suddenly. And mighty force flew at me, the demons discharging sharpened shafts by hundreds and by thousands. And then, O Bharata, there ensued a dreadful conflict between me and the demons, calculated to extinguish the Nivata-Kavachas. And there came to the mighty battle the Devarshis and the Danavarshis and the Brahmarshis and the Siddhas. And desirous of victory, the Munis eulogised me with the same sweet-speeches that (they had eulogised) Indra with, at the war, (which took place) for the sake of Tara."

SECTION 169

"Arjuna continued, 'Then, O Bharata, vehemently rushed at me in battle in a body the Nivata-Kavachas, equipped with arms. And obstructing the course of the car, and shouting loudly, those mighty charioteers, hemming me in on all sides, covered me with showers of shafts. Then other demons of mighty prowess, with darts and hatchets in their hands, began to throw at me spears and axes. And that mighty discharge of darts, with numerous maces and clubs incessantly hurled fell upon my car. And other dreadful and grim-visaged smiters among the Nivata-Kavachas, furnished with bows and sharpened weapons, ran at me in fight. And in the conflict, shooting from the Gandiva sundry swift arrows coursing straight, I pierced each of them with ten. And they were driven back by those stone-whetted shafts of mine. Then on my steeds being swiftly driven by Matali, they began to display various movements with the speed of the wind. And being skillfully guided by Matali, they began to trample upon the sons of Diti. And although the steeds yoked unto that mighty chariot numbered hundreds upon hundreds, yet being deftly conducted by Matali, they began to move, as if they were only a few. And by their tread, and by the rattling of the chariot wheels and by the volleys of my shafts, the Danavas began to fall by hundreds. And others accoutred in bows, being deprived of life, and having their charioteers slain, were carried about by the horses. Then, covering all sides and directions, all (the Danavas) skilled in striking entered into the contest with various weapons, and thereat my mind became afflicted.

And I witnessed (this instance of) the marvellous prowess of Matali, viz., that he guided those fiery steeds with ease. Then, O king, in the conflict, with diverse fleet weapons I pierced by hundreds and by thousands (demons) bearing arms. And, O slayer of foes, seeing me thus range the field putting forth every exertion, the heroic charioteer of Sakra was well-pleased. And oppressed by those steeds and that car, some (of them) met with annihilation; and others desisted from fight; while (other) Nivata-Kavachas, challenged by us in battle and being harassed with shafts offered opposition unto me, by (discharging) mighty showers of arrows. Thereupon, with hundreds and thousands of sundry fleet weapons inspired with the mantras relating to Brahma's weapons, I swiftly began to burn them. And being sore pressed by me, those mighty asuras waxing wroth afflicted me together, by pouring torrents of clubs and darts and swords. Then, O Bharata, I took up that favourite weapon of the lord of the celestials, Maghavan by name, prime and of fiery energy and by the energy of that weapon I cut into a thousand pieces the Tomaras, together with the swords and the tridents hurled by them. And having cut off their arms I in ire pierced them each with ten shafts. And in the field arrows were shot from the Gandiva like unto rows of black-bees; and this Matali admired. And their shafts also showered upon me; but those powerful (arrows) I cut off with my shafts. Then on being struck the Nivata-Kavachas again covered me on all sides with a mighty shower of arrows. And having neutralised the force of the arrows by excellent swift and flaming weapons capable of baffling arms, I pierced them by thousands. And blood began to flow from their torn frames, even as in the rainy season waters run down from the summits of mountains. And on being wounded by my fleet and straight-coursing shafts of the touch of Indra's thunder-bolt, they became greatly agitated. And their bodies were pierced at hundreds of places; and the force of their arms diminished. Then the Nivata-Kavachas fought me by (the help of) illusion."

SECTION 170

"Arjuna said, 'Then with rocks of the proportions of trees, there commenced a mighty shower of crags; and this exercised me exceedingly. And in that high encounter, I crushed (those crags) by swift-speeding showers of arrows, issuing from Mahendra's weapon, like unto the thunder-bolt itself. And when the rocks had been reduced to powder, there was generated fire; and the rocky dust fell like unto masses of flames. And when the showers of crags had been repelled, there happened near me a mightier shower of water, having currents of the proportions of an axle. And falling from the

welkin, those thousands of powerful torrents covered the entire firmament and the directions and the cardinal points. And on account of the pouring of the shower, and of the blowing of the wind, and of roaring of the Daityas, nothing could be perceived. And touching heaven and the entire earth, and incessantly falling on the ground, the showers bewildered me. Thereupon, I discharged that celestial weapon which I had learnt from Indra—even the dreadful and flaming Visoshana: and by that the water was dried up. And, O Bharata, when the rocky shower had been destroyed, and the watery shower had been dried up, the Danavas began to spread illusions of fire and wind. Then by aqueous appliances I extinguished the flames; and by a mighty rock-issuing arm, resisted the fury of the winds. And when these had been repelled, the Danavas, irrepressible in battle, O foremost of the Bharata, simultaneously created various illusions. And there happened a tremendous horrifying shower of rocks and dreadful weapons of fire and wind. And that illusory downpour afflicted me in fight. And then on all sides there appeared a dense and thick darkness. And when the world had been enveloped in deep and dense darkness, the steeds turned away, Matali fell off, and from his hand the golden lash fell to the earth. And, O foremost of the Bharatas, being frightened, he again and again cried, 'Where art thou?' And when he had been stupefied, a terrible fear possessed me. And then in a hurry, he spake unto me, saying, 'O Partha, for the sake of nectar, there had taken place a mighty conflict between the gods and the demons. I had seen that (encounter), O sinless one. And on the occasion of the destruction of Samvara, there had occurred a dreadful and mighty contest. Nevertheless I had acted as charioteer to the lord of the celestials. In the same way, on the occasion of the slaying of Vritra, the steeds had been conducted by me. And I had also beheld the high and terrific encounter with Virochana's son, and, O Pandava, with Vala, and with Prahada and with others also. In these exceedingly dreadful battles, I was present; but, O Pandu's son, never (before) had I lost my senses. Surely the Great-father hath ordained the destruction of all creatures; for this battle cannot be for any other purpose than destruction of the universe.' Having heard these words of his, pacifying my perturbation by my own effort, I will destroy the mighty energy of the illusion spread by the Danavas quoth I unto the terrified Matali. Behold the might of my arms, and the power of my weapons and of the bow, Gandiva. To-day even by (the help of) illusion-creating arms, will I dispel this deep gloom and also this horrible illusion of theirs. Do not fear, O charioteer. Pacify thyself.' Having said this, O lord of men, I created for the good of the celestials, an illusion of arms capable of bewildering all beings. And when (their) illusion had been dispelled, some of the foremost amongst the Asuras, of unrivalled prowess, again spread diverse kinds of illusion. Thereupon, now (the world) displayed itself, and now it was devoured by darkness; and now the world disappeared from view and now it was submerged under water. And when it had brightened up, Matali, sitting in front of the car, with the wellconducted steeds, began to range that hair-erecting field. Then the fierce Nivata-Kavachas assailed me. And finding my opportunity, I began to send them to the mansion of Yama. Thereupon, in that conflict then raging, calculated to annihilate the Nivata-Kavachas on a sudden, I could not see the Danavas concealed by illusion."

SECTION 171

"Arjuna continued, 'Remaining invisible the Daityas began to fight with the help of illusion. And I too fought with them, resorting to the energy of visible weapons. And the shafts duly discharged from the Gandiva, began to sever their heads at those different places where they were respectively stationed. And thus assailed by me in the conflict, the Nivata-Kavachas, all on a sudden withdrawing the illusion, entered into their own city. And when the Daityas had fled, and when all had become visible, I there discovered hundreds and thousands of the slain. And there I saw by hundreds their shivered weapons, ornaments, limbs, and mail. And the horses could not find room for moving from one place to another; and on a sudden with a bound, they fell to coursing in the sky. Then remaining invisible, the Nivata-Kavachas covered the entire welkin with masses of crags. And, O Bharata, other dreadful Danavas, entering into the entrails of the earth, took up horses' legs and chariot-wheels. And as I was fighting, they, hard besetting my horses with rocks, attacked me together with (my) car. And with the crags that had fallen and with others that were falling, the place where I was, seemed to be a mountain cavern. And on myself being covered with crags and on the horses being hard pressed, I became sore distressed and this was marked by Matali. And on seeing me afraid, he said unto me, 'O Arjuna, Arjuna! be thou not afraid; send that weapon, the thunder-bolt, O lord of men.' Hearing those words of his, I then discharged the favourite weapon of the king of the celestials—the dreadful thunderbolt. And inspiring the Gandiva with mantras, I, aiming at the locality of the crags, shot sharpened iron shafts of the touch of the thunder-bolt. And sent by the thunder, those adamantine arrows entered into all those illusions and into the midst of those Nivata-

Kavachas. And slaughtered by the vehemence of the thunder, those Danavas resembling cliffs, fell to the earth together in masses. And entering amongst those Danavas that had carried away the steeds of the car into the interior of the earth, the shafts sent them into the mansion of Yama. And that quarter was completely covered with the Nivata-Kavachas that had been killed or baffled, comparable unto cliffs and lying scattered like crags. And then no injury appeared to have been sustained either by the horses, or by the car, or by Matali, or by me, and this seemed strange. Then, O king, Matali addressed me smiling, 'Not in the celestials themselves, O Arjuna, is seen the prowess that is seen in thee. And when the Danava hosts had been destroyed, all their females began to bewail in that city, like unto cranes in autumn. Then with Matali I entered that city, terrifying with the rattling of my car the wives of the Nivata-Kavachas. Thereupon, seeing those ten thousand horses like unto peacocks (in hue), and also that chariot resembling the sun, the women fled in swarms. And like unto (the sounds of) rocks falling on a mountain, sounds arose of the (falling) ornaments of the terrified dames. (At length), the panic-stricken wives of the Daityas entered into their respective golden places variegated with innumerable jewels.

"Beholding that excellent city, superior to the city of the celestials themselves, I asked Matali, saying, 'Why do not the celestials reside in such (a place)? Surely, this appeareth superior to the city of Purandara.' Thereat, Matali said, 'In days of yore, O Partha, even this was the city of our lord of the celestials. Afterwards the celestials were driven from hence by the Nivata-Kavachas. Having performed the most rigid austerities, they had gratified the Grand-father and had asked (and obtained) the boons--namely, that they might reside here, and that they might be free from danger in wars with the gods.' Then Sakra addressed the self-create lord saying, 'Do thou, O lord, desirous of our own welfare do what is proper.' Thereupon, O Bharata, in this matter the Lord commanded (Indra), saying, 'O slayer of foes, in another body, even thou shalt be (the destroyer of the Danavas).' Then, in order to slaughter them, Sakra rendered unto thee those weapons. The gods had been unable to slay these, who have been slain by thee. O Bharata, in the fullness of time, hadst thou come hither, in order to destroy them and thou hast done so. O foremost of men, with the object that the demons might be killed, Mahendra had conferred on thee the excellent prime energy of these weapons.'

"Arjuna continued, 'After having destroyed the Danavas, and also subdued that city, with Matali I again went to that abode of the celestials.'"

SECTION 172

"Arjuna continued, 'Then while returning, I happened to descry a mighty unearthly city, moving at will, and having the effulgence of fire or the sun. And that city contained various trees composed of gems, and sweet-voiced feathered ones. And furnished with four gates, and gate-ways, and towers, that impregnable (city) was inhabited by the Paulamas and Kalakanjas. And it was made of all sorts of jewels and was unearthly, and of wonderful appearance. And it was covered with trees of all kinds of gems, bearing fruits and flowers. And it contained exceedingly beautiful unearthly birds. And it always swarmed throughout with cheerful Asuras, wearing garlands, and bearing in their hands darts, two edged swords, maces, bows, and clubs. And, O king, on seeing this wonderful city of the Daityas, I asked Matali saying, 'What is this that looketh so wonderful?' Thereat, Matali replied, 'Once on a time a Daitya's daughter, named Pulama and a mighty female of the Asura order, Kalaka by name, practised severe austerities for a thousand celestial years. And at the end of their austerities, the self-create conferred on them boons. And, O king of kings, they received these boons,—that their offspring might never suffer misfortune; that they might be incapable of being destroyed even by the gods, the Rakshasas and the Pannagas; and that they might obtain a highly effulgent and surpassingly fair aerial city, furnished with all manner of gems and invincible even by the celestials, the Maharshis, the Yakshas, the Gandharvas, the Pannagas, the Asuras and the Rakshasas. O best of the Bharatas, this is that unearthly aerial city devoid of the celestials, which is moving about, having been created for the Kalakeyas, by Brahma himself. And this city is furnished with all desirable objects, and is unknown of grief or disease. And, O hero, celebrated under the name of Hiranyapura, this mighty city is inhabited by the Paulamas and the Kalakanjas; and it is also guarded by those mighty Asuras. And, O king, unslayed by any of the gods, there they dwell cheerfully, free from anxiety and having all their desires gratified, O foremost of kings. Formerly, Brahma had destined destruction at the hands of mortals. Do thou, O Partha, in fight, compass with that weapon—the thunder-bolt—the destruction of the mighty and irrepressible Kalakanjas.'

"Arjuna continued, 'O lord of men, learning that they were incapable of being destroyed by the celestials and the Asuras, I cheerfully said unto Matali, 'Do thou speedily repair into yonder city. With weapons will I compass the annihilation of

the haters of the lord of the celestials. Surely, there exist no wicked haters of the gods who ought not to be slain by me.' Thereupon Matali took me to the vicinity of Hiranyapura on the celestial chariot yoked with steeds. And seeing me, those sons of Diti, wearing various kinds of attire and ornament and accoutred in mail, flew at me with a mighty rush. And those foremost of the Danavas, of exceeding prowess, in wrath attacked me with arrows and bhallas and clubs and two-edged swords, and tomaras. Thereat, O king, resorting to my strength of lore, I resisted that great volley of weapons by a mighty shower of shafts; and also confounded them in conflict by ranging around in my car. And being bewildered, the Danavas began to push each other down. And having been confounded, they rushed at one another. And with flaming arrows, I severed their heads by hundreds. And hard pressed by me, the offspring of Diti, taking shelter within (their) city, soared with it to the firmament, resorting to the illusion proper to the Danavas. Thereupon, O son of the Kurus, covering the way of the Daityas, with a mighty discharge of shafts I obstructed their course. Then by virtue of the bestowal of the boon, the Daityas supported themselves easily on that sky-ranging unearthly aerial city, going anywhere at will and like unto the sun. And now (the city) entered unto the earth and now it rose upwards; and at one time it went in a crooked way and at another time it submerged into water. At this, O repressor of foes, I assailed that mighty city, going anywhere at will, and resembling Amaravati. And, O best of the Bharatas, I attacked the city containing those sons of Diti, with multitudes of shafts, displaying celestial weapons. And battered and broken by the straight-coursing iron shafts, shot by me, the city of the Asuras, O king, fell to the earth. And they also, wounded by my iron arrows having the speed of the thunder, began, O monarch, to go about, being urged by destiny. Then ascending to the sky, Matali, as if falling in front, swiftly descended to the earth, on that chariot of solar resplendence. Then, O Bharata, environed me sixty thousand cars belonging to those wrathful ones eager to battle with me. And with sharpened shafts graced with feathers of the vulture, I destroyed those (cars). At this, thinking, 'These our hosts are incapable of being vanquished by mortals, they became engaged in the conflict, like unto the surges of the sea.' Thereupon I gradually began to fix (on the string) unearthly weapons. At this, thousands of weapons (shot) by those wonderfully warring charioteers, by degrees opposed my unearthly arms and in the field I saw hundreds and thousands of mighty (demons) ranging on their cars, in various manoeuvres. And being furnished with variegated mail and standards and diverse ornaments, they delighted my mind. And in the conflict I could not afflict them by showers of shafts, but they did not afflict me. And being afflicted by those innumerable ones, equipped in weapons and skilled in fight, I was pained in that mighty encounter and a terrible fear seized me. Thereupon collecting (my energies) in fight, I (bowed down) unto that god of gods, Raudra, and saying, 'May welfare attend on all beings!' I fixed that mighty weapon which, celebrated under the name of Raudra, is the destroyer of all foes. Then I beheld a male person having three heads, nine eyes, three faces, and six arms. And his hair was flaming like fire or the sun. And, O slayer of foes, for his dress, he had mighty serpents, putting out their tongues. And saying, O best of the Bharatas, the dreadful and eternal Raudra, I being free from fear, set it on the Gandiva; and, bowing unto the three-eyed Sarva of immeasurable energy, let go (the weapon), with the object of vanquishing those foremost of the Danavas, O Bharata. And, O lord of men, as soon as it had been hurled, there appeared on the scene by thousands, forms of deer, and of lions, and of tigers, and of bears and of buffaloes, and of serpents, and of kine, and of sarabhas, and of elephants, and of apes in multitudes, and of bulls, and of boars, and of cats, and of dogs, and of spectres, and of all the Bhurundas, and of vultures, and of Garudas, of chamaras, and of all the leopards, and of mountains, and of seas, and of celestials, and of sages, and of all the Gandharvas, and of ghosts with the Yakshas, and of the haters of the gods, (Asuras), and of the Guhyakas in the field, and of the Nairitas and of elephant-mouthed sharks, and of owls, and of beings having the forms of fishes and horses, and of beings bearing swords and various other weapons, and of Rakshasas wielding maces and clubs. And on that weapon being hurled all the universe became filled with these as well as many others wearing various shapes. And again and again wounded by beings of various sights with (pieces of) flesh, fat, bones, and marrow on their persons,—some having three heads, and some four tusks, and some four mouths, and some four arms,—the Danavas met with destruction. And, then, O Bharata, in a moment I slew all those Danavas, with other swarms of arrows composed of the quintessence of stone, flaming like fire or the sun, and possessed of the force of the thunder-bolt. And, seeing them hewn by the Gandiva, and deprived of life, and thrown from the sky, I again bowed unto that god—the Destroyer of Tripura. And, seeing those adorned with unearthly ornaments, crushed by the weapon, the Raudra, the charioteer of the celestials, experienced the greatest delight. And having witnessed the accomplishment of that unbearable feat

incapable of being achieved even by the celestials themselves, Matali, the charioteer of Sakra, paid homage unto me; and well-pleased, with joint hands said these words. 'The feat that hath been achieved by thee, is incapable of being borne even by the gods, nay,--in battle, the lord of the celestials himself cannot perform this deed. The sky-coursing mighty city incapable of being destroyed by the gods and the Asuras hast thou, O hero, crushed by thy own prowess and by the energy of asceticism. And when that aerial city had been destroyed, and when the Danavas also had been slain, their wives, uttering cries of distress, like unto Kurari birds, with hair dishevelled came out of the city. And bewailing for their sons and brothers and fathers, they fell on the ground and cried with distressful accents. And on being deprived for their lords, they beat their breasts, their garlands and ornaments fallen off. And that city of Danavas, in appearance like unto the city of the Gandharvas filled with lamentations and stricken with dole and distress, and bereft of grace even like unto a lake deprived of (its) elephants, or like unto a forest deprived of trees and (deprived of its) masters, looked no longer beautiful--but it vanished, like a cloud-constructed city. And when I had accomplished the task, eftsoms from the field Matali took me of delighted spirits, unto the abode of the lord of the celestials. And having slain those mighty Asuras, and destroyed Hiranyapura, and having also killed the Nivata-Kavachas, I came unto Indra. And, O exceedingly resplendent one, as it had fallen out, Matali related in detail unto Devendra that entire achievement of mine. And with the Marutas, hearing of the destruction of Hiranyapura, of the neutralisation of the illusion, and of the slaughter of the highly powerful Nivata-kavachas in fight, the prosperous thousand-eyed divine Purandara was well pleased, and exclaimed, 'Well done; Well done!' And the king of the celestials together with the celestials, cheering me again and again, said these sweet words, 'By thee hath been achieved a feat incapable of being achieved by the gods and the Asuras. And, O Partha, by slaying my mighty enemies, thou hast paid the preceptor's fee. And, O Dhananjaya, thus in battle shalt thou always remain calm, and discharge the weapons unerringly, and there shall not stand thee in fight celestials, and Danavas, and Rakshasas, and Yakshas, and Asuras, and Gandharvas and birds and serpents. And, O Kaunteya, by conquering it even by the might of thy arms, Kunti's son Yudhishtira, will rule the earth.'"

SECTION 173

"Arjuna continued, 'Then firmly confident, the sovereign of the celestials considering as his own, pertinently said these words unto me wounded by cleaving shafts, 'All the celestial weapons, O Bharata, are with thee, so no man on earth will by any means be able to over-power thee. And, O son, when thou art in the field, Bhisma and Drona and Kripa and Karna and Sakuni together with other Kshatriyas shall not amount unto one-sixteenth part of thee.' And the lord Maghavan granted me this golden garland and this shell, Devadatta, of mighty roars, and also his celestial mail impenetrable and capable of protecting the body. And Indra himself set on my (head) this diadem. And Sakra presented me with these unearthly apparels and unearthly ornaments, elegant and rare. In this manner, O king, (duly) honoured, I delightfully dwelt in Indra's sacred abode with the children of the Gandharvas. Then, well-pleased, Sakra, together with the celestials, addressed me, saying, 'O Arjuna, the time hath come for thy departure; thy brothers have thought of thee.' Thus, O Bharata, remembering the dissensions arising from that gambling, did I, O king, pass those five years in the abode of Indra. Then have I come and seen thee surrounded by our brothers on the summit of this lower range of the Gandhamadana.'

"Yudhishtira said, 'O Dhananjaya, by fortune it is that the weapons have been obtained by thee; by fortune it is that the master of the immortals hath been adored by thee. O repressor of foes, by fortune it is that the divine Sthanu together with the goddess had become manifest unto thee and been gratified by thee in battle, O sinless one; by fortune it is that thou hadst met with the Lokapalas, O best of the Bharatas. O Partha, by fortune it is that we have prospered; and by fortune it is that thou hast come back. To-day I consider as if the entire earth engarlanded with cities hath already been conquered, and as if the sons of Dhritrashtra have already been subdued. Now, O Bharata, I am curious to behold those celestial weapons wherewith thou hadst slain the powerful Nivata-Kavachas.'"

"Thereat Arjuna said, 'Tomorrow in the morning thou wilt see all the celestial weapons with which I slew the fierce Nivata-Kavachas.'"

Vaisampayana said, "Thus having related (the facts touching) the arrival, Dhananjaya passed that night there, together with all his brothers."

SECTION 174

Vaisampayana continued, "And when the night had passed, Yudhishtira the Just, arose and together with his brothers, performed the necessary duties. He then spake unto Arjuna, that delight of his mother, saying, 'O Kaunteya, do thou show

(me) those weapons with which thou vanquished the Danavas.' Thereat, O king, the exceedingly powerful Dhananjaya, the son of Pandu, duly practising extreme purity, showed those weapons, O Bharata, which had been given unto him by the celestials. Dhananjaya seated on the earth, as his chariot, which had the mountain for its pole, the base of the axle and the cluster of beautiful-looking bamboo trees for its socket-pole, looked resplendent with that celestial armour of great lustre, took his bow Gandiva and the conch-shell given to him by the gods, commenced to exhibit those celestial weapons in order. And as those celestial weapons had been set, the Earth being oppressed with the feet (of Arjuna), began to tremble with (its) trees; and the rivers and the mighty main became vexed; and the rocks were riven; and the air was hushed. And the sun did not shine; and fire did not flame; and by no means did the Vedas of the twice-born once shine. And, O Janamejaya, the creatures peopling the interior of the earth, on being afflicted, rose and surrounded the Pandava, trembling with joined hands and contorted countenances. And being burnt by those weapons, they besought Dhananjaya (for their lives). Then the Brahmashis, and the Siddhas, and the Maharshis and the mobile beings--all these appeared (on the scene). And the foremost Devarshis, and the celestials and the Yakshas and the Rakshasas and the Gandharvas and the feathered tribes and the (other) sky-ranging beings--all these appeared (on the scene). And the Great-sire and all the Lokapalas and the divine Mahadeva, came thither, together with their followers. Then, O great king, bearing unearthly variegated blossoms Vayu (the Wind-god) fell to strewing them around the Pandava. And sent by the celestials, the Gandharvas chanted various ballads; and, O monarch, hosts of the Apsaras danced (there). At such a moment, O king, sent by the celestials, Narada arrived (there) and addressed Partha in these sweet words, 'O Arjuna, Arjuna, do thou not discharge the celestial weapons. These should never be discharged when there is no object (fit). And when there is an object (present), they should also by no means be hurled, unless one is sore pressed: for, O son of the Kurus, to discharge the weapons (without occasion), is fraught with great evil. And, O Dhananjaya, being duly kept as thou hast been instructed to these powerful weapons will doubtless conduce to thy strength and happiness. But if they are not properly kept, they, O Pandava, will become the instrument for the destruction of the three worlds. So thou shouldst not act in this way again. O Ajatasatru, thou too wilt behold even these weapons, when Partha will use them for grinding (thy) enemies in battle.'"

Vaisampayana continued, "Having prevented Partha the immortals with others that had come there, went to each his place, O foremost of men. And, O Kaurava, after they had all gone, the Pandavas began to dwell pleasantly in the same forest, together with Krishna."

SECTION 175

Janamejaya said, "When that prime among heroes, having been accomplished in arms, had returned from the abode of the slayer of Vritra, what did Pritha's sons do in company with the warlike Dhananjaya?"

Vaisampayana said, "In company with that hero equal unto Indra, Arjuna--that foremost of men, sported in the pleasure-gardens of the lord of treasures (situated) in those woods on that romantic and excellent mountain. And surveying those peerless and various pleasure-grounds filled with diverse trees, that chief of men, Kiriti, ever intent upon arms, ranged at large, bow in hand. And having through the grace of king Vaisravana obtained a residence, those sons of a sovereign cared not for the prosperity of men. And, O king, that period of their (lives) passed peacefully. And having Partha in their company, they spent four years there even like a single night. And as the Pandavas lived in the wood, (these four years) and the former six, numbering ten, passed smoothly with them."

"Then having seated themselves before the king, the vehement son of the Wind-god, with Jishnu and the heroic twins, like unto the lord of the celestials, earnestly addressed the king in these beneficial and pleasant words. 'It is only to render thy promise effectual and to advance thy interests, that, O king of the Kurus, forsaking the forest, we do not go to slay Suyodhana together with all his followers. Although deserving of happiness, yet have we been deprived of happiness. And this is the eleventh year that (in this state) we have been living (in the forest). And hereafter, deluding that one of evil mind and character, shall we easily live out the period of non-discovery. And at thy mandate, O monarch, free from apprehension, we have been ranging the woods, having relinquished our honour. Having been tempted by our residence in the vicinity, they (our enemies) will not believe that we have removed to a distant realm. And after having lived there undiscovered for a year, and having wreaked our revenge on that wicked wight, Suyodhana, with his followers, we shall easily root out that nearest of men, slaying him and regaining our kingdom. Therefore, O Dharmaraja, do thou descend unto the earth. For, O king, if we dwell in this region like unto heaven itself, we shall forget our sorrows. In that case, O Bharata, thy fame like, unto a fragrant flower shall

vanish from the mobile and the immobile worlds. By gaining that kingdom of the Kuru chiefs, thou wilt be able to attain (great glory), and to perform various sacrifices. This that thou art receiving from Kuvera, thou wilt, O foremost of men, be able to attain any time. Now, O Bharata, turn thy mind towards the punishment and destruction of foes that committed wrongs. O king, the wielder of the thunderbolt himself is incapable of standing thy prowess. And intent upon thy welfare, he, having Suparna for his mark (Krishna), and also the grandson of Sini (Satyaki) never experience pain, even when engaged in encounter with the gods, O Dharmaraja. And Arjuna is peerless in strength, and so am I too, O best of kings. And as Krishna together with the Yadavas is intent upon thy welfare, so am I also, O foremost of monarchs, and the heroic twins accomplished in war. And encountering the enemy, we, having for our main object the attainment by thee of wealth and prosperity, will destroy them.'"

Vaisampayana continued, "Then having learnt that intention of theirs, the magnanimous and excellent son of Dharma, versed in religion and profit, and of immeasurable prowess, went round Vaisravana's abode. And Yudhishtira the Just, after bidding adieu unto the palaces, the rivers, the lakes, and all the Rakshasas, looked towards the way by which (he) had come (there). And then looking at the mountain also, the high-souled and pure-minded one besought that best of mountains, saying, 'O foremost of mountains, may I together with my friends, after having finished my task, and slain my foes, and regained my kingdom, see thee again, carrying on austerities with subdued soul.' And this also he determined on. And in company with his younger brothers and the Brahmanas, the lord of the Kurus proceeded even along that very road. And Ghatotkacha with his followers began to carry them over the mountain cascades. And as they started, the great sage Lomasa, advising them even as a father doth his son, with a cheerful heart, went unto the sacred abode of the dwellers of heaven. Then advised also by Arshishtena, those first of men, the Parthas, went alone beholding romantic tirthas and hermitages, and other mighty lakes."

SECTION 176

Vaisampayana said, "When they had left their happy home in the beautiful mountain abounding in cascades, and having birds, and the elephants of the eight quarters, and the supernatural attendants of Kuvera (as dwellers thereof), all happiness forsook those foremost of men of Bharata's race. But afterwards on beholding Kuvera's favourite mountain, Kailasa, appearing like clouds, the delight of those pre-eminent heroes of the race of Bharata, became very great. And those foremost of heroic men, equipped with scimitars and bows, proceeded contentedly, beholding elevations and defiles, and dens of lions and craggy causeways and innumerable water-falls and lowlands, in different places, as also other great forests inhabited by countless deer and birds and elephants. And they came upon beautiful woodlands and rivers and lakes and caves and mountain caverns; and these frequently by day and night became the dwelling place of those great men. And having dwelt in all sorts of inaccessible places and crossing Kailasa of inconceivable grandeur, they reached the excellent and surpassingly beautiful hermitage of Vrishaparba. And meeting king Vrishaparba and received by him being they became free from depression and then they accurately narrated in detail to Vrishaparba the story of their sojourn in the mountains. And having pleasantly passed one night in his sacred abode frequented by gods and Maharshis, those great warriors proceeded smoothly towards the jujube tree called Visala and took up their quarters there. Then all those magnanimous men having reached the place of Narayana, continued to live there, bereft of all sorrow, at beholding Kuvera's favourite lake, frequented by gods and Siddhas. And viewing that lake, those foremost of men, the sons of Pandu traversed that place, renouncing all grief even as immaculate Brahmana rishis (do) on attaining a habitation in the Nandana gardens. Then all those warriors having in due course happily lived at Badari for one month, proceeded towards the realm of Suvahu, king of the Kiratas, by following the same track by which they had come. And crossing the difficult Himalayan regions, and the countries of China, Tukhara, Darada and all the climes of Kulinda, rich in heaps of jewels, those warlike men reached the capital of Suvahu. And hearing that those sons and grandsons of kings had all reached his kingdom, Suvahu, elated with joy, advanced (to meet them). Then the best of the Kurus welcomed him also. And meeting king Suvahu, and being joined by all their charioteers with Visoka at their head and by their attendants, Indrasena and others, and also by the superintendents and servants of the kitchen, they stayed there comfortably for one night. Then taking all the chariots and chariot-men and dismissing Ghatotkacha together with his followers, they next repaired to the monarch of mountains in the vicinity of the Yamuna. In the midst of the mountain abounding in waterfalls and having grey and orange-coloured slopes and summits covered with a sheet of snow, those warlike men having then found the great forest of Visakhayupa like unto the forest of Chitraratha and inhabited

by wild boars and various kinds of deer and birds, made it their home. Addicted to hunting as their chief occupation, the sons of Pritha peacefully dwelt in that forest for one year. There in a cavern of the mountain, Vrikodara, with a heart afflicted with distraction and grief, came across a snake of huge strength distressed with hunger and looking fierce like death itself. At this crisis Yudhishtira, the best of pious men, became the protector of Vrikodara and he, of infinite puissance, extricated Bhima whose whole body had been fast gripped by the snake with its folds. And the twelfth year of their sojourn in forests having arrived, those scions of the race of Kuru, blazing in effulgence, and engaged in asceticism, always devoted principally to the practice of archery, repaired cheerfully from that Chitraratha-like forest to the borders of the desert, and desirous of dwelling by the Saraswati they went there, and from the banks of that river they reached the lake of Dwaitabana. Then seeing them enter Dwaitabana, the dwellers of that place engaged in asceticism, religious ordinances, and self-restraining exercises and in deep and devout meditation and subsisting on things ground with stone (for want of teeth) having procured grass-mats and water-vessels, advanced to meet them. The holy fig, the rudaraksha, the rohitaka, the cane and the jujube, the catechu, the sirisha, the bel and the inguda and the karira and pilu and sami trees grew on the banks of the Saraswati. Wandering about with contentment in (the vicinity of) the Saraswati which was, as it were, the home of the celestials, and the favourite (resort) of Yakshas and Gandharvas and Maharshis, those sons of kings lived there in happiness."

SECTION 177

Janamejaya said, "How was it, O sage! that Bhima, of mighty prowess and possessing the strength of ten thousand elephants, was stricken with panic at (the sight of) that snake? Thou hast described him, that slayer of his enemies, as dismayed and appalled with fear, even him, who by fighting at the lotus lake (of Kuvera) became the destroyer of Yakshas and Rakshasas and who, in proud defiance, invited to a single combat, Pulastya's son, the dispenser of all riches. I desire to hear this (from you); great indeed is my curiosity."

Vaisampayana continued, "O king, having reached king Vrishaparva's hermitage, while those fearful warriors were living in various wonderful woods, Vrikodara roaming at pleasure, with bow in hand and armed with a scimitar, found that beautiful forest, frequented by gods and Gandharvas. And then he beheld (some) lovely spots in the Himalayan mountains, frequented by Devarshis and Siddhas and inhabited by hosts of Apsaras, resounded here and there with (the warbling of) birds--the chakora, the chakrabaka, the jibabakka and the cuckoo and the Bhringaraja, and abounding with shady trees, soft with the touch of snow and pleasing to the eye and mind, and bearing perennial fruits and flowers. And he beheld mountain streams with waters glistening like the lapis lazuli and with ten thousand snow-white ducks and swans and with forests of deodar trees forming (as it were) a trap for the clouds; and with tugna and kalikaya forests, interspersed with yellow sandal trees. And he of mighty strength, in the pursuit of the chase, roamed in the level and desert tracts of the mountain, piercing his game with unpoisoned arrows. In that forest the famous and mighty Bhimasena, possessing the strength of a hundred elephants, killed (many) large wild boars, with the force (of his arms). And endowed with terrible prowess and mighty strength, and powerful as the lion or the tiger, and capable of resisting a hundred men, and having long arms, and possessing the strength of a hundred elephants, he killed many antelopes and wild boars and buffaloes. And here and there, in that forest he pulled out trees by the roots, with great violence and broke them too, causing the earth and the woods and the (surrounding) places to resound. And then shouting and trampling on the tops of mountains, and causing the earth to resound with his roars, and striking his arms, and uttering his war-cry, and slapping and clapping his hands, Bhimasena, exempt from decay, and ever-proud and without fear, again and again leaped about in those woods. And on hearing the shouts of Bhimasena, powerful lions and elephants of huge strength, left their lairs in fright. And in that same forest, he fearlessly strolled about in search of game; and like the denizens of the woods, that most valiant of men, the mighty Bhimasena, wandered on foot in that forest. And he penetrated the vast forest, shouting strange whoops, and terrifying all creatures, endowed with strength and prowess. And then being terrified, the snakes hid (themselves) in caves, but he, overtaking them with promptitude, pursued them slowly. Then the mighty Bhimasena, like unto the Lord of the Celestials, saw a serpent of colossal proportions, living in one of the mountain fastnesses and covering the (entire) cave with its body and causing one's hair to stand on end (from fright). It had its huge body stretched like a hillock, and it possessed gigantic strength, and its body was speckled with spots and it had a turmeric-like (yellow) colour and a deep copper-coloured mouth of the form of a cave supplied with four teeth; and with glaring eyes, it was constantly licking the corners of its mouth. And it was the terror of all animated beings and it

looked like the very image of the Destroyer Yama; and with the hissing noise of its breath it lay as if rebuking (an incomer). And seeing Bhima draw so near to him, the serpent, all on a sudden, became greatly enraged, and that goat-devouring snake violently seized Bhimasena in his grip. Then by virtue of the boon that had been received by the serpent, Bhimasena with his body in the serpent's grip, instantly lost all consciousness. Unrivalled by that of others, the might of

Bhimasena's arms equalled the might of ten thousand elephants combined. But Bhima, of great prowess, being thus vanquished by the snake, trembled slowly, and was unable to exert himself. And that one of mighty arms and of leonine shoulders, though possessed of strength often thousand elephants, yet seized by the snake, and overpowered by virtue of the boon, lost all strength. He struggled furiously to extricate himself, but did not succeed in any wise baffling this (snake)."

SECTION 178

Vaisampayana continued, "And the powerful Bhimasena, having thus come under the power of the snake, thought of its mighty and wonderful prowess; and said unto it, 'Be thou pleased to tell me, O snake, who thou art. And, O foremost of reptiles, what wilt thou do with me? I am Bhimasena, the son of Pandu, and next by birth to Yudhishtira the Just. And endued as I am with the strength of ten thousand elephants, how hast thou been able to overpower me? In fight have been encountered and slain by me innumerable lions, and tigers, and buffaloes, and elephants. And, O best of serpents, mighty Rakshasas and Pisachas, and Nagas, are unable to stand the force of my arms. Art thou possessed of any magic, or hast thou received any boon, that although exerting myself, I have been overcome by thee? Now I have been convinced that the strength of men is false, for, O serpent, by thee hath such mighty strength of men been baffled.'

Vaisampayana continued, "When the heroic Bhima of noble deed had said this, the snake caught him, and coiled him all round with his body, having thus subdued that mighty-armed one, and freed his plump arms alone, the serpent spake these words, 'By good fortune it is that, myself being hungry, after long time the gods have to-day destined thee for my food; for life is dear unto every embodied being, I should relate unto thee the way in which I have come by this snake form. Hear, O best of the pious, I have fallen into this plight on account of the wrath of the Maharshis. Now desirous of getting rid of the curse, I will narrate unto thee all about it. Thou hast, no doubt, heard of the royal sage, Nahusha. He was the son of Ayu, and the perpetrator of the line of thy ancestors. Even I am that one. For having affronted the Brahmanas I, by (virtue of) Agastya's malediction, have come by this condition. Thou art my agnate, and lovely to behold,--so thou shouldst not be slain by me,--yet I shall to-day devour thee! Do thou behold the dispensation of Destiny! And be it a buffalo, or an elephant, none coming within my reach at the sixth division of the day, can, O best of men, escape. And, O best of the Kurus, thou hast not been taken by an animal of the lower order, having strength alone,--but this (hath been so) by reason only of the boon I have received. As I was falling rapidly from Sakra's throne placed on the front of his palace, I spake unto that worshipful sage (Agastya), 'Do thou free me from this curse.' Thereat filled with compassion, that energetic one said unto me, 'O king, thou shall be freed after the lapse of some time.' Then I fell to the earth (as a snake); but my recollection (of former life) did not renounce me. And although it be so ancient, I still recollect all that was said. And the sage said unto me, That person who conversant with the relation subsisting between the soul and the Supreme Being, shall be able to answer the questions put by thee, shall deliver thee. And, O king, taken by thee, strong beings superior to thee, shall immediately lose their strength, I heard these words of those compassionate ones, who felt attached unto me. And then the Brahmanas vanished. Thus, O highly effulgent one, having become a serpent, I, doing exceedingly sinful acts, live in unclean hell, in expectation of the (appointed) time.' The mighty-armed Bhimasena addressed the serpent, saying, 'I am not angry, O mighty snake,--nor do I blame myself. Since in regard to happiness and misery, men sometimes possess the power of bringing and dismissing them, and sometimes do not. Therefore one should not fret one's mind. Who can baffle destiny by self-exertion? I deem destiny to be supreme, and self-exertion to be of no avail. Smitten with the stroke of destiny, the prowess of my arms lost, behold me to-day fallen unto this condition without palpable cause. But to-day I do not so much grieve for my own self being slain, as I do for my brothers deprived of their kingdom, and exiled into the forest. This Himalaya is inaccessible, and abounds with Yakshas and the Rakshasas, And searching about for me, they will be distracted. And hearing that I have been killed, (my brothers) will forego all exertion, for, firm in promise, they have hitherto been controlled by my harsh speech, I being desirous of gaining the kingdom. Or the intelligent Arjuna (alone), being versed in every lore, and incapable of being overcome by gods and Rakshasas and Gandharvas, will not be afflicted with grief. That mighty-armed and exceedingly powerful one

is able single-handed to speedily pull down from his place even the celestials. What shall I say of the deceitfully gambling son of Dhritrashtra, detested of all men, and filled with haughtiness and ignorance! And I also grieve for my poor mother, affectionate to her sons, who is ever solicitous for our greatness in a large measure than is attained by our enemies. O serpent, the desire that forlorn one had in me will all be fruitless in consequence of my destruction. And gifted with manliness, the twins, Nakula and Sahadeva, following their elder brother (me), and always protected by the strength of my arms, will, owing to my destruction, be depressed and deprived of their prowess, and stricken with grief. This is what I think.' In this way Vrikodara lamented profusely. And being bound by the body of the snake, he could not exert himself.

"On the other hand, Kunti's son, Yudhishtira, (seeing) and reflecting on dreadful ill omens, became alarmed. Terrified by the blaze of the points of the horizon, jackals stationing themselves on the right of that hermitage, set up frightful and inauspicious yells. And ugly Vartikas as of dreadful sight, having one wing, one eye, and one leg, were seen to vomit blood, facing the sun. And the wind began to blow dryly, and violently, attracting grits. And to the right all the beasts and birds began to cry. And in the rear the black crows cried, 'Go!' 'Go!' And momentarily his (Yudhishtira's) right arm began to twitch, and his chest and left leg shook (of themselves). And indicating evil his left eye contracted spasmodically. Thereupon, O Bharata, the intelligent Yudhishtira the Just, inferring some great calamity (to be imminent), asked Draupadi, saying, 'Where is Bhima?' Thereat Panchali said that Vrikodara had long gone out. Hearing this, that mighty-armed king set out with Dhaumya, after having said unto Dhananjaya, 'Thou shouldst protect Draupadi.' And he also directed Nakula and Sahadeva to protect the Brahmanas. And issuing from the hermitage that lord, Kunti's son, following the footprints of Bhimasena, began to search for him in that mighty forest. And on coming to the east, he found mighty leaders of elephant-herds (slain) and saw the earth marked with Bhima's (foot-prints). Then seeing thousands of deer and hundreds of lions lying in the forest, the king ascertained his course. And on the way were scattered trees pulled down by the wind caused by the thighs of that hero endued with the speed of the wind as he rushed after the deer. And proceeding, guided by those marks, to a spot filled with dry winds and abounding in leafless vegetables, brackish and devoid of water, covered with thorny plants and scattered over with gravel, stumps and shrubs and difficult of access and uneven and dangerous, he saw in a mountain cavern his younger brother motionless, caught in the folds of that foremost of snakes."

SECTION 179

Vaisampayana continued, "Yudhishtira, finding his beloved brother coiled by the body of the serpent, said these words: 'O son of Kunti, how hast thou come by this misfortune! And who is this best of serpents having a body like unto a mountain mass?' Bhimasena said, 'O worshipful one, this mighty being hath caught me for food. He is the royal sage Nahusha living in the form of a serpent.' Yudhishtira said, 'O longlived one, do thou free my brother of immeasurable prowess; we will give thee some other food which will appease thy hunger.' The serpent said, 'I have got for diet even this son of a king, come to my mouth of himself. Do thou go away. Thou shouldst not stay here. (If thou remainest here) thou too shall be my fare to-morrow. O mighty-armed one, this is ordained in respect of me, that he that cometh unto my place, becometh my food and thou too art in my quarter. After a long time have I got thy younger brother as my food; I will not let him off; neither do I like to have any other food.' Thereat Yudhishtira said, 'O serpent, whether thou art a god, or a demon, or an Uruga, do thou tell me truly, it is Yudhishtira that asketh thee, wherefore, O snake, hast thou taken Bhimasena? By obtaining which, or by knowing what wilt thou receive satisfaction, O snake, and what food shall I give thee? And how mayst thou free him.' The serpent said, 'O sinless one, I was thy ancestor, the son of Ayu and fifth in descent from the Moon. And I was a king celebrated under the name of Nahusha. And by sacrifices and asceticism and study of the Vedas and self-restraint and prowess I had acquired a permanent dominion over the three worlds. And when I had obtained such dominion, haughtiness possessed me. And thousands of Brahmanas were engaged in carrying my chair. And intoxicated by supremacy, I insulted those Brahmanas. And, O lord of the earth, by Agastya have I been reduced to this pass! Yet, O Pandava, to this day the memory (of my former birth) hath not forsaken me! And, O king, even by the favour of that high-souled Agastya, during the sixth division of the day have I got for meal thy younger brother. Neither will I set him free, nor do I wish for any other food. But if to-day thou answerest the questions put by me, then, I shall deliver Vrikodara!'" In this Yudhishtira said, 'O serpent, ask whatever thou listest! I shall, if I can, answer thy questions with the view of gratifying thee, O snake! Thou knowest fully what should be known by Brahmanas.

Therefore, O king of snakes, hearing (thee) I shall answer thy queries!

The serpent said, 'O Yudhishtira, say--Who is a Brahmana and what should be known? By thy speech I infer thee to be highly intelligent.'

"Yudhishtira said, 'O foremost of serpents, he, it is asserted by the wise, in whom are seen truth, charity, forgiveness, good conduct, benevolence, observance of the rites of his order and mercy is a Brahmana. And, O serpent, that which should be known is even the supreme Brahma, in which is neither happiness nor misery--and attaining which beings are not affected with misery; what is thy opinion?"

"The serpent said, 'O Yudhishtira, truth, charity, forgiveness, benevolence, benignity, kindness and the Veda [In as much as the rites performed by the Sudras have their origin in the Vedas.] which worketh the benefit of the four orders, which is the authority in matters of religion and which is true, are seen even in the Sudra. As regards the object to be known and which thou allegest is without both happiness and misery, I do not see any such that is devoid of these.'

"Yudhishtira said, Those characteristics that are present in a Sudra, do not exist in a Brahmana; nor do those that are in a Brahmana exist in a Sudra. And a Sudra is not a Sudra by birth alone--nor a Brahmana is Brahmana by birth alone. He, it is said by the wise, in whom are seen those virtues is a Brahmana. And people term him a Sudra in whom those qualities do not exist, even though he be a Brahmana by birth. And again, as for thy assertion that the object to be known (as asserted by me) doth not exist, because nothing exists that is devoid of both (happiness and misery), such indeed is the opinion. O serpent, that nothing exists that is without (them) both. But as in cold, heat doth not exist, nor in heat, cold, so there cannot exist an object in which both (happiness and misery) cannot exist?"

"The serpent said, 'O king, if thou recognise him as a Brahmana by characteristics, then, O long-lived one, the distinction of caste becometh futile as long as conduct doth not come into play.'

"Yudhishtira said, 'In human society, O mighty and highly intelligent serpent [This could be an allusion to the wise serpent in Judaism. The name Yudhishtira itself contains the word Yudah.], it is difficult to ascertain one's caste, because of promiscuous intercourse among the four orders. This is my opinion. Men belonging to all orders (promiscuously) beget offspring upon women of all the orders. And of men, speech, sexual intercourse, birth and death are common. And to this the Rishis have borne testimony by using as the beginning of a sacrifice such expressions as--of what caste so ever we may be, we celebrate the sacrifice. Therefore, those that are wise have asserted that character is the chief essential requisite. The natal ceremony of a person is performed before division of the umbilical cord. His mother then acts as its Savitri and his father officiates as priest. He is considered as a Sudra as long as he is not initiated in the Vedas. Doubts having arisen on this point, O prince; of serpents, Swayambhuba Manu has declared, that the mixed castes are to be regarded as better than the (other) classes, if having gone through the ceremonies of purification, the latter do not conform to the rules of good conduct, O excellent snake! Whosoever now conforms to the rules of pure and virtuous conduct, him have I, ere now, designated as a Brahmana.' The serpent replied, 'O Yudhishtira, thou art acquainted with all that is fit to be known and having listened to thy words, how can I (now) eat up thy brother Vrikodara!"

SECTION 180

"Yudhishtira said, 'In this world, you are so learned in the Vedas and Vedangas; tell me (then), what one should do to attain salvation?"

"The serpent replied, 'O scion of the Bharata's race, my belief is that the man who bestows alms on proper objects, speaks kind words and tells the truth and abstains from doing injury to any creature goes to heaven.'

"Yudhishtira enquired, 'Which, O snake, is the higher of the two, truth or alms-giving? Tell me also the greater or less importance of kind behaviour and of doing injury to no creature.'

"The snake replied, 'The relative merits of these virtues, truth and alms-giving, kind speech and abstention from injury to any creature, are known (measured) by their objective gravity (utility). Truth is (sometimes) more praiseworthy than some acts of charity; some of the latter again are more commendable than true speech. Similarly, O mighty king, and lord of the earth, abstention from doing injury to any creature is seen to be important than good speech and vice-versa. Even so it is, O king, depending on effects. And now, if thou hast anything else to ask, say it all, I shall enlighten thee!' Yudhishtira said, 'Tell me, O snake, how the incorporal being's translation to heaven, its perception by the senses and its enjoyment of the immutable fruits of its actions (here below), can be comprehended.' The snake replied, 'By his own acts, man is seen to attain to one of the three conditions of human existence, of heavenly life, or of

birth in the lower animal kingdom. Among these, the man who is not slothful, who injures no one and who is endowed with charity and other virtues, goes to heaven, after leaving this world of men. By doing the very contrary, O king, people are again born as men or as lower animals. O my son, it is particularly said in this connexion, that the man who is swayed by anger and lust and who is given to avarice and malice falls away from his human state and is born again as a lower animal, and the lower animals too are ordained to be transformed into the human state; and the cow, the horse and other animals are observed to attain to even the divine state*.' [* More literally, the state of the gods. It may appropriately be remarked here that the ordinary Hindu gods, of the post-Vedic period, like the gods of Ancient Greece and Italy, were simply a class of superhuman beings, distinctly contradistinguished from the Supreme Spirit, the Paramatman or Parabrahma. After death, a virtuous man was supposed to be transformed into one of these so-called gods.] O my son, the sentient being, reaping the fruits of his actions, thus transmigrates through these conditions; but the regenerate and wise man reposes his soul in the everlasting Supreme Spirit. The embodied spirit, enchained by destiny and reaping the fruits of its own actions, thus undergoes birth after birth but he that has lost touch of his actions, is conscious of the immutable destiny of all born beings. [This is the well-known and popular doctrine of "transmigration of souls".]

"Yudhishtira asked, 'O snake, tell me truly and without confusion how that dissociated spirit becomes cognisant of sound, touch, form, flavour, and taste. O great-minded one, dost thou not perceive them, simultaneously by the senses? Do thou, O best of snakes, answer all these queries!' The snake replied, 'O long-lived one, the thing called Atman (spirit), betaking itself to corporeal tenement and manifesting itself through the organs of sense, becomes duly cognisant of perceptible objects. O prince of Bharata's race, know that the senses, the mind, and the intellect, assisting the soul in its perception of objects, are called Karanas. O my son, the eternal spirit, going out of its sphere, and aided by the mind, acting through the senses, the receptacles of all perceptions, successively perceives these things (sound, form, flavour, &c). O most valiant of men, the mind of living creatures is the cause of all perception, and, therefore, it cannot be cognisant of more than one thing at a time. That spirit, O foremost of men, betaking itself to the space between the eyebrows, sends the high and low intellect to different objects. What the Yogins perceive after the action of the intelligent principle by that is manifested the action of the soul.'

"Yudhishtira said, 'Tell me the distinguishing characteristics of the mind and the intellect. The knowledge of it is ordained as the chief duty of persons meditating on the Supreme Spirit.'

"The snake replied, 'Through illusion, the soul becomes subservient to the intellect. The intellect, though known to be subservient to the soul, becomes (then) the director of the latter. The intellect is brought into play by acts of perception; the mind is self-existent. The intellect does not cause the sensation (as of pain, pleasure, &c), but the mind does. This, my son, is the difference between the mind and the intellect. You too are learned in this matter, what is your opinion?"

"Yudhishtira said, 'O most intelligent one, you have fine intelligence and you know all that is fit to be known. Why do you ask me that question? You knew all and you performed such wonderful deeds and you lived in heaven. How could then this illusion overpower you? Great is my doubt on this point.' The snake replied, 'Prosperity intoxicates even the wise and valiant men. Those who live in luxury, (soon) lose their reason. So, I too, O Yudhishtira, overpowered by the infatuation of prosperity, have fallen from my high state and having recovered my self-consciousness, am enlightening thee thus! O victorious king, thou hast done me a good turn. By conversing with thy pious self, my painful curse has been expiated. In days of yore, while I used to sojourn in heaven in a celestial chariot, revelling in my pride, I did not think of anything else, I used to exact tribute from Brahmashis, Devas, Yakshas, Gandharvas, Rakshasas, Pannagas and all other dwellers of the three worlds. O lord of earth, such was the spell of my eyes, that on whatever creature, I fixed them, I instantly destroyed his power. Thousands of Brahmashis used to draw my chariot. The delinquency, O king, was the cause of my fall from my high prosperity. Among them, Agastya was one day drawing my conveyance, and my feet came in contact with his body; Agastya then pronounced (this curse) on me, in anger, 'Ruin seize thee, do thou become a snake.' So, losing my glory, I fell down from that excellent car and while falling, I beheld myself turned into a snake, with head downwards. I thus implored that Brahmana, 'May this curse be extinguished, O adorable one! You ought to forgive one who has been so foolish from infatuation.' Then he kindly told me this, as I was being hurled down (from heaven), "The virtuous king Yudhishtira will save thee from this curse, and when, O king, horrible sin of pride will be extinguished in thee; thou shalt attain salvation.' And I was struck with wonder on seeing (this) power of his austere virtues; and therefore, have I questioned thee about the attributes of the Supreme Spirit

and of Brahmanas. Truth, charity, self-restraint, penance, abstention from doing injury to any creature, and constancy in virtue, these, O king, and not his race of family connexions, are the means, by which a man must always secure salvation. May this brother of thine, the mighty Bhimasena, meet with good luck and may happiness abide with thee! I must go to Heaven again."

Vaisampayana continued, "So saying, that king, Nahusha, quitted his serpentine form, and assuming his celestial shape he went back to Heaven. The glorious and pious Yudhishtira, too, returned to his hermitage with Dhaumya and his brother Bhima. Then the virtuous Yudhishtira narrated all that, in detail, to the Brahmanas who had assembled (there). On hearing that, his three brothers and all the Brahmanas and the renowned Draupadi too were covered with shame. And all those excellent Brahmanas desiring the welfare of the Pandavas, admonished Bhima for his foolhardiness, telling him not to attempt such things again, and the Pandavas too were greatly pleased at seeing the mighty Bhima out of danger, and continued to live there pleasantly."

SECTION 181

(Markandeya-Samasya Parva)

Vaisampayana said, "While they were dwelling at that place, there set in the season of the rains, the season that puts an end to the hot weather and is delightful to all animated beings. Then the black clouds, rumbling loudly, and covering the heavens and the cardinal points, ceaselessly rained during day and night. These clouds, counted by hundreds and by thousands, looked like domes in the rainy season. From the earth disappeared the effulgence of the sun; its place was taken by the stainless lustre of the lightning; the earth became delightful to all, being overgrown with grass, with gnats and reptiles in their joy; it was bathed with rain and possessed with calm. When the waters had covered all, it could not be known whether the ground was at all even or uneven;--whether there were rivers or trees or hills. At the end of the hot season, the rivers added beauty to the woods being themselves full of agitated waters, flowing with great force and resembling serpents in the hissing sound they made. The boars, the stags and the birds, while the rain was falling upon them began to utter sounds of various kinds which could be heard within the forest tracts. The chatakas, the peacocks and the host of male Kohilas and the excited frogs, all ran about in joy. Thus while the Pandavas were roaming about in the deserts and sandy tracts, the happy season of rain, so various in aspect and resounding with clouds passed away. Then set in the season of autumn, thronged with ganders and cranes and full of joy; then the forest tracts were overrun with grass; the river turned limpid; the firmament and stars shone brightly.. And the autumn, thronged with beasts and birds, was joyous and pleasant for the magnanimous sons of Pandu. Then were seen nights, that were free from dust and cool with clouds and beautified by myriads of planets and stars and the moon. And they beheld rivers and ponds, adorned with lilies and white lotuses, full of cool and pleasant water. And while roving by the river Saraswati whose banks resembled the firmament itself and were overgrown with canes, and as such abounded in sacred baths, their joy was great. And those heroes who wielded powerful bows, were specially glad to see the pleasant river Saraswati, with its limpid waters full to the brim. And, O Janamejaya, the holiest night, that of the full moon in the month of Kartika in the season of autumn, was spent by them while dwelling there! And the sons of Pandu, the best of the descendants of Bharata, spent that auspicious juncture with righteous and magnanimous saints devoted to penance. And as soon as the dark fortnight set in immediately after, the sons of Pandu entered the forest named the Kamyaka, accompanied by Dhananjaya and their charioteers and cooks."

SECTION 182

Vaisampayana said, "O son of Kuru, they, Yudhishtira and others, having reached the forest of Kamyaka, were, hospitably received by hosts of saints and they lived together with Krishna. And while the sons of Pandu were dwelling in security in that place, many Brahmanas came to wait upon them. And a certain Brahmana said, 'He the beloved friend of Arjuna, of powerful arms and possessed of self control, descendant of Sura, of a lofty intellect, will come, for, O ye foremost of the descendants of Kuru, Hari knows that ye have arrived here. For, Hari has always a longing for your sight and always seeks your welfare. And Markandeya, who lived very many years devoted to great austerities, given to study and penance, will erelong come and meet you.' And the very moment that he was uttering these words, there was beheld Krishna, coming thitherward upon a car unto which were yoked the horses Saivya and Sugriva,--he the best of those that ride on cars, accompanied by Satyabhama, is like Indra by Sachi, the daughter of Pulaman. And the son of Devaki came, desirous to see those most righteous of the descendants of Kuru. And the sagacious Krishna, having alighted from the car, prostrated himself, with pleasure in his heart, before the virtuous king, in the prescribed way, and also before Bhima,

that foremost of powerful men. And he paid his respects to Dhaumya, while the twin brothers prostrated themselves to him. And he embraced Arjuna of the curly hair; and spoke words of solace to the daughter of Drupada. And the descendant of the chief of the Dasaraha tribe, that chastiser of foes, when he saw the beloved Arjuna come near him, having seen him after a length of time, clasped him again and again. And so too Satyabhama also, the beloved consort of Krishna, embraced the daughter of Drupada, the beloved wife of the sons of Pandu. Then these sons of Pandu, accompanied by their wife and priests, paid their respects to Krishna, whose eyes resembled the white lotus and surrounded him on all sides. And Krishna, when united with Arjuna, the son of Pritha, the winner of riches and the terror of the demons assumed a beauty comparable to that of Siva, the magnanimous lord of all created beings, when he, the mighty lord, is united with Kartikeya (his son). And Arjuna, who bore a circlet of crowns on his head, gave an account of what had happened to him in the forest to Krishna, the elder brother of Gada. And Arjuna asked, saying, 'How is Subhadra, and her son Abhimanyu?' And Krishna, the slayer of Madhu, having paid his respects in the prescribed form to the son of Pritha, and to the priest, and seating himself with them there, spoke to king Yudhishtira, in words of praise. And he said, 'O king, Virtue is preferable to the winning of kingdoms; it is, in fact, practice of austerities! By you who have obeyed with truth and candour what your duty prescribed, have been won both this world and that to come! First you have studied, while performing religious duties; having acquired in a suitable way the whole science of arms, having won wealth by pursuing the methods prescribed for the military caste, you have celebrated all the time-honoured sacrificial rites. You take no delight in sensual pleasures; you do not act, O lord of men, from motives of enjoyment, nor do you swerve from virtue from greed of riches; it is for this, you have been named the Virtuous King, O son of Pritha! Having won kingdoms and riches and means of enjoyment, your best delight has been charity and truth and practice of austerities. O King, and faith and meditation and forbearance and patience! When the population of Kurujangala beheld Krishna outraged in the assembly hall, who but yourself could brook that conduct, O Pandu's son, which was so repugnant both to virtue and usage? No doubt, you will, before long, rule over men in a praiseworthy way, all your desires being fulfilled. Here are we prepared to chastise the Kurus, as soon as the stipulation made by you is fully performed! And Krishna, the foremost of the Dasarha tribe, then said to Dhaumya and Bhima and Yudhishtira, and the twins and Krishna, 'How fortunate that by your blessing Arjuna the bearer of the coronet, has arrived after having acquired the science of arms!' And Krishna, the leader of the Dasarha tribe, accompanied by friends, likewise spoke to Krishna, the daughter of Yajnasena, saying, 'How fortunate that you are united, safe and secure, with Arjuna, the winner of riches!' And Krishna also said, 'O Krishna, O daughter of Yajnasena, those sons of yours, are devoted to the study of the science of arms, are well-behaved and conduct themselves on the pattern, O Krishna, of their righteous friends. Your father and your uterine brothers proffer them a kingdom and territories; but the boys find no joy in the house of Drupada, or in that of their maternal uncles. Safely proceeding to the land of the Anartas, they take the greatest delight in the study of the science of arms. Your sons enter the town of the Vrishnis and take an immediate liking to the people there. And as you would direct them to conduct themselves, or as the respected Kunti would do, so does Subhadra direct them in a watchful way. Perhaps, she is still more careful of them. And, O Krishna, as Rukmini's son is the preceptor of Aniruddha, of Abhimanyu, of Sunitha, and of Bhanu; so he is the preceptor and the refuge of your sons also! And a good preceptor, would unceasingly give them lessons in the wielding of maces and swords and bucklers, in missiles and in the arts of driving cars and of riding horses, being valiant. And he, the son of Rukmini, having bestowed a very good training upon them, and having taught them the art of using various weapons in a proper way, takes satisfaction at the valorous deeds of your sons, and of Abhimanyu. O daughter of Drupada! And when your son goes out, in pursuit of (out-door) sports, each one of them is followed thither by cars and horses and vehicles and elephants.' And Krishna said to the virtuous king, Yudhishtira, The fighting men of the Dasarha tribe, and the Kukuras, and the Andhakas—let these, O king, place themselves at thy command—let them perform what thou desirest them. O lord of men, let the army of the tribe of Madhus, (resistless) like the wind, with their bows and led by Balarama whose weapon is the plough—let that army, equipped (for war), consisting of horsemen and foot soldiers and horses and cars and elephants, prepare to do your bidding. O son of Pandu! Drive Duryodhana, the son of Dhritarashtra, the vilest of sinful men, together with his followers and his hosts of friends to the path betaken by the lord of Saubha, the son of the Earth! You, O ruler of men, are welcome to stick to that stipulation which was made in the assembly-hall—but let the city of Hastina be made ready for you, when the hostile force has been slain by the soldiers of the Dasarha tribe!

Having roamed at your pleasure in all those places where you may desire to go, having got rid of your grief and freed from all your sins—you will reach the city of Hastina—the well-known city situated in the midst of a fine territory!—Then the magnanimous king having been acquainted with the view, thus clearly set forth by Krishna that best of men, and, having applauded the same, and having deliberated, thus spoke with joined palms unto Kesava, 'O Kesava, no doubt, thou art the refuge of the sons of Pandu; for the sons of Pandu have their protector in thee! When the time will come, there is no doubt that thou wilt do all the work just mentioned by thee; and even more than the same! As promised by us, we have spent all the twelve years in lonely forests. O Kesava, having in the prescribed way completed the period for living unrecognised, the sons of Pandu will take refuge in thee. This should be the intention of those that associate with thee, O Krishna! The sons of Pandu swerve not from the path of truth, for the sons of Pritha with their charity and their piety with their people and their wives and with their relations have their protector in thee!"

Vaisampayana said, 'O descendant of Bharata, while Krishna, the descendant of the Vrishnis and the virtuous king, were thus talking, there appeared then the saint Markandeya, grown grey in the practise of penances. And he had seen many thousand years of life, was of a pious soul, and devoted to great austerities. Signs of old age he had none; and deathless he was, and endued with beauty and generous and many good qualities. And he looked like one only twenty-five years old. And when the aged saint, who had seen many thousand years of life, came, all the Brahmanas paid their respects to him and so did Krishna together with Pandu's son. And when that wisest saint, thus honoured, took his seat in a friendly way, Krishna addressed him, in accordance with the views of the Brahmanas and of Pandu's sons, thus,—

"The sons of Pandu, and the Brahmanas assembled here, and the daughter of Drupada, and Satyabhama, likewise myself, are all anxious to hear your most excellent words. O Markandeya! Propound to us the holy stories of events of bygone times, and the eternal rules of righteous conduct by which are guided kings and women and saints!"

Vaisampayana continued, "When they had all taken their seats, Narada also, the divine saint, of purified soul, came on a visit to Pandu's sons. Him also, then, of great soul, all those foremost men of superior intellect, honoured in the prescribed form, by offering water to wash his feet, and the well-known oblation called the Arghya. Then the godlike saint, Narada, learning that they were about to hear the speech of Markandeya, expressed his assent to the arrangement. And he, the deathless, knowing what would be opportune, said smilingly, 'O saint of the Brahmana caste, speak what you were about to say unto the sons of Pandu!' Thus addressed, Markandeya, devoted to great austerities, replied, 'Wait a moment. A great deal will be narrated.' Thus addressed, the sons of Pandu, together with those twice-born ones, waited a moment, looking at that great saint, (bright) as the mid-day sun."

Vaisampayana continued, "Pandu's son, the king of the Kuru tribe, having observed that the great saint as willing to speak, questioned him with a view to suggesting topics to speak upon, saying, 'You who are ancient (in years), know the deeds of gods and demons, and illustrious saints, and of all the royal ones. We consider you as worthy of being worshipped and honoured; and we have long yearned after your company. And here is this son of Devaki, Krishna, who has come to us on a visit. Verily, when I look at myself, fallen away from happiness, and when I contemplate the sons of Dhritarashtra, of evil life, flourishing in every way, the idea arises in me that it is man who does all acts, good or bad, and that it is he that enjoys the fruit the acts bring forth. How then is god the agent? And, O best of those that are proficient in the knowledge of God, how is it that men's actions follow them? Is it in this world? Or is it in some subsequent existence? And, O best of righteous men among the twice-born, in what way is an embodied animated being joined by his good and evil deeds that seek him out? Is it after death? Or is it in this world? And, O descendant of Bhrgu, is what we experience in this world the result of the acts of this very life? Or will the acts of this life bear fruit in the world to come? And where do the actions of an animated being who is dead find their resting place?"

"Markandeya said, 'O best of those that can speak, this question befits thee, and is just what it should be? Thou knowest all that there is to know. But thou art asking this question, simply for the sake of form. Here I shall answer thee: listen to me with an attentive mind, as to how in this world and in that to come, a man experienceth happiness and misery. The lord of born beings, himself sprung first of all, created, for all embodied beings, bodies which were stainless, pure, and obedient to virtuous impulses, O wisest of the descendants of Kuru! The ancient men had all their desires fulfilled, were given to praiseworthy courses of life, were speakers of truth, godly and pure. All were equal to the gods, could ascend to the sky at their pleasure, and could come back again; and all went about at their pleasure. And they had their death and their life also under their own control; and they had few

sufferings; had no fear; and had their wishes fulfilled; and they were free from trouble; could visit the gods and the magnanimous saints; knew by heart all righteous rules; were self-controlled and free from envy. And they lived many thousand years; and had many thousand sons. Then in course of time they came to be restricted to walking solely on the surface of the earth, overpowered by lust and wrath, dependent for subsistence upon falsehood and trick, overwhelmed by greed and senselessness. Then those wicked men, when disembodied, on account of their unrighteous and unblest deeds, went to hell in a crooked way. Again and again, they were grilled, and, again and again they began to drag their miserable existence in this wonderful world. And their desires were unfulfilled, the objects unaccomplished, and their knowledge became unavailing. And their senses were paralysed and they became apprehensive of everything and the cause of other people's sufferings. And they were generally marked by wicked deeds, and born in low families; they became wicked and afflicted with diseases, and the terror of others. And they became short-lived and sinful and they reaped the fruit of their terrible deeds. And coveting everything, they became godless and indifferent in mind, O son of Kunti! The destiny of every creature after death is determined by his acts in this world. Thou hast asked me where this treasure of acts of the sage and the ignorant remain, and where they enjoy the fruit of their good and evil deeds! Do thou listen to the regulations on this subject! Man with his subtle original body created by God lays up a great store of virtue and vice. After death he quits his frail (outer) body and is immediately born again in another order of beings. He never remains non-existent for a single moment. In his new life his actions follow him invariably as shadow and, fructifying, makes his destiny happy or miserable. The wise man, by his spiritual insight, knows all creatures to be bound to an immutable destiny by the destroyer and incapable of resisting the fruition of his actions in good or evil fortune. This, O Yudhishtira, is the doom of all creatures steeped in spiritual ignorance. Do thou now hear of the perfect way attained by men of high spiritual perception! Such men are of high ascetic virtue and are versed in all profane and holy writ, diligent in performing their religious obligations and devoted to truth. And they pay due homage to their preceptors and superiors and practise Yoga, are forgiving, continent and energetic and pious and are generally endowed with every virtue. By the conquest of the passions, they are subdued in mind; by practising yoga they become free from disease, fear and sorrow; they are not troubled (in mind). In course of birth, mature or immature, or while ensconced in the womb, in every condition, they with spiritual eyes recognize the relation of their soul to the supreme Spirit. Those great-minded Rishis of positive and intuitive knowledge passing through this arena of actions, return again to the abode of the celestials. Men, O king, attain what they have in consequence of the grace of the gods of Destiny or of their own actions. Do thou not think otherwise. O Yudhishtira, I regard that as the highest good which is regarded so in this world. Some attain happiness in this world, but not in the next; others do so in the next, but not in this. Some, again, attain happiness in this as well as in the next world; and others neither here nor in the next world. Those that have immense wealth, shine every day with well-decorated persons. O slayer of mighty foes, being addicted to carnal pleasures, they enjoy happiness only in this world, but not in the next. But those who are engaged in spiritual meditations and the study of the Vedas, who are diligent in asceticism, and who impair the vigour of their bodies by performing their duties, who have subdued their passions, and who refrain from killing any animated being, those men, O slayer of thy enemies, attain happiness in the next world, but not in this! Those who first live a pious life, and virtuously acquire wealth in due time and then marry and perform sacrifices, attain bliss both in this and the next world. Those foolish men again who do not acquire knowledge, nor are engaged in asceticism or charity or increasing their species; or in encompassing the pleasures and enjoyments of this world, attain bliss neither in this nor in the next world. But all of you are proficient in knowledge and possessed of great power and strength and celestial vigour. For the extermination (of the wicked) and for serving the purposes of the gods, ye have come from the other world and have taken your birth in this! Ye, who are so valiant, and engaged in asceticism, self-restraining exercises, and religious ordinances, and fond of exertion, after having performed great deeds and gratified the gods and Rishis and the Pitris, ye will at last in due course attain by your own acts the supreme region—the abode of all virtuous men! O ornament of Kuru's race, may no doubts cross thy mind on account of these thy sufferings, for this affliction is for thy good!"

SECTION 183

Vaisampayana continued,—"The sons of Pandu said to the high-souled Markandeya, 'We long to hear of the greatness of the Brahmanas Do thou tell us of it!' Thus asked, the revered Markandeya, of austere virtue and high spiritual energy, and proficient in all departments of knowledge, replied, 'A

strong-limbed, handsome young prince of the race of the Haihayas, a conqueror of hostile cities, (once) went out hunting. And (while) roaming in the wilderness of big trees and thickets of grass, he saw, at no great distance from him, a Muni with the skin of a black antelope for his upper garment, and killed him for a deer. Pained at what he had done, and his senses paralysed with grief, he repaired to the presence of the more distinguished of the Haihaya chiefs. The louts-eyed prince related to them the particulars. On hearing the account, O my son, and beholding the body of the Muni who had subsisted on fruits and roots, they were sorely afflicted in mind. And they all set out enquiring here and there as they proceeded, as to whose son the Muni might be. And they soon after reached the hermitage of Arishtanemi, son of Kasyapa. And saluting that great Muni, so constant in austerity, they all remained standing, while the Muni, on his part, busied himself about their reception. And they said unto the illustrious Muni, 'By a freak of destiny, we have ceased to merit thy welcome: indeed, we have killed a Brahmana!' And the regenerate Rishi said to them, 'How hath a Brahmana come to be killed by you, and say where may he be? Do ye all witness the power of my ascetic practices! And they, having related everything to him as it had happened went back, but found not the body of the dead Rishi on the spot (where they had left it). And having searched for him, they returned, ashamed and bereft of all perception, as in a dream. And then, O thou conqueror of hostile cities, the Muni Tarkshya, addressed them, saying, 'Ye princes, can this be the Brahmana of your killing? This Brahmana, endowed with occult gifts from spiritual exercises, is, indeed, my son!' Seeing that Rishi, O lord of the earth, they were struck with bewilderment. And they said, 'What a marvel! How hath the dead come to life again? Is it the power of his austere virtue by which he hath revived again?'

We long to hear this, O Brahmana, if, indeed, it can be divulged? To them, he replied, 'Death, O lords of men, hath no power over us! I shall tell ye the reason briefly and intelligibly. We perform our own sacred duties; therefore, have we no fear of death; we speak well of Brahmanas but never think any ill of them; therefore hath death no terror for us. Entertaining our guests with food and drink, and our dependants with plenty of food, we ourselves (then) partake of what is left; therefore we are not afraid of death. We are peaceful and austere and charitable and forbearing and fond of visiting sacred shrines, and we live in sacred places; therefore we have no fear of death. And we live in places inhabited by men who have great spiritual power; therefore hath death no terror for us. I have briefly told ye all! Return ye now all together, cured of all worldly vanity. Ye have no fear of sin! Saying amen, O foremost scion of Bharata's race, and saluting the great Muni, all those princes joyously returned to their country.'

SECTION 184

"Markandeya continued, 'Do ye again hear from me the glory of the Brahmanas! It is said that a royal sage of the name of Vainya was once engaged in performing the horse-sacrifice and that Atri desired to go to him for alms. But Atri subsequently gave up his desire of wealth, from religious scruples. After much thought he, of great power, became desirous of living in the woods, and, calling his wife and sons together, addressed them thus, 'Let us attain the highly tranquil and complete fruition of our desires. May it, therefore, be agreeable to you to repair quickly to the forest for a life of great merit.' His wife, arguing from motives of virtue also then said to him, 'Hie thee to the illustrious prince Vainya, and beg of him vast riches! Asked by thee, that royal sage, engaged in sacrifice will give thee wealth. Having gone there, O regenerate Rishi, and received from him vast wealth, thou canst distribute it among thy sons and servants and then thou canst go whithersoever thou pleasest. This, indeed, is the higher virtue as instanced by men conversant with religion.' Atri replied, 'I am informed, O virtuous one, by the high-souled Gautama, that Vainya is a pious prince, devoted to the cause of truth; but there are Brahmanas (about his persons) who are jealous of me; and as Gautama hath told me this, I do not venture to go there, for (while) there, if I were to advise what is good and calculated to secure piety and the fulfilment of one's desires, they would contradict me with words unproductive of any good. But I approve of any counsel and will go there; Vainya will give me kine and hoards of riches.'

"Markandeya continued, 'So saying, he, of great ascetic merit, hastened to Vainya's sacrifice and reaching the sacrificial altar and making his obeisance to the king and praising him with well-meaning speeches, he spoke these words, 'Blessed art thou, O king! Ruling over the earth, thou art the foremost of sovereigns! The Munis praise thee, and besides thee there is none so versed in religious lore! To him the Rishi Gautama, of great ascetic merit, then indignantly replied saying, 'Atri, do not repeat this nonsense. (It seems) thou art not in thy proper senses. In this world of ours, Mahendra the lord of all created beings (alone) is the foremost of all sovereigns! Then, O, great prince, Atri said to Gautama, 'As Indra, the lord of all creatures, ruleth over our destinies,

so doth this king! Thou art mistaken. It is thou who hast lost thine senses from want of spiritual perception!' Gautama replied, 'I know I am not mistaken; it is thou who art labouring under a misconception in this matter. To secure the king's countenance, thou art flattering him in (this) assembly of the people. Thou dost not know what the highest virtue, is nor dost thou feel the need for it. Thou art like a child steeped in ignorance, for what then hast thou become (so) old in years?'

"Markandeya continued, 'While those two men were thus disputing in the presence of the Munis, who were engaged in Vainya's sacrifice the latter enquired, 'What is the matter with them, that maketh them talk so vociferously? Then the very pious Kasyapa learned in all religious lore, approaching the disputants asked them what was the matter. And then Gautama, addressing that assembly of great Munis said, 'Listen, O great Brahmanas, to the point in dispute between us. Atri hath said that Vainya is the ruler of our destinies; great is our doubt on this point.'

"Markandeya continued, 'On hearing this, the great-mind Munis went instantly to Sanat Kumara who was well versed in religion to clear their doubt. And then he of great ascetic merit, having heard the particulars from them addressed them these words full of religious meaning. And Sanat Kumara said, 'As fire assisted by the wind burneth down forests, so a Brahmana's energy in union with a Kshatriya's or a Kshatriya's joined with a Brahmana's destroyeth all enemies. The sovereign is the distinguished giver of laws and the protector of his subjects. He is (a protector of created beings) like Indra, (a propounder of morals) like Sukra, (a counsellor) like Vrihaspati and (hence he is also called) the ruler of men's destinies. Who does not think it proper to worship the individual of whom such terms as 'preserver of created beings,' 'royal,' 'emperor,' 'Kshatriya' (or saviour of the earth), 'lord of earth,' 'ruler of men', are applied in praise? The king is (also) styled the prime cause (of social order, as being the promulgator of laws), 'the virtuous in wars,' (and therefore, preserver after peace), 'the watchman,' 'the contented,' 'the lord,' 'the guide to salvation,' 'the easily victorious,' 'the Vishnu like,' 'of effective wrath,' 'the winner of battles' and 'the cherisher of the true religion.' The Rishis, fearful of sin, entrusted (the temporal) power to the Kshatriyas. As among the gods in heaven the Sun dispelleth darkness by his effulgence, so doth the king completely root out sin from this earth. Therefore is the king's greatness reduced from the evidences of the sacred books, and we are bound to pronounce for that side which hath spoken in favour of the king.'

"Markandeya continued, 'Then that illustrious prince, highly pleased with the victorious party, joyfully said to Atri, who had praised him erewhile, 'O regenerate Rishi, thou hast made and styled me the greatest and most excellent of men here, and compared me to the gods; therefore, shall I give thee vast and various sorts of wealth. My impression is that thou art omniscient. I give thee, O well-dressed and well-adorned one, a hundred millions of gold coins and also ten bhargas of gold. Then Atri, of high austere virtues and great spiritual powers, thus welcomed (by the king), accepted all the gifts without any breach of propriety, and returned home. And then giving his wealth to his sons and subduing his self, he cheerfully repaired to the forest with the object of performing penances.'

SECTION 185

"Markandeya continued, 'O thou conqueror of hostile cities, in this connexion Saraswati too, when interrogated by that intelligent Muni Tarkshya, had said (this). Do thou listen to her words! Tarkshya had asked, saying, 'Excellent lady, what is the best thing for a man to do here below, and how must he act so that he may not deviate from (the path of) virtue. Tell me all this, O beautiful lady, so that instructed by thee, I may not fall away from the path of virtue! When and how must one offer oblations to the (sacred) fire and when must he worship so that virtue may not be compromised? Tell me all this, O excellent lady, so that I may live without any passions, craving, or desire, in this world.'

"Markandeya continued, 'Thus questioned by that cheerful Muni and seeing him eager to learn and endued with high intelligence, Saraswati addressed these pious and beneficial words to the Brahmana, Tarkshya.'

"Saraswati said, 'He who is engaged in the study of the Vedas, and with sanctity and equanimity perceives the supreme Godhead in his proper sphere, ascends the celestial regions and attains supreme beatitude with the Immortals. Many large, beautiful, pellucid and sacred lakes are there, abounding with fish, flowers, and golden lilies. They are like shrines and their very sight is calculated to assuage grief. Pious men, distinctively worshipped by virtuous well-adorned golden-complexioned Apsaras, dwell in contentment on the shores of those lakes. He who giveth cows (to Brahmanas) attaineth the highest regions; by giving bullocks he reacheth the solar regions, by giving clothes he getteth to the lunar world, and by giving gold he attaineth to the state of the Immortals. He who giveth a beautiful cow with a fine calf, and which is easily milked and which doth not run away, is

(destined) to live for as many years in the celestial regions as there are hairs on the body of that animal. He who giveth a fine, strong, powerful, young bullock, capable of drawing the plough and bearing burdens, reacheth the regions attained by men who give ten cows. When a man bestoweth a well-caparisoned kapila cow with a brazen milk-pail and with money given afterwards, that cow becoming, by its own distinguished qualities, a giver of everything reacheth the side of the man who gave her away. He who giveth away cows, reapeth innumerable fruits of his action, measured by the hairs on the body of that animal. He also saveth (from perdition) in the next world his sons and grandsons and ancestors to the seventh generation. He who presenteth to a Brahmana, sesame made up in the form of a cow, having horns made of gold, with money besides, and a brazen milk-pail, subsequently attaineth easily to the regions of the Vasus. By his own acts man descends into the darksome lower regions, infested by evil spirits (of his own passions) like a ship tossed by the storm in the high seas; but the gift of kine to Brahmanas saves him in the next world. He who giveth his daughter in marriage, in the Brahma form, who bestoweth gifts of land on Brahmanas and who duly maketh other presents, attaineth to the regions of Purandara. O Tarkshya, the virtuous man who is constant in presenting oblations to the sacred fire for seven years, sanctifieth by his own action seven generations up and down.'

"Tarkshya said, 'O beautiful lady, explain to me who ask thee, the rules for the maintenance of the sacred fire as inculcated in the Vedas. I shall now learn from thee the time-honoured rules for perpetually keeping up the sacred fire.'

SECTION 186

Then Yudhishtira, the son of Pandu, said to the Brahmana, Markandeya, 'Do thou now narrate the history of Vaivaswata Manu?'

"Markandeya replied, 'O king, O foremost of men, there was a powerful and great Rishi of the name of Manu. He was the son of Vivaswan and was equal unto Brahma in glory. And he far excelled his father and grandfather in strength, in power, in fortune, as also in religious austerities. And standing on one leg and with uplifted hand, that lord of men did severe penance in the jubbe forest called Visala. And there with head downwards and with steadfast eyes he practised the rigid and severe penance for ten thousand years. And one day, whilst he was practising austerities there with wet clothes on and matted hair on head, a fish approaching the banks of the Chirini, addressed him thus, 'Worshipful sir, I am a helpless little fish, I am afraid of the large ones; therefore, do thou, O great devotee, think it worth thy while to protect me from them; especially as this fixed custom is well established amongst us that the strong fish always preys upon the weak ones. Therefore do thou think it fit to save me from being drowned in this sea of terrors! I shall requite thee for thy good offices.' On hearing these words from the fish, Vaivaswata Manu was overpowered with pity and he took out the fish from the water with his own hands. And the fish which had a body glistening like the rays of the moon when taken out of the water was put back in an earthen water-vessel. And thus reared that fish O king, grew up in size and Manu tended it carefully like a child. And after a long while, it became so large in size, that there was no room for it in that vessel. And then seeing Manu (one day), it again addressed these words to him, 'Worshipful sir, do thou appoint some better habitation for me.' And then the adorable Manu, the conqueror of hostile cities, took it out of that vessel and carried it to a large tank and placed it there. And there again the fish grew for many a long year. And although the tank was two yojanas in length and one yojana in width, even there, O lotus-eyed son of Kunti and ruler of men, was no room for the fish to play about! And beholding Manu it said again, 'O pious and adorable father, take me to the Ganga, the favourite spouse of the Ocean so that I may live there; or do as thou listest. O sinless one, as I have grown to this great bulk by thy favour I shall do thy bidding cheerfully.' Thus asked the upright and continent and worshipful Manu took the fish to the river Ganga and he put it into the river with his own hands. And there, O conqueror of thy enemies, the fish again grew for some little time and then beholding Manu, it said again, 'O lord, I am unable to move about in the Ganga on account of my great body; therefore, worshipful sir, do thou please take me quickly to the sea!' O son of Pritha, Manu then taking it out of the Ganga, carried it to the sea and consigned it there. And despite its great bulk, Manu transported it easily and its touch and smell were also pleasant to him. And when it was thrown into the sea by Manu, it said these words to him with a smile, 'O adorable being, thou hast protected me with special care; do thou now listen to me as to what thou shouldst do in the fulness of time! O fortunate and worshipful sir, the dissolution of all this mobile and immobile world is nigh at hand. The time for the purging of this world is now ripe. Therefore do I now explain what is good for thee! The mobile and immobile divisions of the creation, those that have the power of locomotion, and those that have it not, of all these the terrible doom hath now approached. Thou shall

build a strong massive ark and have it furnished with a long rope. On that must thou ascend, O great Muni, with the seven Rishis and take with thee all the different seeds which were enumerated by regenerate Brahmanas in days of yore, and separately and carefully must thou preserve them therein. And whilst there, O beloved of the Munis, thou shalt wait for me, and I shall appear to thee like a horned animal, and thus, O ascetic, shall thou recognise me! And I shall now depart, and thou shalt act according to my instructions, for, without my assistance, thou canst not save thyself from that fearful flood.' Then Manu said unto the fish, 'I do not doubt all that thou hast said, O great one! Even so shall I act!' And giving instructions to each other, they both went away. And Manu then, O great and powerful king and conqueror of thy enemies, procured all the different seeds as directed by the fish, and set sail in an excellent vessel on the surging sea. And then, O lord of the earth, he bethought himself of that fish. And the fish too, O conqueror of thy enemies and foremost scion of Bharata's race, knowing his mind, appeared there with horns on his head. And then, O tiger among men, beholding in the ocean that horned fish emerging like a rock in the form of which he had been before appraised, he lowered the ropy noose on its head. And fastened by the noose, the fish, O king and conqueror of hostile cities, towed the ark with great force through the salt waters. And it conveyed them in that vessel on the roaring and billow beaten sea. And, O conqueror of thy enemies and hostile cities, tossed by the tempest on the great ocean, the vessel reeled about like a drunken harlot. And neither land nor the four cardinal points of the compass, could be distinguished.

And there was water everywhere and the waters covered the heaven and the firmament also. And, O bull of Bharata's race, when the world was thus flooded, none but Manu, the seven Rishis and the fish could be seen. And, O king, the fish diligently dragged the boat through the flood for many a long year and then, O descendant of Kuru and ornament of Bharata's race, it towed the vessel towards the highest peak of the Himavat. And, O Bharata, the fish then told those on the vessel to tie it to the peak of the Himavat. And hearing the words of the fish they immediately tied the boat on that peak of the mountain and, O son of Kunti and ornament of Bharata's race, know that that high peak of the Himavat is still called by the name of Naubandhana (the harbour). Then the fish addressing the associated Rishis told them these words, 'I am Brahma, the Lord of all creatures; there is none greater than myself. Assuming the shape of a fish, I have saved you from this cataclysm. Manu will create (again) all beings--gods, Asuras and men, all those divisions of creation which have the power of locomotion and which have it not. By practicing severe austerities he will acquire this power, and with my blessing, illusion will have no power over him.'

"So saying the fish vanished instantly. And Vaivaswata Manu himself became desirous of creating the world. In this work of creation illusion overtook him and he, therefore, practised great asceticism. And endowed with ascetic merit, Manu, O ornament of Bharata's race, again set about his work of creating all beings in proper and exact order. This story which I have narrated to thee and the hearing of which destroyeth all sin, is celebrated as the Legend of the Fish. And the man who listeneth every day to this primeval history of Manu, attaineth happiness and all other objects of desire and goeth to heaven."

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"Then the virtuous king Yudhishtira in all humility again enquired of the illustrious Markandeya, saying, 'O great Muni, thou hast seen many thousands of ages pass away. In this world there is none so long-lived as thou! O best of those that have attained the knowledge of Supreme Spirit, there is none equal to thee in years except the great-minded Brahma living in the most exalted place. Thou, O Brahmana, worshippeth Brahma at the time of the great dissolution of the universe, when this world is without sky and without the gods and Danavas. And when that cataclysm ceaseth and the Grandsire awaketh, thou alone, O regenerate Rishi, beholdest Brahma duly re-create the four orders of beings after having filled the cardinal points with air and consigned the waters to their proper place. Thou, O great Brahmana, hast worshipped in his presence the great Lord and Grandsire of all creatures with soul rapt in meditation and entirely swallowed up in Him! And, O Brahmana, thou hast many a time witnessed with thy eyes, the primeval acts of creation, and, plunged in severe ascetic austerities, thou hast also surpassed the Prajapatis themselves! Thou art esteemed as one who is nearest to Narayana, in the next world. Many a time in days of yore hast thou beheld the Supreme Creator of the universe with eyes of spiritual abstraction and renunciation, having first opened thy pure and lotus-like heart--the only place where the multiform Vishnu of universal knowledge may be seen! It is for this, O learned Rishi, by the grace of God neither all-destroying Death, nor dotage that causeth the decay of the body, hath any power over thee! When neither the sun, nor the moon, nor fire, nor earth, nor air, nor sky remains, when all the world being destroyed looketh like one

vast ocean, when the Gods and Asuras and the great Urugas are annihilated, and when the great-minded Brahma, the Lord of all creatures, taking his seat on a lotus flower, sleepeth there, then thou alone remainest to worship him! And, O best of Brahmanas as thou hast seen all this that occurred before, with thy own eyes. And thou alone hast witnessed many things by the senses, and never in all the worlds hath there been any thing unknown to thee! Therefore do I long to hear any discourse explaining the causes of things!'

"Markandeya replied, 'Indeed, I shall explain all, after having bowed down to that Self-existent, Primordial Being, who is eternal and undeteriorating and inconceivable, and who is at once vested with and divested of attributes. O tiger among men, this Janardana attired in yellow robes is the grand Mover and Creator of all, the Soul and Framer of all things, and the lord of all! He is also called the Great, the Incomprehensible, the Wonderful and the Immaculate. He is without beginning and without end, pervades all the world, is Unchangeable and Undeteriorating. He is the Creator of all, but is himself uncreate and is the Cause of all power. His knowledge is greater than that of all the gods together. O best of kings and pre-eminent of men, after the dissolution of the universe, all this wonderful creation again comes into life. Four thousand years have been said to constitute the Krita Yuga. Its dawn also, as well as its eve, hath been said to comprise four hundred years. The Treta-Yuga is said to comprise three thousand years, and its dawn, as well as its eve, is said to comprise three hundred years. The Yuga that comes next is called Dwapara, and it hath been computed to consist of two thousand years. Its dawn, as well as its eve, is said to comprise two hundred years. The next Yuga, called Kali, is said to comprise one thousand years and its dawn, as well as its eve, is said to comprise one hundred years. Know, O king, that the duration of the dawn is the same as that of the eve of a Yuga. And after the Kali Yuga is over, the Krita Yuga comes again. A cycle of the Yugas thus comprised a period of twelve thousand years. A full thousand of such cycles would constitute a day of Brahma. O tiger among men, when all this universe is withdrawn and ensconced within its home--the Creator himself--that disappearance of all things is called by the learned to be Universal Destruction. O bull of the Bharata race, towards the end of the last mentioned period of one thousand years, i.e., when the period wanted to complete a cycle is short, men generally become addicted to falsehood in speech. O son of Pritha, then sacrifices and gifts and vows, instead of being performed by principals are suffered to be performed by representatives!

Brahmanas then perform acts that are reserved for the Sudras, and the Sudras betake themselves to the acquisition of wealth. Then Kshatriyas also betake themselves to the practice of religious acts. In the Kali age, the Brahmanas also abstain from sacrifices and the study of the Vedas, are divested of their staff and deer-skin, and in respect of food become omnivorous. And, O son, the Brahmanas in that age also abstain from prayers and meditation while the Sudras betake themselves to these! The course of the world looketh contrary, and indeed, these are the signs that foreshadow the Universal Destruction. And, O lord of men, numerous Mleccha kings then rule over the earth! And those sinful monarchs, addicted to false speech, govern their subjects on principles that are false. The Andhhas, the Sakas, the Pulindas, the Yavanas, the Kamvojas, the Valhikas and the Abhiras, then become, O best of men, possessed of bravery and the sovereignty of the earth. This, O tiger among men, becometh the state of the world during the eve, O Bharata, of the Kali age! Not a single Brahmana then adhereth to the duties of his order. And the Kshatriyas and the Vaisyas also, O monarch, follow practices contrary to those that are proper for their own orders. And men become short-lived, weak in strength, energy, and prowess; and endowed with small might and diminutive bodies, they become scarcely truthful in speech. And the human population dwindles away over large tracts of country, and the regions of the earth, North and South, and East and West, become crowded with animals and beasts of prey. And during this period, they also that utter Brahma, do so in vain. The Sudras address Brahmanas, saying, Bho, while the Brahmanas address Sudras, saying Respected Sir. And, O tiger among men, at the end of the Yuga, animals increase enormously. And, O king, odours and perfumes do not then become so agreeable to our sense of scent, and, O tiger among men, the very tastes of things do not then so well accord with our organs of taste as at other periods! And, O king, women then become mothers of numerous progeny, endowed with low statures, and destitute of good behaviour and good manners. And they also make their very mouths serve the purposes of the organ of procreation. And famine ravages the habitations of men, and the highways are infested by women of ill fame, while females in general, O king, become at such periods hostile to their lords and destitute of modesty! And, O king, the very kine at such periods yield little milk, while the trees, sat over with swarms of crows, do not produce many flowers and fruits. And, O lord of the earth, regenerate classes, tainted with the sin of slaying Brahmanas, accept gifts from

monarchs that are addicted to falsehood in speech. And filled with covetousness and ignorance, and bearing on their persons the outward symbols of religion, they set out on eleemosynary rounds, afflicting the people of the Earth. And people leading domestic lives, afraid of the burden of taxes, become deceivers, while Brahmanas, falsely assuming the garb of ascetics, earn wealth by trade, with nails and hair unpared and uncut. And, O tiger among men, many of the twice-born classes become, from avarice of wealth, religious mendicants of the Brahmacharin order. And, O monarch, men at such periods behave contrary to the modes of life to which they betake themselves, and addicted to intoxicating drinks and capable of violating the beds of their preceptors, their desires are all of this world, pursuing matters ministering to the flesh and the blood. And O tiger among men, at such period the asylums of ascetics become full of sinful and audacious wretches ever applauding lives of dependence. And the illustrious chastiser of Paka never showers rain according to the seasons and the seeds also that are scattered on earth, do not, O Bharata, all sprout forth. And men, unholy in deed and thought, take pleasure in envy and malice. And, O sinless one, the earth then becometh full of sin and immorality. And, O lord of the earth, he that becometh virtuous at such periods doth not live long. Indeed, the earth becometh reft of virtue in every shape. And, O tiger among men, the merchants and traders then full of guile, sell large quantities of articles with false weights and measures. And they that are virtuous do not prosper; while they that are sinful prosper exceedingly. And virtue loseth her strength while sin becometh all powerful. And men that are devoted to virtue become poor and short-lived; while they that are sinful become long-lived and win prosperity. And in such times, people behave sinfully even in places of public amusements in cities and towns. And men always seek the accomplishment of their ends by means that are sinful. And having earned fortunes that are really small they become intoxicated with the pride of wealth. And O monarch, many men at such periods strive to rob the wealth that hath from trust been deposited with them in secrecy. And wedded to sinful practices, they shamelessly declare--there is nothing in deposit. And beasts of prey and other animals and fowl may be seen to lie down in places of public amusement in cities and towns, as well as in sacred edifices. And, O king girls of seven or eight years of age do then conceive, while boys of ten or twelve years beget offspring. An in their sixteenth year, men are overtaken with decrepitude and decay and the period of life itself is soon outrun. And O king, when men become so short-lived, more youths act like the aged; while all that is observable in youth may be noticed in the old. And women given to impropriety of conduct and marked by evil manners, deceive even the best of husbands and forget themselves with menials and slaves and even with animals. And O king, even women that are wives of heroes seek the companionship of other men and forget themselves with these during the life-time of their husbands.

"O king, towards the end of those thousands of years constituting the four Yugas and when the lives of men become so short, a drought occurs extending for many years. And then, O lord of the earth, men and creatures endowed with small strength and vitality, becoming hungry die by thousands. And then, O lord of men, seven blazing Suns, appearing in the firmament, drink up all the waters of the Earth that are in rivers or seas. And, O bull of the Bharata race, then also everything of the nature of wood and grass that is wet to dry, is consumed and reduced to ashes. And then, O Bharata, the fire called Samvartaka impelled by the winds appeareth on the earth that hath already been dried to cinders by the seven Suns. And then that fire, penetrating through the Earth and making its appearance, in the nether regions also, begetteth great terror in the hearts of the gods, the Danavas and the Yakshas. And, O lord of the earth, consuming the nether regions as also everything upon this Earth that fire destroyeth all things in a moment. And that fire called Samvartaka aided by that inauspicious wind, consumeth this world extending for hundreds and thousands of yojanas. And that lord of all things, that fire, blazing forth in effulgence consumeth this universe with gods and Asuras and Gandharvas and Yakshas and Snakes and Rakshasas. And there rise in the sky deep masses of clouds, looking like herds of elephants and decked with wreaths of lightning that are wonderful to behold. And some of those clouds are of the hue of the blue lotus; and some are of the hue of the water-lily; and some resemble in tint the filaments of the lotus and some are purple and some are yellow as turmeric and some of the hue of the crows' egg. And some are bright as the petals of the lotus and some red as vermilion. And some resemble palatial cities in shape and some herds of elephants. And some are of the form of lizards and some of crocodiles and sharks. And, O king, the clouds that gather in the sky on the occasion are terrible to behold and wreathed with lightnings, roar frightfully. And those vapoury masses, charged with rain, soon cover the entire welkin. And, O king, those masses of vapour then flood with water the whole earth with her mountains and forests and mines. And, O bull among men, urged by the Supreme Lord those clouds roaring frightfully,

soon flood over the entire surface of the earth. And pouring in a great quantity of water and filling the whole earth, they quench that terrible inauspicious fire (of which I have already spoken to thee). And urged by the illustrious Lord those clouds filling the earth with their downpour shower incessantly for twelve years. And then, O Bharata, the Ocean oversteps his continents, the mountains sunder in fragments, and the Earth sinks under the increasing flood. And then moved on a sudden by the impetus of the wind, those clouds wander along the entire expanse of the firmament and disappear from the view. And then, O ruler of men, the Self-create Lord—the first Cause of everything—having his abode in the lotus, drinketh those terrible winds and goeth to sleep, O Bharata!

"And then when the universe become one dead expanse of water, when all mobile and immobile creatures have been destroyed, when the gods and the Asuras cease to be, when the Yakshas and the Rakshasas are no more, when man is not, when trees and beasts of prey have disappeared, when the firmament itself has ceased to exist, I alone, O lord of the earth, wander in affliction. And, O best of kings, wandering over that dreadful expanse of water, my heart becometh afflicted in consequence of my not beholding any creature! And, O king, wandering without cessation, through that flood, I become fatigued, but I obtain no resting place! And some time after I behold in that expanse of accumulated waters a vast and wide-extending banian tree, O lord of earth! And I then behold, O Bharata, seated on a conch, O king, overlaid with a celestial bed and attached to a far-extended bough of that banian, a boy, O great king, of face fair as the lotus or the moon, and of eyes, O ruler of men, large as petals of a full blown lotus! And at this sight, O lord of earth, wonder filled my heart. And I asked myself, 'How doth this boy alone sit here when the world itself hath been destroyed?' And, O king, although I have full knowledge of the Past, the Present, and the Future, still I failed to learn anything of this by means of even ascetic meditation. Endued with the lustre of the Atasi flower, and decked with the mark of Sreevatsa, he seemed to me to be like the abode of Lakshmi, herself. And that boy, of eyes like the petals of the lotus, having the mark of Sreevatsa, and possessed of blazing effulgence, then addressed me in words highly pleasant to the ear, saying, 'O sire, I know thee to be fatigued and desirous of rest. O Markandeya of Bhriugu's race, rest thou here as long as thou wishest. O best of Munis, entering within my body, rest thou there. That hath been the abode assigned to thee by me. I have been pleased with thee.' Thus addressed by that boy, a sense of total disregard possessed me in respect both of my long life and state of manhood. Then that boy suddenly opened his mouth, and as fate would have it, I entered his mouth deprived of the power of motion. But O king, having suddenly entered into the stomach of that boy, I behold there the whole earth teeming with cities and kingdoms. And, O best of men, while wandering through the stomach of that illustrious one, I behold the Ganga, the Satudru, the Sita, the Yamuna, and the Kausiki; the Charmanwati, the Vetravati; the Chandrabhaga, the Saraswati, the Sindhu, the Vipasa, and the Godavari; the Vaswokasara, the Nalini and the Narmada; the Tamra, and the Venna also of delightful current and sacred waters; the Suvenna, the Krishna-venna, the Irama, and the Mahanadi; the Vitasti, O great king, and that large river, the Cavery; the one also, O tiger among men, the Visalya, and the Kimpuna also. I beheld all these and many other rivers that are on the earth! And, O slayer of foes, I also beheld there the ocean inhabited by alligators and sharks, that mine of gems, that excellent abode of waters. And I beheld there the firmament also, decked with the Sun and the Moon, blazing with effulgence, and possessed of lustre of fire of the Sun. And I beheld there, O king, the earth also, graced with woods and forests. And, O monarch, I beheld there many Brahmanas also, engaged in various sacrifices; and the Kshatriyas engaged in doing good to all the orders; and the Vaisyas employed in pursuits in agriculture; and the Sudras devoted to the service of the regenerate classes. And, O king, while wandering through the stomach of that high-souled one, I also beheld the Himavat and the mountains of Hemakuta. And I also saw Nishada, and the mountains of Sweta abounding in silver. And, O king, I saw there the mountain Gandhamadana, and, O tiger among men, also Mandara and the huge mountains of Nila. And, O great king, I saw there the golden mountains of Meru and also Mahendra and those excellent mountains called the Vindhya. And I beheld there the mountains of Malaya and of Paripatra also. These and many other mountains that are on earth were all seen by me in his stomach. And all these were decked with jewels and gems. And, O monarch, while wandering through his stomach, I also beheld lions and tigers and boars and, indeed, all other animals that are on earth, O great king! O tiger among men, having entered his stomach, as I wandered around, I also beheld the whole tribe of the gods with their chief Sakra, the Sadyas, the Rudras, the Adityas, the Guhyakas, the Pitris, the Snakes and the Nagas, the feathery tribes, the Vasus, the Aswins, the Gandharvas, the Apsaras, the Yakshas, the Rishis, the hordes of the Daityas and the Danavas, and the Nagas also.

O king, and the sons of Singhika and all the other enemies of the gods; indeed what else of mobile and immobile creatures may be seen on earth, were all seen by me, O monarch, within the stomach of that high-souled one. And, O lord, living upon fruits I dwelt within his body for many centuries wandering over the entire universe that is there. Never did I yet, O king, behold the limits of his body. And when, O lord of earth, I failed to measure the limits of that high-souled one's body, even though I wandered within him continuously in great anxiety of mind. I then, in thought and deed sought the protection of that boon-giving and pre-eminent Deity, duly acknowledging his superiority. And when I had done this, O king, I was suddenly projected (from within his body) through that high-souled one's open mouth by means, O chief of men, of a gust of wind. And, O king, I then beheld seated on the branch of that very banian that same Being of immeasurable energy, in the form of a boy with the mark of Sreevatsa (on his breast) having, O tiger among men, swallowed up the whole universe. And that boy of blazing effulgence and bearing the mark of Sreevatsa and attired in yellow robes, gratified with me, smilingly addressed me, saying, 'O Markandeya, O best of Munis, having dwelt for some time within my body, thou hast been fatigued! I shall however speak unto thee.' And as he said this to me, at that very moment I acquired a new sight, so to speak, in consequence of which I beheld myself to be possessed of true knowledge and emancipated from the illusions of the world. And, O child, having witnessed the inexhaustible power of that Being of immeasurable energy, I then worshipped his revered and well-shaped feet with soles bright as burnished copper and well-decked with toes of mild red hue, having placed them carefully on my head and joining my palms in humility and approaching him with reverence. I beheld that Divine Being who is the soul of all things and whose eyes are like the petals of the lotus. And having bowed unto him with joined hands I addressed him saying, 'I wish to know thee, O Divine Being, as also this high and wonderful illusion of thine! O illustrious one, having entered into thy body through thy mouth, I have beheld the entire universe in thy stomach! O Divine Being, the gods, the Danavas and the Rakshasas, the Yakshas, the Gandharvas, and the Nagas, indeed, the whole universe mobile and immobile, are all within thy body! And though I have ceaselessly wandered through thy body at a quick pace, through thy grace, O God, my memory faileth me not. And, O great lord, I have come out of thy body at thy desire but not of mine! O thou of eyes like lotus leaves, I desire to know thee who art free from all faults! Why dost thou stay here in the form of a boy having swallowed up the entire universe? It behoveth thee to explain all this to me. Why, O sinless one, is the entire universe within thy body? How long also, O chastiser of foes, wilt thou stay here? Urged by a curiosity that is not improper for Brahmanas, I desire, O Lord of all the gods, to hear all this from thee, O thou of eyes like lotus leaves, with every detail and exactly as it all happens, for all I have seen, O Lord, is wonderful and inconceivable! And thus addressed by me, that deity of deities, of blazing effulgence and great beauty, that foremost of all speakers consoling me properly, spoke unto me these words."

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"Markandeya continued, 'The Deity then said, 'O Brahmana, the gods even do not know me truly! As however, I have been gratified with thee, I will tell thee how I created the universe! O regenerate Rishi, thou art devoted to thy ancestors and hast also sought my protection! Thou hast also beheld me with thy eyes, and thy ascetic merit also is great! In ancient times I called the waters by the name of Nara; and because the waters have ever been my ayana or home, therefore have I been called Narayana (the water-homed). O best of regenerate ones, I am Narayana, the Source of all things, the Eternal, the Unchangeable. I am the Creator of all things, and the Destroyer also of all. I am Vishnu, I am Brahma and I am Sakra, the chief of the gods. I am king Vaisravana, and I am Yama, the lord of the deceased spirits. I am Siva, I am Soma, and I am Kasyapa the lord of the created things. And, O best of regenerate ones, I am he called Dhatri, and he also that is called Vidhatri, and I am Sacrifice embodied. Fire is my mouth, the earth my feet, and the Sun and the Moon are my eyes; the Heaven is the crown of my head, the firmament and the cardinal points are my ears; the waters are born of my sweat. Space with the cardinal points are my body, and the Air is my mind. I have performed many hundreds of sacrifices with gifts in profusion. I am always present in the sacrifices of the gods; and they that are cognisant of the Vedas and officiate therein, make their offerings to me. On earth the Kshatriya chiefs that rule over men, in performing their sacrifices from desire of obtaining heaven, and the Vaisyas also in performing theirs from desire of winning those happy regions, all worship me at such times and by those ceremonials. It is I who, assuming the form of Sesha support (on my head) this earth bounded by the four seas and decked by Meru and Mandara. And O regenerate one, it is I who, assuming the form of a boar, had raised in days of yore this earth sunk in water. And, O best of Brahmanas, it is

I who, becoming the fire that issues out of the Equine mouth, drink up the waters (of the ocean) and create them again. In consequence of my energy from my mouth, my arms, my thighs, and my feet gradually sprang Brahmanas and Kshatriyas and Vaisyas and Sudras. It is from me that the Rik, the Sama, the Yajus, and the Atharvan Vedas spring, and it is in me that they all enter when the time cometh. Brahmanas devoted to asceticism, they that value Peace as the highest attribute, they that have their souls under complete control, they that are desirous of knowledge, they that are freed from lust and wrath and envy, they that are unwedded to things of the earth, they that have their sins completely washed away, they that are possessed of gentleness and virtue, and are divested of pride, they that have a full knowledge of the Soul, all worship me with profound meditation. I am the flame known as Samvartaka, I am the Wind called by that name, I am the Sun wearing that appellation, and I am the fire that hath that designation. And, O best of Brahmanas, those things that are seen in the firmament as stars, know them to be the pores of my skin. The ocean—those mines of gems and the four cardinal points, know, O Brahmana, are my robes, my bed, and my home. By me have they been distributed for serving the purposes of the gods. And, O best of men, know also that lust, wrath, joy, fear, and the over-clouding of the intellect, are all different forms of myself. And, O Brahmana, whatever is obtained by men by the practice of truth, charity, ascetic austerities, and peace and harmlessness towards all creatures, and such other handsome deeds, is obtained because of my arrangements. Governed by my ordinance, men wander within my body, their senses overwhelmed by me. They move not according to their will but as they are moved by me. Regenerate Brahmanas that have thoroughly studied the Vedas, that have tranquillity in their souls, they that have subdued their wrath, obtain a high reward by means of their numerous sacrifices. That reward, however, is unattainable by men that are wicked in their deeds, overwhelmed by covetousness, mean and disreputable with souls unblest and impure. Therefore, must thou know, O Brahmana that this reward which is obtained by persons having their souls under control and which is unobtainable by the ignorant and the foolish,—this which is attainable by asceticism alone,—is productive of high merit. And, O best of men, at those times when virtue and morality decrease and sin and immorality increase, I create myself in new forms. And, O Muni, when fierce and malicious Daityas and Rakshasas that are incapable of being slain by even the foremost of the gods, are born on earth, I then take my birth in the families of virtuous men, and assuming human body restore tranquillity by exterminating all evils. Moved by my own maya, I create gods and men, and Gandharvas and Rakshasas, and all immobile things and then destroy them all myself (when the time cometh). For the preservation of rectitude and morality I assume a human form, and when the season for action cometh, I again assume forms that are inconceivable. In the Krita age I become white, in the Treta age I become yellow, in the Dwapara I have become red and in the Kali age I become dark in hue, I the Kali age, the proportion of immorality becometh three-fourths, (a fourth only being that of morality). And when the end of the Yuga cometh, assuming the fierce form of Death, alone I destroy all the three worlds with their mobile and immobile existences. With three steps, I cover the whole Universe; I am the Soul of the universe; I am the source of all happiness; I am the humbler of all pride; I am omnipresent; I am infinite; I am the Lord of the senses; and my prowess is great. O Brahmana, alone do I set a-going the wheel of Time; I am formless; I am the Destroyer of all creatures; and I am the cause of all efforts of all my creatures. O best of Munis, my soul completely pervadeth all my creatures, but, O foremost of all regenerate ones, no one knoweth me. It is me that the pious and the devoted worship in all the worlds. O regenerate one, whatever of pain thou hast felt within my stomach, know, O sinless one, that all that is for thy happiness and good fortune. And whatever of mobile and immobile objects thou hast seen in the world, everything hath been ordained by my Soul which is the Spring of all existence. The grandsire of all creatures is half my body; I am called Narayana, and I am bearer of the conch-shell, the discus and the mace. O regenerate Rishi, for a period measured by a thousand times the length of the Yugas, I who am the Universal Soul sleep overwhelming all creatures in insensibility. And, O best of regenerate Rishis, I stay here thus for all time, in the form of a boy though I am old, until Brahma waketh up. O foremost of Brahmanas, gratified with thee, I who am Brahma have repeatedly granted thee boons, O thou who art worshipped by regenerate Rishis! Beholding one vast expanse of water and seeing that all mobile and immobile creatures have been destroyed, thou wert afflicted with melancholy. I know this, and it is for this that I showed thee the universe (within my stomach). And while thou wert within my body, beholding the entire universe, thou wert filled with wonder and deprived of thy senses. O regenerate Rishi, it is for this that thou wert speedily brought out by me through my mouth. I have (now) told thee of that Soul which is incapable of being comprehended by the gods and the Asuras. And as long as

that great ascetic, the holy Brahma, doth not awake, thou, O regenerate Rishi, canst happily and trustfully dwell here. And when that Grandsire of all creatures awaketh up, I will then, O best of Brahmanas, alone create all creatures endued with bodies, the firmament, the earth, light, the atmosphere, water, and indeed all else of mobile and immobile creatures (that thou mayst have seen) on the earth!

'Markandeya continued, 'Having said so unto me that wonderful Deity vanished, O son, from my sight! I then beheld this varied and wondrous creation start into life. O king, O thou foremost of the Bharata race, I witnessed all this, so wonderful, O thou foremost of all virtuous men, at the end of the Yuga! And the Deity, of eyes large as lotus leaves, seen by me, in days of yore is this tiger among men, this Janardana who hath become thy relative! It is in consequence of the boon granted to me by this one that memory doth not fail me, that the period of my life, O son of Kunti, is so long and death itself is under my control. This is that ancient and supreme Lord Hari of inconceivable soul who hath taken his birth as Krishna of the Vrishni race, and who endued with mighty arms, seemeth to sport in this world! This one is Dhatri and Vidhatri, the Destroyer of all the Eternal, the bearer of the Sreevatsa mark on his breast, the Lord of the lord of all creatures, the highest of the high, called also Govinda! Beholding this foremost of all gods, this ever-victorious Being, attired in yellow robes, this chief of the Vrishni race, my recollection cometh back to me! This Madhava is the father and mother of all creatures! Ye bulls of the Kuru race, seek ye the refuge of this Protector!'

Vaisampayana continued, "Thus addressed, the sons of Pritha and those bulls among men--the twins, along with Draupadi, all bowed down unto Janardana. And that tiger among men deserving of every respect thus revered by the sons of Pandu, then consoled them all with words of great sweetness."

SECTION 189

"Vaisampayana said Yudhishtira, the son of Kunti, once more asked the great Muni Markandeya about the future course of the government of the Earth.

"And Yudhishtira said, 'O thou foremost of all speakers, O Muni of Bhri-gu's race, that which we have heard from thee about the destruction and re-birth of all things at the end of the Yuga, is, indeed, full of wonder! I am filled with curiosity, however, in respect of what may happen in the Kali age. When morality and virtue will be at an end, what will remain there! What will be the prowess of men in that age, what their food, and what their amusements? What will be the period of life at the end of the Yuga? What also is the limit, having attained which the Krita age will begin anew? Tell me all in detail, O Muni, for all that thou narrest is varied and delightful.'

"Thus addressed, that foremost of Munis began his discourse again, delighting that tiger of the Vrishni race and the sons of Pandu as well. And Markandeya said, 'Listen, O monarch, to all that hath been seen and heard by me, and to all, O king of kings, that hath been known to me by intuition from the grace of the God of gods! O bull of the Bharata race, listen to me as I narrate the future history of the world during the sinful age. O bull of the Bharata race, in the Krita age, everything was free from deceit and guile and avarice and covetousness; and morality like a bull was among men, with all the four legs complete. In the Treta age sin took away one of these legs and morality had three legs. In the Dwapara, sin and morality are mixed half and half; and accordingly morality is said to have two legs only. In the dark age (of Kali), O thou best of the Bharata race, morality mixed with three parts of sin liveth by the side of men. Accordingly morality then is said to wait on men, with only a fourth part of itself remaining. Know, O Yudhishtira, that the period of life, the energy, intellect and the physical strength of men decrease in every Yuga! O Pandava, the Brahmanas and Kshatriyas and Vaisyas and Sudras, (in the Kali age) will practise morality and virtue deceitfully and men in general will deceive their fellows by spreading the net of virtue. And men with false reputation of learning will, by their acts, cause Truth to be contracted and concealed. And in consequence of the shortness of their lives they will not be able to acquire much knowledge. And in consequence of the littleness of their knowledge, they will have no wisdom. And for this, covetousness and avarice will overwhelm them all. And wedded to avarice and wrath and ignorance and lust men will entertain animosities towards one another, desiring to take one another's lives. And Brahmanas and Kshatriyas and Vaisyas with their virtue contracted and divested of asceticism and truth will all be reduced to an equality with the Sudras. And the lowest orders of men will rise to the position of the intermediate ones, and those in intermediate stations will, without doubt, descend to the level of the lowest ones. Even such, O Yudhishtira, will become the state of the world at the end of the Yuga. Of robes those will be regarded the best that are made of flax and of grain the Paspalum frumentacea I will be regarded the best. Towards this period men will regard their wives as their (only) friends. And men will live on fish and milk, goats and sheep, for cows will be extinct. And

towards that period, even they that are always observant of vows, will become covetous. And opposed to one another, men will, at such a time, seek one another's lives; and divested of Yuga, people will become atheists and thieves. And they will even dig the banks of streams with their spades and sow grains thereon. And even those places will prove barren for them at such a time. And those men who are devoted to ceremonial rites in honour of the deceased and of the gods, will be avaricious and will also appropriate and enjoy what belongs to others. The father will enjoy what belongs to the son; and the son, what belongs to the father. And those things will also be enjoyed by men in such times, the enjoyment of which hath been forbidden in the scriptures. And the Brahmanas, speaking disrespectfully of the Vedas, will not practise vows, and their understanding clouded by the science of disputation, they will no longer perform sacrifices and the Homa. And deceived by the false science of reasons, they will direct their hearts towards everything mean and low. And men will till low lands for cultivation and employ cows and calves that are one year old, in drawing the plough and carrying burthens. And sons having slain their sires, and sires having slain their sons will incur no opprobrium. And they will frequently save themselves from anxiety by such deeds, and even glory in them. And the whole world will be filled with mleccha behaviour and notions and ceremonies, and sacrifices will cease and joy will be nowhere and general rejoicing will disappear. And men will rob the possession of helpless persons of those that are friendless and of wisdoms also. And, possessed of small energy and strength, without knowledge and given to avarice and folly and sinful practices men will accept with joy the gifts made by wicked people with words of contempt. And, O son of Kunti, the kings of the earth, with hearts wedded to sin without knowledge and always boastful of their wisdom, will challenge one another from desire of taking one another's life. And the Kshatriyas also towards the end of such a period will become the thorns of the earth. And filled with avarice and swelling with pride and vanity and, unable and unwilling to protect (their subjects), they will take pleasure in inflicting punishments only. And attacking and repeating their attacks upon the good and the honest, and feeling no pity for the latter, even when they will cry in grief, the Kshatriyas will, O Bharata, rob these of their wives and wealth. And no one will ask for a girl (for purposes of marriage) and no one will give away a girl (for such purposes), but the girls will themselves choose their lords, when the end of the Yuga comes. And the kings of the earth with souls steeped in ignorance, and discontented with what they have, will at such a time, rob their subjects by every means in their power. And without doubt the whole world will be mlecchified. I And when the end of the Yuga comes, the right hand will deceive the left; and the left, the right. And men with false reputation of learning will contract Truth and the old will betray the senselessness of the young, and the young will betray the dotage of the old. And cowards will have the reputation of bravery and the brave will be cheerless like cowards. And towards the end of the Yuga men will cease to trust one another. And full of avarice and folly the whole world will have but one kind of food. And sin will increase and prosper, while virtue will fade and cease to flourish. And Brahmanas and Kshatriyas and Vaisyas will disappear, leaving, O king, no remnants of their orders. And all men towards the end of the Yuga will become members of one common order, without distinction of any kind. And sires will not forgive sons, and sons will not forgive sires. And when the end approaches, wives will not wait upon and serve their husbands. And at such a time men will seek those countries where wheat and barley form the staple food. And, O monarch, both men and women will become perfectly free in their behaviour and will not tolerate one another's acts. And, O Yudhishtira, the whole world will be mlecchified. And men will cease to gratify the gods by offerings of Sraddhas. And no one will listen to the words of others and no one will be regarded as a preceptor by another. And, O ruler of men, intellectual darkness will envelop the whole earth, and the life of man will then be measured by sixteen years, on attaining to which age death will ensue. And girls of five or six years of age will bring forth children and boys of seven or eight years of age will become fathers. And, O tiger among kings, when the end of the Yuga will come, the wife will never be content with her husband, nor the husband with his wife. And the possessions of men will never be much, and people will falsely bear the marks of religion, and jealousy and malice will fill the world. And no one will, at that time, be a giver (of wealth or anything else) in respect to any one else. And the inhabited regions of the earth will be afflicted with dearth and famine, and the highways will be filled with lustful men and women of evil repute. And, at such a time, the women will also entertain an aversion towards their husbands. And without doubt all men will adopt the behaviour of the mlecchas, become omnivorous without distinction, and cruel in all their acts, when the end of the Yuga will come. And, O thou foremost of the Bharatas, urged by avarice, men will, at that time, deceive one another when they sell and purchase. And without a knowledge of the ordinance, men will perform

ceremonies and rites, and, indeed, behave as listeth them, when the end of the Yuga comes. And when the end of the Yuga comes, urged by their very dispositions, men will act cruelly, and speak ill of one another. And people will, without compunction, destroy trees and gardens. And men will be filled with anxiety as regards the means of living. And, O king, overwhelmed with covetousness, men will kill Brahmanas and appropriate and enjoy the possessions of their victims. And the regenerate ones, oppressed by Sudras, and afflicted with fear, and crying Oh and Alas, will wander over the earth without anybody to protect them. And when men will begin to slay one another, and become wicked and fierce and without any respect for animal life, then will the Yuga come to an end. And, O king, even the foremost of the regenerate ones, afflicted by robbers, will, like crows, fly in terror and with speed, and seek refuge, O perpetrator of the Kuru race, in rivers and mountains and inaccessible regions. And always oppressed by bad rulers with burthens of taxes, the foremost of the regenerate classes, O lord of the earth, will, in those terrible times, take leave of all patience and do improper acts by becoming even the servants of the Sudras. And Sudras will expound the scriptures, and Brahmanas will wait upon and listen to them, and settle their course of duty accepting such interpretations as their guides. And the low will become the high, and the course of things will look contrary. And renouncing the gods, men will worship bones and other relics deposited within walls. And, at the end of the Yuga, the Sudras will cease to wait upon and serve the Brahmanas. And in the asylums of great Rishis, and the teaching institutions of Brahmanas, and in places sacred to the gods and sacrificial compounds, and in sacred tanks, the earth will be disfigured with tombs and pillars containing bony relics and not graced with temples dedicated to the gods. All this will take place at the end of the Yuga, and know that these are the signs of the end of the Yuga. And when men become fierce and destitute of virtue and carnivorous and addicted to intoxicating drinks, then doth the Yuga come to an end. And, O monarch, when flowers will be begot within flowers, and fruits within fruits, then will the Yuga come to an end. And the clouds will pour rain unseasonably when the end of the Yuga approaches. And, at that time, ceremonial rites of men will not follow one another in due order, and the Sudras will quarrel with the Brahmanas. And the earth will soon be full of mlecchas, and the Brahmanas will fly in all directions for fear of the burthen of taxes. And all distinctions between men will cease as regards conduct and behaviour, and afflicted with honorary tasks and offices, people will fly to woody retreats, subsisting on fruits and roots. And the world will be so afflicted, that rectitude of conduct will cease to be exhibited anywhere. And disciples will set at naught the instructions of preceptors, and seek even to injure them. And preceptors impoverished will be disregarded by men. And friends and relatives and kinsmen will perform friendly offices for the sake of the wealth only that is possessed by a person. And when the end of the Yuga comes, everybody will be in want. And all the points of the horizon will be ablaze, and the stars and stellar groups will be destitute of brilliancy, and the planets and planetary conjunctions will be inauspicious. And the course of the winds will be confused and agitated, and innumerable meteors will flash through the sky, foreboding evil. And the Sun will appear with six others of the same kind. And all around there will be din and uproar, and everywhere there will be conflagrations. And the Sun, from the hour of his rising to that of setting, will be enveloped by Rahu. And the deity of a thousand eyes will shower rain unseasonably. And when the end of the Yuga comes, crops will not grow in abundance. And the women will always be sharp in speech and pitiless and fond of weeping. And they will never abide by the commands of their husbands. And when the end of the Yuga comes, sons will slay fathers and mothers. And women, living uncontrolled, will slay their husbands and sons. And, O king, when the end of the Yuga comes, Rahu will swallow the Sun unseasonably. And fires will blaze up on all sides. And travellers unable to obtain food and drink and shelter even when they ask for these, will lie down on the wayside refraining from urging their solicitations. And when the end of the Yuga comes, crows and snakes and vultures and kites and other animals and birds will utter frightful and dissonant cries. And when the end of the Yuga comes, men will cast away and neglect their friends and relatives and attendants. And, O monarch, when the end of the Yuga comes, men abandoning the countries and directions and towns and cities of their occupation, will seek for new ones, one after another. And people will wander over the earth, uttering, 'O father, O son', and such other frightful and rending cries.

"And when those terrible times will be over, the creation will begin anew. And men will again be created and distributed into the four orders beginning with Brahmanas. And about that time, in order that men may increase, Providence, according to its pleasure, will once more become propitious. And then when the Sun, the Moon, and Vrihaspati will, with the constellation Pushya [Pushya is the eighth lunar asterism consisting of three stars, of which one is, the Cancer. (See Wilson's Diet.)], enter the same sign, the

Krita age will begin again. And the clouds will commence to shower seasonably, and the stars and stellar conjunctions will become auspicious. And the planets, duly revolving in their orbits, will become exceedingly propitious. And all around, there will be prosperity and abundance and health and peace. And commissioned by Time, a Brahmana of the name of Kalki will take his birth. And he will glorify Vishnu and possess great energy, great intelligence, and great prowess. And he will take his birth in a town of the name of Sambhala in an auspicious Brahmana family. And vehicles and weapons, and warriors and arms, and coats of mail will be at his disposal as soon as he will think of them. And he will be the king of kings, and ever victorious with the strength of virtue. And he will restore order and peace in this world crowded with creatures and contradictory in its course. And that blazing Brahmana of mighty intellect, having appeared, will destroy all things. And he will be the Destroyer of all, and will inaugurate a new Yuga. And surrounded by the Brahmanas, that Brahmana will exterminate all the mlechhas wherever those low and despicable persons may take refuge."

SECTION 190

"Markandeya continued, 'Having exterminated the thieves and robbers, Kalki will, at a great Horse-sacrifice, duly give away this earth to the Brahmanas, and having established anew the blessed rectitude ordained by the Self-create, Kalki, of sacred deeds and illustrious reputation, will enter a delightful forest, and the people of this earth will imitate his conduct, and when the Brahmanas will have exterminated the thieves and robbers, there will be prosperity everywhere (on earth). And as the countries of the earth will one after another be subjugated, that tiger among Brahmanas, Kalki, having placed deer skins and lances and tridents there, will roam over the earth, adored by foremost Brahmanas and showing his regard for them and engaged all the while in slaughtering thieves and robbers. And he will exterminate the thieves and robbers amid heart-rending cries of 'Oh, father--' 'Oh, mother!--' 'O son!' and the like, and O Bharata, when sin will thus have been rooted out and virtue will flourish on arrival of the Krita age, men will once more betake themselves to the practice of religious rites. And in the age that will set in, viz., the Krita, well-planted gardens and sacrificial compounds and large tanks and educational centres for the cultivation of Brahmanic lore and ponds and temples will re-appear everywhere. And the ceremonies and rites of sacrifices will also begin to be performed. And the Brahmanas will become good and honest, and the regenerate ones, devoted to ascetic austerities, will become Munis and the asylums of ascetics, which had before been filled with wretches will once more be homes of men devoted to truth, and men in general will begin to honour and practise truth. And all seeds, sown on earth, will grow, and, O monarch, every kind of crop will grow in every season. And men will devotedly practise charity and vows and observances, and the Brahmanas devoted to meditation and sacrifices will be of virtuous soul and always cheerful, and the rulers of the earth will govern their kingdoms virtuously, and in the Krita age, the Vaisyas will be devoted to the practices of their order. And the Brahmanas will be devoted to their six-fold duties (of study, teaching, performance of sacrifices on their own account, officiating at sacrifices performed by others, charity and acceptance of gifts), and the Kshatriyas will be devoted to feats of prowess. And Sudras will be devoted to service of the three (high) orders,

"These, O Yudhishtira, are the courses of the Krita, the Treta, the Dwapara and the succeeding age. I have now narrated to thee everything. I have also told thee, O son of Pandu, the periods embraced by the several Yugas as generally known. I have now told thee everything appertaining to both the past and the future as narrated by Vayu in the Purana (which goes by his name and) which is adored by the Rishis. Being immortal I have many a time beheld and otherwise ascertained the courses of the world. Indeed, all I have seen and felt I have now told thee. And, O thou of unfading glory, listen now with thy brothers to something else I will presently tell thee for clearing thy doubts about religion! O thou foremost of virtuous men, thou shouldst always fix thy soul on virtue, for, O monarch, a person of virtuous soul obtaineth bliss both here and hereafter. And, O sinless one, listen to the auspicious words that I will now speak to thee. Never do thou humiliate a Brahmana, for a Brahmana, if angry, may by his vow destroy the three worlds."

Vaisampayana continued, "Hearing these words of Markandeya, the royal head of the Kurus, ended with intelligence and possessed of great lustre, spoke these words of great wisdom, 'O muni, if I am to protect my subjects, to what course of conduct should I adhere? And how should I behave so that I may not fall away from the duties of my order?'

"Markandeya, hearing this, answered, 'Be merciful to all creatures, and devoted to their good. Love all creatures, scorning none. Be truthful in speech, humble, with passions under complete control, and always devoted to the protection of thy people. Practise virtue and renounce sin, and worship thou the manes and the god and whatever thou mayst have

done from ignorance or carelessness, wash them off and expiate them by charity. Renouncing pride and vanity, be thou possessed to humility and good behaviour. And subjugating the whole earth, rejoice thou and let happiness be thine. This is the course of conduct that accords with virtue. I have recited to thee all that was and all that will be regarded as virtuous. There is nothing appertaining to the past or the future that is unknown to thee. Therefore, O son, take not to heart this present calamity of thine. They that are wise are never overwhelmed when they are persecuted by Time. O thou of mighty arms, the very dwellers of heaven cannot rise superior to Time. Time afflicts all creatures. O sinless one, let not doubt cross thy mind regarding the truth of what I have told thee, for, if thou sufferest doubt to enter thy heart, thy virtue will suffer diminution! O bull of the Bharata race, thou art born in the celebrated family of the Kurus. Thou shouldst practise that which I have told thee, in thought, word and deed.'

Yudhishtira answered, "O thou foremost of the regenerate ones, at thy command I will certainly act according to all the instructions thou hast given me, and which, O lord, are all so sweet to the ear. O foremost of Brahmanas, avarice and lust I have none, and neither fear nor pride nor vanity. I shall, therefore, O lord, follow all that thou hast told me."

Vaisampayana continued, "Having listened to the words of the intempagant Markandeya, the sons of Pandu, O king, along with the wielder of the bow called Saranga, and all those bulls among Brahmanas, and all others that were there, became filled with joy. And having heard those blessed words appertaining to olden time, from Markandeya gifted with wisdom, their hearts were filled with wonder."

SECTION 191

Janamejaya said, "It behoveth thee to narrate to me in full the greatness of the Brahmanas even as the mighty ascetic Markandeya had expounded it to the sons of Pandu."

"Vaisampayana said, 'The eldest son of Pandu had asked Markandeya saying, 'It behoveth thee to expound to me the greatness of Brahmanas.' Markandeya answered him saying, 'Hear, O king, about the behaviour of Brahmanas in days of old.'

"And Markandeya continued, 'There was a king, by name Parikshit in Ayodhya and belonging to the race of Ikshvaku. And once upon a time Parikshit went a-hunting. And as he was riding alone on a horse chasing deer, the animal led him to a great distance (from the habitations of men). And fatigued by the distance he had ridden and afflicted with hunger and thirst he beheld in that part of the country whither he had been led, a dark and dense forest, and the king, beholding that forest, entered it and seeing a delightful tank within the forest, both the rider and the horse bathed in it, and refreshed by the bath and placing before his horse some stalks and fibres of the lotus, the king sat by the side of the tank. And while he was lying by the side of the tank, he heard certain sweet strains of music, and hearing those strains, he reflected, 'I do not see here the foot-prints of men. Whose and whence then these strains?' And the king soon beheld a maiden of great beauty gathering flowers singing all the while, and the maiden soon came before the king, and the king thereupon asked her, 'Blessed one, who art thou and whose?' And she replied, 'I am a maiden.' And the king said, 'I ask thee to be mine.' And the maiden answered, 'Give me a pledge, for then only I can be thine, else not.' And the king then asked about the pledge and the girl answered, 'Thou wilt never make me cast my eyes on water', and the king saying, 'So be it,' married her, and king Parikshit having married her sported (with her) in great joy, and sat with her in silence, and while the king was staying there, his troops reached the spot, and those troops beholding the monarch stood surrounding him, and cheered by the presence of troops, the king entered a handsome vehicle accompanied by his (newly) wedded wife. And having arrived at his capital he began to live with her in privacy. And persons that were even near enough to the king could not obtain any interview with him and the minister-in-chief enquired of those females that waited upon the king, asking, 'What do ye do here?' And those women replied, 'We behold here a female of unrivalled beauty. And the king sporteth with her, having married her with a pledge that he would never show her water.' And hearing those words, the minister-in-chief caused an artificial forest to be created, consisting of many trees with abundant flowers and fruits, and he caused to be excavated within that forest and towards one of its sides a large tank, placed in a secluded spot and full of water that was sweet as Amrita. The tank was well covered with a net of pearls. Approaching the king one day in private, he addressed the king saying, 'This is a fine forest without water. Sport thou here joyfully!' And the king at those words of his minister entered that forest with that adorable wife of his, and the king sported with her in that delightful forest, and afflicted with hunger and thirst and fatigued and spent, the king beheld a bower of Madhavi creepers [An Indian creeper of the order of Goertnera racemosa. It bears large white flowers of much fragrance.] and entering that bower with his dear one, the king beheld a tank full of water that

was transparent and bright as nectar, and beholding that tank, the king sat on its bank with her and the king told his adorable wife, 'Cheerfully do thou plunge into this water!' And she, hearing those words plunged into the tank. But having plunged into the water she appeared not above the surface, and as the king searched, he failed to discover any trace of her. And the king ordered the waters of the tank to be baled out, and thereupon he beheld a frog sitting at the mouth of a hole, and the king was enraged at this and promulgated an order saying, 'Let frogs be slaughtered everywhere in my dominions! Whoever wishes to have an interview with me must come before me with a tribute of dead frogs.' And accordingly when frogs began to be terribly slaughtered, the affrighted frogs represented all that had happened unto their king, and the king of the frogs assuming the garb of an ascetic came before the king Parikshit, and having approached the monarch, he said, 'O king, give not thyself up to wrath! Be inclined to grace. It behoveth thee not to slay the innocent frogs.' Here occurs a couple of Slokas. (They are these):--'O thou of unfading glory, slay not the frogs! Pacify thy wrath! The prosperity and ascetic merits of those that have their souls steeped in ignorance suffer diminution! Pledge thyself not to be angry with the frogs! What need hast thou to commit such sin! What purpose will be served by slaying the frogs!' Then king Parikshit whose soul was filled with woe on account of the death of her that was dear to him, answered the chief of the frogs who had spoken to him thus, 'I will not forgive the frogs. On the other hand, I will slay them. By these wicked wretches hath my dear one been swallowed up. The frogs, therefore, always deserve to be killed by me. It behoveth thee not, O learned one, to intercede on their behalf.' And hearing these words of Parikshit, the king of the frogs with his senses and mind much pained said, 'Be inclined to grace, O king! I am the king of the frogs by name Ayu. She who was thy wife is my daughter of the name of Susobhana. This, indeed, is an instance of her bad conduct. Before this, many kings were deceived by her.' The king thereupon said to him, 'I desire to have her. Let her be granted to me by thee!' The king of the frogs thereupon bestowed his daughter upon Parikshit, and addressing her said, 'Wait upon and serve the king.' And having spoken these words to his daughter, he also addressed her in wrath saying, 'Since thou hast deceived many Kings for this untruthful behaviour of thine, thy offspring will prove disrespectful to Brahmanas!' But having obtained her, the king became deeply enamoured of her in consequence of her companionable virtues, and feeling that he had, as it were, obtained the sovereignty of the three worlds, he bowed down to the king of the frogs and revered him in due form and then with utterance choked in joy and tears said, 'I have been favoured indeed!' And the king of the frogs obtaining the leave of his daughter, returned to the place from which he had come and some time after the king begot three sons upon her and those sons were named Sala and Dala and Vala, and some time after, their father, installing the eldest of them of all on the throne and setting his heart on asceticism, retired into the forest. One day Sala while out a-hunting, beheld a deer and pursued it, on his car, and the prince said to his charioteer, 'Drive thou fast.' And the charioteer, thus addressed, replied unto the king, saying, 'Do not entertain such a purpose. This deer is incapable of being caught by thee. If indeed Vami horses had been yoked to thy car, then couldst thou have taken it.' Thereupon the king addressed his charioteer, saying, 'Tell me all about Vami horses, otherwise I will slay thee.' Thus addressed the charioteer became dreadfully alarmed and he was afraid of the king and also of Vamadeva's curse and told not the king anything and the king then lifting up his scimitar said to him, 'Tell me soon, else I will slay thee.' At last afraid of the king, the charioteer said, 'The Vami horses are those belonging to Vamadeva; they are fleet as the mind.' And unto his charioteer who had said so, the king said, 'Repair thou to the asylum of Vamadeva.' And reaching the asylum of Vamadeva the king said unto that Rishi, 'O holy one, a deer struck by me is flying away. It behoveth thee to make it capable of being seized by me by granting me thy pair of Vami horses.' The Rishi then answered him saying, 'I give thee my pair of Vami horses. But after accomplishing thy object, my Vami pair you should soon return.' The king then taking those steeds and obtaining the leave of the Rishi pursued the deer, having yoked the Vami pair unto his car, and after he had left the asylum he spoke unto his charioteer saying, 'These jewels of steeds the Brahmanas do not deserve to possess. These should not be returned to Vamadeva.' Having said this and seized the deer he returned to his capital and placed those steeds within the inner apartments of the palace.

"Meanwhile the Rishi reflected, 'The prince is young. Having obtained an excellent pair of animals, he is sporting with it in joy without returning it to me. Alas, what a pity it is!' And reflecting in this strain, the Rishi said unto a disciple of his, after the expiration of a month, 'Go, O Atreya, and say to the king that if he has done with the Vami steeds, he should return them unto thy preceptor.' And the disciple Atreya, thereupon, repairing to the king, spoke unto him as instructed, and the king replied saying, 'This pair of steeds

deserves to be owned by kings. The Brahmanas do not deserve to possess jewels of such value. What business have Brahmanas with horses? Return thou contentedly! And Atreya, thus addressed by the king, returned and told his preceptor all that had happened, and hearing this sad intelligence, Vamadeva's heart was filled with wrath, and repairing in person to the king he asked him for his steeds, and the king refused to give the Rishi what the latter asked, and Vamadeva said, 'O lord of earth, give me thou my Vami horses. By them hast thou accomplished a task which was almost incapable of being accomplished by thee. By transgressing the practices of Brahmanas and Kshatriyas, subject not thyself, O king, to death by means of the terrible noose of Varuna.' And hearing this, the king answered, 'O Vamadeva, this couple of excellent well-trained, and docile bulls are fit animals for Brahmanas.

O great Rishi, (take them and) go with them wherever thou likest. Indeed, the very Vedas carry persons like thee.' Then Vamadeva said, 'O king, the Vedas do, indeed, carry persons like us. But that is in the world hereafter. In this world, however, O king, animals like these carry me and persons like me as also all others.' At this the king answered, 'Let four assess carry thee, or four mules of the best kind, or even four steeds endowed with the speed of the wind. Go thou with these. This pair of Vami horses, however, deserves to be owned by Kshatriyas. Know thou, therefore, that these are not thine.' At this, Vamadeva said, 'O king, terrible vows have been ordained for the Brahmanas. If I have lived in their observance, let four fierce and mighty Rakshasas of terrible mien and iron bodies, commanded by me, pursue thee with desire of slaying, and carry thee on their sharp lances, having cut up thy body into four parts.' Hearing this, the king said, 'Let those, O Vamadeva, that know thee as a Brahmana that in thought, word, and deed, is desirous of taking life, at my command, armed with bright lances and swords prostrate thee with thy disciples before me.' Then Vamadeva answered, 'O king, having obtained these my Vami steeds, thou hadst said, 'I will return them.' Therefore, give me back my Vami steeds, so thou mayest be able to protect thy life.' Hearing this, the king said, 'Pursuit of deer hath not been ordained for the Brahmanas. I do punish thee, however, for thy untruthfulness. From this day, too, obeying all thy commands I will, O Brahmana, attain to regions of bliss.' Vamadeva then said, 'A Brahmana cannot be punished in thought, word or deed. That learned person who by ascetic austerities succeedeth in knowing a Brahmana to be so, faileth not to attain to prominence in this world.'

Markandeya continued, 'After Vamadeva had said this, there arose, O king, (four) Rakshasas of terrible mien, and as they, with lances in their hands, approached the king for slaying him, the latter cried aloud, saying, 'If, O Brahmana, all the descendants of Ikshvaku's race, if (my brother) Dala, if all these Vaisyas acknowledge my sway, then I will not yield up the Vami steeds to Vamadeva, for these men can never be virtuous.' And while he was uttering those words, those Rakshasas slew him, and the lord of earth was soon prostrated on the ground. And the Ikshvakus, learning that their king had been slain, installed Dala on the throne, and the Brahmana Vamadeva thereupon going to the kingdom (of the Ikshvakus), addressed the new monarch, saying, 'O king, it hath been declared in all the sacred books that persons should give away unto Brahmanas. If thou fearest sin, O king, give me now the Vami steeds without delay.' And hearing these words of Vamadeva, the king in anger spoke unto his charioteer, saying, 'Bring me an arrow from those I have kept, which is handsome to behold and tempered with poison, so that pierced by it Vamadeva may lie prostrate in pain, torn by the dogs.' Hearing this, Vamadeva answered, 'I know, O king, that thou hast a son of ten years of age, called Senajita, begotten upon thy queen. Urged by my word, slay thou that dear boy of thine without delay by means of thy frightful arrows!'

Markandeya continued, 'At these words of Vamadeva, O king, that arrow of fierce energy, shot by the monarch, slew the prince in the inner apartments, and hearing this, Dala said there and then, 'Ye people of Ikshvaku's race, I will do ye good. I shall slay this Brahmana today, grinding him with force. Bring me another arrow of fierce energy. Ye lords of earth, behold my prowess now.' And at these words of Dala, Vamadeva said, 'This arrow of terrible mien and tempered with poison, that thou aimest at me, thou shalt not, O ruler of men, be able to aim nor even to shoot.' And thereupon the king said, 'Ye men of Ikshvaku's race, behold me incapable of shooting the arrow that hath been taken up by me. I fail to compass the death of this Brahmana. Let Vamadeva who is blessed with a long life live.' Then Vamadeva said, 'Touching thy queen with this arrow, thou mayest purge thyself of the sin (of attempting to take the life of a Brahmana).' And king Dala did as he was directed and the queen then addressed the Muni, and said, 'O Vamadeva, let me be able to duly instruct this wretched husband of mine from day to day, imparting unto him words of happy import; and let me always wait upon and serve the Brahmanas, and by this acquire, O Brahmana, the sacred regions hereafter.' And hearing these words of the queen, Vamadeva said, 'O thou of beautiful eyes, thou hast

saved this royal race. Beg thou an incomparable boon. I will grant thee whatever thou mayest ask. And, O thou faultless one, rule thou, O princess, these thy kinsmen and this great kingdom of the Ikshvakus!' And hearing these words of Vamadeva the princess said, 'This, O holy one, is the boon I seek, viz., that my husband may now be freed from his sin, and that thou mayest be employed in thinking of the weal of his son and kinsmen. This is the boon that I ask, O thou foremost of Brahmanas!'

Markandeya continued, 'Hearing these words of the queen, that Muni, O thou foremost of the Kuru race, said, 'So be it.' And thereupon king Dala became highly glad and gave unto the Muni his Vami steeds, having bowed down unto him with reverence!''

SECTION 192

Vaisampayana said, 'The Rishis, the Brahmanas, and Yudhishtira then asked Markandeya, saying, 'How did the Rishi Vaka become so long lived?'

Thus asked by them, Markandeya answered, 'The royal sage Vaka is a great ascetic and endowed with long life. Ye need not enquire into the reason of this.'

Hearing this, O Bharata, the son of Kunti, king Yudhishtira the Just, along with his brothers, then asked Markandeya saying, 'It hath been heard by us that both Vaka and Dalvya are of great souls and endowed with immortality and that those Rishis, held in universal reverence, are the friends of the chief of the gods. O Holy One, I desire to listen to the (history of the) meeting of Vaka and Indra that is full of both joy and woe. Narrate thou that history unto us succinctly.'

Markandeya said, 'When that horrible conflict between the gods and the Asuras was over, Indra became the ruler of the three worlds. The clouds showered rain copiously. And the dwellers of the world had abundance of harvests, and were excellent in disposition. And devoted to virtue, they always practised morality and enjoyed peace. And all persons, devoted to the duties of their respective orders, were perfectly happy and cheerful, and the slayer of Vala, beholding all the creatures of the world happy and cheerful, became himself filled with joy. And he of a hundred sacrifices, the chief of the gods seated on the back of his elephant Airavata, surveyed his happy subjects, and he cast his eyes on delightful asylums of Rishis, on various auspicious rivers, towns full of prosperity, and villages and rural regions in the enjoyment of plenty. And he also cast his eyes upon kings devoted to the practice of virtue and well-skilled in ruling their subjects. And he also looked upon tanks and reservoirs and wells and lakes and smaller lakes all full of water and adorned by best of Brahmanas in the observance, besides, of various excellent vows, and then descending on the delightful earth, O king, the god of a hundred sacrifices, proceeded towards a blessed asylum teeming with animals and birds, situated by the side of the sea, in the delightful and auspicious regions of the East on a spot overgrown with abundance of vegetation. And the chief of the gods beheld Vaka in that asylum, and Vaka also, beholding the ruler of the Immortals, became highly glad, and he worshipped Indra by presenting him with water to wash his feet, a carpet to sit upon, the usual offering of the Arghya, and fruit and roots. And the boon-giving slayer of Vala, the divine ruler of those that know not old age, being seated at his ease, asked Vaka the following question, 'O sinless Muni, thou hast lived for a hundred years! Tell me, O Brahmana, what the sorrows are of those that are immortal!'

Markandeya continued, 'Hearing this, Vaka answered, saying, 'Life with persons that are disagreeable, separation from those that are agreeable and beloved, companionship with the wicked, these are the evils which they that are immortal have to bear. The death of sons and wives, of kinsmen and friends, and the pain of dependence on others, are some of the greatest of evils. (These may all be noticed in a deathless life). There is no more pitiable sight in the world, as I conceive, than that of men destitute of wealth being insulted by others. The acquisition of family dignity by those that have it not, the loss of family dignity by those that have it, unions and disunions,—these all are noticeable by those that lead deathless lives. How they that have no family dignity but have prosperity, win what they have not—all this, O god of a hundred sacrifices, is before thy very eyes! What can be more pitiable than the calamities and reverses sustained by the gods, the Asuras, the Gandharvas, men, the snakes, and the Rakshasas! They that have been of good families suffer afflictions in consequence of their subjection to persons that are ill-born and the poor are insulted by the rich. What can be more pitiable than these? Innumerable examples of such contradictory dispensations are seen in the world. The foolish and the ignorant are cheerful and happy while the learned and the wise suffer misery! Plentiful instances of misery and woe are seen among men in this world! (They that lead deathless lives are destined to behold all these and suffer on that account.)'

Indra then said, 'O thou of great good fortune, tell me again, what the joys are of those persons that lead deathless lives,—joys that are adored by gods and Rishis!'

Vaka answered, 'If without having to associate with a wicked friend, a man cooks scanty vegetables in his own house at the eight or the twelfth part of the day, there can be nothing happier than that. I He in whose case the day is not counted is not called voracious. And, O Maghavan, happiness is even his own whose scanty vegetables are cooked. Earned by his own efforts, without having to depend upon any one, he that eateth even fruits and vegetables in his own house is entitled to respect. He that eateth in another's house the food given to him in contempt, even if that food be rich and sweet, doth what is despicable. This, therefore, is the opinion of the wise that fie on the food of that mean wretch who like a dog or a Rakshasa eateth at another's house. If after treating guests and servants and offering food to the manes a good Brahmana eateth what remains, there can be nothing happier than that. There is nothing sweeter or more sacred, O thou of a hundred sacrifices, than that food which such a person takes after serving the guest with the first portion thereof. Each mouthful (of rice) that the Brahmana eats after having served the guest, produces merit equal to what attaches to the gift of a thousand kine. And whatever sins such a one may have committed in his youth are all washed away of a certainty. The water in the hands of the Brahmana that hath been fed and honoured with a pecuniary gift (after the feeding is over) when touched with water (sprinkled by him that feeds), instantly purges off all the sins of the latter!''

Speaking of these and various other things with Vaka, the chief of the gods went away to heaven.'

SECTION 193

Vaisampayana said, 'Then the sons of Pandu again addressed Markandeya saying, 'Thou hast told us of greatness of Brahmanas. We desire now to hear of the greatness of the royal Kshatriyas.' Thus addressed by them, the great Rishi Markandeya spoke, 'Listen now to the greatness of the royal Kshatriyas. A certain king of the name of Suhotra belonging to the Kuru race went on a visit to the great Rishis. And as he was returning from that visit, he beheld king Sivi the son of Usinara, seated on his car, and as each came before the other, each saluted the other as best befitted his age and each regarding himself as the equal of the other in respect of qualities, refused to give the way to the other. And at this juncture Narada appeared there, and beholding what had happened, the celestial Rishi asked, 'Why is it that ye both stand here blocking each other's way?' And thus questioned both of them spoke to Narada saying, 'O holy one, do not speak so. The sages of old have declared that the way should be given to one who is superior or to him that is abler. We, however, that stand blocking each other's way are equal to each other in every respect. Judged properly there is no superiority amongst us.' Thus addressed by them, Narada recited three slokas. (They are these), 'O thou of the Kuru race, he that is wicked becometh wickedly even unto him that is humble; he also that is humble becometh with humility and honesty unto him that is wicked! He that is honest becometh honestly even towards the dishonest. Why should he not behave honestly towards him that is honest? He that is honest regardeth the service that is done to him, as if it were a hundred times greater than it is. Is this not current amongst the gods themselves? Certainly it is the royal son of Usinara who is possessed of goodness that is greater than thine. One should conquer the mean by charity; the untruthful by truth, the man of wicked deeds by forgiveness; and the dishonest by honesty. Both of you are large-hearted. Let one amongst you stand aside, according to the indication of the above slokas.' And having said so Narada became silent, and hearing what Narada had said the king of the Kuru race walking round Sivi, and praising his numerous achievements, gave him the way and went on in his course. It was even thus that Narada had described the high blessedness of the royal Kshatriyas.'

SECTION 194

Markandeya continued, 'Listen now to another story. One day as king Yayati, the son of Nahusha, was sitting on his throne, surrounded by the citizens, there came unto him a Brahmana desirous of soliciting wealth for his preceptor, and approaching the king, the Brahmana said, 'O king, I beg of thee wealth for my preceptor according to my covenant.' And the king said, 'O Holy One, tell me what thy covenant is.' And thereupon the Brahmana said, 'O king, in this world when men are asked for alms, they entertain contempt for him that asketh it. I therefore, ask thee, O king, with what feelings thou wilt give me what I ask and upon which I have set my heart.' And the king replied saying, 'Having given away a thing, I never boast of it. I never also listen to solicitations for things that cannot be given. I listen, however, to prayers for things that can be given and giving them away I always become happy. I will give thee a thousand kine. The Brahmana that asks me for a gift is always dear to me. I am never angry with the person that begs of me and I am never sorry for having given away a thing! And the Brahmana then obtained from the king a thousand kine and went away.'

SECTION 195

Vaisampayana said, "The son of Pandu again addressed the Rishi and said, 'Speak thou unto us of the high fortune of royal Kshatriyas!' And Markandeya said, 'There were two kings of the name of Vrishadarbha and Seduka and both of them were conversant with morals and with weapons of attack and defence. And Seduka knew that Vrishadarbha had from his boyhood an unuttered vow that he would give no other metal unto Brahmanas save gold and silver. And once on a time a Brahmana having completed his study of the Vedas came unto Seduka and uttering a benediction upon him begged of him wealth for his preceptor, saying, 'Give me a thousand steeds.' And thus addressed, Seduka said unto him, 'It is not possible for me to give thee this for thy preceptor. Therefore, go thou unto king Vrishadarbha, for, O Brahmana, he is a highly virtuous king. Go and beg of him. He will grant thy request. Even this is his unuttered vow.' Hearing these words that Brahmana went to Vrishadarbha and begged of him a thousand steeds, and the king thus solicited, struck the Brahmana with a whip and thereupon the Brahmana said, 'Innocent as I am, why dost thou attack me thus?' And the Brahmana was on the point of cursing the king, when the latter said, 'O Brahmana, dost thou curse him that doth not give thee what thou askest? Or, is this behaviour proper for a Brahmana?' And the Brahmana said, 'O king of kings, sent unto thee by Seduka, I come before thee for this.' The king said, 'I will give thee now whatever tribute may come to me before the morning expire. How indeed, can I send away the man empty-handed who hath been whipped by me.' And having said this the king gave unto that Brahmana the entire proceeds of that day and that was more than the value of a thousand horses."

SECTION 196

"Markandeya said, 'One day it was resolved by the gods that they should descend on the earth and try the goodness and virtue of king Sivi, the son of Usinara. And addressing each other,--'Well--Agni and Indra came to the earth. And Agni took the form of a pigeon flying away from Indra who pursued him in the form of a hawk, and that pigeon fell upon the lap of king Sivi who was seated on an excellent seat. And the priest thereupon addressing the king said, 'Afraid of the hawk and desirous of saving its life, this pigeon hath come to thee for safety. The learned have said that the falling of a pigeon upon one's body forebode a great danger. Let the king that understands omens give away wealth for saving himself from the danger indicated.' And the pigeon also addressed the king and said, 'Afraid of the hawk and desirous of saving my life I have come to thee for protection. I am a Muni. Having assumed the form of a pigeon, I come to thee as a seeker of thy protection. Indeed, I seek thee as my life. Know me as one possessed of Vedic lore, as one leading the Brahmacharya mode of life, as one possessed also of self-control and ascetic virtues. And know me further as one that has never spoken disagreeably unto his preceptor, as one possessed of every virtue indeed, as one that is sinless. I repeat the Vedas, I know their prosody; indeed, I have studied all the Vedas letter by letter. I am not a pigeon. Oh, do not yield me up to the hawk. The giving up of a learned and pure Brahmana can never be a good gift.' And after the pigeon said so, the hawk addressed the king, and said, 'Creatures do not come into the world in the same particular order. In the order of creation, thou mayst, in a former birth, have been begotten by this pigeon. It is not proper for thee, O king, to interfere with my food by protecting this pigeon (even though he might have been thy father).' And thus addressed, the king said, 'Hath any one, before this, seen birds thus speak the pure speech of man? Knowing what this pigeon sayeth, and this hawk also, how can we act to-day according to virtue? He that giveth up an affrighted creature seeking protection, unto its foe, doth not obtain protection when he is in need of it himself. Indeed, the very clouds do not shower rain seasonably for him, and the seeds though scattered do not grow for him. He that giveth up an afflicted creature seeking protection unto its foe, hath to see his offspring die in childhood. The ancestor of such a person can never dwell in heaven; indeed, the very gods decline to accept the libations of clarified butter poured by him into the fire. He that giveth up an affrighted creature seeking protection, unto its foe, is struck with the thunder-bolt by the gods with Indra at their head. The food that he eateth is unsanctified, and he, of a narrow soul, falleth from heaven very soon. O hawk, let the people of the Sivi tribe place before thee a bull cooked with rice instead of this pigeon. And let them also carry to the place where thou livest in joy, meat in abundance.' And hearing this, the hawk said, 'O king, I do not ask for a bull, nor, indeed, any other meat, nor meat more in quantity than that of this pigeon. It hath been given to me by the gods. The creature, therefore, is my food today in consequence of its death that hath been ordained. Therefore, O monarch, give it up to me.' Thus addressed by the hawk, the king said, 'Let my men see and carefully carry the bull to thee with every limb entire. Let that bull be the ransom of this creature afflicted with fright and let it be carried to thee before my eyes. Oh, slay not this pigeon! I will yield up my very life, yet I would not give up this pigeon. Dost thou not

know, O hawk, that this creature looketh like a sacrifice with the Soma juice? O blessed one, cease to take so much trouble for it. I cannot, by any means, yield up the pigeon to thee. Or, O hawk, if it pleases thee, command me to do some such thing which I may do for thee, which may be agreeable to thee, and upon doing which the men of the Sivi tribe may yet in joy bless me in terms of applause. I promise thee that I will do what thou mayst did me do.' And at this appeal of the king, the hawk said, 'O king, if thou givest me as much flesh as would be equal to the weight of the pigeon, cutting it off thy right thigh; then can the pigeon be properly saved by thee; then wouldst thou do what would be agreeable to me and what the men of the Sivi tribe would speak of in terms of praise.' And the king agreed to this and he cut off a piece of flesh from his right thigh and weighed it against the pigeon. But the pigeon weighed heavier. And thereupon the king cut off another piece of his flesh, but the pigeon still weighed heavier, and then the king cut off pieces of flesh from all parts of his body and placed them on the scale. But the pigeon still weighed heavier, and then the king himself ascended the scale and he felt no grief at this and beholding this, the hawk disappeared there saying--(The pigeon hath been) Saved,-- And the king asked the pigeon saying, 'O pigeon, let the Sivas know who the hawk is. None but the lord of the universe could do as he did. O Holy One, answer thou this question of mine!' And the pigeon then said, 'I am the smoke-bannered Agni called also Vaiswanara. The hawk is none other than Sachi's lord armed with the thunder-bolt. O son of Suratha, thou art a bull among men. We came to try thee. These pieces of flesh, O king, that thou hast cut off with thy sword from thy body for saving me have caused gashes in thy body. I will make these marks auspicious and handsome and they will be of the colour of gold and emit a sweet perfume, and earning great fame and respected by the gods and the Rishis thou shalt rule these subjects of thine, and a son will spring from thy flank who shall be called Kapataroman. O king, thou shalt obtain this son of the name of Kapataroman from out of thy own body and thou wilt behold him become the foremost of the Saurathas, blazing with renown, possessed of bravery and great personal beauty!"

SECTION 197

Vaisampayana said, "And the son of Pandu once more addressed Markandeya, saying, 'Tell us again of the great good fortune of kings.' And Markandeya said, 'There came unto the horse-sacrifice of king Ashtaka of Viswamitra's race, many kings. And there came unto that sacrifice the three brothers also of that king, viz., Pratardana, Vasumanas, and Sivi, the son of Usinara. And after the sacrifice was completed, Ashtaka was proceeding on his car along with his brothers when they all beheld Narada coming that way and they saluted the celestial Rishi and said unto him, 'Ride thou on this car with us. And Narada, saying, 'So be it, mounted on the car, and one among those kings having gratified the holy and celestial Rishi Narada, said, 'O Holy One, I desire, to ask thee something.' And the Rishi said, 'Ask.' And the person, thus permitted, said, 'All four of us are blessed with long lives and have indeed every virtue. We shall, therefore, be permitted to go to a certain heaven and dwell there for a long period. Who amongst us, however, O king, shall fall down first?' Thus questioned the Rishi said, 'This Ashtaka shall first come down.' And thereupon the enquirer asked, 'For what cause?' And the Rishi answered, 'I lived for a few days in the abode of Ashtaka. He carried me (one day) on his car out of the town and there I beheld thousands of kine distinguished from one another by difference of hue. And beholding those kine I asked Ashtaka whose they were and Ashtaka answered me, saying, 'I have given away these kine. By this answer he gave expression to his own praise. It is for this answer of his that Ashtaka shall have to come down.' And after Narada had said so, one of them again enquired, saying, 'Three of us then will stay in heaven. Amongst us three, who shall fall down first?' And the Rishi answered, Pratardana.' And the enquirer asked, 'For what cause?' And the Rishi answered, 'I lived for some days in the abode of Pratardana also. And he carried me on his car one day. And while doing so, a Brahmana asked him saying, 'Give me a horse!' And Pratardana replied, 'After returning, I will give thee one!' And thereupon the Brahmana said, 'Let it be given to me soon.' And as the Brahmana spoke those words, the king gave unto him the steed that had been yoked on the right-hand wheel of the car. And there came unto him another Brahmana desirous of obtaining a steed. And the king having spoken to him in the same way, gave him the steed that had been yoked on the left wheel of his car. And having given away the horse unto him, the king proceeded on his journey. And then there came unto the king another Brahmana desirous of obtaining a horse. And the king soon gave him the horse on the left front of his car, unyoking the animal. And having done so, the king proceeded on his journey. And then there came unto the king another Brahmana desirous of obtaining a horse. And the king said unto him, 'Returning, I will give thee a horse.' But the Brahmana said, 'Let the steed be given to me soon.' And the king gave him the only horse he had. And seizing the yoke of

the car himself, the king began to draw it. And as he did so, he said, 'There is now nothing for the Brahmanas.' The king had given away, it is true, but he had done so with detraction. And for that speech of his, he shall have to fall down from heaven. And after the Rishi had said so, of the two that remained, one asked, 'Who amongst us two shall fall down?' And the Rishi answered, 'Vasumanas.' And the enquirer asked, 'For what reason?' And Narada said, 'In course of my wanderings I arrived at the abode of Vasumanas. And at that time the Brahmanas were performing the ceremony of Swastivachana* for the sake of a flowery car. And I approached the king's presence. And after the Brahmanas had completed the ceremony, the flowery car became visible to them. And I praised that car, and thereupon the king told me, 'Holy one, by thee hath this car been praised. Let this car, therefore, be thine.' And after this I went to Vasumanas another time when I was in need of a (flowery) car. And I admired the car, and the king said, 'It is thine.' And I went to the king a third time and admired the car again. And even then the king exhibiting the flowery car to the Brahmanas, cast his eyes on me, and said, 'O holy one, thou hast praised the flowery car sufficiently.'" And the king only said these words, without making me a gift of that car. And for this he will fall down from heaven.' [* The ceremony of Swastivachana is described to be "a religious rite, preparatory to any important observance, in which the Brahmanas strew boiled rice on the ground, and invoke the blessings of the gods on the ceremony about to commence" (Vide Wilson's Dict). A flowery car was, probably, one of celestial make that the kings, procured from heaven by performing costly rites and ceremonies. These were sometimes exhibited to the people, and prior to these exhibitions, the ceremony of Swastivachana was performed.]

"And one among them said, 'Of the one who is to go with thee, who will go and who will fall down?' And Narada answered, saying, 'Sivi will go, but I will fall down.' 'For what reason?' asked the enquirer. And Narada said, 'I am not the equal of Sivi. For one day a Brahmana came unto Sivi and addressing him, said, 'O Sivi, I came to thee for food.' And Sivi replied unto him, saying, 'What shall I do? Let me have thy orders.' And the Brahmana answered, 'This thy son known by the name of Vrihadgarbha should be killed. And, O king, cook him for my food.' And hearing this, I waited to see what would follow. And Sivi then killed his son and cooking him duly and placing that food in a vessel and taking it upon his head, he went out in search of the Brahmana and while Sivi was thus seeking, for the Brahmana, some one told him, 'The Brahmana thou seekest, having entered thy city, is setting fire to thy abode and he is also setting fire, in wrath, to thy treasury, thy arsenal, the apartments of the females and thy stables for horses and elephants.' And Sivi heard all this, without change of colour, and entering his city spoke unto the Brahmana, 'O holy one, the food has been cooked.' And the Brahmana hearing this spoke not a word and from surprise he stood with downcast looks. And Sivi with a view to gratifying the Brahmana said, 'O holy one, eat thou this.' And the Brahmana looking at Sivi for a moment said, 'Eat it thyself.' And thereupon Sivi said, 'Let it be so.' And Sivi cheerfully taking the vessel from his head desired to eat it and thereupon the Brahmana caught hold of Sivi's hand and addressing him said, 'Thou hast conquered wrath. There is nothing that thou canst not give unto the Brahmanas.' And saying this, that Brahmana adored Sivi, and then as Sivi cast his eyes before him, he beheld his son standing like a child of the gods, decked in ornaments and yielding a fragrance from his body and the Brahmana, having accomplished all this, made himself visible and it was Vidhatri himself who had thus come in that guise to try that royal sage, and after Vidhatri had disappeared, the counsellors addressed the king, saying, 'Thou knowest everything. For what didst thou do all this?' And Sivi answered, 'It was not for fame, nor for wealth, nor from desire of acquiring objects of enjoyment that I did all this. This course is not sinful. It is for this that I do all this. The path which is trodden by the virtuous is laudable. My heart always inclineth towards such a course. This high instance of Sivi's blessedness I know, and I have, therefore, narrated it duly!"

SECTION 198

Vaisampayana said, "The sons of Pandu and those Rishis then asked Markandeya, 'Is there anybody that is blessed with longer life than thou?' And Markandeya answered them, saying, 'There is without doubt, a royal sage of the name of Indradyumna and his virtue having diminished, he fell from heaven, crying, 'My achievements are lost!' And he came unto me and asked, 'Dost thou know me?' And I answered him, saying, 'From our anxiety to acquire religious merit we do not confine ourselves to any home. We live but for a night in the same village or town. A person like us, therefore, cannot possibly know thy pursuits. The fasts and vows we observe render us weak in body and unable to follow any worldly pursuits on our own behalf. Hence, one like us cannot possibly know thee.' He then asked me, 'Is there any one who is longer-lived than thou?' I answered him, saying, 'There

liveth on the Himavat an owl of the name of Pravarakarna. He is older than I. He may know thee. The part of the Himavat where he dwelleth is far off from here.' And at this Indradyumna became a horse and carried me to where that owl lived and the king asked the owl, saying, 'Dost thou know me?' And the owl seemed to reflect for a moment and then said unto the king, 'I do not know thee.' And the royal sage Indradyumna thereupon asked the owl, 'Is there any one who is older than thou?' And thus asked the owl answered, saying, 'There is a lake of the name of Indradyumna. In that lake dwelleth a crane of the name of Nadjangha. He is older than we. Ask thou him.' And at this king Indradyumna taking both myself and the owl went to that lake where the crane Nadjangha dwelt. And that crane was asked by us, 'Dost thou know the king Indradyumna?' And the crane thereupon seemed to reflect a little and then said, 'I do not know king Indradyumna.' And the crane was asked by us, 'Is there any one who is older than thou?' And he answered us, saying, 'There dwelleth in this very lake a tortoise of the name of Akupara. He is older than I. He may know something of this king. Therefore, enquire ye of Akupara. And then that crane gave information to the tortoise, saying, 'It is intended by us to ask thee something. Please come to us.' And hearing this the tortoise came out of the lake to that part of the bank where we all were and as he came there we asked him, saying, 'Dost thou know this king Indradyumna?' And the tortoise reflected for a moment. And his eyes were filled with tears and his heart was much moved and he trembled all over and was nearly deprived of his senses. And he said with joined hands, 'Alas, do I not know this one? He had planted the sacrificial stake a thousand times at the time of kindling the sacrificial fire. This lake was excavated by the feet of the cows given away by this king unto the Brahmanas on the completion of the sacrifice. I have lived here ever since.' And after the tortoise had said all this, there came from the celestial regions a car. And an aerial voice was heard which said, addressing Indradyumna, 'Come thou and obtain the place thou deservest in heaven! Thy achievements are great! Come thou cheerfully to thy place! Here also are certain slokas: The report of virtuous deeds spreadeth over the earth and ascendeth to heaven. As long as that report lasts, so long is the doer said to be in heaven. The man whose evil deeds are bruited about, is said to fall down and live, as long as that evil report lasts in the lower regions. Therefore should man be virtuous in his acts if he is to gain Heaven. And he should seek refuge in virtue, abandoning a sinful heart.'

"And hearing these words, the king said, 'Let the car stay here as long as I do not take these old persons to the places whence I brought them. And having brought me and the owl Pravarakarna to our respective places, he went away, riding on that car, to the place that was fit for him. Being long-lived, I witness all this.'"

Vaisampayana continued, "It was thus that Markandeya narrated all this unto the son of Pandu. And after Markandeya finished, the sons of Pandu said, 'Blessed be thou! Thou hadst acted properly in causing king Indradyumna who had fallen from Heaven to regain his sphere!' And Markandeya answered them, saying, 'Devaki's son, Krishna, also had thus raised the royal sage Nriga who had sunk in hell and caused him to regain Heaven!'"

SECTION 199

Vaisampayana said, "King Yudhishtira, hearing from the illustrious Markandeya the story of the royal sage Indradyumna's regaining of Heaven, again asked the Muni, saying, 'O great Muni, tell me in what condition should a man practise charity in order to gain admission into the regions of Indra? Is it by practising charity while leading a domestic mode of life, or in boyhood, or in youth, or in old age? O, tell me about the respective merits reaped from the practice of charity in these different stages of life?'"

Markandeya said, 'Life that is futile is of four kinds. Charity also that is futile is of sixteen kinds. His life is vain who hath no son; and his also who is out of pale of virtue: and his too who liveth on the food of other; and, lastly, his who cooketh for himself without giving therefrom unto the Pitris, the gods, and the guests, and who eateth of it before these all. The gift to one that has fallen away from the practice of virtuous vows, as also the gift of wealth that has been earned wrongly, are both in vain. The gift to a fallen Brahmana, that to a thief, that also to a preceptor that is false, is in vain. The gift to an untruthful man, to a person that is sinful, to one that is ungrateful, to one that officiates at sacrifices performed by all classes of people residing in a village, to one that sells the Vedas*, to a Brahmana that cooks for Sudra, to one that too by birth is a Brahmana but who is destitute of the occupations of his order, is in vain. [* A man is said to sell the Vedas who lectures on the Vedas taking fees from the hearers.] The gift to one that has married a girl after the accession of puberty, to females, to one that sports with snakes, and to one that is employed in menial offices, is also in vain. These sixteen kinds of gifts are productive of no merits. That man who with mind clouded with darkness giveth away from fear or anger, enjoyeth the merit of such gift while he is in the womb of his

mother. The man who (under other circumstances) maketh gifts unto the Brahmanas, enjoyeth the fruit thereof while he is in old age. Therefore, O king, the man who wishes to win the way of heaven, should under all conditions, make gifts unto Brahmanas of everything that he wishes to give away.'

"Yudhishtira said, 'By what means do Brahmanas, who accept gifts from all the four orders, save others as well as themselves?'"

"Markandeya said, 'By Japa [Japa is the silent recitation of particular Mantras], and Mantras [Mantras are particular formulae of worship. They are for the most part rhythmic compositions, believed to be of great efficacy], and Homa [The Homa is that sacrificial rite which consists of pouring libations of clarified butter into fire.] and the study of the Vedas, the Brahmanas construct a Vedic boat [Vedamayi nou. Lit, a boat made of the Vedas.] wherewith they save both others and themselves. The gods themselves are pleased with that man who gratifieth the Brahmanas. Indeed, a man may attain heaven at the command of a Brahmana. Thou wilt, O king, without doubt ascend to regions of everlasting bliss, in consequence of thy worship of the Pitris and the gods, and thy reverence for the Brahmanas, even though thy body is filled with phlegmatic humours and withal so dull and inert! He that desires virtue and heaven should adore the Brahmanas. One should feed Brahmanas with care on occasions of Sraddhas, although those among them that are cursed or fallen should be excluded. They also should be carefully excluded that are either excessively fair or excessively black, that have diseased nails, that are lepers, that are deceitful, that are born in bastardy of widows or of women having husbands alive; and they also that support themselves by the profession of arms. That Sraddha which is censurable, consumeth the performer thereof like fire consuming fuel. If they that are to be employed in Sraddhas happen to be dumb, blind, or deaf, care should be taken to employ them along with Brahmanas conversant with the Vedas. O Yudhishtira, listen now unto whom thou shouldst give. He that knoweth all the Vedas should give only to that able Brahmana who is competent to rescue both the giver and himself, for he, indeed, is to be regarded as able who can rescue both the giver and himself. O son of Pritha, the sacred fires do not receive such gratification from libations of clarified butter, from offerings of flowers and sandal and other perfumed pastes as from the entertainment of guests. Therefore, do thou strive to entertain guests, O son of Pandu! O king, they that give unto guests water to wash their feet, butter to rub over their (tired) legs, light during the hours of darkness, food, and shelter, have not to go before Yama. The removal (after worship) of the flowery offerings unto the gods, the removal of the remnants of a Brahmana's feast, waiting (upon a Brahmana) with perfumed pastes, and the massaging of a Brahmana's limbs, are, each of them, O foremost of kings, productive of greater merit than the gift of kine. A person, without doubt, rescueth himself by the gift of a Kapila cow. Therefore, should one give away a Kapila cow decked with ornaments unto Brahmanas. O thou of the Bharata race, one should give unto a person of good lineage and conversant with the Vedas; unto a person that is poor; unto one leading a domestic mode of life but burdened with wife and children; unto one that daily adoreth the sacred fire; and unto one that hath done thee no service. Thou shouldst always give unto such persons but not to them that are in affluence. What merit is there, O thou foremost of the Bharata race, by giving unto one that is affluent? One cow must be given unto one Brahmana.

A single cow must not be given unto many. For if the cow so given away (unto many) be sold, the giver's family is lost for three generations. Such a gift would not assuredly rescue the giver nor the Brahmana that takes it. He who giveth eighty Ratis of pure gold, earneth the merit of giving away a hundred pieces of gold for ever. He that giveth away a strong bull capable also of drawing the plough, is certainly rescued from all difficulties and finally goeth to heaven. He that giveth away land unto a learned Brahmana, hath all his desires fulfilled. The tired traveller, with weakened limbs and feet besmeared with dust, asks for the name of him that may give him food. There are men who answer him by telling him the name. That wise man who informs these toil-worn ones of the name of the person who may give them food, is, without doubt, regarded as equal in merit unto the giver himself of food. Therefore, abstaining from other kinds of gift, give thou food. There is no merit (arising out of gifts) that is so great as that of giving food. The man that according to the measure of his might gives well-cooked and pure food unto the Brahmanas, acquires, by that act of his, the companionship of Prajapati (Brahma). There is nothing superior to food. Therefore, food is regarded as the first and foremost of all things (to be given away). It hath been said that food itself is Prajapati. And Prajapati is regarded as the Year. And the Year is sacrifice. And everything is established in sacrifice, for it is from sacrifice that all creatures, mobile and immobile, take their origin. For this reason, it hath been heard by us, food is the foremost of all things. They that give away lakes and large pieces of water, and tanks and wells, and shelter and food and they that have sweet words for all, have

not to hear the admonitions of Yama. With him who gives rice, and wealth earned by his labour, unto Brahmana of good behaviour, the earth is satisfied. And she poureth upon him showers of wealth. The giver of food walketh first, after him the speaker of truth and he that giveth unto persons that do not solicit. But the three go to the same place."

Vaisampayana continued, 'Hearing all this, Yudhishtira, along with his younger brothers, impelled by curiosity, again addressed the high-souled Markandeya, saying, 'O great Muni, what is the distance of Yama's region from that of men? What is its measurement? How also do men pass it over? And by what means? O, tell me all this!'"

"Markandeya said, 'O king, O them foremost of virtuous men, this question of thine appertaineth to a great mystery. It is sacred and much applauded by the Rishis. Appertaining as it also does to virtue, I will speak of it to thee. The distance of Yama's region from the abode of men is, O king, eighty-six thousand Yojanas! The way is over space, without water, and very terrible to behold; Nowhere on that road is the shade of a tree, nowhere any water, and nowhere any resting place in which the traveller, when fatigued, may rest for some moments. And men and women and all on earth that have life, are forcibly led along this way by the messengers of Yama. Those creatures that obey the mandates of the grim king, and they, O king, that have given horses and other good conveyances unto Brahmanas, proceed along this way on those animals and vehicles. And they that have given umbrellas [Parasols] proceed along this way with umbrellas warding off the sun's rays. And they that have given food, proceed without hunger, while they that have not given food proceed afflicted with hunger. And they that have given robes, proceed along this way attired in robes while they that have given none, proceed naked. And they that have given gold, proceed in happiness, themselves decked in ornaments. And they that have given land, proceed with every desire completely gratified. And they that have given grain, proceed without being afflicted with any want. And they that have given houses, proceed happily on cars. And those men that have given something to drink, proceed with cheerful hearts unafflicted with thirst. And they that have given lights, proceed happily lighting the way before them. And they that have given kine, proceed along the way happily, freed from all their sins. And they that have fasted for a month, proceed on cars drawn by swans. And they who have fasted for six nights, proceed on cars drawn by peacocks. And, O son of Pandu, he that fasteth three nights upon only one meal without a second during this period goeth into a region free from disease and anxiety. And water hath this excellent property that it produceth happiness in the region of Yama. And they that give water find for themselves a river there of the name of Pushpodaka. And the givers of water on the earth drink cool and ambrosial draughts from that stream. And they that are of evil deeds have pus ordained for them. Thus, O great king, that river serveth all purposes. Therefore, O king, adore thou duly these Brahmanas (that are with thee). Weak in limbs owing to the way he has walked, and besmeared with the dust of the high-road, the traveller enquireth for the name of him who giveth food, and cometh in hope to his house. Adore thou him with reverent attention, for he indeed is a guest, and he is a Brahmana. The gods with Indra at their head follow him as he proceedeth. And if he is adored, the gods with Indra become gratified, and if he is not adored, the celestials with their chief become cheerless. Therefore, O thou foremost of kings, worship thou these Brahmanas duly. I have thus spoken to thee upon a hundred subjects. What dost thou desire to hear from me again?'"

"Yudhishtira said, 'O master, conversant thou art with virtue and morality, and so I desire to repeatedly listen to thee as thou speakest on sacred subjects appertaining to virtue and morals.'

"Markandeya said, 'O king, I will now speak on another sacred subject appertaining to eternal interests and capable of washing off all sins. Listen thou with rapt attention. O thou foremost of the Bharatas, the merit equal to that of giving away a Kapila cow in (the tirtha called) Jyeshtha-Pushkara arises from washing the feet of Brahmanas. As long as the earth remains wet with water which a Brahmana hath touched with his feet, so long do Pitris drink water of cups made of lotus-leaves. If the guest is welcomed (with enquiries about his welfare), the deities of fire become glad; and if he is offered a seat, it is the god of a hundred sacrifices, who is gratified. If his feet are washed, it is the Pitris who are delighted; and if he is fed it is Prajapati that is pleased. One should with collected soul, give a cow when (during her throes) the feet and head of her calf are visible, before her delivery is complete.

A cow with her calf in the air in course of falling from the uterus to the earth, is to be regarded as equal to the earth herself. He, therefore, that giveth away such a cow, reapeth the merit of giving away the earth. And he that giveth away such a cow, is adored in heaven for as many thousands of Yugas as there are bristles on the bodies of the animal and her young one together. And, O Bharata, he that having accepted a thing in gift giveth it away immediately unto a person that is virtuous and honest, reapeth very great merit. Without

doubt, he reapeth the fruit of giving away the whole earth to her utmost limits and with her oceans and seas and caves, her mountains and forests and woods. That Brahmana who eateth in silence from a plate, keeping his hands between his knees, succeedeth in rescuing others. And those Brahmanas that abstain from drink and who are never spoken of by others as having any faults and who daily read the Samhitas, are capable of rescuing others. Libations of butter and edible offerings should all be presented to a Brahmana who is learned in the Vedas. And as libations of clarified butter poured into fire never go in vain, so gift to virtuous Brahmanas learned in the Vedas can never go in vain. The Brahmanas have anger for their weapon; they never fight with arms of iron and steel. Indeed the Brahmanas slay with anger like Indra slaying the Asuras with his thunder-bolt.

Thus prelection appertaining to virtue and morality is now over. Hearing this, the Munis of the forest of Naimisha were filled with delight. And those ascetics were also freed from grief and anger by listening to it. And they were also purged of all their sins in consequence of this. And, O King, those human beings that listen to it become freed from the obligation of rebirth.'

"Yudhishtira said, 'O thou of great wisdom, what purification is there by which a Brahmana may always keep himself pure? I desire to hear of it from thee, O thou foremost of all virtuous men!'"

"Markandeya answered, 'There are three kinds of purity, viz., purity in speech, purity in deed, and purity achieved by use of water. He that has recourse to these three different kinds of purity, attains, without doubt, to heaven. That Brahmana who adareth the goddess Sandhya in the morning and the evening, and who recites meditatively the sacred goddess Gayatri who is the mother of the Vedas, sanctified by the latter, is freed from all his sins. Even if he accepts in gift the entire earth with her oceans, he doth not, on that account, suffer the least unhappiness. And those heavenly bodies in the sky including the sun that may be inauspicious and hostile towards him soon become auspicious and favourable towards him in consequence of these acts of his, while those stars that are auspicious and favourable become more auspicious and more favourable in consequence of such conduct of his. And terrible Rakshasas subsisting on animal food, or gigantic and fierce men, all become unable to prevail over a Brahmana who practiseth these purifications. The Brahmanas are even like blazing fires. They incur no fault in consequence of teaching, of officiating at sacrifices, and of accepting gifts from others. Whether the Brahmana be cognisant of the Vedas or ignorant of them, whether they be pure or impure, they should never be insulted, for Brahmanas are like fires. As the fire that blazeth up in the place set apart for the cremation of the dead is never regarded impure on that account, so the Brahmana, be he learned or ignorant, is always pure. He is great and a very god! Cities that are adorned with walls and gates and palaces one after another, lose their beauty if they are bereft of Brahmanas. That, indeed, O King, is a city where Brahmanas accomplished in the Vedas, duly observing the duties of their order and possessed of learning and ascetic merit, reside. O son of Pritha, that spot, be it a wood or pasture land, where learned Brahmanas reside, hath been called a city. And that place, O King, becometh a tirtha also. By approaching a king that offereth protection, as also a Brahmana possessed of ascetic merit, and by offering worship unto both, a man may purge off his sins immediately. The learned have said that ablutions in the sacred tirthas, recitation of the names of holy ones, and converse with the good and virtuous, are all acts worthy of applause. They that are virtuous and honest always regard themselves as sanctified by the holy companionship of persons like themselves and by the water of pure and sacred converse. The carrying of three staffs, the vow of silence, matted hair on head, the shaving of the crown, covering one's person with barks and deerskins, the practice of vows, ablutions, the worship of fire, abode in the woods, emaciating the body, all these are useless if the heart be not pure. The indulgence of the six senses is easy, if purity be not sought in the object of enjoyment. Abstinence, however, which of itself is difficult, is scarcely easy without purity of the objects of enjoyment. O King of kings, among the six senses, the mind alone that is easily moved is the most dangerous! Those high-souled persons that do not commit sins in word, deed, heart and soul, are said to undergo ascetic austerities, and not they that suffer their bodies to be wasted by fasts and penances. He that hath no feeling of kindness for relatives cannot be free from sin even if his body be pure. That hard-heartedness of his is the enemy of his asceticism. Asceticism, again, is not mere abstinence from the pleasures of the world. He that is always pure and decked with virtue, he that practises kindness all his life, is a Muni even though he may lead a domestic life. Such a man is purged of all his sins. Fasts and other penances cannot destroy sins, however much they may weaken and dry up the body that is made of flesh and blood. The man whose heart is without holiness, suffers torture only by undergoing penances in ignorance of their meaning. He is never freed from sins of such acts. The fire he worshippeth doth not consume his sins. It is in consequence of

holiness and virtue alone that men attain to regions of blessedness, and fasts and vows become efficacious. Subsistence on fruits and roots, the vow of silence, living upon air, the shaving of the crown, abandonment of a fixed home, the wearing of matted locks on the head, lying under the canopy of heaven, daily fasts, the worship of fire, immersion in water, and lying on the bare ground,—these alone cannot produce such a result. They only that are possessed of holiness succeed, by knowledge and deeds, to conquer disease, decrepitude and death, and acquire a high status. As seeds that have been scorched by fire do not sprout forth, so the pains that have been burnt by knowledge cannot effect the soul. This inert body that is only like a block of wood when destitute of souls, is, without doubt, short lived like froth in the ocean. He that obtaineth a view of his soul, the soul that resideth in every body, by help of one or half of a rhythmic line (of the Vedas), hath no more need for anything. Some obtaining a knowledge of identity with the Supreme Soul from but two letters (of the Vedas) and some from hundreds and thousands of rhythmic lines, acquire salvation, for the knowledge of one's identity with the Supreme Soul is the sure indication of salvation. The men of old, distinguished for their knowledge, have said, neither this world nor that hereafter nor bliss can be his who is disturbed by doubts. And belief of one's identity with the Supreme Soul is the indication of salvation. He that knoweth the true meaning of the Vedas, understandeth their true use. Such a man is affrighted at the Vedic ritual like a man at sight of a forest conflagration. Giving up dry disputation, have recourse to Sruti and Smriti, and seek thou, with the aid of thy reason, the knowledge of the Undecaying One that is without a second. One's search (after this knowledge) becometh futile from defect of means. Therefore, should one carefully strive to obtain that knowledge by aid of the Vedas. The Vedas are the Supreme Soul; they are His body; they are the Truth. The soul that is bounded by the animal organism is incompetent to know Him in whom all the Vedas merge. That Supreme Soul, however, is capable of being known by the pure intellect. The existence of the gods as stated in the Vedas, the efficacy of acts, and the capacity for action of being furnished with bodies, are noticeable in every Yuga. Independence of these and annihilation are to be sought from purity of the senses. Therefore, the suspension of the function of the senses is the true fasting. One may attain to heaven by asceticism, one may obtain objects of enjoyment by the practice of charity and may have his sins purged off by ablutions in tirthas. But complete emancipation cannot be had except by knowledge."

Vaisampayana continued, "Thus addressed, O great king, by the Rishi, Yudhishtira of great fame then said, 'O holy one, I desire to listen to the rules about that charity which is meritorious.'"

"Markandeya said, 'O great king, O Yudhishtira, the rules about charity which thou wishest to hear from me are always highly regarded by me. Listen now to the mysteries of charity as expounded in the sruti and the smritis! A man that performs a sraddha in the conjunction called Gajachaya at a place that is fanned by the leaves of the Aswattha tree enjoys the fruits thereof, O Yudhishtira, for a hundred thousand kalpas. O King, he that foundeth a dharmasala and established there a person to look after all comers, is crowned with the merits of all the sacrifices. He that giveth away a horse at a tirtha where the current of the river runneth in a direction opposite to its general course, reapeth merit that is inexhaustible. The guest that comes to one's house for food is none other than Indra himself. If he is entertained with food, Indra himself conferreth on the best merit that is inexhaustible. As men cross seas by vessels, so are the givers mentioned above saved from all their sins. So what is given unto Brahmanas produceth, like gift of curds, inexhaustible merits. A gift on particular lunations produceth merit that is twice as much as a gift on other days. That in a particular season produceth merit ten times greater than in other seasons. That in a particular year produceth merit a hundred times greater than in other years. And lastly, a gift on the last day of the last month of the year produceth merit that is inexhaustible. A gift also that is made while the Sun is on the solstitial points, one again that is made on the last day of the Sun's path through Libra, Aries, Gemini, Virgo, and Pisces, a gift again during eclipses of the Moon and the Sun, produce merit that is inexhaustible. The learned have also said that gifts made during the seasons produce merit that is ten times, those made during the change of seasons, a hundred times—and those made during the days when Rahu is visible, a thousand times—greater than what is produced by gifts at other time; while a gift made on the last day of the Sun's course through Libra and Aries produces merit that knows no diminution. O King, no one can enjoy landed possessions unless he giveth away land, and no one can go on cars and vehicles unless he giveth away these. Indeed a person on rebirth obtaineth the fruition of whatever objects he hath in view at the time of making a gift to a Brahmana. Gold hath sprung from Fire; the Earth from Vishnu; and the cows from the Sun. He, therefore, that giveth away gold, land, and kine attaineth all the regions of Agni, Vishnu, and the Sun. There

is nothing so eternal as a gift. Where, therefore, in the three worlds is anything that is more auspicious? It is for this, O King, that they who have great intelligence say that there is nothing higher and greater in the three worlds than gift!"

SECTION 200

Vaisampayana said, "Having, O great king, heard from the illustrious Markandeya the history of the attainment of heaven by the royal sage Indradyumna, Yudhishtira, that bull of the Bharata race, once more asked that sinless Muni endowed with great ascetic merit and long life, saying, 'Thou knowest, O virtuous one, the entire host of the gods, the Danavas, and the Rakshasas. Thou art acquainted also with various royal genealogies and many eternal lines of Rishis! O best of Brahmanas, there is nothing in this world that thou dost not know! Thou knowest also, O Muni, many delightful stories about men, Snakes and Rakshasas; about gods, Gandharvas, and Yakshas, and about Kinnaras and Apsaras! I desire now to hear from thee, O best of Brahmanas, as to why Kuvalaswa—that unvanquished king of Ikshvaku's race changed his name, assuming another, viz., Dhundhumara. O thou best of Bhrgu's line, I desire to know in detail why the name of Kuvalaswa of great intelligence underwent such a change!'"

Vaisampayana continued, "Thus addressed by Yudhishtira, the great Muni Markandeya, O Bharata, then began the history of Dhundhumara!"

Markandeya said, 'O royal Yudhishtira, listen to me, I will tell thee all! The story of Dhundhumara is a moral one. Listen to it then! Listen now, O King, to the story of how the royal Kuvalaswa of Ikshvaku's race came to be known as Dhundhumara. O son, O Bharata, there was a celebrated Rishi of the name of Utanka and, O thou of the Kuru race, Utanka had his hermitage in a delightful wilderness. And, O great king, the Rishi Utanka underwent ascetic austerities of the severest kind and the lord Utanka underwent those penances for numberless years with the object of obtaining the favours of Vishnu, and gratified with his penances that illustrious Lord presented himself before Utanka. And beholding the Deity, the Rishi in all humility began to gratify him with many hymns, and Utanka said, 'O thou of great effulgence all creatures with the gods, Asuras and human beings, all things that are mobile or immobile, even Brahma himself, the Vedas, and all things that are capable of being known, have, O lord, been created by thee! The firmament is thy head, O god, and the sun and the moon are thy eyes! And, O Unfading One, the winds are thy breath and fire thy energy! The directions of the horizon constitute thy arms and the great ocean thy stomach! And, O god, the hills and mountains constitute thy thigh and the sky thy hips, O slayer of Madhu! The earth constitutes thy feet, and the plants the bristles on thy body. And, O lord, Indra and Soma and Agni and Varuna, indeed all the gods, the Asuras and the great Snakes all wait upon thee with humility, adoring thee with various hymns! O Lord of the Universe, created things are pervaded by thee. The great Rishis of high energy and ever plunged in ascetic meditation, always adore thee. When thou art gratified, the universe is in peace. And when thou art angry, terror pervadeth every soul. Thou art, O Lord, the great dispeller of all terrors and thou art the One Supreme Male Being! Thou art the cause of happiness of both gods and human beings! And, O Lord, by three steps of thine thou didst cover the three worlds! And it was by thee that the Asuras in the height of their power were destroyed! It is owing to thy prowess, O God, that the celestials obtained peace and happiness and, O thou of great effulgence, it was the anger that destroyed hundred great Daitya chiefs. Thou art the Creator and destroyer of all creatures in the world. It is by adoring thee that the gods have obtained happiness. It was thus, O Yudhishtira, that the high-souled Utanka praised the Lord of the senses. And Vishnu, therefore, said unto Utanka, 'I am gratified with thee. Ask thou the boon that thou desirest.' And Utanka said, 'This indeed hath, been a great boon to me, in that I have been able to behold Hari, that eternal Being, that divine Creator, that Lord of the universe!' Thus addressed Vishnu said, 'I am gratified with this absence of all desires on thy part and with thy devotion, O thou best of men! But, O Brahmanas, O regenerate one, thou shouldst of a certainty accept some boon from me! Thus requested by Hari to accept a boon Utanka then, O thou best of Bharatas, with joined hands begged a boon saying, 'O illustrious one, O thou of eyes like lotus leaves, if thou hast been gratified with me, then let my heart always rest on virtue, truth, and self-content. And, O Lord, let my heart always turn to thee in devotion.' And hearing these words of Utanka, the holy one said, 'O regenerate one, all this shall happen to thee through my grace. And there will also appear in thee a yoga power endowed with which thou shalt achieve a great thing for the dwellers of Heaven, as also for the triple world. Even now a great Asura of the name of Dhundhu is undergoing ascetic penances of fierce austerity with the object of destroying the triple world. Hear now as to who will slay that Asura. O son, there will appear a king of invincible energy and great prowess and he will be born in the race of Ikshvaku and will be known by the name of

Vrihadaswa who will have a son of the name of Kunalaswa endowed with great holiness and self-control and celebrity. And that best of kings will be furnished with yoga power springing from me and urged and commended by thee, O regenerate Rishi, that king will be the slayer of the Asura Dhundhu.' And having said these words unto that Brahmana, Vishnu disappeared there and then."

SECTION 201

Markandeya said, "O king, after the death of Ikshvaku, a highly virtuous king of the name of Sasada, ascending the throne of Ayodhya ruled this earth. And from Sasada was descended Kakutstha of great energy. And Kakutstha had a son of name Anenas. And Anenas had a son named Prithu and Prithu had a son named Viswagaswa and from Viswagaswa sprang Adri and from Adri sprang Yuvanasa and from Yuvanasa sprang Sravastha and it was by this Sravastha that the city called Sravasthi was built and from Sravastha was descended Vrihadaswa and from Vrihadaswa sprang Kunalaswa and Kunalaswa had twentyone thousand sons and all these sons were fierce and powerful and skilled in learning. And Kunalaswa excelled his father in every quality. And when the time came, his father Vrihadaswa installed him--the brave and highly virtuous Kunalaswa--on the throne. And having thus made over the royal dignity to his son, that slayer of foes--king Vrihadaswa of great intelligence--retired into the woods for asceticism."

"Markandeya continued, 'O king, when the royal sage Vrihadaswa was about to retire into the woods, that best of Brahmanas, Utanka heard of it. And Utanka who was possessed of great energy and immeasurable soul, approached that foremost of all wielders of weapons and best of men. And approaching him, the Rishis began to persuade him to give up asceticism. And Utanka said, 'O king, to protect (the people) is thy duty. It behoveth thee to do that duty of thine. Let us be free from all anxiety through thy grace. Possessed as thou art of a great soul, protected by thee, the earth will be freed from all dangers. Therefore, it behoveth thee, not to retire into the woods. Great merit attaches to the act of protecting people in this world. Such merit can never be acquired in the woods. Let not thy heart, therefore, turn to this course. The merit, great king, that was acquired in days of old by great royal sages by protecting their subjects was so great that nothing equal to it could be seen. The king should always protect his subjects. It behoveth thee, therefore, to protect thy people. O lord of the earth, I cannot (at present) perform my ascetic devotions peacefully. Close to my asylum there is a sea of sands known by the name of Ujjalaka. And it occupies a level country and is without any water. And it extends many yojanas in length and breadth and in that desert dwells a chief of the Danavas called Dhundhu by name. And Dhundhu is the son of Madhu and Kaitabha, and is fierce and terrible and possessed of great prowess. And endowed with immeasurable energy, that Danava, O king, dwelleth under the ground, and, O king, it behoveth thee to retire into the woods, having first slain that Asura. That Asura is now lying still in the observance of an ascetic penance of great austerity and, O king, the object he hath in view is sovereignty over the celestials as also of the three worlds. And, O king, having, obtained a boon from the Grandsire of all creatures, that Asura hath become incapable of being slain by the gods and Daityas and Rakshasas and Gandharvas. Slay though him, O king, and blessed be thou and let not thy heart turn to any other course. By slaying him thou wilt without doubt, achieve a great thing and thou wilt also obtain eternal and undying fame. And O king, when at the end of every year that wicked Asura lying covered with sands, wakes up and begins to breathe, then the whole earth with her mountains, forests and woods begins to tremble. And his breath raiseth up clouds of sands, and shroudeh the very sun, and for seven days continually the earth tremble all over, and sparks and flames of fire mixed with smoke spread far around and for all this, O king, I cannot rest in peace in my asylum. Slay thou him, O king, for the good of the world. Indeed, when that Asura is slain the triple world will be in peace and happiness. That thou art competent, O king, to slay that Asura, I fully believe. Thy energy will be enhanced by Vishnu with the addition of his own. In days of old, O king, Vishnu gave this boon that the king who should slay this fierce and great Asura would be pervaded by the invincible energy of Vishnu himself. Bearing that invincible Vaishnava energy in thyself, slay thou, O great king, that Daitya of fierce prowess. Possessed as Dhundhu is of mighty energy, no one, O king, that is endowed with small energy himself will be capable of consuming him, even if he were to strive for a hundred years."

SECTION 202

"Markandeya said, "Thus addressed by Utanka, that unvanquished royal sage, with joined hands, O thou foremost of the Kuru race, replied unto Utanka, saying, 'This visit of thine, O Brahmana, will not be in vain. This my son, O holy one, known by the name of Kunalaswa is endowed with steadiness and activity. In prowess also he is unequalled on earth. Without doubt he will accomplish all this that is

agreeable to thee, aided by all his brave sons endowed with arms like unto iron maces. Give me leave to retire, O Brahmana, for I have now given up my weapons.' Thus addressed by the king, that Muni of immeasurable energy replied unto him, saying, 'So be it." And the royal sage Vrihadaswa then, having commended his son to obey the behest of the high-souled Utanka saying, 'Let it be done by thee,' himself retired into an excellent forest."

"Yudhishtira said, 'O holy one, O thou possessed of the wealth of asceticism, who was this Daitya of great energy? Whose son and whose grandson was he? I desire to know all this; O thou possessed of the wealth of asceticism I never heard of this mighty Daitya before. I desire to know all this truly, O holy one, and with all particulars in detail, O thou of great wisdom and ascetic wealth!"

"Markandeya said, 'O monarch, know everything as it happened, O ruler of men, as I narrate the particulars truly, O thou of great wisdom! When the world became one broad expanse of water and creatures mobile and immobile were destroyed, when, O bull of the Bharata race, the entire creation came to its end. He who is the Source and Creator of the Universe, viz., the Eternal and unfading Vishnu, He who is called by Munis crowned with ascetic success as the Supreme Lord of the Universe, that Being of great holiness, then lay in Yoga sleep on the wide hood of the Snake Sesha of immeasurable energy, and the Creator of the Universe, that highly-blessed and holy Hari, knowing no deterioration, lay on the hood of that Snake encircling the whole Earth and as the Deity lay asleep on that bed, a lotus, endowed with great beauty and effulgence equal unto that of the Sun, sprang from his navel. And from that lotus possessed of effulgence like unto the Sun's, sprang the Grandsire Brahma, that lord of the worlds who is the four Vedas, who hath four forms and four faces, who is invincible in consequence of his own energy and who is endowed with mighty strength and great prowess and as the Lord Hari of wondrous frame, possessed of great lustre and decked with a crown and the Kaustubha gem and attired in purple silk, lay stretched for many a yojana on that excellent bed furnished by the hood of the snake itself extending far and wide, blazing, O king, in his beauty and the lustre of his own body like a thousand Suns concentrated in one mass. He was beheld some time after by two Danavas of great prowess named Madhu and Kaitabha and beholding Hari (in that posture) and the Grandsire with eyes like lotus-leaves seated on that lotus, both Madhu and Kaitabha wandered much and they began to terrify and alarm Brahma of immeasurable prowess, and the illustrious Brahma alarmed by their continued exertions trembled on his seat, and at his trembling the stalk of the lotus on which he was seated began to tremble and when the lotus-stalk trembled, Kesava awoke. And awakened from his slumber, Govinda beheld those Danavas of mighty energy, and beholding them the Deity said unto them, 'Welcome, ye mighty ones! I am gratified with you! Therefore, I will grant you excellent boons!' And thereupon both those proud and mighty Danavas, O king, laughingly replied unto Hrishikesa, saying, 'Ask boons of us, O Divine one! O thou that art the Supreme Deity, we are disposed to grant thee a boon. Indeed, we will grant thee a boon! Therefore, ask thou of us anything that cometh to thy mind.' Thus addressed by them the holy one spoke, 'Ye brave ones, I will accept a boon from you. There is a boon that I desire. Both of you are possessed of mighty energy. There is no male person like unto any of you. O ye of unbafling prowess, submit ye to be slain by me. Even that is what I desire to accomplish for the good of the world.' Hearing these words of the Deity, both Madhu and Kaitabha said, 'We have never before spoken an untruth; no, not even in jest; what shall we say of other occasions! O thou foremost of male Beings, know that we have ever been firm in truth and morality. In strength, in forms, in beauty, in virtue, in asceticism, in charity, in behaviour, in goodness, in self control, there is no one equal unto either of us. A great danger, O Kesava, hath approached us. Accomplish thou, therefore, what thou hast said. No one can prevail over Time. But, O Lord, there is one thing that we desire to be done by thee. O thou best and foremost of all Deities, thou must slay us at a spot that is absolutely uncovered. And, O thou of excellent eyes, we also desire to become thy sons. This is the boon that we desire, know then, O chief of the gods! Let not that O Deity, be false which thou hadst at first promised to us.' The Holy One then replied unto them saying, 'Yes, I will do as ye desire. Everything will be as ye wish!"

"Markandeya continued, 'Then Govinda began to reflect but uncovered space found he none and when he could not discover any spot that was uncovered on earth or in the sky, that foremost Deity then beheld his thighs to be absolutely uncovered. And there, O king, the illustrious Deity cut off the heads of Madhu and Kaitabha with his keen-edged discus!"

SECTION 203

"Markandeya said, 'The illustrious Dhundhu, O king, was the son of Madhu and Kaitabha, and possessed of great energy and prowess, he underwent ascetic penances of great austerity and he stood erect on one leg and reduced his body to a mass

of only veins and arteries, and Brahma, gratified with him, gave him a boon. And the boon he had asked of the lord Prajapati was in these words, 'Let no one among the gods, the Danavas, the Rakshas, the Snakes, the Gandharvas and the Rakshasas be capable of slaying me. Even this is the boon that I ask of thee.' And the Grandsire replied unto him saying, 'Let it be as thou wishest. Go thy way.' And thus addressed by the Grandsire, the Danava placed the feet of the Deity on his head and having thus touched with reverence the Deity's feet he went away and possessed of mighty energy and prowess. Dhundhu, having obtained the boon hastily approached Vishnu remembering the death of his father at the hands of that Deity, and the wrathful Dhundhu having vanquished the gods with the Gandharvas began to distress all the celestials with Vishnu at their head. And at last O bull of the Bharata race, that wicked souled Asura arriving at a sea of sands known by the name of Ujjalaka, began to distress to the utmost of his might the asylum of Utanka. And endowed with fierce energy, Dhundhu, the son of Madhu and Kaitabha, lay in his subterranean cave underneath the sands in the observance of fierce ascetic and severe austerities with the object of destroying the triple world, and while the Asura lay breathing near the asylum of Utanka that Rishi possessed of the splendour of fire, king Kunalaswa with his troops, accompanied by the Brahmana Utanka, as also by all his sons set out for that region. O bull of the Bharata race! And after that grinder of foes, the royal Kunalaswa, had set out, accompanied by his twenty-one thousand sons all of whom were exceedingly powerful, the illustrious Lord Vishnu filled him with his own energy at the command of Utanka and impelled by the desire of benefiting the triple world and while that invincible hero was proceeding on his way and loud voice was heard in the sky repeating the words, 'This fortunate and unslayable one will become the destroyer of Dhundhu to-day.' And the gods began to shower upon him celestial flowers. And the celestial kettle drums began to sound their music although none played upon them. And during the march of that wise one, cool breezes began to blow and the chief of the celestials poured gentle showers wetting the dust on the roads and, O Yudhishtira, the cars of the celestials could be seen high over the spot where the mighty Asura Dhundhu was. The gods and Gandharvas and great Rishis urged by curiosity, came there to behold the encounter between Dhundhu and Kunalaswa and, O thou of the Kuru race, filled by Narayana with his own energy, king Kunalaswa, aided by his sons, soon surrounded that sea of sands and the king ordered that wilderness to be excavated and after the king's sons had excavated that sea of sands for seven days, they could see the mighty Asura Dhundhu. And, O bull of the Bharata race, the huge body of that Asura lay within those sands, effulgent in its own energy like the Sun himself. And Dhundhu, O king, was lying covering the western region of the desert and surrounded on all sides by the sons of Kunalaswa, the Danava was assaulted with sharp-pointed shafts and maces and heavy and short clubs and axes and clubs, with iron spikes and darts and bright and keen-edged swords, and thus assaulted, the mighty Danava rose from his recumbent posture in wrath. And enraged, the Asura began to swallow those various weapons that were hurled at him and he vomited from his mouth fiery flames like unto those of the fire called Samvarta that appeareth at the end of the Yuga and by those flames of his, the Asura consumed all the sons of the king and, O tiger among men, like the Lord Kapila of old consuming the sons of king Sagara, the infuriated Asura overwhelming the triple world with the flames vomited from his mouth, achieved that wonderful feat in a moment. And, O thou best of the Bharatas, when all those sons of king Kunalaswa were consumed by the fire emitted by the Asura in wrath, the monarch, possessed as he was of mighty energy, then approached the Danava who, like unto a second Kumbhakarna of mighty energy, had come to the encounter after waking from his slumbers. From the body of the king, O monarch, then began to flow a mighty and copious stream of water and that stream soon extinguished, O king, the fiery flames emitted by the Asura. And, O great king, the royal Kunalaswa, filled with Yoga force, having extinguished those flames by the water that issued from his body, consumed that Daitya of wicked prowess with the celebrated weapon called Brahma for relieving the triple world of its fears, and the royal sage Kunalaswa, having consumed that great Asura, that foe of the celestials and slayer of all enemies, by means of that weapon became like unto a second chief of the triple world and the high-souled king Kunalaswa having slain the Asura Dhundhu, became from that time known by the name of Dhundhumara and from that time he came to be regarded as invincible in battle, and the gods and the great Rishis who had come to witness that encounter were so far gratified with him that they addressed him saying, 'Ask thou a boon of us!' And thus solicited by the gods, the king bowed to them and filled with joy, the king said unto them, with joined hands these words, 'Let me be always able to give wealth unto superior Brahmanas! Let me be invincible as regards all foes! Let there be friendship between myself and Vishnu! Let me have no ill-feeling towards any creature! Let my heart always turn to virtue! And let me

(finally) dwell in heaven for ever!' And the gods and the Rishis and Utanka, hearing this were exceedingly gratified and all of them said, 'Let it be as thou wishest!' And, O king, having also blessed him with many other speeches, the gods and the great Rishis then went away to their respective abodes. And, O Yudhishthira, after the slaughter of all his sons, king Kunalaswa had still three sons left, and, O thou of the Bharata race, they were called Dridaswa and Kapilaswa and Chandraswa. It is from them, O king, that the illustrious line of kings belonging to Ikshvaku's race, all possessed of immeasurable prowess, hath sprung.

"It was thus, O best of king, that that great Daitya of the name Dhundhu, the son of Madhu and Kaitabha was slain by Kunalaswa and it was for this also that king came to be called by the name of Dhundhumara. And indeed, the name he assumed was no empty one but was literally true.

"I have now told thee all that thou hadst asked me, viz., all about that person in consequence of whose act the story of Dhundhu's death hath become famous. He that listeneth to this holy history connected with the glory of Vishnu, becometh virtuous and obtaineth children. By listening to this story on particular lunations, one becometh blessed with long life and great good fortune. And freed from every anxiety one ceaseth to have any fear of diseases."

SECTION 204

Vaisampayana said, "O thou foremost of the Bharata race, king Yudhishthira then asked the illustrious Markandeya a difficult question about morality, saying, 'I desire to hear, O holy one, about the high and excellent virtue of women. I desire to hear from thee, O Brahmana, discourse about the subtle truths of morality. O regenerate Rishi, O best of men, the Sun, the Moon, the Wind, the Earth, the Fire, the father, the mother, the preceptor--these and other objects ordained by the gods, appear to us as Deities embodied! All these that are reverend ones are worthy of our best regard. So also is the woman who adoreth one lord. The worship that chaste wives offer unto their husbands appeareth to me to be fraught with great difficulty. O adorable one, it behoveth thee to discourse to us of the high and excellent virtue of chaste wives--of wives who restraining all their senses and keeping their hearts under complete control regard their husbands as veritable gods. O holy and adorable one, all this appears to me to be exceedingly difficult of accomplishment. O regenerate one, the worship that sons offer to their mothers and fathers and that wives offer to their husbands, both seem to me to be highly difficult. I do not behold anything that is more difficult than the severe virtue of chaste women. O Brahmana, the duties that women of good behaviour discharge with care and the conduct that is pursued by good sons towards their fathers and mothers appear to me to be most difficult of performance. Those women that are each devoted to but one lord, they that always speak the truth, they that undergo a period of gestation for full ten months--there is nothing, O Brahmana, that is more difficult than that is done by these. O worshipful one, women bring forth their offspring with great hazard to themselves and great pain and rear their children. O bull among Brahmanas, with great affection! Those persons also who being always engaged in acts of cruelty and there by incurring general hatred, succeed yet in doing their duties accomplish what, in my opinion, is exceedingly difficult. O regenerate one, tell me the truths of the duties of the Kshatriya order. It is difficult, O twice-born one, for those high-souled ones to acquire virtue who by the duties of their order are obliged to do what is cruel. O holy one, thou art capable of answering all questions; I desire to hear thee discourse on all this. O thou foremost of Bhrgu's race, I desire to listen to all this, waiting respectfully on thee, O thou of excellent vows!"

"Markandeya said, 'O thou foremost of the Bharata race, I will discourse to thee on all this truly, however difficult of answer thy question may be. Listen to me, therefore, as I speak unto thee. Some regard the mother as superior and some the father. The mother, however, that bringeth forth and some the father. The mother, however, that bringeth forth and reareth up offspring what is more difficult. Fathers also, by ascetic penances by worship of the gods, by adorations addressed to them, by bearing cold and heat, by incantations and other means desire to have children. And having by these painful expedients obtained children that are so difficult of acquisition, they then, O hero, are always anxious about the future of their sons and, O Bharata, both the father and the mother desire to see in their sons fame and achievements and prosperity and offspring and virtue. That son is virtuous who realises these hopes of his parents. And, O great king, that son with whom the father and the mother are gratified, achieveth eternal fame and eternal virtue both here and thereafter. As regards women again, neither sacrifice nor sraddhas, nor fasts are of any efficacy. By serving their husbands only they can win heaven. O king, O Yudhishthira, remembering this alone, listen thou with attention to the duties of chaste women."

SECTION 205

"Markandeya said, 'There was, O Bharata, a virtuous ascetic of the name of Kausika and endowed with wealth of asceticism and devoted to the study of the Vedas, he was a very superior Brahmana and that best of Brahmanas studied all the Vedas with the Angas and the Upanishads and one day he was reciting the Vedas at the foot of a tree and at that time there sat on the top of that tree a female crane and that she-crane happened at that time to befoul the Brahmana's body and beholding that crane the Brahmana became very angry and thought of doing her an injury and as the Brahmana cast his angry glances upon the crane and thought also of doing her an injury, she fell down on the ground and beholding the crane thus fallen from the tree and insensible in death, the Brahmana was much moved by pity and the regenerate one began to lament for the dead crane saying, 'Alas, I have done a bad deed, urged by anger and malice!'

"Markandeya continued, 'Having repeated these words many times, that learned Brahmana entered a village for procuring alms. And, O bull of the Bharata race, in course of his eleemosynary round among the houses of persons of good lineage, the Brahmana entered one such house that he knew from before. And as he entered the house, he said, 'Give'. And he was answered by a female with the word, 'Stay'. And while the housewife was engaged, O king, in cleaning the vessel from which alms are given, her husband, O thou best of the Bharatas, suddenly entered the house, very much afflicted with hunger. The chaste housewife beheld her husband and disregarding the Brahmana, gave her lord water to wash his feet and face and also a seat and after that the black-eyed lady, placing before her lord savoury food and drink, humbly stood beside him desirous of attending to all his wants. And, O Yudhishthira, that obedient wife used every day to eat the orts of her husband's plate and, always conducting herself in obedience to the wishes of the lord, that lady ever regarded her husband, and all her heart's affections inclined towards her lord. Of various and holy behaviour and skilful in all domestic duties and attentive to all her relatives, she always did what was agreeable and beneficial to her husband and she also, with rapt senses attended to the worship of the gods and the wants of guests and servants and her mother-in-law and father-in-law.

"And while the lady of handsome eyes was still engaged in waiting upon her lord, she beheld that Brahmana waiting for alms and beholding him, she remembered that she had asked him to wait. And remembering all this, she felt abashed. And then that chaste woman possessed of great fame, took something for alms and went out, O thou foremost of the Bharatas, for giving it unto that Brahmana. And when she came before him, the Brahmana said, 'O best of women, O blessed one, I am surprised at thy conduct! Having requested me to wait saying, 'Stay' thou didst not dismiss me!'

"Markandeya continued, 'O lord of men beholding that Brahmana filled with wrath and blazing with his energy, that chaste woman began to conciliate him and said, 'O learned one, it behoveth thee to forgive me. My husband is my supreme god. He came hungry and tired and was being served and waited upon by me.' Hearing this, the Brahmana said, 'With thee Brahmanas are not worthy of superior regard. Exaltest thou thy husband above them? Leading a domestic life, dost thou disregard Brahmanas? Indra himself boweth down unto them, what shall I say of men on earth. Proud woman, dost thou not know it, hast thou never heard it, that the Brahmanas are like fire and may consume the entire earth?' At these words of that Brahmana the woman answered, 'I am no she-crane, O regenerate Rishi! O thou that art endowed with the wealth of asceticism, cast off this anger of thine. Engaged as thou art, what canst thou do to me with these angry glances of thine? I do not disregard Brahmanas. Endued with great energy of soul, they are like unto the gods themselves. But, O sinless one, this fault of mine it behoveth thee to forgive. I know the energy and high dignity of Brahmanas that are possessed of wisdom. The waters of the ocean have been made brackish and undrinkable by the wrath of the Brahmanas. I know also the energy of Munis of souls under complete control and endowed with blazing ascetic merit. The fire of their wrath to this day hath not been extinguished in the forest of Dandaka. It was for his having disregarded the Brahmanas that the great Asura--the wicked and evil-minded Vatapi was digested when he came in contact with Agastya. It hath been heard by us that the powers and merits of high-souled Brahmanas are great. But, O Brahmana, as regenerate ones of high souls are great in wrath, so are they equally great in forgiveness. Therefore, O sinless one, it behoveth thee to forgive me in the matter of this my offence. O Brahmana, my heart inclineth to that merit which springeth from the service of my husband, for I regard my husband as the highest among all the gods. O best of Brahmanas, I practise that virtue which consists in serving my husband whom I regard as the highest Deity. Behold, O regenerate one, the merit that attaches to the service of one's husband! I know that thou hast burnt a she-crane with thy wrath! But, O best of regenerate ones, the anger that a person cherishes is the greatest of foes which that person hath. The gods know him for a Brahmana who hath

cast off anger and passion. The gods know him for a Brahmana who always speaketh the truth here, who always gratifieth his preceptor, and who, though injured himself, never returneth the injury. The gods know him for a Brahmana who hath his senses under control, who is virtuous and pure and devoted to the study of the Vedas, and who hath mastery over anger and lust. The gods know him for a Brahmana who, cognisant of morals and endowed with mental energy, is catholic in religion and looketh upon all equal unto himself. The gods know him for a Brahmana who studieth himself and teacheth others, who performeth sacrifices himself and officiateth at the sacrifices of others, and who giveth away to the best of his means. The gods know that bull among the regenerate ones for a Brahmana who, endowed with liberality of soul, practiseth the Brahmacharya vow and is devoted to study,--in fact who is vigilantly devoted to the study of the Vedas. Whatever condueth to the happiness of the Brahmanas is always recited before these. Ever taking pleasure in truth, the hearts of such men never find joy in untruth. O thou best of regenerate ones, it hath been said that the study of the Vedas, tranquillity of soul, simplicity of behaviour, and repression of the senses, constitute the eternal duties of the Brahmana. Those cognisant with virtue and morals have said that truth and honesty are the highest virtue. Virtue that is eternal is difficult of being understood. But whatever it is, it is based on truth. The ancients have declared that virtue dependeth on sruti. But, O foremost of regenerate ones, virtue as exposed in sruti appears to be of various kinds. It is, therefore, too subtle of comprehension. Thou, O holy one, art cognisant of virtue, pure, and devoted to the study of the Vedas. I think, however, O holy one, that thou dost not know what virtue in reality is. Repairing to the city of Mithila, enquire thou of a virtuous fowler there, if indeed, O regenerate one, thou art not really acquainted with what constitutes the highest virtue. There liveth in Mithila a fowler who is truthful and devoted to the service of his parents and who hath senses under complete control. Even he will discourse to thee on virtue. Blessed be thou, O best of regenerate ones, if thou likest, repair thither. O faultless one, it behoveth thee to forgive me, if what I have said be unpalatable, for they that are desirous of acquiring virtue are incapable of injuring women!"

"At these words of the chaste woman, the Brahmana replied, saying, 'I am gratified with thee. Blessed be thou; my anger hath subsided, O beautiful one! The reproofs uttered by thee will be of the highest advantage to me. Blessed be thou, I shall now go and accomplish what is so conducive, O handsome one, to my benefit!'

"Markandeya continued, 'Dismissed by her, Kausika, that best of regenerate ones, left her house, and, reproaching himself, returned to his own abode.'"

SECTION 206

"Markandeya said, 'Continually reflecting upon that wonderful discourse of the woman, Kausika began to reproach himself and looked very much like a guilty person and meditating on the subtle ways of morality and virtue, he said to himself, 'I should accept with reverence what the lady hath said and should, therefore, repair to Mithila. Without doubt there dwelleth in that city a fowler of soul under complete control and fully acquainted with the mysteries of virtue and morality. This very day will I repair unto that one endowed with wealth of asceticism for enquiring of him about virtue.' His faith in her was assured by her knowledge of the death of the she-crane, and the excellent words of virtuous import she had uttered. Kausika thus reflecting with reverence upon all she had said, set out for Mithila, filled with curiosity. And he traversed many forests and villages and towns and at last reached Mithila that was ruled over by Janaka and he beheld the city to be adorned with the flags of various creeds. And he beheld that beautiful town to be resounding with the noise of sacrifices and festivities and furnished with splendid gateways. It abounded with palatial residences and protected by walls on all sides; it had many splendid buildings to boast of. And that delightful town was also filled with innumerable cars. And its streets and roads were many and well-laid and many of them were lined with shops. And it was full of horses and cars and elephants and warriors. And the citizens were all in health and joy and they were always engaged in festivities. And having entered that city, that Brahmana beheld there many other things.

And there the Brahmana enquired about the virtuous fowler and was answered by some twice-born persons. And repairing to the place indicated by those regenerate ones, the Brahmana beheld the fowler seated in a butcher's yard and the ascetic fowler was then selling venison and buffalo meat and in consequence of the large concourse of buyers gathered round that fowler, Kausika stood at a distance. But the fowler, apprehending that the Brahmana had come to him, suddenly rose from his seat and went to that secluded spot where the Brahmana was staying and having approached him there, the fowler said, 'I salute thee, O holy one! Welcome art thou, O thou best of Brahmanas! I am the fowler. Blessed be thou! Command me as to what I may do for thee. The word that the

chaste woman said unto thee, viz., Repair thou to Mithila, are known to me. I also know for what purpose thou hast come hither.' Hearing these words of the Fowler that Brahmana was filled with surprise. And he began to reflect inwardly, saying, 'This indeed, is the second marvel that I see!' The Fowler then said unto the Brahmana, saying, 'Thou art now standing in place that is scarcely proper for thee, O sinless one. If it pleasest thee, let us go to my abode, O holy one!'

"Markandeya continued, 'So be it,' said the Brahmana unto him, gladly. And thereupon, the Fowler proceeded towards his home with the Brahmana walking before him. And entering his abode that looked delightful, the Fowler revered his guest by offering him a seat. And he also gave him water to wash his feet and face. And accepting these, that best of Brahmanas sat at his ease. And he then addressed the Fowler, saying, 'It seems to me that this profession doth not befit thee. O Fowler, I deeply regret that thou shouldst follow such a cruel trade.' At these words of the Brahmana the Fowler said, 'This profession is that of my family, myself having inherited it from my sires and grandsires. O regenerate one, grieve not for me owing to my adhering to the duties that belong to me by birth. Discharging the duties ordained for me beforehand by the Creator, I carefully serve my superiors and the old. O thou best of Brahmanas! I always speak the truth, never envy others; and give to the best of my power. I live upon what remaineth after serving the gods, guests, and those that depend on me. I never speak ill of anything, small or great. O thou best of Brahmanas, the actions of a former life always follow the doer. In this world there are three principal professions, viz., agriculture, rearing of cattle, and trade. As regards the other world, the three Vedas, knowledge, and the science of morals are efficacious. Service (of the other three orders) hath been ordained to be the duty of the Sudra. Agriculture hath been ordained for the Vaisyas, and fighting for the Kshatriyas, while the practice of the Brahmacharya vow, asceticism, recitation of mantras, and truthfulness have been ordained for the Brahmanas. Over subjects adhering to their proper duties, the king should rule virtuously; while he should set those thereto that have fallen away from the duties of their order. Kings should ever be feared, because they are the lords of their subjects. They restrain those subjects of theirs that fall away from their duties as they restrain the motions of the deer by means of their shafts. O regenerate Rishi, there existeth not in the kingdom of Janaka a single subject that followeth not the duties of his birth. O thou best of the Brahmanas, all the four orders here rigidly adhere to their respective duties. King Janaka punisheth him that is wicked, even if he be his own son; but never doth he inflict pain on him that is virtuous. With good and able spies employed under him, he looketh upon all with impartial eyes. Prosperity, and kingdom, and capacity to punish, belong, O thou best of Brahmanas, to the Kshatriyas. Kings desire high prosperity through practice of the duties that belong to them. The king is the protector of all the four orders. As regards myself, O Brahmana, I always sell pork and buffalo meat without slaying those animals myself. I sell meat of animals, O regenerate Rishi, that have been slain by others. I never eat meat myself; never go to my wife except in her season; I always fast during the day, and eat, O regenerate one, in the night. Even though the behaviour of his order is bad, a person may yet be himself of good behaviour. So also a person may become virtuous, although he may be slayer of animals by profession. It is in consequence of the sinful acts of kings that virtue decreaseeth greatly, and sin beginneth to prosper. And when all this taketh place the subjects of the kingdom begin to decay. And it is then, O Brahmana, that ill-looking monsters, and dwarfs, and hunch-backed and large-headed wights, and men that are blind or deaf or those that have paralysed eyes or are destitute of the power of procreation, begin to take their birth. It is from the sinfulness of kings that their subjects suffer numerous mischiefs. But this our king Janaka casteth his eyes upon all his subjects virtuously, and he is always kind unto them who, on their part, ever adhere to their respective duties. Regarding myself, I always with good deeds please those that speak well, as also those that speak ill of me. Those kings that live in the observance of their own proper duties, who are always engaged in the practice of acts that are good and honest, who are of souls under complete control and who are endued with readiness and alacrity, may not depend upon anything else for supporting their power. Gift of food to the best of one's power, endurance of heat and cold, firmness in virtue, and a regard and tenderness for all creatures,—these attributes can never find place in a person, without an innate desire being present in him of separating himself from the world. One should avoid falsehood in speech, and should do good without solicitation. One should never cast off virtue from lust, from wrath, or from malice. One should never joy immoderately at a good turn or grieve immoderately at a bad one. One should never feel depressed when overtaken by poverty, nor when so overtaken abandon the path of virtue. If at any time one doth what is wrong, he should never do it like again. One should always urge his soul to the doing of that which he regardeth as beneficial. One should never return wrong for wrong, but should act honestly by those that have

wronged him. That wretched man who desireth to do what is sinful, slayeth himself. By doing what is sinful, one only imitates them that are wicked and sinful, Disbelieving in virtue they that mock the good and the pure saying, 'There is no virtue' undoubtedly meet with destruction. A sinful man swellth up like a leather bag puffed up with wind. The thoughts of these wretches filled with pride and folly are feeble and unprofitable. It is the heart, the inner soul, that discovereth the fool like the sun that discovereth forms during the day. The food cannot always shine in the world by means of self-praise. The learned man, however, even if he be destitute of beauty, displayeth his lustre by refraining from speaking ill of others and well of himself. No example, however, can be met with, in this world, of a person shining brilliantly on account of attributes to be found in him in their reputed measure. If one repenteth of a wrong done by him, that repentance washeth off his sin. The resolution of never doing it again saveth him from future sin, even as, O thou best of Brahmanas, he may save himself from sin by any of those expiations obtained in the scriptures. Even this, O regenerate one, is the sruti that may be seen in respect of virtue. He that having before been virtuous, committeth a sin, or committeth it unknowingly may destroy that sin. For virtue, O Brahmana, driveth off the sin that men commit from ignorance. A man, after having committed a sin, should cease to regard himself any longer as a man. No man can conceal his sins. The gods behold what one does, also the Being that is within every one. He that with piety and without detraction hideth the faults of the honest and the wise like holes in his own attire, surely seeketh his salvation. If a man seeketh redemption after having committed a sin, without doubt he is purged of all his sins and looketh pure and resplendent like the moon emerged from the clouds. A man that seeketh redemption is washed of all his sins, even as the sun, upon rising, dispelleth all darkness. O best of Brahmanas, it is temptation that constitutes the basis of sin. Men that are ignorant commit sin, yielding to temptation alone. Sinful men generally cover themselves with a virtuous exterior, like wells whose mouths are covered by long grass. Outwardly they seem to possess self-control and holiness and indulge in preaching virtuous texts which, in their mouth are of little meaning. Indeed, everything may be noticed in them except conduct that is truly virtuous!

"Markandeya continued, 'At these words, O best of men, of the Fowler, that Brahmana endued with great wisdom, then asked the Fowler, saying, 'How shall I know what is virtuous conduct? Blessed be thou, I desire to hear this, O thou foremost of virtuous men, from thee. Therefore, O thou of exalted soul, tell me all about it truly.' Hearing these words, the Fowler replied, saying, 'O best of Brahmanas, Sacrifices, Gift, Asceticism, the Vedas, and Truth—these five holy things are ever present in conduct that is called virtuous. Having subjugated lust and wrath pride avarice, and crookedness, they that take pleasure in virtue because it is virtue, are regarded as really virtuous and worthy of the approbation of persons that are virtuous. These persons who are devoted to sacrifices; and study of the Vedas have no independent behaviour. They follow only the practices of the honest and the good. This indeed, is the second attribute of the virtuous. Waiting upon superiors, Truth, Freedom from anger, and Gift, these four, O Brahmana, are inseparably connected with behaviour that is virtuous. For the reputation that a person acquires by setting his heart on virtuous behaviour and adhering to it rigidly is incapable of acquisition except by practising the four virtues named above. The essence of the Vedas is Truth: the essence of Truth is self-control, and the essence of self-control is abstention from the pleasures of the world. These all are to be noticed in behaviour that is virtuous. They that follow those deluded fools that mock the forms of faith prevailing among men, are dragged into destruction for walking in such a sinful path. They, however, that are virtuous and engaged in the observance of vows, who are devoted to the srutis and the virtue of abstention from the pleasure of the world, they in fact who tread in virtue's path and follow the true religion, they that are obedient to the mandates of their preceptors, and who reflect upon the sense of the scriptures with patience and carefulness,—is these that are said to be possessed of behaviour that is virtuous; it is these, O Brahmana, that are said to properly guide their higher intelligence. Forsaking those that are atheists, those that transgress virtue's limits, those that are of wicked souls, those that live in sinfulness, betake thyself to knowledge reverencing those that are virtuous. Lust and temptation are even like sharks in the river of life; the waters are the five senses. Do thou cross over to the other side of this river in the boat of patience and resignation, avoiding the shoals of corporeal existence (repeated births in this world). The supreme virtue consisting in the exercise of the intelligent principle and abstraction, when gradually super-added to virtuous conduct, becomes beautiful like dye on white fabrics. Truthfulness and abstention from doing injury to any one, are virtues highly beneficial to all creatures. Of these, that latter is a cardinal virtue, and is based on truth. Our mental faculties have their proper play when their foundation is laid

in truth, and in the exercise of virtue truth is of the highest value. Purity of conduct is the characteristic of all good men. Those that are distinguished for holy living are good and virtuous. All creatures follow the principles of conduct which are innate in their nature. The sinful being who has no control over self acquire lust, anger and other vices. It is the immemorial rule that virtuous actions are those that are founded on justice, and it is also ordained by holy men that all iniquitous conduct is sin. Those who are not swayed by anger, pride, haughtiness and envy, and those who are quiet and straight-forward, are men of virtuous conduct. Those who are diligent in performing the rites enjoined in the three Vedas, who are wise, and of pure and virtuous conduct, who exercise self-restraint and are full of attention to their superior, are men of virtuous conduct. The actions and conduct of such men of great power, are very difficult of attainment. They are sanctified by the purification of their own actions, and consequently sin in them dies out of itself. This virtue of good conduct is wonderful, ancient, immutable and eternal; and wise men observing this virtue with holiness, attain to heaven. These men who believe in the existence of the Deity, who are free from false pride, and versed in holy writ, and who respect regenerate (twice-born) men, go to heaven. Among holy men, virtue is differentiated in three ways—that great virtue which is inculcated in the Vedas, the other which is inculcated in the dharmashastras (the minor scriptures), and virtuous conduct. And virtuous conduct is indicated by acquisition of knowledge, pilgrimage to sacred places, truthfulness, forbearance, purity and straight-forwardness. Virtuous men are always kind to all creatures, and well-disposed towards regenerate men. They abstain from doing injury to any creature, and are never rude in speech. Those good men who know well the consequences of the fruition of their good and evil deeds, are commended by virtuous men. Those who are just and good-natured, and endowed with virtue, who wish well of all creatures, who are steadfast in the path of virtue, and have conquered heaven, who are charitable, unselfish and of unblemished character, who succour the afflicted, and are learned and respected by all, who practise austerities, and are kind to all creatures, are commended as such by the virtuous. Those who are charitably disposed attain prosperity in this world, as also the regions of bliss (hereafter). The virtuous man when solicited for assistance by good men bestow alms on them by straining to the utmost, even to the deprivation of the comforts of his wife and servants. Good men having an eye to their own welfare, as also virtue and the ways of the world, act in this way and thereby grow in virtue through endless ages. Good persons possessing the virtues of truthfulness, abstention from doing injury to any one, rectitude, abstention from evil towards any one, want of haughtiness, modesty, resignation, self-restraint, absence of passion, wisdom, patience, and kindness towards all creatures, and freedom from malice and lust, are the witnesses of the world. These three are said to constitute the perfect way of the virtuous, viz., a man must not do wrong to any body, he must bestow alms, and must always be truthful. Those high-souled good men of virtuous conduct, and settled convictions, who are kind to all and are full of compassion, depart with contentment from this world to the perfect way of virtue. Freedom from malice, forbearance, peace of mind, contentment, pleasant speech, renunciation of desire and anger, virtuous conduct and actions regulated according to the ordinances of holy writ, constitute the perfect way of the virtuous. And those who are constant in virtue follow these rules of virtuous conduct, and having reached the pinnacle of knowledge, and discriminating between the various phases of human conduct, which are either very virtuous or the reverse, they escape from the great danger. Thus, O great Brahmana, having introduced the subject of virtuous conduct, have I described to thee all this, according to my own knowledge and to what I have heard on the subject."

SECTION 207

"Markandeya continued, 'The pious Fowler, O Yudhishtira, then said to that Brahmana, 'Undoubtedly my deeds are very cruel, but, O Brahmana, Destiny is all-powerful and it is difficult to evade the consequence of our past actions. And this is the karmic evil arising out of sin committed in a former life. But, O Brahmana, I am always assiduous in eradicating the evil. The Deity takes away life, the executioner acts only as a secondary agent. And we, O good Brahmana, are only such agents in regard to our karma. Those animals that are slain by me and whose meat I sell, also acquire karma, because (with their meat), gods and guests and servants are regaled with dainty food and the manes are propitiated. It is said authoritatively that herbs and vegetables, deer, birds and wild animals constitute the food of all creatures. And, O Brahmana, king Sivi, the son of Usinara, of great forbearance attained to heaven, which is hard to reach, giving away his own flesh. And in days of yore, O Brahmana, two thousand animals used to be killed every day in the kitchen of king Rantideva; and in the same manner two thousand cows were killed every day; and, O best of regenerate beings, king Rantideva acquired unrivalled reputation by distributing food with meat every

day. For the performance of the fourmonthly rites animals ought to be sacrificed daily. 'The sacred fire is fond of animal food,' this saying has come down to us. And at sacrifices animals are invariably killed by regenerate Brahmanas, and these animals being purged of sin, by incantation of hymns, go to heaven. If, O Brahmana, the sacred fire had not been so fond of animal food in ancient times, it could never have become the food of any one. And in this matter of animal food, this rule has been laid down by Munis:--Whoever partakes of animal food after having first offered it duly and respectfully to the gods and the manes, is not polluted by the act. And such a man is not at all considered to have partaken of animal food, even, as a Brahmacharin having intercourse with his wife during the menstrual period, is nevertheless considered to be a good Brahmana. After consideration of the propriety and impropriety of the matter, this rule has been laid down. King Saudasa, O Brahmana, when under a curse, often used to prey upon men; what is thy opinion of this matter? And, O good Brahmana, knowing this to be the consequence of my own actions, I obtain my livelihood from this profession. The forsaking of one's own occupation is considered, O Brahmana, to be a sin, and the act of sticking to one's own profession is without doubt a meritorious act. The Karma of a former existence never forsakes any creature. And in determining the various consequences of one's Karma, this rule was not lost sight of by the Creator. A person having his being under the influence of evil Karma, must always consider how he can atone for his Karma, and extricate himself from an evil doom, and the evil Karma may be expiated in various ways. Accordingly, O good Brahmana, I am charitable, truthful, assiduous in attending on my superior, full of respect towards regenerate Brahmanas, devoted to and free from pride and (idle) excessive talk. Agriculture is considered to be a praiseworthy occupation, but it is well-known that even there, great harm is done to animal life; and in the operation of digging the earth with the plough, numberless creatures lurking in the ground as also various other forms of animal life are destroyed. Dost thou not think so? O good Brahmana, Vrihi and other seeds of rice are all living organisms. What is thy opinion on this matter? Men, O Brahmana, hunt wild animals and kill them and partake of their meat; they also cut up trees and herbs; but, O Brahmana, there are numberless living organisms in trees, in fruits, as also in water; dost thou not think so? This whole creation, O Brahmana, is full of animal life, sustaining itself with food derived from living organisms. Dost thou not mark that fish preys upon fish, and that various species of animals prey upon other species, and there are species the members of which prey upon each other? Men, O Brahmana, while walking about hither and thither, kill numberless creatures lurking in the ground by trampling on them, and even men of wisdom and enlightenment destroy animal life in various ways, even while sleeping or reposing themselves. What hast thou to say to this?--The earth and the air all swarm with living organisms, which are unconsciously destroyed by men from mere ignorance. Is not this so? The commandment that people should not do harm to any creature, was ordained of old by men, who were ignorant of the true facts of the case. For, O Brahmana, there is not a man on the face of this earth, who is free from the sin of doing injury to creatures. After full consideration, the conclusion is irresistible that there is not a single man who is free from the sin of doing injury to animal life. Even the sage, O good Brahmana, whose vow is to do harm to no creature, doth inflict injury to animal life. Only, on account of greater needfulness, the harm is less. Men of noble birth and great qualities perpetrate wicked acts in defiance of all, of which they are not at all ashamed. Good men acting in an exemplary way are not commended by other good men; nor are bad men acting in a contrary way praised by their wicked compeers; and friends are not agreeable to friends, albeit endowed with high qualities; and foolish pedantic men cry down the virtues of their preceptors. This reversal of the natural order of things, O good Brahmana, is seen everywhere in this world. What is thy opinion as to the virtuousness or otherwise of this state of things? There is much that can be said of the goodness or badness of our actions. But whoever is addicted to his own proper occupation surely acquires great reputation.

SECTION 208

Markandeya continued, "O Yudhishtira, the virtuous fowler, eminent in pity, then skillfully addressed himself again to that foremost of Brahmanas, saying, 'It is the dictum of the aged that the ways of righteousness are subtle, diverse and infinite. When life is at stake and in the matter of marriage, it is proper to tell an untruth. Untruth sometimes leads to the triumph of truth, and the latter dwindles into untruth. Whichever conduces most to the good of all creatures is considered to be truth. Virtue is thus perverted; mark thou its subtle ways. O best of virtuous men, man's actions are either good or bad, and he undoubtedly reaps their fruits. The ignorant man having attained to an abject state, grossly abuses the gods, not knowing that it is the consequence of his own evil karma. The foolish, the designing and the fickle, O good Brahmana, always attain the very reverse of happiness

or misery. Neither learning nor good morals, nor personal exertion can save them. And if the fruits of our exertion were not dependent on anything else, people would attain the object of their desire, by simply striving to attain it.

It is seen that able, intelligent and diligent persons are baffled in their efforts, and do not attain the fruits of their actions. On the other hand, persons who are always active in injuring others and in practising deception on the world, lead a happy life. There are some who attain prosperity without any exertion. And there are others, who with the utmost exertion, are unable to achieve their dues. Miserly persons with the object of having sons born to them worship the gods, and practise severe austerities, and those sons having remained in the womb for ten months at length turn out to be very infamous issue of their race; and others begotten under the same auspices, decently pass their lives in luxury with heaps of riches and grain accumulated by their ancestors. The diseases from which man suffer, are undoubtedly the result of their own karma. They then behave like small deer at the hands of hunters, and they are racked with mental troubles. And, O Brahmana, as hunters intercept the flight of their game, the progress of those diseases is checked by able and skillful physicians with their collections of drugs. And, the best of the cherishers of religion, thou hast observed that those who have it in their power to enjoy (the good things of this earth), are prevented from doing so from the fact of their suffering from chronic bowel-complaints, and that many others that are strong and powerful, suffer from misery, and are enabled with great difficulty to obtain a livelihood; and that every man is thus helpless, overcome by misery and illusion, and again and again tossed and overpowered by the powerful current of his own actions (karma). If there were absolute freedom of action, no creature would die, none would be subject to decay, or await his evil doom, and everybody would attain the object of his desire. All persons desire to out distance their neighbours (in the race of life), and they strive to do so to the utmost of their power; but the result turns out otherwise. Many are the persons born under the influence of the same star and the same auspices of good luck; but a great diversity is observable in the maturity of their actions. No person, O good Brahmana, can be the dispenser of his own lot. The actions done in a previous existence are seen to fructify in our present life. It is the immemorial tradition that the soul is eternal and everlasting, but the corporeal frame of all creatures is subject to destruction here (below). When therefore life is extinguished, the body only is destroyed, but the spirit, wedded to its actions, travels elsewhere.'

"The Brahmana replied, 'O best of those versed in the doctrine of karma, and in the delivery of discourses, I long to know accurately how the soul becomes eternal.' The fowler replied, 'The spirit dies not, there being simply a change of tenement. They are mistaken, who foolishly say that all creatures die. The soul betakes itself to another frame, and its change of habitation is called its death. In the world of men, no man reaps the consequences of another man's karma. Whatever one does, he is sure to reap the consequences thereof; for the consequences of the karma that is once done, can never be obviated. The virtuous become endowed with great virtues, and sinful men become the perpetrators of wicked deeds. Men's actions follow them; and influenced by these, they are born again.' The Brahmana enquired, 'Why does the spirit take its birth, and why does its nativity become sinful or virtuous, and how, O good man, does it come to belong to a sinful or virtuous race?' The fowler replied, 'This mystery seems to belong to the subject of procreation, but I shall briefly describe to you, O good Brahmana, how the spirit is born again with its accumulated load of karma, the righteous in a virtuous, and the wicked in a sinful nativity. By the performance of virtuous actions it attains to the state of the gods, and by a combination of good and evil, it acquires the human state; by indulgence in sensuality and similar demoralising practices it is born in the lower species of animals, and by sinful acts, it goes to the infernal regions. Afflicted with the miseries of birth and dotage, man is fated to rot here below from the evil consequences of his own actions. Passing through thousands of births as also the infernal regions, our spirits wander about, secured by the fetters of their own karma. Animate beings become miserable in the next world on account of these actions done by themselves and from the reaction of those miseries, they assume lower births and then they accumulate a new series of actions, and they consequently suffer misery over again, like sickly men partaking of unwholesome food; and although they are thus afflicted, they consider themselves to be happy and at ease and consequently their fetters are not loosened and new karma arises; and suffering from diverse miseries they turn about in this world like a wheel. If casting off their fetters they purify themselves by their actions and practise austerities and religious meditations, then, O best of Brahmanas, they attain the Elysian regions by these numerous acts and by casting off their fetters and by the purification of karma, men attain those blissful regions where misery is unknown to those who go there. The sinful man who is addicted to vices, never comes

to the end of his course of iniquities. Therefore must we strive to do what is virtuous and forbear from doing what is unrighteous. Whoever with a heart full of gratefulness and free from malice strives to do what is good, attains wealth, virtue, happiness and heaven (hereafter). Those who are purified of sins, wise, forbearing, constant in righteousness, and self-restrained enjoy continuous felicity in this as well as in the next world. Man must follow the standard of virtue of the good and in his acts imitate the example of the righteous. There are virtuous men, versed in holy writ and learned in all departments of knowledge. Man's proper duty consists in following his own proper avocation, and this being the case these latter do not become confused and mixed up. The wise man delights in virtue and lives by righteousness. And, O good Brahmana, such a man with the wealth of righteousness which he hereby acquires, waters the root of the plant in which he finds most virtue. The virtuous man acts thus and his mind is calmed. He is pleased with his friends in this world and he also attains happiness hereafter. Virtuous people, O good man, acquire dominion over all and the pleasure of beauty, flavour, sound and touch according to their desire. These are known to be the rewards of virtue. But the man of enlightened vision, O great Brahmana, is not satisfied with reaping the fruits of righteousness. Not content with that, he with the light of spiritual wisdom that is in him, becomes indifferent to pain and pleasure and the vice of the world influenceth him not. Of his own free will he becometh indifferent to worldly pursuits but he forsaketh not virtue. Observing that everything worldly is evanescent, he trieth to renounce everything and counting on more chance he deviseth means for the attainment of salvation. Thus doth he renounce the pursuits of the world, shuneth the ways of sin, becometh virtuous and at last attaineth salvation. Spiritual wisdom is the prime requisite of men for salvation, resignation and forbearance are its roots. By this means he attaineth all the objects of his desire. But subduing the senses and by means of truthfulness and forbearance, he attaineth, O good Brahmana, the supreme asylum of Brahma.' The Brahmana again enquired, 'O thou most eminent in virtue and constant in the performance of the religious obligations, you talk of senses; what are they; how may they be subdued; and what is the good of subduing them; and how doth a creature reap the fruits thereof? O pious man, I beg to acquaint myself with the truth of this matter.'

SECTION 209

"Markandeya continued, 'Hear, O king Yudhishtira what the virtuous fowler, thus interrogated by that Brahmana, said to him in reply. The fowler said, 'Men's minds are at first bent on the acquisition of knowledge. That acquired, O good Brahmana, they indulge in their passions and desires, and for that end, they labour and set about tasks of great magnitude and indulge in much-desired pleasures of beauty, flavour, etc. Then follows fondness, then envy, then avarice and then extinction of all spiritual light. And when men are thus influenced by avarice, and overcome by envy and fondness, their intellect ceases to be guided by righteousness and they practise the very mockery of virtue. Practising virtue with hypocrisy, they are content to acquire wealth by dishonourable means with the wealth thus acquired the intelligent principle in them becomes enamoured of those evil ways, and they are filled with a desire to commit sins. And when, O good Brahmana, their friends and men of wisdom remonstrate with them, they are ready with specious answers, which are neither sound nor convincing. From their being addicted to evil ways, they are guilty of a threefold sin. They commit sin in thought, in word, as also in action. They being addicted to wicked ways, all their good qualities die out, and these men of wicked deeds cultivate the friendship of men of similar character, and consequently they suffer misery in this world as well as in the next. The sinful man is of this nature, and now hear of the man of virtue. He discerns these evils by means of his spiritual insight, and is able to discriminate between happiness and misery, and is full of respectful attention to men of virtue, and from practising virtues, his mind becomes inclined to righteousness.' The Brahmana replied, 'Thou hast given a true exposition of religion which none else is able to expound. Thy spiritual power is great, and thou dost appear to me to be like a great Rishi.' The fowler replied, 'The great Brahmanas are worshipped with the same honours as our ancestors and they are always propitiated with offerings of food before others. Wise men in this world do what is pleasing to them, with all their heart. And I shall, O good Brahmana, describe to thee what is pleasing to them, after having bowed down to Brahmanas as a class. Do thou learn from me the Brahmanic philosophy. This whole universe unconquerable everywhere and abounding in great elements, is Brahma, and there is nothing higher than this. The earth, air, water, fire and sky are the great elements. And form, odour, sound, touch and taste are their characteristic properties. These latter too have their properties which are also correlated to each other. And of the three qualities, which are gradually characterised by each, in order of priority is consciousness which is called the mind. The seventh is

intelligence and after that comes egoism; and then the five senses, then the soul, then the moral qualities called sattwa, rajas and tamas. These seventeen are said to be the unknown or incomprehensible qualities. I have described all this to thee, what else dost thou wish to know?"

SECTION 210

"Markandeya continued, 'O Bharata, the Brahmana, thus interrogated by the virtuous fowler, resumed again this discourse so pleasing to the mind. The Brahmana said, 'O best of the cherishers of religion, it is said that there are five great elements; do thou describe to me in full the properties of any one of the five.' The fowler replied, 'The earth, water, fire, air and sky all have properties interlapping each other. I shall describe them to thee. The earth, O Brahmana, has five qualities, water four, fire three and the air and sky together three also. Sound, touch, form, odour and taste--these five qualities belong to earth, and sound, touch, form and taste, O austere Brahmana, have been described to thee as the properties of water, and sound, touch and form are the three properties of fire and air has two properties sound and touch, and sound is the property of sky. And, O Brahmana, these fifteen properties inherent in five elements, exist in all substances of which this universe is composed. And they are not opposed to one another; they exist, O Brahmana, in proper combination. When this whole universe is thrown into a state of confusion, then every corporeal being in the fullness of time, assumes another corpus. It arises and perishes in due order. And there are present the five elementary substances of which all the mobile and immobile world is composed. Whatever is perceptible by the senses, is called vyakta (knowable or comprehensible) and whatever is beyond the reach of the senses and can only be perceived by guesses, is known to be avyakta (not vyakta). When a per on engages in the discipline of self-examination, after having subdued the senses which have of their own proper objective play in the external conditions of sound, form, &c, then he beholds his own spirit pervading the universe, and the universe reflected in itself. He who is wedded to his previous karma, although skilled in the highest spiritual wisdom, is cognisant only of his soul's objective existence, but the person whose soul is never affected by the objective conditions around, is never subject to ills, owing to its absorption in the elementary spirit of Brahma. When a person has overcome the domination of illusion, his manly virtues consisting of the essence of spiritual wisdom, turn to the spiritual enlightenment which illumines the intelligence of sentient beings. Such a person is styled by the omnipotent, intelligent Spirit as one who is without beginning and without end, self-existent, immutable, incorporeal and incomparable. This, O Brahmana, that thou hast enquired of me is only the result of self discipline. And this self-discipline can only be acquired by subduing the senses. It cannot be otherwise, heaven and hell are both dependent on our senses. When subdued, they lead to heaven; when indulged in, they lead to perdition. This subjugation of the senses is the highest means of attaining spiritual light. Our senses are at the (cause) root of our spiritual advancement as also at the root of our spiritual degradation. By indulging in them, a person undoubtedly contracts vices, and by subduing these, he attains salvation. The self-restrained person who acquires mastery over the six senses inherent in our nature, is never tainted with sin, and consequently evil has no power over him. Man's corporeal self has been compared to a chariot, his soul to a charioteer and his senses to horses. A dexterous man drives about without confusion, like a quiet charioteer with well-broken horses. That man is an excellent driver who knows how to patiently wield the reins of those wild horses,--the six senses inherent in our nature. When our senses become ungovernable like horses on the high road, we must patiently rein them in; for with patience, we are sure to get the better of them. When a man's mind is overpowered by any one of these senses running wild, he loses his reason, and becomes like a ship tossed by storms upon the high ocean. Men are deceived by illusion in hoping to reap the fruits of those six things, whose effects are studied by persons of spiritual insight, who thereby reap the fruits of their clear perception."

SECTION 211

Markandeya continued, "O Bharata, the fowler having expounded these abstruse points, the Brahmana with great attention again enquired of him about these subtle topics. The Brahmana said, 'Do thou truly describe to me, who now duly ask thee, the respective virtues of the qualities of sattwa, rajas, and tamas.' The fowler replied, 'Very well, I shall tell thee what thou hast asked. I shall describe separately their respective virtues, do thou listen. Of them tamas is characterised by illusion (spiritual), rajas incites (men to action), sattwa is of great grandeur, and on that account, it is said to be the greatest of them. He who is greatly under the influence of spiritual ignorance, who is foolish, senseless and given to dreaming, who is idle, unenergetic and swayed by anger and haughtiness, is said to be under the influence of tamas. And, O Brahmana rishi, that excellent man who is agreeable in speech, thoughtful, free from envy, industrious in

action from an eager desire to reap its fruits, and of warm temperament, is said to be under the influence of rajas. And he who is resolute, patient, not subject to anger, free from malice, and is not skilful in action from want of a selfish desire to reap its fruits, wise and forbearing, is said to be under the influence of sattwa. When a man endowed with the sattwa quality, is influenced by worldliness, he suffers misery; but he hates worldliness, when he realises its full significance. And then a feeling of indifference to worldly affairs begins to influence him. And then his pride decreases, and uprightness becomes more prominent, and his conflicting moral sentiments are reconciled. And then self-restraint in any matter becomes unnecessary. A man, O Brahmana, may be born in the Sudra caste, but if he is possessed of good qualities, he may attain the state of Vaisya and similarly that of a Kshatriya, and if he is steadfast in rectitude, he may even become a Brahmana. I have described to thee these virtues, what else dost thou wish to learn?"

SECTION 212

"The Brahmana enquired, 'How is it that fire (vital force) in combination with the earthly element (matter), becomes the corporeal tenement (of living creatures), and how doth the vital air (the breath of life) according to the nature of its seat (the muscles and nerves) excite to action (the corporeal frame)?' Markandeya said, 'This question, O Yudhishtira, having been put to the Brahmana by the fowler, the latter, in reply, said to that high-minded Brahmana. (The fowler said):--The vital spirit manifesting itself in the seat of consciousness, causes the action of the corporeal frame. And the soul being present in both of them acts (through them). The past, the present and the future are inseparably associated with the soul. And it is the highest of a creature's possessions; it is of the essence of the Supreme Spirit and we adore it. It is the animating principle of all creatures, and it is the eternal purusha (spirit). It is great and it is the intelligence and the ego, and it is the subjective seat of the various properties of elements. Thus while seated here (in a corporeal frame) it is sustained in all its relations external or internal (to matter or mind) by the subtle ethereal air called prana, and thereafter, each creature goes its own way by the action of another subtle air called Samana. And this latter transforming itself into Apana air, and supported by the head of the stomach carries the refuse matter of the body, urine &c, to the kidneys and intestines. That same air is present in the three elements of effort, exertion and power, and in that condition it is called Udana air by persons learned in physical science, and when manifesting itself by its presence at all the junctional points of the human system, it is known by the name Vyana. And the internal heat is diffused over all the tissues of our system, and supported by these kinds of air, it transforms our food and the tissues and the humours of our system. And by the coalition of Prana and other airs, a reaction (combination) ensues, and the heat generated thereby is known as the internal heat of the human system which causes the digestion of our food. The Prana and the Apana air are interposed within the Samana and the Udana air. And the heat generated by their coalition causes the growth of the body (consisting of the seven substances, bones, muscles, &c). And that portion of its seat extending to as far as the rectum is called Apana; and from that arteries arise in the five airs Prana, etc. The Prana air, acted on by the heat strikes against the extremity of the Apana region and then recoiling, it reacts on the heat. Above the navel is the region of undigested food and below it the region of digestion. And the Prana and all other airs of the system are seated in the navel. The arteries issuing from the heart run upwards and downwards, as also in oblique directions; they carry the best essence of our food, and are acted upon by the ten Prana airs. This is the way by which patient Yogins who have overcome all difficulties, and who view things with an impartial and equal eye, with their souls seated in the brain, find the Supreme Spirit, the Prana and the Apana airs are thus present in the body of all creatures. Know that the spirit is embodied in corporeal disguise, in the eleven allotropous conditions (of the animal system), and that though eternal, its normal state is apparently modified by its accompaniments,--even like the fire purified in its pan,--eternal, yet with its course altered by its surroundings; and that the divine thing which is kindred with the body is related to the latter in the same way as a drop of water to the sleek surface of a lotus-leaf on which it rolls. Know that sattwa, rajas and tamas, are the attributes of all life and that life is the attribute of spirit, and that the latter again is an attribute of the Supreme Spirit. Inert, insensible matter is the seat of the living principle, which is active in itself and induces activity in others. That thing by which the seven worlds are incited to action is called the most high by men of high spiritual insight. Thus in all these elements, the eternal spirit does not show itself, but is perceived by the learned in spiritual science by reason of their high and keen perception. A pure-minded person, by purification of his heart, is able to destroy the good and evil effect of his actions and attains eternal beatitude by the enlightenment of his inward spirit. That state of peace and purification of heart is likened to the state of a person who in

a cheerful state of mind sleeps soundly, or the brilliance of a lamp trimmed by a skillful hand. Such a pure-minded person living on spare diet perceives the Supreme Spirit reflected in his own, and by practising concentration of mind in the evening and small hours of the night, he beholds the Supreme Spirit which has no attributes, in the light of his heart, shining like a dazzling lamp, and thus he attains salvation. Avarice and anger must be subdued by all means, for this act constitutes the most sacred virtue that people can practise and is considered to be the means by which men can cross over to the other side of this sea of affliction and trouble. A man must preserve his righteousness from being overcome by the evil consequences of anger, his virtues from the effects of pride, his learning from the effects of vanity, and his own spirit from illusion. Leniency is the best of virtues, and forbearance is the best of powers, the knowledge of our spiritual nature is the best of all knowledge, and truthfulness is the best of all religious obligations. The telling of truth is good, and the knowledge of truth may also be good, but what conduces to the greatest good of all creatures, is known as the highest truth. He whose actions are performed not with the object of securing any reward or blessing, who has sacrificed all to the requirements of his renunciation, is a real Sannyasin and is really wise. And as communion with Brahma cannot be taught to us, even by our spiritual preceptor,--he only giving us a clue to the mystery--renunciation of the material world is called Yoga. We must not do harm to any creature and must live in terms of amity with all, and in this our present existence, we must not avenge ourselves on any creature. Self-abnegation, peace of mind, renunciation of hope, and equanimity,--these are the ways by which spiritual enlightenment can always be secured; and the knowledge of self (one's own spiritual nature) is the best of all knowledge. In this world as well as hereafter, renouncing all worldly desires and assuming a stoic indifference, wherein all suffering is at rest, people should fulfil their religious duties with the aid of their intelligence. The muni who desires to obtain moksha (salvation), which is very difficult to attain, must be constant in austerities, forbearing, self-restrained, and must give up that longing fondness which binds him to the things of this earth. They call these the attributes of the Supreme Spirit. The gunas (qualities or attributes) that we are conscious of, reduce themselves to agunas (non-gunas) in Him; He is not bound by anything, and is perceptible only by the expansion and development of our spiritual vision; as soon as the illusion of ignorance is dispelled, this supreme unalloyed beatitude is attained. By foregoing the objects of both pleasure and pain and by renouncing the feelings which bind him to the things of this earth, a man may attain Brahma (Supreme Spirit or salvation). O good Brahmana, I have now briefly explained to thee all this, as I have heard. What else dost thou wish to know?"

SECTION 213

"Markandeya said, 'When, O Yudhishtira, all this mystery of salvation was explained to that Brahmana, he was highly pleased and he said addressing the fowler, 'All this that thou hast explained, is rational, and it seems to me that there is nothing in connexion with the mysteries of religion which thou dost not know.' The fowler replied, 'O good and great Brahmana, thou shalt perceive with thine own eyes, all the virtue that I lay claim to, and by reason of which I have attained this blissful state. Rise, worshipful sir, and quickly enter this inner apartment. O virtuous man, it is proper that thou shouldst see my father and my mother.' Markandeya continued, 'Thus addressed the Brahmana went in, and beheld a fine beautiful mansion. It was a magnificent house divided in four suites of rooms, admired by gods and looking like one of their palaces; it was also furnished with seats and beds, and redolent of excellent perfumes. His revered parents clad in white robes, having finished their meals, were seated at ease. The fowler, beholding them, prostrated himself before them with his head at their feet. His aged parents then addressed him thus, 'Rise, O man of piety, rise, may righteousness shield thee; we are much pleased with thee for thy piety; mayst thou be blessed with a long life, and with knowledge, high intelligence, and fulfilment of thy desires. Thou art a good and dutiful son, for, we are constantly and reasonably looked after by thee, and even amongst the celestials thou hast not another divinity to worship. By constantly subduing thyself, thou hast become endowed with the self-restraining power of Brahmanas and all thy grandsires and ancestors are constantly pleased with thee for thy self-restraining virtues and for thy piety towards us. In thought, word or deed thy attention to us never flags, and it seems that at present thou hast no other thought in thy mind (save as to how to please us). As Rama, the son of Jamadagni, laboured to please his aged parents, so hast thou, O Son, done to please us, and even more. Then the fowler introduced the Brahmana to his parents and they received him with the usual salutation of welcome, and the Brahmana accepting their welcome, enquired if they, with their children and servants, were all right at home, and if they were always enjoying good health at that time (of life). The aged couple replied, 'At home, O Brahmana, we are all right,

with all our servants. Hast thou, adorable sir, reached this place without any difficulty? Markandeya continued, "The Brahmana replied, 'Yes, I have.' Then the fowler addressing himself to the Brahmana said to him, 'These my parents, worshipful sir, are the idols that I worship; whatever is due to the gods, I do unto them. As the thirty-three gods with Indra at their head are worshipped by men, so are these aged parents of mine worshipped by me. As Brahmanas exert themselves for the purpose of procuring offering for their gods, so do I act with diligence for these two (idols of mine). These my father and mother, O Brahmana, are my supreme gods, and I seek to please them always with offering of flowers, fruits and gems. To me they are like the three sacred fires mentioned by the learned; and, O Brahmana, they seem to me to be as good as sacrifices or the four Vedas. My five life-giving airs, my wife and children and friends are all for them (dedicated to their service). And with my wife and children I always attend on them. O good Brahmana, with my own hands I assist them in bathing and also wash their feet and give them food and I say to them only what is agreeable, leaving out what is unpleasant. I consider it to be my highest duty to do what is agreeable to them even though it be not strictly justifiable. And, O Brahmana, I am always diligent in attending on them. The two parents, the sacred fire, the soul and the spiritual preceptor, these five, O good Brahmana, are worthy of the highest reverence from a person who seeks prosperity. By serving them properly, one acquires the merit of perpetually keeping up the sacred fire. And it is the eternal and invariable duty of all householders."

SECTION 214

"Markandeya continued, 'The virtuous fowler, having introduced his (both) parents to that Brahmana as his highest gurus, again spoke to him as follows, 'Mark thou the power of this virtue of mine, by which my inner spiritual vision is extended. For this, thou wast told by that self-restrained, truthful lady, devoted to her husband, 'Hie thee to Mithila; for they lives a fowler who will explain to thee, the mysteries of religion.' The Brahmana said, 'O pious man, so constant in fulfilling thy religious obligations, bethinking myself of what that truthful good-natured lady so true to her husband, hath said, I am convinced that thou art really endowed with every high quality.' The fowler replied, 'I have no doubt, my lord, that what that lady, so faithful to her husband, said to thee about me, was said with full knowledge of the facts. I have, O Brahmana, explained to thee all this as a matter of favour. And now, good sir, listen to me. I shall explain what is good for thee. O good Brahmana, of irreproachable character, thou hast wronged thy father and thy mother, for thou hast left home without their permission, for the purpose of learning the Vedas. Thou hast not acted properly in this matter, for thy ascetic and aged parents have become entirely blind from grief at thy loss. Do thou return home to console them. May this virtue never forsake thee Thou art high-minded, of ascetic merit, and always devoted to thy religion but all these have become useless to thee. Do thou without delay return to console thy parents. Do have some regard for my words and not act otherwise; I tell thee what is good for thee, O Brahmana Rishi, Do thou return home this very day.' The Brahmana replied, 'This that thou hast said, is undoubtedly true; mayst thou, O pious man, attain prosperity; I am much pleased with thee.' The fowler said, 'O Brahmana, as thou practisest with assiduousness those divine, ancient, and eternal virtues which are so difficult of attainment even by pure-minded persons, thou appearest (to me) like a divine being. Return to the side of thy father and mother and be quick and diligent in honouring thy parents; for, I do not know if there is any virtue higher than this.' The Brahmana replied, 'By a piece of singular good luck have I arrived here, and by a piece of similar good luck have I thus been associated with thee. It is very difficult to find out, in our midst, a person who can so well expound the mysteries of religion; there is scarcely one man among thousands, who is well versed in the science of religion. I am very glad, O great man, to have secured thy friendship; mayst thou be prosperous. I was on the point of falling into hell, but was extricated by thee. It was destined to be so, for thou didst (unexpectedly) come in my way. And, O great man, as the fallen King Yayati was saved by his virtuous grandsons (daughter's sons), so, have I know been saved by thee. According to thy advice, I shall honour my father and my mother; for a man with an impure heart can never expound the mysteries of sin and righteousness. As it is very difficult for a person born in the Sudra class to learn the mysteries of the eternal religion, I do not consider thee to be a Sudra. There must surely be some mystery in connexion with this matter. Thou must have attained the Sudra's estate by reason of the fruition of thine own past karma. O magnanimous man, I long to know the truth about this matter. Do thou tell it to me with attention and according to thy own inclination.'

"The fowler replied, 'O good Brahmana, Brahmanas are worthy of all respect from me. Listen, O sinless one, to this story of a previous existence of mine. O son of an excellent Brahmana, I was formerly a Brahmana, well-read in the Vedas,

and an accomplished student of the Vedangas. Through my own fault I have been degraded to my present state. A certain king, accomplished in the science of dhanurveda (science of archery), was my friend; and from his companionship, O Brahmana, I, too became skilled in archery; and one day the king, in company with his ministers and followed by his best warriors, went out on a hunting expedition. He killed a large number of deer near a hermitage. I, too, O good Brahmana, discharged a terrible arrow. And a rishi was wounded by that arrow with his head bent out. He fell down upon the ground, and screaming loudly said, 'I have harmed no one, what sinful man has done this?' And, my lord, taking him for a deer, I went up to him and found that he was pierced through the body by my arrow. On account of my wicked deed I was sorely grieved (in mind). And then I said to that rishi of severe ascetic merit, who was loudly crying, lying upon the ground, 'I have done this unwittingly, O rishi.' And also this I said to the muni: 'Do thou think it proper to pardon all this transgression.' But, O Brahmana, the rishi, lashing himself into a fury, said to me, 'Thou shalt be born as a cruel fowler in the Sudra class.'

SECTION 215

"The fowler continued, 'Thus cursed by that rishi, I sought to propitiate him with these words: 'Pardon me, O muni, I have done this wicked deed unwittingly. It behooves thee to pardon all that. Do thou, worshipful sir, soothe yourself.' The rishi replied, 'The curse that I have pronounced can never be falsified, this is certain. But from kindness towards thee, I shall do thee a favour. Though born in the Sudra class thou shalt remain a pious man and thou shalt undoubtedly honour thy parents; and by honouring them thou shalt attain great spiritual perfection; thou shalt also remember the events of thy past life and shalt go to heaven; and on the expiation of this curse, thou shalt again become a Brahmana. O best of men, thus, of old was I cursed by that rishi of severe power, and thus was he propitiated by me. Then, O good Brahmana, I extricated the arrow from his body, and took him into the hermitage, but he was not deprived of his life (recovered). O good Brahmana, I have thus described to thee what happened to me of old, and also how I can go to heaven hereafter.' The Brahmana said, 'O thou of great intelligence, all men are thus subject to happiness or misery, thou shouldst not therefore grieve for that. In obedience to the customs of thy (present) race, thou hast pursued these wicked ways, but thou art always devoted to virtue and versed in the ways and mysteries of the world. And, O learned man, these being the duties of thy profession, the stain of evil karma will not attach to thee. And after dwelling here for some little time, thou shalt again become a Brahmana; and even now, I consider thee to be a Brahmana, there is no doubt about this. For the Brahmana who is vain and haughty, who is addicted to vices and wedded to evil and degrading practices, is like a Sudra. On the other hand, I consider a Sudra who is always adorned with these virtues,—righteousness, self-restraint, and truthfulness,—as a Brahmana. A man becomes a Brahmana by his character; by his own evil karma a man attains an evil and terrible doom. O good man, I believe that sin in thee has now died out. Thou must not grieve for this, for men, like thee who art so virtuous and learned in the ways and mysteries of the world, can have no cause for grief.'

"The fowler replied, 'The bodily afflictions should be cured with medicines, and the mental ones with spiritual wisdom. This is the power of knowledge. Knowing this, the wise should not behave like boys. Man of low intelligence are overpowered with grief at the occurrence of something which is not agreeable to them, or non-occurrence of something which is good or much desired. Indeed, all creatures are subject to this characteristic (of grief or happiness). It is not merely a single creature or class that is subject to misery. Cognisant of this evil, people quickly mend their ways, and if they perceive it at the very outset they succeed in curing it altogether. Whoever grieves for it, only makes himself uneasy. Those wise men whose knowledge has made them happy and contented, and who are indifferent to happiness and misery alike, are really happy. The wise are always contented and the foolish always discontented. There is no end to discontentment, and contentment is the highest happiness. People who have reached the perfect way, do not grieve, they are always conscious of the final destiny of all creatures. One must not give way to discontent* for it is like a virulent poison. [* Vishada is the original. It means discontent, but here it means more a mixture of discontent, perplexity and confusion than mere discontent.] It kills persons of undeveloped intelligence, just as child is killed by an enraged snake. That man has no malice whose energies have left him and who is overpowered with perplexity when an occasion for the exercise of vigour presents itself. Our actions are surely followed by their consequences. Whoever merely gives himself up to passive indifference (to worldly affairs) accomplishes no good. Instead of murmuring one must try to find out the way by which he can secure exemption from (spiritual) misery; and the means of salvation found, he must then free himself from sensuality. The man who has attained a

high state of spiritual knowledge is always conscious of the great deficiency (instability) of all matter. Such a person keeping in view the final doom (of all), never grieves, I too, O learned man, do not grieve; I stay here (in this life) biding my time. For this reason, O best of men, I am not perplexed (with doubts). The Brahmana said, 'Thou art wise and high in spiritual knowledge and vast is thy intelligence. Thou who art versed in holy writ, art content with thy spiritual wisdom. I have no cause to find fault with thee. Adieu, O best of pious men, mayst thou be prosperous, and may righteousness shield thee, and mayst thou be assiduous in the practice of virtue.'

"Markandeya continued, The fowler said to him, 'Be it so'. And the good Brahmana walked round him* and then departed. [* A form of Hindu etiquette at parting.] And the Brahmana returning home was duly assiduous in his attention to his old parents. I have thus, O pious Yudhishtira, narrated in detail to thee this history full of moral instruction, which thou, my good son, didst ask me to recite,—the virtue of women's devotion to their husbands and that of filial piety.' Yudhishtira replied, 'O most pious Brahmana and best of munis, thou hast related to me this good and wonderful moral story; and listening to thee, O learned man, my time has glided away like a moment; but, O adorable sir, I am not as yet satiated with hearing this moral discourse*.'"

* It is so very difficult to translate the word Karma,—religion and morals were invariably associated with each other in ancient Hindu mind. Karma (Sanskrit / Prakrit: karma; Pali: kamma) means action, work, or deed. The term also refers to the spiritual principle of cause and effect, often descriptively called the principle of karma, wherein intent and actions of an individual (cause) influence the future of that individual (effect): good intent and good deeds contribute to good karma and happier rebirths, while bad intent and bad deeds contribute to bad karma and bad rebirths.

The philosophy of karma is closely associated with the idea of rebirth (which is similar to the Judeo-Christian idea of resurrection) in many schools of Indian religions (particularly Hinduism, Buddhism, Jainism and Sikhism), as well as Taoism (Daoism in China). In these schools, karma in the present affects one's future in the current life, as well as the nature and quality of future lives—one's samsara.

This idea of karma (though not by name) is also commonly implemented in Western popular culture through teachings in Judaism, Stoicism and consequently in Christianity, in which the events which happen after a person's actions may be considered natural consequences. This idea is actually the real essence of Christianity (and not the empty personal cult of Jesus) and it could be formulated as "salvation through good deeds." Critical thought of cause and effect as well as unitary ethics in form of the Golden Rule had a great influence in most civilisations.

An exception builds Islam in which those ethics apply for Muslims only but not for non-Muslims as Islam has divided ethics, the world, and humanity, into two: the "House of Peace" (the world subjugated and ruled by Islam supreme) and the "House of War" (the non-Muslim world that still has to be subjugated under the rule of Allah and Mohammed and is therefore not yet at peace.)

SECTION 216

Vaisampayana continued, "The virtuous king Yudhishtira, having listened to this excellent religious discourse, again addressed himself to the rishi Markandeya saying, 'Why did the fire-god hide himself in water in olden times, and why is it that Angiras of great splendour officiating as fire-god, used to convey oblations* during his dissolution. [* Agni or fire was supposed to convey the oblations offered by men to the gods.] There is but one fire, but according to the nature of its action, it is seen to divide itself into many. O worshipful sir, I long to be enlightened on all these points,—How the Kumara* was born, how he came to be known as the son of Agni (the fire-god) and how he was begotten by Rudra or Ganga and Krittika. [* Kumara means a boy, hence a prince. Here Kartika the war-god is meant.] O noble scion of Bhrigu's race, I desire to learn all this accurately as it happened. O great muni, I am filled with great curiosity.' Markandeya replied, 'In this connexion this old story is cited by the learned, as to how the carrier of oblations (the fire-god) in a fit of rage, sought the waters of the sea in order to perform a penance, and how the adorable Angiras transforming himself into the fire-god [By carrying their oblations to the gods,], destroyed darkness and distressed the world with his scorching rays. In olden times, O long-armed hero, the great Angiras performed a wonderful penance in his hermitage; he even excelled the fire-god, the carrier of oblations, in splendour and in that state he illumined the whole universe. At that time the fire-god was also performing a penance and was greatly distressed by his (Angirasa's) effulgence. He was greatly depressed, but did not know what to do. Then that adorable god thought within himself, 'Brahma has created another fire-god for this universe. As I have been practising austerities, my services as the presiding deity of fire have been dispensed with; and then he considered how he could re-establish himself as the god of fire. He beheld the great muni giving heat to the whole

universe like fire, and approached him slowly with fear. But Angiras said to him, 'Do thou quickly re-establish yourself as the fire animating the universe, thou art well-known in the three stable worlds and thou wast first created by Brahma to dispel darkness. Do thou, O destroyer of darkness, quickly occupy thine own proper place.' Agni replied, 'My reputation has been injured now in this world. And thou art become the fire-god, and people will know thee, and not me, as fire. I have relinquished my god-hood of fire, do thou become the primeval fire and I shall officiate as the second or Prajapatyaka fire.' Angiras replied, 'Do thou become the fire-god and the destroyer of darkness and do thou attend to thy sacred duty of clearing people's way to heaven, and do thou, O lord, make me speedily thy first child.' Markandeya continued, 'Hearing these words of Angiras, the fire-god did as desired, and, O king, Angiras had a son named Vrihaspati. Knowing him to be the first son of Angiras by Agni, the gods, O Bharata, came and enquired about the mystery. And thus asked by the gods he then enlightened them, and the gods then accepted the explanation of Angiras. In this connexion, I shall describe to thee religious sorts of fire of great effluence which are here variously known in the Brahmanas [Portions of the Vedas.] by their respective uses."

SECTION 217

Markandeya continued, 'O ornament of Kuru's race, he (Angiras) who was the third son of Brahma had a wife of the name of Subha. Do thou hear of the children he had by her. His son Vrihaspati, O king, was very famous, large-hearted and of great bodily vigour. His genius and learning were profound, and he had a great reputation as a counsellor. Bhanumati was his first-born daughter. She was the most beautiful of all his children. Angiras's second daughter was called Raga [Raga means love]. She was so named because she was the object of all creature's love. Siniwali was the third daughter of Angiras. Her body was of such slender make that she was visible at one time and invisible at another; and for this reason she was likened to Rudra's daughter. Archismati was his fourth daughter, she was so named from her great refugence. And his fifth daughter was called Havishmati, so named from her accepting havis or oblations. The sixth daughter of Angiras was called Mahismati the pious. O keen-witted being, the seventh daughter of Angiras is known by the name of Mahamati, who is always present at sacrifices of great splendour, and that worshipful daughter of Angiras, whom they call unrivalled and without portion, and about whom people utter the words kuhu kuhu wonder, is known by the name of Kuhu.'

SECTION 218

"Markandeya continued, 'Vrihaspati had a wife (called Tara) belonging to the lunar world. By her, he had six sons partaking of the energy of fire, and one daughter. The fire in whose honour oblations of clarified butter are offered at the Paurnamasya and other sacrifices, was a son of Vrihaspati called Sanju; he was of great ascetic merit. At the Chaturmasya (four-monthly) and Aswamedha (horse) sacrifices, animals are offered first in his honour, and this powerful fire is indicated by numerous flames. Sanju's wife was called Satya, she was of matchless beauty and she sprang from Dharma (righteousness) for the sake of truth. The blazing fire was his son, and he had three daughters of great religious merit. The fire which is honoured with the first oblations at sacrifices is his first son called Bharadwaja. The second son of Sanju is called Bharata in whose honour oblations of clarified butter are offered with the sacrificial ladle (called Sruck) at all the full moon (Paurnamasya) sacrifices. Beside these, three sons of whom Bharata is the senior, he had a son named Bharata and a daughter called Bharati. The Bharata fire is the son of Prajapati Bharata Agni (fire). And, O ornament of Bharata's race, because he is greatly honoured, he is also called the great. Vira is Bharadwaja's wife; she gave birth to Vira. It is said by the Brahmanas that he is worshipped like Soma (with the same hymns) with offerings of clarified butter. He is joined with Soma in the secondary oblation of clarified butter and is also called Rathaprabhu, Rathadhvana and Kumbhareta. He begot a son named Siddhi by his wife Sarayu, and enveloped the sun with his splendour and from being the presiding genius of the fire sacrifice he is ever mentioned in the hymns in praise of fire. And the fire Nischyavana praises the earth only; he never suffers in reputation, splendour and prosperity. The sinless fire Satya blazing with pure flame is his son. He is free from all taint and is not defiled by sin, and is the regulator of time. That fire has another name Nishkriti, because he accomplished the Nishkriti (relief) of all blatant creatures here. When properly worshipped he vouchsafes good fortune. His son is called Swana, who is the generator of all diseases; he inflicts severe sufferings on people for which they cry aloud, and moves in the intelligence of the whole universe. And the other fire (Vrihaspati's third son) is called Viswajit by men of spiritual wisdom. The fire, which is known as the internal heat by which the food of all creatures is digested, is the fourth son of Vrihaspati known through all the worlds, O

Bharata, by the name of Viswabhu. He is self-restrained, of great religious merit, and is a Brahmacharin and he is worshipped by Brahmanas at the Paka-sacrifices. The sacred river Gomati was his wife and by her all religious-minded men perform their rites. And that terrible water-drinking sea fire called Vadava is the fifth son of Vrihaspati. This Brahmic fire has a tendency to move upwards and hence it is called Urdhvabhag, and is seated in the vital air called Prana. The sixth son is called the great Swishtakrit; for by him oblations became swishta (su, excellently, and ishta, offered) and the udagdhara oblation is always made in his honour. And when all creatures are claimed, the fire called Manyauti becomes filled with fury. This inexorably terrible and highly irascible fire is the daughter of Vrihaspati, and is known as Swaha and is present in all matter. (By the respective influence of the three qualities of sattwa, rajas and tamas, Swaha had three sons). By reason of the first she had a son who was equalled by none in heaven in personal beauty, and from this fact he was surnamed by the gods as the Kama-fire [Kama is the God of Love.]. (By reason of the second) she had a son called the Amogha or invincible fire, the destroyer of his enemies in battle. Assured of success he curbs his anger and is armed with a bow and seated on a chariot and adorned with wreaths of flowers. (From the action of the third quality) she had a son, the great Uktha (the means of salvation) praised by (akin to) three Uktas*. He is the originator of the great word [The word of God.] and is therefore known as the Samasawa or the means of rest (salvation).'' [* The body, the exciting Cause of our actions is the first uktha, the soul of the vivifier of the body is the second uktha, and the Supreme Spirit, the inciter of the soul is the third uktha.]

SECTION 219

"Markandeya continued, 'He (Uktha) performed a severe penance lasting for many years, with the view of having a pious son equal unto Brahma in reputation. And when the invocation was made with the vyahriti hymns and with the aid of the five sacred fires, Kasyapa, Vasistha, Prana, the son of Prana, Chyavana, the son of Angiras, and Suvarchaka--there arose a very bright energy (force) full of the animating (creative) principle, and of five different colours. Its head was of the colour of the blazing fire, its arms were bright like the sun and its skin and eyes were golden-coloured and its feet, O Bharata, were black. Its five colours were given to it by those five men by reason of their great penance. This celestial being is therefore described as appertaining to five men, and he is the progenitor of five tribes. After having performed a penance for ten thousand years, that being of great ascetic merit produced the terrible fire appertaining to the Pitris (manes) in order to begin the work of creation, and from his head and mouth respectively he created Vrihat and Rathantara (day and night) who quickly steal away (life, etc.). He also created Siva from his navel, Indra from his might and wind and fire from his soul, and from his two arms sprang the hymns Udatata and Anudatta. He also produced the mind, and the five senses, and other creatures. Having created these, he produced the five sons of the Pitris. Of these Prandhi was the son of Vrihadratha. Vrihadratha was the son of Kasyapa. Bhanu was the godson of Chyavana, Saurabha, the son of Suvarchaka, and Anudatta, the son of Prana. These twenty-five beings are reputed (to have been created by him). Tapa also created fifteen other gods who obstruct* sacrifices. [* In Hindu Mythology there are no gods who destroy sacrifices. It is only the Asuras who do so. The Burdwan translator renders this passage--"fifteen other gods belonging to western nations or Asuras." It is noticeable that the beings that were denounced as Asuras by the Hindus were worshipped as Gods (Asuras) by the followers of Zarathustra / Zoroaster.] They are Subhima, Bhima, Atibhima, Bhimavala, Avala, Sumitra, Mitravana, Mitasina, Mitravardhana and Mitradharaman*, and Surapravira, Vira, Suvaka, Suravarchas and Surahantri. These gods are divided into three classes of five each. [* In connexion with the names of these Mitra-gods, it is to be remembered that Mitra / Mithra was the name of the principal god of the ancient Persian Zoroastrians whose religion had some roots in India.] Located here in this world, they destroy the sacrifices of the gods in heaven; they frustrate their objects and spoil their oblations of clarified butter. They do this only to spite the sacred fires carrying oblations to the gods. If the officiating priests are careful, they place the oblations in their honour outside of the sacrificial altar. To that particular place where the sacred fire may be placed, they cannot go. They carry the oblation of their votaries by means of wings. When appeased by hymns, they do not frustrate the sacrificial rites. Vrihaduktha, another son of Tapa, belongs to the Earth. He is worshipped here in this world by pious men performing Agnihotra sacrifices. Of the son of Tapa who is known as Rathantara, it is said by officiating priests that the sacrificial oblation offered in his honour is offered to Mitravinda. The celebrated Tapa was thus very happy with his sons."

SECTION 220

"Markandeya continued, 'The fire called Bharata was bound by severe rules of asceticism. Pushtimati is another

name of his fire; for when he is satisfied he vouchsafes pushti (development) to all creatures, and for this reason he is called Bharata (or the Cherisher). And that other fire, by name Siva, is devoted to the worship of Sakti (the forces of the presiding deity of the forces of Nature), and because he always relieves the sufferings of all creatures afflicted with misery, he is called Siva (the giver of good). And on the acquisition of great ascetic wealth by Tapa, an intelligent son named Puranda was born to inherit the same. Another son named Ushma was also born. This fire is observed in the vapour of all matter. A third son Manu was born. He officiated as Prajapati. The Brahmanas who are learned in the Vedas, then speak of the exploits of the fire Sambhu. And after that the bright Avasathya fire of great refugence is spoken of by the Brahmanas. Tapa thus created the five Urjaskara fires, all bright as gold. These all share the Soma drink in sacrifices. The great sun-god when fatigued (after his day's labours) is known as the Prasanta fire. He created the terrible Asuras and various other creatures of the earth. Angiras, too created the Prajapati Bhanu, the son of Tapa. He is also called Vrihadbhanu (the great Bhanu) by Brahmanas learned in the Vedas. Bhanu married Supraja, and Brihadbhanu the daughter of Surya (the sun-god). They gave birth to six sons; do thou hear of their progeny. The fire who gives strength to the weak is called Valada (or the giver of strength). He is the first son of Bhanu, and that other fire who looks terrible when all the elements are in a tranquil state is called the Manjuman fire; he is the second son of Bhanu. And the fire in whose honour oblations of clarified butter are enjoined to be made here at the Darsa and Paurnamasya sacrifices and who is known as Vishnu in this world, is (the third son of Bhanu) called Angiras, or Dhritiman. And the fire to whom with Indra, the Agrayana oblation is enjoined to be made is called the

Agrayana fire. He is the (fourth) son of Bhanu. The fifth son of Bhanu is Agraha who is the source of the oblations which are daily made for the performance of the Chaturmasya (four-monthly) rites. And Stuva is the sixth son of Bhanu. Nisa was the name of another wife of that Manu who is known by the name of Bhanu. She gave birth to one daughter, the two Agnishomas, and also five other fire-gods. The resplendent fire-god who is honoured with the first oblations in company with the presiding deity of the clouds is called Vaiswanara. And that other fire who is called the lord of all the worlds is Viswapati, the second son of Manu. And the daughter of Manu is called Swistakrit, because by oblations unto her one acquires great merit. Though she was the daughter of Hiranyakasipu, she yet became his wife for her evil deeds. She is, however, one of the Prajapatis. And that other fire which has its seats in the vital airs of all creatures and animates their bodies, is called Sannihita. It is the cause of our perceptions of sound and form. That divine spirit whose course is marked with black and white stains, who is the supporter of fire, and who, though free from sin, is the accomplisher of desired karma, whom the wise regard as a great Rishi, is the fire Kapila, the propounder of the Yoga system called Sankhya. The fire through whom the elementary spirits always receive the offerings called Agra made by other creatures at the performance of all the peculiar rites in this world is called Agrani. And these other bright fires famous in the world, were created for the rectification of the Agnihotra rites when marred by any defects. If the fires interlap each other by the action of the wind, then the rectification must be made with the Ashtakapala rites in honour of the fire Suchi. And if the southern fire comes in contact with the two other fires, then rectification must be made by the performance of the Ashtakapala rites in honour of the fire Viti. If the fires in their place called Niveśa come in contact with the fire called Devagni, then the Ashtakapala rites must be performed in honour of the fire Suchi for rectification. And if the perpetual fire is touched by a woman in her monthly course, then for rectification the Ashtakapala rites must be performed in honour of the fire called Dasyuman. If at the time of the performance of this Agnihotra rites the death of any creature is spoken of, or if animals die, then rectification must be made with the performance of the Ashtakapala rites in honour of the Suraman fire. The Brahma, who while suffering from a disease is unable to offer oblations to the sacred fire for three nights, must make amends for the same by performing the Ashtakapala rites in honour of the northern fire. He who has performed the Darsa and the Paurnamasya rites must make the rectification with the performance of the Ashtakapala rites in honour of the Patikrit fire. If the fire of a lying-in room comes in contact with the perpetual sacred fire, then rectification must be made with the performance of Ashtakapala rites in honour of the Agniman fire."

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Markandeya continued, 'Mudita, the favourite wife of the fire Swaha, used to live in water. And Swaha who was the regent of the earth and sky beget in that wife of his a highly sacred fire called Advanta. There is a tradition amongst learned Brahmanas that this fire is the ruler and inner soul of all creatures. He is worshipful, resplendent and the lord of all

the great Bhubas here. And that fire, under the name of Grihapati, is ever worshipped at all sacrifices and conveys all the oblations that are made in this world. That great son of Swaha--the great Adbhuta fire is the soul of the waters and the prince and regent of the sky and the lord of everything great. His (son), the Bharata fire, consumes the dead bodies of all creatures. His first Kratu is known as Niyata at the performance of the Agnishtoma sacrifice. That powerful prime fire (Swaha) is always missed by the gods, because when he sees Niyata approaching him he hides himself in the sea from fear of contamination. Searching for him in every direction, the gods could not (once) find him out and on beholding Atharvan the fire said to him, 'O valiant being, do thou carry the oblations for the gods! I am disabled from want of strength. Attaining the state of the red-eyed fire, do thou condescend to do me this favour!' Having thus advised Atharvan, the fire went away to some other place. But his place of concealment was divulged by the finny tribe. Upon them the fire pronounced this curse in anger, 'You shall be the food of all creatures in various ways.' And then that carrier of oblations spoke unto Atharvan (as before). Though entreated by the gods, he did not agree to continue carrying their oblations. He then became insensible and instantly gave up the ghost. And leaving his material body, he entered into the bowels of the earth. Coming into contact with the earth, he created the different metals. Force and scent arose from his pus; the Deodar pine from his bones; glass from his phlegm; the Marakata jewel from his bile; and the black iron from his liver. And all the world has been embellished with these three substances (wood, stone and iron). The clouds were made from his nails, and corals from his veins. And, O king, various other metals were produced from his body. Thus leaving his material body, he remained absorbed in (spiritual) meditation. He was roused by the penance of Bhrgu and Angiras. The powerful fire thus gratified with penance, blazed forth intensely. But on beholding the Rishi (Atharvan), he again sought his watery refuge. At this extinction of the fire, the whole world was frightened, and sought the protection of Atharvan, and the gods and others began to worship him. Atharvan rummaged the whole sea in the presence of all those beings eager with expectation, and finding out the fire, himself began the work of creation. Thus in olden times the fire was destroyed and called back to life by the adorable Atharvan. But now he invariably carries the oblations of all creatures. Living in the sea and travelling about various countries, he produced the various fires mentioned in the Vedas.

The river Indus, the five rivers (of the Punjab), the Sone, the Devika, the Saraswati, the Ganga, the Satakumbha, the Sarayu, the Gandaki, the Charmanwati, the Mahi, the Medha, the Medhatithi, the three rivers Tamravati, the Vetravati, and the Kausiki; the Tamasa, the Narmada, the Godavari, the Vena, the Upavena, the Bhima, the Vadava, the Bharati, the Suprayoga, the Kaveri, the Murmura, the Tungavenna, the Krishnavenna and the Kapila, these rivers, O Bharata, are said to be the mothers of the fires! The fire called Adbhuta had a wife of the name of Priya, and Vibhu was the eldest of his sons by her. There are as many different kinds of Soma sacrifices as the number of fires mentioned before. All this race of fires, first-born of the spirit of Brahma, sprang also from the race of Atri. Atri in his own mind conceived these sons, desirous of extending the creation. By this act, the fires came out of his own Brahmic frame. I have thus narrated to thee the history of the origin of these fires. They are great, resplendent, and unrivalled in power, and they are the destroyers of darkness. Know that the powers of those fires are the same as those of the Adbhuta fire as related in the Vedas. For all these fires are one and same. This adorable being, the first born fire, must be considered as one. For like the Jyotishtoma sacrifice he came out of Angiras body in various forms. I have thus described to thee the history of the great race of Agni (fires) who when duly worshipped with the various hymns, carry the oblations of all creatures to the gods.

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"Markandeya continued, 'O sinless scion of Kuru's race, I have described to thee the various branches of the race of Agni. Listen now to the story of the birth of the intelligent Kartikeya. I shall tell thee of that wonderful and famous and highly energetic son of the Adbhuta fire begotten of the wives of the Brahmarshis. In ancient times the gods and Asuras were very active in destroying one another. And the terrible Asuras always succeeded in defeating the gods. And Purandara (Indra) beholding the great slaughter of his armies by them and anxious to find out a leader for the celestial host, thought within himself, 'I must find out a mighty person who observing the ranks of the celestial army shattered by the Danavas will be able to reorganize it with vigour.' He then repaired to the Manasa mountains and was there deeply absorbed in thought of nature, when he heard the heart-rending cries of a woman to the effect, 'May some one come quick and rescue me, and either indicate a husband for me, or be my husband himself.' Purandara said to her, 'Do not be afraid, lady!' And having said these words, he saw Kesin (an

Asura) adorned with a crown and mace in hand standing even like a hill of metals at a distance and holding that lady by the hand. Vasava addressed then that Asura saying, 'Why art thou bent on behaving insolently to this lady? Know that I am the god who wields the thunderbolt. Refrain thou from doing any violence to this lady.' To him Kesin replied, 'Do thou, O Sakra, leave her alone. I desire to possess her. Thinkst thou, O slayer of Paka, that thou shalt be able to return home with thy life?' With these words Kesin hurled his mace for slaying Indra. Vasava cut it up in its course with his thunderbolt. Then Kesin, furious with rage, hurled a huge mass of rock at him. Beholding that, he of a hundred sacrifices rent it asunder with his thunderbolt, and it fell down upon the ground. And Kesin himself was wounded by that falling mass of rock. Thus sorely afflicted, he fled leaving the lady behind. And when the Asura was gone, Indra said to that lady, 'Who and whose wife art thou, O lady with a beautiful face, and what has brought thee here?'"

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"The lady replied, 'I am a daughter of Prajapati (the lord of all creatures, Brahma) and my name is Devasena. My sister Daityasena has ere this been ravished by Kesin. We two sisters with our maids habitually used to come to these Manasa mountains for pleasures with the permission of Prajapati. And the great Asura Kesin used daily to pay his court to us. Daityasena, O conqueror of Paka, listened to him, but I did not. Daityasena was, therefore, taken away by him, but, O illustrious one, thou hast rescued me with thy might. And now, O lord of the celestials, I desire that thou shouldst select an invincible husband for me.' To this Indra replied, 'Thou art a cousin of mine, thy mother being a sister of my mother Dakshayani, and now I desire to hear thee relate thine own prowess.' The lady replied, 'O hero with long arms, I am Avala (meaning: weak; Avala is a common name of women. It means one who has no vala or strength or power. The word is also used as an adjective.) but my husband must be powerful. And by the potency of my father's boon, he will be respected by gods and Asuras alike.' Indra said, 'O blameless creature, I wish to hear from thee, what sort of power thou wishest thy husband to possess.' The lady replied, 'That manly and famous and powerful being devoted to Brahma, who is able to conquer all the celestials, Asuras, Yakshas, Kinnaras, Urugas, Rakshasas, and the evil-minded Daityas and to subdue all the worlds with thee, shall be my husband.'

"Markandeya continued, 'On hearing her speech, Indra was grieved and deeply thought within himself, 'There is no husband for this lady, answering to her own description.' And that god adorned with sun-like effulgence, then perceived the Sun rising on the Udaya hill*, and the great Soma (Moon) gliding into the Sun. [* According to the Hindus, the sun rises from and sets behind two hills respectively. He rises from the Udaya or Sun-rise hill and sets behind the Asta or sun-set hill.] It being the time of the new Moon, he of a hundred sacrifices, at the Raudra [Raudra--belonging to Rudra, the god of fury, violence, war, etc.] moment, observed the gods and Asuras fighting on the Sunrise hill. And he saw that the morning twilight was tinged with red clouds. And he also saw that the abode of Varuna had become blood-red. And he also observed Agni conveying oblations offered with various hymns by Bhrgu, Angiras, and others and entering the disc of the Sun. And he further saw the twenty four Parvas adorning the Sun, and the terrible Soma also present in the Sun under such surroundings. And observing this union of the Sun and the Moon and that fearful conjunction of theirs, Sakra thought within himself, This terrific conjunction of the Sun and the Moon forebode a fearful battle on the morrow. And the river Sindhu (Indus) too is flowing with a current of fresh blood and the jackals with fery laces are crying to the Sun. This great conjunction is fearful and full of energy. This union of the Moon (Soma) with the Sun and Agni is very wonderful. And if Soma giveth birth to a son now, that son may become the husband of this lady. And Agni also hath similar surroundings now, and he too is a god. If the two begeth a son, that son, may become the husband of this lady.' With these thoughts that illustrious celestial repaired to the regions of Brahma, taking Devasena* with him. [* Devasena literally means the celestial army. This fable seems to be an allegorical representation of the attempts made by Indra to procure a leader for the "celestial host," meaning the heavenly home of the gods. This passage could allude to the search for a messiah, a leader for the Devine Army or the Army of the Gods.] And saluting the Grandsire he said unto him, 'Do thou fix a renowned warrior as husband of this lady.' Brahma replied, 'O slayer of Asuras, it shall be; as thou hast intended. The issue of that union will be mighty and powerful accordingly. That powerful being will be the husband of this lady and the joint leader of thy forces with thee.' Thus addressed, the lord of the celestials and the lady bowed unto him and then repaired to the place where those great Brahmanas, the powerful celestial Rishis, Vasistha and others, lived. And with Indra at their head, the other gods also, desirous of drinking the Soma beverage, repaired to the sacrifices of those Rishis to receive their respective shares of

the offerings. Having duly performed the ceremonies with the bright blazing fire, those great-minded persons offered oblations to the celestials. And the Adbhuta fire, that carrier of oblations, was invited with mantras. And coming out of the solar disc, that lordly fire duly repaired thither, restraining speech. And, O chief of Bharata's race, that fire entering the sacrificial fire that had been ignited and into which various offerings were made by the Rishis with recitations of hymns, took them with him and made them over to the dwellers of heaven. And while returning from that place, he observed the wives of those high-souled Rishis sleeping at their ease on their beds. And those ladies had a complexion beautiful like that of an altar of gold, spotless like moon-beams, resembling fiery flames and looking like blazing stars. And seeing those wives of the illustrious Brahmanas with eager eyes, his mind became agitated and he was smitten with their charms. Restraining his heart he considered it improper for him to be thus agitated. And he said unto himself, 'The wives of these great Brahmanas are chaste and faithful and beyond the reach of other people's desires. I am filled with desire to possess them. I cannot lawfully cast my eyes upon them, nor ever touch them when they are not filled with desire. I shall, therefore, gratify myself daily with only looking at them by becoming their Garhapatya (house-hold) fire.'

"Markandeya continued, 'The Adbhuta fire, thus transforming himself into a house-hold one, was highly gratified with seeing those gold-complexioned ladies and touching them with his flames. And influenced by their charms he dwelt there for a long time, giving them his heart and filled with an intense love for them. And baffled in all his efforts to win the hearts of those Brahmana ladies, and his own heart tortured by love, he repaired to a forest with the certain object of destroying himself. A little while before, Swaha, the daughter of Daksha, had bestowed her love on him. The excellent lady had been endeavouring for a long time to detect his weak moments; but that blameless lady did not succeed in finding out any weakness in the calm and collected fire-god. But now that the god had betaken himself to a forest, actually tortured by the pangs of love, she thought, 'As I too am distressed with love, I shall assume the guise of the wives of the seven Rishis, and in that disguise I shall seek the fire-god so smitten with their charms. This done, he will be gratified and my desire too will be satisfied.'"

SECTION 224

"Markandeya continued, 'O lord of men, the beautiful Siva endowed with great virtues and an unspotted character was the wife of Angiras (one of the seven Rishis). That excellent lady (Swaha) at first assuming the disguise of Siva, sought the presence of Agni unto whom she said, 'O Agni, I am tortured with love for thee. Do thou think it fit to woo me. And if thou dost not accede to my request, know that I shall commit self-destruction. I am Siva the wife of Angiras. I have come here according to the advice of the wives of the other Rishis, who have sent me here after due deliberation.'

Agni replied, 'How didst thou know that I was tortured with love and how could the others, the beloved wives of the seven Rishis, of whom thou hast spoken, know this?'

Swaha replied, 'Thou art always a favourite with us, but we are afraid of thee. Now having read thy mind by well-known signs, they have sent to thy presence. I have come here to gratify my desire. Be thou quick, O Agni, to encompass the object of thy desire, my sisters-in-law are awaiting me. I must return soon.'

Markandeya continued, 'Then Agni, filled with great joy and delight, married Swaha in the guise of Siva, and that lady joyfully cohabiting with him, held the semen virile in her hands. And then she thought within herself that those who would observe her in that disguise in the forest, would cast an unmerited slur upon the conduct of those Brahmana ladies in connexion with Agni. Therefore, to prevent this, she should assume the disguise of a bird, and in that state she should more easily get out of the forest.'

Markandeya continued, 'Then assuming the disguise of a winged creature, she went out of the forest and reached the White Mountain begirt with clumps of heath and other plants and trees, and guarded by strange seven-headed serpents with poison in their very looks, and abounding with Rakshasas, male and female Pisachas, terrible spirits, and various kinds of birds and animals. That excellent lady quickly ascending a peak of those mountains, threw that semen into a golden lake. And then assuming successively the forms of the wives of the high-souled seven Rishis, she continued to dally with Agni. But on account of the great ascetic merit of Arundhati and her devotion to her husband (Vasistha), she was unable to assume her form. And, O chief of Kuru's race, the lady Swaha on the first lunar day threw six times into that lake the semen of Agni. And thrown there, it produced a male child endowed with great power. And from the fact of its being regarded by the Rishis as cast off, the child born therefrom came to be called by the name of Skanda. And the child had six faces, twelve ears, as many eyes, hands, and feet, one neck, and one stomach. And it first assumed a form on the second lunar day, and it grew to the size of a little child on the third. And the

limbs of Guha were developed on the fourth day. And being surrounded by masses of red clouds flashing forth lightning, it shone like the Sun rising in the midst of a mass of red clouds. And seizing the terrific and immense bow which was used by the destroyer of the Asura Tripura for the destruction of the enemies of the gods, that mighty being uttered such a terrible roar that the three worlds with their mobile and immobile divisions became struck with awe. And hearing that sound which seemed like the rumbling of a mass of big clouds, the great Nagas, Chitra and Airavata, were shaken with fear. And seeing them unsteady that lad shining with sun-like refulgence held them with both his hands. And with a dart in (another) hand, and with a stout, red-crested, big cock fast secured in another, that long-armed son of Agni began to sport about making a terrible noise. And holding an excellent conch-shell with two of his hands, that mighty being began to blow it to the great terror of even the most powerful creatures. And striking the air with two of his hands, and playing about on the hill-top, the mighty Mahasena of unrivalled prowess, looked as if he were on the point of devouring the three worlds, and shone like the bright Sun-god at the moment of his ascension in the heavens. And that being of wonderful prowess and matchless strength, seated on the top of that hill, looked on with his numerous faces directed towards the different cardinal points, and observing various things, he repeated his loud roars. And on hearing those roars various creatures were prostrate with fear. And frightened and troubled in mind they sought protection. And all those persons of various orders who then sought the protection of that god are known as his powerful Brahmana followers. And rising from his seat, that mighty god allayed the fears of all those people, and then drawing his bow, he discharged his arrows in the direction of the White Mountain. And with those arrows the hill Krauncha, the son of Himavat, was rent asunder. And that is the reason why swans and vultures now migrate to the Sumeru mountains. The Krauncha hill, sorely wounded, fell down uttering fearful groans. And seeing him fallen, the other hills too began to scream. And that mighty being of unrivalled prowess, hearing the groans of the afflicted, was not at all moved, but himself uplifting his mace, yelled forth his war-whoop. And that high-souled being then hurled his mace of great lustre and quickly rent in twain one of the peaks of the White Mountain. And the White Mountain being thus pierced by him was greatly afraid of him and dissociating himself from the earth fled with the other mountains. And the earth was greatly afflicted and bereft of her ornaments on all sides. And in this distress, she went over to Skanda and once more shone with all her might. And the mountains too bowed down to Skanda and came back and stuck into the earth. And all creatures then celebrated the worship of Skanda on the fifth day of the lunar month.

SECTION 225

"Markandeya continued, 'When that powerful, high-souled, and mighty being was born, various kinds of fearful phenomena occurred. And the nature of males and females, of heat and cold, and of such other pairs of contraries, was reversed. And the planets, the cardinal points and the firmaments became radiant with light and the earth began to rumble very much. And the Rishis even, seeking the welfare of the world, while they observed all these terrific prodigies on all sides, began with anxious hearts to restore tranquillity in the universe. And those who used to live in that Chitraratha forest said, 'This very miserable condition of ours hath been brought about by Agni cohabiting with the six wives of the seven Rishis.' Others again who had seen the goddess assume the disguise of a bird said, 'This evil hath been brought about by a bird.' No one ever imagined that Swaha was the authoress of that mischief. But having heard that the (new born) male child was hers, she went to Skanda and gradually revealed to him the fact that she was his mother. And those seven Rishis, when they heard that a son of great power had been born (to them), divorced their six wives with the exception of the adorable Arundhati, because all the dwellers of that forest protested that those six persons had been instrumental in bringing forth the child. Swaha too, O king, said again and again to the seven Rishis, saying, 'Ye ascetics, this child is mine, your wives are not his mother.'

The great Muni Viswamitra had, after the conclusion of the sacrifices of the seven Rishis, followed unseen the god of fire, while the latter was tortured with lust. He, therefore, knew everything as it happened and he was the first to seek the protection of Mahasena. And he offered divine prayers to Mahasena and all the thirteen auspicious rites appertaining to childhood, such as the natal and other ceremonies, were all performed by the great Muni in respect of that child. And for the good of the world he promulgated the virtues of the six-faced Skanda, and performed ceremonies in honour of the cock, the goddess Sakti, and the first followers of Skanda. And for this reason he became a great favourite of the celestial youth. That great Muni then informed the seven Rishis, of the transformations of Swaha and told them that their wives were perfectly innocent. But though thus informed the seven Rishis abandoned their spouses unconditionally.

Markandeya continued, The celestials having heard of the prowess of Skanda, all said to Vasava, 'O Sakra, do thou kill Skanda without delay for his prowess is unbearable. And if thou dost not exterminate him, he will conquer the three worlds with ourselves, and overpowering thee, will himself become the mighty lord of the celestials.' Perplexed in mind, Sakra replied unto them, 'This child is endowed with great prowess. He can himself destroy the Creator of the Universe, in battle putting forth his might. I venture not, therefore, to do away with him.' To this the gods replied, 'Thou hast no manliness in thee, in that thou talkest in this manner. Let the great Mothers of the Universe repair to-day to Skanda. They can master at will any degree of energy. Let then kill this child.' It shall be so.'--the mothers replied. And then they went away. But on beholding that he was possessed of great might, they became despirited, and considering that he was invincible, they sought his protection and said unto him, 'Do thou, O mighty being, become our (adopted) son. We are full of affection for thee and desirous of giving thee suck. Lo, the milk oozes from our breasts!' On hearing these words, the mighty Mahasena became desirous of sucking their breasts and he received them with due respect and acceded to their request. And that mightiest of mighty creatures then beheld his father Agni come towards him. And that god, who is the doer of all that is good, was duly honoured by his son, and in company with the Mothers, he stayed there by the side of Mahasena to tend him. And that lady amongst the Mothers who was born of Anger [Anger personified is a deity.] with a spike in hand kept watch over Skanda even like a mother guarding her own offspring, and that irascible red-coloured daughter of the Sea, who lived herself on blood, hugged Mahasena in her breast and nursed him like a mother. And Agni transforming himself into a trader with a goat's mouth and followed by numerous children began to gratify that child of his with toys in that mountain abode of his."

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"Markandeya continued, The planets with their satellites, the Rishis and the Mothers, Agni and numerous other blazing courtiers and many other dwellers of heaven of terrible mien, waited on Mahasena along with the Mothers. And the illustrious sovereign of the gods, desirous of victory but believing success to be doubtful mounted his elephant Airavata and attended by the other gods advanced towards Skanda. That mighty being followed by all the celestials was armed with his thunderbolt. And with the object of slaying Mahasena, he marched with terrible celestial army of great splendour, sounding their shrill war-cry and furnished with various sorts of standards, with warriors encased in various armour and armed with numerous bows and riding on various animals. When Mahasena beheld the gloriously decked Sakra, attired in his best clothes, advancing with the determination of slaying him, he (too on his part) advanced to meet that chief of the celestials. O Partha, the mighty Vasava, the lord of the celestials, then uttered a loud shout, to encourage his warriors and marching rapidly with the view of killing 'Agnis' son and praised by Tridasas* and great Rishis, he at length reached the abode of Kartikeya. [* Another name of gods, so named from their having only three stages of life--viz., infancy, childhood, and youth--and being exempt from the fourth--old age.] And then he shouted out with other gods; and Guha too in response to this, uttered a fearful war-cry resembling the roaring of the sea. On hearing that noise, the celestial army behaved like an agitated sea, and was stunned and fixed to the spot. And that son of Pavaka (the Fire-god) beholding the gods come near to him with the object of killing him, was filled with wrath, and gave out rising flame of fire from within his mouth. And these flames destroyed the celestial forces struggling on the ground. Their heads, their bodies, their arms and riding animals were all burnt in that conflagration and they appeared all on a sudden like stars displaced from their proper spheres. Thus afflicted, the god renounced all allegiance to the thunder bolt, and sought the protection of Pavaka's son; and thus peace was again secured. When he was thus forsaken by the gods, Sakra hurled his thunder-bolt at Skanda. It pierced him on the right side; and, O great king, it passed through the body of that high-souled being. And from being struck with the thunder-bolt, there arose from Skanda's body another being--a youth with a club in hand, and adorned with a celestial amulet. And because he was born on account of the piercing of the thunder-bolt, he was named Visakha. And Indra, when he beheld that another person looking like the fierce destroying Fire-god had come into being was frightened out of his wits and besought the protection of Skanda, with the palms of his hands joined together (as a mark of respect). And that excellent being Skanda, bade him renounce all fear, with his arm. The gods were then transported with joy, and their hands too struck up."

SECTION 227

"Markandeya continued, 'Now hear of those terrible and curious-looking followers of Skanda. A number of male children came into being when Skanda was struck with the

thunder-bolt,--those terrific creatures that steal (spirit away) little children, whether born, or in the womb and a number of female children too of great strength were born to him. Those children adopted Visakha as their father. That adorable and dexterous Bhadraskaha, having a face like that of a goat was at the time (of the battle), surrounded by all his sons and daughters whom he guarded carefully in the presence of the great mothers. And for this reason the inhabitants of this earth call Skanda the father of Kumaras (little children). Those persons who desire to have sons born to them, worship in their places the powerful Rudra in the form of the Fire-god, and Uma in the form of Swaha. And by that means they are blessed with sons. The daughters begotten by the Fire-god, Tapa, went over to Skanda, who said to them, 'What can I do for you?' Those girls replied, 'Do us this favour; by thy blessing, may we become the good and respected mothers of all the world!' He replied, 'Be it so.' And that liberal-minded being repeated again and again, 'Ye shall be divided into Siva and Asiva' [i.e., good and evil spirits.] And the mothers then departed, having first established Skanda's sonship, Kaki, Halima, Malini, Vrinhila, Arya, Palala and Vaimitra, these were the seven mothers of Sisu. They had a powerful, red-eyed, terrific, and very turbulent son named Sisu born by the blessing of Skanda. He was reputed as the eighth hero, born of the mothers of Skanda. But he is also known as the ninth, when that being with the face of a goat, is included. Know that the sixth face of Skanda was like that of a goat. That face, O king, is situated in the middle of the six, and is regarded constantly by the mother. That head by which Bhadraskaha created the divine energy, is reputed to be the best of all his heads O ruler of men, these virtuous wonderful events happened on the fifth day of the bright half of the lunar month, and on the sixth, a very fierce and terrific battle was fought at that place."

SECTION 228

"Markandeya continued, 'Skanda was adorned with a golden amulet and wreath, and wore a crest and a crown of gold; his eyes were golden-coloured, and he had a set of sharp teeth; he was dressed in a red garment and looked very handsome; he had a comely appearance, and was endowed with all good characteristics and was the favourite of the three worlds. He granted boons (to people who sought them) and was brave, youthful, and adorned with bright ear-rings. Whilst he was reposing himself, the goddess of fortune, looking like a lotus and assuming a personal embodiment, rendered her allegiance to him. When he became thus possessed of good fortune, that famous and delicate-looking creature appeared to all like the moon at its full. And high-minded Brahmanas worshipped that mighty being, and the Maharshis (great rishis) then said as follows to Skanda, 'O thou born of the golden egg, mayst thou be prosperous and mayst thou become an instrument of good to the universe! O best of the gods, although thou wast born only six nights (days) ago, the whole world has owned allegiance to thee (within this short time), and thou hast also allayed their fears. Therefore do thou become the Indra (lord) of the three worlds and remove their cause of apprehension.' Skanda replied, 'You gentlemen of great ascetic value (tell me) what Indra does with all three worlds and how that sovereign of the celestials protects the hosts of gods unremittingly.' The Rishis replied, 'Indra is the giver of strength, power, children and happiness to all creatures and when propitiated, that Lord of the celestials bestows on all the objects of their desire. He destroys the wicked and fulfils the desires of the righteous; and that Destroyer of Vala assigns to all creatures their various duties. He officiates for the sun and the moon in places where there is no sun or moon; he even when occasion requires it, acts for (serves the purposes of) fire, air, earth, and water. These are the duties of Indra; his capacities are immense. Thou too art mighty; therefore great hero, do thou become our Indra.'

Sakra said, 'O mighty being, do thou make us happy, by becoming our lord. Excellent being, thou art worthy of the honour; therefore shall we anoint thee this very day.'

Skanda replied, 'Do thou continue to rule the three worlds with self-possession, and with thy heart bent on conquest. I shall remain thy humble servant. I covet not thy sovereignty.'

Sakra replied, 'Thy prowess is unrivalled, O hero, do thou therefore vanquish the enemies of the gods. People have been struck with wonder at thy prowess. More specially as I have been bereft of my prowess, and defeated by thee, now if I were to act as Indra, I should not command the respect of all creatures, and they would be busy in bringing about dissensions between us; and then, my lord, they would become the partisans of one or other of us. And when they formed themselves into two distinct factions, war as before would be the result of that defection. And in that war, thou wouldst undoubtedly defeat me without difficulty and thyself become the lord of all worlds.'

Skanda replied, 'Thou, O Sakra, art my sovereign, as also of the three worlds; mayst thou be prosperous! Tell me if I can obey any commands of thine.'

Indra replied, 'At thy bidding, O powerful being, I shall continue to act as Indra. And if thou hast said this

deliberately and in earnest, then hear me how thou canst gratify thy desire of serving me. Do thou, O mighty being, take the leadership of the celestial forces accordingly.'

Skanda replied, 'Do thou anoint me as leader, for the destruction of the Danavas, for the good of the celestials, and for the well-being of cows and Brahmanas.'

Markandeya continued, 'Thus anointed by Indra and all other gods, and honoured by the Maharshis, he looked grand at the moment. The golden umbrella* held (over his head) looked like a halo of blazing fire. [* One of the ensigns of royalty in Hindu India.] That famous god, the Conqueror of Tripura, himself fastened the celestial wreath of gold, of Viswakarma's manufacture, round his neck. And, O great man and conqueror of thine enemies, that worshipful god with the emblem of the bull, had gone there previously with Parvati. He honoured him with a joyous heart. The Fire-god is called Rudra by Brahmanas, and from this fact Skanda is called the son of Rudra. The White Mountain was formed from discharges of Rudra's semen virile and the sensual indulgences of the Fire-god with the Kritikas took place on that same White Mountain. And as Rudra was seen by all the dwellers of heaven to heap honours on the excellent Guha (Skanda), he was for that reason reputed as the son of Rudra. This child had his being by the action of Rudra entering into the constitution of the Fire-god, and for this reason, Skanda came to be known as the son of Rudra. And, O Bharata, as Rudra, the Fire-god, Swaha, and the six wives (of the seven Rishis) were instrumental to the birth of the great god Skanda, he was for that reason reputed as the son of Rudra.'

'That son of Fire-god was clad in a pair of clean red cloths, and thus he looked grand and resplendent like the Sun peeping forth from behind a mass of red clouds. And the red cock given to him by the Fire-god, formed his ensign; and when perched on the top of his chariot, it looked like the image of the all-destroying fire. And the presiding deity of the power which conduces to the victory of the god, and which is the director of the exertions of all creatures, and constitutes their glory, prop and refuge, advanced before him. And a mysterious charm entered into his constitution the charm which manifests its powers on the battlefield. Beauty, strength, piety, power, might, truthfulness, rectitude, devotion to Brahmanas, freedom from illusion or perplexity, protection of followers, destruction of foes, and care of all creatures,—these, O lord of men, are the inborn virtues of Skanda. Thus anointed by all the best, he looked pleased and complacent; and dressed in his best style, he looked beautiful like the moon at its full. The much-esteemed incantation of Vedic hymns, the music of the celestial band, and the songs of gods and Gandharvas then rang on all sides. And surrounded by all the well-dressed Apsaras, and many other gay and happy-looking Pisachas and hosts of gods, that anointed (by gods) son of Pavaka disported himself in all his grandeur. To the dwellers of heaven, the anointed Mahasena, appeared like the Sun rising after extinction of darkness. And then the celestial forces looking upon him as their leader, surrounded him on all sides in thousands. That adorable being followed by all creatures then assumed their commands, and praised and honoured by them, he encouraged them in return.'

'The Performer of a thousand sacrifices then thought of Devasena, whom he has rescued before. And considering that this being (Skanda) was undoubtedly destined to be the husband of this lady by Brahma himself, he had her brought there, dressed her with the best apparel. And the vanquisher of Vala then said to Skanda, 'O foremost of gods, this lady was, even before thy birth, destined to be thy bride by that Self-existent Being [Brahma.]. Therefore do thou duly accept her lotus-like beautiful right hand with invocation of the (marital) hymns.' Thus told, he duly married her. And Vrihaspati learned in hymns performed the necessary prayers and oblations. She who is called Shashthi, Lakshmi, Asa, Sukhaprada, Sivali, Kuhu, Sairivriti, and Aparajita, is known among men as Devasena, the wife of Skanda. When Skanda became united to Devasena in indissoluble bonds of matrimony, then the gods of prosperity in her own personal embodiment began to serve him with diligence. As Skanda attained celebrity on the fifth lunar day, that day is called Sripanchami (or the auspicious fifth day) and as he attained his object on the sixth, that lunar day is considered to be of great moment.'

SECTION 229

'Markandeya continued, 'Those six ladies, the wives of the seven Rishis when they learned that good fortune had smiled on Mahasena and that he had been made leader of the celestial forces, I repaired to his camp. Those virtuous ladies of high religious merit had been disowned by the Rishis. They lost no time in visiting that leader of the celestial forces and then addressed him thus, 'We, O son, have been cast out by our god-like husbands, without any cause. Some people spread the rumour that we gave birth to thee. Believing in the truth of this story, they became greatly indignant, and banished us from our sacred places. It behoves thee now to save us from this infamy. We desire to adopt thee as our son, so that, O

mighty being, eternal bliss may be secured to us by that favour. Do thou thus repay the obligation thou owest to us.'

'Skanda replied, 'O ladies of faultless character, do you accordingly become my mothers. I am your son and ye shall attain all the objects of your desire.'

Markandeya continued, 'Then Sakra having expressed a wish to say something to Skanda, the latter enquired, 'What is it?' Being told by Skanda to speak it out, Vasava said, 'The lady Abhijit, the younger sister of Rohini, being jealous of her seniority, has repaired to the woods to perform austerities. And I am at a loss to find out a substitute for the fallen star. May good luck attend on thee, do thou consult with Brahma (for the purpose of filling up the room) of this great asterism. Dhanishtha and other asterisms were created by Brahma, and Rohini used to serve the purpose of one such; and consequently their number was full. And in accordance with Sakra's advice, Kritika was assigned a place in the heavens, and that star presided over by Agni shines as if with seven heads. Vinata also said to Skanda, 'Thou art as a son to me, and entitled to offer me the funeral cakes (at my funeral obsequies), I desire, my son, to live with thee always.'

'Skanda replied, 'Be it so, all honour to thee! Do thou guide me with a mother's affection, and honoured by thy daughter-in-law, thou shalt always live with me.'

'Markandeya continued, 'Then the great mothers spoke as follows to Skanda, 'We have been described by the learned as the mothers of all creatures. But we desire to be thy mothers, do thou honour us.'

'Skanda replied, 'Ye are all as mothers to me, and I am your son. Tell me what I can do to please you.'

'The mothers replied, 'The ladies (Brahmi, Maheswari, etc.) were appointed as mothers of the world in bygone ages. We desire, O great god, that they be dispossessed of that dignity, and ourselves installed in their place, and that we, instead of them, be worshipped by the world. Do thou now restore to us those of our progeny, of whom we have been deprived, by them on thy account.'

'Skanda replied, 'Ye shall not recover those that have been once given away, but I can give you other offspring if ye like.' The mothers replied, 'We desire that living with thee and assuming different shapes we be able to eat up the progeny of those mothers and their guardians. Do thou grant us this favour.'

'Skanda said, 'I can grant you progeny, but this topic on which ye have just now dilated is a very painful one. May ye be prosperous! All honour to you, ladies, do ye vouchsafe to them your protecting care.'

'The mothers replied, 'We shall protect them, O Skanda, as thou desirest. Mayst thou be prosperous! But, O mighty being, we desire to live with thee always.'

'Skanda replied, 'So long as children of the human kind do not attain the youthful state in the sixteenth year of their age, ye shall afflict them with your various forms, and I too shall confer on you a fierce inexhaustible spirit. And with that ye shall live happily, worshipped by all.'

'Markandeya continued, 'And then a fiery powerful being came out of the body of Skanda for the purpose of devouring the progeny of mortal beings. He fell down upon the ground, senseless and hungry. And bidden by Skanda, that genius of evil assumed a terrific form. Skandapamara is the name by which it is known among good Brahmanas. Vinata is called the terrific Sakuni graha (spirit of evil). She who is known as Putana Rakshasi by the learned is the graha called Putana; that fierce and terrible looking Rakshasa of a hideous appearance is also called the pisacha, Sita Putana. That fierce-looking spirit is the cause of abortion in women. Aditi is also known by the name of Revati; her evil spirit is called Raivata, and that terrible graha also afflicts children. Diti, the mother of the Daityas (Asuras), is also called Mukhamandika, and that terrible creature is very fond of the flesh of little children. Those male and female children, O Kaurava, who are said to have been begotten by Skanda, are spirit of evil and they destroy the foetus in the womb. They (the Kumaras) are known as the husbands of those very ladies, and children are seized unawares by these cruel spirits. And, O king, Surabhi who is called the mother of bovine kind by the wise is best ridden by the evil spirit Sakuni, who in company with her, devours children on this earth. And Sarama, the mother of dogs, also habitually kills human beings while still in the womb. She who is the mother of all trees has her abode in a karanja tree. She grants boons and has a placid countenance and is always favourably disposed towards all creatures. Those persons who desire to have children, bow down to her, who is seated in a karanja tree. These eighteen evil spirits fond of meat and wine, and others of the same kind, invariably take up their abode in the lying-in-room for ten days. Kadru introduces herself in a subtle form into the body of a pregnant woman and there she causes the destruction of the foetus, and the mother is made to give birth to a Naga (serpent). And that mother of the Gandharvas takes away the foetus, and for this reason, conception in woman turns out to be abortive. The mother of the Apsaras removes the foetus from the womb, and for this reason such conceptions are said to be stationary by the learned. The daughter of the Divinity of the Red Sea is

said to have nursed Skanda,—she is worshipped under the name of Lohitayani on Kadamba trees. Arya acts the same part among female beings, as Rudra does among male ones. She is the mother of all children and is distinctly worshipped for their welfare. These that I have described are the evil spirits presiding over the destinies of young children, and until children attain their sixteenth year, these spirits exercise their influence for evil, and after that, for good. The whole body of male and female spirits that I have now described are always denominated by men as the spirits of Skanda. They are propitiated with burnt offerings, ablutions, unguents, sacrifices and other offerings, and particularly by the worship of Skanda. And, O king, when they are honoured and worshipped with due reverence, they bestow on men whatever is good for them, as also valour and long life. And now having bowed down to Maheswara, I shall describe the nature of those spirits who influence the destinies of men after they have attained their sixteenth year.

'The man who beholds gods while sleeping, or in a wakeful state soon turns mad, and the spirit under whose influence these hallucinations take place is called the celestial spirit. When a person beholds his dead ancestors while he is seated at ease, or lying in his bed, he soon loses his reason, and the spirit which causes this illusion of sensible perception, is called the ancestral spirit. The man who shows disrespect to the Siddhas and who is cursed by them in return, soon runs mad and the evil influence by which this is brought about, is called the Siddha spirit. And the spirit by whose influence a man smells sweet odour, and becomes cognisant of various tastes (when there are no odouriferous or tasteful substances about him) and soon becomes tormented, is called the Rakshasa spirit. And the spirit by whose action celestial musicians (Gandharvas) blend their existence into the constitution of a human being, and make him run mad in no time, is called the Gandharva spirit. And that evil spirit by whose influence men are always tormented by Pisachas, is called the Paisacha spirit. When the spirit of Yakshas enters into the system of a human being by some accident, he loses his reason immediately, and such a spirit is called the Yaksha spirit. The man who loses his reason on account of his mind being demoralised with vices, runs mad in no time, and his illness must be remedied according to methods prescribed in the Sastras. Men also run mad from perplexity, from fear, as also on beholding hideous sights. The remedy lies in quieting their minds. There are three classes of spirits, some are frolicsome, some are gluttonous, and some sensual. Until men attain the age of three score and ten, these evil influences continue to torment them, and then fever becomes the only evil spirit that afflicts sentient beings. These evil spirits always avoid those who have subdued their senses, who are self-restrained, of cleanly habits, god-fearing and free from laziness and contamination. I have thus described to thee, O king, the evil spirits that mould the destinies of men. Thou who art devoted to Maheswara art never troubled by them.'

SECTION 230

Markandeya continued, 'When Skanda had bestowed these powers, Swaha appeared to him and said, 'Thou art my natural son,—I desire that thou shalt grant exquisite happiness to me.'

'Skanda replied, 'What sort of happiness dost thou wish to enjoy?'

'Swaha replied, 'O mighty being, I am the favourite daughter of Daksha, by name Swaha; and from my youthful days I have been in love with Hutasaana (the Fire-god); but that god, my son, does not understand my feelings. I desire to live for ever with him (as his wife).'

'Skanda replied, 'From this day, lady, all the oblations that men of virtuous character, who swerve not from the path of virtue, will offer to their gods or ancestors with incantation of purifying hymns by Brahmanas, shall always be offered (through Agni) coupled with the name of Swaha, and thus, excellent lady, wilt thou always live associated with Agni, the god of fire.'

'Markandeya continued, 'Thus addressed and honoured by Skanda, Swaha was greatly pleased; and associated with her husband Pavaka (the Fire-god), she honoured him in return.'

'Then Brahma, the lord of all creatures, said to Mahasena, 'Do thou go and visit thy father Mahadeva, the conqueror of Tripura. Rudra coalescing with Agni (the Fire-god) and Uma with Swaha have combined to make thee invincible for the well-being of all creatures. And the semen of the high-souled Rudra cast into the reproductive organ of Uma was thrown back upon this hill, and hence the twin Mujika and Minjika came into being. A portion of it fell into the Blood Sea, another portion, into the rays of the sun, another upon the earth and thus was it distributed in five portions. Learned men ought to remember that these thy various and fierce-looking followers living on the flesh of animals were produced from the semen'. 'Be it so,' so saying, the high-souled Mahasena with fatherly love, honoured his father Maheswara.'

"Markandeya continued, 'Men who are desirous of acquiring wealth, should worship those five classes of spirits with the sun flower, and for alleviation of diseases also worship must be rendered to them. The twin Mujika and Minjika begotten by Rudra must always be respected by persons desiring the welfare of little children; and persons who desire to have children born to them must always worship those female spirits who live on human flesh and are produced in trees. Thus all Pisachas are said to be divided into innumerable classes. And now, O king, listen to the origin of the bells and standards of Skanda. Airavata (Indra's elephant) is known to have had two bells of the name of Vajjayanti, and the keen-witted Sakra had them brought to him, and personally gave them to Guha. Visakha took one of those bells and Skanda the other. The standards of both Kartikeya and Visakha were of a red colour. That mighty god Mahasena was pleased with the toys that had been given to him by the gods. Surrounded by hosts of gods and Pisachas and seated on the Golden Mountain, he looked splendid in all the grandeur of prosperity. And that mountain covered with fine forests, also looked grand in his companionship, just as the Mandara hill abounding with excellent caves shines with the rays of the sun. The White Mountain was adorned with whole tracts of wood-land covered with blossoming Santanaka flowers and with forests of Karavira, Parijata, Jana and Asoke trees,—as also with wild tracts overgrown with Kadamba trees; and it abounded with herds of celestial deer and flocks of celestial birds. And the rumbling of clouds serving the purpose of musical instruments sounded like the murmur of an agitated sea, and celestial Gandharvas and Apsaras began to dance. And there arose a great sound of joy from the merriment of all creatures. Thus the whole world with Indra himself seemed to have been transferred to the White Mountain. And all the people began to observe Skanda with satisfaction in their looks, and they did not at all feel tired of doing so."

Markandeya continued, "When that adorable son of the Fire-god was anointed as leader of the celestial army, that grand and happy lord, Hara (Mahadeva) riding with Parvati in a chariot shining with sunlike refulgence repaired to a place called Bhadravata. His excellent chariot was drawn by a thousand lions and managed by Kala. They passed through blank space, and seemed as if they were about to devour the sky; and striking terror into the heart of all creatures in the mobile divisions of the worlds, those maned beasts flitted through the air, uttering fearful growls. And that lord of all animals (Mahadeva) seated in that chariot with Uma, looked like the sun with flames of lightning illuminating masses of clouds begirt with Indra's bow (rainbow). He was preceded by that adorable Lord of riches riding on the backs of human beings with his attendant Guhyakas riding in his beautiful car Pushpaka. And Sakra too riding on his elephant Airavata and accompanied by other gods brought up the rear of Mahadeva, the granter of boons, marching in this way at the head of the celestial army. And the great Yaksha Amogha with his attendants—the Jambhaka Yakshas and other Rakshasas decorated with garlands of flowers—obtained a place in the right wing of his army; and many gods of wonderful fighting powers in company with the Vasus and the Rudras, also marched with the right division of his army. And the terrible-looking Yama too in company with Death marched with him. (followed by hundreds of terrible diseases); and behind him was carried the terrible, sharp-pointed, well-decorated trident of Siva, called Vijaya. And Varuna, the adorable lord of waters with his terrible Pasa [A kind of missile.], and surrounded by numerous aquatic animals, marched slowly with the trident. And the trident Vijaya was followed by the Pattisa [Another kind of weapon.] of Rudra guarded by maces, balls, clubs and other excellent weapons. And the Pattisa, O king, was followed by the bright umbrella of Rudra and the Kamandala served by the Maharshis; and on it progressed in the company of Bhriгу, Angiras and others. And behind all these rode Rudra in his white chariot, re-assuring the gods with the exhibition of his powers. And rivers and lakes and seas, Apsaras, Rishis, Celestials, Gandharvas and serpents, stars, planets, and the children of gods, as also many women, followed him in his train. These handsome-looking ladies proceeded scattering flowers all around; and the clouds marched, having made their obeisance to that god (Mahadeva) armed with the Pinaka bow. And some of them held a white umbrella over his head, and Agni (the Fire god) and Vayu (the god of winds) busied themselves with two hairy fans (emblems of royalty). And, O king, he was followed by the glorious Indra accompanied by the Rajarshis, and singing the praise of that god with the emblem of the bull. And Gauri, Vidya, Gandhari, Kesini, and the lady called Mitra in company with Savitri, all proceeded in the train of Parvati, as also all the Vidyas (presiding deities of all branches of knowledge) that were created by the learned. The Rakshasa spirit who delivers to different battalions the commands which are implicitly obeyed by Indra and other gods, advanced in front of the army as standard-bearer. And that foremost of Rakshasas, by name Pingala, the friend of Rudra, who is always busy in places where corpses are burnt, and who is agreeable to all people, marched with them merrily, at one

time going ahead of the army, and falling behind again at another, his movements being uncertain. Virtuous actions are the offerings with which the god Rudra is worshipped by mortals. He who is also called Siva, the omnipotent god, armed with the Pinaka bow, is Maheswara. He is worshipped in various forms.

"The son of Krittika, the leader of the celestial army, respectful to Brahmanas, surrounded by the celestial forces, also followed that lord of the gods. And then Mahadeva said these weighty words to Mahasena, 'Do thou carefully command the seventh army corps of the celestial forces.'

"Skanda replied, 'Very well, my lord! I shall command the seventh army corps. Now tell me quickly if there is anything else to be done.'

"Rudra said, 'Thou shalt always find me in the field of action. By looking up to me and by devotion to me shalt thou attain great welfare.'

"Markandeya continued, 'With these words Maheswara received him in his embrace, and then dismissed him. And, O great king, after the dismissal of Skanda, prodigies of various kinds occurred to disturb the equanimity of the gods.'

"The firmament with the stars was in a blaze, and the whole universe in a state of utter confusion. The earth quaked and gave forth a rumbling sound, and darkness overspread the whole world. Then observing this terrible catastrophe, Sankara with the estimable Uma, and the celestials with the great Maharshis, were much exercised in mind. And when they had fallen into this state of confusion, there appeared before them a fierce and mighty host armed with various weapons, and looking like a mass of clouds and rocks. Those terrible and countless beings, speaking different languages directed their movements towards the point where Sankara and the celestials stood. They hurled into the ranks of the celestial army flights of arrows in all directions, masses of rock, maces, sataghnis, prasas and parighas. The celestial army was thrown into a state of confusion by a shower of these terrible weapons and their ranks were seen to waver. The Danavas made a great havoc by cutting up their soldiers, horses, elephants, chariots and arms. And the celestial troops then seemed as if they were about to turn their backs upon the enemy. And numbers of them fell, slain by the Asuras, like large trees in a forest burnt in a conflagration. Those dwellers of heaven fell with their heads, separated from their bodies, and having none to lead them in that fearful battle, they were slaughtered by the enemy. And then the god Purandara (Indra), the slayer of Vala, observing that they were unsteady and hard-pressed by the Asuras, tried to rally them with this speech, 'Do not be afraid, ye heroes, may success attend your efforts! Do ye all take up your arms, and resolve upon manly conduct, and ye will meet with no more misfortune, and defeat those wicked and terrible-looking Danavas. May ye be successful! Do ye fall upon the Danavas with me.'

"The dwellers of heaven were re-assured on hearing this speech from Sakra; and under his leadership, they again rushed against the Danavas. And then the thirty-three crores of gods and all the powerful Marutas and the Sadyhas with the Vasus returned to the charge. And the arrows which they angrily discharged against the enemy drew a large quantity of blood from the bodies of the Daityas and of their horses and elephants. And those sharp arrows passing through their bodies fell upon the ground, looking like so many snakes falling from the sides of a hill. And, O king, the Daityas pierced by those arrows fell fast on all sides, looking like so many detached masses of clouds. Then the Danava host, struck with panic at that charge of the celestials on the field of battle, wavered at that shower of various weapons. Then all the gods loudly gave vent to their joy, with arms ready to strike; and the celestial bands too struck up various airs. Thus took place that encounter, so fearful to both sides: for all the battle-field was covered with blood and strewn with the bodies of both gods and Asuras. But the gods were soon worsted all on a sudden, and the terrible Danavas again made a great havoc of the celestial army. Then the Asuras, drums struck up and their shrill bugles were sounded; and the Danava chiefs yelled their terrific war-cry.

"Then a powerful Danava, taking a huge mass of rock in his hands, came out of that terrible Daitya army. He looked like the sun peering forth from against a mass of dark clouds. And, O king, the celestials, beholding that he was about to hurl that mass of rock at them, fled in confusion. But they were pursued by Mahisha, who hurled that hillock at them. And, O lord of the world, by the falling of that mass of rock, ten thousand warriors of the celestial army were crushed to the ground and breathed their last. And this act of Mahisha struck terror into the hearts of the gods, and with his attendant Danavas he fell upon them like a lion attacking a herd of deer. And when Indra and the other celestials observed that Mahisha was advancing to the charge, they fled, leaving behind their arms and colours. And Mahisha was greatly enraged at this, and he quickly advanced towards the chariot of Rudra; and reaching near, he seized its pole with his hands. And when Mahisha in a fit of rage had thus seized the chariot of Rudra, all the Earth began to groan and the great Rishis lost their senses. And Daityas of huge proportions, looking

like dark clouds, were boisterous with joy, thinking that victory was assured to them. And although that adorable god (Rudra) was in that plight, yet he did not think it worth while to kill Mahisha in battle; he remembered that Skanda would deal the deathblow to that evil-minded Asura. And the fiery Mahisha, contemplating with satisfaction the prize (the chariot of Rudra) which he had secured, sounded his war-cry, to the great alarm of the gods and the joy of the Daityas. And when the gods were in that fearful predicament, the mighty Mahasena, burning with anger, and looking grand like the Sun advanced to their rescue. And that lordly being was clad in blazing red and decked with a wreath of red flowers. And cased in armour of gold he rode in a gold-coloured chariot bright as the Sun and drawn by chestnut horses. And at his sight the army of the daityas was suddenly dispirited on the field of battle. And, O great king, the mighty Mahasena discharged a bright Sakti for the destruction of Mahisha. That missile cut off the head of Mahisha, and he fell upon the ground and died. And his head massive as a hillock, falling on the ground, barred the entrance to the country of the Northern Kurus, extending in length for sixteen Yojanas though at present the people of that country pass easily by that gate.

"It was observed both by the gods and the Danavas that Skanda hurled his sakti again and again on the field of battle, and that it returned to his hands, after killing thousands of the enemy's forces. And the terrible Danavas fell in large numbers by the arrows of the wise Mahasena. And then a panic seized them, and the followers of Skanda began to slay and eat them up by thousands and drink their blood. And they joyously exterminated the Danavas in no time, just as the sun destroys darkness, or as fire destroys a forest, or as the winds drive away the clouds. And in this manner the famous Skanda defeated all his enemies. And the gods came to congratulate him, and he, in turn, paid his respects to Maheswara. And that son of Krittika looked grand like the sun in all the glory of his effulgence. And when the enemy was completely defeated by Skanda and when Maheswara left the battle-field, Purandara embraced Mahasena and said to him, 'This Mahisha, who was made invincible by the favour of Brahma hath been killed by thee. O best of warriors, the gods were like grass to him. O strong-limbed hero, thou hast removed a thorn of the celestials. Thou hast killed in battle hundreds of Danavas equal in valour to Mahisha who were all hostile to us, and who used to harass us before. And thy followers too have devoured them by hundreds. Thou art, O mighty being, invincible in battle like Uma's lord; and this victory shall be celebrated as thy first achievement, and thy fame shall be undying in the three worlds. And, O strong-armed god, all the gods will yield their allegiance to thee.' Having spoken thus to Mahasena, the husband of Sachi left the place accompanied by the gods and with the permission of the adorable three-eyed god (Siva). And Rudra returned to Bhadravata, and the celestials too returned to their respective abodes. And Rudra spoke, addressing the gods, 'Ye must render allegiance to Skanda just as ye do unto me.' And that son of the Fire-god, having killed the Danavas hath conquered the three worlds, in one day, and he hath been worshipped by the great Rishis. The Brahmana who with due attention readeth this story of the birth of Skanda, attaineth to great prosperity in this world and the companionship of Skanda hereafter."

Yudhishthira said, "O good and adorable Brahmana, I wish to know the different names of that high-souled being, by which he is celebrated throughout the three worlds."

Vaisampayana continued, "Thus addressed by the Pandava in that assembly of Rishis, the worshipful Markandeya of high ascetic merit replied, 'Agneya (Son of Agni), Skanda (Cast-off), Diptakirti (Of blazing fame), Anamaya (Always hale), Mayuraketu (Peacock-bannered), Dharmatman (The virtuous-souled), Bhutesa (The lord of all creatures), Mahishardana (The slayer of Mahisha), Kamajit (The subjugator of desires), Kamada (The fulfiller of desires), Kanta (The handsome), Satyavak (The truthful in speech), Bhuvaneshwara (The lord of the universe), Sisu (The child), Sighra (The quick), Suchi (The pure), Chanda (The fiery), Diptavarna (The bright-complexioned), Subhanana (Of beautiful face), Amogha (Incapable of being baffled), Anagha (The sinless), Rudra (The terrible), Priya (The favourite), Chandranana (Of face like the moon), Dipta-sasti (The wielder of the blazing lance), Prasantatman (Of tranquil soul), Bhadrakrit (The doer of good), Kutamahana (The chamber of even the wicked), Shashthipriya (True favourite of Shashthi), Pavitra (The holy), Matrivatsala (The reverencer of his mother), Kanya-bhartri (The protector of virgins), Vibhakta (Diffused over the universe), Swaheya (The son of Swaha), Revatisuta (The child of Revati), Prabhu (The Lord), Neta (The leader), Visakha (Reared up by Visakha), Naigameya (Sprang from the Veda), Suduschara (Difficult of propitiation), Suvrata (Of excellent vows), Lalita (The beautiful), Valakiridana-priya (Fond of toys), Khacharin (The ranger of skies), Brahmacharin (The chaste), Sura (The brave), Saravanodbhava (Born in a forest of health), Viswamitra priya (The favourite of Viswamitra), Devasena-

priya (The lover of Devasena), Vasudeva-priya (The beloved of Vasudeva), and Priya-kriti (The doer of agreeable things)--these are the divine names of Karkiteya. Whoever repeateth them, undoubtedly secureth fame, wealth, and salvation."

"Markandeya continued, "O valiant scion of Kuru's race, I shall now with due devotion pray to that unrivalled, mighty, six-faced, and valiant Guha who is worshipped by gods and Rishis, enumerating his other titles of distinction: do thou listen to them: Thou art devoted to Brahma, begotten of Brahma, and versed in the mysteries of Brahma. Thou art called Brahmasaya, and thou art the foremost of those who are possessed of Brahma. Thou art fond of Brahma, thou art austere like the Brahmanas and art versed in the great mystery of Brahma and the leader of the Brahmanas. Thou art Swaha, thou art Swadha, and thou art the holiest of the holy, and art invoked in hymns and celebrated as the six-flamed fire. Thou art the year, thou art the six seasons, thou art the months, the (lunar) half months, the (solar) declinations, and the cardinal points of space. Thou art lotus-eyed. Thou art possessed of a lily-like face. Thou hast a thousand faces and a thousand arms. Thou art the ruler of the universe, thou art the great Oblation, and thou art the animating spirit of all the gods and the Asuras. Thou art the great leader of armies. Thou art Prachanda (furious), thou art the Lord, and thou art the great master and the conqueror of thine enemies. Thou art, Sahasrabhu (multiform), Sahasratusti (a thousand times content), Sahasrabhuk (devourer of everything), and Sahasrapad (of a thousand legs), and thou art the earth itself. Thou art possessed of infinite forms and thousand heads and great strength. According to thine own inclinations thou hast appeared as the son of Ganga, Swaha, Mahi, or Krittika. O six-faced god, thou dost play with the cock and assume different forms according to thy will. Thou art Daksha, Soma, the Maruta, Dharma, Vayu, the prince of mountains, and Indra, for all time. Thou art mighty, the most eternal of all eternal things, and the lord of all lords. Thou art the progenitor of Truth, the destroyer of Diti's progeny (Asuras), and the great conqueror of the enemies of the celestials. Thou art the personation of virtue and being thyself vast and minute, thou art acquainted with the highest and lowest points of virtuous acts, and the mysteries of Brahma. O foremost of all gods and high-souled lord of the Universe, this whole creation is over-spread with thy energy! I have thus prayed to thee according to the best of my power. I salute thee who art possessed of twelve eyes and many hands. Thy remaining attributes transcend my powers of comprehension!"

The Brahmana who with due attention readeth this story of the birth of Skanda, or relateth it unto Brahmanas, or hears it narrated by regenerate men, attaineth to wealth, long life, fame, children, as also victory, prosperity and contentment, and the companionship of Skanda."

SECTION 231

(Draupadi-Satyabhama Samvada)

Vaisampayana said, "After those Brahmanas and the illustrious sons of Pandu had taken their seats, Draupadi and Satyabhama entered the hermitage. And with hearts full of joy the two ladies laughed merrily and seated themselves at their ease. And, O king, those ladies, who always spake sweetly to each other, having met after a long time, began to talk upon various delightful topics arising out of the stories of the Kurus and the Yadus. And the slender-waisted Satyabhama, the favourite wife of Krishna and the daughter of Satrajit, then asked Draupadi in private, saying, "By what behaviour is it, O daughter of Drupada, that thou art able to rule the sons of Pandu--those heroes endowed with strength and beauty and like unto the Lokapalas themselves? Beautiful lady, how is it that they are so obedient to thee and are never angry with thee? Without doubt the sons of Pandu, O thou of lovely features, are ever submissive to thee and watchful to do thy bidding! Tell me, O lady, the reason of this. Is it practice of vows, or asceticism, or incantation or drug at the time of the bath (in season) or the efficacy of science, or the influence of youthful appearance, or the recitation of particular formulae, or Homa, or collyrium and other medicaments? Tell me now, O princess of Panchala, of that blessed and auspicious thing by which, O Krishna, Krishna may ever be obedient to me."

"When the celebrated Satyabhama, having said this, ceased, the chaste and blessed daughter of Drupada answered her, saying, "Thou askedest me, O Satyabhama, of the practices of women that are wicked. How can I answer thee, O lady, about the cause that is pursued by wicked females? It doth not become thee, lady, to pursue the questions, or doubt me, after this, for thou art endowed with intelligence and art the favourite wife of Krishna. When the husband learns that his wife is addicted to incantations and drugs, from that hour he beginneth to dread her like a serpent ensconced in his sleeping chamber. And can a man that is troubled with fear have peace, and how can one that hath no peace have happiness? A husband can never be made obedient by his wife's incantations. We hear of painful diseases being transmitted by enemies. Indeed, they that desire to slay others, send poison in the shape of customary gifts, so that the man that taketh the powders so sent, by tongue or skin, is, without doubt,

speedily deprived of life. Women have sometimes caused dropsy and leprosy, decrepitude and impotence and idiocy and blindness and deafness in men. These wicked women, ever treading in the path of sin, do sometimes (by these means) injure their husbands. But the wife should never do the least injury to her lord. Hear now, O illustrious lady, of the behaviour I adopt towards the high-souled sons of Pandu. Keeping aside vanity, and controlling desire and wrath, I always serve with devotion the sons of Pandu with their wives. Restraining jealousy, with deep devotion of heart, without a sense of degradation at the services I perform, I wait upon my husbands. Ever fearing to utter what is evil or false, or to look or sit or walk with impropriety, or cast glances indicative of the feelings of the heart, do I serve the sons of Pritha--those mighty warriors blazing like the sun or fire, and handsome as the moon, those endowed with fierce energy and prowess, and capable of slaying their foes by a glance of the eye. Celestial, or man, or Gandharva, young or decked with ornaments, wealthy or comely of person, none else my heart liketh. I never bathe or eat or sleep till he that is my husband hath bathed or eaten or slept.--till, in fact, our attendants have bathed, eaten, or slept. Whether returning from the field, the forest, or the town, hastily rising up I always salute my husband with water and a seat. I always keep the house and all household articles and the food that is to be taken well-ordered and clean. Carefully do I keep the rice, and serve the food at the proper time. I never indulge in angry and fretful speech, and never imitate women that are wicked. Keeping idleness at distance I always do what is agreeable. I never laugh except at a jest, and never stay for any length of time at the house-gate. I never stay long in places for answering calls of nature, nor in pleasure-gardens attached to the house. I always refrain from laughing loudly and indulging in high passion, and from everything that may give offence. Indeed, O Satyabhama, I always am engaged in waiting upon my lords. A separation from my lords is never agreeable to me. When my husband leaveth home for the sake of any relative, then renouncing flowers and fragrant paste of every kind, I begin to undergo penances. Whatever my husband drinketh not, whatever my husband eateth not, whatever my husband enjoyeth not, I ever renounce. O beautiful lady, decked in ornaments and ever controlled by the instruction imparted to me, I always devotedly seek the good of my lord. Those duties that my mother-in-law had told me of in respect of relatives, as also the duties of alms-giving, of offering worship to the gods, of oblations to the diseased, of boiling food in pots on auspicious days for offer to ancestors and guests of reverence and service to those that deserve our regards, and all else that is known to me, I always discharge day and night, without idleness of any kind. Having with my whole heart recourse to humility and approved rules I serve my meek and truthful lords ever observant of virtue, regarding them as poisonous snakes capable of being excited at a trifle. I think that to be eternal virtue for women which is based upon a regard for the husband. The husband is the wife's god, and he is her refuge. Indeed, there is no other refuge for her. How can, then, the wife do the least injury to her lord? I never, in sleeping or eating or adorning any person, act against the wishes of my lord, and always guided by my husbands, I never speak ill of my mother-in-law. O blessed lady, my husbands have become obedient to me in consequence of my diligence, my alacrity, and the humility with which I serve superiors. Personally do I wait every day with food and drink and clothes upon the revered and truthful Kunti--that mother of heroes. Never do I show any preference for myself over her in matters of food and attire, and never do I reprove in words that princess equal unto the Earth herself in forgiveness. Formerly, eight thousand Brahmanas were daily fed in the palace of Yudhishtira from off plates of gold. And eighty thousand Brahmanas also of the Snataka sect leading domestic lives were entertained by Yudhishtira with thirty serving-maids assigned to each. Besides these, ten thousand yatis with the vital seed drawn up, had their pure food carried unto them in plates of gold. All these Brahmanas that were the utterers of the Veda, I used to worship duly with food, drink, and raiment taken from stores only after a portion thereof had been dedicated to the Viswadeva. The illustrious son of Kunti had a hundred thousand well-dressed serving-maids with bracelets on arms and golden ornaments on necks, and decked with costly garlands and wreaths and gold in profusion, and sprinkled with sandal paste. And adorned with jewels and gold they were all skilled in singing and dancing. O lady, I knew the names and features of all those girls, as also what they are and what they were, and what they did not. Kunti's son of great intelligence had also a hundred thousand maid-servants who daily used to feed guests, with plates of gold in their hands. And while Yudhishtira lived in Indraprastha a hundred thousand horses and a hundred thousand elephants used to follow in his train. These were the possessions of Yudhishtira while he ruled the earth. It was I however, O lady, who regulated their number and framed the rules to be observed in respect of them; and it was I who had to listen to all complaints about them. Indeed, I knew everything about what the maid-servants of the palace and other classes of

attendants, even the cow-herds and the shepherds of the royal establishment, did or did not. O blessed and illustrious lady, it was I alone amongst the Pandavas who knew the income and expenditure of the king and what their whole wealth was. And those bulls among the Bharatas, throwing upon me the burden of looking after all those that were to be fed by them, would, O thou of handsome face, pay their court to me. And this load, so heavy and incapable of being borne by persons of evil heart, I used to bear day and night, sacrificing my ease, and all the while affectionately devoted to them. And while my husbands were engaged in the pursuit of virtue, I only supervised their treasury inexhaustible like the ever-filled receptacle of Varuna. Day and night bearing hunger and thirst, I used to serve the Kuru princes, so that my nights and days were equal to me. I used to wake up first and go to bed last. This, O Satyabhama, hath ever been my charm for making my husbands obedient to me! This great art hath ever been known to me for making my husbands obedient to me. Never have I practised the charms of wicked women, nor do I ever wish to practise them."

Vaisampayana continued, "Hearing those words of virtuous import uttered by Krishna, Satyabhama, having first revered the virtuous princess of Panchala, answered saying, 'O princess of Panchala, I have been guilty, O daughter of Yajnasena, forgive me! Among friends, conversations in jest arise naturally, and without premeditation."

SECTION 232

"Draupadi said, "I shall now indicate to thee, for attracting the heart of thy husbands a way that is free from deceit. By adopting it duly, dear friend, thou will be able to draw away thy lord from other females. In all the worlds, including that of the celestials, there is no god equal, O Satyabhama, unto the husband. When he is gratified with thee, thou mayst have (from thy husband) every object of desire; when he is angry, all these may be lost. It is from her husband that the wife obtaineth offspring and various articles of enjoyment. It is from thy husband that thou mayst have handsome beds and seats, and robes and garlands, and perfumes, and great fame and heaven itself hereafter. One cannot obtain happiness here by means that are easy. Indeed, the woman that is chaste, obtains weal with woe. Always adore Krishna, therefore, with friendship and love physical sufferings. And do thou also act in a way, by offering handsome seats and excellent garlands and various perfumes and prompt service, that he may be devoted to thee, thinking, 'I am truly loved by her!' Hearing the voice of thy lord at the gate, rise thou up from thy seat and stay in readiness within the room. And as soon as thou seest him enter thy chamber, worship him by promptly offering him a seat and water to wash his feet. And even when he commands a maidservant to do anything, get thou up and do it thyself. Let Krishna understand this temper of thy mind and know that thou adorest him with all thy heart. And, O Satyabhama, whatever thy lord speaketh before thee, do not blab of it even if it may not deserve concealment.--for if any of thy co-wives were to speak of it unto Vasudeva, he might be irritated with thee. Feed thou by every means in thy power those that are dear and devoted to thy lord and always seek his good. Thou shouldst, however, always keep thyself aloof from those that are hostile to and against thy lord and seek to do him injury, as also from those that are addicted to deceit. Foregoing all excitement and carelessness in the presence of men, conceal thy inclinations by observing silence, and thou shouldst not stay or converse in private even with thy sons, Pradyumna and Samva. Thou shouldst form attachments with only such females as are high-born and sinless and devoted to their lords, and thou shouldst always shun women that are wrathful, addicted to drinks, gluttonous, thievish, wicked and fickle. Behaviour such as this is reputable and productive of prosperity; and while it is capable of neutralising hostility, it also leadeth to heaven. Therefore, worship thou thy husband, decking thyself in costly garlands and ornaments and smearing thyself with unguents and excellent perfumes."

SECTION 233

Vaisampayana said, "Then Kesava, the slayer of Madhu, also called Janardana, having conversed on various agreeable themes with the illustrious sons of Pandu and with those Brahmanas that were headed by Markandeya and having bid them farewell, mounted his car and called for Satyabhama. And Satyabhama then, having embraced the daughter of Drupada, addressed her in these cordial words expressive of her feelings towards her: 'O Krishna, let there be no anxiety, no grief, for thee! Thou hast no cause to pass thy nights in sleeplessness, for thou wilt surely obtain back the earth subjugated by thy husbands, who are all equal unto the gods. O thou of black eyes, women endowed with such disposition and possessed of such auspicious marks, can never suffer misfortune long. It hath been heard by me that thou shalt, with thy husbands, certainly enjoy this earth peacefully and freed from all thorns! And, O daughter of Drupada, thou shalt certainly behold the earth ruled by Yudhishtira after the sons of Dhritrashtra have been slain and the deeds of their hostility avenged! Thou wilt soon behold those wives of

the Kurus, who, deprived of sense by pride, laughed at thee while on thy way to exile, themselves reduced to a state of helplessness and despair! Know them all, O Krishna, that did thee any injury while thou wert afflicted, to have already gone to the abode of Yama. Thy brave sons, Prativindhya by Yudhishtira and Sutasoma by Bhima, and Srutakarman by Arjuna, and Satanika by Nakula, and Srutasena begot by Sahadeva, are well and have become skilled in weapons. Like Abhimanyu they are all staying at Dwaravati, delighted with the place. And Subhadra also, cheerfully and with her whole soul, looketh after them like thee, and like thee joyeth in them and deriveth much happiness from them. Indeed, she grieveth in their griefs and joyeth in their joys. And the mother of Pradyumna also loveth them with her whole soul. And Kesava with his sons Bhanu and others watcheth over them with especial affection. And my mother-in-law is ever attentive in feeding and clothing them. And the Andhakas and Vrishnis, including Rama and others, regard them with affection. And, O beautiful lady, their affection for thy sons is equal unto what they feel for Pradyumna.

"Having said these agreeable and truthful and cordial words, Satyabhama desired to go to Vasudeva's car. And the wife of Krishna then walked round the queen of the Pandavas. And having done so the beautiful Satyabhama mounted the car of Krishna. And the chief of the Yadavas, comforting Draupadi with a smile and causing the Pandavas to return, set out for his own city, with swift horses (yoked unto his car)."

SECTION 234

(Ghoshā-yatra Parva)

Janamejaya said, "While those foremost of men--the sons of Pritha--were passing their days in the forest exposed to the inclemencies of the winter, the summer, the wind and the sun, what did they do, O Brahmana, after they had reached the lake and woods going by the name of Dwaita?"

Vaisampayana said, "After the sons of Pandu had arrived at that lake, they chose a residence that was removed from the habitations of men. And they began to roam through delightful woods and ever charming mountains and picturesque river-valleys. And after they had taken up their residence there, many venerable ascetics endowed with Vedic lore often came to see them. And those foremost of men always received those Veda-knowing Rishis with great respect. And one day there came unto the Kaurava princes a certain Brahmana who was well known on earth for his powers of speech. And having conversed with the Pandavas for a while, he went away as pleased him to the court of the royal son of Vichitravirya. Received with respect by that chief of the Kurus, the old king, the Brahmana took his seat; and asked by the monarch he began to talk of the sons of Dharmā, Pavana, Indra and of the twins, all of whom having fallen into severe misery, had become emaciated and reduced owing to exposure to wind and sun. And that Brahmana also talked of Krishna who was overwhelmed with suffering and who then had become perfectly helpless, although she had heroes for her lords. And hearing the words of that Brahmana, the royal son of Vichitravirya became afflicted with grief, at the thought of those princes of royal lineage then swimming in a river of sorrow. His inmost soul afflicted with sorrow and trembling all over with sighs, he quieted himself with a great effort, remembering that everything had arisen from his own fault. And the monarch said, 'Alas, how is it that Yudhishtira who is the eldest of my sons, who is truthful and pious and virtuous in his behaviour, who hath not a foe, who had formerly slept on beds made of soft Ranku skins, sleepeth now on the bare ground! Alas, awakened formerly by Sutas and Magadhas and other singers with his praises, melodiously recited every morning, that prince of the Kuru race, equal unto Indra himself, is now waked from the bare ground towards the small hours of the night by a multitude of birds! How doth Vrikodara, reduced by exposure to wind and sun and filled with wrath, sleep, in the presence of the princess of Panchala, on the bare ground, unfit as he is to suffer such lot! Perhaps also, the intelligent Arjuna, who is incapable of bearing pain, and who, though obedient to the will of Yudhishtira, yet feeleth himself to be pierced over all by the remembrance of his wrongs, sleepeth not in the night! Beholding the twins and Krishna and Yudhishtira and Bhima plunged in misery, Arjuna without doubt, sigheth like a serpent of fierce energy and sleepeth not from wrath in the night! The twins also, who are even like a couple of blessed celestials in heaven sunk in woe though deserving of bliss, without doubt pass their nights in restless wakefulness restrained (from avenging their wrongs) by virtue and truth! The mighty son of the Wind-god, who is equal to the Wind-god himself in strength, without doubt, sigheth and restraineth his wrath, being tied through his elder brother in the bonds of truth! Superior in battle to all warriors, he now lieth quiet on the ground, restrained by virtue and truth, and burning to slay my children, he biddeth his time. The cruel words that Dussasana spoke after Yudhishtira had been deceitfully defeated at dice, have sunk deep into Vrikodara's heart, and are consuming him, like a burning bundle of straw consuming a fagot of dry wood! The son of Dharmā never acteth sinfully; Dhananjaya also always

obeyeth him; but Bhima's wrath, in consequence of a life of exile, is increasing like a conflagration assisted by the wind! That hero, burning with rage such as that, squeezeth his hands and breatheth hot and fierce sighs, as if consuming therewith my sons and grandsons! The wielder of the Gandiva and Vrikodara, when angry, are like Yama and Kala themselves; scattering their shafts, which are like unto thunder-bolts, they exterminate in battle the ranks of the enemy. Alas Duryodhana, and Sakuni, and the Suta's son, and Dussasana also of wicked soul, in robbing the Pandavas of their kingdom by means of dice, seem to behold the honey alone without marking the terrible ruin. A man having acted rightly or wrongly, expecteth the fruit of those acts. The fruit, however, confounding him, paralyses him fully. How can man, thereof, have salvation? If the soil is properly tilled, and the seed sown therein, and if the god (of rain) showereth in season, still the crop may not grow. This is what we often hear. Indeed, how could this saying be true unless, as I think, it be that everything here is dependent on Destiny? The gambler Sakuni hath behaved deceitfully towards the son of Pandu, who ever acteth honestly. From affection for my wicked sons I also have acted similarly. Alas, it is owing to this that the hour of destruction hath come for the Kurus! Oh, perhaps, what is inevitable must happen! The wind, impelled or not, will move. The woman that conceives will bring forth. Darkness will be dispelled at dawn, and day disappear at evening! Whatever may be earned by us or others, whether people spend it or not, when the time cometh, those possessions of ours do bring on misery. Why then do people become so anxious about earning wealth? If, indeed, what is acquired is the result of fate, then should it be protected so that it may not be divided, nor lost little by little, nor permitted to flow out at once, for if unprotected, it may break into a hundred fragments. But whatever the character of our possessions, our acts in the world are never lost. Behold what the energy of Arjuna is, who went into the abode of Indra from the woods! Having mastered the four kinds of celestial weapons he hath come back into this world! What man is there who, having gone to heaven in his human form, wisheth to come back? This would never have been but because he seeth innumerable Kurus to be at the point of death, afflicted by Time! The Bowman is Arjuna, capable of wielding the bow with his left hand as well! The bow he wieldeth is the Gandiva of fierce impetus. He hath, besides, those celestial weapons of his! Who is there that would bear the energy of these three!"

"Hearing these words of the monarch, the son of Suvala, going unto Duryodhana, who was then sitting with Kama, told them everything in private. And Duryodhana, though possessed of little sense, was filled with grief at what he heard."

SECTION 235

Vaisampayana said, "Hearing those words of Dhritarashtra, Sakuni, when the opportunity presented itself, aided by Kama, spoke unto Duryodhana these words, 'Having exiled the heroic Pandavas by thy own prowess, O Bharata, rule thou this earth without a rival like the slayer of Samvara ruling the heaven! O monarch, the kings of the east, the south, the west, and the north, have all been made tributary to thee! O lord of earth, that blazing Prosperity which had before paid her court to the sons of Pandu, hath now been acquired by thee along with thy brothers! That blazing Prosperity, O king, which we not many days ago saw with heavy hearts in Yudhishtira at Indraprastha, is today seen by us to be owned by thee, she having, O mighty-armed monarch, been snatched by thee from the royal Yudhishtira by force of intellect alone. O slayer of hostile heroes, all the kings of the earth now living in subjection to thee, await thy commands, as they did before under Yudhishtira, awaiting his. O monarch, the goddess Earth with her boundless extent with girth of seas, with her mountains and forests, and towns and cities and mines, and decked with woodlands and hills is now thine! Adored by the Brahmanas and worshipped by the kings, thou blazest forth, O king, in consequence of thy prowess, like the Sun among the gods in heaven! Surrounded by the Kurus, O king, like Yama by the Rudra, or Vasava by the Maruts, thou shinest, O monarch, like the Moon among the stars! Let us, therefore, O king, go and look at the sons of Pandu--them who are now divested of prosperity, them who never obeyed commands, them who never owed subjection! It hath been heard by us, O monarch, that the Pandavas are now living on the banks of the lake called Dwaitavana, with a multitude of Brahmanas, having the wilderness for their home. Go thither, O king, in all thy prosperity, scorching the son of Pandu with a sight of thy glory, like the Sun scorching everything with his hot rays! Thyself a sovereign and they divested of sovereignty, thyself in prosperity and they divested of it, thyself possessing affluence and they in poverty, behold now, O king, the sons of Pandu. Let the sons of Pandu behold thee like Yayati, the son of Nahusha, accompanied by a large train of followers and enjoying bliss that is great. O king, that blazing Prosperity which is seen by both one's friends and foes, is regarded as well-bestowed! What happiness can be more complete than that which he enjoyeth who while himself in prosperity,

looketh upon his foes in adversity, like a person on the hill top looking down upon another crawling on the earth? O tiger among kings, the happiness that one derives from beholding his foes in grief, is greater than what one may derive from the acquisition of offering or wealth or kingdom! What happiness will not be his who, himself in affluence, will cast his eyes on Dhananjaya attired in barks and deer-skins? Let thy wife dressed in costly robes look at the woeful Krishna clad in barks and deer-skins, and enhance the latter's grief! Let the daughter of Drupada reproach herself and her life, divested as she is of wealth, for the sorrow that she will feel upon beholding thy wife decked in ornaments will be far greater than what she had felt in the midst of the assembly (when Dussasana had dragged her there!)"

Vaisampayana continued, "Having thus spoken unto the king, Karna and Sakuni both remained silent, O Janamejaya, after their discourse was over."

SECTION 236

Vaisampayana said, "Having heard these words of Karna, king Duryodhana became highly pleased. Soon after, however, the prince became melancholy and addressing the speaker said, 'What thou tellest me, O Karna, is always before my mind. I shall not, however, obtain permission to repair to the place where the Pandavas are residing. King Dhritarashtra is always grieving for those heroes. Indeed, the king regarded the sons of Pandu to have become more powerful than before in consequence of their ascetic austerities. Or, if the king understands our motives, he will never, having regard to the future, grant us permission, for, O thou of great effluence, we can have no other business in the woods of Dwaitavana than the destruction of the Pandavas in exile! Thou knowest the words that Kshatri spoke to me to myself, and to the son of Suvala, at the time of the match at dice! Reflecting upon all those words as also upon all those lamentations (that he and others indulged in), I cannot make up my mind as to whether I should or should not go! I shall certainly be highly pleased if I cast my eyes on Bhima and Phalgunā passing their days in pain with Krishna in the woods. The joy that I may feel in obtaining the sovereignty of the entire earth is nothing to that which will be mine upon beholding the sons of Pandu attired in barks of trees and deer-skins. What joy can be greater, O Karna, that will be mine upon beholding the daughter of Drupada dressed in red rags in the woods? If king Yudhishtira and Bhima, the sons of Pandu, behold me graced with great affluence, then only shall I have attained the great end of my life! I do not, however, see the means by which I may repair to those woods, by which, in fact, I may obtain the king's permission to go thither! Contrive thou, therefore, some skilful plan, with Suvala's son and Dussasana, by which we may go to those woods! I also, making up my mind today as to whether I should go or not, approach the presence of the king tomorrow. And when I shall be sitting with Bhishma--that best of the Kurus--thou wilt, with Sakuni propose the pretext which thou mayst have contrived. Hearing then the words of Bhishma and of the king on the subject of our journey, I will settle everything beseeching our grandfather.

"Saying: 'So be it,' they then all went away to their respective quarters. And as soon as the night had passed away, Karna came to the king. And coming to him, Karna smilingly spoke unto Duryodhana, saying, 'A plan hath been contrived by me. Listen to it, O lord of men! Our herds are now waiting in the woods of Dwaitavana in expectation of thee! Without doubt, we may all go there under the pretext of supervising our cattle stations, for, O monarch, it is proper that kings should frequently repair to their cattle stations. If this be the motive put forth, thy father, O prince, will certainly grant thee permission!' And while Duryodhana and Karna were thus conversing laughingly, Sakuni addressed them and said, 'This plan, free from difficulties, was what I also saw for going thither! The king will certainly grant us permission, or even send us thither of his own accord. Our herds are now all waiting in the woods of Dwaitavana expecting thee. Without doubt, we may all go there under the pretext of supervising our cattle stations!'

"They then all three laughed together, and gave their hands unto one another. And having arrived at that conclusion, they went to see the chief of Kurus."

SECTION 237

Vaisampayana said, "They then all saw king Dhritarashtra, O Janamejaya, and having seen him, enquired after his welfare, and were, in return, asked about their welfare. Then a cowherd named Samanga, who had been instructed beforehand by them, approaching the king, spoke unto him of the cattle. Then the son of Radha and Sakuni, O king, addressing Dhritarashtra, that foremost of monarchs, said, 'O Kaurava, our cattle-stations are now in a delightful place. The time for their tale as also for marking the calves hath come. And, O monarch, this also is an excellent season for thy son to go abutting! It behoveth thee, therefore, to grant permission to Duryodhana to go thither.'

"Dhritarashtra replied, 'The chase of the deer, as also the examination of cattle is very proper, O child! I think, indeed,

that the herdsmen are not to be trusted. But we have heard that those tigers among men, the Pandavas, are now staying in the vicinity of those cattle stations. I think, therefore, ye should not go thither yourselves! Defeated by deceitful means they are now living in the deep forest in great suffering. O Radheya, they are mighty warriors and naturally able, they are now devoted to ascetic austerities. King Yudhishtira will not suffer his wrath to be awakened, but Bhimasena is naturally passionate. The daughter of Yajnasena is energy's self. Full of pride and folly, ye are certain to give offence. Endued with ascetic merit she will certainly consume you, or perhaps, those heroes, armed with swords and weapons! Nor, if from force of numbers, ye seek to injure them in any respect, that will be a highly improper act, although, as I think, ye will never be able to succeed. The mighty-armed Dhananjaya hath returned thence to the forest. While unaccomplished in arms, Vivatsu had subjugated the whole earth before. A mighty warrior as he is and accomplished in arms now, will he not be able to slay you all? Or, if in obedience to my words, ye behave carefully having repaired thither, ye will not be able to live happily there in consequence of the anxiety ye will feel owing to a state of continued trustlessness. Or, some soldier of yours may do some injury to Yudhishtira, and that unpremeditated act will be ascribed to your fault. Therefore, let some faithful men proceed there for the work of tale. I do not think it is proper for thee, Bharata, to go thither thyself."

"Sakuni said, 'The eldest of the sons of Pandu is cognisant of morality. He pledged in the midst of the assembly, O Bharata, that he would live for twelve years in the forest. The other sons of Pandu are all virtuous and obedient to Yudhishtira. And Yudhishtira himself, the son of Kunti, will never be angry with us. Indeed, we desire very much to go on a hunting expedition, and will avail of that opportunity for supervising the tale of our cattle. We have no mind to see the sons of Pandu. We will not go to that spot where the Pandavas have taken up their residence, and consequently no exhibition of misconduct can possibly arise on our part.'

Vaisampayana continued, "Thus addressed by Sakuni, that lord of men, Dhritarashtra, granted permission, but not very willingly, to Duryodhana and his counsellors to go to the place. And permitted by the monarch the Bharata prince born of Gandhari started, accompanied by Karna and surrounded by a large host. And he was also accompanied by Dussasana and Suvala's son of great intelligence and by many other brothers of his and by ladies in thousands. And as the mighty-armed prince started for beholding the lake that was known by the name of Dwaitavana, the citizens (of Hastina), also accompanied by their wives began to follow him to that forest. Eight thousand cars, thirty thousand elephants, nine thousand horses, and many thousands of foot-soldiers, and shops and pavilions and traders, bards and men trained in the chase by hundreds and thousands followed the prince. And as the king started, followed by this large concourse of people, the uproar that was caused there resembled, O king, the deep tumult of the ranging winds in the rainy season. And reaching the lake Dwaitavana with all his followers and vehicles, king Duryodhana took up his quarters at the distance of four miles from it."

SECTION 238

Vaisampayana said, "King Duryodhana then moving from forest to forest, at last approached the cattle-stations, and encamped his troops. And his attendants, selecting a well-known and delightful spot that abounded in water and trees and that possessed every convenience constructed an abode for him. And near enough to the royal residence they also erected separate abodes for Kama and Sakuni and the brothers of the king. And the king beheld his cattle by hundreds and thousands and examining their limbs and marks supervised their tale. And he caused the calves to be marked and took note of those that required to be tamed. And he also counted those kine whose calves had not yet been weaned. And completing the task of tale by marking and counting every calf that was three years old, the Kuru prince, surrounded by the cowherds, began to sport and wander cheerfully. And the citizens also and the soldiers by thousands began to sport, as best pleased them, in those woods, like the celestials. And the herdsmen, well skilled in singing and dancing and instrumental music, and virgins decked in ornaments, began to minister to the pleasures of Dhritarashtra's son. And the king surrounded by the ladies of the royal household began cheerfully to distribute wealth and food and drinks of various kinds amongst those that sought to please him, according to their desires.

"And the king, attended by all his followers, began also to slay hyenas and buffaloes and deer and gayals and bears and boars all around. And the king, piercing by his shafts those animals by thousands in deep forest, caused the deer to be caught in the more delightful parts of the woods. Drinking milk and enjoying, O Bharata, various other delicious articles and beholding, as he proceeded, many delightful forests and woods swarming with bees inebriate with floral honey and resounding with the notes of the peacock, the king at last reached the sacred lake of Dwaitavana. And the spot which

the king reached swarmed with bees inebriate with floral honey, and echoed with the mellifluous notes of the blue-throated jay and was shaded by Saptachadas and punnagas and Vakulas. And the king graced with high prosperity proceeded thither like the thunder-wielding chief of the celestials himself. And, O thou best of the Kuru race, King Yudhishtira the Just, endued with high intelligence, was then, O monarch, residing in the vicinity of that lake at will and celebrating with his wedded wife, the daughter of Drupada, the diurnal sacrifice called Rajarshi, according to the ordinance sanctioned for the celestials and persons living in the wilderness. And, O monarch, having reached that spot, Duryodhana commanded his men by thousands, saying, 'Let pleasure-houses be constructed soon.' Thus commanded, those doers of the king's behests replying to the Kruru chief with the words, 'So be it,' went towards the banks of the lake for constructing pleasure-houses. And as the picked soldiers of Dhritarashtra's son, having reached the region of the lake, were about to enter the gates of the wood, a number of Gandharvas appeared and forbade them to enter. For, O monarch, the king of the Gandharvas accompanied by his followers, had come thither beforehand, from the abode of Kuvera. And the king of the Gandharvas had also been accompanied by the several tribes of Apsaras, as also by the sons of the celestials. And intent upon sport, he had come to that place for merriment, and occupying it, had closed it against all comers. And the attendants of the (Kuru) king, finding the lake closed by the king of the Gandharvas, went back, O monarch, to where the royal Duryodhana was. And Duryodhana having heard these words, despatched a number of his warriors difficult of being subjugated in battle, commanding them to drive away the Gandharvas. And those warriors who formed the vanguard of the Kuru army, hearing these words of the king, went back to the lake of Dwaitavana and addressing the Gandharvas, said, 'The mighty king Duryodhana—the son of Dhritarashtra—is coming, hither for sport. Stand ye aside, therefore!' Thus addressed by them, O king, the Gandharvas laughed and replied unto those men in these harsh words: 'Your wicked king Duryodhana must be destitute of sense. How else could he have thus commanded us that are dwellers of heaven, as if indeed, we were his servants? Without forethought, ye also are doubtless on the point of death; for senseless idiots as ye are, ye have dared to bring us his message! Return ye soon to where that king of the Kurus is, or else go this very day to the abode of Yama.' Thus addressed by the Gandharvas, the advanced guard of the king's army ran back to the place where the royal son of Dhritarashtra was."

SECTION 239

Vaisampayana said, "Those soldiers then, O king, all went back to Duryodhana and repeated to him every word that the Gandharvas had said. And, O Bharata, finding that his soldiers had been opposed by the Gandharvas, Dhritarashtra's son, endued with energy, was filled with rage. And the king addressed his soldiers, saying, 'Punish these wretches who desire to oppose my will, even if they have come hither to sport, accompanied by all the celestials with him of a hundred sacrifices. And hearing these words of Duryodhana, the sons and officers of Dhritarashtra all endued with great strength, as also warriors by thousands, began to arm themselves for battle. And filling the ten sides with loud leonine roars and rushing at those Gandharvas that had been guarding the gates, they entered the forest. And as the Kuru soldiers entered the forest, other Gandharvas came up and forbade them to advance. And though gently forbidden by the Gandharvas to advance, the Kuru soldiers, without regarding them in the least, began to enter that mighty forest. And when those rangers of the sky found that the warriors of Dhritarashtra along with their king could not be stopped by words they all went to their king Chitrasena and represented everything unto him. And when Chitrasena, the king of the Gandharvas, came to know all this he became filled with rage, alluding to the Kuru, and commanded his followers saying, 'Punish these wretches of wicked behaviour.' And, O Bharata, when the Gandharvas were so commanded by Chitrasena, they rushed weapons in hand, towards the Dhritarashtra ranks. And beholding the Gandharvas impetuously rushing towards them with upraised weapons, the Kuru warriors precipitously fled in all directions at the very sight of Duryodhana. And beholding the Kuru soldiers all flying from the field with their backs to the foe, the heroic Radheya alone fled not. And seeing the mighty host of the Gandharvas rushing towards him, Radheya checked them by a perfect shower of arrows. And the Suta's son, owing to his extreme lightness of hand, struck hundreds of Gandharvas with Kshurapras and arrows and Bhallas and various weapons made of bones and steel. And that mighty warrior, causing the heads of numerous Gandharvas to roll down within a short time, made the ranks of Chitrasena to yell in anguish. And although they were slaughtered in great numbers by Karna endued with great intelligence, yet the Gandharvas returned to the charge by hundreds and thousands. And in consequence of the swarms of Chitrasena's warriors rushing impetuously to the field the earth itself became soon covered by the Gandharva host. Then

king Duryodhana, and Sakuni, the son of Suvala, and Dussasana, and Vikarna, and other sons of Dhritarashtra, seated on cars the clatter of whose wheels resembled the roars of Garuda, returned to the charge, following the lead of Karna, and began to slaughter that host. And desirous of supporting Karna, these princes invested the Gandharva army, with a large number of cars and a strong body of horses. Then the whole of the Gandharva host began to fight with the Kauravas. And the encounter that took place between the contending hosts was fierce in the extreme and might make one's hair stand on end. The Gandharvas, at last, afflicted with the shafts of the Kuru army, seemed to be exhausted. And the Kauravas beholding the Gandharvas so afflicted sent up a loud sound.

"And seeing the Gandharva host yielding to fear, the angry Chitrasena sprang from his seat, resolved to exterminate the Kuru army. And conversant with various modes of warfare, he waged on the fight, aided by his weapons of illusion. And the Kaurava warriors were then all deprived of their senses by the illusion of Chitrasena. And then, O Bharata, it seemed that every warrior of the Kuru army was fallen upon and surrounded by ten Gandharvas. And attacked with great vigour, the Kuru host was greatly afflicted and struck with panic. O king, all of them that liked to live, fled from the field. But while the entire Dhritarashtra host broke and fled, Karna, that offspring of the Sun, stood there, O king, immovable as a hill. Indeed, Duryodhana and Karna and Sakuni, the son of Suvala, all fought with the Gandharvas, although every one of them was much wounded and mangled in the encounter. All the Gandharvas then, desirous of slaying Karna, rushed together by hundreds and thousands towards Karna. And those mighty warriors, desirous of slaying the Suta's son, surrounded him on all sides, with swords and battle-axes and spears. And some cut down the yoke of his car, and some his flagstaff, and some the shaft of his car, and some his horses, and some his charioteer. And some cut down his umbrella and some the wooden fender round his car and some the joints of his car. It was thus that many thousands of Gandharvas, together attacking his car, broke it into minute fragments. And while his car was thus attacked, Karna leaped therefrom with sword and shield in hand, and mounting on Vikarna's car, urged the steeds for saving himself."

SECTION 240

Vaisampayana said, "After that great warrior Karna had been routed by the Gandharvas, the whole of the Kuru army, O monarch, fled from the field in the very sight of Dhritarashtra's son. And beholding all his troops flying from the field of battle with their back to the foe, king Duryodhana refused to fly. Seeing the mighty host of the Gandharvas rushing towards him, that represser of foes poured down upon them a thick shower of arrows. The Gandharvas, however, without regarding that arrowy shower, and desirous also of slaying him, surrounded that car of his. And by means of their arrows, they cut off into fragments the yoke, the shaft, the fenders, the flagstaff, the three-fold bamboo poles, and the principal turret of his car. And they also slew his charioteer and horses, hacking them to pieces. And when Duryodhana, deprived of his car, fell on the ground, the strong-armed Chitrasena rushed towards him and seized him in such a way that it seemed his life itself was taken. And after the Kuru king had been seized, the Gandharvas, surrounding Dussasana, who was seated on his car, also took him prisoner. And some Gandharvas seized Vivinsati and Chitrasena, and some Vinda and Anuvinda, while others seized all the ladies of royal household. And the warriors of Duryodhana, who were routed by the Gandharvas, joining those who had fled first, approached the Pandavas (who were living in the vicinity). And after Duryodhana had been made captive, the vehicles, the shops, the pavilions, the carriages, and the draught animals, all were made over to the Pandavas for protection. And those soldiers said, 'The mighty-armed son of Dhritarashtra, possessed of great strength and handsome mien, is being taken away captive by the Gandharvas! Ye sons of Pritha, follow them! Dussasana, Durvishasa, Durmukha, and Durjaya, are all being led away as captives in chains by the Gandharvas, as also all the ladies of the royal household!'

"Crying thus, the followers of Duryodhana, afflicted with grief and melancholy, approached Yudhishtira, desirous of effecting the release of the king. Bhima then answered those old attendants of Duryodhana, who, afflicted with grief and melancholy, were thus soliciting (the aid of Yudhishtira), saying, 'What we should have done with great efforts, arraying ourselves in line of battle, supported by horses and elephants hath, indeed, been done by the Gandharvas! They that come hither for other purposes, have been overtaken by consequences they had not foreseen! Indeed, this is the result of the evil counsels of a king who is fond of deceitful play! It hath been heard by us that the foe of a person who is powerless, is overthrown by others. The Gandharvas have, in an extraordinary way illustrated before our eyes the truth of this saying! It seems that there is still fortunately some person in the world who is desirous of doing us good who hath, indeed, taken upon his own shoulders our pleasant load,

although we are sitting idly! The wretch had come hither to cast his eyes on us,—himself in prosperity while ourselves are sunk in adversity and emaciated by ascetic austerities and are exposed to wind, cold and heat. They that imitate the behaviour of that sinful and wretched Kaurava, are now beholding his disgrace! He that had instructed Duryodhana to do this, had certainly acted sinfully. That the sons of Kunti are not wicked and sinful, I tell it before you all!"

"And while Bhima, the son of Kunti, was speaking thus in a voice of sarcasm, king Yudhishtira told him, 'This is not time for cruel words!'"

SECTION 241

"Yudhishtira said, 'O child, why dost thou use language such as this, towards the frightened Kurus, who are now in adversity and who have come to us, solicitous of protection! O Vrikodara, disunions and disputes do take place amongst those that are connected in blood. Hostilities such as these do go on. But the honour of the family is never suffered to be interfered with. If any stranger seeketh to insult the honour of a family, they that are good never tolerate such insult coming from the stranger. The wicked-souled king of the Gandharvas knoweth that we are living here from some time. Yet disregarding us, he hath done this deed which is so disagreeable to us! O exalted one, from this forcible seizure of Duryodhana and from this insult to the ladies of our house by a stranger, our family honour is being destroyed. Therefore, ye tigers among men, arise and arm yourselves without delay for rescuing those that have sought our protection and for guarding the honour of our family. Ye tigers among men, let Arjuna and the twins and thyself also that art brave and unvanquished, liberate Duryodhana, who is even now being taken away a captive! Ye foremost of warriors, these blazing cars, furnished with golden flagstaffs and every kind of weapons belonging to Dhritarashtra's sons, are ready here. With Indrasena and other charioteers skilled in arms, for guiding them, ride ye on these everfurnished cars of deep rattle! And riding on these, exert ye with activity for fighting with the Gandharvas to liberate Duryodhana. Even an ordinary Kashatriya (amongst those that are here), would to the height of his power, protect one that hath come hither for refuge! What then, O Vrikodara, shall I say of thee! Entreated for assistance in such words as 'O hasten to my aid!' Who is there (amongst those standing around me) that is high-souled enough to assist even his foe, beholding him seeking shelter with joined hands? The bestowal of a boon, sovereignty, and the birth of a son are sources of great joy. But, ye sons of Pandu, the liberation of a foe from distress is equal to all the three put together! What can be a source of greater joy to you than that Duryodhana sunk in distress seeketh his very life as depending on the might of your arms? O Vrikodara, if the vow in which I am engaged had been over, there is little doubt that I would myself have run to his aid. Strive thou by all means, O Bharata, to liberate Duryodhana by the arts of conciliation. If, however, the king of the Gandharvas cannot be managed by the arts of conciliation, then must thou try to rescue Suyodhana by lightly skirmishing with the foe. But if the chief of the Gandharvas do not let the Kurus off even then, they must be rescued by crushing the foe by all means. O Vrikodara, this is all I can tell thee now, for my vow hath been begun and is not ended yet!'"

Vaisampayana continued, "Hearing these words of Ajatasatru, Dhananjaya pledged himself, from respect for these commands of his superior, to liberate the Kauravas. And Arjuna said, 'If the Gandharvas do not set the Dhritarashtras free peacefully, the Earth shall this day drink the blood of the king of the Gandharvas!' And hearing that pledge of the truth-speaking Arjuna, the Kauravas then, O king, regained (the lost) tenor of their minds."

SECTION 242

Vaisampayana said, "Hearing the words of Yudhishtira, those bulls among men, headed by Bhimasena, rose up with faces beaming in joy. And those mighty warriors, O Bharata, then began to case themselves in impenetrable mail that were besides variegated with pure gold, and armed themselves with celestial weapons of various kinds. And the Pandavas thus cased in mail, and mounted on those chariots furnished with flagstaffs and armed with bows and arrows, looked like blazing fires. And those tigers among warriors, riding upon those well furnished cars drawn by fleet horses, proceeded to that spot without losing a moment. And beholding those mighty warriors—the sons of Pandu—thus proceeding together (for the liberation of Duryodhana), the Kuru army sent forth a loud shout. And soon did those rangers of the sky flushed with victory, and those impetuous warriors, the sons of Pandu, fearlessly encounter each other in that forest. The Gandharvas were flushed with success, and beholding the four brave sons of Pandu coming to battle seated on their cars, they all turned back towards the advancing combatants. And, the dwellers of the Gandhamadana, beholding the Pandavas looking like blazing guardians of the world provoked to ire, stood arrayed in order of battle. And, O Bharata, in accordance with words of king Yudhishtira of great wisdom,

the encounter that took place was a skirmish. But when Arjuna—that persecutor of foes—saw that the foolish soldiers of the king of Gandharvas could not be made to understand what was good for them by means of a light skirmish, he addressed those invincible rangers of the skies in a conciliatory tone and said, 'Leave ye my brother king Suyodhana.' Thus addressed by the illustrious son of Pandu, the Gandharvas, laughing aloud, replied unto him saying, 'O child, there is but one in the world whose behests we obey and living under whose rule we pass our days in happiness: O Bharata, we always act as that one only person commandeth us! Besides that celestial chief there is none that can command us!' Thus addressed by the Gandharvas, Dhananjaya, the son of Kunti, replied unto them, saying, 'This contact with other people's wives and this hostile encounter with human beings are acts that are both censurable in the king of the Gandharvas and not proper for him. Therefore, leave ye these sons of Dhritarashtra all endowed with mighty energy. And liberate ye also these ladies, at the command of king Yudhishtira the Just. If, ye Gandharvas, ye do not set the sons of Dhritarashtra free peacefully, I shall certainly rescue Suyodhana (and his party) by exerting my prowess.' And speaking unto them thus, Pritha's son, Dhananjaya, capable of wielding the bow with his left hand also, then rained a shower of sharp pointed sky-ranging shafts upon those rangers of the firmament. Thus attacked, the mighty Gandharvas then encountered the sons of Pandu with a shower of arrows equally thick, and the Pandavas also replied by attacking those dwellers of heaven. And the battle then, O Bharata, that ranged between the active and agile Gandharvas and the impetuous son of Pandu was fierce in the extreme."

SECTION 243

Vaisampayana said, "Then those Gandharvas decked in golden garlands and accomplished in celestial weapons, showing their blazing shafts, encountered the Pandavas from every side. And as the sons of Pandu were only four in number and the Gandharvas counted by thousands, the battle that ensued appeared to be extraordinary. And as the cars of Karna and Duryodhana had formerly been broken into a hundred fragments by the Gandharvas, so were the cars of the four heroes attempted to be broken. But those tigers among men began to encounter with their showers of arrows thousands upon thousands of Gandharvas rushing towards them. Those rangers of skies endowed with great energy, thus checked on all sides by that arrowy down-pour, succeeded not in even coming near to the sons of Pandu. Then Arjuna whose ire had been provoked, aiming at the angry Gandharvas, prepared to hurl against them his celestial weapons. And in that encounter, the mighty Arjuna, by means of his Agneya weapon, sent ten hundreds of thousands of Gandharvas to the abode of Yama. And that mighty Bowman, Bhima, also, that foremost of all warriors in battle, slew, by means of his sharp arrows, Gandharvas by hundreds. And the mighty sons of Madri also, battling with vigour, encountered hundreds of Gandharvas, O king, and slaughtered them all. And as Gandharvas were being thus slaughtered by the mighty warriors with their celestial weapons, they rose up to the skies, taking with them the sons of Dhritarashtra. But Dhananjaya, the son of Kunti, beholding them rise up to the skies, surrounded them on every side by a wide net of arrows. And confined within that arrowy net like birds within a cage, they showered in wrath upon Arjuna maces and darts and broad-swords. But Arjuna who was conversant with the most efficacious weapons, soon checked that shower of maces and darts and broad-swords, and in return began to mangle the limbs of the Gandharvas with his crescent-shaped arrows. And heads and legs and arms began to drop down from above resembling a shower of stones. And at that sight, the foe was struck with panic. And as the Gandharvas were being slaughtered by the illustrious son of Pandu, they began to shower from the skies a heavy downpour of shafts upon Arjuna, who was on the surface of the earth. But that chastiser of foes, Arjuna, endowed with mighty energy checked that shower of arrows by means of his own weapons and began, in return, to wound them. Then Arjuna of the Kuru race shot his well-known weapons called Stunakarna, Indrajala, Saura, Agneya and Saumya. And the Gandharvas consumed by the fiery weapons of Kunti's son, began to suffer heavily, like the sons of Diti, while being scorched by Sakra's thunder-bolt. And when they attacked Arjuna from above, they were checked by his net of arrows. And while they attacked him from all sides on the surface of the earth, they were checked by his crescent-shaped arrows. And beholding the Gandharvas put in fear by Kunti's son, Chitrasena rushed, O Bharata, at Dhananjaya, armed with a mace. And as the king of the Gandharvas was rushing at Arjuna from above with that mace in hand, the latter cut with his arrows that mace wholly made of iron into seven pieces. And beholding that mace of his cut into many pieces by Arjuna of great activity, with his arrows, Chitrasena, by means of his science, concealed himself from the view of the Pandava and began to fight with him. The heroic Arjuna, however, by means of his

own celestial weapons checked all the celestial weapons that were aimed at him by the Gandharvas. And when the chief of the Gandharvas saw that he was checked by the illustrious Arjuna with those weapons of his he entirely disappeared from sight by help of his powers of illusion. And Arjuna, observing that the chief of the Gandharvas was striking at him concealed from sight, attacked his assailant with celestial weapon inspired with proper Mantras. And the multifarious Dhananjaya filled with wrath, prevented the disappearance of his foe by means of his weapon known by the name of Sabdaveda. And assailed with those weapons by the illustrious Arjuna, his dear friend, the king of the Gandharvas, showed himself unto him. And Chitrasena said, 'Behold in me thy friend battling with thee!' And beholding his friend Chitrasena exhausted in the battle, that bull among the sons of Pandu withdrew the weapons he had shot. And the other sons of Pandu beholding Arjuna withdraw his weapons, checked their flying steeds and the impetus of their weapons and withdrew their bows. And Chitrasena and Bhima and Arjuna and the twins enquiring about one another's welfare, sat awhile on their respective cars."

SECTION 244

Vaisampayana said, "Then that mighty Bowman of blazing splendour, Arjuna, smilingly said unto Chitrasena in the midst of the Gandharva host, 'What purpose dost thou serve, O hero, in punishing the Kauravas? O, why also hath Suyodhana with his wives been thus punished?'"

"Chitrasena replied, 'O Dhananjaya, without stirring from my own abode I became acquainted with the purpose of the wicked Duryodhana and the wretched Karna in coming hither. The purpose was even this,—knowing that ye are exiles in the forest and suffering great afflictions as if ye had none to take care of you, himself in prosperity, this wretch entertained the desire of beholding you plunged in adversity and misfortune. They came hither for mocking you and the illustrious daughter of Drupada. The lord of the celestials also, having ascertained this purpose of theirs, told me, 'Go thou and bring Duryodhana hither in chains along with his counsellors. Dhananjaya also with his brother should always be protected by thee in battle, for he is thy dear friend and disciple.' At these words of the lord of the celestials I came hither speedily. This wicked prince hath also been put in chains. I will now proceed to the region of the celestials, whither I will lead this wicked wight at the command of the slayer of Paka!'"

"Arjuna answered, saying, 'O Chitrasena, if thou wishest to do what is agreeable to me, set Suyodhana free, at the command of king Yudhishtira the Just, for he is our brother!'"

Chitrasena said, "This sinful wretch is always full of vanity. He deserveth not to be set free. O Dhananjaya, he hath deceived and wronged both king Yudhishtira the Just and Krishna. Yudhishtira the son of Kunti as yet knoweth not the purpose on which the wretch came hither. Let the king, therefore, do what he desires after knowing everything!"

Vaisampayana continued, "After this, all of them went to king Yudhishtira the Just. And going unto the king, they represented unto him everything about Duryodhana's conduct. And Ajatasatru, hearing everything that the Gandharvas had said, liberated all the Kauravas and applauded the Gandharvas. And the king said, 'Fortunate it is for us that though gifted with great strength, ye did not yet slay the wicked son of Dhritarashtra along with all counsellors and relatives. This, O sir, hath been an act of great kindness done to me by the Gandharvas. The honour also of my family is saved by liberating this wicked wight. I am glad at seeing you all. Command me what I am to do for you. And having obtained all you wish, return ye soon whence ye came!'"

"Thus addressed by the intelligent son of Pandu, the Gandharvas became well-pleased and went away with the Apsaras. And the lord of the celestials then, coming to that spot, revived those Gandharvas that had been slain in the encounter with the Kurus, by sprinkling the celestial Amrita over them. And the Pandavas also, having liberated their relatives along with the ladies of the royal household, and having achieved that difficult feat (the defeat of the Gandharvas host) became well-pleased. And those illustrious and mighty warriors worshipped by the Kurus along with their sons and wives, blazed forth in splendour like flaming fires in the sacrificial compound. And Yudhishtira then addressing the liberated Duryodhana in the midst of his brothers, from affection, told him these words: 'O child, never again do such a rash act. O Bharata, a rash wight never cometh by happiness. O son of the Kuru race, pleased be thou with all thy brothers. Go back to thy capital as pleaseth thee, without yielding thyself to despondency or cheerlessness!'"

Vaisampayana continued, "Thus dismissed by the son of Pandu, king Duryodhana then saluted king Yudhishtira the Just and overwhelmed with shame, and his heart rent in twain, mechanically set out for his capital, like one destitute of life. And after the Kaurava prince had departed, the brave Yudhishtira, the son of Kunti, along with his brothers, was worshipped by the Brahmanas, and surrounded by those Brahmanas endowed with the wealth of asceticism, like Sakra

himself by the celestials, he began to pass his days happily in the woods of Dwaita."

SECTION 245

Janamejaya said, "After his defeat and capture by the foe and his subsequent liberation by the illustrious sons of Pandu by force of arms, it seemeth to me that the entry into Hastinapura of the proud, wicked, boastful, vicious, insolent, and wretched Duryodhana, engaged in insulting the sons of Pandu and bragging of his own superiority, must have been exceedingly difficult. Describe to me in detail, O Vaisampayana, the entry into the capital, of that prince overwhelmed with shame and unmanned by grief!"

Vaisampayana said, "Dismissed by the king Yudhishthira the Just, Dhritarashtra's son Suyodhana, bending his head down in shame and afflicted with grief and melancholy, set out slowly. And the king, accompanied by his four kinds of forces, proceeded towards his city, his heart rent in grief and filled with thoughts of his defeat along the way in a region that abounded in grass and water. The king encamped on a delightful piece of ground as pleased him best, with his elephants and cars and cavalry and infantry stationed all around. And as the king Duryodhana was seated on an elevated bedstead endued with the effulgence of fire, himself looking like the moon under an eclipse, towards the small hours of the morning Karna, approaching him, said, 'Fortunate it is, O son of Gandhari, that thou art alive! Fortunate it is, that we have once more met! By good luck it is that thou hast vanquished the Gandharvas capable of assuming any form at will. And, O son of the Kuru race, it is by good luck alone, that I am enabled to see thy brothers--mighty warriors all--come off victorious from that encounter, having subjugated their foes! As regards myself, assailed by all the Gandharvas, I fled before thy eyes, unable to rally our flying host. Assailed by the foe with all his might, my body mangled with their arrows, I sought safety in flight. This however, O Bharata, seemed to me to be a great marvel that I behold you all come safe and sound in body, with your wives, troops, and vehicles, out of that super-human encounter. O Bharata, there is another man in this world who can achieve what thou, O king, hast achieved in battle to-day with thy brothers.'

Vaisampayana continued, "Thus addressed by Karna, king Duryodhana replied unto the ruler of the Angas in a voice choked with tears."

SECTION 246

"Duryodhana said, 'O Radheya, thou knowest not what hath happened. Therefore, I do not resent thy words. Thou thinkest the hostile Gandharvas to have been vanquished by me with my own energy. O thou of mighty arms, my brothers, indeed had for a long time, aided by me fought with the Gandharvas. The slaughtered, indeed, on both sides were great. But when those brave Gandharvas, resorting to their many powers of illusion, ascended the skies and began to fight with us thence, our encounter with them ceased to be an equal one. Defeat then was ours and even captivity. And afflicted with sorrow, we along with our attendants and counsellors and children and wives and troops and vehicles were being taken by them through the skies. It was then that some soldiers of ours and some brave officers repaired in grief unto the sons of Pandu--those heroes that never refuse succour to those that ask for it. And having gone to them they said, 'Here is king Duryodhana, the son of Dhritarashtra, who with his younger brothers and friends and wives is being led away a captive by the Gandharvas along the sky. Blest be ye. Liberate the king along with the women of the royal household! Suffer no insult to be offered unto all the ladies of the Kuru race. And when they had spoken thus, the eldest of Pandu's sons, who is endued with a virtuous soul then conciliated his brothers and commanded them to liberate us. Then those bulls among men, the Pandavas, overtaking the Gandharvas, solicited our release in soft words, although fully able to effect it by force of arms. And when the Gandharvas, addressed in such conciliatory words, refused to set us at liberty, then Arjuna and Bhima and the twins endued with mighty energy, shot showers of arrows at the Gandharvas. Then the Gandharvas, abandoning the fight, fled through the sky, dragging our melancholy selves after them, filled with joy. Then we beheld a network of arrows spread all around by Dhananjaya, who was also shooting celestial weapons upon the foe. And seeing the points of the horizon covered by Arjuna with a thick network of sharp arrows, his friend, the chief of the Gandharvas, showed himself. And Chitrasena and Arjuna, embracing each other, enquired after each other's welfare. And the other sons of Pandu also embraced the chief of the Gandharvas and were embraced by him. And enquiries of courtesy passed between them also. And the brave Gandharvas then abandoning their weapons and mail mingled in a friendly spirit with the Pandavas. And Chitrasena and Dhananjaya worshipped each other with regard.'

SECTION 247

Duryodhana said, "That slayer of hostile heroes, Arjuna, then approaching Chitrasena, smilingly addressed him in these mainly words: 'O hero, O foremost of the Gandharvas, it behoveth thee to set my brothers at liberty. They are incapable of being insulted as long as the sons of Pandu are alive.' Thus addressed by the illustrious son of Pandu, the chief of the Gandharvas, O Karna, disclosed unto the Pandavas the object we had in view in proceeding to that place, viz., that we came there for casting our eyes on the sons of Pandu with their wife, all plunged in misery. And while the Gandharva was disclosing those counsels of ours, overwhelmed with shame I desired the earth to yield me a crevice, so that I might disappear there and then. The Gandharvas then, accompanied by the Pandavas, went to Yudhishthira, and, disclosing unto him also counsels, made us over, bound as we were, to him. Alas, what greater sorrow could be mine than that I should thus be offered as a tribute unto Yudhishthira, in the very sight of the women of our household, myself in chains and plunged in misery, and under the absolute control of my enemies. Alas, they, who have ever been persecuted by me, they unto whom I have ever been a foe released me from captivity, and wretch that I am, I am indebted to them for my life. If, O hero, I had met with my death in that great battle, that would have been far better than that I should have obtained my life in this way. If I had been slain by the Gandharvas, my fame would have spread over the whole earth, and I should have obtained auspicious regions of eternal bliss in the heaven of Indra. Listen to me therefore, ye bulls among men, as to what I intend to do now. I will stay here forgoing all food, while ye all return home. Let all my brothers also go to Hastinapura. Let all our friends, including Karna, and all our relatives headed by Dussasana, return now to the capital. Insulted by the foe, I myself will not repair thither. I who had before wrested from the foe his respect, I who had always enhanced the respect of my friends, have now become a source of sorrow unto friends and of joy unto enemies. What shall I now say unto the king, going to the city named after the elephant? What will Bhishma and Drona, Kripa, and Drona's son, Vidura and Sanjaya, Vahuka and Somadatta and other revered seniors--what will the principal men of the other orders and men of independent professions, say to me and what shall I say unto them in reply? Having hitherto stayed over the heads of my enemies, having hitherto trod upon their breasts, I have fallen away from my position. How shall I ever speak with them? Insolent men having obtained prosperity and knowledge and affluence, are seldom blest for any length of time like myself puffed up with vanity. Alas, led by folly I have done a highly improper and wicked act, for which, fool that I am, I have fallen into such distress. Therefore, will I perish by starving, life having become insupportable to me. Relieved from distress by the foe, what man of spirit is there who can drag on his existence? Proud as I am, shorn of manliness, the foe hath laughed at me, for the Pandavas possessed of prowess have looked at me plunged in misery!"

Vaisampayana continued, "While giving way to such reflections Duryodhana spoke unto Dussasana thus: 'O Dussasana, listen to these words of mine, O thou of the Bharata race! Accepting this installation that I offer thee, be thou king in my place. Rule thou the wide earth protected by Karna and Suvala's sons. Like Indra himself looking after the Maruts, cherish thou thy brothers in such a way that they may all confide in thee. Let the friends and relatives depend on thee like the gods depending on him of a hundred sacrifices. Always shouldst thou bestow pensions on Brahmanas, without idleness, and be thou ever the refuge of thy friends and relatives. Like Vishnu looking after the celestials, thou shouldst always look after all consanguineous relatives. Thou shouldst also ever cherish thy superiors. Go, rule thou the earth gladdening thy friends and reproving thy foes.' And clasping his neck, Duryodhana said, 'Go!' Hearing these words of his, Dussasana in perfect cheerlessness and overwhelmed with great sorrow, his voice choked in tears, said, with joined hands and bending his head unto his eldest brother, 'Relent!' And saying this he fell down on earth with heavy heart. And afflicted with grief that tiger among men, shedding his tears on the feet of his brother again said, 'This will never be! The earth may split, the vault of heaven may break in pieces, the sun may cast off his splendour, the moon may abandon his coolness, the wind may forsake its speed, the Himavat may be moved from its site, the waters of the ocean may dry up, and fire may abandon its heat, yet I, O king, may never rule the earth without thee.' And Dussasana repeatedly said, 'Relent, O king! Thou alone shall be king in our race for a hundred years.' And having spoken thus unto the king, Dussasana began to weep melodiously catching, O Bharata, the feet of his eldest brother deserving of worship from him."

"And beholding Dussasana and Duryodhana thus weeping, Karna in great grief approached them both and said, 'Ye, Kuru princes, why do you thus yield to sorrow like ordinary men, from senselessness? Mere weeping can never ease a sorrowing man's grief. When weeping can never remove one's griefs, what do you gain by thus giving way to sorrow?

Summon patience to your aid to not gladden the foe by such conduct. O king, the Pandavas only did their duty in liberating thee. They that reside in the dominions of the king, should always do what is agreeable to the king. Protected by thee, the Pandavas are residing happily in thy dominion. It behoveth thee not to indulge in such sorrow like an ordinary person. Behold, thy uterine brothers are all sad and cheerless at seeing thee resolved to put an end to thy life by forgoing food. Blest be thou! Rise up and come to thy city and console these thy uterine brothers."

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"Kama continued, 'O king, this conduct of thine to-day appeareth to be childish. O hero, O slayer of foes, what is to be wondered at in this that the Pandavas liberated thee when thou wert vanquished by the foe? O son of the Kuru race, those that reside in the territories of the king, especially those (amongst them) that lead the profession of arms, should always do what is agreeable to the king whether they happen to be known to their monarch or unknown to him. It happened often that foremost men who crush the ranks of the hostile host, are vanquished by them, and are rescued by their own troops. They that leading the profession of arms, reside in the king's realm should always combine and exert themselves to the best of their power, for the king. If, therefore, O king, the Pandavas, who live in the territories, have liberated thee, what is there to be regretted at in this? That the Pandavas, O best of kings, did not follow thee when thou didst march forth to battle at the head of thy troops, has been an improper act on their part. They had before this come under thy power, becoming thy slaves. They are, therefore, bound to aid thee now, being endued with courage and might and incapable of turning away from the field of battle. Thou art enjoying all the rich possessions of the Pandavas. Behold them yet alive, O king! They have not resolved to die, forgoing all food. Blest be thou! Rise up, O king! It behoveth thee not to indulge in great sorrow long. O king, it is the certain duty of those that reside in the king's realm to do what is agreeable to the king. Where should the regret be in all this? If thou, O king, dost not act according to my words I shall stay here employed in reverentially serving thy feet. O bull among men, I do not desire to live deprived of thy company. O king, if thou resolvest to slay thyself by forgoing food, thou wilt simply be an object of laughter with other kings."

Vaisampayana continued, "Thus addressed by Karna, king Duryodhana, firmly resolved to leave the world, desired not to rise from where he sat."

SECTION 249

Vaisampayana said, "Beholding king Duryodhana, incapable of putting up with an insult, seated with the resolution of giving up life by forgoing food, Sakuni, the son of Suvala, said these words to comfort him. Sakuni said, O son of the Kuru race, you have just heard what Kama hath said. His words are, indeed fraught with wisdom. Why wouldst thou abandoning from foolishness the high prosperity that I won for thee, cast off thy life today, O king, yielding to silliness? It seemeth to me to-day that thou hast never waited upon the old. He that cannot control sudden accession of joy or grief, is lost even though he may have obtained prosperity, like an unburnt earthen vessel in water. That king who is entirely destitute of courage, who hath no spark of manliness, who is the slave of procrastination, who always acts with indiscretion, who is addicted to sensual pleasures, is seldom respected by his subjects. Benefited as thou has been, whence is this unreasonable grief of thine? Do not undo this graceful act done by the sons of Pritha, by indulging in such grief. When thou shouldst joy and reward the Pandavas, thou art grieving, O king? Indeed, this behaviour of thine is inconsistent. Be cheerful, do not cast away thy life; but remember with a pleased heart the good they have done thee. Give back unto the sons of Pritha their kingdom, and win thou both virtue and renown by such conduct. By acting in this way, thou mayst be grateful. Establish brotherly relations with the Pandavas by being friends, and give them their paternal kingdom, for then thou wilt be happy!"

Vaisampayana continued, "Hearing these words of Sakuni, and seeing the brave Dussasana lying prostrate before him unmanned by fraternal love, the king raised Dussasana and, clasping him in his well round arms, smelt his head from affliction. And hearing these words of Karna and Sauvala, king Duryodhana lost heart more than ever, and he was overwhelmed with shame and utter despair overtook his soul. And hearing all that his friends said, he answered with sorrow, 'I have nothing more to do with virtue, wealth, friendship, affluence, sovereignty, and enjoyments. Do not obstruct my purpose, but leave me all of you. I am firmly resolved to cast away my life by forgoing food. Return to the city, and treat my superiors there respectfully.'

"Thus addressed by him, they replied unto that royal grinder of foes, saying, 'O monarch, the course that is thine, is also ours, O Bharata. How can we enter the city without thee?'"

Vaisampayana continued, "Though addressed in all manner of ways by his friends and counsellors and brothers and relatives, the king wavered not from his purpose. And the son of Dhritarashtra in accordance with his purpose spread Kusa grass on the earth, and purifying himself by touching water, sat down upon that spot. And clad in rags and Kusa grass he set himself to observe the highest vow. And stopping all speech, that tiger among kings, moved by the desire of going to heaven, began to pray and worship internally suspending all external intercourse.

"Meanwhile the fierce Daityas and the Danavas who had been defeated of old by the celestials and had been dwelling in the nether regions having ascertained Duryodhana's purpose and knowing that if the king died their party would be weakened, commenced a sacrifice with fire for summoning Duryodhana to their presence. And mantra knowing persons then commenced with the help of formulae declared by Brihaspati and Usanas, those rites that are indicated in the Atharva Veda and the Upanishads and which are capable of being achieved by mantras and prayers. And Brahmans of rigid vows, well-versed in the Vedas and the branches, began, with rapt soul, to pour libations of clarified butter and milk into the fire, uttering mantras. And after those rites were ended, a strange goddess, O king, with mouth wide open, arose (from the sacrificial fire), saying, 'What am I to do?' And the Daityas with well-pleased hearts, commanded her, saying, 'Bring thou hither the royal son of Dhritarashtra, who is even now observing the vow of starvation for getting rid of his life.' Thus commanded, she went away saying, 'So be it.' And she went in the twinkling of an eye to that spot where Suyodhana was. And taking up the king back to the nether regions, and having brought him thus in a moment, she apprised the Danavas of it. And the Danavas beholding the king brought into their midst in the night, united together, and all of them with well-pleased hearts and eyes expanded in delight addressed these flattering words to Duryodhana."

SECTION 250

"The Danavas said, 'O Suyodhana, O great king? O perpetrator of the race of Bharata, thou art ever surrounded by heroes and illustrious men. Why hast thou, then, undertaken to do such a rash act as the vow of starvation? The suicide ever sinketh into hell and becometh the subject of calumnious speech. Nor do intelligent persons like thee ever set their hands to acts that are sinful and opposed to their best interests and striking at the very root of their purposes. Restrain this resolve of thine, therefore, O king, which is destructive of morality, profit, and happiness, of fame, prowess, and energy, and which enhanceth the joy of foes O exalted king, know the truth, the celestial origin of thy soul, and the maker of thy body, and then summon thou patience to thy aid. In days of old, O king, we have obtained thee, by ascetic austerities from Maheswara. The upper part of thy body is wholly made of an assemblage of Vajras, and is, therefore, invulnerable to weapons of every description, O sinless one. The lower part of thy body, capable of captivating the female heart by its comeliness was made of flowers by the goddess herself--the wife of Mahadeva. Thy body is thus, O best of kings, the creation of Maheswara himself and his goddess. Therefore, O tiger among kings, thou art of celestial origin, not human. Other brave Kshatriyas of mighty energy headed by Bhagadatta, and all acquainted with celestial weapons, will slay thy foes. Therefore, let this grief of thine cease. Thou hast no cause for fear. For aiding thee, many heroic Danavas have been born on the earth. Other Asuras will also possess Bhishma and Drona and Kama and others. Possessed by those Asuras, these heroes will cast away their kindness and fight with thy foes. Indeed, when the Danavas will enter their heart and possess them completely, flinging all affections to a distance, becoming hard-hearted, these warriors will strike every body opposed to them in battle without sparing sons, brothers, fathers, friends, disciples, relatives, even children and old men. Blinded by ignorance and wrath, and impelled by that destiny which hath been ordained by the Creator, these tigers among men, with hearts steeped in sin, will, O thou foremost of the Kurus, depopulate the earth by hurling and shooting all kinds of weapons, with great manliness and strength and always addressing one another boastfully with words such as these, 'Thou shalt not escape from me today with life.' And these illustrious sons of Pandu also, five in number, will fight with these.

And, endowed with mighty strength and favoured by Fate, they will compass the destruction of these. And, O king, many Daityas and Rakshasas also that have been born in the Kshatriya order, will fight with great prowess in the battle with thy foes, using maces and clubs and lances and various weapons of a superior kind. And, O hero, with respect to the fear that is in thy heart rising from Arjuna, we have already settled the means for slaying Arjuna. The soul of the slain Naraka hath assumed the form of Karna. Recollecting his former hostility he will encounter both Kesava and Arjuna. And that mighty warrior and foremost of smiters, proud of his prowess will vanquish Arjuna in battle as also all thy enemies. The wielder of the thunder-bolt, knowing all this,

and desirous of saving Arjuna, will in disguise take away from Karna his ear-rings and coat of mail. We also have for that reason appointed hundreds upon hundreds and thousands upon thousands of Daityas and Rakshasas, viz., those that are known by the name of Samsaptakas*. These celebrated warriors will slay the heroic Arjuna. Therefore, grieve not, O king. Thou wilt rule the whole earth, O monarch, without a rival. Do not yield to despondency. Conduct such as this does not suit thee. O thou of the Kuru race, if thou diest, our party becometh weak. Go thou, O hero, and let not thy mind be directed to any other course of action. Thou art ever our refuge as, indeed, the Pandavas are the refuge of the gods.'

* Lit, Soldiers that have sworn to conquer or die. A full Akshauhini of these soldiers was owned by Krishna, who gave them to Duryodhana to fight for him. The story of Krishna's offering to Duryodhana the choice between these soldiers on the one side, and himself sworn not to fight but only to aid with his counsels on the other, is given in full in the Udyoga Parva. Duryodhana, from folly, accepted the former, who were all slain by Arjuna. An akshauhini (Sanskrit) is described in the Mahabharata as a battle formation consisting of 21,870 chariots (Sanskrit ratha); 21,870 elephants (Sanskrit gaja); 65,610 horses (Sanskrit turaga) and 109,350 infantry (Sanskrit pada sainyam) as per the Mahabharata (Adi Parva 2.15-23). Thus one akshauhini consisted of 218,700 warriors (not including the charioteers, who did not fight). The ratio is 1 chariot : 1 elephant : 3 cavalry : 5 infantry soldiers. In each of these large number groups (65,610, etc.), the digits add up to 18. It is mentioned in the Mahabharata that, in the Kurukshetra War*, the Pandava Army consisted of 7 akshauhinis (1,530,900 warriors), and Kaurava Army consisted of 11 akshauhinis (2,405,700 warriors). Thus, the total count of warriors who participated in the war, being 3,936,600. These numbers are mythologically ten- to twentyfold exaggerated by which this war is still one of the greatest wars fought in Antiquity. The Kurukshetra War (also called the Mahabharata War) is a great war described in the Indian epic poem Mahabharata. The conflict arose from a dynastic succession struggle between two groups of cousins, the Kauravas and Pandavas, for the throne of Hastinapura. It involved several ancient kingdoms participating as allies of the rival groups. This war ended with a victory for Pandavas and allies (in the western central part of northern India), and the fall of Kauravas (which was surrounding Pandavas. [Kaurava is a Sanskrit term for the descendants of King Kuru, or Kurava in Tamil; a name linguistically related to Kurush, the Iranian name of the Greek Kyros or Latin Cyrus. Iranian and Sanskrit / Prakrit / Pali are closely related Indo-Iranian languages within the Indo-European language family.] Popular tradition holds that the war marks the transition to Kali Yuga and thus dates it to 3102 BC. However, archaeology cannot support this date. The many Persian names of Zoroastrian origin, such as Mitra (Mithra), and Hebrew names, such as Yoddeva and Yaudaya (Yudah, Judaea), suggest a range of dating between 1000 and 600 BC.]

Vaisampayana continued, "Having addressed him thus, those Daityas embraced that elephant among kings, and those bulls among the Danavas cheered that irrepressible one like a son. And, O Bharata, pacifying his mind by soft speech, they permitted him to depart, saying, 'Go and attain victory!' And when they had given leave to the mighty-armed one, that very goddess carried him back to the spot where he had sat down, intent upon putting an end to his life. And having set that hero down and paid him homage, the goddess vanished, taking the king's permission. O Bharata, when she had gone, king Duryodhana considered all (that had happened) as a dream. He then thought within himself, 'I shall defeat the Pandavas in battle.' And Suyodhana thought that Karna and the Samsaptaka army were both able (to destroy) and intent upon destroying that slayer of foes, Partha. Thus, O bull of the Bharata race, the hope was strengthened of the wicked minded son of Dhritarashtra, of conquering the Pandavas. And Karna also, his soul and faculties possessed by the inmost soul of Naraka, had at that time cruelly determined to slay Arjuna. And those heroes--the Samsaptakas also--having their sense possessed by the Rakshasas, and influenced by the qualities of emotion and darkness, were desirous of slaying Phalgun. And, O king, others with Bhishma, Drona, and Kripa at their head, having their faculties influenced by the Danavas, were not so affectionate towards the sons of Pandu as they had been. But king Suyodhana did not tell any one of this.

"When the night passed away, Karna, that offspring of the Sun, with joined hands, smilingly addressed these wise words to king Duryodhana, 'No dead man conquereth his foes: it is when he is alive that he can see his good. Where is the good of the dead person; and, O Kauraveya, where is his victory? Therefore, this is no time for grief, or fear or death.' And having, with his arms embraced that mighty-armed one, he further said, 'Rise up, O king! Why dost thou lie down? Why dost thou grieve, O slayer of foes? Having afflicted thy enemies by thy prowess, why dost thou wish for death? Or (perhaps) fear hath possessed thee at the sight of Arjuna's prowess. I truly promise unto thee that I will slay Arjuna in

battle. O lord of men, I swear by my weapon that when the three and ten years shall have passed away, I will bring the sons of Pritha under thy subjection.' Thus addressed by Karna, and remembering the words of the Daityas and supplications made by them (his brothers), Suyodhana rose up. And having heard those words of the Daityas that tiger among men, with a firm resolve in his heart arrayed his army, abounding in horses and elephants and cars and infantry. And, O monarch, immensely swarming with white umbrellas, and pennons, and white Chamaras, and cars, and elephants, and foot-soldiers, that mighty army, as it moved like the waters of the Ganga, looked graceful like the firmament, at a season when the clouds have dispersed and the signs of autumn have been but partially developed. And, O foremost of kings, eulogised like a monarch by the best of the Brahmanas blessing with victory, that lord of men Suyodhana, Dhritarashtra's son, receiving honours paid with innumerable joined palms, and flaming in exceeding splendour, went in the front, accompanied by Karna, and that gambler, the son of Suvala. And all his brothers with Dussasana at their head, and Bhurisrava, and Somadatta, and the mighty king Vahlika, followed that lion among kings on his way, with cars of various forms, and horses, and the best of elephants. And, O prime among monarchs, in a short time, those perpetrators of the Kuru race entered their own city."

SECTION 251

Janamejaya said, "When the high-souled sons of Pritha were living in the forest, what did those foremost of men and mighty archers--the sons of Dhritarashtra--do? And what did the offspring of the Sun, Karna, and the mighty Sakuni, and Bhishma, and Drona, and Kripa do? It behoveth thee to relate this unto me."

Vaisampayana said, "When, O mighty king, in this manner the Pandavas had gone, leaving Suyodhana, and when, having been liberated by Pandu's sons, he had come to Hastinapura, Bhishma said these words to the son of Dhritarashtra, 'O child, I had told thee before, when thou wert intent upon going to the hermitage that thy journey did not please me. But thou didst do so. And as a consequence, O hero, wert thou forcibly taken captive by the enemy, and wert delivered by the Pandavas versed in morality. Yet art thou not ashamed. Even in the presence of thee, O son of Gandhari, together with thy army, did the Suta's son, struck with panic, fly from the battle of the Gandharvas, O king. And, O foremost of kings, O son of the monarch! While thou with thy army wert crying distressfully, thou didst witness the prowess of the high-souled Pandavas, and also, O mighty-armed one, of the wicked son of the Suta, Karna. O best of kings, whether in the science of arms, or heroism, or morality, Karna, O thou devoted to virtue, is not a fourth part of the Pandavas. Therefore, for the welfare of this race, the conclusion of peace is, I think, desirable with the high-souled Pandavas."

Having been thus addressed by Bhishma, Dhritarashtra's son the king, laughed a good deal, and then suddenly sailed out with the son of Suvala, thereupon, knowing that he was gone, those mighty bowmen with Karna, and Dussasana at their head, followed the highly powerful son of Dhritarashtra. And seeing them gone, Bhishma, the grandfather of the Kurus, hung down his head from shame, and then, O king, went to his own quarters. And, O mighty monarch, when Bhishma had left, that lord of men, Dhritarashtra's son came there again, and began to consult with his counsellors, 'What is it that is good for me? What remaineth to be done? And how we can most effectively bring about the good we shall discuss today.' Karna said, 'O Kuru's son, Duryodhana, do thou lay to heart tie words that I say. Bhishma always blameth us, and praiseth the Pandavas. And from the ill-will he beareth towards thee, he hateth me also. And, O lord of men, in thy presence he ever crieth me down. I shall never, O Bharata, bear these words that Bhishma had said in thy presence in relation to this matter, extolling the Pandavas, and censuring thee, O repressor of foes! Do thou, O king, enjoin on me, together with servants, forces, and cars. I shall, O monarch, conquer the earth furnished with mountains and woods and forests. The earth had been conquered by the four powerful Pandavas. I shall, without doubt, conquer it for thee single-handed. Let that wretch of the Kuru race, the exceedingly wicked-minded Bhishma, see it,--he who vilifies those that do not deserve censure, and praises those that should not be praised. Let him this day witness my might, and blame himself. Do thou, O king, command me. Victory shall surely be thine. By my weapon, O monarch, I swear this before thee.'

"O king, O bull of the Bharata race, hearing those words of Karna, that lord of men, experiencing the highest delight, spoke unto Karna, saying, 'I am blessed. I have been favoured by thee,--since thou, endowed with great strength, art ever intent on my welfare. My life hath borne fruit, to-day. As thou, O hero, intendest to subdue all our enemies, repair thou. May good betide thee! Do thou command me (what I am to do),' O subduer of foes, having been thus addressed by Dhritarashtra's intelligent son, Karna ordered all the necessities for the excursion. And on an auspicious lunar day, at an auspicious moment, and under the influence of a star

presided over by an auspicious deity, that mighty bowman, having been honoured by twice-born ones, and been bathed with auspicious and holy substances and also worshipped by speech set out, filling with the rattle of his car the three worlds, with their mobile and immobile objects."

SECTION 252

Vaisampayana continued, "Then, O bull among the Bharatas, that mighty bowman, Karna, surrounded by a large army, besieged the beautiful city of Drupada. And he, after a hard conflict, brought the hero under subjection, and, O best of monarchs, made Drupada contribute silver and gold and gems, and also pay tribute. And, O foremost of kings, having subdued him, (Karna) brought under subjection those princes that were under him (Drupada) and made them pay tribute. Then going to the north, he subdued the sovereigns (of that quarter) and having effected the defeat of Bhagadatta, Radha's son ascended that mighty mountain Himavat, all along fighting his foes. And ranging all sides, he conquered and brought under subjection all the kings inhabiting the Himavat, and made them pay dues. Then descending from the mountain and rushing to the east, he reduced the Angas, and the Bangas, and the Kalingas, and the Mandikas, and the Magadhas, the Karkakhandas; and also included with them the Avasiras, Yodhyas, and the Ahikshatras. Having (thus) conquered the eastern quarter Karna then presented himself before Batsa-bhumi. And having taken Batsa-bhumi, he reduced Kevali, and Mrityukavati, and Mohana and Patrana, and Tripura, and Kosala,—and compelled all these to pay tribute. Then going to the south, Karna vanquished the mighty charioteers (of that quarter) and in Dakshinaty, the Suta's son entered into conflict with Rukmi. After having fought dreadfully, Rukmi spake to the Suta's son saying, 'O foremost of monarchs, I have been pleased with thy might and prowess. I shall not do thee wrong: I have only fulfilled the vow of a Kshatriya. Gladly will I give thee as many gold coins as thou desirest.' Having met with Rukmi, Karna, repaired to Pandya and the mountain, Sri. And by fighting, he made Karala, king Nila, Venudari's son, and other best of kings living in the southern direction pay tribute. Then going to Sisupala's son, the son of the Suta defeated him and that highly powerful one also brought under his sway all the neighbouring rulers. And, O bull of the Bharata race, having subjugated the Avantis and concluded peace with them, and having met with the Vrishnis, he conquered the west. And, having come to the quarter of Varuna, he made all the Yavana and Varvava kings pay tribute. And, having conquered the entire earth—east, west, north and south—that hero without any aid brought under subjection all the nations of the Mlechchhas, the mountaineers, the Bhadras, the Rohitakas, the Agneyas and the Malavas. And, having conquered the mighty charioteers, headed by the Nagnajitas, the Suta's son brought the Sasakas and the Yavanas under his sway. Having thus conquered and brought under his subjection the world, the mighty charioteer and tiger among men came (back) to Hastinapura. That lord of men, Dhritarashtra's son, accompanied by his father and brothers and friends, came to that mighty bowman, who had arrived, and duly paid homage unto Karna crowned with martial merit. And the king proclaimed his feats, saying, 'What I have not received from either Bhishma, or Drona, or Kripa, or Vahlka, I have received from thee. May good betide thee! What need of speaking at length! Hear my words, O Karna! In thee, O chief of men, I have my refuge. O mighty-armed one. O tiger among men, without doubt all the Pandavas and the other kings crowned with prosperity, come not to a sixteenth part of thee. Do thou, O mighty bowman, O Karna, see Dhritarashtra, and the illustrious Gandhari, as the bearer of the thunderbolt did Aditi.'

"Then, O king, there arose in the city of Hastinapura a clamour, and sounds of Oh! and Alas! and, O lord of men, some of the kings praised him (Karna), while others censured him, while others, again, remained silent. Having thus, O foremost of monarchs, in a short time conquered this earth furnished with mountains and forests and skies, and with oceans, and fields, and filled with high and low tracts, and cities, and replete also with islands. O lord of earth, and brought the monarchs under subjection,—and having gained imperishable wealth, the Suta's son appeared before the king. Then, O repressor of foes, entering into the interior of the palace that hero saw Dhritarashtra with Gandhari, O tiger among men, that one conversant with morality took hold of his feet even like a son. And Dhritarashtra embraced him affectionately, and then dismissed him. Ever since that time, O monarch, O Bharata, king Duryodhana and Sakuni, the son of Suvala, thought that Pritha's sons had already been defeated in battle by Karna."

SECTION 253

Vaisampayana continued, "O king, O lord of men, that slayer of hostile heroes, the Suta's son, said these words to Duryodhana, 'O Kaurava Duryodhana, do thou lay unto thy heart the words that I shall tell thee; and, O repressor of foes, after having heard my words, it behoveth thee to act

accordingly every way. Now, O best of monarchs, O hero, hath the earth been rid of foes. Do thou rule her even like the mighty-minded Sakra himself, having his foes destroyed."

Vaisampayana continued, "Having been thus addressed by Karna, the king again spake unto him, saying, 'O bull among men, nothing whatever is unattainable to him who hath thee for refuge, and to whom thou art attached and on whose welfare thou art entirely intent. Now, I have a purpose, which do thou truly listen to. Having beheld that foremost of sacrifices, the mighty Rajasuya, performed by the Pandavas, a desire hath sprung up in me (to celebrate the same). Do thou, O Suta's son, fulfil this desire of mine.' Thus addressed, Karna spake thus unto the king, 'Now that all the rulers of the earth have been brought under thy subjection, do thou summon the principal Brahmanas, and, O best of Kurus, duly procure the articles required for the sacrifice. And, O repressor of foes, let Ritvijas as prescribed, and versed in the Vedas, celebrate thy rites according to the ordinance, O king. And, O bull of the Bharata race, let thy great sacrifice also, abounding in meats and drinks, and grand with parts, commence.'

"O king, having been thus addressed by Karna, Dhritarashtra's son summoned the priest, and spake unto him these words, 'Do thou duly and in proper order celebrate for me that best of sacrifices, the Rajasuya furnished with excellent Dakshinas.' Thus accosted, that best of Brahmanas spake unto the king, saying, 'O foremost of the Kauravas, while Yudhishtira is living, that best of sacrifices cannot be performed in thy family, O Prince of kings! Further, O monarch, thy father Dhritarashtra, endowed with long life, liveth. For this reason also, O best of kings, this sacrifice cannot be undertaken by thee. There is, O lord, another great sacrifice, resembling the Rajasuya. Do thou, O foremost of kings, celebrate that sacrifice. Listen to these words of mine. All these rulers of the earth, who have, O king, become tributary to thee, will pay thee tribute in gold, both pure and impure. Of that gold, do thou, O best of monarchs, now make the (sacrificial) plough, and do thou, O Bharata, plough the sacrificial compound with it. At that spot, let there commence, O foremost of kings, with due rites, and without any disturbance the sacrifice, sanctified with mantras abounding in edibles. The name of that sacrifice worthy of virtuous persons, is Vaishnava. No person save the ancient Vishnu hath performed it before. This mighty sacrifice vies with that best of sacrifices—the Rajasuya itself. And, further, it liketh us—and it is also for thy welfare (to celebrate it). And, moreover, it is capable of being celebrated without any disturbance. (By undertaking this), thy desire will be fulfilled.'

"Having been thus addressed by those Brahmanas, Dhritarashtra's son, the king, spake these words to Karna, his brothers and the son of Suvala, 'Beyond doubt, the words of the Brahmanas are entirely liked by me. If they are relished by you also, express it without delay.' Thus appealed, they all said unto the king, 'So be it.' Then the king one by one appointed persons to their respective tasks; and desired all the artisans to construct the (sacrificial) plough. And, O best of kings, all that had been commanded to be done, was gradually executed."

SECTION 254

Vaisampayana continued, "Then all the artisans, the principal counsellors, and the highly wise Vidura said unto Dhritarashtra's son, 'All the preparations for the excellent sacrifice have been made, O king; and the time also hath come, O Bharata. And the exceedingly precious golden plough hath been constructed.' Hearing this, O monarch, that best of kings, Dhritarashtra's son commanded that prime among sacrifices to be commenced. Then commenced that sacrifice sanctified by mantras, and abounding in edibles, and the son of Gandhari was duly initiated according to the ordinance. And Dhritarashtra, and the illustrious Vidura, and Bhishma, and Drona, and Kripa, and Karna, and the celebrated Gandhari experienced great delight. And, O foremost of kings, Duryodhana despatched swift messengers to invite the princes and the Brahmanas. And mounting fleet vehicles they went to the (respective) directions assigned to them. Then to a certain messenger on the point of setting out, Dussasana said, 'Go thou speedily to the woods of Dwaita; and in that forest duly invite the Brahmanas and those wicked persons, the Pandavas.' Thereupon, he repaired thither, and bowing down to all the Pandavas, said, 'Having acquired immense wealth by his native prowess, that best of kings and foremost of Kurus, Duryodhana, O monarch, is celebrating a sacrifice. Thither are going from various directions the kings and the Brahmanas. O king, I have been sent by the high-souled Kaurava. That king and lord of men, Dhritarashtra's son, invites you. It behoveth you, therefore, to witness the delightful sacrifice of that monarch.'

"Hearing these words of the messenger, that tiger among kings, the royal Yudhishtira, said, 'By good luck it is that that enhancer of the glory of his ancestors, king Suyodhana is celebrating this best of sacrifices. We should certainly repair thither; but we cannot do now; for till (the completion of) the thirteenth year, we shall have to observe our vow.' Hearing this speech of Yudhishtira the Just, Bhima said these words,

'Then will king Yudhishtira the Just go thither, when he will cast him (Duryodhana) into the fire kindled by weapons. Do thou say unto Suyodhana, 'When after the expiration of the thirteenth year, that lord of men, the Pandava, will, in the sacrifice of battle, pour upon the Dhritarashtras, the clarified butter of his ire, then will I come!' But the other Pandavas, O king, did not say anything unpleasant. The messenger (on his return) related unto Dhritarashtra's son all as it had fallen out. Then there came to the city of Dhritarashtra many foremost of men, lords of various countries, and highly virtuous Brahmanas. And duly received in order according to the ordinance, those lords of men experienced great delight and were all well-pleased. And that foremost among monarchs—Dhritarashtra—surrounded by all the Kauravas, experienced the height of joy, and spake unto Vidura, saying, 'Do thou, O Kshatta, speedily so act that all persons in the sacrificial compound may be served with food, be refreshed and satisfied.' Thereupon, O repressor of foes, assenting to that order, the learned Vidura versed in morality, cheerfully entertained all the orders in proper measure with meat and beverages to eat and drink, and fragrant garland and various kinds of attire. And having constructed pavilions (for their accommodation), that hero and foremost of kings, duly entertained the princes and the Brahmanas by thousands, and also bestowing upon them wealth of various kinds, bade them farewell. And having dismissed all the kings, he entered Hastinapura, surrounded by his brothers, and in company with Karna and Suvala's son."

SECTION 255

Vaisampayana said, "While, O great king, Duryodhana was entering (the city), the panegyrist eulogized the prince of unflinching prowess. And others also eulogized that mighty bowman and foremost of kings. And sprinkling over him fried paddy and sandal paste the citizens said, 'By good luck it is, O king, that thy sacrifice hath been completed without obstruction.' And some, more reckless of speech, that were present there, said unto that lord of the earth, 'Surely thy sacrifice cannot be compared with Yudhishtira's; nor doth this come up to a sixteenth part of that (sacrifice).' Thus spake unto that king some that were reckless of consequences. His friends, however, said, 'This sacrifice of thine hath surpassed all others. Yayati and Nahusha, and Mandhata and Bharata, having been sanctified by celebrating such a sacrifice, have all gone to heaven.' Hearing such agreeable words from his friends, that monarch, O bull of the Bharata's race, well-pleased, entered the city and finally his own abode. Then, O king, worshipping the feet of his father and mother and of others headed by Bhishma, Drona and Kripa, and of the wise Vidura, and worshipped in turn by his younger brothers, that delighter of brothers sat down upon an excellent seat, surrounded by the latter. And the Suta's son, rising up, said, 'By good luck it is, O foremost of the Bharata race, that this mighty sacrifice of thine hath been brought to a close. When, however, the sons of Pritha shall have been slain in battle and thou wilt have completed the Rajasuya sacrifice, once again, O lord of men, shall I honour thee thus.' Then that mighty king, the illustrious son of Dhritarashtra, replied unto him, 'Truly hath this been spoken by thee. When, O foremost of men, the wicked-minded Pandavas have been slain, and when also the grand Rajasuya hath been celebrated by me, then thou shalt again, O hero, honour me thus.' And having said this, O Bharata, the Kaurava embraced Karna, and began, O mighty king, to think of the Rajasuya, that foremost of sacrifices. And that best of kings also addressed the Kurus around him, saying, 'When shall I, ye Kauravas, having slain all the Pandavas, celebrate that costly and foremost of sacrifices, the Rajasuya.' Then spake Karna unto him, saying, 'Hear me, O elephant among kings! So long as I do not slay Arjuna, I shall not allow any one to wash my feet, nor shall I taste meat. And I shall observe the Asura vow and whoever may solicit me (for any thing), I never shall say, 'I have it not.' When Karna had thus vowed to slay Phalguni in battle, those mighty charioteers and bowmen, the sons of Dhritarashtra, sent up a loud cheer; and Dhritarashtra's sons thought that the Pandavas had already been conquered. Then that chief of kings, the graceful Duryodhana, leaving those bulls among men, entered his apartment, like the lord Kuvera entering the garden of Chitraratha. And all those mighty bowmen also, O Bharata, went to their respective quarters.

"Meanwhile those mighty bowmen, the Pandavas, excited by the words the messenger had spoken, became anxious, and they did not (from that time) experience the least happiness. Intelligence, further, O foremost of kings, had been brought by spies regarding the vow of the Suta's son to slay Vijaya. Hearing this, O lord of men, Dharma's son became exceedingly anxious. And considering Karna of the impenetrable mail to be of wonderful prowess, and remembering all their woes, he knew no peace. And that high-souled one filled with anxiety, made up his mind to abandon the woods about Dwaitavana abounding with ferocious animals.

"Meanwhile the royal son of Dhritarashtra began to rule the earth, along with his heroic brothers as also with Bhishma

and Drona and Kripa. And with the assistance of the Suta's son crowned with martial glory, Duryodhana remained ever intent on the welfare of the rulers of the earth, and he worshipped the foremost of Brahmanas by celebrating sacrifices with profuse gifts. And that hero and subduer of foes, O king, was engaged in doing good to his brothers, concluding for certain in his mind that giving and enjoying are the only use of riches."

SECTION 256

Janamejaya said, 'After having delivered Duryodhana, what did the mighty sons of Pandu do in that forest? It behoveth thee to tell me this.'

Vaisampayana said, "Once on a time, as Yudhishtira lay down at night in the Dwaita woods, some deer, with accents choked in tears, presented themselves before him in his dreams. To them standing with joined hands, their bodies trembling all over that foremost of monarchs said, 'Tell me what ye wish to say. Who are ye? And what do ye desire?' Thus accosted by Kunti's son—the illustrious Pandava, those deer, the remnant of those that had been slaughtered, replied unto him, saying, 'We are, O Bharata, those deer that are still alive after them that had been slaughtered. We shall be exterminated totally. Therefore, do thou change thy residence. O mighty king, all thy brothers are heroes, conversant with weapons; they have thinned the ranks of the rangers of the forest. We few—the remnants,—O mighty-minded one, remain like seed. By thy favour, O king of kings, let us increase.' Seeing these deer, which remained like seed after the rest had been destroyed trembling and afflicted with fear, Yudhishtira the Just was greatly affected with grief. And the king, intent on the welfare of all creatures, said unto them, 'So be it. I shall act as ye have said.' Awaking after such a vision, that excellent king, moved by pity towards the deer, thus spake unto his brothers assembled there, 'Those deer that are alive after them that have been slaughtered, accosted me at night, after I had awakened, saying, 'We remain like the cues of our lines. Blest be thou! Do thou have compassion on us.' And they have spoken truly. We ought to feel pity for the dwellers of the forest. We have been feeding on them for a year together and eight months. Let us, therefore, again (repair) to the romantic Kamyakas, that best of forests abounding in wild animals, situated at the head of the desert, near lake Trinavindu. And there let us pleasantly pass the rest of our time.' Then, O king, the Pandavas versed in morality, swiftly departed (thence), accompanied by the Brahmanas and all those that lived with them, and followed by Indrasena and other retainers. And proceeding along the roads walked (by travellers), furnished with excellent corn and clear water, they at length beheld the sacred asylum of Kamyaka endowed with ascetic merit. And as pious men enter the celestial regions, those foremost of the Bharata race, the Kauravas, surrounded by those bulls among Brahmanas entered that forest."

SECTION 257

Vaisampayana continued, "Dwelling in the woods, O bull of the Bharata race, the high-souled Pandavas spent one and ten years in a miserable plight. And although deserving of happiness, those foremost of men, brooding over their circumstances, passed their days miserably, living on fruits and roots. And that royal sage, the mighty-armed Yudhishtira, reflecting that the extremity of misery that had befallen his brothers, was owing to his own fault, and remembering those sufferings that had arisen from his act of gambling, could not sleep peacefully. And he felt as if his heart had been pierced with a lance. And remembering the harsh words of the Suta's son, the Pandava, repressing the venom of his wrath, passed his time in humble guise, sighing heavily. And Arjuna and both the twins and the illustrious Draupadi, and the mighty Bhima—he that was strongest of all men—experienced the most poignant pain in casting their eyes on Yudhishtira. And thinking that a short time only remained (of their exile), those bulls among men, influenced by rage and hope and by resorting to various exertions and endeavours, made their bodies assume almost different shapes.

"After a little while, that mighty ascetic, Vyasa, the son of Satyavati, came there to see the Pandavas. And seeing him approach, Kunti's son, Yudhishtira, stepped forward, and duly received that high-souled one. And having gratified Vyasa by bowing down unto him, Pandu's son of subdued senses, after the Rishi had been seated, sat down before him, desirous of listening to him. And beholding his grandsons lean and living in the forest on the produce of the wilderness, that mighty sage, moved by compassion, said these words, in accents choked in tears, 'O mighty-armed Yudhishtira, O thou best of virtuous persons, those men that do not perform ascetic austerities never attain great happiness in this world. People experience happiness and misery by turns; for surely, O bull among men, no man ever enjoyeth unbroken happiness. A wise man endowed with high wisdom, knowing that life hath its ups and downs, is neither filled with joy nor with grief. When happiness cometh, one should enjoy it; when misery cometh, one should bear it, as a sower of crops must bide his season. Nothing is superior to asceticism: by asceticism one acquireth

mighty fruit. Do thou know, O Bharata, that there is nothing that asceticism cannot achieve. Truth, sincerity, freedom from anger, justice, self-control, restraint of the faculties, immunity from malice, guilelessness, sanctity, and mortification of the senses, these, O mighty monarch, purify a person of meritorious acts. Foolish persons addicted to vice and bestial ways, attain to brutish births in after life and never enjoy happiness. The fruit of acts done in this world is reaped in the next. Therefore should one restrain his body by asceticism and the observance of vows. And, O king, free from guile and with a cheerful spirit, one should, according to his power, bestow gifts, after going down to the recipient and paying him homage. A truth-telling person attaineth a life devoid of trouble. A person void of anger attaineth sincerity, and one free from malice acquireth supreme contentment. A person who hath subdued his senses and his inner faculties, never knoweth tribulation; nor is a person of subdued senses affected by sorrow at the height of other's prosperity. A man who giveth everyone his due, and the bestower of boons, attain happiness, and come by every object of enjoyment; while a man free from envy reapeth perfect ease. He that honoureth those to whom honour is due, attaineth birth in an illustrious line; and he that hath subdued his senses, never cometh by misfortune. A man whose mind followeth good, after having paid his debt to nature, is on this account, born again endowed with a righteous mind.'

"Yudhishtira said, 'O eminently virtuous one, O mighty sage, of the bestowal of gifts and the observance of asceticism, which is of greater efficacy in the next world, and which, harder of practice?'

"Vyasa said, 'There is nothing, O child, in this world harder to practise than charity. Men greatly thirst after wealth, and wealth also is gotten with difficulty. Nay, renouncing even dear life itself, heroic men, O magnanimous one, enter into the depths of the sea and the forest for the sake of wealth. For wealth, some betake themselves to agriculture and the tending of kine, and some enter into servitude. Therefore, it is extremely difficult to part with wealth that is obtained with such trouble. Since nothing is harder to practise than charity, therefore, in my opinion, even the bestowal of boons is superior to everything. Specially is this to be borne in mind that well-earned gains should, in proper time and place, be given away to pious men. But the bestowal of ill-gotten gains can never rescue the giver from the evil of rebirth. It hath been declared, O Yudhishtira, that by bestowing, in a pure spirit, even a slight gift in due time and to a fit recipient, a man attaineth inexhaustible fruit in the next world. In this connexion is instanced the old story regarding the fruit obtained by Mudgala, for having given away only a drona [A very small measure] of corn.'"

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Yudhishtira said, "Why did that high-souled one give away a drona of corn? And, O eminently pious one, to whom and in what prescribed way did he give it? Do thou tell me this. Surely, I consider the life of that virtuous person as having borne fruit with whose practices the possessor himself of the six attributes, witnessing everything, was well pleased."

"Vyasa said, 'There lived, O king, in Kurukshetra a virtuous man (sage), Mudgala by name. And he was truthful, and free from malice, and of subdued senses. And he used to lead the Sila and Unchha modes of life. [Picking up for support (1st) ears of corn and (2nd) individual grains, left on the field by husbandmen after they have gathered and carried away the sheaves, are called the Sila and the Unchha modes of life.] And although living like a pigeon, yet that one of mighty austerities entertained his guests, celebrated the sacrifice called Istikrita, and performed other rites. And that sage together with his son and wife, ate for a fortnight, and during the other fortnight led the life of a pigeon, collecting a drona of corn. And celebrating the Darsa and Paurnamasya sacrifices, that one devoid of guile, used to pass his days by taking the food that remained after the deities and the guests had eaten. And on auspicious lunar days, that lord of the three worlds, Indra himself, accompanied by the celestials used, O mighty monarch, to partake of the food offered at his sacrifice. And that one, having adopted the life of a Muni, with a cheerful heart entertained his guests also with food on such days. And as that high-souled one distributed his food with alacrity, the remainder of the drona of corn increased as soon as a guest appeared. And by virtue of the pure spirit in which the sage gave a way, that food of his increased so much that hundreds upon hundreds of learned Brahmanas were fed with it.

"And, O king, it came to pass that having heard of the virtuous Mudgala observant of vows, the Muni Durvasa, having space alone for his covering [naked], his accoutrements worn like that of maniac, and his head bare of hair, came there, uttering, O Pandava various insulting words. And having arrived there that best of Munis said unto the Brahmana. 'Know thou, O foremost of Brahmanas, that I have come hither seeking for food. Thereupon Mudgala said unto the sage, 'Thou art welcome!' And then offering to that maniac of an ascetic affected by hunger, water to wash his feet

and mouth, that one observant of the vow of feeding guests, respectfully placed before him excellent fare. Affected by hunger, the frantic Rishi completely exhausted the food that had been offered unto him. Thereupon, Mudgala furnished him again with food. Then having eaten up all that food, he besmeared his body with the unclean orts and went away as he had come. In this manner, during the next season, he came again and ate up all the food supplied by that wise one leading the Unchha mode of life. Thereupon, without partaking any food himself, the sage Mudgala again became engaged in collecting corn, following the Unchha mode. Hunger could not disturb his equanimity. Nor could anger, nor guile, nor a sense of degradation, nor agitation, enter into the heart of that best of Brahmanas leading the Unchha mode of life along with his son and his wife. In this way, Durvasa having made up his mind, during successive seasons presented himself for six several times before that best of sages living according to the Unchha mode; yet that Muni could not perceive any agitation in Mudgala's heart; and he found the pure heart of the pure-souled ascetic always pure. Thereupon, well-pleased, the sage addressed Mudgala, saying, 'There is not another guileless and charitable being like thee on earth. The pangs of hunger drive away to a distance the sense of righteousness and deprive people of all patience. The tongue, loving delicacies, attracteth men towards them. Life is sustained by food. The mind, moreover, is fickle, and it is hard to keep it in subjection. The concentration of the mind and of the senses surely constitutes ascetic austerities. It must be hard to renounce in a pure spirit a thing earned by pains. Yet, O pious one, all this hath been duly achieved by thee. In thy company we feel obliged and gratified. Self-restraint, fortitude, justice, control of the senses and of faculties, mercy, and virtue, all these are established in thee. Thou hast by the deeds conquered the different worlds and have thereby obtained admission into paths of beauty. Ah! even the dwellers of heaven are proclaiming thy mighty deeds of charity. O thou observant of vows, thou shalt go to heaven even in thine own body.'

"Whilst the Muni Durvasa was speaking thus, a celestial messenger appeared before Mudgala, upon a car yoked with swans and cranes, hung with a neat work of bells, scented with divine fragrance, painted picturesquely, and possessed of the power of going everywhere at will. And he addressed the Brahmana sage, saying, 'O sage, do thou ascend into this chariot earned by thy acts. Thou hast attained the fruit of thy asceticism!'

"As the messenger of the gods was speaking thus, the sage told him, 'O divine messenger, I desire that thou mayst describe unto me the attributes of those that reside there. What are their austerities, and what their purposes? And, O messenger of the gods, what constitutes happiness in heaven, and what are the disadvantages thereof? It is declared by virtuous men of good lineage that friendship with pious people is contracted by only walking with them seven paces. O lord, in the name of that friendship I ask thee, 'Do thou without hesitation tell me the truth, and that which is good for me now. Having heard thee, I shall, according to thy words, ascertain the course I ought to follow.'"

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"The messenger of the gods said, 'O great sage, thou art of simple understanding; since, having secured that celestial bliss which bringeth great honour, thou art still deliberating like an unwise person. O Muni, that region which is known as heaven, existeth there above us. Those regions tower high, and are furnished with excellent paths, and are, O sage, always ranged by celestial cars. Atheists, and untruthful persons, those that have not practised ascetic austerities and those that have not performed great sacrifices, cannot repair thither. Only men of virtuous souls, and those of subdued spirits, and those that have their faculties in subjection, and those that have controlled their senses, and those that are free from malice, and persons intent on the practice of charity; and heroes, and men bearing marks of battle, after having, with subdued senses and faculties, performed the most meritorious rites, attain those regions, O Brahmana, capable of being obtained only by virtuous acts, and inhabited by pious men. There, O Mudgala, are established separately myriads of beautiful, shining, and resplendent worlds bestowing every object of desire, owned by those celestial beings, the gods, the Sadhyas, and the Vaisvas, the great sages, Yamas, and the Dharmas, and the Gandharvas and the Apsaras. And there is that monarch of mountains the golden Meru extending over a space of thirty-three thousand Yojanas. And there, O Mudgala, are the sacred gardens of the celestials, with Nandana at their head, where sport the persons of meritorious acts. And neither hunger, nor thirst, nor lassitude, nor fear, nor anything that is disgusting or inauspicious is there. And all the odours of that place are delightful, and all the breezes delicious to the touch. And all the sounds there are captivating, O sage, to the ear and the heart. And neither grief, nor decrepitude, nor labour, nor repentance also is there. That world, O Muni, obtained as the fruit of one's own acts, is of this nature. Persons repair thither by virtue of their

meritorious deeds. And the persons of those that dwell there look resplendent, and this, O Mudgala, solely by virtue of their own acts, and not owing to the merits of father or mothers. And there is neither sweat, nor stench, nor urine there. And, there, O Muni, dust doth not soils one's garments. And their excellent garlands, redolent of divine fragrance, never fade. And, O Brahmana, they yoke such cars as this (that I have brought). And, O mighty sage, devoid of envy and grief and fatigue and ignorance and malice, men who have attained heaven, dwell in those regions happily. And, O bull among Munis, higher and higher over such regions there are others endowed with higher celestial virtues. Of these, the beautiful and resplendent regions of Brahma are the foremost. Thither, O Brahmana, repair Rishis that have been sanctified by meritorious acts. And there dwell certain beings named Ribhus. They are the gods of the gods themselves. Their regions are supremely blessed, and are adored even by the deities. These shine by their own light, and bestow every object of desire. They suffer no pangs that women might cause, do not possess worldly wealth, and are free from guile. The Ribhus do not subsist on oblations, nor yet on ambrosia. And they are endowed with such celestial forms that they cannot be perceived by the senses. And these eternal gods of the celestials do not desire happiness for happiness' sake, nor do they change at the revolution of a Kalpa. Where, indeed, is their decrepitude or dissolution? For them there is neither ecstasy, nor joy, nor happiness. They have neither happiness nor misery. Wherefore should they have anger or aversion then, O Muni? O Mudgala, their supreme state is coveted even by the gods. And that crowning emancipation, hard to attain, can never be acquired by people subject to desire. The number of those deities is thirty-three. To their regions repair wise men, after having observed excellent vows, or bestowed gifts according to the ordinance. Thou also hast easily acquired that success by thy charities. Do thou, by effulgence displayed by virtue of thy ascetic austerities, enjoy that condition obtained by thy meritorious acts. Such, O Brahmana, is the bliss of heaven containing various worlds.

"Thus have I described unto thee the blessing of the celestial regions. Do thou now hear from me some of the disadvantages thereof. That in the celestial regions a person, while reaping the fruit of the acts he hath already performed, cannot be engaged in any others, and that he must enjoy the consequences of the former until they are completely exhausted, and, further, that he is subject to fall after he hath entirely exhausted his merit, form, in my opinion, the disadvantages of heaven. The fall of a person whose mind hath been steeped in happiness, must, O Mudgala, be pronounced as a fault. And the discontent and regret that must follow one's stay at an inferior seat after one hath enjoyed more auspicious and brighter regions, must be hard to bear. And the consciousness of those about to fall is stupefied, and also agitated by emotions. And as the garlands of those about to fall fade away, fear invadeth their hearts. These mighty drawbacks, O Mudgala, extend even to the regions of Brahma. In the celestial regions, the virtues of men who have performed righteous acts, are countless. And, O Muni, this is another of the attributes of the fallen that, by reason of their merits, they take birth among men. And then they attain to high fortune and happiness. If one, however, cannot acquire knowledge here, one cometh by an inferior birth. The fruits of acts done in this world are reaped in the next. This world, O Brahmana, hath been declared to be one of acts; the others, as one of fruit. Thus have I, O Mudgala, asked by thee, described all unto thee. Now, O pious one, with thy favour, we shall easily set out with speed."

"Vyasa continued, 'Having heard this speech, Mudgala began to reflect in his mind. And having deliberated well, that best of Munis spake thus unto the celestial messenger, 'O messenger of the gods, I bow unto thee. Do thou, O sire, depart in peace. I have nothing to do with either happiness, or heaven having such prominent defects. Persons who enjoy heaven suffer, after all, huge misery and extreme regret in this world. Therefore, I do not desire heaven. I shall seek for that unailing region repairing whither people have not to lament, or to be pained, or agitated. Thou hast described unto me these great defects belonging to the celestial regions. Do thou now describe unto me a region free from faults.' Thereupon the celestial messenger said, 'Above the abode of Brahma, there is the supreme seat of Vishnu, pure, and eternal, and luminous known by the name of Para Brahma. Thither, O Brahmana, cannot repair persons who are attached to the objects of the senses: nor can those subject to arrogance, covetousness, ignorance, anger, and envy, go to that place. It is only those that are free from affection, and those free from pride, and those free from conflicting emotions, and those that have restrained their senses, and those given to contemplation and Yoga, that can repair thither.' Having heard these words, the Muni bade farewell to the celestial messenger, and that virtuous one leading the Unchha mode of life, assumed perfect contentment. And then praise and dispraise became equal unto him; and a brickbat, stone, and gold assumed the same aspect in his eyes. And availing himself of the means of attaining Brahma, he became always engaged

in meditation. And having obtained power by means of knowledge, and acquired excellent understanding, he attained that supreme state of emancipation which is regarded as Eternal. Therefore, thou also, O Kunti's son, ought not to grieve. Deprived thou hast truly been of a flourishing kingdom, but thou wilt regain it by thy ascetic austerities. Misery after happiness, and happiness after misery, revolve by turns round a man even like the point of a wheel's circumference round the axle. After the thirteenth year hath passed away, thou wilt, O thou of immeasurable might, get back the kingdom possessed before thee by thy father and grand-father. Therefore, let the fever of thy heart depart!"

Vaisampayana continued "Having said this to Pandu's son, the worshipful Vyasa went back to his hermitage for the purpose of performing austerities."

SECTION 260

Janamejaya said, "While the high-souled Pandavas were living in those woods, delighted with the pleasant conversation they held with the Munis, and engaged in distributing the food they obtained from the sun, with various kinds of venison to Brahmanas and others that came to them for edibles till the hour of Krishna's meal, how, O great Muni, did Duryodhana and the other wicked and sinful sons of Dhritrashtra, guided by the counsels of Dussasana, Karna and Sakuni, deal with them? I ask thee this. Do thou, worshipful Sir, enlighten me."

Vaisampayana said, "When, O great king, Duryodhana heard that the Pandavas were living as happily in the woods as in a city, he longed, with the artful Karna, Dussasana and others, to do them harm. And while those evil-minded persons were employed in concerting various wicked designs, the virtuous and celebrated ascetic Durvasa, following the bent of his own will, arrived at the city of the Kurus with ten thousand disciples. And seeing the irascible ascetic arrived, Duryodhana and his brothers welcomed him with great humility, self-abasement and gentleness. And himself attending on the Rishi as a menial, the prince gave him a right worshipful reception. And the illustrious Muni stayed there for a few days, while king Duryodhana, watchful of his imprecations, attended on him diligently by day and night. And sometimes the Muni would say, 'I am hungry, O king, give me some food quickly.' And sometimes he would go out for a bath and, returning at a late hour, would say, 'I shall not eat anything today as I have no appetite,' and so saying would disappear from his sight. And sometimes, coming all on a sudden, he would say, 'Feed us quickly.' And at other times, bent on some mischief, he would awake at midnight and having caused his meals to be prepared as before, would carp at them and not partake of them at all. And trying the prince in this way for a while, when the Muni found that the king Duryodhana was neither angered, nor annoyed, he became graciously inclined towards him. And then, O Bharata, the intractable Durvasa said unto him, 'I have power to grant thee boons. Thou mayst ask of me whatever lies nearest to thy heart. May good fortune be thine. Pleased as I am with thee, thou mayst obtain from me anything that is not opposed to religion and morals.'

Vaisampayana continued, "Hearing these words of the great ascetic, Suyodhana felt himself to be inspired with new life. Indeed, it had been agreed upon between himself and Karna and Dussasana as to what the boon should be that he would ask of the Muni if the latter were pleased with his reception. And the evil-minded king, bethinking himself of what had previously been decided, joyfully solicited the following favour, saying, 'The great king Yudhishtira is the eldest and the best of our race. That pious man is now living in the forest with his brothers. Do thou, therefore, once become the guest of that illustrious one even as, O Brahmana, thou hast with thy disciples been mine for some time. If thou art minded to do me a favour, do thou go unto him at a time when that delicate and excellent lady, the celebrated princess of Panchala, after having regaled with food the Brahmanas, her husbands and herself, may lie down to rest.' The Rishi replied, 'Even so shall I act for thy satisfaction.' And having said this to Suyodhana, that great Brahmana, Durvasa, went away in the very same state in which he had come. And Suyodhana regarded himself to have attained all the objects of his desire. And holding Karna by the hand he expressed great satisfaction. And Karna, too, joyfully addressed the king in the company of his brothers, saying, 'By a piece of singular good luck, thou hast fared well and attained the objects of thy desire. And by good luck it is that thy enemies have been immersed in a sea of dangers that is difficult to cross. The sons of Pandu are now exposed to the fire of Durvasa's wrath. Through their own fault they have fallen into an abyss of darkness."

Vaisampayana continued, "O king, expressing their satisfaction in this strain, Duryodhana and others, bent on evil machinations, returned merrily to their respective homes."

SECTION 261

(Draupadi-harana Parva)

Vaisampayana said, "One day, having previously ascertained that the Pandavas were all seated at their ease and that Krishna was reposing herself after her meal, the sage Durvasa, surrounded by ten thousand disciples repaired to that forest. The illustrious and upright king Yudhishtira, seeing that guest arrived, advanced with his mothers to receive him. And joining the palms of his hands and pointing to a proper and excellent seat, he accorded the Rishis a fit and respectful welcome. And the king said unto him, 'Return quick, O adorable sir, after performing thy diurnal ablutions and observances.' And that sinless Muni, not knowing how the king would be able to provide a feast for him and his disciples, proceeded with the latter to perform his ablutions. And that host of the Muni, of subdued passions, went into the stream for performing their ablutions. Meanwhile, O king, the excellent princess Draupadi, devoted to her husbands, was in great anxiety about the food (to be provided for the Munis). And when after much anxious thought she came to the conclusion that means there were none for providing a feast, she inwardly prayed to Krishna, the slayer of Kansa. And the princess said, 'Krishna, O Krishna, of mighty arms, O son of Devaki, whose power is inexhaustible, O Vasudeva, O lord of the Universe, who dispelless the difficulties of those that bow down to thee, thou art the soul, the creator and the destroyer of the Universe. Thou, O lord, art inexhaustible and the saviour of the afflicted. Thou art the preserver of the Universe and of all created beings. Thou art the highest of the high, and the spring of the mental perceptions Akuli and Chiti! [unknown words; perhaps faculties of knowledge or morality.] O Supreme and Infinite Being, O giver of all good, be thou the refuge of the helpless. O Primordial Being, incapable of being conceived by the soul or the mental faculties or otherwise, thou art the ruler of all and the lord of Brahma. I seek thy protection. O god, thou art ever kindly disposed towards those that take refuge in thee. Do thou cherish me with thy kindness. O thou with a complexion dark as the leaves of the blue lotus, and with eyes red as the corolla of the lily, and attired in yellow robes with, besides, the bright Kaustubha gem in thy bosom, thou art the beginning and the end of creation, and the great refuge of all. Thou art the supreme light and essence of the Universe! Thy face is directed towards every point. They call thee Supreme Germ and the depository of all treasures. Under thy protections, O lord of the gods, all evils lose their terror. As thou didst protect me before from Dussasana, do thou extricate me now from this difficulty."

Vaisampayana continued, "The great and sovereign God, and Lord of the earth, of mysterious movements, the lord Kesava who is ever kind to the dependents, thou adored by Krishna, and perceiving her difficulty, instantly repaired to that place leaving the bed of Rukmini who was sleeping by his side. Beholding Vasudeva, Draupadi bowed down to him in great joy and informed him of the arrival of the Munis and every other thing. And having heard everything Krishna said unto her, 'I am very much afflicted with hunger, do thou give me some food without delay, and then thou mayst go about thy work.' At these words of Kesava, Krishna became confused, and replied unto him, saying, 'The sun-given vessel remains full till I finish my meal. But as I have already taken my meal today, there is no food in it now. Then that lotus-eyed and adorable being said unto Krishna, 'This is no time for jest, O Krishna.--I am much distressed with hunger, go thou quickly to fetch the vessel and show it to me.' When Kesava, that ornament of the Yadu's race, had the vessel brought unto him,--with such persistence, he looked into it and saw a particle of rice and vegetable sticking at its rim. And swallowing it he said unto her, 'May it please the god Hari, the soul of the Universe, and may that god who partaketh at sacrifices, be satiated with this.' Then the long-armed Krishna, that soother of miseries, said unto Bhimasena, 'Do thou speedily invite the Munis to dinner. Then, O good king, the celebrated Bhimasena quickly went to invite all those Munis, Durvasa and others, who had gone to the nearest stream of transparent and cool water to perform their ablutions. Meanwhile, these ascetics, having plunged into the river, were rubbing their bodies and observing that they all felt their stomachs to be full. And coming out of the stream, they began to stare at one another. And turning towards Durvasa, all those ascetics observed, 'Having bade the king make our meals ready, we have come hither for a bath. But how, O regenerate Rishi, can we eat anything now, for our stomachs seem to be full to the throat. The repast hath been uselessly prepared for us. What is the best thing to be done now?' Durvasa replied, 'By spoiling the repast, we have done a great wrong to that royal sage, king Yudhishtira. Would not the Pandavas destroy us by looking down upon us with angry eyes? I know the royal sage Yudhishtira to be possessed of great ascetic power. Ye Brahmanas, I am afraid of men that are devoted to Hari. The high-souled Pandavas are all religious men, learned, war-like, diligent in ascetic austerities and religious observances, devoted to Vasudeva, and always observant of rules of good conduct. If provoked,

they can consume us with their wrath as fire doth a bale of cotton. Therefore, ye disciples, do ye all run away quickly without seeing them (again)!"

Vaisampayana continued, "All those Brahmanas, thus advised by their ascetic preceptor, became greatly afraid of the Pandavas and fled away in all directions. Then Bhimasena not beholding those excellent Munis in the celestial river, made a search after them here and there at all the landing places. And learning from the ascetics of those places that they had run away, he came back and informed Yudhishtira of what had happened. Then all the Pandavas of subdued senses, expecting them to come, remained awaiting their arrival for some time. And Yudhishtira said, 'Coming dead of night the Rishis will deceive us. Oh how, can we escape from this difficulty created by the facts?' Seeing them absorbed in such reflections and breathing long deep sighs at frequent intervals, the illustrious Krishna suddenly appeared to them and addressed them these words: 'Knowing, ye sons of Pritha, your danger from that wrathful Rishi, I was implored by Draupadi to come, and (therefore) have I come here speedily. But now ye have not the least fear from the Rishi Durvasa. Afraid of your ascetic powers, he hath made himself scarce ere this. Virtuous men never suffer. I now ask your permission to let me return home. May you always be prosperous!'"

Vaisampayana continued, "Hearing Kesava's words, the sons of Pritha, with Draupadi, became easy in mind. And cured of their fever (of anxiety), they said unto him, 'As persons drowning in the wide ocean safely reach the shore by means of a boat, so have we, by thy aid, O lord Govinda, escaped from this inextricable difficulty. Do thou now depart in peace, and may prosperity be thine.' Thus dismissed, he repaired to his capital and the Pandavas too, O blessed lord, wandering from forest to forest passed their days merrily with Draupadi. Thus, O king, have I related to thee the story which thou askedest me to repeat. And it was that the machinations of the wicked sons of Dhritarashtra about the Pandavas in the forest, were frustrated."

SECTION 262

Vaisampayana said, "These great warriors of the race of Bharata sojourned like immortals in the great forest of Kamyaka, employed in hunting and pleased with the sight of numerous wild tracts of country and wide reaches of woodland, gorgeous with flowers blossoming in season. And the sons of Pandu, each like unto Indra and the terror of his enemies, dwelt there for some time. And one day those valiant men, the conquerors of their foes, went about in all directions in search of game for feeding the Brahmanas in their company, leaving Draupadi alone at the hermitage, with the permission of the great ascetic Trinavindu, resplendent with ascetic grandeur, and of their spiritual guide Dhaumya. Meanwhile, the famous king of Sindhu, the son of Vriddhakshatra, with a view to matrimony, proceeding to the kingdom of Salwa, dressed in his best royal apparel and accompanied by numerous princes. And the prince halted in the woods of Kamyaka. And in that secluded place, he found the beautiful Draupadi, the beloved and celebrated wife of the Pandavas, standing at the threshold of the hermitage. And she looked grand in the superb beauty of her form, and seemed to shed a lustre on the woodland around, like lightning illuminating masses of dark clouds. And they who saw her asked themselves, 'Is this an Apsara, or a daughter of the gods, or a celestial phantom?' And with this thought, their hands also joined together. They stood gazing on the perfect and faultless beauty of her form. And Jayadratha, the king of Sindhu, and the son of Vriddhakshatra, struck with amazement at the sight of that lady of faultless beauty, was seized with an evil intention. And inflamed with desire, he said to the prince named Kotika, 'Whose is this lady of faultless form? Is she of the human kind? I have no need to marry if I can secure this exquisitely beautiful creature. Taking her with me, I shall go back to my abode, Oh sir, and enquire who she is and whence she has come and why also that delicate being hath come into this forest beset with thorns. Will this ornament of womankind, this slender-waisted lady of so much beauty, endowed with handsome teeth and large eyes, accept me as her lord? I shall certainly regard myself successful, if I obtain the hand of this excellent lady. Go, Kotika, and enquire who her husband may be.' Thus asked, Kotika, wearing a kundala, jumped out of his chariot and came near her, as a jackal approacheth a tigress, and spake unto her these words."

SECTION 263

Kotika said, "Excellent lady, who art thou that standest alone, leaning on a branch of the Kadamva tree at this hermitage and looking grand like a flame of fire blazing at night time, and fanned by the wind? Exquisitely beautiful as thou art, how is it that thou feelest not any fear in these forests? Methinks thou art a goddess, or a Yakshi, or a Danavi, or an excellent Apsara, or the wife of a Daitya, or a daughter of the Naga king, or a Rakshasi or the wife of Varuna, or of Yama, or of Soma, or of Kuvera, who, having assumed a human form, wanderest in these forests. Or, hast thou come from the mansions of Dhatri, or of Vidhatri, or of

Savitri, or of Vibhu, or of Sakra? Thou dost not ask us who we are, nor do we know who protects thee here! Respectfully do we ask thee, good lady, who is thy powerful father, and, O, do tell us truly the names of thy husband, thy relatives, and thy race, and tell us also what thou dost here. As for us, I am king Suratha's son whom people know by the name of Kotika, and that man with eyes large as the petals of the lotus, sitting on a chariot of gold, like the sacrificial fire on the altar, is the warrior known by the name of Kshemankara, king of Trigarta. And behind him is the famous son of the king of Pulinda, who is even now gazing on thee. Armed with a mighty bow and endowed with large eyes, and decorated with floral wreaths, he always liveth on the breasts of mountains. The dark and handsome young man, the scourge of his enemies, standing at the edge of that tank, is the son of Suvala of the race of Ikshvaku. And if, O excellent lady, thou hast ever heard the name of Jayadratha, the king of Sauvira, even he is there at the head of six thousand chariots, with horses and elephants and infantry, and followed by twelve Sauvira princes as his standard-bearers, named Angaraka, Kunjara, Guptaka, Satrunjaya, Srinjaya, Suprabiddha, Prabhankara, Bhramara, Ravi, Sura, Pratapa and Kuhana, all mounted on chariots drawn by chestnut horses and every one of them looking like the fire on the sacrificial altar. The brothers also of the king, viz., the powerful Valahaka, Anika, Vidarana and others, are among his followers. These strong-limbed and noble youths are the flowers of the Sauvira chivalry. The king is journeying in the company of these his friends, like Indra surrounded by the Maruts. O fine-haired lady, do tell us that are unacquainted (with these matters), whose wife and whose daughter thou art."

SECTION 264

Vaisampayana continued, "The princess Draupadi, thus questioned by that ornament of Sivi's race, moved her eyes gently, and letting go her hold of the Kadamva blanch and arranging her silken apparel she said, I am aware, O prince, that it is not proper for a person like me to address you thus, but as there is not another man or woman here to speak with thee and as I am alone here just now, let me, therefore, speak. Know, worthy sir, that being alone in this forest here, I should not speak unto thee, remembering the usages of my sex. I have learned, O Saivya, that thou art Suratha's son, whom people know by the name of Kotika. Therefore, on my part, I shall now tell thee of my relations and renowned race. I am the daughter of king Drupada, and people know me by the name of Krishna, and I have accepted as my husbands, five persons of whom you may have heard while they were living at Kahandavaprastha. Those noble persons, viz., Yudhishtira, Bhimasena, Arjuna, and the two sons of Madri, leaving me here and having assigned unto themselves the four points of the horizon, have gone out on a hunting excursion. The king hath gone to the east, Bhimasena towards the south, Arjuna to the west, and the twin brothers towards the north! Therefore, do ye now alight and dismiss your carriages so that ye may depart after receiving a due welcome from them. The high-souled son of Dharma is fond of guests and will surely be delighted to see you! Having addressed Saivya's son in this way, the daughter of Drupada, with face beautiful as the moon, remembering well her husband's character for hospitality, entered her spacious cottage."

SECTION 265

Vaisampayana said, "O Bharata, Kotikakhyia related to those princes who had been waiting, all that had passed between him and Krishna. And hearing Kotikakhyia's words, Jayadratha said to that scion of the race of Sivi, 'Having listened only to her speech, my heart has been lovingly inclined towards that ornament of womankind. Why therefore, hast thou returned (thus unsuccessful)? I tell thee truly, O thou of mighty arms, that having once seen this lady, other women now seem to me like so many monkeys. I having looked at her, she has captivated my heart. Do tell me, O Saivya, if that excellent lady is of the human kind.' Kotika replied, 'This lady is the famous princess Krishna, the daughter of Drupada, and the celebrated wife of the five sons of Pandu. She is the much esteemed and beloved and chaste wife of the sons of Pritha. Taking her with thee, do thou proceed towards Sauvira!'"

Vaisampayana continued, "Thus addressed, the evil-minded Jayadratha, the king of Sindhu, Sauvira and other countries, said, 'I must see Draupadi.' And with six other men he entered that solitary hermitage, like a wolf entering the den of a lion. And he said unto Krishna, 'Hail to thee, excellent lady! Are thy husbands well and those, besides, whose prosperity thou always wishest.' Draupadi replied, 'Kunti's son king Yudhishtira of the race of Kuru, his brothers, myself, and all those of whom thou hast enquired of, are well. Is everything right with thy kingdom, thy government, exchequer, and thy army? Art thou, as sole ruler, governing with justice the rich countries of Saivya, Sivi, Sindhu and others that thou hast brought under thy sway? Do thou, O prince, accept this water for washing thy feet. Do thou also take this seat. I offer thee fifty animals for thy train's breakfast. Besides these,

Yudhishtira himself, the son of Kunti, will give thee porcine deer and Nanku deer, and does, and antelopes, and Sarabhas, and rabbits, and Ruru deer, and bears, and Samvara deer and gayals and many other animals, besides wild boars and buffaloes and other animals of the quadruped tribe.' Hearing this Jayadratha replied, saying, 'All is well with me. By offering to provide our breakfast, thou hast in a manner actually done it. Come now and ride my chariot and be completely happy. For it becomes not thee to have any regard for the miserable sons of Pritha who are living in the woods, whose energies have been paralysed, whose kingdom hath been snatched and whose fortunes are at the lowest ebb. A woman of sense like thee doth not attach herself to a husband that is poor. She should follow her lord when he is in prosperity but abandon him when in adversity. The sons of Pandu have for ever fallen away from their high state, and have lost their kingdom for all time to come. Thou hast no need, therefore, to partake of their misery from any regard for them. Therefore, O thou of beautiful hips, forsaking the sons of Pandu, be happy by becoming my wife, and share thou with me the kingdoms of Sindhu and Sauvira."

Vaisampayana continued, "Hearing these frightful words of the king of Sindhu, Krishna retired from that place, her face furrowed into a frown owing to the contraction of her eyebrows. But disregarding his words from supreme contempt, the slender-waisted Krishna reproving said unto the king of Sindhu, 'Speak not thus again! Art thou not ashamed? Be on thy guard!' And that lady of irreprouchable character anxiously expecting the return of her husband, began, with long speeches, to beguile him completely."

SECTION 266

Vaisampayana said, "The daughter of Drupada, though naturally handsome, was suffused with crimson arising from a fit of anger. And with eyes inflamed and eye-brows bent in wrath, she reproved the ruler of the Suviras, saying, 'Art thou not ashamed, O fool, to use such insulting words in respect of those celebrated and terrible warriors, each like unto Indra himself, and who are all devoted to their duties and who never waver in fight with even hosts of Yakshas and Rakshasas? O Sauvira, good men never speak ill of learned persons devoted to austerities and endowed with learning, no matter whether they live in the wilderness or in houses. It is only wretches that are mean as thou who do so. Methinks there is none in this assemblage of Kshatriya, who is capable of holding thee by the hand to save thee from falling into the pit thou openest under thy feet. In hoping to vanquish king Yudhishtira the Just, thou really hopest to separate, stick in hand, from a herd roaming in Himalayan valleys, its leader, huge as a mountain peak and with the temporal juice trickling down its rent temples. Out of childish folly thou art kicking up into wakefulness the powerful lion lying asleep, in order to pluck the hair from off his face! Thou shalt, however, have to run away when thou seest Bhimasena in wrath! Thy courting a combat with the furious Jishnu may be likened to thy kicking up a mighty, terrible, full-grown and furious lion asleep in a mountain cave. The encounter thou speakest of with those two excellent youths--the younger Pandavas--is like unto the act of a fool that wantonly trampleth on the tails of two venomous black cobras with bifurcated tongues. The bamboo, the reed, and the plaitain bear fruit only to perish and not to grow in size any further. Like also the crab that conceiveth for her own destruction, thou wilt lay hands upon me who am protected by these mighty heroes!' Jayadratha replied, 'I know all this, O Krishna, and I am well aware of the prowess of those princes. But thou canst not frighten us now with these threats. We, too, O Krishna, belong by birth to the seventeen high clans, and are endowed with the six royal qualities. [The six acts of a king are peace, war, marching, halting, sowing dissent, and seeking protection.] We, therefore, look down upon the Pandavas as inferior men! Therefore, do thou, O daughter of Drupada, ride this elephant or this chariot quickly, for thou canst not baffle us with thy words alone; or, speaking less boastfully, seek thou the mercy of the king of the Sauviras!'"

Draupadi replied, "Though I am so powerful, why doth the king of Sauvira yet consider me so powerless. Well-known as I am, I cannot, from fear of violence, demean myself before that prince. Even Indra himself cannot abduct her for whose protection Krishna and Arjuna would together follow, riding in the same chariot. What shall I say, therefore, of a weak human being. When Kiriti, that slayer of foes, riding on his car, will, on my account, enter thy ranks, striking terror into every heart, he will consume everything around like fire consuming a stack of dry grass in summer. The warring princes of the Andhaka and the Vrishni races, with Janardana at their head, and the mighty bowmen of the Kaikeya tribe, will all follow in my wake with great ardour. The terrible arrows of Dhananjaya, shot from the string of the Gandiva and propelled by his arms fly with great force through the air, roaring like the very clouds. And when thou wilt behold Arjuna shooting from the Gandiva a thick mass of mighty arrows like unto a flight of locusts, then wilt thou repent of thine own folly! Bethink thyself of what thou wilt feel when

that warrior armed with the Gandiva, blowing his conch-shell and with gloves reverberating with the strokes of his bowstring will again and again pierce thy breast with his shafts. And when Bhima will advance towards thee, mace in hand and the two sons of Madri range in all directions, vomiting forth the venom of their wrath, thou wilt then experience pangs of keen regret that will last for ever. As I have never been false to my worthy lords even in thought, so by that merit shall I now have the pleasure of beholding thee vanquished and dragged by the sons of Pritha. Thou canst not, cruel as thou art, frighten me by seizing me with violence, for as soon as those Kuru warriors will spy me they will bring me back to the woods of Kamyaka."

Vaisampayana continued, "Then that lady of large eyes, beholding them ready to lay violent hands on her, rebuked them and said, 'Defile me not by your touch!' And in a great alarm she then called upon her spiritual adviser, Dhaumya. Jayadratha, however, seized her by her upper garment, but she pushed him with great vigour. And pushed by the lady, that sinful wretch fell upon the ground like a tree severed from its roots. Seized, however, once more by him with great violence, she began to pant for breath. And dragged by the wretch, Krishna at last ascended his chariot having worshipped Dhaumya's feet. And Dhaumya then addressed Jayadratha and said, 'Do thou, O Jayadratha, observe the ancient custom of the Kshatriyas. Thou canst not carry her off without having vanquished those great warriors. Without doubt, thou shalt reap the painful fruits of this thy despicable act, when thou encounterest the heroic sons of Pandu with Yudhishtira the Just at their head!'"

Vaisampayana continued, "Having said these words Dhaumya, entering into the midst of Jayadratha's infantry, began to follow that renowned princess who was thus being carried away by the ravisher."

SECTION 267

Vaisampayana said, "Meanwhile those foremost of bowmen on the face of the earth, having wandered separately and ranged in all directions, and having slain plenty of deer and buffaloes, at length met together. And observing that great forest, which was crowded with hosts of deer and wild beasts, resounding with the shrill cries of birds, and hearing the shrieks and yells of the denizens of the wilderness. Yudhishtira said unto his brothers. 'These birds and wild beasts, flying towards that direction which is illuminated by the sun, are uttering dissonant cries and displaying an intense excitement. All this only shows that this mighty forest hath been invaded by hostile intruders. Without a moment's delay let us give up the chase. We have no more need of game. My heart aches and seems to burn! The soul in my body, overpowering the intellect, seems ready to fly out. As a lake rid by Garuda of the mighty snake that dwells in it, as a pot drained of its contents by thirsty men, as a kingdom reft of king and prosperity, even so doth the forest of Kamyaka seem to me.' Thus addressed, those heroic warriors drove towards their abode, on great cars of handsome make and drawn by steeds of the Saindharva breed exceedingly fleet and possessed of the speed of the hurricane. And on their way back, they beheld a jackal yelling hideously on the wayside towards their left. And king Yudhishtira, regarding it attentively, said unto Bhima and Dhananjaya, 'This jackal that belongs to a very inferior species of animals, speaking to our left, speaketh a language which plainly indicates that the sinful Kurus, disregarding us, have commenced to oppress us by resorting to violence.' After the sons of Pandu had given up the chase and said these words, they entered the grove which contained their hermitage. And there they found their beloved one's maid, the girl Dhatreyika, sobbing and weeping. And Indrasena then quickly alighting from the chariot and advancing with hasty steps towards her, questioned her, O king, in great distress of mind, saying, 'What makes thee weep thus, lying on the ground, and why is thy face so woe-begone and colourless? I hope no cruel wretches have done any harm to the princess Draupadi possessed of incomparable beauty and large eyes and who is the second self of every one of those bulls of the Kuru race? So anxious hath been Dharma's son that if the princess hath entered the bowels of the earth or hath soared to heaven or dived into the bottom of the ocean, he and his brothers will go thither in pursuit of her.

Who could that fool be that would carry away that priceless jewel belonging to the mighty and ever-victorious sons of Pandu, those grinders of foes, and which is dear unto them as their own lives? I don't know who the person could be that would think of carrying away that princess who hath such powerful protectors and who is even like a walking embodiment of the hearts of the sons of Pandu? Piercing whose breasts will terrible shafts stick to the ground to-day? Do not weep for her, O timid girl, for know thou that Krishna will come back this very day, and the sons of Pritha, having slain their foes, will again be united with Yagnaseni! Thus addressed by him, Dhatreyika, wiping her beautiful face, replied unto Indrasena the charioteer, saying, 'Disregarding the five Indra-like sons of Pandu, Jayadratha hath carried away Krishna by force. The track pursued by him hath not yet

disappeared, for the broken branches of trees have not yet faded. Therefore, turn your cars and follow her quickly, for the princess cannot have gone far by this time! Ye warriors possessed of the prowess of Indra, putting on your costly bows of handsome make, and taking up your costly bows and quivers, speed ye in pursuit of her, lest overpowered by threats or violence and losing her sense and the colour of her cheeks, she yields herself up to an undeserving wight, even as one poureth forth, from the sacrificial ladle, the sanctified oblation on a heap of ashes. O, see that the clarified butter is not poured into an unigniting fire of paddy chaff; that a garland of flowers is not thrown away in a cemetery. O, take care that the Soma juice of a sacrifice is not licked up by a dog through the carelessness of the officiating priests! O, let not the lily be rudely torn by a jackal roaming for its prey in the impenetrable forest. O, let no inferior wight touch with his lips the bright and beautiful face of your wife, fair as the beams of the moon and adorned with the finest nose and the handsomest eyes, like a dog licking clarified butter kept in the sacrificial pot! Do ye speed in this track and let not time steal a march on you.'

Yudhishtira said, 'Retire, good woman, and control thy tongue. Speak not this way before us. Kings or princes, whoever are infatuated with the possession of power, are sure to come to grief!'"

Vaisampayana continued, "With these words, they departed, following the track pointed out to them, and frequently breathing deep sighs like the hissing of snakes, and twanging the strings of their large bows. And then they observed a cloud of dust raised by the hoofs of the steeds belonging to Jayadratha's army. And they also saw Dhaumya in the midst of the ravisher's infantry, exhorting Bhima to quicken his steps. Then those princes (the sons of Pandu) with hearts undepressed, bade him be of good cheer and said unto him, 'Do thou return cheerfully!--And then they rushed towards that host with great fury, like hawks swooping down on their prey. And possessed of the prowess of Indra, they had been filled with fury at the insult offered to Draupadi. But at sight of Jayadratha and of their beloved wife seated on his car, their fury knew no bounds. And those mighty bowmen, Bhima and Dhananjaya and the twin brothers and the king, called out Jayadratha to stop, upon which the enemy was so bewildered as to lose their knowledge of directions.'

SECTION 268

Vaisampayana said, "The hostile Kshatriyas, incensed at sight of Bhimasena and Arjuna, sent up a loud shout in the forest. And the wicked king Jayadratha, when he saw the standards of those bulls of the Kuru race, lost his heart, and addressing the resplendent Yagnaseni seated on his car, said, 'Those five great warriors, O Krishna, that are coming, are I believe, thy husbands. As thou knowest the sons of Pandu well, do thou, O lady of beautiful tresses, describe them one by one to us, pointing out which of them rideth which car!' Thus addressed, Draupadi replied, 'Having done this violent deed calculated to shorten thy life, what will it avail thee now, O fool, to know the names of those great warriors, for, now that my heroic husbands are come, not one of ye will be left alive in battle. However as thou art on the point of death and hast asked me, I will tell thee everything, this being consistent with the ordinance. Beholding king Yudhishtira the Just with his younger brothers, I have not the slightest anxiety or fear from thee! That warrior at the top of whose flagstaff two handsome and sonorous tabours called Nanda and Upananda are constantly played upon,--he, O Sauvira chief, hath a correct knowledge of the morality of his own acts. Men that have attained success always walk in his train. With a complexion like that of pure gold, possessed of a prominent nose and large eyes, and endued with a slender make, that husband of mine is known among people by the name of Yudhishtira, the son of Dharma and the foremost of the Kuru race. That virtuous prince of men granteth life to even a foe that yields. Therefore, O fool, throwing down thy arms and joining thy hands, run to him for thy good, to seek his protection. And that other man whom thou seest with long arms and tall as the full-grown Sala tree, seated on his chariot, biting his lips, and contracting his forehead so as to bring the two eye-brows together, is he,--my husband Vrikodara! Steeds of the noblest breed, plump and strong, well-trained and endued with great might, draw the cars of that warrior! His achievements are superhuman. He is known, therefore, by the name of Bhima on earth. They that offend him are never suffered to live. He never forgetteth a foe. On some pretext or other he wrecketh his vengeance. Nor is he pacified even after he has wrecked a signal vengeance. And there, that foremost of bowmen, endued with intelligence and renown, with senses under complete control and reverence for the old--that brother and disciple of Yudhishtira--is my husband Dhananjaya! Virtue he never forsaketh, from lust or fear or anger! Nor doth he ever commit a deed that is cruel. Endued with the energy of fire and capable of withstanding every foe, that grinder of enemies is the son of Kunti. And that other youth, versed in every question of morality and profit, who ever dispelleth the fears of the affrighted, who is endued with high wisdom, who

is considered as the handsomest person in the whole world and who is protected by all the sons of Pandu, being regarded by them as dearer to them than their own lives for his unflinching devotion to them, is my husband Nakula possessed of great prowess. Endued with high wisdom and having Sahadeva for his second, possessed of exceeding lightness of hand, he fighteth with the sword, making dexterous passes therewith. Thou, foolish man, shall witness today his performances on the field of battle, like unto those of Indra amid the ranks of Daityas! And that hero skilled in weapons and possessed of intelligence and wisdom, and intent on doing what is agreeable to the son of Dharma, that favourite and youngest born of the Pandavas, is my husband Sahadeva! Heroic, intelligent, wise and ever wrathful there is not another man equal unto him in intelligence or in eloquence amid assemblies of the wise. Dearer to Kunti than her own soul, he is always mindful of the duties of Kshatriyas, and would much sooner rush into fire or sacrifice his own life than say anything that is opposed to religion and morals. When the sons of Pandu will have killed thy warriors in battle, then wilt thou behold thy army in the miserable plight of a ship on the sea wrecked with its freight of jewels on the back of a whale. Thus have I described unto thee the prowess of the sons of Pandu, disregarding whom in thy foolishness, thou hast acted so. If thou escapest unscathed from them, then, indeed thou wilt have obtained a new lease of life."

Vaisampayana continued, "Then those five sons of Pritha, each like unto Indra, filled with wrath, leaving the panic-stricken infantry alone who were imploring them for mercy, rushed furiously upon the charioteers, attacking them on all sides and darkening the very air with the thick shower of arrows they shot."

SECTION 269

Vaisampayana said, "Meanwhile, the king of Sindhu was giving orders to those princes, saying, 'Halt, strike, march, quick', and like. And on seeing Bhima, Arjuna and the twin brothers with Yudhishtira, the soldiers sent up a loud shout on the field of battle. And the warriors of the Sivi, Sauvira and Sindhu tribes, at the sight of those powerful heroes looking like fierce tigers, lost heart. And Bhimasena, armed with a mace entirely of Saiky iron and embossed with gold, rushed towards the Saindhava monarch doomed to death. But Kotikakhya, speedily surrounding Vrikodara with an array of mighty charioteers, interposed between and separated the combatants. And Bhima, though assailed with numberless spears and clubs and iron arrows hurled at him by the strong arms of hostile heroes, did not waver for one moment. On the other hand, he killed, with his mace, an elephant with its driver and fourteen foot-soldiers fighting in the front of Jayadratha's car. And Arjuna also, desirous of capturing the Sauvira king, slew five hundred brave mountaineers fighting in the van of the Sindhu army. And in that encounter, the king himself slew in the twinkling of an eye, a hundred of the best warriors of the Sauviras. And Nakula too, sword in hand, jumping out of his chariot, scattered in a moment, like a tiller sowing seeds, the heads of the combatants fighting in the rear. And Sahadeva from his chariot began to fell with his iron shafts, many warriors fighting on elephants, like birds dropped from the boughs of a tree. Then the king of Trigartas, bow in hand descending from his great chariot, killed the four steeds of the king with his mace. But Kunti's son, king Yudhishtira the Just, seeing the foe approach so near, and fighting on foot, pierced his breast with a crescent-shaped arrow. And that hero, thus wounded in the breast began to vomit blood, and fell down upon the ground besides Pritha's son, like an uprooted tree. And king Yudhishtira the Just, whose steeds had been slain taking this opportunity, descended with Indrasena from his chariot and mounted that of Sahadeva. And the two warriors, Kshemankara and Mahamuksha, singling out Nakula, began to pour on him from both sides a perfect shower of keen-edged arrows. The son of Madri, however, succeeded in slaying, with a couple of long shafts, both those warriors who had been pouring on him an arrowy shower--like clouds in the rainy season. Suratha, the king of Trigartas, well-versed in elephant-charges, approaching the front of Nakula's chariot, caused it to be dragged by the elephant he rode. But Nakula, little daunted at this, leaped out of his chariot, and securing a point of vantage, stood shield and sword in hand, immovable as a hill. Thereupon Suratha, wishing to slay Nakula at once, urged towards him his huge and infuriated elephant with trunk upraised. But when the beast came near, Nakula with his sword severed from his head both trunk and tusks. And that mail-clad elephant, uttering a frightful roar, fell headlong upon the ground, crushing its riders by the fall. And having achieved this daring feat, heroic son of Madri, getting up on Bhimasena's car, obtained a little rest. And Bhima too, seeing prince Kotikakhya rush to the encounter, cut off the head of his charioteer with a horse-shoe arrow. That prince did not even perceive that his driver was killed by his strong-armed adversary, and his horses, no longer restrained by a driver, ran about on the battle-field in all directions. And seeing that prince without a driver turn his back, that foremost of smiters,

Bhima the son of Pandu, went up to him and slew him with a bearded dart. And Dhananjaya also cut off with his sharp crescent-shaped arrows, the heads, as well as the bows of all the twelve Sauvira heroes. And the great warrior killed in battle, with the arrow, the leaders of the Ikshwakus and the hosts of Sivi and Trigartas and Saindhavas. And a great many elephants with their colours, and chariots with standards, were seen to fall by the hand of Arjuna. And heads without trunks, and trunks without heads, lay covering the entire field of battle. And dogs, and herons and ravens, and crows, and falcons, and jacksals, and vultures, feasted on the flesh and blood of warriors slain on that field. And when Jayadratha, the king of Sindhu, saw that his warriors were slain, he became terrified and anxious to run away leaving Krishna behind. And in that general confusion, the wretch, setting down Draupadi there, fled for his life, pursuing the same forest path by which he had come. And king Yudhishtira the Just, seeing Draupadi with Dhaumya walking before, caused her to be taken up on a chariot by the heroic Sahadeva, the son of Madri. And when Jayadratha had fled away Bhima began to mow down with his iron-arrows such of his followers as were running away striking each trooper down after naming him. But Arjuna perceiving that Jayadratha had run away exhorted his brother to refrain from slaughtering the remnant of the Saindhava host. And Arjuna said, 'I do not find on the field of battle Jayadratha through whose fault alone we have experienced this bitter misfortune! Seek him out first and may success crown thy effort! What is the good of thy slaughtering these troopers? Why art thou bent upon this unprofitable business?'

Vaisampayana continued, "Bhimasena, thus exhorted by Arjuna of great wisdom, turning to Yudhishtira, replied, saying, 'As a great many of the enemy's warriors have been slain and as they are flying in all directions, do thou, O king, now return home, taking with thee Draupadi and the twin brothers and high-souled Dhaumya, and console the princess after getting back to our asylum! That foolish king of Sindhu I shall not let alone as long as he lives, even if he find a shelter in the internal regions or is backed by Indra himself! And Yudhishtira replied, saying, 'O thou of mighty arms remembering (our sister) Dussala and the celebrated Gandhari, thou shouldst not slay the king of Sindhu even though he is so wicked!'

Vaisampayana continued, "Hearing these words, Draupadi was greatly excited. And that highly intelligent lady in her excitement said to her two husbands, Bhima and Arjuna with indignation mixed with modesty, 'If you care to do what is agreeable to me, you must slay that mean and despicable wretch, that sinful, foolish, infamous and contemptible chief of the Saindhava clan! That foe who forcibly carries away a wife, and he that wrests a kingdom, should never be forgiven on the battle-field, even though he should supplicate for mercy!' Thus admonished, those two valiant warriors went in search of the Saindhava chief. And the king taking Krishna with him returned home, accompanied by his spiritual adviser. And on entering the hermitage, he found it was laid over with seats for the ascetics and crowded with their disciples and graced with the presence of Markandeya and other Brahmanas. And while those Brahmanas were gravely bewailing the lot of Draupadi, Yudhishtira ended with great wisdom joined their company, with his brothers. And beholding the king thus come back after having defeated the Saindhava and the Sauvira host and recovered Draupadi, they were all elated with joy! And the king took his seat in their midst. And the excellent princess Krishna entered the hermitage with the two brothers.

"Meanwhile Bhima and Arjuna, learning the enemy was full two miles ahead of them urged their horses to greater speed in pursuit of him. And the mighty Arjuna performed a wonderful deed, killing the horse of Jayadratha although they were full two miles ahead of them. Armed with celestial weapons undaunted by difficulties he achieved this difficult feat with arrows inspired with Mantras. And then the two warriors, Bhima and Arjuna, rushed towards the terrified king of Sindhu whose horses had been slain and who was alone and perplexed in mind. And the latter was greatly grieved on seeing his steeds slain. And beholding Dhananjaya do such a daring deed, and intent on running away, he followed the same forest track by which he had come. And Falguna, seeing the Saindhava chief so active in his fright, overtook him and addressed him saying, 'Possessed of so little manliness, how couldst thou dare to take away a lady by force? Turn round, O prince; it is not meet that thou shouldst run away! How canst thou act so, leaving thy followers in the midst of thy foes?' Although addressed by the sons of Pritha thus, the monarch of Sindhu did not even once turn round. And then bidding him to what he chose the mighty Bhima overtook him in an instant, but the kind Arjuna entreated him not to kill that wretch."

SECTION 270

Vaisampayana said, "Jayadratha flying for his life upon beholding those two brothers with upraised arms, was sorely grieved and bolted off with speed and coolness. But the

mighty and indignant Bhimasena, descending from his chariot, ran after him thus fleeing, and seized him by the hair of his head. And holding him high up in the air, Bhima thrust him on the ground with violence. And seizing the prince by the head, he knocked him about. And when the wretch recovered consciousness, he groaned aloud and wanted to get up on his legs. But that hero ended with mighty arms kicked him on the head. And Bhima pressed him on the breast with his knees as well as with his fists. And the prince thus belaboured, soon became insensible. Then Falguna dissuaded the wrathful Bhimasena from inflicting further chastisement on the prince, by reminding him of what Yudhishtira had said regarding (their sister) Dussala. But Bhima replied, saying, 'This sinful wretch hath done a cruel injury to Krishna, who never can bear such treatment. He, therefore, deserveth to die at hands! But what can I do? The king is always overflowing with mercy, and thou, too, art constantly putting obstacles in my way from a childish sense of virtue!' Having said these words, Vrikodara, with his crescent-shaped arrow, shaved the hair of the prince's head, heaving five tufts in as many places. Jayadratha uttered not a word at this. Then Vrikodara, addressing the foe said, 'If thou wishest to live, listen to me. O fool! I shall tell thee the means to attain that wish! In public assemblies and in open courts thou must say,--I am the slave of the Pandavas.--on this condition alone, I will pardon thee thy life! This is the customary rule of conquest on the field of battle.' Thus addressed and treated, king Jayadratha said to the mighty and fierce warrior who always looked awful, 'Be it so!' And he was trembling and senseless and begrimed with dust. Then Arjuna and Vrikodara, securing him with chains, thrust him into a chariot. And Bhima, himself mounting that chariot, and accompanied by Arjuna, drove towards the hermitage. And approaching Yudhishtira seated there, he placed Jayadratha in that condition before the king. And the king, smiling, told him to set the Sindhu prince at liberty. Then Bhima said unto the king, 'Do thou tell Draupadi that this wretch hath become the slave of the Pandavas.' Then his eldest brother said unto him affectionately, 'If thou hast any regard for us, do thou set this wretch at liberty!' And Draupadi too, reading the king's mind, said, 'Let him off! He hath become a slave of the king's and thou, too, hast disfigured him by leaving five tufts of hair on his head.' Then that crest-fallen prince, having obtained his liberty, approached king Yudhishtira and bowed down unto him. And seeing those Munis there, he saluted them also. Then the kind-hearted king Yudhishtira, the son of Dharma, beholding Jayadratha in that condition, almost supported by Arjuna, said unto him, 'Thou art a free man now; I emancipate thee! Now go away and be careful not to do such thing again; shame to thee! Thou hadst intended to take away a lady by violence, even though thou art so mean and powerless! What other wretch save thee would think of acting thus?' Then that foremost king of Bharata's race eyed with pity that perpetrator of wicked deeds, and believing that he had lost his senses, said, 'Mayst thy heart grow in virtue! Never set thy heart again on immoral deeds! Thou mayst depart in peace now with thy charioteers, cavalry and infantry.' Thus addressed by Yudhishtira, the prince, O Bharata, was overpowered with shame, and bending down his head, he silently and sorrowfully wended his way to the place where the Ganga debouches on the plains. And imploring the protection of the god of three eyes, the consort of Uma, he did severe penance at that place. And the three-eyed god, pleased with his austerities deigned to accept his offerings in person. And he also granted him a boon! Do thou listen, O monarch, how the prince received that boon! Jayadratha, addressing that god, asked the boon, 'May I be able to defeat in battle all the five sons of Pandu on their chariots!' The god, however, told him 'This cannot be.' And Maheswara said, 'None can slay or conquer them in battle. Save Arjuna, however, thou shall be able to only check them (once) on the field of battle! The heroic Arjuna, with mighty arms, is the god incarnate styled Nara. He practised austerities of old in the Vadari forest. The God Narayana is his friend. Therefore, he is unconquerable of the very gods. I myself have given him the celestial weapon called Pasupata. From the regents also of all the ten cardinal points, he has acquired the thunder-bolt and other mighty weapons. And the great god Vishnu who is the Infinite Spirit, the Lord Preceptor of all the gods, is the Supreme Being without attributes, and the Soul of the Universe, and existeth pervading the whole creation. At the termination of a cycle of ages, assuming the shape of the all-consuming fire, he consumed the whole Universe with mountains and seas and islands and hills and woods and forests. And after the destruction of the Naga world also in the subterranean regions in the same way, vast masses of many-coloured and loud-pealing clouds, with streaks of lightning, spreading along the entire welkin, had appeared on high. Then pouring down water in torrents thick as axles of cars, and filling the space everywhere, these extinguishing that all-consuming fire! When at the close of four thousand Yugas the Earth thus became flooded with water, like one vast sea, and all mobile creatures were hushed in death, and the sun and the moon and the winds were all destroyed, and the

Universe was devoid of planets and stars, the Supreme Being called Narayana, unknowable by the senses, adorned with a thousand heads and as many eyes and legs, became desirous of rest. And the serpent Sesha, looking terrible with his thousand hoods, and shining with the splendour of ten thousand suns, and white as the Kunda flower or the moon or a string of pearls, or the white lotus, or milk, or the fibres of a lotus stalk, served for his couch. And that adorable and omnipotent God thus slept on the bosom of the deep, enveloping all space with nocturnal gloom. And when his creative faculty was excited, he awoke and found the Universe denuded of everything. In this connexion, the following sloka is recited respecting the meaning of Narayana. "Water was created by (the Rishi) Nara, and it formed his corpus; therefore do we hear it styled as Nara. And because it formed his Ayana (resting-place) therefore is he known as Narayana." As soon as that everlasting Being was engaged in meditation for the re-creation of the Universe, a lotus flower instantaneously came into existence from his navel, and the four-faced Brahma came out of that navel-lotus. And then the Grandsire of all creatures, seating himself on that flower and finding that the whole Universe was a blank, created in his own likeness, and from his will, the (nine) great Rishis, Marichi and others. And these in their turn observing the same thing, completed the creation, by creating Yakshas, Rakshas, Pisachas, reptiles, men, and all mobile and immobile creatures. The Supreme Spirit hath three conditions. In the form of Brahma, he is the Creator, and in the form of Vishnu he is the Preserver, and in his form as Rudra, he is the Destroyer of the Universe! O king of Sindhu, hast thou not heard of the wonderful achievements of Vishnu, described to thee by the Munis and the Brahmanas learned in the Vedas? When the world was thus reduced to one vast sea of water, with only the heavens above, the Lord, like a fire-fly at night-time during the rainy season, moved about hither and thither in search of stable ground, with the view of rehabilitating his creation, and became desirous of raising the Earth submerged in water. What shape shall I take to rescue the Earth from this flood?--So thinking and contemplating with divine insight, he bethought himself of the shape of a wild boar fond of sporting in water. And assuming the shape of a sacrificial boar shining with effulgence and instinct with the Vedas and ten Yojanas in length, with pointed tusks and a complexion like dark clouds, and with a body huge as a mountain, and roaring like a conglomeration of clouds, the Lord plunged into the waters, and lifted up the Earth with one of his tusks, and replaced it in its proper sphere. At another time, the mighty Lord, assuming a wonderful form with a body half lion, half man, and squeezing his hands, repaired to the court of the ruler of the Daityas. That progenitor of the Daityas, the son of Diti, who was the enemy of the (gods), beholding the Lord's peculiar form, burst out into passion and his eyes became inflamed with rage. And Hiranya-Kasipu, the warlike son of Diti and the enemy of the gods, adorned with garlands and looking like a mass of dark clouds, taking up his trident in hand and roaring like the clouds, rushed on that being half lion, half man. Then that powerful king of wild beasts, half man, half lion, taking a leap in the air, instantly rent the Daitya in twain by means of his sharp claws. And the adorable lotus-eyed Lord of great effulgence, having thus slain the Daitya king for the well-being of all creatures, again took his birth in the womb of Aditi as son of Kasypa. And at the expiration of a thousand years she was delivered of that superhuman conception. And then was born that Being, of the hue of rain-charged clouds with bright eyes and of dwarfish stature.

He had the ascetic's staff and water-pot in hand, and was marked with the emblem of a curl of hair on the breast. And that adorable Being wore matted locks and the sacrificial thread, and he was stout and handsome and resplendent with lustre. And that Being, arriving at the sacrificial enclosure of Vali, king of the Danavas, entered the sacrificial assembly with the aid of Vrihaspati. And beholding that dwarf-bodied Being, Vali was well-pleased and said unto him, 'I am glad to see thee, O Brahmana! Say what is it that thou wantest from me!' Thus addressed by Vali, the dwarf-god replied with a smile, saying, 'So be it! Do thou, lord of the Danavas, give me three paces of ground!' And Vali contented to give what that Brahmana of infinite power had asked. And while measuring with his paces the space he sought, Hari assumed a wonderful and extraordinary form. And with only three paces he instantly covered this illimitable world. And then that everlasting God, Vishnu, gave it away unto Indra. This history which has just been related to thee, is celebrated as the 'Incarnation of the Dwarf'. And from him, all the gods had their being, and after him the world is said to be Vaishnava, or pervaded by Vishnu. And for the destruction of the wicked and the preservation of religion, even He hath taken his birth among men in the race of the Yadus. And the adorable Vishnu is styled Krishna. These, O king of Sindhu, are the achievements of the Lord whom all the worlds worship and whom the learned describe as without beginning and without end, unborn and Divine! They call Him, the unconquerable Krishna with conchshell, discus and mace, and adorned with

the emblem of a curl of hair, Divine, clad in silken robes of yellow hue, and the best of those versed in the art of war. Arjuna is protected by Krishna the possessor of these attributes. That glorious and lotus-eyed Being of infinite power, that slayer of hostile heroes, riding in the same chariot with Pritha's son, protecteth him! He is, therefore, invincible; the very gods cannot resist his power, still less can one with human attributes vanquish the son of Pritha in battle! Therefore, O king, thou must let him alone! Thou shalt, however, be able to vanquish for a single day only, the rest of Yudhishtira's forces along with thine enemies--the four sons of Pandu!"

Vaisampayana continued, "Having said these words unto that prince, the adorable Hara of three eyes, the destroyer of all sins, the consort of Uma, and lord of wild beasts, the destroyer of (Daksha's) sacrifice, the slayer of Tripura and He that had plucked out the eyes of Bhaga, surrounded by his dwarfish and hunch-backed and terrible followers having frightful eyes and ears and uplifted arms, vanished, O tiger among kings, from that place with his consort Uma! And the wicked Jayadratha also returned home, and the sons of Pandu continued to dwell in the forest of Kamyaka."

SECTION 271

Janamejaya said, "What did those tigers among men, the Pandavas, do, after they had suffered such misery in consequence of the ravishment of Draupadi?"

Vaisampayana said, "Having defeated Jayadratha and rescued Krishna, the virtuous king Yudhishtira took his seat by the side of that best of Munis. And among those foremost of ascetics who were expressing their grief upon bearing Draupadi's misfortune, Yudhishtira, the son of Pandu, addressed Markandeya, saying, 'O adorable Sire, amongst the gods and the ascetics, thou art known to have the fullest knowledge of both the past as well as; the future. A doubt existeth in my mind, which I would ask thee to solve! This lady is the daughter of Drupada; she hath issued from the sacrificial altar and hath not been begotten of the flesh; and she is highly blessed and is also the daughter-in-law of the illustrious Pandu. I incline to think that Time, and human Destiny that dependeth on our acts, and the Inevitable, are irresistible in respect of creatures. (If it were not so), how could such a misfortune afflict this wife of ours so faithful and virtuous, like a false accusation of theft against an honest man? The daughter of Drupada hath never committed any sinful act, nor, hath she done anything that is not commendable: on the contrary, she hath assiduously practised the highest virtues towards Brahmanas. And yet the foolish king Jayadratha had carried her away by force. In consequence of this act of violence on her, that sinful wretch hath his hair shaved off his head and sustained also, with all his allies, defeat in battle. It is true we have rescued her after slaughtering the troops of Sindhu. But the disgrace of this ravishment of our wife during our hours of carelessness, hath stained us, to be sure. This life in the wilderness is full of miseries. We subsist by chase; and though dwelling in the woods, we are obliged to slay the denizens thereof that live with us! This exile also that we suffer is due to the act of deceitful kinsmen! Is there any one who is more unfortunate than I am? Hath thou ever seen or heard of such a one before?"

SECTION 272

"Markandeya said, 'O bull of the Bharata race, even Rama suffered unparalleled misery, for the evil-minded Ravana, king of the Rakshasas, having recourse to deceit and overpowering the vulture Jatayu, forcibly carried away his wife Sita from his asylum in the woods. Indeed, Rama, with the help of Sugriva, brought her back, constructing a bridge across the sea, and consuming Lanka with his keen-edged arrows.'

"Yudhishtira said, 'In what race was Rama born and what was the measure of his might and prowess? Whose son also was Ravana and for what was it that he had any misunderstanding with Rama? It behoveth thee, O illustrious one, to tell me all this in detail; for I long to hear the story of Rama of great achievements!'

"Markandeya said, 'Listen, O prince of Bharata's race, to this old history exactly as it happened! I will tell thee all about the distress suffered by Rama together with his wife. There was a great king named Aja sprung from me race of Ikshwaku. He had a son named Dasaratha who was devoted to the study of the Vedas and was ever pure. And Dasaratha had four sons conversant with morality and profit known by the names, respectively, of Rama, Lakshmana, Satrugna, and the mighty Bharata. And Rama had for his mother Kausalya, and Bharata had for his mother Kaikeyi, while those scourge of their enemies Lakshmana and Satrugna were the sons of Sumitra. And Janaka was the king of Videha, and Sita was his daughter. And Tashtri himself created her, desiring to make her the beloved wife of Rama. I have now told thee the history of both Rama's and Sita's birth. And now, O king, I will relate unto thee birth of Ravana. That Lord of all creatures and the Creator of the Universe viz., the Self-create Prajapati himself--that god possessed of great ascetic merit--is the

grandfather of Ravana. And Pulastya hath a mighty son called Vaisravana begotten of a cow. But his son, leaving his father, went to his grandfather. And, O king, angered at this, his father then created a second self of himself. And with half of his own self that regenerate one became born of Visrava for wrecking a vengeance on Vaisravana. But the Grand sire, pleased with Vaisravana, gave him immortality, and sovereignty of all the wealth of the Universe, the guardianship of one of the cardinal points, the friendship of Isana, and a son named Nalakuvera. And he also gave him for his capital Lanka, which was guarded by hosts of Rakshasas, and also a chariot called Pushpaka capable of going everywhere according to the will of the rider. And the kingship of the Yakshas and the sovereignty over sovereigns were also his."

SECTION 273

Markandeya said, "The Muni named Visrava, who was begotten of half the soul of Pulastya, in a fit of passion, began to look upon Vaisravana with great anger. But, O monarch, Kuvera, the king of the Rakshasas, knowing that his father was angry with him, always sought to please him. And, O best of Bharata's race, that king of kings living in Lanka, and borne upon the shoulders of men, sent three Rakshasa women to wait upon his father. Their names, O king, were Pushpotkata, Raka and Malini. And they were skilled in singing and dancing and were always assiduous in their attentions on that high-souled Rishi. And those slender-waisted ladies vied with one another, O king, in gratifying the Rishi. And that high-souled and adorable being was pleased with them and granted them boons. And to every one of them he gave princely sons according to their desire. Two sons--those foremost of Rakshasas named Kumvakarna and the Ten-headed Ravana,--both unequalled on earth in prowess, were born to Pushpotkata. And Malini had a son named Vibhishana, and Raka had twin children named Khara and Surpanakha. And Vibhishana surpassed them all in beauty. And that excellent person was very pious and assiduously performed all religious rites. But that foremost of Rakshasas, with ten heads, was the eldest to them all. And he was religious, and energetic and possessed of great strength and prowess. And the Rakshasa Kumvakarna was the most powerful in battle, for he was fierce and terrible and a thorough master of the arts of illusion. And Khara was proficient in archery, and hostile to the Brahmanas, subsisting as he did on flesh. And the fierce Surpanakha was constant source of trouble to the ascetics. And the warriors, learned in the Vedas and diligent in ceremonial rites, all lived with their father in the Gandhamadana. And there they beheld Vaisravana seated with their father, possessed of riches and borne on the shoulders of men. And seized with jealousy, they resolved upon performing penances. And with ascetic penances of the most severe kind, they gratified Brahma. And the Ten-headed Ravana, supporting life by means of air alone and surrounded by the five sacred fires and absorbed in meditation, remained standing on one leg for a thousand years. And Kumvakarna with head downwards, and with restricted diet, was constant in austerities. And the wise and magnanimous Vibhishana, observing fasts and subsisting only on dry leaves and engaged in meditation, practised severe austerities for a long period. And Khara and Surpanakha, with cheerful hearts, protected and attended on them while they were performing those austerities. And at the close of a thousand years, the invincible Ten-headed One, cutting off his own heads, offered them as offering to the sacred fire. And at this act of his, the Lord of the Universe was pleased with him. And then Brahma, personally appearing to them, bade them desist from those austerities and promised to grant boons unto every one of them. And the adorable Brahma said, I am pleased with you, my sons! Cease now from these austerities and ask boons of me! Whatever your desires may be, they, with the single exception of that of immortality, will be fulfilled! As thou hast offered thy heads to the fire from great ambition, they will again adorn thy body as before, according to thy desire. And thy body will not be disfigured and thou shalt be able to assume any form according to thy desire and become the conqueror of thy foes in battle. There is no doubt of this! thereupon Ravana said, 'May I never experience defeat at the hands of Gandharvas, Celestials, Kinnaras, Asuras, Yakshas, Rakshasas, Serpents and all other creatures!' Brahma said, 'From those that hast named, thou shalt never have cause of fear; except from men (thou shalt have no occasion for fear). Good betide thee! So hath it been ordained by me!'

"Markandeya said, 'Thus addressed, the Ten-headed (Ravana) was highly gratified, for on account of his perverted understanding, the man-eating one slightened human beings. Then the great Grand sire addressed Kumbhakarna as before. His reason being clouded by darkness, he asked for long-lasting sleep. Saying, 'It shall be so' Brahma then addressed Vibhishana, 'O my son, I am much pleased with thee! Ask any boon thou pleasest!' Thereupon, Vibhishana replied, 'Even in great danger, may I never swerve from the path of righteousness, and though ignorant, may I, O adorable Sire, be illumined with the light of divine knowledge!' And Brahma

replied, 'O scourge of thy enemies, as thy soul inclines not to unrighteousness although born in the Rakshasa race, I grant thee immortality!'

"Markandeya continued, 'Having obtained this boon, the Ten-headed Rakshasa defeated Kuvera in battle and obtained from him the sovereignty of Lanka. That adorable Being, leaving Lanka and followed by Gandharvas, Yakshas, Rakshas, and Kinnaras, went to live on mount Gandhamadana. And Ravana forcibly took from him the celestial chariot Pushpaka. And upon this Vaisravana cursed him, saying, 'This chariot shall never carry thee; it shall bear him who will slay thee in battle! And as thou hast insulted me, thy elder brother, thou shalt soon die!'

"The pious Vibhishana, O king, treading in the path followed by the virtuous and possessed of great glory, followed Kuvera. That adorable Lord of wealth, highly pleased with his younger brothers, invested him with the command of the Yaksha and Raksha hosts. On the other hand, the powerful and man-eating Rakshasas and Pisachas, having assembled together, invested the Ten-headed Ravana with their sovereignty. And Ravana, capable of assuming any form at will and terrible in prowess, and capable also of passing through the air, attacked the gods and the Daityas and wrested from them all their valuable possessions. And as he had terrified all creatures, he was called Ravana. And Ravana, capable of mustering any measure of might inspired the very gods with terror."

SECTION 274

"Markandeya said, 'Then the Brahmarshis, the Siddhas and the Devarshis, with Havyavaha as their spokesman, sought the protection of Brahma. And Agni said, 'That powerful son of Visrava, the Ten-headed cannot be slain on account of thy boon! Endued with great might he oppresseth in every possible way the creatures of the earth. Protect us, therefore, O adorable one! There is none else save thee to protect us!'

"Brahma said, 'O Agni, he cannot be conquered in battle by either the gods or the Asuras! I have already ordained that which is needful for that purpose. Indeed his death is near! Urged by me, the four-headed God hath already been incarnate for that object. Even Vishnu, that foremost of smiters will achieve that object!'

"Markandeya continued, 'Then the Grand sire also asked Sakra, in their presence, 'Be thou, with all the celestials, born on earth! And beget ye on monkeys and bears, heroic sons possessed of great strength and capable of assuming any form at will as allies of Vishnu! And at this, the gods, the Gandharvas and the Danavas quickly assembled to take counsel as to how they should be born on earth according to their respective parts. And in their presence the boon-giving god commanded a Gandharvi, by name Dundubhi saying, 'Go there for accomplishing this object!' And Dundubhi hearing these words of the Grand sire was born in the world of men as the hunchbacked Manthara. And all the principal celestials, with Sakra and others begot offspring upon the wives of the foremost of monkeys and bears. And those sons equalled their sires in strength and fame. And they were capable of splitting mountain peaks and their weapons were stones and trees of the Sala and the Tala species. And their bodies were hard as adamant, and they were possessed of very great strength. And they were all skilled in war and capable of mustering any measure of energy at will. And they were equal to a thousand elephants in might, and they resembled the wind in speed. And some of them lived wherever they liked, while others lived in forests. And the adorable Creator of the Universe, having ordained all this, instructed Manthara as to what she would have to do. And Manthara quick as thought, understood all his words, and went hither and thither ever engaged in fomenting quarrels."

SECTION 275

"Yudhishtira said, 'O adorable one, thou hast described to me in detail the history of the birth of Rama and others. I wish to learn the cause of their exile. Do thou, O Brahmana, relate why the sons of Dasaratha--the brothers Rama and Lakshmana--went to the forest with famous princess of Mithila.'

"Markandeya said, 'The pious king Dasaratha, ever mindful of the old and assiduous in religious ceremonies, was greatly pleased when these sons were born. And his sons gradually grew up in might and they became conversant with the Vedas together with all their mysteries, and with the science of arms. And when after having gone through the Brahmacharyya vows the princes were married, king Dasaratha became happy and highly pleased. And the intelligent Rama, the eldest of them all, became the favourite of his father, and greatly pleased the people with his charming ways. And then, O Bharata, the wise king, considering himself old in years took counsel with his virtuous ministers and spiritual adviser for installing Rama as regent of the kingdom. And all those great ministers were agreed that it was time to do so. And, O scion of Kuru's race, king Dasaratha was greatly pleased to behold his son,--that enhancer of Kausalya's delight--possessed of eyes that were red, and arms that were sinewy. And his steps

were like those of a wild elephant. And he had long arms and high shoulders and black and curly hair. And he was valiant, and glowing with splendour, and not inferior to Indra himself in battle. And he was well-versed in holy writ and was equal to Vrihaspati in wisdom. An object of love with all the people, he was skilled in every science. And with senses under complete control, his very enemies were pleased to behold him. And he was terror of the wicked and the protector of the virtuous. And possessed of intelligence and incapable of being baffled, he was victorious over all and never vanquished by any. And, O descendant of Kurus, beholding his son--that enhancer of Kausalya's joy--king Dasaratha became highly pleased. And reflecting on Rama's virtues, the powerful and mighty king cheerfully addressed the family priest, saying, 'Blessed be thou, O Brahmana! This night of the Pushya constellation will bring in a very auspicious conjunction. Let, therefore, materials be collected and let Rama also be invited. This Pushya constellation will last till tomorrow. And Rama, therefore, should be invested by me and my ministers as prince-regent of all my subjects!'

"Meanwhile Manthara (the maid of Kaikeyi), hearing these words of the king, went to her mistress, and spoke unto her as was suited to the occasion. And she said, 'Thy great ill-luck, O Kaikeyi, hath this day been proclaimed by the king! O unlucky one, mayst thou be bitten by a fierce and enraged snake of virulent poison! Kausalya, indeed, is fortunate, as it is her son that is going to be installed on the throne. Where, indeed, is thy prosperity, when thy son obtaineth not the kingdom?'

"Hearing these words of her maid, the slender-waisted and beautiful Kaikeyi put on all her ornaments, and sought her husband in a secluded place. And with a joyous heart, and smiling pleasantly, she addressed these words to him with all the blandishments of love, 'O king, thou art always true to thy promises. Thou didst promise before to grant me an object of my desire. Do thou fulfil that promise now and save thyself from the sin of unredeemed pledge!' The king replied, saying, 'I will grant thee a boon. Ask thou whatever thou wishest! What man undeserving of death shall be slain today and who that deserves death is to be set at liberty? Upon whom shall I bestow wealth to-day, or whose wealth shall be confiscated? Whatever wealth there is in this world, save what belongeth to Brahmanas, is mine! I am the king of kings in this world, and the protector of all the four classes! Tell me quickly, O blessed lady, what that object is upon which thou hast set thy heart!' Hearing these words of the king, and tying him fast to his pledge, and conscious also of her power over him, she addressed him in these words, 'I desire that Bharata be the recipient of that investiture which thou hast designed for Rama, and let Rama go into exile living in the forest of Dandaka for fourteen years as an ascetic with matted locks on head and robed in rags and deer-skins! Hearing these disagreeable words of cruel import, the king, O chief of the Bharata race, was sorely afflicted and became utterly speechless! But the mighty and virtuous Rama, learning that his father had been thus solicited, went into the forest so that the king's truth might remain inviolate. And, blessed be thou, he was followed by the auspicious Lakshmana--that foremost of bowmen and his wife Sita, the princess of Videha and daughter of Janaka. And after Rama had gone into the forest, king Dasaratha took leave of his body, agreeably to the eternal law of time. And knowing that Rama not near and that the king was dead, queen Kaikeyi, causing Bharata to be brought before her, addressed him in these words, 'Dasaratha hath gone to heaven and both Rama and Lakshmana are in the forests! Take thou this kingdom which is so extensive and whose peace there is no rival to disturb'. Thereupon the virtuous Bharata replied unto her saying, 'Thou hast done a wicked deed, having slain thy husband and exterminated this family from lust of wealth alone! Heaping infamy on my head, O accursed woman of our race, thou hast, O mother, attained this, thy object!' And having said these words, the prince wept aloud. And having proved his innocence before all the subjects of that realm he set out in the wake of Rama, desiring to bring him back. And placing Kausalya and Sumitra and Kaikeyi in the vehicles at the van of his train, he proceeded with a heavy heart, in company with Satrugna. And he was accompanied by Vasishta and Vamadeva, and other Brahmanas by thousands and by the people of the cities and the provinces, desiring to bring back Rama. And he saw Rama with Lakshmana, living on the mountains of Chitrakuta with bow in hand and decked with the ornaments of ascetics. Bharata, however, was dismissed by Rama, who was determined to act according to the words, of his father. And returning, Bharata ruled at Nandigram, keeping before him, his brother's wooden sandals. And Rama fearing a repetition of intrusion by the people of Ayodhya, entered into the great forest towards the asylum of Sarabhanga. And having paid his respects to Sarabhanga, he entered the forest of Dandaka and took up his abode on the banks of beautiful river Godavari. And while living there, Rama was inveigled into hostilities with Khara, then dwelling in Janasthana, on account of Surpanakha. And for the protection of the ascetics the virtuous scion of Raghu's race slew fourteen thousand

Rakshasas on earth, and having slain those mighty Rakshasas, Khara and Dushana, the wise descendant of Raghu once more made that sacred forest free from danger.'

"And after these Rakshasas had been slain, Surpanakha with mutilated nose and lips, repaired to Lanka--the abode of her brother (Ravana). And when that Rakshasa woman, senseless with grief and with dry blood-stains on her face, appeared before Ravana, she fell down at his feet. And beholding her so horribly mutilated, Ravana became senseless with wrath and grinding his teeth sprung up from his seat. And dismissing his ministers, he enquired of her in private, saying, 'Blessed sister, who hath made thee so, forgetting and disregarding me? Who is he that having got a sharp-pointed spear hath rubbed his body with it? Who is he that sleepeth in happiness and security, after placing a fire close to his head? Who is he that hath trodden upon a revengeful snake of virulent poison? Who indeed, is that person who standeth with his hand thrust into the mouth of the maned lion!' Then flames of wrath burst forth from his body, like those that are emitted at night from the hollows of a tree on fire. His sister then related unto him the prowess of Rama and the defeat of the Rakshasas with Khara and Dushana at their head. Informed of the slaughter of his relatives, Ravana, impelled by Fate, remembered Maricha for slaying Rama. And resolving upon the course he was to follow and having made arrangements for the government of his capital, he consoled his sister, and set out on an aerial voyage. And crossing the Trikuta and the Kala mountains, he beheld the vast receptacle of deep waters--the abode of the Makaras. Then crossing the Ocean, the Ten headed Ravana reached Gokarna--the favourite resort of the illustrious god armed with the trident. And there Ravana met with his old friend Maricha who, from fear of Rama himself, had adopted an ascetic mode of life."

SECTION 276

"Markandeya said, 'Beholding Ravana come, Maricha received him with a respectful welcome, and offered him fruits and roots. And after Ravana had taken his seat, and rested himself a while, Maricha skilled in speech, sat beside Ravana and addressed him who was himself as eloquent in speech, saying, 'Thy complexion hath assumed an unnatural hue; is it all right with thy kingdom, O king of the Rakshasas? What hath brought thee here? Do thy subjects continue to pay thee the same allegiance that they used to pay thee before? What business hath brought thee here? Know that it is already fulfilled, even if it be very difficult of fulfilment! Ravana, whose heart was agitated with wrath and humiliation informed him briefly of the acts of Rama and the measures that were to be taken.' And on hearing his story, Maricha briefly replied to him, saying, 'Thou must not provoke Rama, for I know his strength! Is there a person who is capable of withstanding the impetus of his arrows? That great man hath been the cause of my assuming my present ascetic life. What evil-minded creature hath put thee up to this course calculated to bring ruin and destruction on thee?' To this Ravana indignantly replied, reproaching him thus, 'If thou dost not obey my orders, thou shalt surely die at my hands.' Maricha then thought within himself, 'When death is inevitable, I shall do his biddings; for it is better to die at the hands of one that is superior.' Then he replied to the lord of the Rakshasas saying, 'I shall surely render thee whatever help I can!' Then the Ten-headed Ravana said unto him, 'Go and tempt Sita, assuming the shape of a deer with golden horns and a golden skin! When Sita will observe thee thus, she will surely send away Rama to hunt thee. And then Sita will surely come within my power, and I shall forcibly carry her away. And then that wicked Rama will surely die of grief at the loss of his wife. Do thou help me in this way!'

"Thus addressed, Maricha performed his obsequies (in anticipation) and with a sorrowful heart, followed Ravana who was in advance of him. And having reached the hermitage of Rama of difficult achievements, they both did as arranged beforehand. And Ravana appeared in the guise of an ascetic with head shaven, and adorned with a Kamandala, and a treble staff. And Maricha appeared in the shape of a deer. And Maricha appeared before the princess of Videha in that guise. And impelled by Fate, she sent away Rama after that deer. And Rama, with the object of pleasing her, quickly took up his bow, and leaving Lakshmana behind to protect her, went in pursuit of that deer. And armed with his bow and quiver and scimitar, and his fingers encased in gloves of Guana skin, Rama went in pursuit of that deer, after the manner of Rudra following the stellar deer" in days of yore. And that Rakshasa enticed away Rama to a great distance by appearing before him at one time and disappearing from his view at another. [Tard-mrigam. Formerly Prajapati, assuming the Form of a deer, followed his daughter from lust, and Rudra, armed with a trident, pursued Prajapati and struck off his head. That deer-head of Prajapati severed from the trunk, became the star, or rather constellation, called Mrigasiras.] And when Rama at last knew who and what that deer was, viz., that he was a Rakshasa, that illustrious descendant of Raghu's race took out an infallible arrow and slew that Rakshasa, in the disguise of a deer. And struck with

Rama's arrow, the Rakshasa, imitating Rama's voice, cried out in great distress, calling upon Sita and Lakshmana. And when the princess of Videha heard that cry of distress, she urged Lakshmana to run towards the quarter from whence the cry came. Then Lakshmana said to her, "Timid lady, thou hast no cause of fear! Who is so powerful as to be able to smite Rama? O thou of sweet smiles, in a moment thou wilt behold thy husband Rama!" Thus addressed, the chaste Sita, from that timidity which is natural to women, became suspicious of even the pure Lakshmana, and began to weep aloud. And that chaste lady, devoted to her husband, harshly reproved Lakshmana, saying, 'The object which thou, O fool, cherishest in thy heart, shall never be fulfilled! I would rather kill myself with a weapon or throw myself from the top of a hill or enter into a blazing fire than live with a sorry wretch like thee, forsaking my husband Rama, like a tigress under the protection of a jackal!--

When the good natured Lakshmana, who was very fond of his brother, heard these words, he shut his ears (with his hands) and set out on the track that Rama had taken. And Lakshmana set out without casting a single glance on that lady with lips soft and red like the Bimba fruit. Meanwhile, the Rakshasa Ravana, wearing a genteel guise though wicked at heart, and like unto fire enveloped in a heap of ashes, showed himself there. And he appeared there in the disguise of a hermit, for forcibly carrying away that lady of blameless character. The virtuous daughter of Janaka, seeing him come, welcomed him with fruits and root and a seat. Disregarding these and assuming his own proper shape, that bull among Rakshasas began to re-assure the princess of Videha in these words, 'I am, O Sita, the king of the Rakshasas, known by the name of Ravana! My delightful city, known by the name of Lanka is on the other side of the great ocean! There among beautiful women, thou wilt shine with me! O lady of beautiful lips, forsaking the ascetic Rama do thou become my wife!' Janaka's daughter of beautiful lips, hearing these and other words in the same strain, shut her ears and replied unto him, saying, 'Do not say so! The vault of heaven with all its stars may fall down, the Earth itself may be broken into fragments, fire itself may change its nature by becoming cool, yet I cannot forsake the descendant of Raghu! How can a she-elephant, who hath lived with the mighty leader of a herd with rent temples forsake him and live with a hog? Having once tasted the sweet wine prepared from honey or flowers, how can a woman, I fancy, relish the wretched arrak from rice?' Having uttered those words, she entered the cottage, her lips trembling in wrath and her arms moving to and fro in emotion. Ravana, however, followed her thither and intercepted her further progress. And rudely scolded by the Rakshasa, she swooned away. But Ravana seized her by the hair of her head, and rose up into the air. Then a huge vulture of the name of Jatayu living on a mountain peak, beheld that helpless lady thus weeping and calling upon Rama in great distress while being carried away by Ravana."

SECTION 277

"Markandeya said, 'That heroic king of the vultures, Jatayu, having Sampati for his uterine brother and Arjuna himself for his father, was a friend of Dasaratha. And beholding his daughter-in-law Sita on the lap of Ravana, that ranger of the skies rushed in wrath against the king of the Rakshasas. And the vulture addressed Ravana, saying, 'Leave the princess of Mithila, leave her I say! How canst thou, O Rakshasa, ravish her when I am alive? If thou dost not release my daughter-in-law, thou shalt not escape from me with life!' And having said these words Jatayu began to tear the king of the Rakshasas with his talons. And he mangled him in a hundred different parts of his body by striking him with his wings and beaks. And blood began to flow as copiously from Ravana's body as water from a mountain spring. And attacked thus by that vulture desirous of Rama's good, Ravana, taking up a sword, cut off the two wings of that bird. And having slain that king of the vultures, huge as a mountain-peak shooting forth above the clouds, the Rakshasa rose high in the air with Sita on his lap. And the princess of Videha, wherever she saw an asylum of ascetics, a lake, a river, or a tank, threw down an ornament of hers. And beholding on the top of a mountain five foremost of monkeys, that intelligent lady threw down amongst them a broad piece of her costly attire. And that beautiful and yellow piece of cloth fell, fluttering through the air, amongst those five foremost of monkeys like lightning from the clouds. And that Rakshasa soon passed a great way through the firmament like a bird through the air. And soon the Rakshasa beheld his delightful and charming city of many gates, surrounded on all sides by high walls and built by Viswakrit himself. And the king of the Rakshasa then entered his own city known by the name of Lanka, accompanied by Sita.'

"And while Sita was being carried away, the intelligent Rama, having slain the great deer, retraced his steps and saw his brother Lakshmana (on the way). And beholding his brother, Rama reproved him, saying, 'How couldst thou come hither, leaving the princess of Videha in a forest that is haunted by the Rakshasa?' And reflecting on his own enticement to a great distance by that Rakshasa in the guise of

a deer and on the arrival of his brother (leaving Sita alone in the asylum), Rama was filled with agony. And quickly advancing towards Lakshmana while reproving him still, Rama asked him, 'O Lakshmana, is the princess of Videha still alive? I fear she is no more!' Then Lakshmana told him everything about what Sita had said, especially that unbecoming language of hers subsequently. With a burning heart Rama then ran towards the asylum. And on the way he beheld a vulture huge as a mountain, lying in agonies of death. And suspecting him to be a Rakshasa, the descendant of the Kakutstha race, along with Lakshmana rushed towards him, drawing with great force his bow to a circle. The mighty vulture, however, addressing them both, said, 'Blessed be ye, I am the king of the vultures, and friend of Dasaratha!' Hearing these words of his, both Rama and his brother put aside their excellent bow and said, 'Who is this one that speaketh the name of our father in these woods?' And then they saw that creature to be a bird destitute of two wings, and that bird then told them of his own overthrow at the hands of Ravana for the sake of Sita. Then Rama enquired of the vulture as to the way Ravana had taken. The vulture answered him by a nod of his head and then breathed his last. And having understood from the sign the vulture had made that Ravana had gone towards the south, Rama reverencing his father's friend, caused his funeral obsequies to be duly performed. Then those chastisers of foes, Rama and Lakshmana, filled with grief at the abduction of the princess of Videha, took a southern path through the Dandaka woods beholding along their way many uninhabited asylums of ascetics, scattered over with seats of Kusa grass and umbrellas of leaves and broken water-pots, and abounding with hundreds of jackals. And in that great forest, Rama along with Sumatra's son beheld many herds of deer running in all directions. And they heard a loud uproar of various creatures like what is heard during a fast spreading forest conflagration. And soon they beheld a headless Rakshasa of terrible mien. And that Rakshasa was dark as the clouds and huge as a mountain, with shoulders broad as those of a Sola tree, and with arms that were gigantic. And he had a pair of large eyes on his breast, and the opening of his mouth was placed on his capacious belly. And that Rakshasa seized Lakshmana by the hand, without any difficulty. And seized by the Rakshasa the son of Sumitra, O Bharata, became utterly confounded and helpless. And casting his glances on Rama, that headless Rakshasa began to draw Lakshmana towards that part of his body where his mouth was. And Lakshmana in grief addressed Rama, saying, 'Behold my plight! The loss of thy kingdom, and then the death of our father, and then the abduction of Sita, and finally this disaster that hath overwhelmed me! Alas, I shall not behold thee return with the princess of Videha to Kosala and seated on thy ancestral throne as the ruler of the entire Earth! They only that are fortunate will behold thy face, like unto the moon emerged from the clouds, after thy coronation bath in water sanctified with Kusa grass and fried paddy and black peas!' And the intelligent Lakshmana uttered those and other lamentations in the same strain. The illustrious descendant, however, of Kakutstha's race undaunted amid danger, replied unto Lakshmana, saying, 'Do not, O tiger among men, give way to grief! What is this thing when I am here? Cut thou off his right arm and I shall cut off his left.' And while Rama was still speaking so, the left arm of the monster was severed by him, cut off with a sharp scimitar, as if indeed, that arm were a stalk of the Tila corn. The mighty son of Sumitra then beholding his brother standing before him struck off with his sword the right arm also of that Rakshasa. And Lakshmana also began to repeatedly strike Rakshasa under the ribs, and then that huge headless monster fell upon the ground and expired quickly. And then there came out from the Rakshasa's body a person of celestial make. And he showed himself to the brothers, staying for a moment in the skies, like the Sun in his effulgence in the firmament. And Rama skilled in speech, asked him, saying, 'Who art thou? Answer me who enquire of thee? Whence could such a thing happen? All this seems to me to be exceedingly wonderful!' Thus addressed by Rama, that being replied unto him, saying, 'I am, O prince, a Gandharva of the name of Viswvasu! It was through the curse of a Brahmana that I had to assume the form and nature of a Rakshasa. As to thyself, O Rama, Sita hath been carried away with violence by king Ravana who dwelleth in Lanka. Repair thou unto Sugriva who will give thee his friendship. There, near enough to the peak of Rishyamuka is the lake known by the name of Pampa of sacred water and cranes. There dwelleth, with four of his counsellors, Sugriva, the brother of the monkey-king Vali decked with a garland of gold. Repairing unto him, inform of thy cause of sorrow. In plight very much like thy own, he will render thee assistance. This is all that we can say. Thou wilt, without doubt, see the daughter of Janaka! Without doubt Ravana and others are known to the king of the monkeys!' Having said these words, that celestial being of great effulgence made himself invisible, and those heroes, both Rama and Lakshmana, wondered much."

SECTION 278

"Markandeya said, 'Afflicted with grief at the abduction of Sita, Rama had not to go much further before he came upon Pampa--that lake which abounded with lotuses of various kinds. And lanned by the cool, delicious and fragrant breezes in those woods, Rama suddenly remembered his dear spouse. And, O mighty monarch, thinking of that dear wife of his, and afflicted at the thought of his separation from her, Rama gave way to lamentations. The son of Sumitra then addressed him saying, 'O thou that givest proper respect to those that deserve it, despondency such as this should not be suffered to approach thee, like illness that can never touch an old man leading a regular life! Thou hast obtained information of Ravana and of the princess of Videha! Liberate her now with exertion and intelligence! Let us now approach Sugriva, that foremost of monkeys, who is even now on the mountain top! Console thyself, when I, thy disciple and slave and ally, am near!' And addressed by Lakshmana in these and other words of the same import, Rama regained his own nature and attended to the business before him. And bathing in the waters of Pampa and offering oblations therewith unto their ancestors, both those heroic brothers, Rama and Lakshmana, set out (for Rishyamuka). And arriving at Rishyamuka which abounded with fruits and roots and trees, those heroes beheld five monkeys on the top of the mountain-peak. And seeing them approach, Sugriva sent his counsellor the intelligent Hanuman, huge as the Himavat-mountains, to receive them. And the brothers, having first exchanged words with Hanuman, approached Sugriva. And then, O king, Rama made friends with Sugriva. And when Rama informed Sugriva of the object he had in view, Sugriva showed him the piece of cloth that Sita had dropped among the monkeys, while being carried away by Ravana. And having obtained from him those credentials, Rama himself installed Sugriva--that foremost of monkeys--in sovereignty of all the monkeys of Earth. And Rama also pledged himself to slay Vali in battle. And having come to that understanding and placing the fullest confidence in each other, they all repaired to Kiskindhya, desirous of battle (with Vali). And arriving at Kiskindhya, Sugriva sent forth a loud roar deep as that of a cataract. Unable to bear that challenge, Vali was for coming out (but his wife) Tara stood in way, saying, 'Himself endowed with great strength, the way in which Sugriva is roared, showeth, I ween, that he hath found assistance! It behoveth thee not, therefore, to go out! Thus addressed by her, that king of the monkeys, the eloquent Vali, decked in a golden garland replied unto Tara of face beautiful as the moon, saying, 'Thou understandest the voice of every creature. Tell me after reflection whose help it is that thy brother in name only of mine hath obtained!' Thus addressed by him Tara endued with wisdom and possessed of the effulgence of the moon, answered her lord after a moment's reflection, saying, 'Listen, O monarch of the monkeys! That foremost of bowmen, endued with great might, Rama the son of Dasaratha, whose spouse hath been ravished, hath made an alliance offensive and defensive with Sugriva! And his brother the intelligent Lakshmana also of mighty arms, the unvanquished son of Sumitra, standeth beside him for the success of Sugriva's object. And Maında and Dwııda, and Hanuman the son of Pavana, and Jamvunan, the king of the bears, are beside Sugriva as his counsellors. All these illustrious ones are endued with great strength and intelligence. And these all, depending upon the might and energy of Rama, are prepared for thy destruction!' Hearing these words of hers that were for his benefit, the king of the monkeys disregarded them altogether. And filled with jealousy, he also suspected her to have set her heart on Sugriva! And addressing Tara in harsh words, he went out of his cave and coming before Sugriva who was staying by the side of the mountains of Malyavat, he spoke unto him thus, 'Frequently vanquished before by me, fond as thou art of life, thou art allowed by me to escape with life owing to thy relationship with me! What hath made thee wish for death so soon?' Thus addressed by Vali, Sugriva, that slayer of foes, as if addressing Rama himself for informing him of what had happened, replied unto his brother in these words of grave import, 'O king, robbed by thee of my wife and my kingdom also, what need have I of life? Know that it is for this that I have come!' Then addressing each other in these and other words of the same import, Vali and Sugriva rushed to the encounter, fighting with Sala and Tala trees and stones. And they struck each other down on the earth. And leaping high into the air, they struck each other with their fists. And mangled by each other's nail and teeth, both of them were covered with blood. And the two heroes shone on that account like a pair of blossoming Kinshukas. And as they fought with each other, no difference (in aspect) could be observed so as to distinguish them. Then Hanuman placed on Sugriva's neck a garland of flowers. And that hero thereupon shone with that garland on his neck, like the beautiful and huge peak of Malya with its cloudy belt. And Rama, recognising Sugriva by that sign, then drew his foremost of huge bows, aiming at Vali as his mark. And the twang of Rama's bow resembled the roar of an engine. And Vali, pierced in the heart by that arrow, trembled in fear. And Vali,

his heart having been pierced through, began to vomit forth blood. And he then beheld standing before him Rama with Sumatra's son by his side. And reproving that descendant of Kakutstha's race, Vali fell down on the ground and became senseless. And Tara then beheld that lord of hers possessed of the effulgence of the Moon, lying prostrate on the bare earth. And after Vali had been thus slain, Sugriva regained possession of Kiskindhya, and along with it, of the widowed Tara also of face beautiful as the moon. And the intelligent Rama also dwelt on the beautiful breast of the Malyavat hill for four months, duly worshipped by Sugriva all the while.

"Meanwhile Ravana excited by lust, having reached his city of Lanka, placed Sita in an abode, resembling Nandana itself, within a forest of Asokas, that looked like an asylum of ascetics. And the large-eyed Sita passed her days there in distress, living on fruits and roots, practising ascetic austerities with fasts, attired in ascetic garb, and waning thin day by day, thinking of her absent lord. And the king of the Rakshasas appointed many Rakshasa women armed with bearded darts and swords and lances and battle-axes and maces and flaming brands, for guarding her. And some of these had two eyes, and some three. And some had eyes on their foreheads. And some had long tongues and some had none. And some had three breasts and some had only one leg. And some had three matted braids on their heads, and some had only one eye. And these, and others of blazing eyes and hair stiff as the camel's, stood beside Sita surrounding her day and night most watchfully. And those Pisacha women of frightful voice and terrible aspect always addressed that large-eyed lady in the harshest tones. And they said, 'Let us eat her up, let us mangle her, let us tear her into pieces, her, that is, that dwelleth here disregarding our lord!' And filled with grief at the separation from her lord, Sita drew a deep sigh and answered those Rakshasa women, saying, 'Reverend ladies, eat me up without delay! I have no desire to live without that husband of mine, of eyes like lotus-leaves and locks wavy, and blue in hue! Truly I will, without food and without the least love of life, emaciate my limbs, like a she-snake (hibernating) within a Tala tree. Know this for certain that I will never seek the protection of any other person than the descendant of Raghu. And knowing this, do what ye think fit!' And hearing these words of hers, those Rakshasas with dissonant voice went to the king of the Rakshasas, for representing unto him all she had said. And when those Rakshasas had gone away, one of their number known by the name of Trijata, who was virtuous and agreeable in speech, began to console the princess of Videha. And she said, 'Listen, O Sita! I will tell thee something! O friend, believe in what I say! O thou of fair hips, cast off thy fears, and listen to what I say. There is an intelligent and old chief of the Rakshasas known by the name of Avindhya. He always seeketh Rama's good and hath told me these words for thy sake!' Reassuring and cheering her, tell Sita in my name, saying: 'Thy husband the mighty Rama is well and is waited upon by Lakshmana. And the blessed descendant of Raghu hath already made friends with Sugriva, the king of the monkeys, and is ready to act for thee! And, O timid lady, entertain thou no fear on account of Ravana, who is censured by the whole world, for, O daughter, thou art safe from him on account of Nalakuvera's curse. Indeed, this wretch had been cursed before for his having violated his daughter-in-law, Rambha. This lustful wretch is not able to violate any woman by force. Thy husband will soon come, protected by Sugriva and with the intelligent son of Sumitra in his train, and will soon take thee away hence! O lady, I have had a most terrible dream of evil omen, indicating the destruction of this wicked-minded wretch of Pulastya's race! This night wanderer of mean deeds is, indeed, most wicked and cruel. He inspireth terror in all by the defects of his nature and the wickedness of his conduct. And deprived of his senses by Fate, he challengeth the very gods. In my vision I have seen every indication of his downfall. I have seen the Ten-headed, with his crown shaven and body besmeared with oil, sunk in mire, and the next moment dancing on a chariot drawn by mules. I have seen Kumbhakarna and others, perfectly naked and with crowns shaven, decked with red wreaths and unguents, and running towards the southern direction. Vibhishana alone, with umbrella over his head, and graced with a turban, and with body decked with white wreaths and unguents, I beheld ascending the summit of the White hill. And I saw four of his counsellors also, decked with white wreaths and unguents, ascending the summit of that hill along with him. All this bodeth that these alone will be saved from the impending terror. The whole earth with its oceans and seas will be enveloped with Rama's arrows. O lady, thy husband will fill the whole earth with his fame. I also saw Lakshmana, consuming all directions (with his arrows) and ascending on a heap of bones and drinking thereon honey and rice boiled in milk. And thou, O lady, hast been beheld by me running towards a northerly direction, weeping and covered with blood and protected by a tiger! And, O princess of Videha, soon wilt thou find happiness, being united, O Sita, with thy lord, that descendant of Raghu accompanied by his brother!' Hearing these words of Trijata, that girl with eyes like those of a young gazelle, once more began to entertain

hopes of a union with her lord. And when at last those fierce and cruel Pisacha guards came back, they saw her sitting with Trijata as before."

SECTION 279

"Markandeya said, 'And while the chaste Sita was dwelling there afflicted with melancholy and grief on account of her lord, attired in mean garb, with but a single jewel (on the marital thread on her wrist), and incessantly weeping, seated on a stone, and waited upon by Rakshasa women, Ravana, afflicted by the shafts of the god of desire, came to her and approached her presence. And inflamed by desire, that conquerer in battle of the gods, the Danavas, the Gandharvas, the Yakshas, and the Kimpurushas, attired in celestial robes and possessing handsome features, decked with jewelled earrings and wearing a beautiful garland and crown, entered the Asoka woods, like an embodiment of the vernal season. And dressed with care, Ravana looked like the Kalpa tree in Indra's garden. But though adorned with every embellishment, that inspired her only with awe, like a beautified banian in the midst of a cemetery. And that night wanderer, having approached the presence of that slender-waisted lady, looked like the planet Saturn in the presence of Rohini. And smitten with the shafts of the god of the flowery emblem he accosted that fair-hipped lady then affrighted like a helpless doe, and told her these words, 'Thou hast, O Sita, shown thy regard for thy lord too much! O thou of delicate limbs, be merciful unto me. Let thy person be embellished now (by these maids in waiting). O excellent lady, accept me as thy lord! And, O thou of the most beautiful complexion, attired in costly robes and ornaments, take thou the first place among all the women of my household. Many are the daughters of the celestials and also the Gandharvas that I possess! I am lord also of many Danava and Daitya ladies! One hundred and forty millions of Pisachas, twice as many man-eating Rakshasa of terrible deed, and thrice as many Yaksha do my bidding! Some of these are under the sway of my brother who is the lord of all treasures. In my drinking hall, O excellent lady of beautiful thighs, Gandharvas and Apsaras wait on me as they do on my brother! I am, again, the son of that regenerate Rishi Visravas himself of high ascetic merit. I am renowned, again, as the fifth Regent of the Universe! And, O beautiful lady, of food and edibles and drinks of the very best kind, I have as much as the Lord himself of the celestials! Let all thy troubles consequent on a life in the woods cease! O thou of fair hips, be my Queen, as Mandadari herself! Thus addressed by him, the beautiful princess of Videha, turning away and regarding him as something less than a straw, replied unto that wanderer of the night. And at that time the princess of Videha, that girl of beautiful hips, had her deep and compact bosom copiously drenched by her inauspicious tears shed ceaselessly. And she who regarded her husband as her god, answered that mean wretch, saying, 'By sheer ill-luck it is, O king of the Rakshasas, that I am obliged to hear such words of grievous import spoken by thee! Blessed be thou, O Rakshasa fond of sensual pleasures, let thy heart be withdrawn from me! I am the wife of another, ever devoted to my husband, and, therefore, incapable of being possessed by thee! A helpless human being that I am, I cannot be a fit wife for thee! What joy can be thine by using violence towards an unwilling woman? Thy father is a wise Brahmana, born of Brahma and equal unto that Lord himself of the creation! Why dost thou not, therefore, thyself being equal to a Regent of the Universe, observe virtue? Disgracing thy brother, that king of the Yakshas, that adorable one who is the friend of Maheswara himself, that lord of treasures, how is it that thou feelest no shame?' Having said these words, Sita began to weep, her bosom shivering in agitation, and covering her neck and face with her garments. And the long and well-knit braid, black and glossy, falling from the head of the weeping lady, looked like a black snake. And hearing these cruel words uttered by Sita, the foolish Ravana, although thus rejected, addressed Sita once more, saying, 'O lady, let the god having the Makara for his emblem burn me sorely. I will, however, on no account, O thou of sweet smiles and beautiful hips, approach thee, as thou art unwilling! What can I do to thee that still feelest a regard for Rama who is only a human being and, therefore, our food?' Having said those words unto that lady of faultless features, the king of the Rakshasa made himself invisible then and there and went away to the place he liked. And Sita, surrounded by those Rakshasa women, and treated with tenderness by Trijata, continued to dwell there in grief."

SECTION 280

"Markandeya said, 'Meanwhile the illustrious descendant of Raghu, along with his brother, hospitably treated by Sugriva, continued to dwell on the breast of the Malyavat hill, beholding every day the clear blue sky. And one night, while gazing from the mountain-top on the bright moon in the cloudless sky surrounded by planets and stars and stellar bodies, that slayer of foes was suddenly awakened (to a remembrance of Sita) by the cold breezes fragrant with the perfumes of the lily, lotus and other flowers of the same species. And virtuous Rama, dejected in spirits at the thought

of Sita's captivity in the abode of the Rakshasa, addressed the heroic Lakshmana in the morning saying, 'Go, Lakshmana and seek in Kishkindhya that ungrateful king off the monkeys, who understand well his own interest and is even now indulging in dissipations, that foolish wretch of his race whom I have installed on a throne and to whom all apes and monkeys and bears owe allegiance, that fellow for whose sake, O mighty-armed perpetrator of Raghu's race, Vali was slain by me with thy help in the wood of Kishkindhya! I regard that worst of monkeys on earth to be highly ungrateful, for, O Lakshmana, that wretch hath now forgotten me who am sunk in such distress! I think he is unwilling to fulfil his pledge, disregarding, from dullness of understanding, one who hath done him such services! If thou findest him lukewarm and rolling in sensual joys, thou must then send him, by the path Vali hath been made to follow, to the common goal of all creatures! If, on the other hand, thou seest that foremost of monkeys delight in our cause, then, O descendant of Kakutstha, shouldst thou bring him hither with thee! Be quick, and delay not!' Thus addressed by his brother, Lakshmana ever attentive to the behests and welfare of his superiors, set out taking with him his handsome bow with string and arrows. And reaching the gates of Kishkindhya he entered the city unchallenged. And knowing him to be angry, the monkey-king advanced to receive him. And with his wife, Sugriva the king of the monkeys, with a humble heart, joyfully received him with due honours. And the dauntless son of Sumitra then told him what Rama had said. And having heard everything in detail, O mighty monarch, Sugriva, the king of the monkeys with his wife and servants, joined his hands, and cheerfully said unto Lakshmana, that elephant among men, these words: 'I am, O Lakshmana, neither wicked, nor ungrateful, nor destitute of virtue! Hear what efforts I have made for finding out Sita's place of captivity! I have despatched diligent monkeys in all directions. All of them have stipulated to return within a month. They will, O hero, search the whole earth with her forests and hills and seas, her villages and towns and cities and mines. Only five nights are wanting to complete that month, and then thou wilt, with Rama, hear tidings of great joy!'

"Thus addressed by that intelligent king of the monkeys, the high-souled Lakshmana became appeased, and he in his turn worshipped Sugriva. And accompanied by Sugriva, he returned to Rama on the breast of the Malyavat hill. And approaching him, Lakshmana informed him of the beginning already made in respect of his undertaking. And soon thousands of monkey-chiefs began to return, after having carefully searched the three quarters of the earth, viz., the North, the East and the West. But they that had gone towards the South did not make their appearance. And they that came back represented to Rama, saying that although they had searched the whole earth with her belt of seas, yet they could not find either the princess of Videha or Ravana. But that descendant of Kakutstha's race, afflicted at heart, managed to live yet, resting his hopes (of hearing Sita's tidings) on the great monkeys that had gone towards the South.

"After the lapse of two months, several monkeys seeking with haste the presence of Sugriva, addressed him, saying, 'O king, that foremost of monkeys, the son of Pavana, as also Angada, the son of Vali, and the other great monkeys whom thou hadst despatched to search the southern region, have come back and are pillaging that great and excellent orchard called Madhuvana, which was always guarded by Vali and which hath been well-guarded by thee also after him! Hearing of this act of liberty on their part, Sugriva inferred the success of their mission, for it is only servants that have been crowned with success that can act in this way. And that intelligent and foremost of monkeys communicated his suspicions to Rama. And Rama also, from this, guessed that the princess of Mithila had been seen. Then Hanuman and the other monkeys, having refreshed themselves thus, came towards their king, who was then staying with Rama and Lakshmana. And, O Bharata, observing the gait of Hanuman and the colour of his face, Rama was confirmed in the belief that Hanuman had really seen Sita. Then those successful monkeys with Hanuman at their head, duly bowed unto Rama and Lakshmana and Sugriva. And Rama then taking up his bow and quiver, addressed those monkeys, saying, 'Have you been successful? Will ye impart life unto me? Will ye once more enable me to reign in Ayodhya after having slain my enemy in battle and rescued the daughter of Janaka? With the princess of Videha unrescued, and the foe unslain in battle, I dare not live, robbed of wife and honour!' Thus addressed by Rama, the son of Pavana, replied unto him, saying, 'I bring thee good news, O Rama; for Janaka's daughter hath been seen by me. Having searched the southern region with all its hills, forests, and mines for some time, we became very weary. At length we beheld a great cavern. And having beheld it, we entered that cavern which extended over many Yojanas. It was dark and deep and overgrown with trees and infested by worms. And having gone a great way through it, we came upon sun-shine and beheld a beautiful palace. It was, O Raghava, the abode of the Daitya Maya. And there we beheld a female ascetic named Prabhavati engaged in ascetic austerities. And she gave us

food and drink of various kinds. And having refreshed ourselves therewith and regained our strength, we proceeded along the way shown by her. At last we came out of the cavern and beheld the briny sea, and on its shores, the Sahya, the Malaya and the great Dardura mountains. And ascending the mountains of Malaya, we beheld before us the vast ocean [Abode of Varuna in the original.]. And beholding it we felt sorely grieved in mind. And dejected in spirits and afflicted with pain and famishing with hunger, we despaired of returning with our lives. Casting our eyes on the great ocean extending over many hundreds of Yojanas and abounding in whales and alligators and other aquatic animals, we became anxious and filled with grief. We then sat together, resolved to die there of starvation. And in course of conversation we happened to talk of the vulture Jatayu. Just then we saw a bird huge as a mountain, of frightful form, and inspiring terror into every heart, like a second son of Vinata [Garuda.]. And coming upon us unawares for devouring us, he said, 'Who are ye that are speaking thus of my brother Jatayu? I am his elder brother, by name Sampati, and am the king of birds. Once upon a time, we two, with the desire of outstripping each other, flew towards the sun. My wings got burnt, but those of Jatayu were not. That was the last time I saw my beloved brother Jatayu, the king of vultures! My wings burnt, I fell down upon the top of this great mountain where I still am!' When he finished speaking, we informed him of the death of his brother in a few words and also of this calamity that hath befallen thee! And, O king, the powerful Sampati hearing this unpleasant news from us, was greatly afflicted and again enquired of us, saying, 'Who is this Rama and why was Sita carried off and how was Jatayu slain? Ye foremost of monkeys I wish to hear everything in detail!' We then informed him of everything about this calamity of thine and of the reason also of our vow of starvation. That king of birds then urged us (to give up our vow) by these words of his: 'Ravana is, indeed, known to me. Lanka is his capital. I beheld it on the other side of the sea in a valley of the Trikuta hills! Sita must be there. I have little doubt of this!' Hearing these words of his, we rose up quickly and began, O chastiser of foes, to take counsel of one another for crossing the ocean! And when none dared to cross it, I, having recourse to my father, crossed the great ocean which is a hundred Yojanas in width. And having slain the Rakshasis on the waters, I saw the chaste Sita within Ravana's harem, observing ascetic austerities, eager to behold her lord, with matted locks on head, and body besmeared with filth, and lean, and melancholy and helpless. Recognising her as Sita by those unusual signs, and approaching that worshipful lady while alone, I said, 'I am, O Sita, an emissary of Rama and monkey begotten by Pavana [The God of the wind.]! Desirous of having a sight of thee, hither have I come travelling through the skies! Protected by Sugriva, that monarch of all the monkeys, the royal brothers Rama and Lakshmana are in peace! And Rama, O lady, with Sumitra's son, hath enquired of thy welfare! And Sugriva also, on account of his friendship (with Rama and Lakshmana) enquireth of thy welfare. Followed by all the monkeys, thy husband will soon be here. Confide in me, O adorable lady, I am a monkey and not a Rakshasa!' Thus addressed by me, Sita seemed to meditate for a moment and then replied to me, saying, 'From the words of Avindhya I know that thou art Hanuman! O mighty-armed one, Avindhya is an old and respected Rakshasa! He told me that Sugriva is surrounded by counsellors like thee. Thou mayst depart now! And with these words she gave me this jewel as a credential. And, indeed, it was by means of this jewel that the faultless Sita had been able to support her existence. And the daughter of Janaka further told me as a token from her, that by thee, O tiger among men, a blade of grass (inspired with Mantras and thus converted into a fatal weapon) had once been shot at a crow while ye were on the breast of the mighty hill known by the name of Chitrakuta! And this she said as evidence of my having met her and hers being really the princess of Videha. I then caused myself to be seized by Ravana's soldiers, and then set fire to the city of Lanka!'"

SECTION 281

"Markandeya said, 'It was on the breast of that very hill where Rama was seated with those foremost of monkeys that great monkey chiefs at the command of Sugriva, began to flock together. The father-in-law of Vali, the illustrious Sushena, accompanied by a thousand crores of active apes, came to Rama. And those two foremost of monkeys endowed with mighty energy, viz., Gaya and Gavakshya, each accompanied by a hundred crores of monkeys, showed themselves there. And, O king, Gavakshya also of terrible mien and endowed with a bovine tail, showed himself there, having collected sixty thousand crores of monkeys. And the renowned Gandhamadana, dwelling on the mountains of the same name, collected a hundred thousand crores of monkeys. And the intelligent and mighty monkey known by the name of Panasa mustered together fifty-two crores of monkeys. And that foremost and illustrious of monkeys named Dadhimukha of mighty energy mustered a large army of monkeys possessed of terrible prowess. And Jamvuvan showed himself there with

a hundred thousand crores of black bears of terrible deeds and faces having the Tilaka mark. And these and many other chiefs of monkey-chiefs, countless in number, O king, came there for aiding Rama's cause. And ended with bodies huge as mountain-peaks and roaring like lions, loud was the uproar that was heard there made by those monkeys running restlessly from place to place. And some of them looked like mountain-peaks, and some looked like buffaloes. And some were of the hue of autumnal clouds and the faces of some were red as vermilion. And some rose high, and some fell down, and some cut capers, and some scattered the dust, as they mustered together from various directions. And that monkey army, vast as the sea at full tide, encamped there at Sugriva's bidding. And after those foremost of monkeys had mustered from every direction, the illustrious descendant of Raghu, with Sugriva by his side, set out in an auspicious moment of a very fair day under a lucky constellation, accompanied by that host arrayed in order of battle, as if for the purpose of destroying all the worlds. And Hanuman, the son of the Wind-god, was in the van of that host, while the rear was protected by the fearless son of Sumitra. And surrounded by the monkey-chiefs, those princes of Raghu's house with fingers cased in guana skin, shone, as they went, like the Sun and the Moon in the midst of the planets. And that monkey host armed with stones and Sala and Tala trees, looked very much like a far-extending field of corn under the morning sun. And that mighty army, protected by Nala and Nila and Angada and Kratha and Mainda and Dwivida, marched forth for achieving the purpose of Raghava. And encamping successively, without interruption of any kind, on wide and healthy tracts and valleys abounding with fruits and roots and water and honey and meat, the monkey host at last reached the shores of the briny sea. And like unto a second ocean, that mighty army with its countless colours, having reached the shores of sea, took up its abode there. Then the illustrious son of Dasaratha, addressing Sugriva amongst all those foremost monkeys, spoke unto him these words that were suited to the occasion, 'This army is large. The ocean also is difficult to cross. What contrivance, therefore, commends itself to thee for crossing the ocean?' At these words, many vain-glorious monkeys answered, 'We are fully able to cross the sea.' This answer, however, was not of much use, as all could not avail of that means. Some of the monkeys proposed to cross the sea in boats, and some in rafts of various kinds. Rama, however, conciliating them all, said, 'This cannot be. The sea here is a full hundred Yojanas in width. All the monkeys, ye heroes, will not be able to cross it. This proposal, therefore, that ye have made, is not consonant to reason. Besides we have not the number of boats necessary for carrying all our troops. How, again, can one like us raise such obstacles in the way of the merchants? Our army is very large. The foe will make a great havoc if a hole is detected. Therefore, to cross the sea in boats and rafts doth not recommend itself to me. I will, however, pray to the Ocean for the necessary means. Foregoing food, I will lie down on the shore. He will certainly show himself to me. If, however, he doth not show himself, I will chastise him then by means of my great weapons that are more blazing than fire itself and are incapable of being baffled!' Having said these words, both Rama and Lakshmana touched water and duly laid themselves down on a bed of kusa grass on the seashore. The divine and illustrious Ocean then that lord of male and female rivers, surrounded by aquatic animals, appeared unto Rama in a vision. And addressing Rama in sweet accents, the genius of the Ocean, surrounded by countless mines of gems, said, 'O son of Kausalya, tell me what aid, O bull among men, I am to render thee! I also have sprung from the race of Ikshwaku and am, therefore, a relative of thine!' Rama replied unto him, saying, 'O lord of rivers, male and female, I desire thee to grant me a way for my troops, passing along which I may slay the Ten-headed (Ravana), that wretch of Pulastya's race! If thou dost not grant the way I beg of thee, I will then dry thee up by means of my celestial arrows inspired with mantras! And hearing these words of Rama, the genius of Varuna's abode, joining his hands, answered in great affliction, 'I do not desire to put any obstacle in thy way. I am no foe of thine! Listen, O Rama, to these words, and having listened, do what is proper! If, at thy command, I get a way for the passage of thy army, others then, from strength of their bows, will command me to do the same! In thy army there is a monkey of the name of Nala, who is a skilful mechanic. And ended with great strength, Nala is the son of Tashtri, the divine artificer of the Universe. And whether it is wood, or grass or stone, that he will throw into my waters, I will support the same on my surface, and thus wilt thou have a bridge (over which to pass)!' And having said these words, the genius of the Ocean disappeared. And Rama awaking, called Nala unto him and said, 'Build thou a bridge over the sea! Thou alone, I am sure, art able to do it!' And it was by this means that the descendant of Kakutstha's race caused a bridge to be built that was ten Yojanas in width and a hundred Yojanas in length. And to this day that bridge is celebrated over all the world by the name of Nala's bridge. And having completed that bridge,

Nala, of body huge as a hill, came away at the command of Rama.

"And while Rama was on this side of the ocean, the virtuous Vibhishana, the brother of the king of the Rakshasas accompanied by four of his counsellors, came unto Rama. And the high-souled Rama received him with due welcome. Sugriva, however, feared, thinking he might be a spy. The son of Raghu, meanwhile perfectly satisfied (with Vibhishana) in consequence of the sincerity of his exertions and the many indications of his good conduct, worshipped him with respect. And he also installed Vibhishana in the sovereignty of all the Rakshasas and made him his own junior counsellor, and a friend of Lakshmana's. And it was under Vibhishana's guidance, O king, that Rama with all his troops crossed the great ocean by means of that bridge in course of a month. And having crossed the ocean and arrived at Lanka, Rama caused its extensive and numerous gardens to be devastated by his monkeys. And while Rama's troops were there, two of Ravana's counsellors and officers, named Suka and Sarana, who had come as spies, having assumed the shape of monkeys, were seized by Vibhishana. And when those wanderers of the night assumed their real Rakshasa forms, Rama showed them his troop and dismissed them quietly. And having quartered his troops in those woods that skirted the city, Rama then sent the monkey Angada with great wisdom as his envoy to Ravana."

SECTION 282

"Markandeya said, 'Having quartered his army in those groves abounding with food and water and with fruits and roots, the descendant of Kakutstha began to watch over them with care. Ravana, on the other hand, planted in his city many appliances constructed according to the rules of military science. And his city, naturally impregnable on account of its strong ramparts and gate-ways, had seven trenches, that were deep and full of water to the brim and that abounded with fishes and sharks and alligators, made more impregnable still by means of pointed stakes of Khadira wood. And the ramparts, heaped with stones, were made impregnable by means of catapults. And the warriors (who guarded the walls) were armed with earthen pots filled with venomous snakes, and with resinous powders of many kinds. And they were also armed with clubs, and fire-brands and arrows and lances and swords and battle-axes. And they had also Sataghnis [Lit. an engine killing a hundred. Perhaps, some kind of rude cannon.] and stout maces steeped in wax. [Perhaps, brands or torches steeped in wax, intended to be thrown in a burning state, amongst the foe. Readers of Indian history know how Lord Lake was repulsed from Bharatpore by means of huge bales of cotton, steeped in oil, rolled from the ramparts of that town, in a burning state, towards the advancing English.] And at all the gates of the city were planted movable and immovable encampments manned by large numbers of infantry supported by countless elephants and horses. And Angada, having reached one of the gates of the city, was made known to the Rakshasas. And he entered the town without suspicion or fear. And surrounded by countless Rakshasas, that hero in his beauty looked like the Sun himself in the midst of masses of clouds. And having approached the hero of Pulastya's race in the midst of his counsellors, the eloquent Angada saluted the king and began to deliver Rama's message in these words, 'That descendant of Raghu, O king, who ruleth at Kosala and whose renown hath spread over the whole world, sayeth unto thee these words suited to the occasion. Accept thou that message and act according to it! Provinces and towns, in consequence of their connexion with sinful kings incapable of controlling their souls, are themselves polluted and destroyed. By the violent abduction of Sita, thou alone hast injured me! Thou, however, wilt become the cause of death to many unoffending persons. Possessed of power and filled with pride, thou hast, before this, slain many Rishis living in the woods, and insulted the very gods. Thou hast slain also many great kings and many weeping women. For those transgressions of thine, retribution is about to overtake thee! I will slay thee with thy counsellors. Fight and show thy courage! O wanderer of the night, behold the power of my bow, although I am but a man! Release Sita, the daughter of Janaka! If thou dost not release her, I shall make the Earth divested of all Rakshasas with my keen-edged arrows!' Hearing these defiant words of the enemy, king Ravana bore them ill, becoming senseless with wrath. And thereupon four Rakshasas skilled in reading every sign of their master, seized Angada like four hawks seizing a tiger. With those Rakshasas, however, holding him fast by his limbs, Angada leaped upwards and alighted on the palace terrace. And as he leaped up with a great force, those wanderers of the night fell down the earth, and bruised by the violence of the fall, had their ribs broken. And from the golden terrace on which he had alighted, he took a downward leap. And overleaping the walls of Lanka, he alighted to where his comrades were. And approaching the presence of the lord of Kosala and informing him of everything, the monkey Angada ended with great energy retired to refresh himself, dismissed with due respect by Rama.

The descendant of Raghu then caused the ramparts of Lanka to be broken down by a united attack of all those monkeys endowed with the speed of the wind. Then Lakshmana, with Vibhishana and the king of the bears marching in the van, blew up the southern gate of the city that was almost impregnable. Rama then attacked Lanka with a hundred thousand crores of monkeys, all possessed of great skill in battle, and ended with reddish complexions like those of young camels. And those crores of greyish bears with long arms, and legs and huge paws, and generally supporting themselves on their broad haunches, were also urged on to support the attack. And in consequence of those monkeys leaping up and leaping down and leaping in transverse directions, the Sun himself, his bright disc completely shaded, became invisible for the dust they raised. And the citizens of Lanka beheld the wall of their town assume all over a tawny hue, covered by monkeys of complexions yellow as the ears of paddy, and grey as Shirisha flowers, and red as the rising Sun, and white as flax or hemp. And the Rakshasas, O king, with their wives and elders, were struck with wonders at that sight. And the monkey warriors began to pull down pillars made of precious stones and the terraces and tops of palatial mansions. And breaking into fragments the propellers of catapults and other engines, they began to cast them about in all directions. And taking up the Sataghnis along with the discs, the clubs, and stones, they threw them down into the city with great force and loud noise. And attacked thus by the monkeys, those Rakshasas that had been placed on the walls to guard them, fled precipitately by hundreds and thousands.

"Then hundreds of thousands of Rakshasas, of terrible mien, and capable of assuming any form at will, came out at the command of the king. And pouring a perfect shower of arrows and driving the denizens of the forest, those warriors, displaying great prowess, adorned the ramparts. And soon those wanderers of the night, looking like masses of flesh, and of terrible mien, forced the monkeys to leave the walls. And mangled by the enemies' lances, numerous monkey-chiefs fell down from the ramparts, and crushed by the falling columns and gate-ways, numerous Rakshasas also fell down to rise no more. And the monkeys and the brave Rakshasas that commenced to eat up the foe, struggled, seizing one another by the hair, and mangling and tearing one another with their nails and teeth. And the monkeys and the Rakshasas roared and yelled frightfully, and while many of both parties were slain and fell down to rise no more, neither side gave up the contest. And Rama continued all the while to shower a thick downpour of arrows like the very clouds. And the arrows he shot, enveloping Lanka, killed large numbers of Rakshasas. And the son of Sumitra, too, that mighty bowman incapable of being fatigued in battle, naming particular Rakshasas stationed on the ramparts, slew them with his clothyard shafts. And then the monkey host, having achieved success was withdrawn at the command of Rama, after it had thus pulled down the fortifications of Lanka and made all objects within the city capable of being aimed at by the besieging force."

SECTION 283

"Markandeya said, 'And while those troops (thus withdrawn) were reposing themselves in their quarters, many little Rakshasas and Pisachas owning Ravana as their leader, penetrated amongst them. And among these were Parvana, Patana, Jambha, Khara, Krodha-vasa, Hari, Praruja, Aruja and Praghasa, and others. And as these wicked ones were penetrating (the monkey host) in their invisible forms, Vibhishana, who had the knowledge thereof, broke the spell of their invisibility. And once seen, O king, by the powerful and long-leaping monkeys, they were all slain and prostrated on the earth, deprived of life. And unable to endure this, Ravana marched out at the head of his troops. And surrounded by his terrible army of Rakshasas and Pisachas, Ravana who was conversant with the rules of warfare like a second Usanas invaded the monkey host, having disposed his troops in that array which is named after Usanas himself. And beholding Ravana advancing with his army disposed in that array, Rama, following the mode recommended by Vrihaspati, disposed his troops in counter array for opposing that wanderer of the night. And coming up quickly, Ravana began to fight with Rama. And Lakshmana singled out Indrajit, and Sugriva singled out Virupakshya, and Nikharvata fought with Tara, and Nala with Tunda, and Patasa with Panasa. And each warrior, advancing up to him whom he regarded as his match, began to fight with him on that field of battle, relying on the strength of his own arms, and that encounter, so frightful to timid persons, soon became terrible and fierce like that between the gods and the Asuras in the days of old. And Ravana covered Rama with a shower of darts and lances and swords, and Rama also afflicted Ravana with his whetted arrows of iron furnished with the sharpest points, and in the same way Lakshmana smote the contending Indrajit with arrows capable of penetrating into the most vital parts and Indrajit also smote Sumitra's son with an arrowy shower. And Vibhishana showered upon Prahasta and Prahasta showered upon Vibhishana, without any regard for each other a thick downpour of winged arrows furnished with the sharpest

points. And thus between those mighty warriors there came about an encounter of celestial weapons of great force, at which the three worlds with their mobile and immobile creatures were sorely distressed."

SECTION 284

"Markandeya said, "Then Prahasta, suddenly advancing up to Vibhishana and uttering a loud yell, struck him with his mace. But though struck with that mace of terrible force, the mighty-armed Vibhishana of great wisdom, without wavering in the least, stood still as the mountains of Himavat. Then Vibhishana, taking up a huge and mighty javelin furnished with a hundred bells, inspired it with mantras and hurled it at the head of his adversary. And by the impetuosity of that weapon rushing with the force of the thunderbolt, Prahasta's head was severed off, and he thereupon looked like a mighty tree broken by the wind. And beholding that wanderer of the night, Prahasta, thus slain in battle, Dhurmaksha rushed with great impetuosity against the monkey-host. And beholding the soldiers of Dhurmaksha, looking like the clouds and endued with terrible mien, advancing up towards them, the monkey-chief suddenly broke and fled. And seeing those foremost of monkeys suddenly give way, that tiger among monkeys, Hanuman, the son of Pavana, began to advance. And beholding the son of Pavana staying still on the field of battle, the retreating monkeys, O king, one and all quickly rallied. Then mighty and great and fearful was the uproar that arose there in consequence of the warriors of Rama and Ravana rushing against each other. And in that battle which raged terribly the field soon became miry with blood. And Dhurmaksha afflicted the monkey-host with volleys of winged shafts. Then that vanquisher of foes, Hanuman, the son of Pavana, quickly seized that advancing leader of the Rakshasa. And the encounter that took place between that monkey and the Rakshasa hero, is desirous of defeating the other, was fierce and terrible, like that of Indra and Prahlada (in days of yore). And the Rakshasa struck the monkey with his maces and spiked clubs while the monkey struck the Rakshasa with trunks of trees unshorn of their branches. Then Hanuman, the son of Pavana, slew in great wrath that Rakshasa along with his charioteer and horses and broke his chariot also into pieces. And beholding Dhurmaksha, that foremost of Rakshasa, thus slain, the monkeys, abandoning all fear, rushed against the Rakshasa army with great valour. And slaughtered in large numbers by the victorious and powerful monkeys, the Rakshasas became dispirited and fled in fear to Lanka. And the surviving wreck of the Rakshasa army, having reached the city, informed king Ravana of everything that had happened. And hearing from them that Prahasta and that mighty archer Dhurmaksha, had both, with their armies, been slain by the powerful monkeys, Ravana drew a deep sigh and springing up from his excellent seat, said,—the time is come for Kumbhakarna to act.—And having said this, he awoke, by means of various loud-sounding instruments, his brother Kumbhakarna from his deep and prolonged slumbers. And having awakened him with great efforts, the Rakshasa king, still afflicted with anxiety, addressed the mighty Kumbhakarna and said unto him when seated at his ease on his bed, having perfectly recovered consciousness and self-possession, these words, 'Thou, indeed, art happy, O Kumbhakarna, that canst enjoy profound and undisturbed repose, unconscious of the terrible calamity that hath overtaken us! Rama with his monkey host hath crossed the Ocean by a bridge and disregarding us all is waging a terrible war (against us). I have stealthily brought away his wife Sita, the daughter of Janaka. and it is to recover her that he hath come hither, after having made a bridge over the great Ocean. Our great kinsmen also, Prahasta and others, have already been slain by him. And, O scourge of thy enemies, there is not another person, save thee, that can slay Rama! Therefore, O warrior, putting on thy armour, do thou set out this day for the purpose of vanquishing Rama and his followers! The two younger brothers of Dushana, viz., Vajravega and Promathin, will join thee with their forces!' And having said this unto the mighty Kumbhakarna, the Rakshasa king gave instructions to Vajravega and Promathin as to what they should do. And accepting his advice, those two warlike brothers of Dushana quickly marched out of the city, preceded by Kumbhakarna."

SECTION 285

"Markandeya said, "Then Kumbhakarna set out from the city, accompanied by his followers. And soon he beheld the victorious monkey troops encamped before him. And passing them by with the object of seeking out Rama, he beheld the son of Sumitra standing at his post, bow in hand. Then the monkey warriors, speedily advancing towards him, surrounded him on all sides. And then they commenced to strike him with numberless large trees. And many amongst them fearlessly began to tear his body with their nails. And those monkeys began to fight with him in various ways approved by the laws of warfare. And they soon overwhelmed that chief of the Rakshasas with a shower of terrible weapons of various kinds. And attacked by them thus, Kumbhakarna only laughed at them and began to eat them up. And he

devoured those foremost of monkeys known by the name of Chala, and Chandachala, and Vajravahu. And beholding that fearful act of the Rakshasa, other monkeys were frightened and set forth a loud wail of fear. And hearing the screams of those monkey-leaders, Sugriva boldly advanced towards Kumbhakarna. And that high-souled king of the monkeys swiftly approaching the Rakshasa, violently struck him on the head with the trunk of a Sala tree. And though the high-souled Sugriva always prompt in action broke that Sala tree on the head of Kumbhakarna, he failed to make any impression on that Rakshasa. And then, as if roused from his torpor by that blow, Kumbhakarna stretching forth his arms seized Sugriva by main force. And beholding Sugriva dragged away by the Rakshasa, the heroic son of Sumitra, that delighter of his friends, rushed towards Kumbhakarna. And that slayer of hostile heroes, Lakshmana, advancing towards Kumbhakarna, discharged at him an impetuous and mighty arrow furnished with golden wings. And that arrow, cutting through his coat of mail and penetrating into his body, passed through it outright and struck into the earth, stained with the Rakshasa's blood. Kumbhakarna then, having his breast thus bored through, released the king of monkeys. And taking up a huge mass of stone as his weapon, the mighty warrior Kumbhakarna then rushed towards the son of Sumitra, aiming it at him. And as the Rakshasa rushed towards him, Lakshmana cut off his upraised arms by means of a couple of keen-edged shafts furnished with heads resembling razors. But as soon as the two arms of the Rakshasa were thus cut off, double that number of arms soon appeared on his person. Sumitra's son, however, displaying his skill in weapon, soon by means of similar arrows cut off those arms also, each of which had seized a mass of stone. At this, that Rakshasa assumed a form enormously huge and furnished with numerous heads and legs and arms. Then the son of Sumitra rived, with a Brahma weapon, that warrior looking like an assemblage of hill. And rent by means of that celestial weapon, that Rakshasa fell on the field of battle like a huge tree with spreading branches suddenly consumed by heaven's thunderbolt. And beholding Kumbhakarna endued with great activity and resembling the Asura Vritra himself, deprived of life and prostrated on the field of battle, the Rakshasa warriors fled in fear. And beholding the Rakshasa warriors running away from the field of battle, the younger brother of Dushana, rallying them, rushed in great wrath upon the son of Sumitra. Sumitra's son, however, with a loud roar, received with his winged shafts both those wrathful warriors, Vajravega and Promathin, rushing towards him. The battle then, O son of Pritha, that took place between those two younger brothers of Dushana on the one hand and the intelligent Lakshmana on the other, was exceedingly furious and made the bristles of the spectators stand on end. And Lakshmana overwhelmed the two Rakshasas with a perfect shower of arrows. And those two Rakshasa heroes, on the other hand, both of them excited with fury, covered Lakshmana with an arrow hail. And that terrible encounter between Vajravega and Promathin and the mighty-armed Lakshmana lasted for a short while. And Hanumana, the son of Pavana, taking up a mountain peak, rushed towards one of the brothers, and with that weapon took the life of the Rakshasa Vajravega. And that mighty monkey, Nala, also, with a large mass of rock, crushed Promathin, that other younger brother of Dushana. The deadly struggle, however, between the soldiers of Rama and Ravana, rushing against one another, instead of coming to an end even after this, raged on as before. And hundreds of Rakshasas were slain by the denizens of the forest, while many of the latter were slain by the former. The loss, however, in killed, of the Rakshasas was far greater than that of the monkeys.

SECTION 286

"Markandeya said, 'Learning that Kumbhakarna had with his followers, fallen in battle as also that great warrior Prahasta, and Dhurmaksha too of mighty energy, Ravana then addressed his heroic son Indrajit saying, 'O slayer of foes, slay thou in battle Rama and Sugriva and Lakshmana. My good son, it was by thee that this blazing fame of mine had been acquired by vanquishing in battle that wielder of the thunderbolt, the thousand-eyed Lord of Sach! Having the power of appearing and vanishing at thy will, slay thou, O smiter of foes, my enemies by means, O thou foremost of all wielders of weapons, of thy celestial arrows received as boons (from the gods)! Rama and Lakshmana and Sugriva are incapable of enduring the bare touch of thy weapons. What shall I say, therefore, of their followers? That cessation of hostilities which could not be brought about by either Prahasta or Kumbhakarna in battle, be it thine, O mighty-armed one, to bring about! Slaying my enemies with all their army by means of thy keen-edged shafts, enhance my joy today, O son, as thou didst once before by vanquishing Vasava!' Thus addressed by him, Indrajit said—So be it,—and encased in mail he quickly ascended his chariot, and proceeded, O king, towards the field of battle. And then that bull amongst Rakshasas loudly announcing his own name, challenged Lakshmana endued with auspicious marks, to a single combat.

And Lakshmana, thus challenged, rushed towards that Rakshasa, with his bow and arrows, and striking terror into his adversary's heart by means of the flapping of his bow-string on the leathern case of his left hand. And the encounter that took place between those warriors that defied each other's prowess and each of whom was desirous of vanquishing the other, and both of whom were conversant with celestial weapons, was terrible in the extreme. But when the son of Ravana found that he could not by his arrows gain any advantage over his adversary, that foremost of mighty warriors mustered all his energy. And Indrajit then began to hurl at Lakshmana with great force numberless javelins. The son of Sumitra, however, cut them into fragments by means of his own keen-edged arrows. And those javelins, thus cut into pieces by the keen-edged arrows of Lakshmana, dropped down upon the ground. Then the handsome Angada, the son of Vali, taking up a large tree, rushed impetuously at Indrajit and struck him with it on the head. Undaunted at this, Indrajit of mighty energy sought to smite Angada with a lance. Just at that juncture, however, Lakshmana cut into pieces the lance taken up by Ravana's son. The son of Ravana then took up a mace and struck on the left flank that foremost of monkeys, the heroic Angada who was then staying close beside him. Angada, the powerful son of Vali, little recking that stroke, hurled at Indrajit a mighty Sal stem, and hurled in wrath by Angada for the destruction of Indrajit, that tree, O son of Pritha, destroyed Indrajit's chariot along with his horses and charioteer. And thereupon jumping from his horseless and driverless car, the son of Ravana disappeared from sight, O king, by aid of his powers of illusion. And beholding that Rakshasa, abundantly endued with powers of illusion, disappear so suddenly, Rama proceeded towards that spot and began to protect his troops with care. Indrajit, however, with arrows, obtained as boons from the gods, began to pierce both Rama and mighty Lakshmana in every part of their bodies. Then the heroic Rama and Lakshmana both continued to contend with their arrows against Ravana's son who had made himself invisible by his powers of illusion. But Indrajit continued to shower in wrath all over those lions among men his keen-edged shafts by hundreds and thousands. And seeking that invisible warrior who was ceaselessly showering his arrows, the monkeys penetrated into every part of the firmament, armed with huge masses of stone. Them as well as the two brothers, however, the invisible Rakshasa began to afflict with his shafts. Indeed, the son of Ravana, concealing himself by his powers of illusion, furiously attacked the monkey host. And the heroic brothers Rama and Lakshmana, pierced all over with arrows, dropped down on the ground like the Sun and the Moon fallen down from the firmament."

SECTION 287

"Markandeya said, 'Beholding both the brothers Rama and Lakshmana prostrate on the ground, the son of Ravana tied them in a net-work of those arrows of his which he had obtained as boons. And tied by Indrajit on the field of battle by means of that arrowy net, those heroic tigers among men resembled a couple of hawks immured in a cage. And beholding those heroes prostrate on the ground pierced with hundreds of arrows, Sugriva with all the monkeys stood surrounding them on all sides. And the king of the monkeys stood there, accompanied by Sushena and Mainda and Dwivida, and Kumuda and Angada and Hanuman and Nila and Tara and Nala. And Vibhishana, having achieved success in another part of the field, soon arrived at that spot, and roused those heroes from insensibility, awakening them by means of the weapon called, Prajna [This weapon could restore an insensible warrior to consciousness, as the Sam-mohana weapon could deprive one of consciousness.]. Then Sugriva soon extracted the arrows from their bodies. And by means of that most efficacious medicine called the Visalya*, applied with celestial mantras, those human heroes regained their consciousness. [* Visalya is a medicinal plant of great efficacy in healing cuts and wounds. It is still cultivated in several parts of Bengal. A medical friend of the writer tested the efficacy of the plant known by that name and found it to be much superior to either gallic acid or tannic acid in stopping blood.] And the arrow having been extracted from their bodies, those mighty warriors in a moment rose from their recumbent posture, their pains and fatigue thoroughly alleviated. And beholding Rama the descendant of Ikshwaku's race, quite at his ease, Vibhishana, O son of Pritha, joining his hands; told him these words, 'O chastiser of foes, at the command of the king of the Guhyakas, a Guhyaka hath come from the White mountains, bringing with him his water! [The Guhyakas occupy, in Hindu mythology, a position next only to that of the gods, and superior to that of the Gandharvas who are the celestial choristers. The White mountain is another name of Kailasa, the peak where Siva hath his abode.] O great king, this water is a present to thee from Kuvera, so that all creatures that are invisible may, O chastiser of foes, become visible to thee! This water laved over the eyes will make every invisible creature visible to thee, as also to any other person to whom thou mayst give it!'—Saying—So be it,—

Rama took that sacred water, and sanctified his own eyes therewith. And the high-minded Lakshmana also did the same. And Sugriva and Jambuvan, and Hanuman and Angada, and Mainda and Dwivida, and Nila and many other foremost of the monkeys, laved their eyes with that water. And thereupon it exactly happened as Vibhishana had said, for, O Yudhishtira, soon did the eyes of all these become capable of beholding things that could not be seen by the unassisted eye!

"Meanwhile, Indrajit, after the success he had won, went to his father. And having informed him of the feats he had achieved, he speedily returned to the field of battle and placed himself at the van of his army. The son of Sumitra then, under Vibhishana's guidance, rushed towards that wrathful son of Ravana coming back, from desire of battle, to lead the attack. And Lakshmana, excited to fury and receiving a hint from Vibhishana, and desiring to slay Indrajit who had not completed his daily sacrifice, smote with his arrows that warrior burning to achieve success. And desirous of vanquishing each other, the encounter that took place between them was exceedingly wonderful like that (in days of yore) between the Lord of celestials and Prahrada. And Indrajit pierced the son of Sumitra with arrows penetrating into his very vitals. And the son of Sumitra also pierced Ravana's son with arrows of fiery energy. And pierced with Lakshmana's arrows, the son of Ravana became senseless with wrath. And he shot at Lakshmana eight shafts fierce as venomous snakes. Listen now, O Yudhishtira, as I tell thee how the heroic son of Sumitra then took his adversary's life by means of three winged arrows possessed of the energy and effulgence of fire! With one of these, he severed from Indrajit's body that arm of his enemy which had grasped the bow. With the second he caused that other arm which had held the arrows, to drop down on the ground. With the third that was bright and possessed of the keenest edge, he cut off his head decked with a beautiful nose and bright with ear-rings. And shorn of arms and head, the trunk became fearful to behold. And having slain the foe thus, that foremost of mighty men then slew with his arrows the charioteer of his adversary. And the horses then dragged away the empty chariot into the city. And Ravana then beheld that car without his son on it. And hearing that his son had been slain, Ravana suffered his heart to be overpowered with grief. And under the influence of extreme grief and affliction, the king of the Rakshasas suddenly cherished the desire of killing the princess of Mithila. And seizing a sword, the wicked Rakshasa hastily ran towards that lady staying within the Asoka wood longing to behold her lord. Then Avidhya beholding that sinful purpose of the wicked wretch, appeased his fury. Listen, O Yudhishtira, to the reasons urged by Avidhya! That wise Rakshasa said, 'Placed as thou art on the blazing throne of an empire, it behoveth thee not to slay a woman! Besides, this woman is already slain, considering that she is a captive in thy power! I think, she would not be slain if only her body were destroyed. Slay thou her husband! He being slain, she will be slain too! Indeed, not even he of an hundred sacrifices (Indra) is thy equal in prowess! The gods with Indra at their head, had repeatedly been affrighted by thee in battle! With these and many other words of the same import, Avidhya succeeded in appeasing Ravana. And the latter did, indeed, listen to his counsellor's speech. And that wanderer of the night, then, resolved to give battle himself sheathed his sword, and issued orders for preparing his chariot."

SECTION 288

"Markandeya said, The Ten-necked (Ravana), excited to fury at the death of his beloved son, ascended his car decked with gold and gems. And surrounded by terrible Rakshasas with various kinds of weapons in their hands, Ravana rushed towards Rama, fighting with numerous monkey-chief. And beholding him rushing in wrath towards the monkey army, Mainda and Nila and Nala and Angada, and Hanuman and Jamvuman, surrounded him with all their troops. And those foremost of monkeys and bears began to exterminate with trunks of trees, the soldiers of the Ten-necked (Ravana), in his every sight. And beholding the enemy slaughtering his troops, the Rakshasa king, Ravana, possessed of great powers of illusion, began to put them forth. And forth from his body began to spring hundreds and thousands of Rakshasas armed with arrows and lances and double-edged swords in hand. Rama, however, with a celestial weapon slew all those Rakshasas. The king of the Rakshasas then once more put forth his prowess of illusion. The Ten-faced, producing from his body numerous warriors resembling, O Bharata, both Rama and Lakshmana, rushed towards the two brothers. And then those Rakshasas, hostile to Rama and Lakshmana and armed with bows and arrows, rushed towards Rama, and beholding that power of illusion put forth by the king of Rakshasas, that descendant of Ikshwaku's race, the son of Sumitra, addressed Rama in these heroic words, 'Slay those Rakshasas, those wretches with forms like thy own!' And Rama, thereupon slew those and other Rakshasas of forms resembling his own. And that time Matali, the charioteer of Indra, approached Rama on the field of battle, with a car effulgent as the Sun and unto which were yoked horses of a

tawny hue. And Matali said, 'O son of Kakutstha's race, this excellent and victorious car, unto which have been yoked this pair of tawny horses, belonging to the Lord of celestials! It is on this excellent car, O tiger among men, that Indra hath slain in battle hundreds of Daityas and Danavas! Therefore, O tiger among men, do thou, riding on the car driven by me, quickly slay Ravana in battle!

Do not delay in achieving this! Thus addressed by him, the descendant of Raghu's race, however, doubted the truthful words of Matali, thinking this is another illusion produced by the Rakshasas--Vibhishana then addressed him saying, 'This, O tiger among men, is no illusion of the wicked Ravana! Ascend thou this chariot quickly, for this, O thou of great effulgence, belongeth to Indra! The descendant of Kakutstha then cheerfully said unto Vibhishana, 'So be it', and riding on that car, rushed wrathfully upon Ravana. And when Ravana, too, rushed against his antagonist, a loud wail of woe was set up by the creatures of the Earth, while the celestials in heaven sent forth a leonine roar accompanied by beating of large drums. The encounter then that took place between the Ten-necked Rakshasa and that prince of Raghu's race, was fierce in the extreme. Indeed, that combat between them hath no parallel elsewhere. And Rakshasa hurled at Rama a terrible javelin looking like Indra's thunderbolt and resembling a Brahmana's curse on the point of utterance. [According to both Vyasa and Valmiki, there is nothing so fierce as a Brahmana's curse. The very thunderbolt of Indra is weak compared to a Brahmana's curse. The reason is obvious. The thunder smites the individual at whom it may be aimed. The curse of Brahmana smites the whole race, whole generation, whole country.] Rama, however, quickly cut into fragments that javelin by means of his sharp arrows. And beholding that most difficult feat, Ravana was struck with fear. But soon his wrath was excited and the Ten-necked hero began to shower on Rama whetted arrows by thousands and tens of thousands and countless weapons of various kinds, such as rockets and javelins and maces and battle-axes and darts of various kinds and Shataghnis and whetted shafts. And beholding that terrible form of illusion displayed by the Ten-necked Rakshasa, the monkeys fled in fear in all directions. Then the descendant of Kakutstha, taking out of his quiver an excellent arrow furnished with handsome wings and golden feathers and a bright and beautiful head, fixed it on the bow with Brahmastra mantra. And beholding that excellent arrow transformed by Rama, with proper mantras into a Brahma weapon, the celestials and the Gandharvas with Indra at their head, began to rejoice. And the gods and the Danavas and the Kinnaras were led by the display of that Brahma weapon to regard the life of their Rakshasa foe almost closed. Then Rama shot that terrible weapon of unrivalled energy, destined to compass Ravana's death, and resembling the curse of a Brahmana on the point of utterance. And as soon, O Bharata, as that arrow was shot by Rama from his bow drawn to a circle, the Rakshasa king with his chariot and charioteer and horses blazed up, surrounded on all sides by a terrific fire. And beholding Ravana slain by Rama of famous achievements, the celestials, with the Gandharvas and the Charanas, rejoiced exceedingly. And deprived of universal dominion by the energy of the Brahma weapon, the five elements forsook the illustrious Ravana. And were consumed by the Brahma weapon, the physical ingredients of Ravana's body. His flesh and blood were all reduced to nothingness,--so that the ashes even could not be seen."

SECTION 289

"Markandeya said, 'Having slain Ravana, that wretched king of the Rakshasas and foe of the celestials, Rama with his friends and Sumitra's son rejoiced exceedingly. And after the Ten-necked (Rakshasa) hath been slain, the celestials with the Rishis at their head, worshipped Rama of mighty arms, blessing and uttering the word Jaya repeatedly. And all the celestials and the Gandharvas and the denizens of the celestial regions gratified Rama of eyes like lotus leaves, with hymns and flowery showers. And having duly worshipped Rama, they all went away to those regions whence they had come. And, O thou of unfading glory, the firmament at that time looked as if a great festival was being celebrated.

"And having slain the Ten-necked Rakshasa, the lord Rama of worldwide fame, that conqueror of hostile cities, bestowed Lanka on Vibhishana. Then that old and wise counsellor (of Ravana) known by the name of Avidhya, with Sita walking before him but behind Vibhishana who was at the front, came out of the city. And with great humility Avidhya said unto the illustrious descendant of Kakutstha, 'O illustrious one, accept thou this goddess, Janaka's daughter of excellent conduct!' Hearing these words, the descendant of Ikshwaku's race alighted from his excellent chariot and beheld Sita bathed in tears. And beholding that beautiful lady seated within her vehicle, afflicted with grief, besmeared with filth, with matted locks on head, and attired in dirty robes, Rama, afraid of the loss of his honour, said unto her, 'Daughter of Videha, go witherover thou likes! Thou art now free! What should have been done by me, hath been done! O blessed lady, owning me for thy husband, it is not meet that thou shouldst

grow old in the abode of the Rakshasa! It is for this I have slain that wanderer of the night! But how can one like us, acquainted with every truth of morality embrace even for a moment a woman that had fallen into other's hands? O princess of Mithila whether thou art chaste or unchaste, I dare not enjoy thee, now that thou art like sacrificial butter lapped by a dog!' Hearing these cruel words, that adorable girl suddenly fell down in great affliction of heart, like a plantain tree severed from its roots. And the colour that was sufficing her face in consequence of the joy she had felt, quickly disappeared, like watery particles on a mirror blown thereon by the breath of the mouth. And hearing these words of Rama, all the monkeys also with Lakshmana became still as dead. Then the divine and pure-souled Brahma of four faces, that Creator of the Universe himself sprung from a lotus, showed himself on his car to Raghu's son. And Sakra and Agni and Vayu, and Yama and Varuna and the illustrious Lord of the Yakshas, and the holy Rishis, and king Dasaratha also in a celestial and effulgent form and on car drawn by swans, showed themselves. And then the firmament crowded with celestials and Gandharvas became as beautiful as the autumnal welkin spangled with stars. And rising up from the ground, the blessed and famous princess of Videha, in the midst of those present spoke unto Rama of wide chest, these words, 'O prince, I impute no fault to thee, for thou art well acquainted with the behaviour that one should adopt towards both men and women. But hear thou these words of mine! The ever-moving Air is always present within every creature. If I have sinned, let him forsake my vital forces! If I have sinned, Oh, then let Fire, and Water, and Space, and Earth, like Air (whom I have already invoked), also forsake my vital forces! And as, O hero, I have never, even in my dreams, cherished the image of any other person, so be thou my lord as appointed by the gods.' After Sita had spoken, a sacred voice, resounding through the whole of that region, was heard in the skies, gladdening the hearts of the high-souled monkeys. And the Wind-god was heard to say, O son of Raghu, what Sita hath said is true! I am the god of Wind. The princess of Mithila is sinless! Therefore, O king, be united with thy wife! And the god of Fire said, 'O son of Raghu, I dwell within the bodies of all creatures! O descendant of Kakutstha, the princess of Mithila is not guilty of even the minutest fault!' And Varuna then said, 'O son of Raghu, the humours in every creature's body derive their existence from me! I tell thee, let the princess of Mithila be accepted by thee!' And Brahma himself then said, 'O descendant of Kakutstha, O son, in thee that art honest and pure and conversant with the duties of royal gases, this conduct is not strange. Listen, however, to these words of mine! Thou hast, O hero, slain this enemy of the gods, the Gandharvas, the Nagas, the Yakshas, the Danavas, and the great Rishis! It was through my grace that he had hitherto been unslayable of all creatures. And indeed, it was for some reason that I had tolerated him for some time! The wretch, however, abducted Sita for his own destruction. And as regards Sita, I protected her through Nalakuvera's curse. For that person had cursed Ravana of old, saying, that if he ever approached an unwilling woman, his head should certainly be split into a hundred fragments. Let no suspicion, therefore, be thine! O thou of great glory, accept thy wife! Thou hast indeed, achieved a mighty feat for the benefit of the gods, O thou that art of divine effulgence! And last of all Dasaratha said, 'I have been gratified with thee, O child! Blessed be thou, I am thy father Dasaratha! I command thee to take back thy wife, and rule thy kingdom, O thou foremost of men!' Rama then replied, 'If thou art my father, I salute thee with reverence, O king of kings! I shall indeed, return, at thy command, to the delightful city of Ayodhya!'

"Markandeya continued, 'Thus addressed, his father, O bull of the Bharata race, gladly answered Rama, the corners of whose eyes were of a reddish hue, saying, 'Return to Ayodhya and rule thou that kingdom! O thou of great glory, thy fourteen years (of exile) have been completed.' Thus addressed by Dasaratha, Rama bowed to the gods, and saluted by his friends he was united with his wife, like the Lord of the celestials with the daughter of Puloman. And that chastiser of foes then gave a boon to Avidhya. And he also bestowed both riches and honours on the Rakshasa woman named Trijata. And when Brahma with all the celestials having India at their head, said unto Rama, 'O thou that ownest Kausalya for thy mother, what boons after thy heart shall we grant thee?' Rama, thereupon, prayed them to grant him firm adherence to virtues and invincibility in respect of all foes. And he also asked for the restoration to life of all those monkeys that had been slain by the Rakshasas, and after Brahma had said--So be it, those monkeys, O king, restored to life, rose up from the field of battle, and Sita too, of great good fortune, granted unto Hanuman a boon, saying, 'Let thy life, O son, last as long as (the fame of) Rama's achievements! And, O Hanuman of yellow eyes, let celestial viands and drinks be ever available to thee through my grace!'

"Then the celestials with Indra at their head all disappeared in the very sight of those warriors of spotless achievements. And beholding Rama united with the daughter of Janaka, the charioteer of Sakra, highly pleased, addressed him in the

midst of friends, and said these words, 'O thou of prowess that can never be baffled thou hast dispelled the sorrow of the celestials, the Gandharvas, the Yakshas, the Asuras, the Nagas, and human beings! As long, therefore, as the Earth will hold together, so long will all creatures with the celestials, the Asuras, the Gandharvas, the Yakshas, the Rakshasas, and the Pannagas, speak of thee.' And having said these words unto Rama, Matali worshipped that son of Raghu, and having obtained the leave of that foremost of wielders of weapons, he went away, on that same chariot of solar effulgence. And Rama also, with Sumatra's son and Vibhishana, and accompanied by all the monkeys with Sugriva at their head, placing Sita in the van and having made arrangements for the protection of Lanka, recrossed the ocean by the same bridge. And he rode on that beautiful and sky-ranging chariot called the Pushpaka that was capable of going everywhere at the will of the rider. And that subduer of passions was surrounded by his principal counsellors in order of precedence. And arriving at that part of the sea-shore where he had formerly laid himself down, the virtuous king, with all the monkeys, pitched his temporary abode. And the son of Raghu then, bringing the monkeys before him in due time, worshipped them all, and gratifying them with presents of jewels and gems, dismissed them one after another. And after all the monkey-chiefs, and the apes with bovine tails, and the bears, had gone away, Rama re-entered Kishkindhya with Sugriva. And accompanied by both Vibhishana and Sugriva, Rama re-entered Kishkindhya riding on the Pushpaka car and showing the princess of Videha the woods along the way. And having arrived at Kishkindhya, Rama, that foremost of all smiters, installed the successful Angada as prince-regent of the kingdom. And accompanied by the same friends as also by Sumitra's son, Rama proceeded towards his city along the same path by which he had come. And having reached the city of Ayodhya, the king despatched Hanuman thence as envoy to Bharata. And Hanuman, having ascertained Bharata's intentions from external indications, gave him the good news (of Rama's arrival). And after the son of Pavana had come back, Rama entered Nandigram. And having entered that town, Rama beheld Bharata besmeared with filth and attired in rags and seated with his elder brother's sandals placed before him. And being united, O bull of Bharata race, with both Bharata and Shatrughna, the mighty son of Raghu, along with Sumitra's son, began to rejoice exceedingly. And Bharata and Shatrughna also, united with their eldest brother, and beholding Sita, both derived great pleasure. And Bharata then, after having worshipped his returned brother, made over to him with great pleasure, the kingdom that had been in his hands as a sacred trust. And Vasishtha and Vamadeva then together installed that hero in the sovereignty (of Ayodhya) at the eighth Muhurta* of the day under the asterism called Sravana. [*Abhijit is lit, the eighth muhurta (hour) of the day, a muhurta being equal to an hour of 48 minutes, i.e. the thirtieth part of a whole day and night. (In other words: A day in India had 30 hours to 48 minutes each.) The Vaishnava asterism is as explained by Nilakantha, the Sravava.] And after his installation was over, Rama gave leave to well-pleased Sugriva the king of the monkeys, along with all his followers, as also to rejoicing Vibhishana of Pulastya's race, to return to their respective abodes. And having worshipped them with various articles of enjoyment, and done everything that was suitable to the occasion, Rama dismissed those friends of his with a sorrowful heart. And the son of Raghu then, having worshiped that Pushpaka chariot, joyfully gave it back unto Vaisravana. And then assisted by the celestial Rishi (Vasishtha), Rama performed on the banks of the Gomati ten horse-sacrifices without obstruction of any kind and with treble presents unto Brahmanas."

SECTION 290

"Markandeya said, 'It was thus, O mighty-armed one, that Rama of immeasurable energy had suffered of old such excessive calamity in consequence of his exile in the woods! O tiger among men, do not grieve, for, O chastiser of foes, thou art Kshatriya! Thou too treadest in the path in which strength of arms is to be put forth.--the path that leadeth to tangible rewards. Thou hast not even a particle of sin. Even the celestials with Indra at their head, and the Asuras have to tread in the path that is trod by thee! It was after such afflictions that the wielder of the thunderbolt, aided by the Maruts, slew Vritra, and the invincible Namuchi and the Rakshasi of long tongue! He that hath assistance, always secureth the accomplishment of all his purposes! What is that which cannot be vanquished in battle by him that hath Dhananjaya for his brother? This Bhima, also, of terrible prowess, is the foremost of mighty persons. The heroic and youthful sons of Madravati again are mighty bowmen. With allies such as these, why dost thou despair, O chastiser of foes? These are capable of vanquishing the army of the wielder himself of the thunderbolt with the Maruts in the midst. Having these mighty bowmen of celestial forms for thy allies, thou, O bull of Bharata race, art sure to conquer in battle all thy foes! Behold, this Krishna, the daughter of Drupada, forcibly abducted by the wicked-minded Saindhava from

pride of strength and energy, hath been brought back by these mighty warriors after achieving terrible feats! Behold, king Jayadratha was vanquished and lay powerless before thee! The princess of Videha was rescued with almost no allies by Rama after the slaughter in battle of the Ten-necked Rakshasa of terrible prowess! Indeed, the allies of Rama (in that contest) were monkeys and black-faced bears, creatures that were not even human! Think of all this, O king in thy mind! Therefore, O foremost of Kurus, grieve not for all (that hath occurred), O bull of the Bharata race! Illustrious persons like thee never indulge in sorrow, O smiter of foes!"

Vaisampayana continued, "It was thus that the king was comforted by Markandeya. And then that high-souled one cast off his sorrows, once more spoke unto Markandeya."

SECTION 291

(Pativrata-mahatmya Parva)

"Yudhishtira said, 'O mighty sage, I do not so much grieve for myself or these my brothers or the loss of my kingdom as I do for this daughter of Drupada. When we were afflicted at the game of the dice by those wicked-souled ones, it was Krishna that delivered us. And she was forcibly carried off from the forest by Jayadratha. Hast thou even seen or heard of any chaste and exalted lady that resembleth this daughter of Drupada?"

"Markandeya said, 'Listen, O king, how the exalted merit of chaste ladies, O Yudhishtira, was completely obtained by a princess named Savitri. There was a king among the Madras, who was virtuous and highly pious. And he always ministered unto the Brahmanas, and was high-souled and firm in promise. And he was of subdued senses and given to sacrifices. And he was the foremost of givers, and was able, and beloved by both the citizens and the rural population. And the name of that lord of Earth was Aswapati. And he was intent on the welfare of all beings. And that forgiving (monarch) of truthful speech and subdued senses was without issue. And when he got old, he was stricken with grief at this. And with the object of raising offspring, he observed rigid vows and began to live upon frugal fare, having recourse to the Brahmacharya mode of life, and restraining his senses. And that best of kings, (daily) offering ten thousand oblations to the fire, recited Mantras in honour of Savitri [Also called Gayatri, the wife of Brahma.] and ate temperately at the sixth hour. And he passed eighteen years, practising such vows. Then when the eighteen years were full, Savitri was pleased (with him). And O king, issuing with great delight, in embodied form, from the Agnihotra fire, the goddess showed herself to that king. And intent on conferring boons, she spoke these words unto the monarch, 'I have been gratified, O king, with thy Brahmacharya practices, thy purity and self-restraint and observance of vows, and all thy endeavours and veneration! Do thou, O mighty king. O Aswapati, ask for the boon that thou desirest! Thou ought, however, by no means show any disregard for virtue.' Thereat Aswapati said, 'It is with the desire of attaining virtue that I have been engaged in this task. O goddess, may many sons be born unto me worthy of my race! If thou art pleased with me, O goddess, I ask for this boon. The twice-born ones have assured me that great merit lieth in having offspring!' Savitri replied, 'O king, having already learnt this thy intention, I had spoken unto that lord, the Grandsire, about thy sons. Through the favour granted by the Self-create, there shall speedily be born unto thee on earth a daughter of great energy. It behoveth thee not to make any reply. Well-pleased, I tell thee this at the command of the Grandsire.'

"Markandeya said, 'Having accepted Savitri's words and saying, 'So be it!' the king again gratified her and said, 'May this happen soon!' On Savitri vanishing away, the monarch entered his own city. And that hero began to live in his kingdom, ruling his subjects righteously. And when some time had elapsed, that king, observant of vows, begat offspring on his eldest queen engaged in the practice of virtue. And then, O bull of the Bharata race, the embryo in the womb of the princess of Malava increased like the lord of stars in the heavens during the lighted fortnight. And when the time came, she brought forth a daughter furnished with lotus-like eyes. And that best of monarchs, joyfully performed the usual ceremonies on her behalf. And as she had been bestowed with delight by the goddess Savitri by virtue of the oblations offered in honour of that goddess, both her father, and the Brahmanas named her Savitri. And the king's daughter grew like unto Sree herself in an embodied form. And in due time, that damsel attained her puberty. And beholding that graceful maiden of slender waist and ample hips, and resembling a golden image, people thought, 'We have received a goddess.' And overpowered by her energy, none could wed that girl of eyes like lotus-leaves, and possessed of a burning splendour.'

"And it came to pass that once on the occasion of a parva, having fasted and bathed her head, she presented herself before the (family) deity and caused the Brahmanas to offer oblations with due rites to the sacrificial fire. And taking the flowers that had been offered to the god, that lady, beautiful as Sree herself, went to her high-souled sire. And having

reverenced the feet of her father and offering him the flowers she had brought, that maiden of exceeding grace, with joined hands, stood at the side of the king. And seeing his own daughter resembling a celestial damsel arrived at puberty, and unsought by people, the king became sad. And the king said, 'Daughter, the time for bestowing thee is come! Yet none asketh thee. Do thou (therefore) thyself seek for a husband equal to thee in qualities! That person who may be desired by thee should be notified to me. Do thou choose for thy husband as thou listest. I shall bestow thee with deliberation. Do thou, O auspicious one, listen to me as I tell thee the words which I heard recited by the twice-born ones. The father that doth not bestow his daughter cometh by disgrace. And the husband that knoweth not his wife in her season meeteth with disgrace. And the son that doth not protect his mother when her husband is dead, also suffereth disgrace. Hearing these words of mine, do thou engage thyself in search of a husband. Do thou act in such a way that we may not be censured by the gods!"

"Markandeya said, 'Having said these words to his daughter and his old counsellors, he instructed the attendants to follow her, saying,--Go! Thereat, bashfully bowing down unto her father's feet, the meek maid went out without hesitation, in compliance with the words of her sire. And ascending a golden car, she went to the delightful asylum of the royal sages, accompanied by her father's aged counsellors. There, O son, worshipping the feet of the aged ones, she gradually began to roam over all the woods. Thus the king's daughter distributing wealth in all sacred regions, ranged the various places belonging to the foremost of the twice-born ones."

SECTION 292

"Markandeya continued, 'On one occasion, O Bharata, when that king, the lord of the Madras, was seated with Narada in the midst of his court, engaged in conversation, Savitri, accompanied by the king's counsellors, came to her father's abode after having visited various sacred regions and asylums. And beholding her father seated with Narada, she worshipped the feet of both by bending down her head. And Narada then said, 'Whither had this thy daughter gone? And, O king, whence also doth she come? Why also dost thou not bestow her on a husband, now that she hath arrived at the age of puberty?' Aswapati answered, saying, 'Surely it was on this very business that she had been sent, and she returneth now (from her search). Do thou, O celestial sage, listen, even from her as to the husband she hath chosen herself!"

"Markandeya continued, 'Then the blessed maid, commanded by her father with the words,--Relate everything in detail,--regarded those words of her sire as if they were those of a god, and spoke unto him thus, 'There was, amongst the Salwas, a virtuous Kshatriya king known by the name of Dyumatsena. And it came to pass that in course of time he became blind. And that blind king possessed of wisdom had an only son. And it so happened that an old enemy dwelling in the vicinity, taking advantage of the king's mishap, deprived him of his kingdom. And thereupon the monarch, accompanied by his wife bearing a child on her breast, went into the woods. And having retired into the forests, he adopted great vows and began to practise ascetic austerities. And his son, born in the city, began to grow in the hermitage. That youth, fit to be my husband, I have accepted in my heart for my lord!' At these words of hers, Narada said, 'Alas, O king, Savitri hath committed a great wrong, since, not knowing, she hath accepted for her lord this Satyavan of excellent qualities! His father speaketh the truth and his mother also is truthful in her speech. And it is for this that the Brahmanas have named the son Satyavan. In his childhood he took great delight in horses, and used to make horses of clay. And he used also to draw pictures of horses. And for this that youth is sometimes called by the name of Chitraswa.' The king then asked, 'And is prince Satyavan, who is devoted to his father, endued with energy and intelligence and forgiveness and courage?' Narada replied, saying, 'In energy Satyavan is like unto the sun, and in wisdom like unto Vrihaspati! And he is brave like unto the lord of the celestials and forgiving like unto the Earth herself!' Aswapati then said, 'And is the prince Satyavan liberal in gifts and devoted to the Brahmanas? Is he handsome and magnanimous and lovely to behold?' Narada said, 'In bestowal of gifts according to his power, the mighty son of Dyumatsena is like unto Sankriti's son Rantideva. In truthfulness of speech and devotion unto Brahmanas, he is like Sivi, the son of Usinara. And he is magnanimous like Yayati, and beautiful like the Moon. And in beauty of person he is like either of the twin Aswins. And with senses under control, he is meek, and brave, and truthful! And with passion in subjection he is devoted to his friends, and free from malice and modest and patient. Indeed, briefly speaking, they that are possessed of great ascetic merit and are of exalted character say that he is always correct in his conduct and that honour is firmly seated on his brow.' Hearing this, Aswapati said, 'O reverend sage, thou tellest me that he is possessed of every virtue! Do thou now tell me his defects if, indeed, he hath any!' Narada then said, 'He hath one only defect that

hath overwhelmed all his virtues. That defect is incapable of being conquered by even the greatest efforts. He hath only one defect, and no other. Within a year from this day, Satyavan, endued with a short life will cast off his body! Hearing these words of the sage, the king said, 'Come, O Savitri, go thou and choose another for thy lord, O beautiful damsel! That one great defect (in this youth) existeth, covering all his merits. The illustrious Narada honoured by even the gods, sayeth, that Satyavan will have to cast off his body within a year, his days being numbered!' At these words of her father, Savitri said, 'The death can fall but once; a daughter can be given away but once; and once only can a person say, I give away! These three things can take place only once. Indeed, with a life short or long, possessed of virtues or bereft of them, I have, for once, selected my husband. Twice I shall not select. Having first settled a thing mentally, it is expressed in words, and then it is carried out into practice. Of this my mind is an example!' Narada then said, 'O best of men, the heart of thy daughter Savitri wavereth not! It is not possible by any means to make her swerve from this path of virtue! In no other person are those virtues that dwell in Satyavan. The bestowal of thy daughter, therefore, is approved by me!' The king said, 'What thou hast said, O illustrious one, should never be disobeyed, for thy words are true! And I shall act as thou hast said, since thou art my preceptor!' Narada said, 'May the bestowal of thy daughter Savitri be attended with peace! I shall now depart. Blessed be all of ye!'

"Markandeya continued, 'Having said this, Narada rose up into the sky and went to heaven. On the other hand, the king began to make preparations for his daughter's wedding!'"

SECTION 293

"Markandeya said, 'Having pondered over these words (of Narada) about his daughter's marriage, the king began to make arrangements about the nuptials. And summoning all the old Brahmanas, and Ritwijas together with the priests, he set out with his daughter on an auspicious day. And arriving at the asylum of Dyumatsena in the sacred forest, the king approached the royal sage on foot, accompanied by the twice-born ones. And there he beheld the blind monarch of great wisdom seated on a cushion of Kusa grass spread under Sala tree. And after duly reverencing the royal sage, the king in an humble speech introduced himself. Thereupon, offering him the Arghya, a seat, and a cow, the monarch asked his royal guest,--Wherefore is this visit?--Thus addressed the king disclosed everything about his intentions and purpose with reference to Satyavan. And Aswapati said, 'O royal sage, this beautiful girl is my daughter named Savitri. O thou versed in morality, do thou, agreeably to the customs of our order, take her from me as thy daughter-in-law!' Hearing these words, Dyumatsena said, 'Deprived of kingdom, and taking up our abode in the woods, we are engaged in the practice of virtue as ascetics with regulated lives. Unworthy of a forest life, how will thy daughter, living in the sylvan asylum, bear this hardship?' Aswapati said, 'When my daughter knoweth, as well as myself, that happiness and misery come and go (without either being stationary), such words as these are not fit to be used towards one like me! O king, I have come hither, having made up my mind! I have bowed to thee from friendship; it behoveth thee not, therefore, to destroy my hope! It behoveth thee not, also, to disregard me who, moved by love, have come to thee! Thou art my equal and fit for an alliance with me, as indeed, I am thy equal and fit for alliance with thee! Do thou, therefore, accept my daughter for thy daughter-in-law and the wife of the good Satyavan!' Hearing these words Dyumatsena said, 'Formerly I had desired an alliance with thee. But I hesitated, being subsequently deprived of my kingdom. Let this wish, therefore, that I had formerly entertained, be accomplished this very day. Thou art, indeed, a welcome guest to me!'

"Then summoning all the twice-born ones residing in the hermitages of that forest, the two kings caused the union to take place with due rites. And having bestowed his daughter with suitable robes and ornaments, Aswapati went back to his abode in great joy. And Satyavan, having obtained a wife possessed of every accomplishment, became highly glad, while she also rejoiced exceedingly upon having gained the husband after her own heart. And when her father had departed, she put off all her ornaments, and clad herself in barks and cloths dyed in red. And by her services and virtues, her tenderness and self-denial, and by her agreeable offices unto all, she pleased everybody. And she gratified her mother-in-law by attending to her person and by covering her with robes and ornaments. And she gratified her father-in-law by worshipping him as a god and controlling her speech. And she pleased her husband by her honeyed speeches, her skill in every kind of work, the evenness of her temper, and by the indications of her love in private. And thus, O Bharata, living in the asylum of those pious dwellers of the forest, they continued for some time to practise ascetic austerities. But the words spoken by Narada were present night and day in the mind of the sorrowful Savitri."

SECTION 294

"Markandeya said, 'At length, O king, after a long time had passed away, the hour that had been appointed for the death of Satyavan arrived. And as the words that had been spoken by Narada were ever present in the mind of Savitri, she had counted the days as they passed. And having ascertained that her husband would die on the fourth day following, the damsel fasted day and night, observing the Triratna vow. And hearing of her vow, the king became exceedingly sorrow and rising up soothed Savitri and said these words, 'This vow that thou hast begun to observe, O daughter of a king, is exceedingly hard; for it is extremely difficult to fast for three nights together! And hearing these words, Savitri said, 'Thou needst not be sorry, O father! This vow I shall be able to observe! I have for certain undertaken this task with perseverance; and perseverance is the cause of the successful observance of vows.' And having listened to her, Dyumatsena said, 'I can by no means say unto thee, Do thou break thy vow. One like me should, on the contrary, say,--Do thou complete thy vow!' And having said this to her, the high-minded Dyumatsena stopped. And Savitri continuing to fast began to look (lean) like a wooden doll. And, O bull of the Bharata race, thinking that her husband would die on the morrow, the woe-stricken Savitri, observing a fast, spent that night in extreme anguish. And when the Sun had risen about a couple of hand Savitri thinking within herself--To-day is that day, finished her morning rites, and offered oblations to the flaming fire. And bowing down unto the aged Brahmanas, and her father-in-law, and mother-in-law, she stood before them with joined hands, concentrating her senses. And for the welfare of Savitri, all the ascetics dwelling in that hermitage, uttered the auspicious benediction that she should never suffer widowhood. And Savitri immersed in contemplation accepted those words of the ascetics, mentally saying,--So be it!--And the king's daughter, reflecting on those words of Narada, remained, expecting the hour and the moment.

Then, O best of the Bharatas, well-pleased, her father-in-law and mother-in-law said these words unto the princess seated in a corner. 'Thou hast completed the vow as prescribed. The time for thy meal hath now arrived; therefore, do thou what is proper!' Thereat Savitri said, 'Now that I have completed the purposed vow, I will eat when the Sun goes down. Even this is my heart's resolve and this my vow!'

"Markandeya continued, 'And when Savitri had spoken thus about her meal, Satyavan, taking his axe upon his shoulders, set out for the woods. And at this, Savitri said unto her husband, 'It behoveth thee not to go alone! I will accompany thee. I cannot bear to be separated from thee!' Hearing these words of hers, Satyavan said, 'Thou hast never before repaired to the forest. And, O lady, the forest-paths are hard to pass! Besides thou hast been reduced by fast on account of thy vow. How wouldst thou, therefore, be able to walk on foot?' Thus addressed, Savitri said, 'I do not feel languor because of the fast, nor do I feel exhaustion. And I have made up my mind to go. It behoveth thee not, therefore, to prevent me!' At this, Satyavan said, 'If thou desirest to go, I will gratify that desire of thine. Do thou, however, take the permission of my parents, so that I may be guilty of no fault!'

"Markandeya continued, 'Thus addressed by her lord, Savitri of high vows saluted her father-in-law and mother-in-law and addressed them, saying, 'This my husband goeth to the forest for procuring fruits. Permitted by my revered lady-mother and father-in-law, I will accompany him. For to-day I cannot bear to be separated from him. Thy son goeth out for the sake of the sacrificial fire and for his reverend superiors. He ought not, therefore, to be dissuaded. Indeed, he could be dissuaded if he went into the forest on any other errand. Do ye not prevent me! I will go into the forest with him. It is a little less than a year that I have not gone out of the asylum. Indeed, I am extremely desirous of beholding the blossoming woods!' Hearing these words Dyumatsena said, 'Since Savitri hath been bestowed by her father as my daughter-in-law, I do not remember that she hath ever spoken any words couching a request. Let my daughter-in-law, therefore, have her will in this matter. Do thou, however, O daughter, act in such a way that Satyavan's work may not be neglected!'

"Markandeya continued, 'Having received the permission of both, the illustrious Savitri, departed with her lord, in seeming smiles although her heart was racked with grief. And that lady of large eyes went on, beholding picturesque and delightful woods inhabited by swarms of peacocks. And Satyavan sweetly said unto Savitri, 'Behold these rivers of sacred currents and these excellent trees decked with flowers!' But the faultless Savitri continued to watch her lord in all his moods, and recollecting the words of the celestial sage, she considered her husband as already dead. And with heart cleft in twain, that damsel, replying to her lord, softly followed him expecting that hour."

SECTION 295

"Markandeya said, The powerful Satyavan then, accompanied by his wife, plucked fruits and filled his wallet with them. And he then began to fell branches of trees. And as he was hewing them, he began to perspire. And in

consequence of that exercise his head began to ache. And afflicted with toil, he approached his beloved wife, and addressed her, saying, 'O Savitri, owing to this hard exercise my head aches, and all my limbs and my heart also are afflicted sorely! O thou of restrained speech, I think myself unwell, I feel as if my head is being pierced with numerous darts. Therefore, O auspicious lady, I wish to sleep, for I have not the power to stand.' Hearing these words, Savitri quickly advancing, approached her husband, and sat down upon the ground, placing his head upon her lap. And that helpless lady, thinking of Narada's words, began to calculate the (appointed) division of the day, the hour, and the moment. The next moment she saw a person clad in red attire with his head decked with a diadem. And his body was of large proportions and effulgent as the Sun. And he was of a darkish hue, had red eyes, carried a noose in his hand, and was dreadful to behold. And he was standing beside Satyavan and was steadfastly gazing at him. And seeing him, Savitri gently placed her husband's head on the ground, and rising suddenly, with a trembling heart, spake these words in distressful accents, 'Seeing this thy superhuman form, I take thee to be a deity. If thou wilt, tell me, O chief of the gods, who thou art and what also thou intendst to do!' Thereat, Yama replied, 'O Savitri, thou art ever devoted to thy husband, and thou art also endued with ascetic merit. It is for this reason that I hold converse with thee. Do thou, O auspicious one, know me for Yama. This thy lord Satyavan, the son of a king, hath his days run out. I shall, therefore, take him away binding him in this noose. Know this to be my errand!' At these words Savitri said, 'I had heard that thy emissaries come to take away mortals, O worshipful one! Why then, O lord, hast thou come in person?'

"Markandeya continued, 'Thus addressed by her, the illustrious lord of Pitris, with a view to oblige her, began to unfold to her truly all about his intentions. And Yama said, 'This prince is endued with virtues and beauty of person, and is a sea of accomplishments. He deserveth not to be borne away by my emissaries. Therefore is it that I have come personally.' Saying this, Yama by main force pulled out of the body of Satyavan, a person of the measure of the thumb, bound in noose and completely under subjection. And when Satyavan's life had thus been taken out, the body, deprived of breath, and shorn of lustre, and destitute of motion, became unrecognizable to behold. And binding Satyavan's vital essence, Yama proceeded in a southerly direction. Thereupon, with heart overwhelmed in grief, the exalted Savitri, ever devoted to her lord and crowned with success in respect of her vows, began to follow Yama. And at this, Yama said, 'Desist, O Savitri! Go back, and perform the funeral obsequies of thy lord! Thou art freed from all thy obligations to thy lord. Thou hast come as far as it is possible to come'. Savitri replied, 'Whither my husband is being carried, or whither he goeth of his own accord, I will follow him thither. This is the eternal custom. By virtue of my asceticism, of my regard for my superiors, of my affection for my lord, of my observance of vows, as well as of thy favour, my course is unimpeded. It hath been declared by wise men endued with true knowledge that by walking only seven paces with another, one contracteth a friendship with one's companion. Keeping that friendship (which I have contracted with thee) in view, I shall speak to thee something. Do thou listen to it. They that have not their souls under control, acquire not merit by leading the four successive modes of life, viz.,--celibacy with study, domesticity, retirement into the woods, and renunciation of the world. That which is called religious merit is said to consist of true knowledge. The wise, therefore, have declared religious merit to be the foremost of all things and not the passage through the four successive modes. By practising the duties of even one of these four modes agreeable to the directions of the wise, we have attained to true merit, and, therefore, we do not desire the second or the third mode, viz., celibacy with study or renunciation. It is for this again that the wise have declared religious merit to be the foremost of all things! Hearing these words of hers, Yama said, 'Do thou desist! I have been pleased with these words of thine couched in proper letters and accents, and based on reason. Do thou ask for a boon! Except the life of thy husband, O thou of faultless features, I will bestow on thee any boon that thou mayst solicit!' Hearing these words, Savitri said, 'Deprived of his kingdom and bereft also of sight, my father-in-law leadeth a life of retirement in our sylvan asylum. Let that king through thy favour attain his eye-sight, and become strong 'like either fire or the Sun!' Yama said, 'O thou of faultless features, I grant thee this boon! It will even be as thou hast said! It seems that thou art fatigued with thy journey. Do thou desist, therefore, and return! Suffer not thyself to be weary any longer!' Savitri said, 'What weariness can I feel in the presence of my husband? The lot that is my husband's is certainly mine also. Whither thou carriest my husband, thither will I also repair! O chief of the celestials, do thou again listen to me! Even a single interview with the pious is highly desirable; friendship with them is still more so. And intercourse with the virtuous can never be fruitless. Therefore, one should live in the company of the righteous!' Yama said, 'These words that thou hast spoken, so

fraught with useful instruction, delight the heart and enhance the wisdom of even the learned. Therefore, O lady, solicit thou a second boon, except the life of Satyavan! Savitri said, 'Sometime before, my wise and intelligent father-in-law was deprived of his kingdom. May that monarch regain his kingdom. And may that superior of mine never renounce his duties! Even this is the second boon that I solicit!' Then Yama said,--'The king shall soon regain his kingdom. Nor shall he ever fall off from his duties. Thus, O daughter of a king have I fulfilled thy desire. Do thou now desist! Return! Do not take any future trouble!' Savitri said, 'Thou hast restrained all creatures by thy decrees, and it is by thy decrees that thou takest them away, not according to thy will. Therefore it is, O god, O divine one, that people call thee Yama! Do thou listen to the words that I say! The eternal duty of the good towards all creatures is never to injure them in thought, word, and deed, but to bear them love and give them their due. As regards this world, everything here is like this (husband of mine). Men are destitute of both devotion and skill. The good, however, show mercy to even their foes when these seek their protection. Yama said, 'As water to the thirsty soul, so are these words uttered by thee to me! Therefore, do thou, O fair lady, if thou wilt, once again ask for any boon except Satyavan's life!' At these words Savitri replied, 'That lord of earth, my father, is without sons. That he may have a hundred sons begotten of his loins, so that his line may be perpetuated, is the third boon I would ask of thee!' Yama said, 'Thy sire, O auspicious lady, shall obtain a hundred illustrious sons, who will perpetuate and increase their father's race! Now, O daughter of a king, thou hast obtained thy wish. Do thou desist! Thou hast come far enough.' Savitri said, 'Staying by the side of my husband, I am not conscious of the length of the way I have walked. Indeed, my mind rusheth to yet a longer way off. Do thou again, as thou goest on, listen to the words that I will presently utter! Thou art the powerful son of Vivasvat. It is for this that thou art called Vaivasvata by the wise. And, O lord, since thou dealest out equal law unto all created things, thou hast been designated the lord of justice! One repositeth not, even in one's own self, the confidence that one doth in the righteous. Therefore, every one wisheth particularly for intimacy with the righteous. It is goodness of heart alone that inspirith the confidence of all creatures. And it is for this that people rely particularly on the righteous.' And hearing these words, Yama said, 'The words that thou utterest, O fair lady, I have not heard from any one save thee; I am highly pleased with this speech of thine. Except the life of Satyavan, solicit thou, therefore, a fourth boon, and then go thy way!' Savitri then said, 'Both of me and Satyavan's loins, begotten by both of us, let there be a century of sons possessed of strength and prowess and capable of perpetuating our race! Even this is the fourth boon that I would beg of thee!' Hearing these words of hers, Yama replied, 'Thou shalt, O lady, obtain a century of sons, possessed of strength and prowess, and causing thee great delight, O daughter of a king, let no more weariness be thine! Do thou desist! Thou hast already come too far!' Thus addressed, Savitri said, 'They that are righteous always practise eternal morality! And the communion of the pious with the pious is never fruitless! Nor is there any danger to the pious from those that are pious. And verily it is the righteous who by their truth make the Sun move in the heaven. And it is the righteous that support the earth by their austerities! And, O king, it is the righteous upon whom both the past and the future depend! Therefore, they that are righteous, are never cheerless in the company of the righteous. Knowing this to be the eternal practice of the good and righteous, they that are righteous continue to do good to others without expecting any benefit in return. A good office is never thrown away on the good and virtuous. Neither interest nor dignity suffereth any injury by such an act. And since such conduct ever adheres to the righteous, the righteous often become the protectors of all.' Hearing these words of hers, Yama replied, 'The more thou utterest such speeches that are pregnant with great import, full of honeyed phrases, instinct with morality, and agreeable to mind, the more is the respect that I feel for thee! O thou that art so devoted to thy lord, ask for some incomparable boon!' Thus addressed, Savitri said, 'O bestower of honours, the boon thou hast already given me is incapable of accomplishment without union with my husband. Therefore, among other boons, I ask for this, may this Satyavan be restored to life! Deprived of my husband, I am as one dead! Without my husband, I do not wish for happiness. Without my husband, I do not wish for heaven itself. Without my husband, I do not wish for prosperity. Without my husband, I cannot make up my mind to live! Thou thyself hast bestowed on me the boon, namely, of a century of sons; yet thou takest away my husband! I ask for this boon, 'May Satyavan be restored to life, for by that thy words will be made true.'"

"Markandeya continued, 'Thereupon saying,--So be it,--Vivasvat's son, Yama, the dispenser of justice, untied his noose, and with cheerful heart said these words to Savitri, 'Thus, O auspicious and chaste lady, is thy husband freed by me! Thou wilt be able to take him back free from disease. And he will attain to success! And along with thee, he will attain a

life of four hundred years. And celebrating sacrifices with due rites, he will achieve great fame in this world. And upon thee Satyavan will also beget a century of sons. And these Kshatriyas with their sons and grandsons will all be kings, and will always be famous in connexion with thy name. And thy father also will beget a hundred sons on thy mother Malavi. And under the name of the Malavas, thy Kshatriya brothers, resembling the celestials, will be widely known along with their sons and daughters!' And having bestowed these boons on Savitri and having thus made her desist, Yama departed for his abode. Savitri, after Yama had gone away, went back to the spot where her husband's ash-coloured corpse lay, and seeing her lord on the ground, she approached him, and taking hold of him, she placed his head on her lap and herself sat down on the ground. Then Satyavan regained his consciousness, and affectionately eyeing Savitri again and again, like one come home after a sojourn in a strange land, he addressed her thus, 'Alas, I have slept long! Wherefore didst thou not awake me? And where is that same sable person that was dragging me away?' At these words of his, Savitri said, 'Thou hast, O bull among men, slept long on my lap! That restrainer of creatures, the worshipful Yama, had gone away. Thou art refreshed, O blessed one, and sleep hath forsaken thee, O son of a king! If thou art able, rise thou up! Behold, the night is deep!'"

"Markandeya continued, 'Having regained consciousness, Satyavan rose up like one who had enjoyed a sweet sleep, and seeing every side covered with woods, said, 'O girl of slender waist, I came with thee for procuring fruits. Then while I was cutting wood I felt a pain in my head. And on account of that intense pain about my head I was unable to stand for any length of time, and, therefore, I lay on thy lap and slept. All this, O auspicious lady, I remember. Then, as thou didst embrace me, sleep stole away my senses. I then saw that it was dark all around. In the midst of it I saw a person of exceeding effulgence. I saw myself everything, do thou then, O girl of slender waist, tell me whether what I saw was only a dream or a reality!' Thereupon, Savitri addressed him, saying, 'The night deepens. I shall, O prince, relate everything unto thee on the morrow. Arise, arise, may good betide thee! And, O thou of excellent vows, come and behold thy parents! The sun hath set a long while ago and the night deepens. Those rangers of the night, having frightful voices, are walking about in glee. And sounds are heard, proceeding from the denizens of the forest treading through the woods. These terrible shrieks of jackals that are issuing from the south and the east make my heart tremble (in fear)!' Satyavan then said, 'Covered with deep darkness, the wilderness hath worn a dreadful aspect. Thou wilt, therefore, not be able to discern the tract, and consequently wilt not be able to go!' Then Savitri replied, 'In consequence of a conflagration having taken place in the forest today a withered tree standeth aflame, and the flames being stirred by the wind are discerned now and then. I shall fetch some fire and light these faggots around. Do thou dispel all anxiety. I will do all (this) if thou darest not go, for I find thee unwell. Nor wilt thou be able to discover the way through this forest enveloped in darkness. Tomorrow when the woods become visible, we will go hence, if thou please! If, O sinless one, it is thy wish, we shall pass this night even here!' At these words of hers, Satyavan replied, 'The pain in my head is off; and I feel well in my limbs. With thy favour I wish to behold my father and mother. Never before did I return to the hermitage after the proper time had passed away. Even before it is twilight my mother confineth me within the asylum. Even when I come out during the day, my parents become anxious on my account, and my father searcheth for me, together with all the inhabitants of the sylvan asylums. Before this, moved by deep grief, my father and mother had rebuked me many times and often, saying,--'Thou comest having tarried long! I am thinking of the pass they have today come to on my account, for, surely, great grief will be theirs when they miss me. One night before this, the old couple, who love me dearly, wept from deep sorrow and said into me, 'Deprived of thee, O son, we cannot live for even a moment. As long as thou livest, so long, surely, we also will live. Thou art the crutch of these blind ones; on thee doth perpetuity of our race depend. On thee also depend our funeral cake, our fame and our descendants! My mother is old, and my father also is so. I am surely their crutch. If they see me not in the night, what, oh, will be their plight! I hate that slumber of mine for the sake of which my unoffending mother and my father have both been in trouble, and I myself also, am placed in such rending distress! Without my father and mother, I cannot bear to live. It is certain that by this time my blind father, his mind disconsolate with grief, is asking everyone of the inhabitants of the hermitage about me! I do not, O fair girl, grieve so much for myself as I do for my sire, and for my weak mother ever obedient to her lord! Surely, they will be afflicted with extreme anguish on account of me. I hold my life so long as they live. And I know that they should be maintained by me and that I should do only what is agreeable to them!'"

"Markandeya continued, 'Having said this, that virtuous youth who loved and revered his parents, afflicted with grief

held up his arms and began to lament in accents of woe. And seeing her lord overwhelmed with sorrow the virtuous Savitri wiped away the tears from his eyes and said, 'If I have observed austerities, and have given away in charity, and have performed sacrifice, may this night be for the good of my father-in-law, mother-in-law and husband! I do not remember having told a single falsehood, even in jest. Let my father-in-law and mother-in-law hold their lives by virtue of the truth!' Satyavan said, 'I long for the sight of my father and mother! Therefore, O Savitri, proceed without delay. O beautiful damsel, I swear by my own self that if I find any evil to have befallen my father and mother, I will not live. If thou hast any regard for virtue, if thou wishest me to live, if it is thy duty to do what is agreeable to me, proceed thou to the hermitage!' The beautiful Savitri then rose and tying up her hair, raised her husband in her arms. And Satyavan having risen, rubbed his limbs with his hands. And as he surveyed all around, his eyes fell upon his wallet. Then Savitri said unto him, 'Tomorrow thou mayst gather fruits. And I shall carry thy axe for thy ease.' Then hanging up the wallet upon the bough of a tree, and taking up the axe, she re-approached her husband. And that lady of beautiful thighs, placing her husband's left arm upon her left shoulder, and embracing him with her right arms, proceeded with elephantine gait. Then Satyavan said, 'O timid one, by virtue of habit, the (forest) paths are known to me. And further, by the light of the moon between the trees, I can see them. We have now reached the same path that we took in the morning for gathering fruits. Do thou, O auspicious one, proceed by the way that we had come: thou needst not any longer feel dubious about our path. Near that tract overgrown with Palasa tree, the way diverges into two. Do thou proceed along the path that lies to the north of it. I am now well and have got back my strength. I long to see my father and mother!' Saying this Satyavan hastily proceeded towards the hermitage.'"

SECTION 296

"Markandeya said, 'Meanwhile the mighty Dyumatsena, having regained his sight, could see everything. And when his vision grew clear he saw everything around him. And, O bull of the Bharata race, proceeding with his wife Saivya to all the (neighbouring) asylums in search of his son, he became extremely distressed on his account. And that night the old couple went about searching in asylums, and rivers, and woods, and floods. And whenever they heard any sound, they stood rising their heads, anxiously thinking that their son was coming, and said, 'O yonder cometh Satyavan with Savitri!' And they rushed hither and thither like maniacs, their feet torn, cracked, wounded, and bleeding, pierced with thorns and Kusa blades. Then all the Brahmanas dwelling in that hermitage came unto them, and surrounding them on all sides, comforted them, and brought them back to their own asylum. And there Dyumatsena with his wife surrounded by aged ascetics, was entertained with stories of monarchs of former times. And although that old couple desirous of seeing their son, was comforted, yet recollecting the youthful days of their son, they became exceedingly sorry. And afflicted with grief, they began to lament in piteous accents, saying, 'Alas, O son, alas, O chaste daughter-in-law, where are you?' Then a truthful Brahmana of the name of Suvarchas spake unto them, saying, 'Considering the austerities, self-restraint, and behaviour of his wife Savitri, there can be no doubt that Satyavan liveth!' And Gautama said, 'I have studied all the Vedas with their branches, and I have acquired great ascetic merit. And I have led a celibate existence, practising also the Brahmacharya mode of life. I have gratified Agni and my superiors. With rapt soul I have also observed all the vows: and I have according to the ordinance, frequently lived upon air alone. By virtue of this ascetic merit, I am cognisant of all the doings of others. Therefore, do thou take it for certain that Satyavan liveth.' Thereupon his disciple said, 'The words that have fallen from the lips of my preceptor can never be false. Therefore, Satyavan surely liveth.' And the Rishi said, 'Considering the auspicious marks that his wife Savitri beareth and all of which indicate immunity from widowhood, there can be no doubt that Satyavan liveth!'"

And Varadwaja said, 'Having regard to the ascetic merit, self-restraint, and conduct of his wife Savitri, there can be no doubt that Satyavan liveth.' And Dalbhya said, 'Since thou hast regained thy sight, and since Savitri hath gone away after completion of the vow, without taking any food, there can be no doubt that Satyavan liveth.' And Apastamba said, 'From the manner in which the voices of birds and wild animals are being heard through the stillness of the atmosphere on all sides, and from the fact also of thy having regained the use of thy eyes, indicating thy usefulness for earthly purposes once more, there can be no doubt that Satyavan liveth.' And Dhauma said, 'As thy son is graced with every virtue, and as he is the beloved of all, and as he is possessed of marks betokening a long life, there can be no doubt that Satyavan liveth.'"

"Markandeya continued, 'Thus cheered by those ascetics of truthful speech, Dyumatsena pondering over those points, attained a little ease. A little while after, Savitri with her

husband Satyavan reached the hermitage during the night and entered it with a glad heart. The Brahmanas then said, 'Beholding this meeting with thy son, and thy restoration to eye-sight, we all wish thee well, O lord of earth. Thy meeting with thy son, the sight of thy daughter-in-law, and thy restoration to sight—constitute a threefold prosperity which thou hast gained. What we all have said must come to pass: there can be no doubt of this. Henceforth thou shalt rapidly grow in prosperity.' Then, O Pritha's son, the twice-born ones lighted a fire and sat themselves down before king Dyumatsena. And Saivya, and Satyavan, and Savitri who stood apart, their hearts free from grief, sat down with the permission of them all. Then, O Partha, seated with the monarch those dwellers of the woods, actuated by curiosity, asked the king's son, saying, 'Why didst thou not, O illustrious one, come back earlier with thy wife? Why hast thou come so late in the night? What obstacle prevented thee? We do not know, O son of a king, why thou hast caused such alarm to us, and to thy father and mother. It behoveth thee to tell us all about this.' Thereupon, Satyavan said, 'With the permission of my father, I went to the woods with Savitri. There, as I was hewing wood in the forest, I felt a pain in my head. And in consequence of the pain, I fell into a deep sleep.-- This is all that I remember. I had never slept so long before I have come so late at night, in order that ye might not grieve (on my account). There is no other reason for this.' Gautama then said, 'Thou knowest not then the cause of thy father's sudden restoration to sight. It, therefore, behoveth Savitri to relate it. I wish to hear it (from thee), for surely thou art conversant with the mysteries of good and evil. And, O Savitri, I know thee to be like the goddess Savitri herself in splendour. Thou must know the cause of this. Therefore, do thou relate it truly! If it should not be kept a secret, do thou unfold it unto us!' At these words of Gautama Savitri said, 'It is as ye surmise. Your desire shall surely not be unfulfilled. I have no secret to keep. Listen to the truth then! The high-souled Narada had predicted the death of my husband. To-day was the appointed time. I could not, therefore, bear to be separated from my husband's company. And after he had fallen asleep, Yama, accompanied by his messengers, presented himself before him, and tying him, began to take him away towards the region inhabited by the Pitris. Thereupon I began to praise that august god, with truthful words. And he granted me five boons, of which do ye hear from me! For my father-in-law I have obtained these two boons, viz., his restoration to sight as also to his kingdom. My father also hath obtained a hundred sons. And I myself have obtained a hundred sons. And my husband Satyavan hath obtained a life of four hundred years. It was for the sake of my husband's life that I had observed that vow. Thus have I narrated unto you in detail the cause by which this mighty misfortune of mine was afterwards turned into happiness. The Rishis said, 'O chaste lady of excellent disposition, observant of vows and endued with virtue, and sprung from an illustrious line, by thee hath the race of this foremost of kings, which was overwhelmed with calamities, and was sinking in an ocean of darkness, been rescued.'

"Markandeya continued, 'Then having applauded and revered that best of women, those Rishis there assembled bade farewell to that foremost of kings as well as to his son. And having saluted them thus, they speedily went, in peace with cheerful hearts, to their respective abodes.'"

SECTION 297

"Markandeya continued, 'When the night had passed away, and the solar orb had risen, those ascetics, having performed their morning rites, assembled together. And although those mighty sages again and again spake unto Dyumatsena of the high fortune of Savitri, yet they were never satisfied. And it so happened, O king, that there came to that hermitage a large body of people from Salwa. And they brought tidings of the enemy of Dyumatsena having been slain by his own minister. And they related unto him all that had happened, viz., how having heard that the usurper had been slain with all his friends and allies by his minister, his troops had all fled, and how all the subjects had become unanimous (on behalf of their legitimate king), saying, 'Whether possessed of sight or not, even he shall be our king!' And they said, 'We have been sent to thee in consequence of that resolve. This car of thine, and this army also consisting of four kinds of forces, have arrived for thee! Good betide thee, O King! Do thou come! Thou hast been proclaimed in the city. Do thou for ever occupy the station belonging to thy lather and grand-father!' And beholding the king possessed of sight and able-bodied, they bowed down their heads, their eyes expanded with wonder. Then having worshipped those old and Brahmanas dwelling in the hermitage and honoured by them in return, the king set out for his city. And surrounded by the soldiers, Saivya also accompanied by Savitri, went in a vehicle furnished with shining sheets and borne on the shoulders of men. Then the priests with joyful hearts installed Dyumatsena on the throne with his high-souled son as prince-regent. And after the lapse of a long time, Savitri gave birth to a century of sons, all warlike and unretreating from battle, and enhancing the fame of Salwa's race. And she also had a century of highly powerful

uterine brothers born unto Aswapati, the lord of the Madras, by Malavi. Thus, O son of Pritha, did Savitri raise from pitiable plight to high fortune, herself, and her father and mother, her father-in-law and mother-in-law, as also the race of her husband. And like that gentle lady Savitri, the auspicious daughter of Drupada, endued with excellent character, will rescue you all."

Vaisampayana said, "Thus exhorted by that high-souled sage, the son of Pandu, O king, with his mind free from anxiety, continued to live in the forest of Kamyaka. The man that listeneth with reverence to the excellent story of Savitri, attaineth to happiness, and success in everything, and never meeteth with misery!"

SECTION 298

Janamejaya said,--"What, O Brahmana, was that great fear entertained by Yudhishthira in respect of Karna, for which Lomasa had conveyed to the son of Pandu a message of deep import from Indra in these words, That intense fear of thine which thou dost never express to any one, I will remove after Dhananjaya goeth from hence? And, O best of ascetics, why was it that the virtuous Yudhishthira never expressed it to any one?"

Vaisampayana said, "As thou askest me, O tiger among kings, I will relate that history unto thee! Do thou listen to my words, O best of the Bharatas! After twelve years (of their exile) had passed away and the thirteenth year had set in, Sakra, ever friendly to the sons of Pandu, resolved to beg of Karna (his ear-rings). And, O mighty monarch, ascertaining this intention of the great chief of the celestials about (Karna's) ear-rings, Surya, having indulgence for his wealth, went unto Karna. And, O foremost of kings, while that hero devoted to the Brahmanas and truthful in speech was lying down at night at his ease on a rich bed overlaid with a costly sheet, the effulgent deity, filled with kindness and affection for his son, showed himself, O Bharata, unto him in his dreams. And assuming from ascetic power the form of a handsome Brahmana versed in the Vedas, Surya sweetly said unto Karna these words for his benefit, 'O son, do thou O Karna, listen to these words of mine, O thou foremost of truthful persons! O mighty-armed one, I tell thee to-day from affection, what is for thy great good! With the object, O Karna, of obtaining thy ear-rings, Sakra, moved by the desire of benefiting the sons of Pandu, will come unto thee, disguised as a Brahmana! He, as Well as all the world, knoweth thy character, viz., that when solicited by pious people, thou givest away but never takest in gift! Thou, O son, givest unto Brahmanas wealth or any other thing that is asked of thee and never refusest anything to anybody. Knowing thee to be such, the subduer himself of Paka will come to beg of thee thy ear-rings and coat of mail. When he beggeth the ear-rings of thee, it behoveth thee not to give them away, but to gratify him with sweet speeches to the best of thy power. Even this, is for thy supreme good! While asking thee for the ear-rings, thou shalt, with various reasons, repeatedly refuse Purandara who is desirous of obtaining them, offering him, instead, various other kinds of wealth, such as gems and women and kine, and citing various precedents. If thou, O Kama, givest away thy beautiful ear-rings born with thee, thy life being shortened, thou wilt meet with death! Arrayed in thy mail and ear-rings, thou wilt, O bestower of honours, be incapable of being slain in fight! Do thou lay to heart these words of mine! Both these jewelled ornaments have sprung from Amrita. Therefore, they should be preserved by thee, if thy life is at all dear to thee."

"Hearing these words, Kama said, 'Who art thou that tellest me so, showing me such kindness? If it pleaseth thee, tell me, O illustrious one, who thou art in the guise of a Brahmana!'-The Brahmana thereupon said, 'O son, I am he of a thousand rays! Out of affection, I point out to thee the path! Act thou according to my words, as it is for thy great good to do so!' Kama replied, 'Surely, this itself is highly fortunate for me that the god himself of splendour addresses me today, seeking my welfare. Listen, however, to these words of mine! May it please thee, O bestower of boons, it is only from affection that I tell thee this! If I am dear to thee, I should not be dissuaded from the observance of my vow! O thou that are possessed of the wealth of effulgence, the whole world knoweth this to be my vow that, of a verity, I am prepared to give away life itself unto superior Brahmanas! If, O best of all rangers of the sky, Sakra cometh to me, disguised as a Brahmana, to beg for the benefit of the sons of Pandu, I will, O chief of the celestials, give him the ear-rings and the excellent mail, so that my fame which hath spread over the three worlds may not suffer any diminution! For persons like us, it is not fit to save life by a blame-worthy act. On the contrary, it is even proper for us to meet death with the approbation of the world and under circumstances bringing fame. Therefore, will I bestow upon Indra the ear-rings with my coat of mail! If the slayer himself of Vala and Vritra cometh to ask for the ear-rings for the benefit of the sons of Pandu, that will conduce to my fame, leading at the same time to his infamy! O thou possessed of splendour, I wish for fame in this world, even if it is to be purchased with life itself, for

they that have fame enjoy the celestial regions, while they that are destitute of it are lost. Fame keepeth people alive in this world even like a mother, while infamy killeth men even though they may move about with bodies undestroyed. O lord of the worlds, O thou possessed of the wealth of effulgence, that fame is the life of men is evidenced by an ancient sloka sung by the Creator himself.--In the next world it is fame that is the chief support of a person, while in this world pure fame lengthens life. Therefore, by giving away my ear-rings and mail with both of which I was born I will win eternal fame! And by duly giving away the same to Brahmanas according to the ordinance, by offering up my body (as a gift to the gods) in the sacrifice of war, by achieving feats difficult of performance, and by conquering my foes in fight, I will acquire nothing but renown. And by dispelling on the field of battle the fears of the affrighted that may beg for their lives, and relieving old men and boys and Brahmanas from terror and anxiety, I will win excellent fame and the highest heaven. My fame is to be protected with the sacrifice of even my life. Even this, know thou, is my vow! By giving away such a valuable gift to Maghavan disguised as a Brahmana, I will, O god, acquire in this world the most exalted state."

SECTION 299

"Surya said, 'Never do, O Karna, anything that is harmful to thy self and thy friends; thy sons, thy wives, thy father, and thy mother; O thou best of those that bear life, people desire renown (in this world) and lasting fame in heaven, without wishing to sacrifice their bodies. But as thou desirest undying fame at the expense of thy life, she will, without doubt, snatch away thy life! O bull among men, in this world, the father, the mother, the son, and other relatives are of use only to him that is alive. O tiger among men, as regard kings, it is only when they are alive that prowess can be of any use to them. Do thou understand this? O thou of exceeding splendour, fame is for the good of these only that are alive! Of what use is fame to the dead whose bodies have been reduced to ashes? One that is dead cannot enjoy renown. It is only when one is alive that one can enjoy it. The fame of one that is dead is like a garland of flowers around the neck of a corpse. As thou reverest me, I tell thee this for thy benefit, because thou art a worshipper of mine! They that worship me are always protected by me. That also is another reason for my addressing thee thus! Thinking again, O mighty-armed one, that this one revereth me with great reverence, I have been inspired with love for thee! Do thou, therefore, act according to my words! There is, besides some profound mystery in all this, ordained by fate. It is for this, that I tell thee so. Do thou act without mistrust of any kind! O bull among men, it is not fit for thee to know this which is a secret to the very gods. Therefore, I do not reveal that secret unto thee. Thou wilt, however, understand it in time. I repeat what I have already said. Do thou, O Radha's son, lay my words to heart! When the wielder of the thunder-bolt asketh thee for them, do thou never give him thy ear-rings! O thou of exceeding splendour, with thy handsome ear-rings, thou lookest beautiful, even like the Moon himself in the clear firmament, between the Visakha constellation! Dost thou know that fame availeth only the person that is living. Therefore, when the lord of the celestials will ask the ear-rings, thou shouldst, O son, refuse him! Repeating again and again answers fraught with various reasons, thou wilt, O sinless one, be able to remove the eagerness of the lord of the celestial for the possession of the ear-rings. Do thou, O Karna, after Purandara's purpose by urging answers fraught with reason and grave import and adorned with sweetness and suavity. Thou dost always, O tiger among men, challenge him that can draw the bow with his left hand, and heroic Arjuna also will surely encounter thee in fight. But when furnished with thy ear-rings, Arjuna will never be able to vanquish thee in fight even if Indra himself comes to his assistance. Therefore, O Karna, if thou wishest to vanquish Arjuna in battle, these handsome ear-rings of thine should never be parted with to Sakra.'"

SECTION 300

"Karna said, 'As thou, O lord of splendour, knowest me for thy worshipper, so also thou knowest that there is nothing which I cannot give away in charity, O thou of fiery rays! Neither my wives, nor my sons, nor my own self, nor my friends, are so dear to me as thou, on account of the veneration I feel for thee, O lord of splendour! Thou knowest, O maker of light, that high-souled persons bear a loving regard for their dear worshippers. Karna revereth me and is dear to me. He knoweth no other deity in heaven,--thinking this thou hast, O lord, said unto me what is for my benefit. Yet, O thou of bright rays, again do I beseech thee with bended head, again do I place myself in thy hands. I will repeat the answer I have already given. It behoveth thee to forgive me! Death itself is not fraught with such terrors for me as untruth! As regards especially the Brahmanas, again, I do not hesitate to yield up my life even for them! And, O divine one, respecting what thou hast said unto me of Phalgun, the son of Pandu, let thy grief born of thy anxiety of heart, O lord of splendour, be dispelled touching him and myself; for I shall

surely conquer Arjuna in battle! Thou knowest, O deity, that I have great strength of weapons obtained from Jamadagnya and the high-souled Drona. Permit me now, O foremost of celestials, to observe my vow, so that unto him of the thunderbolt coming to beg of me, I may give away even my life!

"Surya said, 'If O son, thou givest away thy ear-rings to the wielder of the thunder-bolt, O thou of mighty strength, thou shouldst also, for the purpose of securing victory, speak unto him, saying,--O thou of a hundred sacrifices, I shall give thee ear-rings under a condition.--Furnished with the ear-rings, thou art certainly incapable of being slain by any being. Therefore, it is, O son, that desirous of beholding thee slain in battle by Arjuna, the destroyer of the Danavas desireth to deprive thee of thy ear-rings. Repeatedly adoring with truthful words that lord of the celestials, viz., Purandara armed with weapons incapable of being frustrated, do thou also beseech him, saying, 'Give me an infallible dart capable of slaying all foes, and I will, O thousand-eyed deity, give the ear-rings with the condition.--Furnished with the ear-rings, thou shalt slay foes in battle: for, O mighty-armed one, that dart of the chief of the celestials doth not return to the hand that hurlth it, without slaying enemies by hundreds and by thousands!'"

Vaisampayana continued, "Having said this, the thousand-eyed deity suddenly vanished away. The next day, after having told his prayers, Karna related his dream unto the Sun. And Vrisha related unto him the vision he had seen, and all that had passed between them in the night. Thereupon, having heard everything, that enemy of Swarbhana, that lord, the resplendent and divine Surya, said unto him with a smile, 'It is even so!' Then Radha's son, that slayer of hostile heroes, knowing all about the matter, and desirous of obtaining the dart, remained in expectation of Vasava."

SECTION 301

Janamejaya said, "What was that secret which was not revealed to Karna by the deity of warm rays? Of what kind also were those ear-rings and of what sort was that coat of mail? Whence, too, was that mail and those ear-rings? All this, O best of men. I wish to hear! O thou possessed of the wealth of asceticism, do tell me all this!"

Vaisampayana said, "I will, O monarch, tell thee that secret which was not revealed by the deity possessed of the wealth of effulgence. I will also describe unto thee those ear-rings and that coat of mail. Once on a time, O king, there appeared before Kuntibhoja a Brahmana of fierce energy and tall stature, bearing a beard and matted locks, and carrying a staff in his hand. And, he was agreeable to the eye and of faultless limbs, and seemed to blaze forth in splendour. And he was possessed of a yellow-blue complexion like that of honey. And his speech was mellifluous, and he was adorned with ascetic merit and a knowledge of the Vedas. And that person of great ascetic merit, addressing king Kuntibhoja, said, 'O thou that are free from pride, I wish to live as a guest in thy house feeding on the food obtained as alms from thee! Neither thy followers, nor thou thyself, shall ever act in such a way as to produce my displeasure! If, O sinless one, it liketh thee, I would then live in thy house thus! I shall leave thy abode when I wish, and come back when I please. And, O king, no one shall offend me in respect of my food or bed.'--Then Kuntibhoja spake unto him these words cheerfully, 'Be it so, and more.' And he again said unto him, 'O thou of great wisdom, I have an illustrious daughter named Pritha. And she beareth an excellent character, is observant of vow, chaste, and of subdued senses. And she shall attend on thee and minister unto thee with reverence. And thou wilt be pleased with her disposition!' And having said this to that Brahmana and duly paid him homage, the king went to his daughter Pritha of large eyes, and spake thus unto her, 'O child, this eminently pious Brahmana is desirous of dwelling in my house! I have accepted his proposal, saying,--So be it, relying, O child, on thy aptitude and skill in ministering unto Brahmanas. It, therefore, behoveth thee to act in such a manner that my words may not be untrue. Do thou give him with alacrity whatever this reverend Brahmana possessed of ascetic merit and engaged in the study of the Vedas, may want. Let everything that this Brahmana asketh for be given to him cheerfully. A Brahmana is the embodiment of pre-eminent energy: he is also the embodiment of the highest ascetic merit. It is in consequence of the virtuous practices of Brahmanas that the sun shineth in the heavens. It was for their disregard of Brahmanas that were deserving of honour that the mighty Asura Vatapi, as also Talajangha, was destroyed by the curse of the Brahmanas. For the present, O child, it is a highly virtuous one of that order that is entrusted to thy keep. Thou shouldst always tend this Brahmana with concentrated mind. O daughter, I know that, from childhood upwards, thou hast ever been attentive to Brahmanas, and superiors, and relatives, and servants, and friends, to thy mothers and myself. I know thou bearest thyself well, bestowing proper regard upon everyone. And, O thou of faultless limbs, in the city of the interior of my palace, on account of thy gentle behaviour,

there is not one, even among the servants, that is dissatisfied with thee. I have, therefore, thought thee fit to wait upon all Brahmanas of wrathful temper. Thou art, O Pritha, a girl and has been adopted as my daughter. Thou art born in the race of the Vrishnis, and art the favourite daughter of Sura. Thou wert, O girl, given to me gladly by thy father himself. The sister of Vasudeva by birth, thou art (by adoption) the foremost of my children. Having promised me in these words,--I will give my first born,--thy father gladly gave thee to me while thou wert yet in thy infancy. It is for this reason that thou art my daughter. Born in such a race and reared in such a race, thou hast come from one happy state to another like a lotus transferred from one lake to another. O auspicious girl, women, specially they that are of mean extraction, although they may with difficulty be kept under restraint, become in consequence of their unripe age, generally deformed in character. But thou, O Pritha, art born in a royal race, and thy beauty also is extraordinary. And then, O girl, thou art ended with every accomplishment. Do thou, therefore, O damsel, renouncing pride and haughtiness and a sense of self-importance, wait upon and worship the boon-giving Brahmana, and thereby attain, O Pritha, to an auspicious state! By acting thus, O auspicious and sinless girl, thou wilt surely attain to auspiciousness! But if on the contrary, thou stirest up the anger of this best of the twice-born ones, my entire race will be consumed by him!"

SECTION 302

"Kunti said, 'According to thy promise, I will, O king, with concentrated mind, serve that Brahmana. O foremost of kings, I do not say this falsely. It is my nature to worship Brahmanas. And, as in the present case, my doing so would be agreeable to thee, even this would be highly conducive to my welfare. Whether that worshipful one cometh in the evening, or in morning, or at night or even at midnight, he will have no reason to be angry with me! O foremost of kings, to do good by serving the twice-born ones, observing all thy commands, is what I consider to be highly profitable to me, O best of men! Do thou, therefore, O foremost of monarchs rely on me! That best of Brahmanas, while residing in thy house, shall never have cause for dissatisfaction. I tell thee truly. I shall, O king, be always attentive to that which is agreeable to this Brahmana, and what is fraught also with good to thee. O sinless one! I know full well that Brahmanas that are eminently virtuous, when propitiated bestow salvation, and when displeased, are capable of bringing about destruction upon the offender. Therefore, I shall please this foremost of Brahmanas. Thou wilt not, O monarch, come to any grief from that best of regenerate persons, owing to any act of mine. In consequence of the transgressions of monarchs, Brahmanas, O foremost of kings, became the cause of evil to them, as Chyavana had become, in consequence of the act of Sukanya. I will, therefore, O king, with great regularity, wait upon that best of Brahmanas according to thy instructions in that respect!' And when she had thus spoken at length, the king embraced and cheered her, and instructed her in detail as to what should be done by her. And the king said, 'Thou shall, O gentle maid, act even thus, without fear, for my good as also thy own, and for the good of thy race also, O thou of faultless limbs!' And having said this the illustrious Kuntibhoja, who was devoted to the Brahmanas, made over the girl Pritha to that Brahmana, saying, 'This my daughter, O Brahmana, is of tender age and brought up in luxury. If, therefore, she transgresses at any time, do thou not take that to heart! Illustrious Brahmanas are never angry with old men, children, and ascetics, even if these transgress frequently. In respect of even a great wrong forgiveness is due from the regenerate. The worship, therefore, O best of Brahmanas, that is offered to the best of one's power and exertion, should be acceptable!' Hearing these words of the monarch, the Brahmana said, 'So be it!' Thereupon, the king became highly pleased and assigned unto him apartments that were white as swans or the beams of the moon. And in the room intended for the sacrificial fire, the king placed a brilliant seat especially constructed for him. And the food and other things that were offered unto the Brahmana were of the same excellent kind. And casting aside idleness and all sense of self-importance, the princess addressed herself with right good will to wait upon the Brahmana. And the chaste Kunti, endowed with purity of conduct, went thither for serving the Brahmana. And duly waiting upon that Brahmana as if he were a very god, she gratified him highly."

SECTION 303

Vaisampayana said, "And that maiden of rigid vows. O mighty monarch, by serving with a pure heart, that Brahmana of rigid vows, succeeded in gratifying him. And, O foremost of kings, saying, 'I will come back in the morning,' that best of Brahmanas sometimes came in the evening or in night. Him, however, the maiden worshipped at all hours with sumptuous food and drink and bed. And as day after day passed away, her attentions to him, in respect of food and seat and bed, increased instead of undergoing any diminution. And, O king, even when the Brahmana reproved her, finding

fault with any of her arrangements, or addressed her in harsh words, Pritha did not do anything that was disagreeable to him. And on many occasions the Brahmana came back after the appointed hour had long passed away. And on many occasions (such as the depth of night) when food was hard to procure, he said, 'Give me food!' But on all those occasions saying, 'All is ready,'--Pritha held before him the fare. And even like a disciple, daughter, or a sister, that blameless gem of a girl with a devoted heart, O king, gratified that foremost of Brahmanas. And that best of Brahmanas became well-pleased with her conduct and ministrations. And he received those attentions of hers, valuing them rightly. And, O Bharata, her father asked her every morning and evening saying, "O daughter, is the Brahmana satisfied with thy ministrations? And that illustrious maiden used to reply, 'Exceedingly well!' And thereupon, the high-souled Kuntibhoja experienced the greatest delight. And when after a full year that best of ascetics was unable to find any fault whatever in Pritha, who was engaged in ministering unto him, well-pleased he said unto her, 'O gentle maid, I have been well-pleased with thy attentions, O beautiful girl! Do thou, O blessed girl, ask even for such boons as are difficult of being obtained by men in this world, and obtaining which, thou mayst surpass in fame all the women in this world'. At these words of his, Kunti said, 'Everything hath already been done in my behalf since thou, O chief of those that are versed in the Vedas, and my father also, have been pleased with me! As regards the boons, I consider them as already obtained by me, O Brahmana!' The Brahmana thereupon said, 'If, O gentle maid, thou dost not, O thou of sweet smiles, wish to obtain boons from me, do thou then take this mantra from me for invoking the celestials! Any one amongst the celestials whom thou mayst invoke by uttering this mantra, will appear before thee and be under thy power. Willing or not, by virtue of this mantra, that deity in gentle guise, and assuming the obedient attitude of slave, will become subject to thy power!"

Vaisampayana continued, "Thus addressed, that faultless maiden could-not, O king, from fear of a curse, refuse to the second time compliance with the wishes of that best of the twice-born ones. Then, O king, that Brahmana imparted unto that girl of faultless limbs those mantras which are recited in the beginning of the Atharvan Veda. And, O king, having imparted unto her those mantras, he said unto Kuntibhoja, 'I have, O monarch, dwelt happily in thy house, always worshipped with due regard and gratified by thy daughter. I shall now depart.' And saying this, he vanished there and then. And beholding that Brahmana vanish there and then, the king was struck with amazement. And the monarch then treated his daughter Pritha with proper regard."

SECTION 304

Vaisampayana said, "When that foremost of Brahmanas had gone away on some other errand, the maiden began to ponder over the virtue of those mantras. And she said to herself, 'Of what nature are those mantras that have been bestowed on me by that high-souled one? I shall without delay test their power'. And as she was thinking in this way, she suddenly perceived indications of the approach of her season. And her season having arrived, while she was yet unmarried, she blushed in shame. And it came to pass that as she was seated in her chamber on a rich bed, she beheld the solar orb rising in the east. And both the mind and the eyes of that maiden of excellent waist became riveted fast upon the solar orb. And she gazed and gazed on that orb without being satiated with the beauty of the morning Sun. And she suddenly became gifted with celestial sight. And then she beheld that god of divine form accoutred in mail and adorned with ear-rings. And at sight of the god, O lord of men, she became curious as to the (potency of the) mantras. And thereupon that maiden resolved to invoke him. And having recourse to Pranayama, she invoked the Maker of day. And thus invoked by her, O king, the Maker of day speedily presented himself. And he was of a yellowish hue like honey, and was possessed of mighty arms, and his neck was marked with lines like those of a conchshell. And furnished with armlets, and decked with a diadem, he came smiling, and illumining all the directions. And it was by Yoga power that he divided himself in twain, one of which continued to give heat, and the other appeared before Kunti. And he addressed Kunti in words that were exceedingly sweet, saying, 'O gentle maiden, over-powered by the mantras, I come hither obedient to thee. Subject as I am to thy power, what shall I do, O queen? Tell me, for I shall do whatever thou shalt command!' Hearing these words of the deity, Kunti said, 'O worshipful one, go thou back to the place thou hast come from! I invoked thee from curiosity alone. Pardon me, O worshipful one!' Surya then said, 'O damsel of slender waist, I will, even as thou hast said, return to the place I have come from! Having called a celestial, it is not, however, proper to send him away in vain. Thy intention, O blessed one, it is to have from Surya a son furnished with a coat of mail and ear-rings, and who in point of prowess would be beyond compare in this world! Do thou, therefore, O damsel of elephantine gait, surrender thy person to me! Thou shalt then have, O lady, a son after thy

wish! O gentle girl, O thou of sweet smiles, I will go back after having known thee! If thou do not gratify me to-day by obeying my word, I shall in anger curse thee, thy father and that Brahmana also. For thy fault, I will surely consume them all, and I shall inflict condign punishment on that foolish father of thine that knoweth not this transgression of thine and on that Brahmana who hath bestowed the mantras on thee without knowing thy disposition and character! Yonder are all the celestials in heaven, with Purandara at their head, who are looking at me with derisive smiles at my being deceived by thee, O lady! Look at those celestials, for thou art now possessed of celestial sight! Before this I have endured thee with celestial vision, in consequence of which thou couldst see me!"

Vaisampayana continued, "Thereupon the princess beheld the celestials standing in the firmament, each in his proper sphere [In the original., Vimana or Vimanam, i. e., a car.], even as she saw before her that highly resplendent deity furnished with rays, viz., Surya himself. And beholding them all, the girl became frightened and her face was suffused with blushes of shame. And then she addressed Surya, saying, 'O lord of rays, go thou back to thy own region. On account of my maidenhood, this outrage of thine is fraught with woe to me! It is only one's father, mother, and other superiors, that are capable of giving away their daughter's body. Virtue I shall never sacrifice, seeing that in this world the keeping of their persons inviolate is deemed as the highest duty of women, and is held in high regard! O thou possessed of wealth of splendour, it is only to test the power of my mantras that I have, from mere childishness, summoned thee. Considering that this hath been done by a girl of tender years, it behoveth thee, O lord, to forgive her!' Then Surya said, 'It is because I consider thee a girl that, O Kunti, I am speaking to thee so mildly. To one that is not so I would not concede this. Do thou, O Kunti, surrender thyself! Thou shalt surely attain happiness thereby. Since, O timid maiden, thou hast invoked me with mantras, it is not proper for me to go away without any purpose being attained, for, if I do so I shall then. O thou of faultless limbs, be the object of laughter in the world, and, O beauteous damsel, a bye-word with all the celestials. Do thou, therefore, yield to me! By that thou shalt obtain a son even like myself, and thou shalt also be much praised in all the world.'"

SECTION 305

Vaisampayana said, "Although that noble girl addressed him in various sweet words, yet she was unable to dissuade that deity of a thousand rays. And when she failed to dissuade the dispeller of darkness, at last from fear of a curse, she reflected, 'O king, for a long time!-'How may my innocent father, and that Brahmana also, escape the angry Surya's curse for my sake? Although energy and asceticism are capable of destroying sins, yet even honest persons, if they be of unripe age, should not foolishly court them. By foolishly acting in that way I have today been placed in a frightful situation. Indeed, I have been placed entirely within the grasp of this deity. Ye how can I do what is sinful by taking it on myself to surrender my person to him?'"

Vaisampayana continued, afflicted with fear of a curse, and thinking much within herself, an utter stupefaction of the senses came upon her. And she was so confounded that she could not settle what to do. Afraid, on the one hand, O king, of the reproach of friends if she obeyed the deity, and, on the other, of his curse if she disobeyed him, the damsel at last, O foremost of kings, said these words unto that god, in accents tremulous with bashfulness, 'O god, as my father and mother and friends are still living, this violation of duty on my part should not take place. If, O god, I commit this unlawful act with thee, the reputation of this race shall be sacrificed in this world on my account. If thou, however, O thou foremost of those that impart heat, deem this to be a meritorious act, I shall then fulfil thy desire even though my relatives may not have bestowed me on thee! May I remain chaste after having surrendered my person to thee! Surely, the virtue, the reputation, the fame, and the life of every creature are established in thee!' Hearing these words of hers, Surya replied, 'O thou of sweet smiles, neither thy father, nor thy mother, nor any other superior of thine, is competent to give thee away! May good betide thee, O beauteous damsel! Do thou listen to my words! It is because a virgin desireth the company of every one, that she hath received the appellation of Kanya, from the root kama meaning to desire. Therefore, O thou of excellent hips and the fairest complexion, a virgin is, by nature, free in this world. Thou shalt not, O lady, by any means, be guilty of any sin by complying with my request. And how can I, who am desirous of the welfare of all creatures, commit an unrighteous act? That all men and women should be bound by no restraints, is the law of nature. The opposite condition is the perversion of the natural state. Thou shalt remain a virgin after having gratified me. And thy son shall also be mighty-armed and illustrious.' Thereupon Kunti said, 'If, O dispeller of darkness, I obtain a son from thee, may he be furnished with a coat of mail and ear-rings, and may he be mighty-armed and endowed with great strength!' Hearing these

words of hers, Surya answered, 'O gentle maiden, thy son shall be mighty-armed and decked with ear-rings and a celestial coat of mail. And both his ear-rings and coat of mail will be made of Amrita, and his coat will also be invulnerable.' Kunti then said, 'If the excellent mail and ear-rings of the son thou wilt beget on me, be, indeed, made of Amrita, then, O god, O worshipful deity, let thy purpose be fulfilled! May he be powerful, strong, energetic, and handsome, even like thee, and may he also be endowed with virtue!' Surya then said, 'O princess, O excellent damsel, these ear-rings had been given to me by Aditi. O timid lady, I will bestow them, as also this excellent mail, on thy son!' Kunti then said, 'Very well, O worshipful one! If my son, O lord of light, become so, I will, as thou sayest, gratify thee!'"

Vaisampayana continued, "Hearing these words of hers Surya said, 'So be it!' And that ranger of the skies, that enemy of Swarbhahu, with soul absorbed in Yoga, entered into Kunti, and touched her on the navel. At this, that damsel, on account of Surya's energy, became stupefied. And that reverend lady then fell down on her bed, deprived of her senses. Surya then addressed her, saying, 'I will now depart, O thou of graceful hips! Thou shalt bring forth a son who will become the foremost of all wielders of weapons. At the same time thou shalt remain a virgin.'"

Vaisampayana continued, "Then, O foremost of kings, as the highly effulgent Surya was about to depart, that girl bashfully said unto him, 'So be it!' And it was thus that the daughter of king Kuntibhoja, importuned by Surya, had after soliciting a son from him, fallen down stupefied on that excellent bed, like a broken creeper. And it was thus that deity of fierce rays, stupefying her, entered into her by virtue of Yoga power, and placed his own self within her womb. The deity, however, did not sully her by deflowering her in the flesh. And after Surya had gone away, that girl regained her consciousness."

SECTION 306

Vaisampayana said, "It was, O lord of earth, on the first day of the lighted fortnight during the tenth month of the year that Pritha conceived a son like the lord himself of the stars in the firmament. And that damsel of excellent hips from fear of her friends, concealed her conception, so that no one knew her condition. And as the damsel lived entirely in the apartments assigned to the maidens and carefully concealed her condition, no one except her nurse knew the truth. And in due time that beauteous maiden, by the grace of deity, brought forth a son resembling a very god. And even like his father, the child was equipped in a coat of mail, and decked with brilliant ear-rings. And he was possessed of leonine eyes and shoulders like those of a bull. And no sooner was the beauteous girl delivered of a child, then she consulted with her nurse and placed the infant in a commodious and smooth box made of wicker work and spread over with soft sheets and furnished with a costly pillow. And its surface was laid over with wax, and it was encased in a rich cover. And with tears in her eyes, she carried the infant to the river Aswa, and consigned the basket to its waters. And although she knew it to be improper for an unmarried girl to bear offspring, yet from parental affection, O foremost of kings, she wept piteously. Do thou listen to the words Kunti weepingly uttered, while consigning the box to the waters of the river Aswa, 'O child, may good betide thee at the hands of all that inhabit the land, the water, the sky, and the celestial regions. May all thy paths be auspicious! May no one obstruct thy way! And, O son, may all that come across thee have their hearts divested of hostility towards thee: And may that lord of waters, Varuna, protect thee in water! And may the deity that rageth the skies completely protect thee in the sky. And may, O son, that best of those that impart heat, viz., Surya, thy father, and from whom I have obtained thee as ordained by Destiny, protect thee everywhere! And may the Adityas and the Vasus, the Rudras and the Sadyas, the Viswadevas and the Maruts, and the cardinal points with the great Indra and the regents presiding over them, and, indeed, all the celestials, protect thee in every place! Even in foreign lands I shall be able to recognise thee by this mail of thine! Surely, thy sire, O son, the divine Surya possessed of the wealth of splendour, is blessed, for he will with his celestial sight behold thee going down the current! Blessed also is that lady who will, O thou that are begotten by a god, take thee for her son, and who will give thee suck when thou art thirsty! And what a lucky dream hath been dreamt by her that will adopt thee for her son, thee that is endowed with solar splendour, and furnished with celestial mail, and adorned with celestial ear-rings, thee that hast expansive eyes resembling lotuses, a complexion bright as burnished copper or lotus leaves, a fair forehead, and hair ending in beautiful curls! O son, she that will behold thee crawl on the ground, begrimed with dust, and sweetly uttering inarticulate words, is surely blessed! And she also, O son, that will behold thee arrive at thy youthful prime like maned lion born in Himalayan forests, is surely blessed!'"

"O king, having thus bewailed long and piteously, Pritha laid the basket on the waters of the river Aswa. And the lotus-eyed damsel, afflicted with grief on account of her son and

weeping bitterly, with her nurse cast the basket at dead of night, and though desirous of beholding her son often and again, returned, O monarch, to the palate, fearing lest her father should come to know of what had happened. Meanwhile, the basket floated from the river Aswa to the river Charmanwati, and from the Charmanwati it passed to the Yamuna, and so on to the Ganga. And carried by the waves of the Ganga, the child contained in the basket came to the city of Champa ruled by a person of the Suta tribe. Indeed, the excellent coat of mail and those ear-rings made of Amrita that were born with his body, as also the ordinance of Destiny, kept the child alive."

SECTION 307

Vaisampayana said, "And it came to pass that at this time a Suta named Adhiratha, who was a friend of Dhritarashtra, came to the river Ganga, accompanied by his wife. And, O king, his wife named Radha was unparalleled on earth for beauty. And although that highly blessed dame had made great endeavours to obtain a son, yet she had failed, O repressor of foes, to obtain one. And on coming to the river Ganga, she beheld a box drifting along the current. And containing articles capable of protecting from dangers and decked with unguents, that box was brought before her by the waves of the Janhavi. And attracted by curiosity, the lady caused it to be seized. And she then related all unto Adhiratha of the charioteer caste. And hearing this Adhiratha took away the box from the water-side, and opened it by means of instruments. And then he beheld a boy resembling the morning Sun. And the infant was furnished with golden mail, and looked exceedingly beautiful with a face decked in ear-rings. And thereupon the charioteer, together with his wife, was struck with such astonishment that their eyes expanded in wonder. And taking the infant on his lap, Adhiratha said unto his wife, 'Ever since I was born, O timid lady, I had never seen such a wonder. This child that hath come to us must be of celestial birth. Surely, sonless as I am, it is the gods that have sent him unto me!' Saying this, O lord of earth, he gave the infant to Radha. And thereat, Radha adopted, according to the ordinance, that child of celestial form and divine origin, and possessed of the splendour of the filaments of the lotus and furnished with excellent grace. And duly reared by her, that child endowed with great prowess began to grow up. And after Karna's adoption, Adhiratha had other sons begotten by himself. And seeing the child furnished with bright mail and golden ear-rings, the twice-born ones named him Vasusena. And thus did that child endowed with great splendour and immeasurable prowess become the son of the charioteer, and came to be known as Vasusena and Vrisha. And Pritha learnt through spies that her own son clad in celestial mail was growing up amongst the Angas as the eldest son of a charioteer (Adhiratha). And seeing that in process of time his son had grown up, Adhiratha sent him to the city named after the elephant. And there Karna put up with Drona, for the purpose of learning arms. And that powerful youth contracted a friendship with Duryodhana. And having acquired all the four kinds of weapons from Drona, Kripa, and Rama, he became famous in the world as a mighty bowman. And after having contracted a friendship with Dhritarashtra's son, he became intent on injuring the sons of Pritha. And he was always desirous of fighting with the high-souled Falguna. And, O king, ever since they first saw each other, Karna always used to challenge Arjuna, and Arjuna, on his part, used to challenge him. This, O foremost of kings, was without doubt, the secret known to the Sun, viz., begot by himself on Kunti, Karna was being reared in the race of the Sutas. And beholding him decked with his ear-rings and mail, Yudhishtira thought him to be unslayable in fight, and was exceedingly pained at it. And when, O foremost of monarchs, Karna after rising from the water, used at mid-day to worship the effulgent Surya with joined hands, the Brahmanas used to solicit him for wealth. And at that time there was nothing that he would not give away to the twice-born ones. And Indra, assuming the guise of a Brahmana, appeared before him (at such a time) and said, 'Give me!' And thereupon Radha's son replied unto him, 'Thou art welcome!'"

SECTION 308

Vaisampayana said, "And when the king of the celestials presented himself in the guise of a Brahmana, beholding him, Kama said, 'Welcome!' And not knowing his intention, Adhiratha's son addressed the Brahmana, saying, 'Of a necklace of gold, and beauteous damsels, and villages with plenty of kine, which shall I give thee?' Thereupon the Brahmana replied, 'I ask thee not to give me either a necklace of gold, or fair damsels, or any other agreeable object. To those do thou give them that ask for them. If, O sinless one, thou art sincere in thy vow, then wilt thou, cutting off (from thy person) this coat of mail born with thy body, and these ear-rings also, bestow them on me! I desire, O chastiser of foes, that thou mayst speedily give me these; for, this one gain of mine will be considered as superior to every other gain!' Hearing these words, Kama, said, 'O Brahmana, I will give

thee homestead land, and fair damsels, and kine, and fields; but my mail and ear-rings I am unable to give thee!"

Vaisampayana continued, "Although thus urged with various words by Karna, still, O chief of the Bharata race, that Brahmana did not ask for any other boon. And although Karna sought to pacify him to the best of his power, and worshipped him duly, yet that best of Brahmanas did not ask for any other boon. And when that foremost of Brahmanas did not ask for any other boon, Radha's son again spake unto him with a smile, 'My mail, O regenerate one, hath been born with my body, and this pair of ear-rings hath arisen from Amrita. It is for these that I am unslayable in the worlds. Therefore, I cannot part with them. Do thou, O bull among Brahmanas, accept from me the entire kingdom of the earth, rid of enemies and full of prosperity! O foremost of regenerate ones, if I am deprived of my ear-rings, and the mail born with my body, I shall be liable to be vanquished by the foes!"

Vaisampayana continued, "When the illustrious slayer of Paka refused to ask for any other boon, Kama with a smile again addressed him, saying, 'O god of gods, even before this, I had recognised thee, O Lord! O Sakra, it is not proper for me to confer on thee any unprofitable boon, for thou art the very lord of the celestials! On the contrary, being as thou art the Creator and lord of all beings, it is thou that shouldst confer boons on me! If, O god, I give thee this coat of mail and ear-rings, then I am sure to meet with destruction, and thou shalt also undergo ridicule! Therefore, O Sakra, take my earrings and excellent mail in exchange for something conferred by thee on me! Otherwise, I will not bestow them on thee!' Thereupon Sakra replied, 'Even before I had come to thee, Surya had known of my purpose and without doubt, it is he that hath unfolded everything unto thee! O Karna, be it as thou wishest! O son, except the thunder-bolt alone, tell me what it is that thou desirest to have!"

Vaisampayana continued, "Hearing these words of Indra, Karna was filled with delight and seeing that his purpose was about to be accomplished he approached Vasava, and intent upon obtaining a dart incapable of being baffled, he addressed Indra, saying, 'Do thou, O Vasava, in exchange for my coat of mail and ear-rings, give me a dart incapable of being baffled, and competent to destroy hosts of enemies when arrayed in order of battle!' Thereupon, O ruler of earth, fixing his mind for a moment on the dart (for bringing it there), Vasava thus spake unto Karna, 'Do thou give me thy ear-rings, and the coat of mail born with thy body, and in return take this dart on these terms! When I encounter the Daitya in battle, this dart that is incapable of being baffled, hurled by my hand, destroyeth enemies by hundreds, and cometh back to my hand after achieving its purpose. In thy hand, however, this dart, O son of Suta, will slay only one powerful enemy of thine. And having achieved that feat, it will, roaring and blazing, return to me!' Thereat Karna said, 'I desire to slay in fierce fight even one enemy of mine, who roareth fiercely and is hot as fire, and of whom I am in fear!' At this, Indra said, 'Thou shalt slay such a roaring and powerful foe in battle. But that one whom thou seekest to slay, is protected by an illustrious personage. Even He whom persons versed in the Vedas call 'the invincible Boar,' and 'the incomprehensible Narayana,' even that Krishna himself, is protecting him!' Thereupon Karna replied, 'Even if this be so, do thou, O illustrious one give me the weapon that will destroy only one powerful foe! I shall, on my part, bestow on thee my mail and ear-rings, cutting them off my person. Do thou, however, grant that my body, thus wounded, may not be unsightly!' Hearing this, Indra said, 'As thou, O Karna, art bent upon observing the truth, thy person shall not be unsightly, or shall any scar remain on it. And, O thou best of those that are graced with speech, O Karna, thou shalt be possessed of complexion and energy of thy father him self. And if, maddened by wrath, thou hurlest this dart, while there are still other weapons with thee, and when thy life also is not in imminent peril, it will fall even on thyself.' Karna answered, 'As thou directest me, O Sakra, I shall hurl this Vasavi dart only when I am in imminent peril! Truly I tell thee this!"

Vaisampayana continued, "Thereupon, O king, taking the blazing dart, Karna began to peel off his natural mail. And beholding Karna cutting his own body, the entire host of celestials and men and Danavas set up a leonine roar. And Karna betrayed no contortions of face while peeling his mail. And beholding that hero among men thus cutting his body with an weapon, smiling ever and anon, celestial kettle-drums began to be played upon and celestial flowers began to be showered on him. And Karna cutting off the excellent mail from his person, gave it to Vasava, still dripping. And cutting off his ear-rings also from off his ears, he made them over to Indra. And it is for this fact that he came to be called Karna. And Sakra, having thus beguiled Karna that made him famous in the world, thought with a smile that the business of the sons of Pandu had already been completed. And having done all this, he ascended to heaven. And hearing that Karna had been beguiled, all the sons of Dhritarashtra became distressed and shorn of pride. And the sons of Pritha, on the other hand, learning that such plight had befallen the son of the charioteer, were filled with joy."

Janamejaya said, "When were those heroes, the sons of Pandu, at that time? And from whom did they hear this welcome news? And what also did they do, when the twelfth year of their exile passed away? Do thou, O illustrious one, tell me all this!"

Vaisampayana said, "Having defeated the chief of the Saindhavas, and rescued Krishna, and having outlived the entire term of their painful exile in the woods, and having listened to the ancient stories about gods and Rishis recited by Markandeya, those heroes among men returned from their asylum in Kamyaka to the sacred Dwaitavana, with all their cars, and followers, and accompanied by their charioteers, their kine, and the citizens who had followed them."

SECTION 309

(Aranya Parva)

Janamejaya said, "Having felt great affliction on account of the abduction of their wife and having rescued Krishna thereafter, what did the Pandavas next do?"

Vaisampayana said, "Having felt great affliction on account of the abduction of Krishna, king Yudhishtira of unfading glory, with his brothers, left the woods of Kamyaka and returned to the delightful and picturesque Dwaitavana abounding in trees and containing delicious fruits and roots. And the sons of Pandu with their wife Krishna began to reside there, living frugally on fruits and practising rigid vows. And while those repressers of foes, the virtuous king Yudhishtira, the son of Kunti, and Bhimasena, and Arjuna, and those other sons of Pandu born of Madri, were dwelling in Dwaitavana, practising rigid vows, they underwent, for the sake of a Brahmana, great trouble, which, however, was destined to bring about their future happiness. I will tell thee all about the trouble which those foremost of Kurus underwent while living in those woods, and which in the end brought about their happiness. Do thou listen to it! Once on a time, as a deer was butting about, it chanced that the two sticks for making fire and a churning staff belonging to a Brahmana devoted to ascetic austerities, struck fast into its antlers. And, thereupon, O king, that powerful deer of exceeding fleetness with long bounds, speedily went out of the hermitage, taking those articles away. And, O foremost of Kurus, seeing those articles of his thus carried away, the Brahmana, anxious on account of his Agnihotra, quickly came before the Pandavas. And approaching without loss of time Ajatasatru seated in that forest with his brothers, the Brahmana, in great distress, spake these words, 'As a deer was butting about, it happened, O king, that my fire-sticks and churning staff which had been placed against a large tree stuck fast to its antlers.

O king, that powerful deer of exceeding fleetness hath speedily gone out of the hermitage with long bounds, taking those articles away. Tracking that powerful deer, O king, by its foot-prints, do ye, ye sons of Pandu, bring back those articles of mine, so that my Agnihotra may not be stopped!' Hearing these words of the Brahmana, Yudhishtira became exceedingly concerned. And the son of Kunti taking up his bow sallied out with his brothers. And putting on their corselets and equipped with their bows, those bulls among men, intent upon serving the Brahmana, swiftly sallied out in the wake of the deer. And desecring the deer at no great distance, those mighty warriors discharged at it barbed arrows and javelins and darts, but the sons of Pandu could not pierce it by any means. And as they struggled to pursue and slay it, that powerful deer became suddenly invisible. And losing sight of the deer, the noble-minded sons of Pandu, fatigued and disappointed and afflicted with hunger and thirst, approached a banian tree in that deep forest, and sat down in its cool shade. And when they had sat down, Nakula stricken with sorrow and urged by impatience, addressed his eldest brother of the Kuru race, saying, 'In our race, O king, virtue hath never been sacrificed, nor hath there been loss of wealth from insolence. And being asked, we have never said to any creature, Nay! Why then in the present case have we met with this disaster?"

SECTION 310

Yudhishtira said, "There is no limit to calamities. Nor is it possible to ascertain either their final or efficient cause. It is the Lord of justice alone who distributeth the fruits of both virtue and vice.' Thereupon Bhima said, 'Surely, this calamity hath befallen us, because I did not slay the Pratikamin on the very spot, when he dragged Krishna as a slave into the assembly. And Arjuna said, 'Surely, this calamity hath befallen us because I resented not those biting words piercing the very bones, uttered by the Suta's son!' And Sahadeva said, 'Surely, O Bharata, this calamity hath befallen us because I did not slay Sakuni when he defeated thee at dice!"

Vaisampayana continued, "Then king Yudhishtira addressed Nakula saying, 'Do thou, O son of Madri, climb this tree and look around the ten points of the horizon. Do thou see whether there is water near us or such trees as grow on watery grounds! O child, these thy brothers are all fatigued and thirsty.' Thereupon saying, 'So be it,' Nakula speedily climbed up a tree, and having looked around, said unto his eldest brother, 'O king, I see many a tree that growth by the

water-side, and I hear also the cries of cranes. Therefore, without doubt, water must be somewhere here.' Hearing these words, Kunti's son Yudhishtira, firm in truth, said, 'O amiable one, go thou and fetch water in these quivers!' Saying, 'So be it,' at the command of his eldest brother Nakula quickly proceeded towards the place where there was water and soon came upon it. And beholding a crystal lake inhabited by cranes he desired to drink of it, when he heard these words from the sky, 'O child, do not commit this rash act! This lake hath already been in my possession. Do thou, O son of Madri, first answer my questions and then drink of this water and take away (as much as thou requirest), Nakula, however, who was exceedingly thirsty, disregarding these words, drank of the cool water, and having drunk of it, dropped down dead. And, O represser of foes, seeing Nakula's delay, Yudhishtira the son of Kunti said unto Sahadeva, the heroic brother of Nakula, 'O Sahadeva, it is long since our brother, he who was born immediately before thee, hath gone from hence! Do thou, therefore, go and bring back thy uterine brother, together with water.' At this, Sahadeva, saying, 'So be it,' set out in that direction; and coming to the spot, beheld his brother lying dead on the ground. And afflicted at the death of his brother, and suffering severely from thirst, he advanced towards the water, when these words were heard by him, 'O child, do not commit this rash act! This lake hath already been in my possession. First answer my question, and then drink of the water and take away as much as thou mayst require.' Sahadeva, however, who was extremely thirsty, disregarding these words, drank of the water, and having drunk of it, dropped down dead. Then Yudhishtira, the son of Kunti, said unto Vijaya, 'It is long since, O Vibhatsu, that thy two brothers have gone, O represser of foes! Blessed be thou! Do thou bring them back, together with water. Thou art, O child, the refuge of us all when plunged in distress!' Thus addressed, the intelligent Gudakesa, taking his bow and arrows and also his naked sword, set out for that lake of waters. And reaching that spot, he whose car was drawn by white steeds beheld those tigers among men, his two younger brothers who had come to fetch water, lying dead there. And seeing them as if asleep, that lion among men, exceedingly aggrieved, raised his bow and began to look around that wood. But he found none in that mighty forest. And, being fatigued, he who was capable of drawing the bow by his left hand as well, rushed in the direction of the water. And as he was rushing (towards the water), he heard these words from the sky, 'Why dost thou approach this water? Thou shalt not be able to drink of it by force. If thou, O Kaunteya, can answer the question I will put to thee, then only shalt thou drink of the water and take away as much as thou requirest, O Bharata!' Thus forbidden, the son of Pritha said, 'Do thou forbid me by appearing before me! And when thou shalt be sorely pierced with my arrows, thou wilt not then again speak in this way!' Having said this, Partha covered all sides with arrows inspired by mantras. And he also displayed his skill in shooting at an invisible mark by sound alone. And, O bull of the Bharata race, sorely afflicted with thirst, he discharged barbed darts and javelins and iron arrows, and showered on the sky innumerable shafts incapable of being baffled. Thereupon, the invisible Yaksha said, 'What need of all this trouble, O son of Pritha? Do thou drink only after answering my questions! If thou drink, however, without answering my questions, thou shalt die immediately after.' Thus addressed, Pritha's son Dhananjaya capable of drawing the bow with his left hand as well, disregarding those words, drank of the water, and immediately after dropped down dead. And (seeing Dhananjaya's delay) Kunti's son Yudhishtira addressed Bhimasena, saying, 'O represser of foes, it is a long while that Nakula and Sahadeva and Vibhatsu have gone to fetch water, and they have not come yet, O Bharata! Good betide thee! Do thou bring them back, together with water!' Thereupon saying, 'So be it,' Bhimasena set out for that place where those tigers among men, his brothers, lay dead. And beholding them, Bhima afflicted though he was with thirst, was exceedingly distressed. And that mighty armed hero thought all that to have been the act of some Yaksha or Rakshasa. And Pritha's son Vrikodara thought, 'I shall surely have to fight today. Let me, therefore, first appease my thirst.' Then that bull of the Bharata race rushed forward with the intention of drinking. Thereupon the Yaksha said, 'O child, do not commit this rash act! This lake hath already been in my possession. Do thou first answer my questions, and then drink and take away as much water as thou requirest!"

Vaisampayana continued, "Thus addressed by that Yaksha of immeasurable energy, Bhima, without answering his questions, drank of the water. And as soon as he drank, he fell down dead on the spot. Then thinking that his brothers had left him long since, Yudhishtira waited for some time. And the king said unto himself again and again, 'Why is it that the two sons of Madri are delaying? And why doth the wielder also of the Gandiva delay? And why doth Bhima too, endowed with great strength, delay? I shall go to search for them!' And resolved to do this, the mighty-armed Yudhishtira then rose up, his heart burning in grief. And that bull among men, the royal son of Kunti thought within himself. 'Is this forest

under some malign influence? Or, is it infested by some wicked beasts? Or, have they all fallen, in consequence of having disregarded some mighty being? Or, not finding water in the spot whither those heroes had first repaired, they have spent all this time in search through the forest? What is that reason for which those bulls among men do not come back? And speaking in this strain, that foremost of monarchs, the illustrious Yudhishtira, entered into that mighty forest where no human sound was heard and which was inhabited by deer and bears and birds, and which was adorned with trees that were bright and green, and which echoed with the hum of the black-bee and the notes of winged warblers. As he was proceeding along, he beheld that beautiful lake which looked as if it had been made by the celestial artificer himself. And it was adorned with flowers of a golden hue and with lotuses and Sindhuvars. And it abounded with canes and Ketakas and Karaviras and Pippalas, and fatigued with toil, Yudhishtira saw that tank and was struck with wonder."

SECTION 311

Vaisampayana said, "Yudhishtira saw his brothers, each possessed of the glory of Indra himself, lying dead like the Regents of the world dropped from their spheres at the end of the Yuga. And beholding Arjuna lying dead, with his bow and arrows dropped on the ground, and also Bhimasena and the twins motionless and deprived of life, the king breathed a hot and long sigh, and was bathed in tears of grief. And beholding his brothers lying dead, the mighty armed son of Dharma with heart racked in anxiety, began to lament profusely, saying, 'Thou hadst, O mighty-armed Vrikodara, vowed, saying,--I shall with mace smash the thighs of Duryodhana in battle! O enhancer of the glory of the Kurus, in thy death, O mighty-armed and high-souled one, all that hath become fruitless now! The promises of men may be ineffectual; but why have the words of the gods uttered in respect of thee been thus fruitless? O Dhananjaya, while thou wert in thy mother's lying-in-room, the gods had said,--O Kunti, this thy son shall not be inferior to him of a thousand eyes! And in the northern Paripatra mountains, all beings had sung, saying,--The prosperity (of this race), robbed by foes will be recovered by this one without delay. No one will be able to vanquish him in battle, while there will be none whom he will not be able to vanquish. Why then hath that Jishnu endowed with great strength been subject to death? Oh, why doth that Dhananjaya, relying on whom we had hitherto endured all this misery, lie on the ground blighting [Samhriya--killing.] all my hopes! Why have those heroes, those mighty sons of Kunti, Bhimasena and Dhananjaya, came under the power of the enemy,--those who themselves always slew their foes, and whom no weapons could resist! Surely, this vile heart of mine must be made of adamant, since, beholding these twins lying today on the ground it doth not split! Ye bulls among men, versed in holy writ and acquainted with the properties of time and place, and endowed with ascetic merit, ye who duly performed all sacred rites, why lie ye down, without performing acts deserving of you? Alas, why lie ye insensible on the earth, with your bodies un wounded, ye unvanquished ones, and with your vows untouched?' And beholding his brothers sweetly sleeping there as (they usually did) on mountain slopes, the high souled king, overwhelmed with grief and bathed in sweat, came to a distressful condition. And saying,--It is even so--that virtuous lord of men, immersed in an ocean of grief anxiously proceeded to ascertain the cause (of that catastrophe). And that mighty-armed and high-souled one, acquainted with the divisions of time and place, could not settle his course of action. Having thus bewailed much in this strain, the virtuous Yudhishtira, the son of Dharma or Tapu, restrained his soul and began to reflect in his mind as to who had slain those heroes. 'There are no strokes of weapons upon these, nor is any one's foot-print here. The being must be mighty I ween, by whom my brothers have been slain. Earnestly shall I ponder over this, or, let me first drink of the water, and then know all. It may be that the habitually crooked-minded Duryodhana hath caused this water to be secretly placed here by the king of the Gandharvas. What man of sense can trust wicked wight of evil passions with whom good and evil are alike? Or, perhaps, this may be an act of that wicked-souled one through secret messengers of his.' And it was thus that that highly intelligent one gave way to diverse reflections. He did not believe that water to have been tainted with poison, for though dead no corpse-like pallor was on them. 'The colour on the faces of these my brothers hath not faded!' And it was thus that Yudhishtira thought. And the king continued, 'Each of these foremost of men was like unto a mighty cataract.

Who, therefore, save Yama himself who in due time bringeth about the end of all things, could have baffled them thus.' And having concluded this for certain, he began to perform his ablutions in that lake. And while he descended into it, he heard these words from the sky, uttered by the Yaksha,--'I am a crane, living on tiny fish. It is by me that thy younger brothers have been brought under the sway of the lord of departed spirits. If, thou, O prince, answer not the questions put by me, even thou shalt number the fifth corpse.

Do not, O child, act rashly! This lake hath already been in my possession. Having answered my questions first, do thou, O Kunti's son, drink and carry away (as much as thou requirest)! Hearing these words, Yudhishtira said, 'Art thou the foremost of the Rudras, or of the Vasus, or of the Marutas? I ask, what god art thou? This could not have been done by a bird! Who is it that hath overthrown the four mighty mountains, viz., the Himavat, the Paripatra, the Vindhya, and the Malaya? Great is the feat done by thee, thou foremost of strong persons! Those whom neither gods, nor Gandharvas nor Asuras, nor Rakshasas could endure in mighty conflict, have been slain by thee! Therefore, exceedingly wonderful is the deed done by thee! I do not know what thy business may be, nor do I know thy purpose. Therefore, great is the curiosity and fear also that have taken possession of me? My mind is greatly agitated, and as my head also is aching, I ask thee, therefore, O worshipful one, who art thou that stayest here?' Hearing these words the Yaksha said, 'I am, good betide thee, a Yaksha, and not an amphibious bird. It is by me that all these brothers of thine, endowed with mighty prowess, have been slain!'

Vaisampayana continued, 'Hearing these accursed words couched in harsh syllabus [Lit. Letters.], Yudhishtira, O king, approaching the Yaksha who had spoken then, stood there. And that bull among the Bharatas then beheld that Yaksha of unusual eyes and huge body tall like a palmyrapalm and looking like fire or the Sun, and irresistible and gigantic like a mountain, staying on a tree, and uttering a loud roar deep as that of the clouds. And the Yaksha said, 'These thy brothers, O king, repeatedly forbidden by me, would forcibly take away water. It is for this that they have been slain by me! He that wisheth to live, should not, O king, drink this water! O son of Pritha, act not rashly! This lake hath already been in my possession. Do thou, O son of Kunti, first answer my questions, and then take away as much as thou liketh!' Yudhishtira said, 'I do not, O Yaksha, covet, what is already in thy possession! O bull among male beings, virtuous persons never approve that one should applaud his own self (without boasting, I shall, therefore, answer thy questions, according to my intelligence). Do thou ask me!' The Yaksha then said, 'What is it that maketh the Sun rise? Who keeps him company? Who causeth him to set? And in whom is he established?' Yudhishtira answered, 'Brahma maketh the Sun rise: the gods keep him company; Dharma causeth him to set; and he is established in truth.' The Yaksha asked, 'By what doth one become learned? By what doth he attain what is very great? How can one have a second? And, O king, how can one acquire intelligence?' Yudhishtira answered, 'It is by the (study of the) Srutis that a person becometh learned; it is by ascetic austerities that one acquireth what is very great; it is by intelligence that a person acquireth a second and it is by serving the old that one becometh wise. [Nilakantha explains both Dhriti and Dwitiya in a spiritual sense. There is no need, however, of a spiritual explanation here. By Dhriti is meant steadiness of intelligence; by Dwitiya lit, a second. What Yudhishtira says is that a steady intelligence serves the purposes of a helpful companion.] The Yaksha asked, 'What constituteth the divinity of the Brahmanas? What even is their practice that is like that of the pious? What also is the human attribute of the Brahmanas? And what practice of theirs is like that of the impious?' Yudhishtira answered, 'The study of the Vedas constitutes their divinity; their asceticism constitutes behaviour that is like that of the pious; their liability to death is their human attribute and slander is their impiety.' The Yaksha asked, 'What institutes the divinity of the Kshatriyas? What even is their practice that is like that of the pious? What is their human attribute? And what practice of theirs is like that of the impious?' Yudhishtira answered, 'Arrows and weapons are their divinity; celebration of sacrifices is that act which is like that of the pious; liability to fear is their human attribute; and refusal of protection is that act of theirs which is like that of the impious.' The Yaksha asked, 'What is that which constitutes the Sama of the sacrifice? What the Yajus of the sacrifice? What is that which is the refuge of a sacrifice? And what is that which sacrifice cannot do without?' Yudhishtira answered, 'Life is the Sama of the sacrifice; the mind is the Yajus of the sacrifice; the Rik is that which is the refuge of the sacrifice; and it is Rik alone which sacrifice cannot do without.' The Yaksha asked, 'What is of the foremost value to those that cultivate? What is of the foremost value to those that sow? What is of the foremost value to those that wish for prosperity in this world? And what is of the foremost value to those that bring forth?' Yudhishtira answered, 'That which is of the foremost value to those that cultivate is rain: that of the foremost value to those that sow is seed: that of the foremost value to those that bring forth is offspring.' [Some texts read apatam for uvapatam. If the former be the correct reading, the meaning would be--'What is the best of things that fall?' Nilakantha explains both avapatam nivapatam in a spiritual sense. By the first he understands--'They that offer oblation to the gods,' and by the second, 'They that offer oblations to the Pitris.' The necessity of a spiritual interpretation, however, is not very apparent.] The Yaksha asked, 'What person, enjoying all the

objects of the senses, endowed with intelligence, regarded by the world and liked by all beings, though breathing, doth not offer anything to these five, viz., gods, guests, servants, Pitris, and himself, though endowed with breath, is not yet alive.' The Yaksha asked, 'What is weightier than the earth itself? What is higher than the heavens? What is fleetier than the wind? And what is more numerous than grass?' Yudhishtira answered, 'The mother is weightier than the earth; the father is higher than the heaven; the mind is fleetier than the wind; and our thoughts are more numerous than grass.' The Yaksha asked, 'What is that which doth not close its eyes while asleep; What is that which doth not move after birth? What is that which is without heart? And what is that which swells with its own impetus?' Yudhishtira answered, 'A fish doth not close its eyes while asleep; an egg doth not move after birth; a stone is without heart; and a river swelleth with its own impetus.' The Yaksha asked, 'Who is the friend of the exile? Who is the friend of the householder? Who is the friend of him that ails? And who is the friend of one about to die?' Yudhishtira answered, 'The friend of the exile in a distant land is his companion, the friend of the householder is the wife; the friend of him that ails is the physician; and the friend of him about to die is charity. The Yaksha asked,--'Who is the guest of all creatures? What is the eternal duty? What, O foremost of kings, is Amrita? And what is this entire Universe?' Yudhishtira answered,--'Agni is the guest of all creatures: the milk of kine is amrita: Homa (therewith) is the eternal duty: and this Universe consists of air alone.' [Yudhishtira has the authority of the Srutis for saying that the one pervading element of the universe is air.] The Yaksha asked,--'What is that which sojourneth alone? What is that which is re-born after its birth? What is the remedy against cold? And what is the largest field?' Yudhishtira answered,--'The sun sojourneth alone; the moon takes birth anew: fire is the remedy against cold; and the Earth is the largest field.' The Yaksha asked,--'What is the highest refuge of virtue? What of fame? What of heaven? And what, of happiness?' Yudhishtira answered,--'Liberality is the highest refuge of virtue: gift, of fame: truth, of heaven: and good behaviour, of happiness.' The Yaksha asked,--'What is the soul of man? Who is that friend bestowed on man by the gods? What is man's chief support? And what also is his chief refuge?' Yudhishtira answered,--'The son is a man's soul: the wife is the friend bestowed on man by the gods; the clouds are his chief support; and gift is his chief refuge.' The Yaksha asked,--'What is the best of all laudable things? What is the most valuable of all his possessions? What is the best of all gains? And what is the best of all kinds of happiness?' Yudhishtira answered,--'The best of all laudable things is skill; the best of all possessions is knowledge: the best of all gains is health; and contentment is the best of all kinds of happiness.' The Yaksha asked,--'What is the highest duty in the world? What is that virtue which always beareth fruit? What is that which if controlled, leadeth not to regret? And who are they with whom an alliance cannot break?' Yudhishtira answered,--'The highest of duties is to refrain from injury: the rites ordained in the Three (Vedas) always bear fruit: the mind, if controlled, leadeth to no regret; and an alliance with the good never breaketh.' The Yaksha asked,--'What is that which, if renounced, maketh one agreeable? What is that which, if renounced, leadeth to no regret? What is that which, if renounced, maketh one wealthy? And what is that which, if renounced, maketh one happy?' Yudhishtira answered,--'Pride, if renounced, maketh one agreeable; wrath, if renounced leadeth to no regret; desire, if renounced, maketh one wealthy; and avarice, if renounced, maketh one happy.' The Yaksha asked,--'For what doth one give away to Brahmanas? For what to mimes and dancers? For what to servants? And for what to king?' Yudhishtira answered,--'It is for religious merit that one giveth away to Brahmanas: it is for fame that one giveth away to mimes and dancers: it is for supporting them that one giveth away to servants; and it is for obtaining relief from fear that one giveth to kings.' The Yaksha asked,--'With what is the world enveloped? What is that owing to which a thing cannot discover itself? For what are friends forsaken? And for what doth one fail to go to heaven?' Yudhishtira answered,--'The world is enveloped with darkness. Darkness doth not permit a thing to show itself. It is from avarice that friends are forsaken. And it is connexion with the world for which one faileth to go to heaven.' The Yaksha asked,--'For what may one be considered as dead? For what may a kingdom be considered as dead? For what may a Sraddha be considered as dead? And for what, a sacrifice?' Yudhishtira answered,--'For want of wealth may a man be regarded as dead. A kingdom for want of a king may be regarded as dead. A Sraddha that is performed with the aid of a priest that hath no learning may be regarded as dead. And a sacrifice in which there are no gifts to Brahmanas is dead.' The Yaksha asked,--'What constitutes the way? What, hath been spoken of as water? What, as food? And what, as poison? Tell us also what is the proper time of a Sraddha, and then drink and take away as much as thou liketh!' Yudhishtira answered,--'They that are good constitute the way [The word used in the question is dik, literally, direction. Obviously, of course, it means in this

connexion way. Yudhishtira answers that the way which one is to tread along is that of the good.]. Space hath been spoken of as water [The Srutis actually speak of space as water. These are questions to test Yudhishtira's knowledge of the Vedic cosmogony.]. The cow is food [The Srutis speak of the cow as the only food, in the following sense. The cow gives milk. The milk gives butter. The butter is used in Homa. The Homa is the cause of the clouds. The clouds give rain. The rain makes the seed to sprout forth and produce food.]. A request is poison. And a Brahmana is regarded as the proper time of a Sraddha [What Yudhishtira means to say is that there is no special time for a Sraddha. It is to be performed whenever a good and able priest may be secured.]. I do not know what thou mayst think of all this, O Yaksha? The Yaksha asked,--'What hath been said to be the sign of asceticism? And what is true restraint? What constitutes forgiveness. And what is shame?' Yudhishtira answered,--'Staying in one's own religion is asceticism: the restraint of the mind is of all restraints the true one: forgiveness consists in enduring enmity; and shame, in withdrawing from all unworthy acts.' The Yaksha asked,--'What, O king is said to be knowledge? What, tranquillity? What constitutes mercy? And what hath been called simplicity?' Yudhishtira answered,--'True knowledge is that of Divinity. True tranquillity is that of the heart. Mercy consists in wishing happiness to all. And simplicity is equanimity of heart.' The Yaksha asked,--'What enemy is invincible? What constitutes an incurable disease for man? What sort of a man is called honest and what dishonest?' Yudhishtira answered,--'Anger is an invincible enemy. Covetousness constitutes an incurable disease. He is honest that desires the weal of all creatures, and he is dishonest who is unmerciful.' The Yaksha asked,--'What, O king, is ignorance? And what is pride? What also is to be understood by idleness? And what hath been spoken of as grief?' Yudhishtira answered,--'True ignorance consists in not knowing one's duties. Pride is a consciousness of one's being himself an actor or sufferer in life. Idleness consists in not discharging one's duties, and ignorance in grief.' The Yaksha asked,--'What hath steadiness been said by the Rishis to be? And what, patience? What also is a real ablation? And what is charity?' Yudhishtira answered,--'Steadiness consists in one's staying in one's own religion, and true patience consists in the subjugation of the senses. A true bath consists in washing the mind clean of all impurities, and charity consists in protecting all creatures.' The Yaksha asked,--'What man should be regarded as learned, and who should be called an atheist? Who also is to be called ignorant? What is called desire and what are the sources of desire? And what is envy?' Yudhishtira answered,--'He is to be called learned who knoweth his duties. An atheist is he who is ignorant and so also he is ignorant who is an atheist. Desire is due to objects of possession, and envy is nothing else than grief of heart.' The Yaksha asked,--'What is pride, and what is hypocrisy? What is the grace of the gods, and what is wickedness?' Yudhishtira answered,--'Stolid ignorance is pride. The setting up of a religious standard is hypocrisy. The grace of the gods is the fruit of our gifts, and wickedness consists in speaking ill of others.' The Yaksha asked,--'Virtue, profit, and desire are opposed to one another. How could things thus antagonistic to one another exist together?' Yudhishtira answered,--'When a wife and virtue agree with each other, then all the three thou hast mentioned may exist together.' The Yaksha asked,--'O bull of the Bharata race, who is he that is condemned to everlasting hell? It behoveth thee to soon answer the question that I ask!' Yudhishtira answered,--'He that summoneth a poor Brahmana promising to make him a gift and then tells him that he hath nothing to give, goeth to everlasting hell. He also must go to everlasting hell, who imputes falsehood to the Vedas, the scriptures, the Brahmanas, the gods, and the ceremonies in honour of the Pitris. He also goeth to everlasting hell who though in possession of wealth, never giveth away nor enjoyeth himself from avarice, saying, he hath none.' The Yaksha asked,--'By what, O king, birth, behaviour, study, or learning doth a person become a Brahmana? Tell us with certitude!' Yudhishtira answered,--'Listen, O Yaksha! It is neither birth, nor study, nor learning, that is the cause of Brahmanahood, without doubt, it is behaviour that constitutes it. One's behaviour should always be well-guarded, especially by a Brahmana. He who maintaineth his conduct unimpaired, is never impaired himself. Professors and pupils, in fact, all who study the scriptures, if addicted to wicked habits, are to be regarded as illiterate wretches. He only is learned who performeth his religious duties. He even that hath studied the four Vedas is to be regarded as a wicked wretch scarcely distinguishable from a Sudra (if his conduct be not correct). He only who performeth the Agnihotra and hath his senses under control, is called a Brahmana!' The Yaksha asked,--'What doth one gain that speaketh agreeable words? What doth he gain that always acteth with judgement? What doth he gain that hath many friends? And what he, that is devoted to virtue?'--Yudhishtira answered,--'He that speaketh agreeable words becometh agreeable to all. He that acteth with judgement obtaineth whatever he seeketh. He that hath many friends

liveth happily. And he that is devoted to virtue obtaineth a happy state (in the next world).' The Yaksha asked,--'Who is truly happy? What is most wonderful? What is the path? And what is the news? Answer these four questions of mine and let thy dead brothers revive.' Yudhishtira answered,--'O amphibious creature, a man who cooketh in his own house, on the fifth or the sixth part of the day, with scanty vegetables, but who is not in debt and who stirreth not from home, is truly happy. Day after day countless creatures are going to the abode of Yama, yet those that remain behind believe themselves to be immortal. What can be more wonderful than this? Argument leads to no certain conclusion, the Srutis are different from one another; there is not even one Rishi whose opinion can be accepted by all; the truth about religion and duty is hid in caves: therefore, that alone is the path along which the great have trod. This world full of ignorance is like a pan. The sun is fire, the days and nights are fuel. The months and the seasons constitute the wooden ladle. Time is the cook that is cooking all creatures in that pan (with such aids); this is the news.' The Yaksha asked,--'Thou hast, O repressor of foes, truly answered all my questions! Tell us now who is truly a man, and what man truly possesseth every kind of wealth.' Yudhishtira answered,--'The report of one's good action reacheth heaven and spreadeth over the earth. As long as that report lasteth, so long is a person to whom the agreeable and the disagreeable, weal and woe, the past and the future, are the same, is said to possess every kind of wealth.' The Yaksha said,--'Thou hast, O king truly answered who is a man, and what man possesseth every kind of wealth. Therefore, let one only amongst thy brothers, whom thou mayst wish, get up with life!' Yudhishtira answered,--'Let this one that is of darkish hue, whose eyes are red, who is tall like a large Sala tree, whose chest is broad and arms long, let this Nakula, O Yaksha, get up with life! The Yaksha rejoined,--'This Bhimasena is dear unto thee, and this Arjuna also is one upon whom all of you depend! Why, then, O king dost thou, wish a step-brother to get up with his life! How canst thou, forsaking Bhima whose strength is equal to that of ten thousand elephants, wish Nakula to live?' People said that this Bhima was dear to thee. From what motive then dost thou wish a step-brother to revive? Forsaking Arjuna the might of whose arm is worshipped by all the sons of Pandu, why dost thou wish Nakula to revive?' Yudhishtira said,--'If virtue is sacrificed, he that sacrificeth it, is himself lost. So virtue also cherisheth the cherisher. Therefore taking care that virtue by being sacrificed may not sacrifice us, I never forsake virtue. Abstinence from injury is the highest virtue, and is, I ween, even higher than the highest object of attainment. I endeavour to practise that virtue. Therefore, let Nakula, O Yaksha, revive! Let men know that the king is always virtuous! I will never depart from my duty. Let Nakula, therefore, revive! My father had two wives, Kunti and Madri. Let both of them have children. This is what I wish. As Kunti is to me, so also is Madri. There is no difference between them in my eye. I desire to act equally towards my mothers. Therefore, let Nakula live!' The Yaksha said,--'Since abstinence from injury is regarded by thee as higher than both profit and pleasure, therefore, let all thy brothers live, O bull of Bharata race!'

SECTION 312

Vaisampayana continued,--'Then agreeable to the words of the Yaksha the Pandavas rose up; and in a moment their hunger and thirst left them. Thereupon Yudhishtira said, 'I ask thee that art incapable of being vanquished and that standest on one leg in the tank, what god art thou, for I cannot take thee for a Yaksha! Art thou the foremost of the Vasus, or of the Rudras, or of the chief of the Maruts? Or art thou the lord himself of the celestials, wielder of the thunder-bolt! Each of these my brothers is capable of fighting as hundred thousand warriors, and I see not the warrior that can slay them all! I see also that their senses have refreshed, as if they have sweetly awaked from slumber. Art thou a friend of ours, or even our father himself? At this the Yaksha replied,--'O child, I am even thy father, the Lord of justice, possessed of great prowess! Know, bull of the Bharata race, that I came hither desirous of beholding thee! Fame, truth, self-restraint, purity, candour, modesty, steadiness, charity, austerities and Brahmacharya, these are my body! And abstinence from injury, impartiality, peace, penances, sanctity, and freedom from malice are the doors (through which I am accessible). Thou art always dear to me! By good luck thou art devoted to the five [That is, tranquillity of mind, self-restraint, abstinence from sensual pleasures, resignation, and Yoga meditation.]; and by good luck also thou hast conquered the six [That is, hunger, thirst, sorrow, bluntness of mortal feeling, decrepitude, and death.]. Of the six, two appear in the first part of life; two in the middle part thereof; and the remaining two at the end, in order to make men repair to the next world. I am, good betide thee, the lord of justice! I came hither to test thy merit. I am well-pleased to witness thy harmlessness; and, O sinless one, I will confer boons on thee. Do thou, O foremost of kings, ask of me boons. I shall surely confer them, O sinless one! Those that revere me, never come by distress!' Yudhishtira said,--'A deer was carrying away

the Brahmana's fire-sticks. Therefore, the first boon that I shall ask, is, may that Brahmana's adorations to Agni be not interrupted!' The Yaksha said,--'O Kunti's son ended with splendour, it was I who for examining thee, was carrying away, in the guise of a deer, that Brahmana's fire-sticks!'

Vaisampayana continued,--'Thereupon that worshipful one said,--'I give thee this boon! Good betide thee! O thou that are like unto an immortal, ask thou a fresh boon! Yudhishtira said,--'We have spent these twelve years in the forest; and the thirteenth year is come. May no one recognise us, as we spend this year somewhere.'

Vaisampayana continued,--'Thereat that worshipful one replied,--'I give this boon unto thee! And then reassuring Kunti's son having truth for prowess, he also said, 'Even if, O Bharata, ye range this (entire) earth in your proper forms none in the three worlds shall recognise you. Ye perpetrators of the Kuru race, through my grace, ye will spend this thirteenth year, secretly and unrecognised, in Virata's kingdom! And every one of you will be able at will to assume any form he likes! Do ye now present the Brahmana with his fire-sticks. It was only to test you that I carried them away in the form of a deer! O amiable Yudhishtira, do thou ask for another boon that thou mayst like! I will confer it on thee. O foremost of men, I have not yet been satisfied by granting boons to thee! Do thou my son, accept a third boon that is great and incomparable! Thou, O king, art born of me, and Vidura of portion or mine!' Thereat Yudhishtira said,--'It is enough that I have beheld thee with my senses, eternal God of gods as thou art! O father, whatever boon thou wilt confer on me I shall surely accept gladly! May I, O lord, always conquer covetousness and folly and anger, and may my mind be ever devoted to charity, truth, and ascetic austerities! The Lord of justice said,--'Even by nature, O Pandava, hast thou been endued with these qualities, for thou art the Lord of justice himself! Do thou again attain what thou asked for!'

Vaisampayana continued,--'Having said these words, the worshipful Lord of justice, who is the object of contemplation of all the worlds, vanished therefrom; and the high-souled Pandavas after they had slept sweetly were united with one another. And their fatigue dispelled, those heroes returned to the hermitage, and gave back that Brahmana his firesticks. That man who pursueth this illustrious and fame-enhancing story of the revival (of the Pandavas) and the meeting of father and son (Dharma and Yudhishtira), obtaineth perfect tranquillity of mind, and sons and grandsons, and also a life extending over a hundred years! And the mind of that man that layeth this story to heart, never delighteth in unrighteousness, or in disunion among friends, or misappropriation of other person's property, or staining other people's wives, or in foul thoughts!

SECTION 313

Vaisampayana continued,--'Commanded by the Lord of justice to thus spend in disguise the thirteenth year of non-discovery, the high-souled Pandavas, observant of vows and having truth for prowess, sat before those learned and vow-observing ascetics that from regard were dwelling with them in their exile in the forest. And with joined hands they said these words, with the intention of obtaining permission to spend the thirteenth year in the manner indicated. And they said, 'Ye know well that the sons of Dhritarashtra have by deceit deprived us of our kingdom, and have also done us many other wrongs! We have passed twelve years in the forest in great affliction. The thirteenth year only, which we are to spend unrecognised, yet remaineth. It behoveth you to permit us now to spend this year in concealment! Those rancorous enemies of ours Suyodhana, the wicked-minded Kama, and Suvala's son should they discover us, would do mighty wrong to the citizens and our friends! Shall we all with the Brahmanas, be again established in our own kingdom? Having said this, that pure-spirited son of Dharma king Yudhishtira, overwhelmed with grief and with accents choked in tears, swooned away. Thereupon the Brahmanas, together with his brothers began to cheer him up. Then Dhaumya spake unto the king these words fraught with mighty meaning,--'O king, thou art learned and capable of bearing privations, art firm in promise, and of subdued sense! Men of such stamp are not overwhelmed by any calamity whatever. Even the high-souled gods themselves have wandered over various places in disguise, for the purpose of overcoming foes. Indra for the purpose of overcoming his toes, dwelt in disguise in the asylum of Giriprastha, in Nishadha and thus attained his end. Before taking his birth in the womb of Aditi, Vishnu for the purpose of destroying the Daityas passed a long time unrecognised, assuming the form of the Haya-griha (Horse-necked). Then how disguising himself in the form of a dwarf, he by his prowess deprived Vali of his kingdom, hath been heard by thee! And thou hast also heard how Hutasana entering into water and remaining in concealment, achieved the purpose of the gods. And O thou versed in duty, thou hast heard how Hari with the view of overcoming his foes, entered into Sakra's thunder-bolt, and lay concealed there. And, O sinless one, thou hast heard of the office the regenerate Rishi Aruva at one time performed for

the gods, remaining concealed in his mother's womb. And O child, living in concealment in every part of the earth, Vivasvat, endowed with excellent energy, at last entirely burnt up all his foes. And living disguised in the abode of Dasaratha, Vishnu of dreadful deeds slew the Ten-necked one in battle.' Thus remaining in disguise in various places, high-souled persons have before this conquered their enemies in battle. Thus cheered by these words of Dhaumya, the virtuous Yudhishtira, relying on his own wisdom and also that acquired from the scriptures regained his composure. Then that foremost of strong persons, the mighty-armed Bhimasena endowed with great strength encouraging the king greatly, spake these words, 'Looking up to thy face (for permission), the wielder of the Gandiva, acting according to his sense of duty hath not yet, O king, shown any rashness! And although fully able to destroy the foe, Nakula and Sahadeva of dreadful prowess have been ever prevented by me! Never shall we swerve from that in which thou wilt engage us! Do thou tell us what is to be done! We shall speedily conquer our enemies! When Bhimasena had said this, the Brahmanas uttered benedictions on the Bharatas, and then obtaining their permission, went to their respective quarters. And all those foremost of Yatis and Munis versed in the Vedas, exceedingly desirous of again beholding the Pandavas, went back to their homes. And accompanied by Dhaumya, these heroes, the five learned Pandavas equipped in vows set out with Krishna. And each versed in a separate science, and all proficient in mantras and cognisant of when peace was to be concluded and when war was to be waged those tigers among men, about to enter upon a life of non-recognition, the next day proceeded for a Krose and then sat themselves down with the view of taking counsel of each other.

The End of Vana Parva

THE MAHABHARATA, BOOK 4
VIRATA PARVA

SECTION 1

(Pandava-Pravesa Parva)

OM! Having bowed down to Narayana, and Nara, the most exalted of male beings, and also to the goddess Saraswati, must the word Jaya be uttered.

Janamejaya said, "How did my great-grandfathers, afflicted with the fear of Duryodhana, pass their days undiscovered in the city of Virata? And, O Brahman, how did the highly blessed Draupadi, stricken with woe, devoted to her lords, and ever adoring the Deity, spend her days unrecognized?" ["Brahma Vadini--Nilakantha explains this as Krishna-kirtanasila.]

Vaisampayana said, "Listen. O lord of men, how thy great grandfathers passed the period of unrecognized in the city of Virata. Having in this way obtained boons from the god of Justice, that best of virtuous men, Yudhishtira, returned to the asylum and related unto the Brahmanas all that had happened. And having related everything unto them, Yudhishtira restored to that regenerate Brahmana, who had followed him the churning staff and the fire-sticks he had lost. And, O Bharata, the son of the god of Justice, the royal Yudhishtira of high soul then called together all his younger brothers and addressed them, saying, 'Exiled from our kingdom, we have passed twelve years. The thirteenth year, hard to spend, hath now come. Do thou therefore, O Arjuna, the son of Kunti, select some spot where we may pass our days undiscovered by our enemies.'"

Arjuna replied, "Even by virtue of Dharma's boon, we shall, O lord of men, range about undiscovered by men. Still, for purposes of residence, I shall mention some spots that are both delightful and secluded. Do thou select some one of them. Surrounding the kingdom of the Kurus, are, many countries beautiful and abounding in corn, such as Panchala, Chedi, Matsya, Surasena, Pattachchara, Dasarna, Navarashtra, Malla, Salva, Yugandhara, Saurashtra, Avanti, and the spacious Kuntirashtra. Which of these, O king, wouldst thou choose, and where, O foremost of monarchs, shall we spend this year?"

Yudhishtira said "O them of mighty arms, it is even so. What that adorable Lord of all creatures hath said must become true. Surely, after consulting together, we must select some delightful, auspicious, and agreeable region for our abode, where we may live free from fear. The aged Virata, king of the Matsyas, is virtuous and powerful and charitable, and is liked by all. And he is also attached to the Pandavas. Even in the city of Virata, O child, we shall, O Bharata, spend this year, entering his service. Tell me, ye sons of the Kuru race, in what capacities ye will severally present yourselves before the king of the Matsyas!"

Arjuna said, "O god among men, what service wilt thou take in Virata's kingdom? O righteous one, in what capacity wilt thou reside in the city of Virata? Thou art mild, and charitable, and modest, and virtuous, and firm in promise. What wilt thou, O king, afflicted as thou art with calamity, do? A king is qualified to bear trouble like an ordinary person.

How wilt thou overcome this great calamity that has overtaken thee?"

Yudhishtira replied, "Ye sons of the Kuru race, ye bulls among men, hear what I shall do on appearing before king Virata. Presenting myself as a Brahmana, Kanka by name, skilled in dice and fond of play, I shall become a courtier of that high-souled king. And moving upon chess-boards beautiful pawns made of ivory, of blue and yellow and red and white hue, by throws of black and red dice, I shall entertain the king with his courtiers and friends. And while I shall continue to thus delight the king, nobody will succeed in discovering me. And should the monarch ask me, I shall say, 'Formerly I was the bosom friend of Yudhishtira.' I tell you that it is thus that I shall pass my days (in the city of Virata). What office wilt thou, O Vrikodara, fill in the city of Virata?"

SECTION 2

Bhima said, "I intend to present myself before the lord of Virata as a cook bearing the name of Vallabha. I am skilled in culinary art, and I shall prepare curries for the king, and excelling all those skilful cooks that had hitherto dressed his food I shall gratify the monarch. And I shall carry mighty loads of wood. And witnessing that mighty feat, the monarch will be pleased. And, O Bharata, beholding such superhuman feats of mine, the servants of the royal household will honour me as a king. And I shall have entire control over all kinds of viands and drinks. And commanded to subdue powerful elephants and mighty bulls, I will do as bidden. And if any combatants will fight with me in the lists, then will I vanquish them, and thereby entertain the monarch. But I shall not take the life of any of them. I shall only bring them down in such way that they may not be killed. And on being asked as regards my antecedent I shall say that--Formerly I was the wrestler and cook of Yudhishtira. Thus shall I, O king, maintain myself."

Yudhishtira said, "And what office will be performed by that mighty descendant of the Kurus, Dhananjaya, the son of Kunti, that foremost of men possessed of long arms, invincible in fight, and before whom, while he was staying with Krishna, the divine Agni himself desirous of consuming the forest of Khandava had formerly appeared in the guise of a Brahmana? What office will be performed by that best of warriors, Arjuna, who proceeded to that forest and gratified Agni, vanquishing on a single car and slaying huge Nagas and Rakshasas, and who married the sister of Vasuki himself, the king of the Nagas? Even as the sun is the foremost of all heat-giving bodies, as the Brahmana is the best of all bipeds, as the cobra is the foremost of all serpents, as Fire is the first of all things possessed of energy, as the thunderbolt is the foremost of all weapons, as the humped bull is the foremost of all animals of the bovine breed, as the ocean is the foremost of all watery expanses, as clouds charged with rain are the foremost of all clouds, as Ananta is the first of all Nagas, as Airavata is the foremost of all elephants, as the sun is the foremost of all beloved objects, and lastly, as the wife is the best of all friends, so, O Vrikodara, is the youthful Gudakesa, the foremost of all bowmen. And O Bharata, what office will be performed by Vibhatsu, the wielder of Gandiva, whose car is drawn by white horses, and who is not inferior to Indra or Vasudeva Himself? What office will be performed by Arjuna who, dwelling for five years in the abode of the thousand-eyed Deity (Indra) shining in celestial lustre, acquired by his own energy the science of superhuman arms with all celestial weapons, and whom I regard as the tenth Rudra, the thirteenth Aditya, the ninth Vasu, and the tenth Graha, whose arms, symmetrical and long, have the skin hardened by constant strokes of the bowstring and cicatrices which resemble those on the humps of bulls,--that foremost of warriors who is as Himavat among mountains, the ocean among expanses of water, Sakra among the celestial, Havyavaha (fire) among the Vasus, the tiger among beasts, and Garuda among feathery tribes!"

Arjuna replied, "O lord of the Earth, I will declare myself as one of the neuter sex. O monarch, it is, indeed difficult to hide the marks of the bowstring on my arms. I will, however, cover both my cicatrized arms with bangles. Wearing brilliant rings on my ears and conch-bangles on my wrists and causing a braid to hang down from my head, I shall, O king, appear as one of the third sex, Brihannala by name. And living as a female I shall (always) entertain the king and the inmates of the inner apartments by reciting stories. And, O king, I shall also instruct the women of Virata's palace in singing and delightful modes of dancing and in musical instruments of diverse kinds. And I shall also recite the various excellent acts of men and thus conceal myself. O son of Kunti, by feigning disguise. And, O Bharata should the king enquire, I will say that, I lived as a waiting maid of Draupadi in Yudhishtira's palace. And, O foremost of kings, concealing myself by this means, as fire is concealed by ashes, I shall pass my days agreeably in the palace of Virata."

Vaisampayana continued, "Having said this, Arjuna, that best of men and foremost of virtuous persons, became silent. Then the king addressed another brother of his."

SECTION 3

Yudhishtira said, "Tender, possessed of a graceful presence, and deserving of every luxury as thou art, what office wilt thou, O heroic Nakula, discharge while living in the dominions of that king? Tell me all about it!"

Nakula said, "Under the name of Granthika, I shall become the keeper of the horses of king Virata. I have a thorough knowledge (of this work) and am skilful in tending horses. Besides, the task is agreeable to me, and I possess great skill in training and treating horses; and horses are ever dear to me as they are to thee, O king of the Kurus. At my hands even colts and mares become docile; these never become vicious in bearing a rider or drawing a car. [The sloka commencing with Adushta and ending ratheshu cha does not occur in texts except those in Bengal.] And those persons in the city of Virata that may enquire of me, I shall, O bull of the Bharata race, say,--Formerly I was employed by Yudhishtira in the charge of his horses. Thus disguised, O king, I shall spend my days delightfully in the city of Virata. No one will be able to discover me as I will gratify the monarch thus!"

Yudhishtira said, "How wilt thou, O Sahadeva, bear thyself before that king? And what, O child, is that which thou wilt do in order to live in disguise."

Sahadeva replied, "I will become a keeper of the kine of Virata's king. I am skilled in milking kine and taking their history as well as in taming their fierceness. Passing under the name of Tantiipal, I shall perform my duties deftly. Let thy heart's fever be dispelled. Formerly I was frequently employed to look after thy kine, and, O Lord of earth, I have a particular knowledge of that work. And, O monarch, I am well-acquainted with the nature of kine, as also with their auspicious marks and other matters relating to them. I can also discriminate bulls with auspicious marks, the scent of whose urine may make even the barren being forth child. Even thus will I live, and I always take delight in work of this kind. Indeed, no one will then be able to recognise me, and I will moreover gratify the monarch."

Yudhishtira said, "This is our beloved wife dearer to us than our lives. Verily, she deserveth to be cherished by us like a mother, and regarded like an elder sister. Unacquainted as she is with any kind of womanly work, what office will Krishna, the daughter of Drupada, perform? Delicate and young, she is a princess of great repute. Devoted to her lords, and eminently virtuous, also, how will she live? Since her birth, she hath enjoyed only garlands and perfume? and ornaments and costly robes."

Draupadi replied, "There is a class of persons called Sairindhri [An independent female artisan working in another person's house.--Wilson.], who enter the services of other. Other females, however (that are respectable) do not do so. Of this class there are some. I shall give myself out as a Sairindhri, skilled in dressing hair. And, O Bharata, on being questioned by the king, I shall say that I served as a waiting woman of Draupadi in Yudhishtira's household. I shall thus pass my days in disguise. And I shall serve the famous Sudeshna, the wife of the king. Surely, obtaining me she will cherish me (duly). Do not grieve so, O king."

"Yudhishtira said, "O Krishna, thou speakest well. But O fair girl, thou wert born in a respectable family. Chaste as thou art, and always engaged in observing virtuous vows, thou knowest not what is sin. Do thou, therefore, conduct thyself in such a way that sinful men of evil hearts may not be gladdened by gazing at thee."

SECTION 4

Yudhishtira said, "Ye have already said what offices ye will respectively perform. I also, according to the measure of my sense, have said what office I will perform. Let our priest, accompanied by charioteers and cooks, repair to the abode of Drupada, and there maintain our Agnihotra fires. And let Indrasena and the others, taking with them the empty cars, speedily proceeded to Dwaravati. Even this is my wish. And let all these maid-servants of Draupadi go to the Panchalas, with our charioteers and cooks. And let all of them say,--We do not know where the Pandavas have gone leaving us at the lake of Dwaitavana." Vaisampayana said, "Having thus taken counsel of one another and told one another the offices they would discharge, the Pandavas sought Dhaumya's advice. And Dhaumya also gave them advice in the following words, saying, Ye sons of Pandu, the arrangements ye have made regarding the Brahmanas, your friends, cars, weapons, and the (sacred) fires, are excellent. But it behoveth thee, O Yudhishtira, and Arjuna specially, to make provision for the protection of Draupadi. Ye king, ye are well-acquainted with the characters of men. Yet whatever may be your knowledge, friends may from affection be permitted to repeat what is already known. Even this is subservient to the eternal interests of virtue, pleasure, and profit. I shall, therefore speak to you something. Mark ye. To dwell with a king is, alas, difficult. I shall tell you, ye princes, how ye may reside in the royal household, avoiding every fault. Ye Kauravas, honourably or otherwise, ye will have to pass this year in the king's palace, undiscovered by those that know you. Then in the fourteenth year, ye will live happy. O son of Pandu, in this world, that

cherisher and protector of all beings, the king, who is a deity in an embodied form, is as a great fire sanctified with all the mantras. One should present himself before the king, after having obtained his permission at the gate. No one should keep contact with royal secrets. Nor should one desire a seat which another may covet. He who doth not, regarding himself to be a favourite, occupy (the king's) car, or coach, or seat, or vehicle, or elephant, is alone worthy of dwelling in a royal household. He that sits not upon a seat the occupation of which is calculated raise alarm in the minds of malicious people, is alone worthy of dwelling in a royal household. No one should, unasked offer counsel (to a king). Paying homage in season unto the king, one should silently and respectfully sit beside the king, for kings take umbrage at babblers, and disgrace laying counsellors. A wise person should not contact friendship with the king's wife, nor with the inmates of the inner apartments, nor with those that are objects of royal displeasure. One about the king should do even the most unimportant acts and with the king's knowledge. Behaving thus with a sovereign, one doth not come by harm. Even if an individual attain the highest office, he should, as long as he is not asked or commanded, consider himself as born-blind, having regard to the king's dignity, for O repressors of foes, the rulers of men do not forgive even their sons and grandsons and brothers when they happen to tamper with their dignity. Kings should be served with regardful care, even as Agni and other god; and he that is disloyal to his sovereign, is certainly destroyed by him. Renouncing anger, and pride, and negligence, it behoveth a man to follow the course directed by the monarch. After carefully deliberating on all things, a person should set forth before the king those topics that are both profitable and pleasant; but should a subject be profitable without being pleasant, he should still communicate it, despite its disagreeableness. It behoveth a man to be well-disposed towards the king in all his interests, and not to indulge in speech that is alike unpleasant and profitless. Always thinking—I am not liked by the king—one should banish negligence, and be intent on bringing about what is agreeable and advantageous to him. He that swerveth not from his place, he that is not friendly to those that are hostile to the king, he that striveth not to do wrong to the king, is alone worthy to dwell in a royal household. A learned man should sit either on the king's right or the left; he should not sit behind him for that is the place appointed for armed guards, and to sit before him is always interdicted. Let none, when the king is engaged in doing anything (in respect of his servants) come forward pressing himself zealously before others, for even if the aggrieved be very poor, such conduct would still be inexcusable. It behoveth no man to reveal to others any lie the king may have told inasmuch as the king bears ill will to those that report his falsehoods. Kings also always disregard persons that regard themselves as learned. No man should be proud thinking—I am brave, or, I am intelligent, but a person obtains the good graces of a king and enjoys the good things of life, by behaving agreeably to the wishes of the king. And, O Bharata, obtaining things agreeable, and wealth also which is so hard to acquire, a person should always do what is profitable as well as pleasant to the king. What man that is respected by the wise can even think of doing mischief to one whose ire is great impediment and whose favour is productive of mighty fruits? No one should move his lips, arms and thighs, before the king. A person should speak and spit before the king only mildly. In the presence of even laughable objects, a man should not break out into loud laughter, like a maniac; nor should one show (unreasonable) gravity by containing himself, to the utmost. One should smile modestly, to show his interest (in what is before him). He that is ever mindful of the king's welfare, and is neither exhilarated by reward nor depressed by disgrace, is alone worthy of dwelling in a royal household. That learned courtier who always pleaseth the king and his son with agreeable speeches, succeedeth in dwelling in a royal household as a favourite. The favourite courtier who, having lost the royal favour for just reason, does not speak evil of the king, regains prosperity. The man who serveth the king or liveth in his domains, if sagacious, should speak in praise of the king, both in his presence and absence. The courtier who attempts to obtain his end by employing force on the king, cannot keep his place long and incurs also the risk of death. None should, for the purpose of self-interest, open communications with the king's enemies. Nor should one distinguish himself above the king in matters requiring ability and talents. He that is always cheerful and strong, brave and truthful, and mild, and of subdued senses, and who followeth his master like his shadow, is alone worthy to dwell in a royal household. He that on being entrusted with a work, cometh forward, saying,—I will do this—is alone worthy of living in a royal household. He that on being entrusted with a task, either within the king's dominion or out of it, never feareth to undertake it, is alone fit to reside in a royal household. He that living away from his home, doth not remember his dear ones, and who undergoeth (present) misery in expectation of (future) happiness, is alone worthy of dwelling in a royal household. One should not dress like the king, nor should one

indulge, in laughter in the king's presence nor should one disclose royal secrets. By acting thus one may win royal favour. Commissioned to a task, one should not touch bribes for by such appropriation one becometh liable to fetters or death. The robes, ornaments, cars, and other things which the king may be pleased to bestow should always be used, for by this, one winneth the royal favour. Ye children, controlling your minds, do ye spend this year, ye sons of Pandu, behaving in this way. Regaining your own kingdom, ye may live as ye please."

Yudhishtira said, "We have been well taught by thee. Blessed be thou. There is none that could say so to us, save our mother Kunti and Vidura of great wisdom. It behoveth thee to do all that is necessary now for our departure, and for enabling us to come safely through this woe, as well as for our victory over the foe."

Vaisampayana continued, "Thus addressed by Yudhishtira, Dhaumya, that best of Brahmanas, performed according to the ordinance the rites ordained in respect of departure. And lighting up their fires, he offered, with mantras, oblations on them for the prosperity and success of the Pandavas, as for their reconquest of the whole world. And walking round those fires and round the Brahmanas of ascetic wealth, the six set out, placing Yajnaseni in their front. And when those heroes had departed, Dhaumya, that best of ascetics, taking their sacred fires, set out for the Panchalas. And Indrasena, and others already mentioned, went to the Yadavas, and looking after the horses and the cars of the Pandavas passed their time happily and in privacy."

SECTION 5

Vaisampayana said, "Girding their waists with swords, and equipped with finger-protectors made of iguana skins and with various weapons, those heroes proceeded in the direction of the river Yamuna. And those bowmen desirous of (speedily) recovering their kingdom, hitherto living in inaccessible hills and forest fastnesses, now terminated their forest-life and proceeded to the southern bank of that river. And those mighty warriors endowed with great strength and hitherto leading the lives of hunters by killing the deer of the forest, passed through Yakrilloma and Surasena, leaving behind, on their right, the country of the Panchalas, and on their left, that of the Dasarnas. And those bowmen, looking wan and wearing beards and equipped with swords, entered Matsya's dominions leaving the forest, giving themselves out as hunters. And on arriving at that country, Krishna addressed Yudhishtira, saying, 'We see footpaths here, and various fields. From this it appears that Virata's metropolis is still at a distance. Pass we here what part of the night is still left, for great is my fatigue.'

Yudhishtira answered, "O Dhananjaya of Bharata's race, do thou take up Panchal and carry her. Just on emerging from this forest, we arrive at the city."

Vaisampayana continued, "Thereupon like the leader of a herd of elephants, Arjuna speedily took up Draupadi, and on coming to the vicinity of the city, let her down. And on reaching the city, Ruru's son (Yudhishtira), addressed Arjuna, saying, 'Where shall we deposit our weapons, before entering the city? If, O child, we enter it with our weapons about us, we shall thereby surely excite the alarm of the citizens. Further, the tremendous bow, the Gandiva, is known to all men, so that people will, without doubt, recognise us soon. And if even one of us is discovered, we shall, according to promise, have to pass another twelve years in the forest.'"

Arjuna said, "Hard by yon cemetery and near that inaccessible peak is a mighty Sami tree, throwing about its gigantic branches and difficult to ascend. Nor is there any human being, who, I think, O Pandu's son, will espy us depositing our arms at that place. That tree is in the midst of an out-of-the-way forest abounding in beasts and snakes, and is in the vicinity of a dreary cemetery. Stowing away our weapons on the Sami tree, let us, O Bharata, go to the city, and live there, free from anxiety!"

Vaisampayana continued, "Having O bull of the Bharata race spoken thus to king Yudhishtira the Just, Arjuna prepared to deposit the weapons (on the tree). And that bull among the Kurus, then loosened the string of the large and dreadful Gandiva, ever producing thundering twang and always destructive of hostile hosts, and with which he had conquered, on a single car, gods and men and Nagas and swelling provinces. And the warlike Yudhishtira, that represser of foes, unfastened the undecaying string of that bow with which he had defended the field of Kurukshetra. And the illustrious Bhimasena unstrung that bow by means of which that sinless one had vanquished in fight the Panchals and the lord of Sindhu, and with which, during his career of conquest, he had, single-handed, opposed innumerable foes, and hearing whose twang which was like unto the roar of the thunder or the splitting of a mountain, enemies always fly (in panic) from the field of battle. And that son of Pandu of coppery complexion and mild speech who is endowed with great prowess in the field, and is called Nakula in consequence of his unexampled beauty in the family, then unfastened the string of that bow with which he had conquered all the regions of the

west. And the heroic Sahadeva also, possessed of a mild disposition, then united the string of that bow with which he had subjugated the countries of the south. And with their bows, they put together their long and flashing swords, their precious quivers, and their arrows sharp as razors. And Nakula ascended the tree, and deposited on it the bows and the other weapons. And he tied them fast on those parts of the tree which he thought would not break, and where the rain would not penetrate. And the Pandavas hung up a corpse (on the tree), knowing that people smelling the stench of the corpse would say—here sure, is a dead body, and avoid the tree from a distance. And on being asked by the shepherds and cowherds regarding the corpse, those repressors of foes said unto them, 'This is our mother, aged one hundred and eighty years. We have hung up her dead body, in accordance with the custom observed by our forefathers. And then those resistors of foes approached the city. And for purposes of non-discovery Yudhishtira kept these (five) names for himself and his brothers respectively, viz., Jaya, Jayanta, Vijaya, Jayatsena, and Jayatvala. Then they entered the great city, with the view to passing the thirteenth year undiscovered in that kingdom, agreeably to the promise (to Duryodhana)."

SECTION 6

Vaisampayana said, "And while Yudhishtira was on his way to the delightful city of Virata, he began to praise mentally the Divine Durga, the Supreme Goddess of the Universe, born on the womb of Yasoda, and fond of the boons bestowed on her by Narayana, sprung from the race of cowherd Nanda, and the giver of prosperity, the enhancer (of the glory) of (the worshipper's) family, the terrifier of Kansa, and the destroyer of Asuras,—and saluted the Goddess—her who ascended the skies when dashed (by Kansa) on a stony platform, who is the sister of Vasudeva, one who is always decked in celestial garlands and attired in celestial robes,—who is armed with scimitar and shield, and always rescues the worshipper sunk in sin, like a cow in the mire, who in the hours of distress calls upon that eternal giver of blessings for relieving him of their burdens. And the king, desirous with his brothers of obtaining a sight of the Goddess, invoked her and began to praise her by reciting various names derived from (approved) hymns. And Yudhishtira said, 'Salutations to thee, O giver of boons. O thou that art identical with Krishna, O maiden, O thou that hast observed the vow of Brahmacharya, O thou of body bright as the newly-risen Sun, O thou efface beautiful as the full moon. Salutations to thee, O thou of four hands and four faces, O thou of fair round hips and deep bosom, O thou that wearest bangles made of emeralds and sapphires, O thou that bearest excellent bracelets on thy upper arm. Thou shinest, O Goddess, as Padma, the consort of Narayana. O thou that rangest the etherial regions, thy true form and thy Brahmacharya are both of the purest kind. Sable as the black clouds, thy face is beautiful as that of Sankarshana. Thou bearest two large arms long as a couple of poles raised in honour of Indra. In thy (six) other arms thou bearest a vessel, a lotus, a bell, a noose, a bow, a large discus, and various other weapons. Thou art the only female in the universe that possesses! the attribute of purity. Thou art decked with a pair of well-made ears graced with excellent rings. O Goddess, thou shinest with a face that challengeth the moon in beauty. With an excellent diadem and beautiful braid with robes made of the bodies of snakes, and with also the brilliant girdle round thy hips, thou shinest like the Mandara mountain encircled with snakes. Thou shinest also with peacock-plumes standing erect on thy head, and thou hast sanctified the celestial regions by adopting the vow of perpetual maiden-hood. It is for this, O thou that hast slain the Mahishasura*, that thou art praised and worshipped by the gods for the protection of the three worlds. [*Mahishasura, the son of Rambhasura. Durga had to fight for many years before she could slay this formidable Asura. The story occurs in the Markandeya Purana. To this day, Bengal during the great Durga Puja festival in autumn, worships the goddess with great veneration.] O thou foremost of all deities, extend to me thy grace, show me thy mercy, and be thou the source of blessings to me. Thou art Jaya and Vijaya, and it is thou that givest victory in battle. Grant me victory, O Goddess, and give me boons also at this hour of distress. Thy eternal abode is in Vindhya—that foremost of mountains. O Kali, O Kali, thou art the great Kali, ever fond of wine and meat and animal sacrifice. Capable of going everywhere at will, and bestowing boons on thy devotees, thou art ever followed in thy journeys by Brahma and the other gods. By them that call upon thee for the relief of their burdens, and by them also that bow to thee at daybreak on Earth, there is nothing that cannot be attained in respect either of offspring or wealth. And because thou rescuest people from difficulties whether when they are afflicted in the wilderness or sinking in the great ocean, it is for this that thou art called Durga [Literally, one that rescues from difficulty.] by all. Thou art the sole refuge of men when attacked by robbers or while afflicted in crossing streams and seas or in wilderness and forests. Those men that remember thee are never prostrated, O great Goddess. Thou art Fame, thou art Prosperity, thou art

Steadiness, thou art Success; thou art the Wife, thou art men's Offspring, thou art Knowledge, and thou art the Intellect. Thou art the two Twilights, the Night Sleep, Light--both solar and lunar, Beauty, Forgiveness, Mercy, and every other thing. Thou dispellest, worshipped by the devotees their fetters, ignorance, loss of children and loss of wealth, disease, death, and fear. I, who have been deprived of my kingdom, seek thy protection. And as I bow to thee with bended head, O Supreme Goddess, grant me protection, O thou of eyes like lotus leaves. And be thou as boon-giving Truth unto us that are acting according to Truth. And, O Durga, kind as thou art unto all that seek thy protection, and affectionate unto all thy devotees, grant me protection!"

Vaisampayana continued, "Thus praised by the son of Pandu, the Goddess showed herself unto him. And approaching the king, she addressed him in these words, 'O mighty armed king, listen, O Lord, to these words of mine. Having vanquished and slain the ranks of the Kauravas through my grace, victory in battle will soon be thine. Thou shalt again lord it over the entire Earth, having made thy dominions destitute of thorns. And, O king, thou shalt also, with thy brothers, obtain great happiness. And through my grace, joy and health will be thine. And they also in the world who will recite my attributes and achievements will be freed from their sins, and gratified. I will bestow upon them kingdom, long life, beauty of person, and offspring. And they, O king, who will invoke me, after thy manner, in exile or in the city, in the midst of battle or of dangers from foes, in forests or in inaccessible deserts, in seas or mountain fastnesses, there is nothing that they will not obtain in this world. And ye sons of Pandu, he will achieve success in every business of his that will listen to, or himself recite with devotion, this excellent hymn. And through my grace neither the Kuru's spies, nor those that dwell in the country of the Matsyas, will succeed in recognising you all as long as ye reside in Virata's city!' And having said these words unto Yudhishtira, that chastiser of foes, and having arranged for the protection of the sons of Pandu, the Goddess disappeared there and then."

SECTION 7

Vaisampayana said, "Then tying up in his cloth dice made of gold and set with lapis lazuli, and holding them below his arm-pit, king Yudhishtira,--that illustrious lord of men--that high-souled perpetrator of the Kuru race, regarded by kings, irrepressible in might, and like unto a snake of virulent poison,--that bull among men, endued with strength and beauty and prowess, and possessed of greatness, and resembling in form a celestial though now like unto the sun enveloped in dense clouds, or fire covered with ashes, first made his appearance when the famous king Virata was seated in his court. And beholding with his followers that son of Pandu in his court, looking like the moon hid in clouds and possessed of a face beautiful as the full moon, king Virata addressed his counsellors and the twice-born ones and the charioteers and the Vaisyas and others, saying, "Enquire ye who it is, so like a king that looketh on my court for the first time. He cannot be a Brahmana. Methinks he is a man of men, and a lord of earth. He hath neither slaves, nor cars, nor elephants with him, yet he shineth like the very Indra. The marks on his person indicate him to be one whose coronal locks have undergone the sacred investiture. Even this is my belief. He approacheth me without any hesitation, even as an elephant in rut approacheth an assemblage of lotuses!"

"And as the king was indulging in these thoughts, that bull among men, Yudhishtira, came before Virata and addressed him, saying, 'O great king, know me for a Brahmana who, having lost his all hath come to thee for the means of subsistence. I desire, O sinless one, to live here beside thee acting under thy commands', O lord. [Kamachara is explained by Nilakantha thus, although in other places it bears a quite different meaning.] The king then, well-pleased, replied unto him saying, 'Thou art welcome. Do thou then accept the appointment thou seekest!' And having appointed the lion among kings in the post he had prayed for, king Virata addressed him with a glad heart, saying, 'O child, I ask thee from affection, from the dominions of what king dost thou come hither? Tell me also truly what is thy name and family, and what thou hast a knowledge of.'"

Yudhishtira said, "My name is Kanka, and I am a Brahmana belonging to the family known by the name of Vaiyaghra. I am skilled in casting dice, and formerly I was a friend of Yudhishtira."

Virata replied, "I will grant thee whatever boon thou mayst desire. Do thou rule the Matsyas.--I shall remain in submission to thee. Even cunning gamblers are liked by me. Thou, on the other hand, art like a god, and deservest a kingdom."

Yudhishtira said, "My first prayer, O lord of earth, is that I may not be involved in any dispute (on account of dice) with low people. Further, a person defeated by me (at dice) shall not be permitted to retain the wealth (won by me). Let this boon be granted to me through thy grace."

Virata replied, "I shall certainly slay him who may happen to displease thee, and should be one of the twice-born ones, I

shall banish him from my dominions. Let the assembled subjects listen! Kanka is as much lord of this realm as I myself, Thou (Kanka) shalt be my friend and shalt ride the same vehicles as I. And there shall also be at thy disposal apparel in plenty, and various kinds of viands and drinks. And thou shalt look into my affairs, both internal and external. And for thee all my doors shall be open. When men out of employ or of strained circumstances will apply to thee, do thou at all hours bring their words unto me, and I will surely give them whatever they desire. No fear shall be thine as long as thou residest with me."

Vaisampayana said, "Having thus obtained an interview with Virata's king, and received from him boons, that heroic bull among men, began to live happily, highly regarded by all. Nor could any one discover him as he lived there."

SECTION 8

Vaisampayana said, "Then another endued with the dreadful strength and blazing in beauty, approached king Virata, with the playful gait of the lion. And holding in hand a cooking ladle and a spoon, as also an unsheathed sword of sable hue and without a spot on the blade, he came in the guise of a cook illumining all around him by his splendour like the sun discovering the whole world. And attired in black and possessed of the strength of the king of mountains, he approached the king of the Matsyas and stood before him. And beholding that king-like person before him, Virata addressed his assembled subjects saying, 'Who is that youth, that bull among men, with shoulders broad like those of a lion, and so exceedingly beautiful? That person, never seen before, is like the sun. Revolving the matter in my mind, I cannot ascertain who he is, nor can I with even serious thoughts guess the intention of that bull among men (in coming here). Beholding him, it seems to me that he is either the king of the Gandharvas, or Purandara himself. Do ye ascertain who it is that standeth before my eyes. Let him have quickly what he seeks.' Thus commanded by king Virata, his swift-footed messengers went up to the son of Kunti and informed that younger brother of Yudhishtira of everything the king had said. Then the high-souled son of Pandu, approaching Virata, addressed him in words that were not unsuited to his object, saying, 'O foremost of kings, I am a cook, Vallava by name. I am skilled in dressing dishes. Do thou employ me in the kitchen!'"

Virata said, "I do not believe, O Vallava, that cooking is thy office. Thou resemblest the deity of a thousand eyes; and in grace and beauty and prowess, thou shinest among these all as a king!"

Bhima replied, "O king of kings, I am thy cook and servant in the first place. It is not curries only of which I have knowledge. O monarch, although king Yudhishtira always used in days gone by to taste my dishes. O lord of earth, I am also a wrestler. Nor is there one that is equal to me in strength. And engaging in fight with lions and elephants, I shall, O sinless one, always contribute to thy entertainment."

Virata said, "I will even grant thee boons. Thou wilt do what thou wishest, as thou describest thyself skilled in it. I do not, however, think that this office is worthy of thee, for thou deservest this (entire) earth girt round by the sea. But do as thou likest. Be thou the superintendent of my kitchen, and thou art placed at the head of those who have been appointed there before by me."

Vaisampayana continued, "Thus appointed in the kitchen, Bhima soon became the favourite of king Virata. And, O king, he continued to live there unrecognised by the other servants of Virata as also by other people!"

SECTION 9

Vaisampayana said, "Binding her black, soft, fine, long and faultless tresses with crisped ends into a knotted braid, Draupadi of black eyes and sweet smiles, throwing it upon her right shoulders, concealed it by her cloth. And she wore a single piece of a black and dirty though costly cloth. And dressing herself as a Sairindhri, she began to wander hither and thither in seeming affliction. And beholding her wandering, men and women came to her hastily and addressed her, saying, 'Who are you? And what do you seek?' And she replied, 'I am a king's Sairindhri. I desire to serve any one that will maintain me.' But beholding her beauty and dress, and hearing also her speech that was so sweet, the people could not take her for a maid-servant in search of subsistence. And it came to pass that while looking this way and that from the terrace, Virata's beloved queen, daughter of the king of Kekaya, saw Draupadi. And beholding her forlorn and clad in a single piece of cloth, the queen addressed her saying, 'O beautiful one, who are you, and what do you seek?' Thereupon, Draupadi answered her, saying, 'O foremost of queen, I am Sairindhri. I will serve anybody that will maintain me.' Then Sudeshna said, 'What you say (regarding your profession) can never be compatible with so much beauty. (On the contrary) you might well be the mistress of servants both, male and female. Your heels are not prominent, and your thighs touch each other. And your intelligence is great, and your navel deep, and your words solemn. And your great

toes, and bust and hips, and back and sides, and toe-nails, and palms are all well-developed. And your palms, soles, and face are ruddy. And your speech is sweet even as the voice of the swan. And your hair is beautiful, and your bust shapely, and you are possessed of the highest grace. And your hips and bust are plump. And like a Kashmerean mare you are furnished with every auspicious mark. And your eye-lashes are (beautiful) bent, and your nether-lip is like the ruddy ground. And your waist is slender, and your neck bears lines that resemble those of the conch. And your veins are scarcely visible. Indeed, your countenance is like the full moon, and your eyes resemble the leaves of the autumnal lotus, and your body is fragrant as the lotus itself. Verily, in beauty you resemble Sri herself, whose seat is the autumnal lotus. Tell me, O beautiful damsel, who thou art. Thou canst never be a maidservant. Art thou a Yakshi, a Goddess, a Gandharvi, or an Apsara? Art thou the daughter of a celestial, or art thou a female Naga? Art thou the guardian goddess of some city, a Vidyadhari, or a Kinnari,--or art thou Rohini herself? Or art thou Alamvusha, or Misrakasi, Pundarika, or Malini, or the queen of Indra, or of Varuna? Or, art thou the spouse of Viswakarma, or of the creative Lord himself? Of these goddesses who art renowned in the celestial regions, who art thou, O graceful one?"

"Draupadi replied, 'O auspicious lady, I am neither a goddess nor a Gandharvi, nor a Yakshi, nor a Rakshasi. I am a maid-servant of the Sairindhri class. I tell thee this truly. I know to dress the hair to pound (fragrant substances) for preparing unguents, and also to make beautiful and variegated garlands. O beautiful lady, of jasmynes and lotuses and blue lilies and Champakas. Formerly I served Krishna's favourite queen Satyabhama, and also Draupadi, the wife of the Pandavas and the foremost beauty of the Kuru race. I wander about alone, earning good food and dress; and as long as I get these, I continue to live in the place where they are obtainable. Draupadi herself called me Malini (maker of garlands).'

"Hearing this, Sudeshna said, 'I would keep thee upon my head itself, if the doubt did not cross my mind that the king himself would be attracted towards thee with his whole heart. Attracted by thy beauty, the females of the royal household and my maids are looking at thee. What male person then is there that can resist thy attraction? Surely, O thou of well-rounded hips, O damsel of exquisite charms, beholding thy form of superhuman beauty, king Virata is sure to forsake me, and will turn to thee with his whole heart. O thou of faultless limbs, O thou that art endued with large eyes casting quick glances, he upon whom thou wilt look with desire is sure to be stricken. O thou of sweet smiles, O thou that possesseth a faultless form, he that will behold thee constantly, will surely catch the flame. Even as a person that climbs up a tree for compassing his own destruction, even as the crab conceives for her own ruin, I may, O thou of sweet smiles, bring destruction upon myself by harbouring thee.'

"Draupadi replied, 'O fair lady, neither Virata nor any other person will be able to have me, for my five youthful husbands, who are Gandharvas and sons of a Gandharva king of exceeding power, always protect me. None can do me a wrong. It is the wish of my Gandharva husbands that I should serve only such persons as will not give me to touch food already partaken of by another, or tell me to wash their feet. Any man that attempts to have me like any common woman, meeteth with death that very night. No one can succeed in having me, for, O beautiful lady, O thou of sweet smiles, those beloved Gandharvas, possessed of great energy and mighty strength always protect me secretly.'

"Sudeshna said, 'O thou that bringest delight to the heart, if it is as thou sayest, I will take thee into my household. Thou shalt not have to touch food that hath been partaken of by another, or to wash another's feet.'

"Vaisampayana continued, 'Thus addressed by Virata's wife, O Janamejaya, Krishna (Draupadi) ever devoted to her lords, began to live in that city. Nor could anyone ascertain who in reality she was!'"

SECTION 10

"Vaisampayana said, 'Then clad in a cowherd's dress, and speaking the dialect of cowherds, Sahadeva came to the cowpen of Virata's city. And beholding that bull among men, who was shining in splendour, the king was struck with amazement. And he directed his men to summon Sahadeva. And when the latter came, the king addressed him, saying, 'To whom dost thou belong? And whence dost thou come? And what work dost thou seek? I have never seen thee before. O bull among men, tell me truly about thee.'

"Having come before the king that afflicter of foes, Sahadeva answered in accents deep as the roar of the cloud, 'I am a Vaisya, Arishtanemi by name. I was employed as a cowherd in the service of those bulls of the Kuru race, the sons of Pandu. O foremost of men, I intend now to live beside thee, for I do not know where those lions among kings, the sons of Pritha, are. I cannot live without service, and, O king, I do not like to enter into the service of anyone else save thee.'

"Hearing these words, Virata said, 'Thou must either be a Brahmana or a Kshatriya. Thou lookest as if thou wert the lord of the entire earth surrounded by the sea. Tell me truly, O thou that mowest down thy foes. The office of a Vaisya is not fit for thee. Tell me from the dominions of what king thou comest, and what thou knowest, and in what capacity thou wouldst remain with us, and also what pay thou wouldst accept.'

"Sahadeva answered, 'Yudhishtira, the eldest of the five sons of Pandu, had one division of kine numbering eight hundred and ten thousand, and another, ten thousand, and another, again, twenty thousand, and so on. I was employed in keeping those cattle. People used to call me Tantripala. I know the present, the past, and the future of all kine living within ten Yojanas, and whose tale has been taken. My merits were known to that illustrious one, and the Kuru king Yudhishtira was well-pleased with me. I am also acquainted with the means which aid kine in multiplying within a short time, and by which they may enjoy immunity from disease. Also these arts are known to me. I can also single out bulls having auspicious marks for which they are worshipped by men, and by smelling whose urine, the barren may conceive.'

"Virata said, 'I have a hundred thousand kine divided into distinct herds. All those together with their keepers, I place in thy charge. Henceforth my beasts will be in thy keep.'

"Vaisampayana continued, 'Then, O king, undiscovered by that monarch, that lord of men, Sahadeva, maintained by Virata, began to live happily. Nor did anyone else (besides his brothers) recognise him.'"

SECTION 11

"Vaisampayana said, 'Next appeared at the gate of the ramparts another person of enormous size and exquisite beauty decked in the ornaments of women, and wearing large ear-rings and beautiful conch-bracelets overlaid with gold. And that mighty-armed individual with long and abundant hair floating about his neck, resembled an elephant in gait. And shaking the very earth with his tread, he approached Virata and stood in his court. And beholding the son of the great Indra, shining with exquisite lustre and having the gait of a mighty elephant,—that grinder of foes having his true form concealed in disguise, entering the council-hall and advancing towards the monarch, the king addressed all his courtiers, saying, 'Whence doth this person come? I have never heard of him before.' And when the men present spoke of the newcomer as one unknown to them, the king wonderingly said, 'Possessed of great strength, thou art like unto a celestial, and young and of darkish hue, thou resemblest the leader of a herd of elephants. Wearing conch-bracelets overlaid with gold, a braid, and ear-rings, thou shinest yet like one amongst those that riding on chariots wander about equipped with mail and bow and arrows and decked with garlands and fine hair. I am old and desirous of relinquishing my burden. Be thou like my son, or rule thou like myself all the Matsyas. It seemeth to me that such a person as thou can never be of the neuter sex.'

"Arjuna said, 'I sing, dance, and play on instruments. I am proficient in dance and skilled in song. O lord of men, assign me unto (the princess) Uttara. I shall be dancing-master to the royal maiden. As to how I have come by this form, what will it avail thee to hear the account which will only augment my pain? Know me, O king of men, to be Vrihannala, a son or daughter without father or mother.'

"Virata said, 'O Vrihannala, I give thee what thou desirest. Instruct my daughter, and those like her, in dancing. To me, however, this office seemeth unworthy of thee. Thou deserves! (the dominion of) the entire earth girt round by the ocean.'

"Vaisampayana continued, 'The king of the Matsyas then tested Vrihannala in dancing, music, and other fine arts, and consulting with his various ministers forthwith caused him to be examined by women. And learning that this impotency was of a permanent nature, he sent him to the maiden's apartments. And there the mighty Arjuna began giving lessons in singing and instrumental music to the daughter of Virata, her friends, and her waiting-maids, and soon won their good graces. And in this manner the self-possessed Arjuna lived there in disguise, partaking of pleasures in their company, and unknown to the people within or without the palace.'"

SECTION 12

"Vaisampayana said, 'After a while, another powerful son of Pandu was seen making towards king Virata in haste. And as he advanced, he seemed to everyone like solar orb emerged from the clouds. And he began to observe the horses around. And seeing this, the king of the Matsyas said to his followers, 'I wonder whence this man, possessed of the effulgence of a celestial, cometh. He looks intently at my steeds. Verily, he must be proficient in horse-lore. Let him be ushered into my presence quickly. He is a warrior and looks like a god!' And that destroyer of foes then went up to the king and accosted him, saying, 'Victory to thee, O king, and blest be ye.' As a trainer of horses, I have always been highly esteemed by kings. I will be a clever keeper of thy horses.'

"Virata said, 'I will give thee vehicles, wealth, and spacious quarters. Thou shalt be the manager of my horses. But first tell me whence thou comest, who thou art, and how also thou happenest to come here. Tell us also all the arts thou art master of.' Nakula replied, 'O mower of enemies, know that Yudhishtira is the eldest brother of the five sons of Pandu. I was formerly employed by him to keep his horses. I am acquainted with the temper of steeds, and know perfectly the art of breaking them. I know also how to correct vicious horses, and all the methods of treating their diseases. No animal in my hands becometh weak or ill. Not to speak of horses, even mares in my hands will never be found to be vicious. People called me Granthika by name and so did Yudhishtira, the son of Pandu.'

"Virata said, 'Whatever horses I have, I consign to thy care even from today. And all the keepers of my horses and all my charioteers will from today be subordinate to thee. If this suits thee, say what remuneration is desired by thee. But, O thou that resemblest a celestial, the office of equerry is not worthy of thee. For thou lookest like a king and I esteem thee much. The appearance here hath pleased me as much as if Yudhishtira himself were here. Oh, how does that blameless son of Pandu dwell and divert himself in the forest, now destitute of servants as he is.'

"Vaisampayana continued, 'That youth, like unto a chief of the Gandharvas, was treated thus respectfully by the delighted king Virata. And he conducted himself there in such a manner as to make himself dear and agreeable to all in the palace. And no one recognised him while living under Virata's protection. And it was in this manner then the sons of Pandu, the very sight of whom had never been fruitless, continued to live in the country of the Matsyas. And true to their pledge those lords of the earth bounded by her belt of seas passed their days of incognito with great composure notwithstanding their poignant sufferings.'"

SECTION 13

(Samayapalana Parva)

"Janamejaya said, 'While living thus disguised in the city of the Matsyas, what did those descendants of the Kuru race endure with great prowess, do, O regenerate one!'

"Vaisampayana said, 'Hear, O king, what those descendants of Kuru did while they dwelt thus in disguise in the city of the Matsyas, worshipping the king thereof. By the grace of the sage Trinavindu and of the high-souled lord of justice, the Pandavas continued to live unrecognised by others in the city of Virata. O lord of men, Yudhishtira, as courtier made himself agreeable to Virata and his sons as also to all the Matsyas. An adept in the mysteries of dice, the son of Pandu caused them to play at dice according to his pleasure and made them sit together in the dice-hall like a row of birds bound in a string. And that tiger among men, king Yudhishtira the Just, unknown to the monarch, distributed among his brothers, in due proportion, the wealth he won from Virata. And Bhimasena on his part, sold to Yudhishtira for price, meat and viands of various kinds which he obtained from the king. And Arjuna distributed among all his brothers the proceeds of worn-out cloths which he earned in the inner apartments of the palace. And Sahadeva, too, who was disguised as a cowherd gave milk, curds and clarified butter to his brothers. And Nakula also shared with his brothers the wealth the king gave him, satisfied with his management of the horses. And Draupadi, herself in a pitiable condition, looked after all those brothers and behaved in such a way as to remain unrecognized. And thus ministering unto one another's wants, those mighty warriors lived in the capital of Virata as hidden from view, as if they were once more in their mother's womb. And those lords of men, the sons of Pandu, apprehensive of danger from the son of Dhritarashtra, continued to dwell there in concealment, watching over their wife Draupadi. And after three months had passed away, in the fourth, the grand festival in honour of the divine Brahma which was celebrated with pomp in the country of the Matsyas, came off. And there came athletes from all quarters by thousands, like hosts of celestials to the abode of Brahma or of Siva to witness that festival. And they were endowed with huge bodies and great prowess, like the demons called Kalakhanjas. And elated with their prowess and proud of their strength, they were highly honoured by the king. And their shoulders and waists and necks were like those of lions, and their bodies were very clean, and their hearts were quite at ease. And they had many a time won success in the lists in the presence of kings. And amongst them there was one who towered above the rest and challenged them all to a combat. And there was none that dared to approach him as he proudly stalked in the arena. And when all the athletes stood sad and dispirited, the king of the Matsyas made him fight with his cook. And urged by the king, Bhima made up his mind reluctantly, for he could not openly disobey the royal behest. And that tiger among men then having worshipped the king, entered the spacious arena, pacing with the careless steps of a tiger. And the son of Kunti then girded up his loins to the great delight of the spectators. And Bhima then summoned to the combat that athlete known by the name of

Jimuta who was like unto the Asura Vritra whose prowess was widely known. And both of them were possessed of great courage, and both were endowed with terrible prowess. And they were like a couple of infuriate and huge-bodied elephants, each sixty years old. And those brave tigers among men then cheerfully engaged in a wrestling combat, desirous of vanquishing each other. And terrible was the encounter that took place between them, like the clash of the thunderbolt against the stony mountain-breast. And both of them were exceedingly powerful and extremely delighted at each other's strength. And desirous of vanquishing each other, each stood eager to take advantage of his adversary's lapse. And both were greatly delighted and both looked like infuriate elephants of prodigious size. And various were the modes of attack and defence that they exhibited with their clenched fists. [Krita--attack; Pratikrita--warding it off; Sankata--clenched. Some texts read Sankatakais. The meaning then would be 'cased in gauntlets.'] And each dashed against the other and flung his adversary to a distance. And each cast the other down and pressed him close to the ground. And each got up again and squeezed the other in his arms. And each threw the other violently off his place by boxing him on the breast. And each caught the other by the legs and whirling him round threw him down on the ground. And they slapped each other with their palms that struck as hard as the thunderbolt. And they also struck each other with their outstretched fingers, and stretching them out like spears thrust the nails into each other's body. And they gave each other violent kicks. And they struck knee and head against head, producing the crash of one stone against another. And in this manner that furious combat between those warriors raged on without weapons, sustained mainly by the power of their arms and their physical and mental energy, to the infinite delight of the concourse of spectators. And all people, O king, took deep interest in that encounter of those powerful wrestlers who fought like Indra and the Asura Vritra. And they cheered both of them with loud acclamations of applause. And the broad-chested and long-armed experts in wrestling then pulled and pressed and whirled and hurled down each other and struck each other with their knees, expressing all the while their scorn for each other in loud voices. And they began to fight with their bare arms in this way, which were like spiked maces of iron. And at last the powerful and mighty-armed Bhima, the slayer of his foes, shouting aloud seized the vociferous athlete by the arms even as the lion seizes the elephant, and taking him up from the ground and holding him aloft, began to whirl him round, to the great astonishment of the assembled athletes and the people of Matsya. And having whirled him round and round a hundred times till he was insensible, the strong-armed Vrikodara dashed him to death on the ground. And when the brave and renowned Jimuta was thus killed, Virata and his friends were filled with great delight. And in the exuberance of his joy, the noble-minded king rewarded Vallava then and there with the liberality of Kuvera. And killing numerous athletes and many other men possessed of great bodily strength, he pleased the king very much. And when no one could be found there to encounter him in the lists, the king made him fight with tigers and lions and elephants. And the king also made him battle with furious and powerful lions in the harem for the pleasure of the ladies. And Arjuna, too, pleased the king and all the ladies of the inner apartments by singing and dancing. And Nakula pleased Virata, that best of kings, by showing him fleet and well-trained steeds that followed him wherever he went. And the king, gratified with him, rewarded him with ample presents. And beholding around Sahadeva a herd of well-trained bullocks, Virata that bull among men, bestowed upon him also wealth of diverse kinds. And, O king, Draupadi distressed to see all those warriors suffer pain, sighed incessantly. And it was in this way that those eminent persons lived there in disguise, rendering services unto king Virata.'"

SECTION 14

(Kichaka-badha Parva)

"Vaisampayana said, 'Living in such disguise, those mighty warriors, the sons of Pritha, passed ten months in Matsya's city. And, O monarch, although herself deserving to be waited upon by others, the daughter of Yajnasena, O Janamejaya, passed her days in extreme misery, waiting upon Sudeshna. And residing thus in Sudeshna's apartments, the princess of Panchala pleased that lady as also the other females of the inner apartments. And it came to pass that as the year was about to expire, the redoubtable Kichaka, the Commander of Virata's forces, chanced to behold the daughter of Drupada. And beholding that lady endowed with the splendour of a daughter of the celestials, treading the earth like a goddess, Kichaka, afflicted with the shafts of Kama, desired to possess her. And burning with desire's flame, Virata's general came to Sudeshna (his sister) and smilingly addressed her in these words, 'Thisauteous lady had never before been seen by me in king Virata's abode. This damsel maddens me with her beauty, even as a new wine maddens one with its fragrance. Tell me, who is this graceful and captivating lady possessed of the beauty of a goddess, and whose she is, and whence she hath

come. Surely, grinding my heart she hath reduced me to subjection. It seems to me that (save her) there is no other medicine for my illness. O, this fair hand-maid of thine seemeth to me to be possessed of the beauty of a goddess. Surely, one like her is ill suited to serve thee. Let her rule over me and whatever is mine. O, let her grace my spacious and beautiful palace, decked with various ornaments of gold, full of viands and drinks in profusion, with excellent plates, and containing every kind of plenty, besides elephants and horses and cars in myriads. And having consulted with Sudeshna thus, Kichaka went to princess Draupadi, and like a jackal in the forest accosting a lioness, spoke unto Krishna these words in a winning voice, 'Who and whose art thou, O beautiful one? And O thou of beautiful face, whence hast thou come to the city of Virata? Tell me all this, O fair lady. Thy beauty and gracefulness are of the very first order and the comeliness of thy features is unparalleled. With its loveliness thy face shineth ever like the resplendent moon. O thou of fair eye-brows, thy eyes are beautiful and large like lotus-petals. Thy speech also, O thou of beautiful limbs, resembles the notes of the cuckoo. O thou of fair hips, never before in this world have I beheld a woman possessed of beauty like thine. O thou of faultless features. Art thou Lakshmi herself having her abode in the midst of lotuses or, art thou, O slender-waisted one, she who is called Bhuti [Bhuti, Hri, Sri, Kirti and Kanti are respectively the feminine embodiments of Prosperity, Modesty, Beauty, Fame and Loveliness.]. Or, which amongst these—Hri, Sri, Kirti and Kanti,—art thou, O thou of beautiful face? Or possessed of beauty like Rati's, art thou, she who sporteth in the embraces of the God of love? O thou that possesseth the fairest of eye-brows, thou shinest beautifully even like the lovely light of the moon. Who is there in the whole world that will not succumb to the influence of desire beholding thy face? Endued with unrivalled beauty and celestial grace of the most attractive kind, that face of thine is even like the full moon, its celestial effulgence resembling his radiant face, its smile resembling his soft-light, and its eyelashes looking like the spokes on his disc? Both thy bosoms, so beautiful and well-developed and ended with unrivalled gracefulness and deep and well-rounded and without any space between them, are certainly worthy of being decked with garlands of gold. Resembling in shape the beautiful buds of the lotus, these thy breast, O thou of fair eye-brows, are even as the whips of Kama that are urging me forward, O thou of sweet smiles. O damsel of slender waist, beholding that waist of thine marked with four wrinkles and measuring but a span, and slightly stooping forward because of the weight of thy breasts, and also looking on those graceful hips of thine broad as the banks of a river, the incurable fever of desire, O beauteous lady, afflicteth me sore. The flaming fire of desire, fierce as a forest conflagration, and fanned by the hope my heart cherisheth of a union with thee is consuming me intensely. O thou of exceeding beauty quench thou that flaming fire kindled by Mammatha. Union with thee is a rain-charged cloud, and the surrender of thy person is the shower that the cloud may drop. O thou of face resembling the moon, the fierce and maddening shafts of Mammatha whetted and sharpened by the desire of a union with thee, piercing this heart of mine in their impetuous course, have penetrated into its core. O black-eyed lady, those impetuous and cruel shafts are maddening me beyond endurance. It behoveth thee to relieve me from this plight by surrendering thyself to me and favouring me with thy embraces. Decked in beautiful garlands and robes and adorned with every ornament, sport thou, O sweet damsel, with me to thy fill. O thou of the gait of an elephant in rut, deserving as thou art of happiness though deprived of it now, it behoveth thee not to dwell here in misery. Let unrivalled weal be thine. Drinking various kinds of charming and delicious and ambrosial wines, and sporting at thy pleasure in the enjoyment of diverse objects of delight, do thou, O blessed lady, attain auspicious prosperity. This beauty of thine and this prime of thy youth, O sweet lady, are now without their use. For, O beauteous and chaste damsel, endued with such loveliness, thou dost not shine, like a graceful garland lying unused and unworn. I will forsake all my old wives. Let them, O thou of sweet smiles, become thy slaves. And I also, O fair damsel, will stay by thee as thy slave, ever obedient to thee, O thou of the most handsome face.' Hearing these words of his, Draupadi replied, 'In desiring me, a female servant of low extraction, employed in the despicable office of dressing hair, O Suta's son, thou desirest one that deserves not that honour. Then, again, I am the wife of others. Therefore, good betide thee, this conduct of thine is not proper. Do thou remember the precept of morality, viz., that persons should take delight only in their wedded wives. Thou shouldst not, therefore, by any means bend thy heart to adultery. Surely abstaining from improper acts is ever the study of those that are good. Overcome by ignorance sinful men under the influence of desire come by either extreme infamy or dreadful calamity.'

"Vaisampayana continued, 'Thus addressed by the Sairindhri, the wicked Kichaka losing control over his senses and overcome by lust, although aware of the numerous evils of fornication, evils condemned by everybody and sometimes

leading to the destruction of life itself,—then spoke unto Draupadi, 'It behoveth thee not, O beauteous lady, O thou of graceful features, thus to disregard me who am, O thou of sweet smiles, under the power of Mammatha on thy account. If now, O timid one, thou disregardest me who am under thy influence and who speak to thee so fair, thou wilt, O black-eyed damsel, have to repent for it afterwards. O thou of graceful eye-brows, the real lord of this entire kingdom, O slender-waisted lady, is myself. It is me depending upon whom the people of this realm live. In energy and prowess I am unrivalled on earth. There is no other man on earth who rivals me in beauty of person, in youth, in prosperity, and in the possession of excellent objects of enjoyment. Why it is, O auspicious lady, that having it in thy power to enjoy here every object of desire and every luxury and comfort without its equal, thou preferest servitude. Becoming the mistress of this kingdom which I shall confer on thee, O thou of fair face, accept me, and enjoy, O beauteous one, all excellent objects of desire.' Addressed in these accursed words by Kichaka, that chaste daughter of Drupada answered him thus reprovingly, 'Do not, O son of a Suta, act so foolishly and do not throw away thy life. Know that I am protected by my five husbands. Thou canst not have me. I have Gandharvas for my husbands. Enraged they will slay thee. Therefore, do thou not bring destruction on thyself. Thou intendest to tread along a path that is incapable of being trod by men. Thou, O wicked one, art even like a foolish child that standing on one shore of the ocean intends to cross over to the other. Even if thou enterest into the interior of the earth, or soarest into the sky, or rushest to the other shore of the ocean, still thou wilt have no escape from the hands of those sky-ranging offspring of gods, capable of grinding all foes. Why dost thou today, O Kichaka, solicit me so persistently even as a sick person wisheth for the night that will put a stop to his existence? Why dost thou desire me, even like an infant lying on its mother's lap wishing to catch the moon? For thee that thus solicitest their beloved wife, there is no refuge either on earth or in sky. O Kichaka, hast thou no sense which leads thee to seek thy good and by which thy life may be saved?'"

SECTION 15

"Vaisampayana said, 'Rejected thus by the princess, Kichaka, afflicted with maddening lust and forgetting all sense of propriety, addressed Sudeshna saying, 'Do thou, Kekaya's daughter, so act that thy Sairindhri may come into my arms. Do thou, O Sudeshna, adopt the means by which the damsel of the gait of an elephant may accept me; I am dying of absorbing desire.'

"Vaisampayana continued, 'Hearing his profuse lamentations, that gentle lady, the intelligent queen of Virata, was touched with pity. And having taken counsel with her own self and reflected on Kichaka's purpose and on the anxiety of Krishna, Sudeshna addressed the Suta's son in these words, 'Do thou, on the occasion of some festival, procure viands and wines for me. I shall then send my Sairindhri to thee on the pretence of bringing wine. And when she will repair thither do thou in solitude, free from interruption, humour her as thou likest. Thus soothed, she may incline her mind to thee.'

"Vaisampayana continued, 'Thus addressed, he went out of his sister's apartments. And he soon procured wines well-filtered and worthy of a king. And employing skilled cooks, he prepared many and various kinds of choice viands and delicious drinks and many and various kinds of meat of different degrees of excellence. And when all this had been done, that gentle lady Sudeshna, as previously counselled by Kichaka, desired her Sairindhri to repair to Kichaka's abode, saying, 'Get up, O Sairindhri and repair to Kichaka's abode to bring wine, for, O beauteous lady, I am afflicted with thirst.' Thereupon the Sairindhri replied, 'O princess, I shall not be able to repair to Kichaka's apartments. Thou thyself knowest, O queen, how shameless he is. O thou of faultless limbs, O beauteous lady, in thy palace I shall not be able to lead a lustful life, becoming faithless to my husbands. Thou rememberest, O gentle lady, O beautiful one, the conditions I had set down before entering thy house. O thou of tresses ending in graceful curls, the foolish Kichaka afflicted by the god of desire, will, on seeing me, offer me insult. Therefore, I will not go to his quarters. Thou hast, O princess, many maids under thee. Do thou, good betide thee, send one of them. For, surely, Kichaka will insult me.' Sudeshna said, 'Sent by me, from my abode, surely he will not harm thee.' And having said this, she handed over a golden vessel furnished with a cover. And filled with apprehension, and weeping, Draupadi mentally prayed for the protection of the gods, and set out for Kichaka's abode for fetching wine. And she said, 'As I do not know another person save my husbands, by virtue of that Truth let Kichaka not be able to overpower me although I may approach his presence.'

"Vaisampayana continued, 'And that helpless damsel then adored Surya for a moment. And Surya, having considered all that she urged, commanded a Rakshasa to protect her invisibly. And from that time the Rakshasa began to attend upon that blameless lady under any circumstances. And

beholding Krishna in his presence like a frightened doe, the Suta rose up from his seat, and felt the joy that is felt by a person wishing to cross to the other shore, when he obtains a boat.'"

SECTION 16

"Kichaka said, 'O thou of tresses ending in beautiful curls, thou art welcome. Surely, the night that is gone hath brought me an auspicious day, for I have got thee today as the mistress of my house. Do what is agreeable to me. Let golden chains, and conchs and bright ear-rings made of gold, manufactured in various countries, and beautiful rubies and gems, and silken robes and deer-skins, be brought for thee. I have also an excellent bed prepared for thee. Come, sitting upon it do thou drink with me the wine prepared from the honey flower.' Hearing these words, Draupadi said, 'I have been sent to thee by the princess for taking away wine. Do thou speedily bring me wine, for she told me that she is exceedingly thirsty.' And this, Kichaka said, 'O gentle lady, others will carry what the princess wants.' And saying this, the Suta's son caught hold of Draupadi's right arm. And at this, Draupadi exclaimed, 'As I have never, from intoxication of the senses, been unfaithful to my husbands even at heart, by that Truth, O wretch, I shall behold thee dragged and lying powerless on the ground.'

"Vaisampayana continued, 'Seeing that large-eyed lady reproving him in that strain, Kichaka suddenly seized her by the end of her upper garment as she attempted to run away. And seized with violence by Kichaka, the beautiful princess, unable to tolerate it, and with frame trembling with wrath, and breathing quickly, dashed him to the ground. And dashed to the ground thus, the sinful wretch tumbled down like a tree whose roots had been cut. And having thrown Kichaka down on the ground when the latter had seized her, she, trembling all over rushed to the court, where king Yudhishtira was, for protection. And while she was running with all her speed, Kichaka (who followed her), seizing her by the hair, and bringing her down on the ground, kicked her in the very presence of the king. Thereupon, O Bharata, the Rakshasa that had been appointed by Surya to protect Draupadi, gave Kichaka a shove with a force mighty as that of the wind. And overpowered by the force of Rakshasa, Kichaka reeled and fell down senseless on the ground, even like an uprooted tree. And both Yudhishtira and Bhimasena who were seated there, beheld with wrathful eyes that outrage on Krishna by Kichaka. And desirous of compassing the destruction of the wicked Kichaka, the illustrious Bhima gnashed his teeth in rage. And his forehead was covered with sweat, and terrible wrinkles appeared thereon. And a smoky exhalation shot forth from his eyes, and his eye-lashes stood on end. And that slayer of hostile heroes pressed his forehead with his hands. And impelled by rage, he was on the point of starting up with speed. Thereat king Yudhishtira, apprehensive of discovery, squeezed his thumbs and commanded Bhima to forbear. And Bhima who then looked like an infuriated elephant eyeing a large tree, was thus forbidden by his elder brother. And the latter said, 'Lookest thou, O cook, for trees for fuel. If thou art in need of faggots, then go out and fell trees.' And the weeping Draupadi of fair hips, approaching the entrance of the court, and seeing her melancholy lords, desirous yet of keeping up the disguise duty-bound by their pledge, with eyes burning in fire, spoke these words unto the king of the Matsyas, 'Alas, the son of a Suta hath kicked today the proud and beloved wife of those whose foe can never sleep in peace even if four kingdoms intervene between him and them. Alas, the son of a Suta hath kicked today the proud and beloved wife of those truthful personages, who are devoted to Brahmanas and who always give away without asking any thing in gift. Alas! the son of a Suta hath kicked today the proud and beloved wife of those, the sounds of whose kettledrums and the twangs of whose bow-strings are ceaselessly heard. Alas, the son of a Suta hath kicked today the proud and beloved wife of those who are possessed of abundant energy and might, and who are liberal in gifts and proud of their dignity. Alas, the son of a Suta hath kicked today the proud and beloved wife of those who, if they had not been fettered by the ties of duty, could destroy this entire world. Where, alas, are those mighty warriors today who, though living in disguise, have always granted protection unto those that solicit it? Oh, why do those heroes today, endued as they are with strength and possessed of immeasurable energy, quietly suffer, like eunuchs, their dear and chaste wife to be thus insulted by a Suta's son? Oh, where is that wrath of theirs, that prowess, and that energy, when they quietly bear their wife to be thus insulted by a wicked wretch? What can I (a weak woman) do when Virata, deficient in virtue, coolly suffereth my innocent self to be thus wronged by a wretch? Thou dost not, O king, act like a king towards this Kichaka. Thy behaviour is like that of a robber, and doth not shine in a court. That I should thus be insulted in thy very presence, O Matsya, is highly improper. Oh, let all the courtiers here look at this violence of Kichaka. Kichaka is ignorant of duty and morality, and Matsya also is equally so. These courtiers also that wait upon such a king are destitute of virtue.'

"Vaisampayana continued, 'With these and other words of the same kind the beautiful Krishna with tearful eyes rebuked the king of the Matsyas. And hearing her, Virata said, 'I do not know what your dispute has been out of our sight. Not knowing the true cause how can I show my discrimination?' Then the courtiers, having learnt every thing, applauded Krishna, and they all exclaimed, 'Well done!' 'Well done!' and censured Kichaka. And the courtiers said, 'That person who owneth this large-eyed lady having every limb of hers endued with beauty for his wife, possesseth what is of exceeding value and hath no occasion to indulge in any grief. Surely, such a damsel of transcendent beauty and limbs perfectly faultless is rare among men. Indeed, it seems to us that she is a goddess.'

"Vaisampayana continued, 'And while the courtiers, having beheld Krishna (under such circumstances), were applauding her thus, Yudhishtira's forehead, from ire, became covered with sweat. And that bull of the Kuru race then addressed that princess, his beloved spouse, saying, 'Stay not here, O Sairindhri; but retire to the apartments of Sudeshna. The wives of heroes bear affliction for the sake of their husbands, and undergoing toil in ministering unto their lords, they at last attain to region where their husbands may go. Thy Gandharva husbands, effulgent as the sun, do not, I imagine, consider this as an occasion for manifesting their wrath, inasmuch as they do not rush to thy aid. O Sairindhri, thou art ignorant of the timeliness of things, and it is for this that thou weepst as an actress, besides interrupting the play of dice in Matsya's court. Retire, O Sairindhri; the Gandharvas will do what is agreeable to thee. And they will surely display thy woe and take the life of him that hath wronged thee.' Hearing these words the Sairindhri replied, 'They of whom I am the wedded wife are, I ween, extremely kind. And as the eldest of them all is addicted to dice, they are liable to be oppressed by all.'

"Vaisampayana continued, 'And having said this, the fair-hipped Krishna with dishevelled hair and eyes red in anger, ran towards the apartments of Sudeshna. And in consequence of having wept long her face looked beautiful like the lunar disc in the firmament, emerged from the clouds. And beholding her in that condition, Sudeshna asked, 'Who, O beauteous lady, hath insulted thee? Why, O amiable damsel, dost thou weep? Who, gentle one, hath done thee wrong? Whence is this thy grief?' Thus addressed, Draupadi said, 'As I went to bring wine for thee, Kichaka struck me in the court in the very presence of the king, as if in the midst of a solitary wood.' Hearing this, Sudeshna said, 'O thou of tresses ending in beautiful curls, as Kichaka, maddened by lust hath insulted thee that art incapable of being possessed by him, I shall cause him to be slain if thou wishest it.' Thereupon Draupadi answered, 'Even others will slay him,--even they whom he hath wronged, I think it is clear that he will have to go to the abode of Yama this very day!'"

SECTION 17

"Vaisampayana said, 'Thus insulted by the Suta's son, that illustrious princess, the beautiful Krishna, eagerly wishing for the destruction of Virata's general, went to her quarters. And Drupada's daughter of dark hue and slender waist then performed her ablutions. And washing her body and cloths with water Krishna began to ponder weepingly on the means of dispelling her grief. And she reflected, saying, 'What am I to do? Whither shall I go? How can my purpose be effected?' And while she was thinking thus, she remembered Bhima and said to herself, 'There is none else, save Bhima, that can today accomplish the purpose on which my heart is set!' And afflicted with great grief, the large-eyed and intelligent Krishna possessed of powerful protectors then rose up at night, and leaving her bed speedily proceeded towards the quarters of Bhimasena, desirous of beholding her lord. And possessed of great intelligence, the daughter of Drupada entered her husband's quarters, saying, 'How canst thou sleep while that wretched commander of Virata's forces, who is my foe, yet liveth, having perpetrated today that (foul act)?'

"Vaisampayana continued, 'Then the chamber where Bhima slept, breathing hard like a lion, being filled with the beauty of Drupada's daughter and of the high-souled Bhima, blazed forth in splendour. And Krishna of sweet smiles, finding Bhimasena in the cooking apartments, approached him with the eagerness of a three-year old cow brought up in the woods, approaching a powerful bull, in her first season, or of a she-crane living by the water-side approaching her mate in the pairing season. And the Princess of Panchala then embraced the second son of Pandu, even as a creeper embraces a huge and mighty Sala on the banks of the Gomati. And embracing him with her arms, Krishna of faultless features awaked him as a lioness awaketh a sleeping lion in a trackless forest. And embracing Bhimasena even as a she-elephant embraceth her mighty mate, the faultless Panchali addressed him in voice sweet as the sound of a stringed instrument emitting Gandhara note. And she said, 'Arise, arise! Why dost thou, O Bhimasena, lie down as one dead? Surely, he that is not dead, never suffereth a wicked wretch that hath disgraced his wife, to live.' And awakened by the princess, Bhima of mighty arms, then rose up, and sat upon his couch overlaid with a rich bed.

And he of the Kuru race then addressed the princess--his beloved wife, saying, 'For what purpose hast thou come hither in such a hurry? Thy colour is gone and thou lookest lean and pale. Tell me everything in detail. I must know the truth. Whether it be pleasurable or painful, agreeable, or disagreeable, tell me all. Having heard everything, I shall apply the remedy. I alone, O Krishna, am entitled to thy confidence in all things, for it is I who deliver thee from perils again and again! Tell me quickly what is thy wish, and what is the purpose that is in thy view, and return thou to thy bed before others awake.'"

SECTION 18

"Draupadi said, 'What grief hath she not who hath Yudhishtira for her husband? Knowing all my griefs, why dost thou ask me? The Pratikamin dragged me to the court in the midst of an assembly of courtiers, calling me a slave. That grief, O Bharata, consumeth me. What other princess, save Draupadi, would live having suffered such intense misery? Who else, save myself, could bear such second insult as the wicked Saindhava offered me while residing in the forest? Who else of my position, save myself, could live, having been kicked by Kichaka in the very sight of the wicked king of the Matsyas? Of what value is life, O Bharata, when thou, O son of Kunti, dost not think me miserable, although I am afflicted with such woes? That vile and wicked wretch, O Bharata, known by the name of Kichaka, who is the brother-in-law of king Virata and the commander of his forces, every day, O tiger among men, addresses me who am residing in the palace as a Sairindhri, saying, 'Do thou become my wife.'--Thus solicited, O slayer of foes, by that wretch deserving to be slain, my heart is bursting like a fruit ripened in season. Censure thou that elder brother of thine addicted to execrable dice, through whose act alone I have been afflicted with such woe. Who else, save him that is a desperate gambler, would play, giving up kingdom and everything including even myself, in order to lead a life in the woods? If he had gambled morning and evening for many years together, staking nishkas by thousand and other kinds of substantial wealth, still his silver, and gold, and robes, and vehicles, and teams, and goats, and sheep, and multitudes of steeds and mares and mules would not have sustained any diminution. But now deprived of prosperity by the rivalry of dice, he sits dumb like a fool, reflecting on his own misdeeds. Alas, he who, while sojourning, was followed by ten thousand elephants adorned with golden garlands now supports himself by casting dice. That Yudhishtira who at Indraprastha was adored by kings of incomparable prowess by hundreds of thousands, that mighty monarch in whose kitchen a hundred thousand maid-servants, plate in hand, used every day to feed numerous guests day and night, that best of liberal men, who gave (every day) a thousand nishkas, alas, even he overwhelmed with woe in consequence of gambling which is the root of all evil, now supporteth himself by casting dice. Bards and encomiasts by thousands decked with ear-rings set with brilliant gems, and gifted with melodious voice, used to pay him homage morning and evening. Alas, that Yudhishtira, who was daily waited upon by a thousand sages of ascetic merit, versed in the Vedas and having every desire gratified, as his courtiers,--that Yudhishtira who maintained eighty-eight thousands of domestic Snatakas with thirty maid-servants assigned unto each, as also ten thousand yatis not accepting anything in gift and with vital seed drawn up,--alas, even that mighty king now liveth in such guise. That Yudhishtira who is without malice, who is full of kindness, and who giveth every creature his due, who hath all these excellent attributes, alas--even he now liveth in such guise. Possessed of firmness and unbafling prowess, with heart disposed to give every creature his due, king Yudhishtira, moved by compassion, constantly maintained in his kingdom the blind, the old, the helpless, the parentless and all others in his dominions in such distress. Alas, that Yudhishtira becoming a dependant and a servant of Matsya, a caster of dice in his court, now calls himself Kanka. He unto whom while residing at Indraprastha, all the rulers of earth used to pay timely tribute,--alas, even he now begs for subsistence at another's hands. He to whom the kings of the earth were in subjection,--alas, even that king having lost his liberty, liveth in subjection to others. Having dazzled the entire earth like the sun by his energy, that Yudhishtira, alas, is now a courtier of king Virata. O Pandu's son, that Pandava who was respectfully waited upon in court by kings and sages, behold him now waiting upon another. Alas, beholding Yudhishtira a courtier sitting beside another and breathing adulatory speeches to the other, who can help being afflicted with grief? And beholding the highly wise and virtuous Yudhishtira, undeserving as he is of serving others, actually serving another for sustenance, who can help being afflicted with grief? And, O hero, that Bharata who was worshipped in court by the entire earth, do thou now behold him worshipping another. Why then, O Bharata, dost thou not regard me as one afflicted with diverse miseries, like one forlorn and immersed in a sea of sorrow?'"

SECTION 19

"Draupadi said, 'This O Bharata, that I am going to tell thee is another great grief of mine. Thou shouldst not blame me, for I tell thee this from sadness of heart. Who is there whose grief is not enhanced at sight of thee, O bull of the Bharata race, engaged in the ignoble office of a cook, so entirely beneath thee and calling thyself as one of Vallava caste? What can be sadder than this, that people should know thee as Virata's cook, Vallava by name, and therefore one that is sunk in servitude? Alas, when thy work of the kitchen is over, thou humbly sittest beside Virata, calling thyself as Vallava the cook, then despondency seizeth my heart. When the king of kings in joy maketh thee fight with elephants, and the women of the inner apartments (of the palace) laugh all the while, then I am sorely distressed. When thou fightest in the inner apartments with lions, tigers, and buffaloes, the princess Kaikeyi looking on, then I almost swoon away. And when Kaikeyi and those maidservants, leaving their seats, come to assist me and find that instead of suffering any injury in limbs mine is only a swoon, the princess speaks unto her women, saying, 'Surely, it is from affection and the duty begot of intercourse that this lady of sweet smiles grieveth for the exceedingly powerful cook when he fights with the beasts. Sairindhri is possessed of great beauty and Vallava also is eminently handsome. The heart of woman is hard to know, and they, I fancy, are deserving of each other. It is, therefore, likely that the Sairindhri invariably weepeth (at such times) on account of her connexion with her lover. And then, they both have entered this royal family at the same time. And speaking such words she always upbraided me. And beholding me wroth at this, she suspects me to be attached to thee.' When she speaketh thus, great is the grief that I feel. Indeed, on beholding thee, O Bhima of terrible prowess, afflicted with such calamity, sunk as I already am in grief on account of Yudhishtira. I do not desire to live. That youth who on a single car had vanquished all celestials and men, is now, alas, the dancing master of king Virata's daughter. That Pritha's son of immeasurable soul, who had gratified Agni in the forest of Khandava, is now living in the inner apartments (of a palace) like fire hid in a well. Alas, the bull among men, Dhananjaya, who was ever the terror of foes, is now living in a guise that is despaired by all. Alas, he whose mace-like arms have been cicatrized in consequence of the strokes of his bow-string, alas that Dhananjaya is passing the days in grief covering his wrists with bracelets of conchs. Alas, that Dhananjaya the twang of whose bow-string and the sound of whose leathern fences made every foe tremble, now entertains only gladdened women with his songs. Oh, that Dhananjaya whose head was formerly decked with a diadem of solar splendour, is now wearing braids ending in unsightly curls. O Bhima, beholding that terrible bowman, Arjuna, now wearing braids and in the midst of women, my heart is stricken with woe. That high-souled hero who is master of all the celestial weapons, and who is the repository of all the sciences, now wearth ear-rings (like one of the fair sex). That youth whom kings of incomparable prowess could not overpower in fight, even as the waters of the mighty ocean cannot overleap the continents, is now the dancing-master of king Virata's daughters and waits upon them in disguise. O Bhima, that Arjuna the clatter of whose car-wheels caused the entire earth with her mountains and forests, her mobile and immobile things to tremble, and whose birth dispelled all the sorrows of Kunti, that exalted hero, that younger brother of thine, O Bhimasena, now maketh me weep for him. Beholding him coming towards me, decked in golden ear-rings and other ornaments, and wearing on the wrists bracelets of conchs, my heart is afflicted with despondency. And Dhananjaya who hath not a bowman equal unto him on earth in prowess, now passeth his days in singing, surrounded by women. Beholding that son of Pritha who in virtue, heroism and truth, was the most admired in the world, now living in the guise of a woman, my heart is afflicted with sorrow. When I behold, the godlike Partha in the music-hall like an elephant with rent temples surrounded by she-elephants in the midst of females, waiting before Virata the king of the Matsyas, then I lose all sense of directions. Surely, my mother-in-law doth not know Dhananjaya to be afflicted with such extreme distress. Nor doth she know that descendant of the Kuru race, Ajatasatru, addicted to disastrous dice, to be sunk in misery. O Bharata, beholding the youngest of you all, Sahadeva, superintending the kine, in the guise of a cowherd, I grow pale. Always thinking of Sahadeva's plight, I cannot, O Bhimasena, obtain sleep,--what to speak you of the rest? I do not know, O mighty-armed one, what sin Sahadeva may have committed for which that hero of unbafling prowess suffereth such misery. O foremost of the Bharatas, beholding that beloved brother of thine, that bull among men, employed by Matsya in looking after his kine, I am filled with woe. Seeing that hero of proud disposition gratifying Virata, by living at the head of his cowherds, attired in robes dyed in red. I am attacked with fever. My mother-in-law always applauds the heroic Sahadeva as one possessed of nobility, excellent behaviour, and rectitude of conduct. Ardently attached to her sons, the weeping Kunti stood, embracing Sahadeva while he was

about to set out (with us) for the great forest. And she addressed me saying, "Sahadeva is bashful and sweet-speeched, and virtuous. He is also my favourite child. Therefore, O Yajnaseni, tend him in the forest day and night. Delicate and brave, devoted to the king, and always worshipping his elder brother, do thou, O Panchali, feed him thyself." O Pandava, beholding that foremost of warriors, Sahadeva, engaged in tending kine, and sleeping at night on calf-skins, how can I bear to live? He again who is crowned with the three attributes of beauty, arms, and intelligence, is now the superintendent of Virata's steeds. Behold the change brought on by time. Granthika (Nakula), at sight of whom hostile hosts fled from the field of battle, now traineth horses in the presence of the king, driving them with the speed. Alas, I now see that handsome youth wait upon the gorgeously decked and excellent Virata, the king of the Matsyas, and display horses before him. O son of Pritha, afflicted as I am with all these hundred kinds of misery on account of Yudhishtira, why dost thou, O chastiser of foes, yet deem me happy? Listen now to me, O son of Kunti, as I tell thee of other woes far surpassing these. What can be sadder to me than miseries so various as these should emaciate me while ye are alive."

SECTION 20

"Draupadi said, 'Alas, on account of that desperate gambler, I am now under Sudeshna's command, living in the palace in the guise of a Sairindhri. And, O chastiser of foes, behold the plight of poignant woe which I, a princess, am now in. I am living in expectation of the close of this stated period. [What Draupadi means is that instead of passing her days in joy and happiness, instead of being able to wish time to be stationary with her, she is obliged in consequence of her misery, to wish time to pass off quickly.] The extreme of misery, therefore, is mine. Success of purpose, victory, and defeat, as regards mortals, are transitory. It is in this belief that I am living in expectation of the return of prosperity to my husbands. Prosperity and adversity revolve like a wheel. It is in this belief that I am living in expectation of the return of prosperity to my husbands. That cause which bringeth on victory, may bring defeat as well. I live in this hope. Why dost thou not, O Bhimasena, regard me as one dead? I have heard that persons that give may beg: that they who slay may be slain; and that they who over-throw others may themselves be overthrown by foes. Nothing is difficult for Destiny and none can over-ride Destiny. It is for this that I am awaiting the return of favourable fortune. As a tank once dried, is filled up once again, so hoping for a change for the better, I await the return of prosperity. When one's business that hath been well-provided for is seen to be frustrated, a truly wise person should never strive for bringing back good fortune. Plunged as I am an sorrow, asked or unasked by thee to explain the purpose of these words spoken by me, I shall tell thee everything. Queen of the sons of Pandu and daughter of Drupada, who else, save myself, would wish to live, having fallen into such a plight? O repressor of foes, the misery, therefore, that hath overtaken me, hath really humiliated the entire Kuru race, the Panchalas, and the sons of Pandu. Surrounded by numerous brothers and father-in-law and sons, what other woman having such cause for joy, save myself, would be afflicted with such woe? Surely, I must, in my childhood, have committed act highly offensive to Dhatri through whose displeasure, O bull of the Bharata race, I have been visited with such consequences. Mark, O son of Pandu, the pallour that hath come over my complexion which not even a life in the woods fraught as it was with extreme misery, could bring about. Thou, O Pritha's son, knowest what happiness, O Bhima, was formerly mine. Even, I, who was such have now sunk into servitude. Sorely distressed, I can find no rest. That the mighty-armed and terrible bowman, Dhananjaya the son of Pritha, should now live like a fire that hath been put out, maketh me think of all this as attributable to Destiny. Surely, O son of Pritha, it is impossible for men to understand the destinies of creatures (in this world). I, therefore, think this downfall of yours as something that could not be averted by forethought. Alas, she who hath you all, that resemble Indra himself to attend to her comforts--even she, so chaste and exalted, hath now to attend to the comforts of others, that are to her far inferior in rank. Behold, O Pandava, my plight. It is what I do not deserve. You are alive, yet behold this inversion of order that time hath brought. She who had the whole Earth to the verge of the sea under her control, is now under the control of Sudeshna and living in fear of her. She who had dependants to walk both before and behind her, alas, now herself walketh before and behind Sudeshna. This, O Kaunteya, is another grief of mine that is intolerable. O, listen to it. She who had never, save for Kunti, pounded unguents even for her own use, now, good betide thee, poundeth sandal (for others). O Kaunteya, behold these hands of mine which were not so before. Saying this she showed him her hands marked with corns. And she continued, she who had never feared Kunti herself nor thee and thy brothers, now standeth in fear before Virata as a slave, anxious of what that king of kings may say unto her

regarding the proper preparation of the unguents, for Matsya liketh not sandal prepared by others.'

"Vaisampayana continued, 'Relating her woes thus, O Bharata, unto Bhimasena, Krishna began to weep silently, casting her eyes on Bhima. And then, with words choked in tears, and sighing repeatedly, she addressed Bhima in these words, powerfully stirring his heart, 'Signal, O Bhima, must have been my offence of old unto the gods, for, unfortunate as I am. I am yet alive, when, O Pandava, I should die.'

"Vaisampayana continued, 'Then that slayer of hostile heroes, Vrikodara, covering his face with those delicate hands of his wife marked with corns, began to weep. And that mighty son of Kunti, holding the hands of Draupadi in his, shed copious tears. And afflicted with great woe, he spoke these words.'"

SECTION 21

"Bhima said, 'Fie on the might of my arms and fie on the Gandiva of Falguni, inasmuch as thy hands, red before, now become covered with corns. I would have caused a carnage in Virata's court but for the fact that Kunti's son eyed me (by way of forbidding it), or like a mighty elephant. I would, without ado, have crushed the head of Kichaka intoxicated with the pride of sovereignty. When, O Krishna, I beheld thee kicked by Kichaka, I conceived at that instant a wholesale slaughter of the Matsyas. Yudhishtira, however, forbade me by a glance, and, O beauteous lady, understanding his intention I have kept quiet. That we have been deprived of our kingdom, that I have not yet slain the Kurus, that I have not yet taken the heads of Suyodhana and Karna, and Suvala's son Sakuni, and the wicked Duhsasana, these acts and omissions, O lady, are consuming every limb of mine. The thought of those abides in my heart like a javelin implanted in it. O thou of graceful hips, do not sacrifice virtue, and, O noble-hearted lady, subdue thy wrath. If king Yudhishtira hear from thee such rebukes, he will surely put an end to his life. If also Dhananjaya and the twins hear thee speak thus, even they will renounce life. And if these, O slender-waisted maiden, give up life. I also shall not be able to bear my own. In olden days Sarjati's daughter, the beautiful Sukanya, followed into the forest Chyavana of Bhrgu's race, whose mind was under complete control, and over whom, while engaged in ascetic meditation, the ants had built a hill. Thou mayst have heard that Indrasena also who in beauty was like unto Narayani herself, followed her husband aged a thousand years. Thou mayst have heard that Janaka's daughter Sita, the princess of Videha, followed her lord while living in dense woods. And that lady of graceful hips, Rama's beloved wife, afflicted with calamities and persecuted by the Rakshasas, at length regained the company of Rama. Lopamudra also, O timid one, endowed with youth and beauty, followed Agastya, renouncing all the objects of enjoyment unattainable by men. And the intelligent and faultless Savitri also followed the heroic Satyavan, the son of Dyumatsena, alone into the world of Yama. Even like these chaste and beautiful ladies that I have named, thou, O blessed girl, bloomest with every virtue. Do thou spend a short while more that is measured by even a half month. And when the thirteenth year is complete, thou wilt (again) become the Queen regnant of a king.' Hearing these words, Draupadi said, 'Unable, O Bhima, to bear my griefs, it is from grief alone that I have shed these tears. I do not censure Yudhishtira. Nor is there any use in dwelling on the past. O Bhima of mighty strength, come quickly forward to the work of the hour. O Bhima, Kaikēyī, jealous of my beauty, always pains me by her endeavours to prevent the king from taking a fancy to me. And understanding this disposition of hers, the wicked-souled Kichaka of immoral ways constantly solicits me himself. Angry with him for this, but then suppressing my wrath.

I answer that wretch deprived of sense by lust, saying, 'O Kichaka, protect thyself. I am the beloved queen and wife of five Gandharvas. Those heroes in wrath will slay thee that art so rash.' Thus addressed, Kichaka of wicked soul replied unto me, saying, 'I have not the least fear of the Gandharvas. O Sairindhri of sweet smiles. I will slay hundred thousand Gandharvas, encountering them in battle. Therefore, O timid one, do thou consent.' Hearing all this, I again addressed the lust-afflicted Suta, saying, 'Thou art no match for those illustrious Gandharvas. Of respectable percentage and good disposition, I ever adhere to virtue and never wish for the death of any one. It is for this that thou I vest, O Kichaka!' At this, that wight of wicked soul burst out into a loud laughter. And it came to pass that Kaikēyī previously urged by Kichaka, and moved by affection for her brother, and desirous of doing him a good turn, despatched me to him, saying 'Do thou, O Sairindhri, fetch wine from Kichaka's quarters!' On beholding me the Suta's son at first addressed me in sweet words, and when that failed, he became exceedingly enraged, and intended to use violence. Understanding the purpose of the wicked Kichaka, I speedily rushed towards the place where the king was. Felling me on the ground the wretch then kicked me in the very presence of the king himself and before the eyes of Kanka and many others, including charioteers, and royal favourites, and elephant-riders, and citizens. I rebuked

the king and Kanka again and again. The king, however, neither prevented Kichaka, nor inflicted any chastisement on him. The principal ally of king Virata in war, the cruel Kichaka reft of virtue is loved by both the king and the queen. O exalted one, brave, proud, sinful, adulterous, and engrossed in all objects of enjoyment, he earneth immense wealth (from the king), and robs the possessions of others even if they cry in distress. And he never walketh in the path of virtue, nor doth he any virtuous act. Of wicked soul, and vicious disposition, haughty and villainous, and always afflicted by the shafts of Kama, though repulsed repeatedly, if he sees me again, he will outrage me. I shall then surely renounce my life. Although striving to acquire virtue (on my death) your highly meritorious acts will come to naught. Ye that are now obeying your pledge, ye will lose your wife. By protecting, one's wife one's offspring are protected, and by protecting one's offspring, one's own self is protected. And it is because one begets one's own self in one's wife that the wife is called Jaya by the wise [Jayate asyas--i.e., she from whom one is born.]. The husband also should be protected by the wife, thinking,--How else will he take his birth in my womb?--I have heard it from Brahmans expounding the duties of the several orders that a Kshatriya hath no other duty than subduing enemies. Alas, Kichaka kicked me in the very presence of Yudhishtira the Just, and also of thyself, O Bhimasena of mighty strength. It was thou, O Bhima, that didst deliver me from the terrible Jatasura. It was thou also that with thy brothers didst vanquish Jayadratha. Do thou now slay this wretch also who hath insulted me. Presuming upon his being a favourite of the king, Kichaka, O Bharata, hath enhanced my woe. Do thou, therefore, smash this lustful wight even like an earthen pot dashed upon a stone. If, O Bharata, tomorrow's sun sheds his rays upon him who is the source of many griefs of mine, I shall, surely, mixing poison (with some drink), drink it up,--for I never shall yield to Kichaka. Far better it were, O Bhima, that I should die before thee.'

"Vaisampayana Continued, 'Having said this, Krishna, hiding her face in Bhima's breast began to weep. And Bhima, embracing her, consoled her to the best of his power. And having abundantly consoled that slender-waisted daughter of Drupada by means of words fraught with grave reason and sense, he wiped with his hands her face flooded with tears. And thinking of Kichaka and licking with his tongue the corners of his mouth, Bhima, filled with wrath thus spake to that distressed lady.'"

SECTION 22

"Bhima said, 'I will, O timid one, do even as thou sayest. I will presently slay Kichaka with all his friends. O Yajnaseni of sweet smiles, tomorrow evening, renouncing sorrow and grief, manage to have a meeting with Kichaka. The dancing-hall that the king of the Matsya hath caused to be erected is used by the girls for dancing during the day. They repair, however, to their homes at night. There in that hall, is an excellent and well-placed wooden bedstead. Even there I will make him see the spirits of his deceased grandsires. But, O beautiful one, when thou holdest converse with him, thou must manage it so that others may not espy thee."

"Vaisampayana continued, 'Having thus conversed with others, and shed tears in grief, they waited for the dawn of that night with painful impatience. And when the night had passed away, Kichaka, rising in the morning, went to the palace, and accosted Draupadi saying, 'Throwing thee down in the court I kicked thee in the presence of the king. Attacked by mighty self, thou couldst not obtain protection. This Virata is in name only the king of the Matsyas. Commanding the forces of this realm it is I, who am the real lord of the Matsyas. Do thou, O timid one, accept me cheerfully. I shall become thy slave. And, O thou of graceful hips, I will immediately give thee a hundred nishkas, and engage a hundred male and a hundred female servants (to tend thee), and will also bestow on thee cars yoked with she-mules. O timid lady, let our union take place.' Draupadi replied, 'O Kichaka, know even this is my condition. Neither thy friends nor thy brothers should know thy union with me. I am a terror of detection by those illustrious Gandharvas. Promise me this, and I yield to thee.' Hearing this Kichaka said, 'I will, O thou of graceful hips, do even as thou sayest. Afflicted by the god of love, I will, O beauteous damsel, alone repair to thy abode for union with thee, O thou of thighs round and tapering like the trunks of the plantain,--so that those Gandharvas, effulgent as the sun, may not come to know of this act of thine.' Draupadi said, 'Do thou, when it is dark, go to the dancing-hall erected by the king of the Matsyas where the girls dance during the day, repairing to their respective homes at night. The Gandharvas do not know that place. We shall then without doubt, escape all censure.'

"Vaisampayana continued, 'Reflecting on the subject of her conversation with Kichaka, that half a day seemed to Krishna as long as a whole month. And the stupid Kichaka also, not knowing that it was Death that had assumed the form of a Sairindhri, returning home experienced the greatest delight. And deprived of sense by lust, Kichaka became speedily

engaged in embellishing his person with unguents and garlands and ornaments. And while he was doing all this, thinking of that damsel of large eyes, the day seemed to him to be without an end. And the beauty of Kichaka, who was about to forsake his beauty for ever, seemed to heighten, like the wick of a burning lamp about to expire. And reposing the fullest confidence in Draupadi, Kichaka, deprived of his senses by lust and absorbed in the contemplation of expected meeting, did not even perceive that the day had departed. Meanwhile, the beautiful Draupadi approaching her husband Bhima of the Kuru race, stood before him in the kitchen. And that lady with tresses ending in beautiful curls then spake unto him, saying, 'O chastiser of foes, even as thou hadst directed, I have given Kichaka to understand that our meeting will take place in the dancing-hall. Alone will he come at night to the empty hall. Slay him there, O thou of mighty arms. Do thou, O son of Kunti, repair to that dancing-hall, and take the life, O Pandava, of Kichaka, that son of a Suta intoxicated with vanity. From vanity alone, that son of a Suta slights the Gandharvas. O best of smiters, lift him up from the earth even as Krishna had lifted up the Naga (Kaliya) from the Yamuna. O Pandava, afflicted as I am with grief, wipe thou my tears, and blessed be thou, protect thy own honour and that of thy race.'

"Bhima said, 'Welcome, O beautiful lady, Except the glad tidings thou bringest me, I need, O thou of exceeding beauty, no other aid whatever. The delight that I feel, O thou of great beauty, on hearing from thee about my coming encounter with Kichaka, is equal to what I felt in slaying Hidimva. I swear unto thee by Truth, by my brothers, and by morality, that I will slay Kichaka even as the lord of the celestials slew Vritra. Whether secretly or openly, I will crush Kichaka, and if the Matsyas fight for him, then I will slay them too. And slaying Duryodhana afterwards, I shall win back the earth. Let Yudhishtira, the son of Kunti, continue to pay homage unto the king of Matsya.' Hearing these words of Bhima, Draupadi said, 'In order that, O lord, thou mayst not have to renounce the truth already pledged to me, do thou, O hero, slay Kichaka in secret.' Bhima assuring her said, 'Even today I shall slay Kichaka together with his friends unknown to others during the darkness of the night. I shall, O faultless lady, crush, even as an elephant crusheth a vela fruit*, the head of the wicked Kichaka who wisheth for what is unattainable by him!' [Some texts read, Vilwam nagaviodhara--i.e., 'As an elephant lifts up a vela fruit.']

"Vaisampayana continued, 'Repairing first to the place of assignation at night, Bhima sat down, disguising himself. And he waited there in expectation of Kichaka, like a lion lying in wait for a deer. And Kichaka, having embellished his person as he chose, came to the dancing-hall at the appointed time in the hope of meeting Panchali. And thinking of the assignation, he entered the chamber. And having entered that hall enveloped in deep gloom, that wretch of wicked soul came upon Bhima of incomparable prowess, who had come a little before and who was waiting in a corner. And as an insect approacheth towards a flaming fire, or a puny animal towards a lion, Kichaka approached Bhima, lying down in a bed and burning in anger at the thought of the insult offered to Krishna, as if he were the Suta's Death. And having approached Bhima, Kichaka possessed by lust, and his heart and soul filled with ecstasy smilingly said, 'O thou of pencilled eye-brows, to thee I have already given many and various kinds of wealth from the stores earned by me, as well as hundred maids and many fine robes, and also a mansion with an inner apartment adorned with beautiful and lovely and youthful maid servants and embellished by every kind of sports and amusements And having set all those apart for thee, I have speedily come hither. And all on a sudden, women have begun to praise me, saying, 'There is not in this world any other person like unto thee in beauty and dress!' Hearing this, Bhima said, 'It is well that thou art handsome, and it is well thou praisest thyself. I think, however, that thou hadst never before this such pleasurable touch! Thou hast an acute touch, and knowest the ways of gallantry. Skilled in the art of love-making, thou art a favourite with women. There is none like thee in this world!'

"Vaisampayana continued, 'Saying this, that son of Kunti, the mighty-armed Bhima of terrible prowess, suddenly rose up, and laughingly said, 'Thy sister, O wretch, shall today behold thee dragged by me to the ground, like a mighty elephant, huge as a mountain, dragged to the ground by a lion. Thyself slain Sairindhri will live in peace, and we, her husbands, will also live in peace.' Saying this, the mighty Bhima seized Kichaka by the hairs of his head, which were adorned with garlands. And thus seized with force by the hair, that foremost of mighty persons, Kichaka, quickly freed his hair and grasped the arms of Bhima. And then between those lions among men, fired with wrath, between that chief of the Kichaka clan, and that best of men, there ensued a hand-to-hand encounter, like that between two powerful elephants for a female elephant in the season of spring, or like that which happened in days of yore between those lions among monkeys, the brothers Vali and Sugriva. And both equally infuriate and both eager for victory, both those combatants raised their

arms resembling snakes furnished with five hoods, and attacked each other with their nails and teeth, wrought up to frenzy of wrath. Impetuously assailed by the powerful Kichaka in that encounter, the resolute Bhima did not waver a single step. And locked in each other's embraces and dragging each other, they fought on like two mighty bulls. And having nails and teeth for their weapons, the encounter between them was fierce and terrible like that of two furious tigers. And felling each other in fury, they encountered each other like a couple of elephants with rent temples. And the mighty Bhima then seized Kichaka, and Kichaka, that foremost of strong persons threw Bhima down with violence. And as those mighty combatants fought on, the crash of their arms produced a loud noise that resembled the clatter of splitting bamboos. Then Vrikodara throwing Kichaka down by main force within the room, began to toss him about furiously even as a hurricane tosseth a tree. And attacked thus in battle by the powerful Bhima, Kichaka grew weak and began to tremble. For all that, however, he tugged at the Pandava to the best of his power. And attacking Bhima, and making him wave a little, the mighty Kichaka struck him with his knees and brought him down to the ground. And overthrown by the powerful Kichaka, Bhima quickly rose up like Yama himself with mace in hand. And thus that powerful Suta and the Pandava, intoxicated with strength and challenging each other, grappled with each other at midnight in that solitary place. And as they roared at each other in wrath, that excellent and strong edifice began to shake every moment. And slapped on the chest by the mighty Bhima, Kichaka fired with wrath moved not a single pace. And bearing for a moment only that onslaught incapable of being born on earth, the Suta, overpowered by Bhima's might, became enfeebled. And seeing him waning weak, Bhima ended with great strength forcibly drew Kichaka towards his breast, and began to press hard. And breathing hard again and again in wrath, that best of victors, Vrikodara, forcibly seized Kichaka by the hair. And having seized Kichaka, the mighty Bhima began to roar like a hungry tiger that hath killed a large animal. And finding him exceedingly exhausted, Vrikodara bound him fast with his arms, as one binds a beast with a cord. And then Bhima began for a long while, to whirl the senseless Kichaka, who began to roar frightfully like a broken trumpet [Veri means both a kettle-drum and a trumpet. The latter however conveys a better meaning here.]. And in order to pacify Krishna's wrath Vrikodara grasped Kichaka's throat with his arms and began to squeeze it. And assailing with his knees the waist of that worst of the Kichakas, all the limbs of whose body had been broken into fragments and whose eye-lids were closed, Vrikodara slew him, as one would slay a beast. And beholding Kichaka entirely motionless, the son of Pandu began to roll him about on the ground. And Bhima then said, 'Slaying this wretch who intended to violate our wife,--this thorn in the side of Sairindhri, I am freed from the debt I owed to my brothers, and have attained perfect peace.' And having said this, that foremost of men, with eyes red in wrath, relinquished his hold of Kichaka, whose dress and ornaments had been thrown off his person, whose eyes were rolling, and whose body was yet trembling. And that foremost of mighty persons, squeezing his own hands, and biting his lips in rage, again attacked his adversary and thrust his arms and legs and neck and head into his body like the wielder of the Pinaka reducing into shapeless mass the deer, which form sacrifice had assumed in order to escape his ire. And having crushed all his limbs, and reduced him into a ball of flesh, the mighty Bhimasena showed him unto Krishna. And ended with mighty energy that hero then addressed Draupadi, that foremost of all women, saying, 'Come princess of Panchala, and see what hath become of that lustful wretch!' And saying this, Bhima of terrible prowess began to press with his feet the body of that wicked wight. And lighting a torch then and showing Draupadi the body of Kichaka, that hero addressed her, saying, 'O thou of tresses ending in beautiful curls, those that solicit thee, ended as thou art with an excellent disposition and every virtue, will be slain by me even as this Kichaka hath been. O timid one.' And having accomplished that difficult task so highly agreeable to Krishna--having indeed slain Kichaka and thereby pacified his wrath, Bhima bade farewell to Krishna, the daughter of Draupadi, and quickly went back to the kitchen. And Draupadi also, that best of women, having caused Kichaka to be slain had her grief removed and experienced the greatest delight. And addressing the keepers of the dancing-hall, she said, 'Come ye and behold Kichaka who had violated after other people's wives lieth down here, slain by my Gandharva husbands.' And hearing these words the guards of the dancing hall soon came by thousands to that spot, torches in hand. And repairing to that room, they beheld the lifeless Kichaka thrown on the ground, drenched with blood. And beholding him without arms and legs, they were filled with grief. And as they gazed at Kichaka, they were struck with amazement. And seeing that superhuman act, viz., the overthrow of Kichaka, they said, 'Where is his neck, and where are his legs?' And beholding him in this plight they all concluded that he had been killed by a Gandharva."

SECTION 23

"Vaisampayana said, 'Then all the relatives of Kichaka, arriving at that place, beheld him there and began to wail aloud, surrounding him on all sides. And beholding Kichaka with every limb mangled, and lying like a tortoise dragged to dry ground from the water, all of them were overcome with exceeding fright, and the bristles of their bodies stood on end. And seeing him crushed all over by Bhima, like a Danava by Indra, they proceeded to take him outside, for performing his funeral obsequies. And then those persons of the Suta clan thus assembled together espied Krishna of faultless limbs hard by, who stood reclining on a pillar. And all the Kichakas assembled there, exclaimed, 'Let this unchaste woman be slain for whom Kichaka hath himself lost his life. Or, without slaying her here, let us cremate her with him that had lusted after her,--for it behoveth us to accomplish in every way what is agreeable to that deceased son of Suta.' And then they addressed Virata, saying, 'It is for her sake that Kichaka hath lost his life. Let him, therefore, be cremated along with her. It behoveth thee to grant this permission.' Thus addressed by them, king Virata, O monarch, knowing fully well the prowess of the Suta gave his assent to Sairindhri being burnt along with the Suta's son. And at this, the Kichakas approaching the frightened and stupefied Krishna of lotus-like eyes, seized her with violence. And binding that damsel of slender-waist and placing her upon the bier, they set out with great energy towards the cemetery. And, O king, while thus forcibly carried towards the cemetery by those sons of the Suta tribe, the blameless and chaste Krishna living under the protections of her lords, then wailed aloud for the help of her husbands, saying, 'Oh, let Jaya, and Jayanta, and Vijaya and Jayatsena, and Jayadvala listen to my words. The Sutas are taking me away. Let those illustrious Gandharvas endued with speed of hand, the clatter of whose cars is loud and the twang of whose bowstrings in the midst of the mighty conflict are heard like the roar of thunder, listen to my words,--the Sutas are taking me away!'

"Vaisampayana continued, 'Hearing those sorrowful words and lamentations of Krishna, Bhima, without a moment's reflection started up from his bed and said, 'I have heard, O Sairindhri the words thou hast spoken. Thou hast, therefore, O timid lady, no more fear at the hands of the Sutas.'

"Vaisampayana continued, 'Having said this, the mighty-armed Bhima desirous of slaying the Kichakas, began to swell his body. And carefully changing his attire, he went out of the palace by a wrong egress. And climbing over a wall by the aid of a tree, he proceeded towards the cemetery whither the Kichakas had gone. And having leapt over the wall, and gone out of the excellent city, Bhima impetuously rushed to where the Sutas were. And, O monarch, proceeding towards the funeral pyre he beheld a large tree, tall as palmyra-palm, with gigantic shoulders and withered top. And that slayer of foes grasping with his arms that tree measuring ten Vyamas, uprooted it, even like an elephant, and placed it upon his shoulders. And taking up that tree with trunk and branches and measuring ten Vyamas, that mighty hero rushed towards the Sutas, like Yama himself, mace in hand. And by the impetus of his rush* banians and peepals and Kinsukas falling down on the earth lay in clusters. [* Lit., force of his thighs.] And beholding that Gandharva approach them like a lion in fury, all the Sutas trembling with fear and greatly distressed, became panic-struck. And they addressed each other, saying, 'Lo, the powerful Gandharva cometh hither, filled with rage, and with an upraised tree in hand. Let Sairindhri, therefore, from whom this danger of ours hath arisen, be set free.' And beholding the tree that had been uprooted by Bhimasena, they set Draupadi free and ran breathlessly towards the city And seeing them run away, Bhima, that mighty son of the Wind-god, despatched, O foremost of kings, by means of that tree, a hundred and five of them unto the abode of Yama, like the wielder of the thunderbolt slaying the Danavas. And setting Draupadi free from her bonds, he then, O king, comforted her. And that mighty-armed and irrepressible Vrikodara, the son of Pandu, then addressed the distressed princess of Panchala with face bathed in tears, saying, 'Thus, O timid one, are they slain that wrong thee without cause. Return, O Krishna, to the city. Thou hast no longer any fear; I myself will go to the Virata's kitchen by another route.'

"Vaisampayana continued, 'It was thus, O Bharata, that a hundred and five of those Kichakas were slain. And their corpses lay on the ground, making the place look like a great forest overspread with uprooted trees after a hurricane. Thus fell those hundred and five Kichakas. And including Virata's general slain before, the slaughtered Sutas numbered one hundred and six. And beholding that exceedingly wonderful feat, men and women that assembled together, were filled with astonishment. And the power of speech, O Bharata, was suspended in every one."

SECTION 24

"Vaisampayana said, 'And beholding the Sutas slain, the citizens went to the king, and represented unto him what had happened, saying, 'O king, those mighty sons of the Sutas have all been slain by the Gandharvas. Indeed, they lie

scattered on the earth like huge peaks of mountains riven by thunder. Sairindhri also, having been set free, returneth to thy palace in the city. Alas, O king, if Sairindhri cometh, thy entire kingdom will be endangered. Sairindhri is endowed with great beauty; the Gandharvas also here exceedingly powerful. Men again, without doubt, are naturally sexual. Devise, therefore, O king, without delay, such means that in consequence of wrongs done to Sairindhri, thy kingdom may not meet with destruction.' Hearing those words of theirs, Virata, that lord of hosts, said unto them, 'Do ye perform the last rites of the Sutas. Let all the Kichakas be burnt, in one blazing pyre with gems and fragrant unguents in profusion.' And filled with fear, the king then addressed his queen Sudeshna, saying, 'When Sairindhri comes back, do thou tell her these words from me, 'Blessed be thou, O fair-faced Sairindhri. Go thou whithersoever thou liketh. The king hath been alarmed, O thou of graceful hips, at the defeat already experienced at the hands of the Gandharvas. Protected as thou art by the Gandharvas, I dare not personally say all this to thee. A woman, however, cannot offend, and it is for this that I tell thee all this through a woman.'

"Vaisampayana continued, 'Thus delivered by Bhimasena after the slaughter of the Sutas, the intelligent and youthful Krishna relieved from all her fears, washed her limbs and clothes in water, and proceeded towards the city, like a doe frightened by a tiger. And beholding her, the citizens, O king, afflicted with the fear of the Gandharvas fled in all directions. And some of them went so far as to shut their eyes. And then, O king at the gate of the kitchen, the princess of Panchala saw Bhimasena staying, like an infuriate elephant of gigantic proportions. And looking upon him with wonder-expanded eyes, Draupadi, by means of words intelligible to them alone, said, 'I bow unto that prince of the Gandharvas, who hath rescued me.' At these words of her, Bhima said, 'Hearing these words of hers in obedience to whom those persons were hitherto living in the city, they will henceforth range here, regarding themselves as freed from the debt.' [What Bhima says is this.--Then Gandharvas, your husbands, are always obedient to thee! If they have been able to do thee a service, they have only repaid a debt.]

"Vaisampayana continued, 'Then she beheld the mighty-armed Dhananjaya, in the dancing-hall instructing king Virata's daughters in dancing. And issuing with Arjuna from the dancing-hall, all those damsels came to Krishna who had arrived there, and who had been persecuted so sorely, all innocent though she was. And they said, 'By good luck also it is, O Sairindhri, that thou hast been delivered from thy dangers. By good luck it is that thou hast returned safe. And by good luck also it is that those Sutas have been slain that had wronged thee, innocent though thou art.' Hearing this, Virahanna said, 'How hast thou, O Sairindhri, been delivered? And how have those sinful wretches been slain? I wish to learn all this from thee exactly as it occurred.' Sairindhri replied, 'O blessed Vrihanna, always passing thy days happily in the apartments of the girls, what concern hast thou with Sairindhri's fate to say? Thou hast no grief to bear that Sairindhri hath to bear! It is for this, that thou askest me thus, distressed as I am in ridicule.' Thereat Vrihanna said, 'O blessed one, Vrihanna also hath unparalleled sorrows of her own. She hath become as low as a brute. Thou dost not, O girl, understand this. I have lived with thee, and thou, too hast lived with us. When, therefore, thou art afflicted with misery, who is it that will not, O thou of beautiful hips, feel it? But no one can completely read another's heart. Therefore it is, O amiable one, that thou knowest not my heart!'

"Vaisampayana continued, 'Then Draupadi, accompanied by those girls entered the royal abode, desirous of appearing before Sudeshna. And when she came before the queen, Virata's wife addressed her at the command of the king, saying, 'Do thou, O Sairindhri, speedily go whithersoever thou liketh. The king, good betide thee, hath been filled with fear at this discomfiture at the hands of the Gandharvas. Thou art, O thou of graceful eye-brows, young and unparalleled on earth in beauty. Thou art, besides, an object of desire with men. The Gandharvas again, are exceedingly wrathful.' Thereat Sairindhri said, 'O beauteous lady, let the king suffer me to live here for only thirteen days more. Without doubt, the Gandharvas also will be highly obliged at this. They will then convey me hence and do what would be agreeable to Virata. Without doubt, the king, by doing this, with his friends, will reap great benefit.'"

SECTION 25

"Vaisampayana said, 'At the slaughter of Kichaka and brothers, people, O king, thinking of this terrible feat, were filled with surprise. And in the city and the provinces it was generally bruited about that for bravery the king's Vallava and Kichaka were both mighty warriors. The wicked Kichaka, however, had been an oppressor of men and a dishonourer of other people's wives. And it was for this that wicked of sinful soul had been slain by the Gandharvas. And it was thus, O king, that people began to speak, from province to province of the invincible Kichaka, that slayer of hostile ranks.

'Meanwhile, the spies employed by Dhritarashtra's son, having searched various villages and towns and kingdoms and done all that they had been commanded to do and completed their examination, in the manner directed, of the countries indicated in their orders, returned to Nagarupa, gratified with at least one thing that they had learnt. [Krita-krita--Nilakantha explains this to mean 'imagining themselves to have achieved success in their mission' for having learnt of Kichaka's death, they could p. 48 readily guess the presence of the Pandavas there. This is too far-fetched and does not at all agree with the spirit of their report to Duryodhana below. And then the same word occurs in the very last line of the Section. I take it that in both places the word has been used in the same sense.] And seeing Dhritarashtra's son king Duryodhana of the Kuru race seated in his court with Drona and Karna and Kripa, with the high-souled Bhishma, his own brothers, and those great warriors--the Trigartas, they addressed him, saying, 'O lord of men, great hath been the care always bestowed by us in the search after the sons of Pandu in that mighty forest. Searched have we through the solitary wilderness abounding with deer and other animals and overgrown with trees and creepers of diverse kind. Searched have we also in arbores of matted woods and plants and creepers of every species, but we have failed in discovering that track by which Pritha's son of irrepresible energy may have gone. Searched have we in these and other places for their foot-prints. Searched have we closely, O king, on mountain tops and in inaccessible fastnesses, in various kingdoms and provinces teeming with people, in encampments and cities. No trace have yet been found of the sons of Pandu. Good betide thee, O bull among men, it seems that they have perished without leaving a mark behind. O foremost of warriors, although we followed in the track of those warriors, yet, O best of men, we soon lost their footprints and do not know their present residence. O lord of men, for some time we followed in the wake of their charioteers. And making our inquiries duly, we truly ascertained what we desired to know. O slayer of foes, the charioteers reached Dwaravati without the sons of Pritha among them. O king, neither the sons of Pandu, nor the chaste Krishna, are in that city of Yadavas. O bull of the Bharata race, we have not been able to discover either their track or their present abode. Salutations to thee, they are gone for good. We are acquainted with the disposition of the sons of Pandu and know something of the feats achieved by them. It behoveth thee, therefore, O lord of men, to give us instructions, O monarch, as to what we should next do in the search after the sons of Pandu. O hero, listen also to these agreeable words of ours, promising great good to thee. King Matsya's commander, Kichaka of wicked soul, by whom the Trigartas, O monarch, were repeatedly vanquished and slain with mighty force, now lieth low on the ground with all his brothers, slain, O monarch, by invisible Gandharvas during the hours of darkness, O thou of unfading glory. Having heard this delightful news about the discomfiture of our enemies, we have been exceedingly gratified, O Kauravya. Do thou now ordain what should next be done.'"

SECTION 26

(Go-harana Parva)

"Vaisampayana said, 'Having listened to these words of his spies, king Duryodhana reflected inwardly for some time and then addressed his courtiers, saying, 'It is difficult to ascertain the course of events definitely. Discern ye all, therefore, whether the sons of Pandu have gone, of this thirteenth year which they are to pass undiscovered by us all, the greater part hath already expired. What remains is by much the smaller. If, indeed, the sons of Pandu can pass undiscovered what remains of this year, devoted to the vow of truth as they are, they will then have fulfilled their pledge. They will then return like mighty elephants with temporal juice trickling down, or like snakes of virulent poison. Filled with wrath, they will, without doubt, be inflictors of terrible chastisement on the Kurus. It behoveth ye, therefore, to make such efforts without loss of time as may induce the sons of Pandu, acquainted as they are with the proprieties of time, and staying as they now are in painful disguise, to re-enter the woods suppressing their rage. Indeed, adopt ye such means as may remove all causes of quarrel and anxiety from the kingdom, making it tranquil and foelless and incapable of sustaining a diminution of territory.' Hearing these words of Duryodhana, Kama said, 'Let other spies, abler and more cunning, and capable of accomplishing their object, quickly go hence, O Bharata. Let them, well-disguised, wander through swelling kingdoms and populous provinces, prying into assemblies of the learned and delightful retreats of provinces. In the inner apartments of palaces, in shrines and holy spots, in mines and diverse other regions, the sons of Pandu should be searched after with well-directed eagerness. Let the sons of Pandu who are living in disguise be searched after by well-skilled spies in large numbers, devoted to their work, themselves well-disguised, and all well-acquainted with the objects of their search. Let the search be made on the banks of rivers, in holy regions, in villages and towns, in retreats of ascetics, in delightful

mountains and mountain-caves.' When Karna ceased, Duryodhana's second brother Dussasana, wedded to a sinful disposition, then addressed his eldest brother and said, 'O monarch, O lord of men, let those spies only in whom we have confidence, receiving their rewards in advance, once more go after the search. This and what else hath been said by Karna have our fullest approval. Let all the spies engage themselves in the search according to the directions already given. Let these and others engage in the search from province to province according to approved rules. It is my belief, however, that the track the Pandavas have followed or their present abode or occupation will not be discovered. Perhaps, they are closely concealed; perhaps, they have gone to the other side of the ocean. Or, perhaps, proud as they are of their strength and Courage, they have been devoured by wild beasts; or perhaps, having been overtaken by some unusual danger, they have perished for eternity. Therefore, O prince of the Kuru race, dispelling all anxieties from thy heart, achieve what thou wilt, always acting according to thy energy.'"

SECTION 27

"Vaisampayana said, 'Endued with mighty energy and possessed of great discernment, Drona then said, 'Persons like the sons of Pandu never perish nor undergo discomfiture. Brave and skilled in every science, intelligent and with senses under control, virtuous and grateful and obedient to the virtuous Yudhishtira, ever following in the wake of their eldest brother who is conversant with the conclusions of policy and virtue and profit, who is attached to them as a father, and who strictly adhereth to virtue and is firm in truth,--persons like them that are thus devoted to their illustrious and royal brother, who gifted with great intelligence, never injureth any body and who in his turn himself obeyeth his younger brothers, never perish in this way. Why, then, should not (Yudhishtira) the son of Pritha possessing a knowledge of policy, be able to restore the prosperity of his brothers who are so obedient and devoted and high-souled? It is for this that they are carefully waiting for the arrival of their opportunity. Men such as these never perish. This is what I see by my intellect. Do, therefore, quickly and without loss of time, what should now be done, after proper reflection. And let also the abode which the sons of Pandu with souls under control as regards every purpose of life, are to occupy, be now settled. Heroic and sinless and possessed of ascetic merit, the Pandavas are difficult to be discovered (within the period of non-discovery). Intelligent and possessed of every virtue, devoted to truth and versed in the principles of policy, endued with purity and holiness, and the embodiment of immeasurable energy, the son of Pritha is capable of consuming (his foes) by a glance alone of his eyes. Knowing all this, do what is proper. Let us, therefore, once more search after them, sending Brahmanas and Charanas, ascetics crowned with success, and others of this kind who may have a knowledge of those heroes!'"

SECTION 28

"Vaisampayana said, 'Then that grandsire of the Bharatas, Bhishma the son of Sutanu, conversant with the Vedas, acquainted with the proprieties of time and place, and possessing a knowledge of every duty of morality, after the conclusion of Drona's speech, applauded the words of the preceptor and spake unto the Bharatas for their benefit these words consistent with virtue, expressive of his attachment to the virtuous Yudhishtira, rarely spoken by men that are dishonest, and always meeting with the approbation of the honest. And the words that Bhishma spake were thoroughly impartial and worshipped by the wise. And the grandsire of the Kurus said, 'The words that the regenerate Drona acquainted with the truth of every affair hath uttered, are approved by me. I have no hesitation in saying so. Endued with every auspicious mark, observant of virtuous vows, possessed of Vedic lore, devoted to religious observances, conversant with various sciences, obedient to the counsels of the aged, adhering to the vow of truth, acquainted with the proprieties of time, observant of the pledge they have given (in respect of their exile), pure in their behaviour, ever adhering to the duties of the Kshatria order, always obedient to Kesava, high-souled, possessed of great strength, and ever-bearing the burthens of the wise, those heroic ones can never wither under misfortune. Aided by their own energy, sons of Pandu who are now leading a life of concealment in obedience to virtue, will surely never perish. It is even this that my mind surmiseth. Therefore, O Bharata, I am for employing the aid of honest counsel in our behaviour towards the sons of Pandu. It would not be the policy of any wise man to cause them to be discovered now by means of spies. I what we should do unto the sons of Pandu, I shall say, reflecting with the aid of the intellect. Know that I shall say nothing from ill will to thee. People like me should never give such counsels to him that is dishonest, for only counsels (like those I would give) should be offered unto them that are honest. Counsels, however, that are evil, should under no circumstances be offered. He, O child, that is devoted to truth and obedient to the aged, he, indeed, that is wise, while speaking in the midst of an assembly,

should under all circumstances speak the truth, if the acquisition of virtue be an object with him. I should, therefore, say that I think differently from all those people here, in respect of the abode of Yudhishtira the Just in this the thirteenth year of his exile. The ruler, O child, of the city or the province where king Yudhishtira resides cannot have any misfortune. Charitable and liberal and humble and modest must the people be of the country where king Yudhishtira resides. Agreeable in speech, with passions under control, observant of truth, cheerful, healthy, pure in conduct, and skilful in work must the people be of the country where king Yudhishtira resides. The people of the place, where Yudhishtira is, cannot be envious or malicious, or vain, or proud, but must all adhere to their respective duties. Indeed, in the place where Yudhishtira resides, Vedic hymns will be chanted all around, sacrifices will be performed, the last full libations will always be poured [indicating the unobstructed completion of the sacrifice], and gifts to Brahmanas will always be in profusion. There the clouds, without doubt, pour abundant rain, and furnished with good harvest the country will ever be without fear. There the paddy will not be without grain, fruits will not be bereft of juice, floral garlands will not be without fragrance, and the conversation of men will always be full of agreeable words. There where king Yudhishtira resides, the breezes will be delicious, the meetings of men will always be friendly, and cause of fear there will be none. There kine will be plentiful, without any of them being lean-fleshed or weak, and milk and curds and butter will all be savoury and nutritious. There where king Yudhishtira resides, every kind of corn will be full of nutrition and every edible full of flavour. There where king Yudhishtira resides, the objects of all the senses, viz.,--taste, touch, smell, and hearing, will be endowed with excellent attributes. There where king Yudhishtira resides, the sights and scenes will be gladdening. And the regenerate ones of that place will be virtuous and steady in observing their respective duties. Indeed, in the country where the sons of Pandu may have taken up their abode during this thirteenth year of their exile, the people will be contented and cheerful, pure in conduct and without misery of any kind. Devoted to gods and guests and the worship of these with their whole soul, they will be fond of giving away, and filled with great energy, they will all be observant of eternal virtue. There where king Yudhishtira resides, the people, eschewing all that is evil, will be desirous of achieving only what is good. Always observant of sacrifices and pure vows, and hating untruth in speech, the people of the place where king Yudhishtira may reside will always be desirous of obtaining what is good, auspicious and beneficial. There where Yudhishtira resides, the people will certainly be desirous of achieving what is good, and their hearts will always incline towards virtue, and their vows being agreeable they themselves are ever-engaged in the acquisition of religious merit. O child, that son of Pritha in whom are intelligence and charity, the highest tranquillity and undoubted forgiveness, modesty and prosperity, and fame and great energy and a love for all creatures, is incapable of being found out (now that he hath concealed himself) even by Brahmanas, let alone ordinary persons. The wise Yudhishtira is living in close disguise in regions whose characteristics I have described. Regarding his excellent mode of life, I dare not say anything more. Reflecting well upon all this, do without loss of time what thou mayst think to be beneficial. O prince of the Kuru race, if indeed, thou hast any faith in me."

SECTION 29

"Vaisampayana said, 'Then Saradwata's son, Kripa said, 'What the aged Bhisma hath said concerning the Pandavas is reasonable, suited to the occasion, consistent with virtue and profit, agreeable to the ear, fraught with sound reason, and worthy of him. Listen also to what I would say on this subject. It behoveth thee to ascertain the track they have followed and their abode also by means of spies, and to adopt that policy which may bring about thy welfare. O child, he that is solicitous of his welfare should not disregard even an ordinary foe. What shall I say, then, O child, of the Pandavas who are thorough masters of all weapons in battle. When, therefore, the time cometh for the reappearance of the high-souled Pandavas, who, having entered the forest, are now passing their days in close disguise, thou shouldst ascertain thy strength both in thy own kingdom and in those of other kings. Without doubt, the return of the Pandavas is at hand. When their promised term of exile is over, the illustrious and mighty sons of Pritha, endowed with immeasurable prowess, will come hither bursting with energy. Do thou, therefore, in order to conclude an advantageous treaty with them, have recourse to sound policy and address thyself to increase thy forces and improve the treasury. O child, ascertaining all these, reckon thou thy own strength in respect of all thy allies weak and strong. 3 Ascertaining the efficiency, and weakness, and indifference of thy forces, as also who amongst them are well-affected and who are disaffected, we should either fight the foe or make treaty with him. Having recourse to the arts of conciliation, disunion, chastisement, bribery, presents and

fair behaviour, attack thy foes and subdue the weak by might, and win over thy allies and troops and by soft speeches. When thou hast (by these means) strengthened thy army and filled thy treasury, entire success will be thine. When thou hast done all this, thou wilt be able to fight with powerful enemies that may present themselves, let alone the sons of Pandu deficient in troops animals of their own. By adopting all these expedients according to the customs of thy order, thou wilt, O foremost of men, attain enduring happiness in due time!"

SECTION 30

"Vaisampayana said, 'Discomfited before, O monarch, many a time and oft by Matsya's Suta Kichaka aided by the Matsyas and the Salyas, the mighty king of the Trigartas, Susarman, who owned innumerable cars, regarding the opportunity to be a favourable one, then spoke the following words without losing a moment. And, O monarch, forcibly vanquished along with his relatives by the mighty Kichaka, king Susarman, eyeing Karna in askance, spoke these words unto Duryodhana, 'My kingdom hath many a time been forcibly invaded by the king of the Matsyas. The mighty Kichaka was that king's generalissimo. Crooked and wrathful and of wicked soul, of prowess famed over all the world, sinful in deeds and highly cruel, that wretch, however, hath been slain by the Gandharvas, Kichaka being dead, king Virata, shorn of pride and his refuge gone, will, I imagine, lose all courage I think, we ought now to invade that kingdom, if it pleases thee, O sinless one, as also the illustrious Karna and all the Kauravas. The accident that hath happened is, I imagine, a favourable one for us. Let us, therefore, repair to Virata's kingdom abounding in corn. We will appropriate his gems and other wealth of diverse kinds, and let us go to share with each other as regards his villages and kingdom. Or, invading his city by force, let us carry off by thousands his excellent kine of various species. Uniting, O king, the forces of the Kauravas and the Trigartas, let us lift his cattle in droves. Or, uniting our forces well, we will check his power by forcing him to sue for peace. Or, destroying his entire host, we will bring Matsya under subjection. Having brought him under subjection by just means, we will live in our kingdom happily, while thy power also will, without doubt, be enhanced.' Hearing these words of Susarman, Karna addressed the king, saying, 'Susarman hath spoken well; the opportunity is favourable and promises to be profitable to us. Therefore, if it pleases thee, O sinless one, let us, drawing up our forces in battle array and marshalling them in divisions, speedily set out. Or, let the expedition be managed as Saradwata's son Kripa, the preceptor Drona, and the wise and aged grandsire of the Kurus may think. Consulting with each other, let us, O lord of earth, speedily set out to attain our end. What business have we with the sons of Pandu, destitute as they are of wealth, might, and prowess? They have either disappeared for good or have gone to the abode of Yama? We will, O king, repair without anxiety to Virata's city, and plunder his cattle and other wealth of diverse kinds.'

"Vaisampayana continued, 'Accepting these words of Karna, the son of Surya, king Duryodhana speedily commanded his brother Dussasana, born immediately after him and always obedient to his wishes, saying, 'Consulting with the elders, array without delay, our forces. We will, with all the Kauravas go to the appointed place. Let also the mighty warrior, king Susarman, accompanied by a sufficient force with vehicles and animals, set out with the Trigartas for the dominions of Matsyas. And let Susarman proceed first, carefully concealing his intention. Following in their wake, we will set out the day after in close array, for the prosperous dominions of king Matsya. Let the Trigartas, however, speedily repair to the city of Virata, and coming upon the cowherds, seize that immense wealth (of kine). We also marching in two divisions, will seize thousands of excellent kine furnished with auspicious marks.'

"Vaisampayana continued, 'Then, O Lord of earth, those warriors, the Trigartas, accompanied by their infantry of terrible prowess, marched towards the south-eastern direction, intending to wage hostilities with Virata from the desire of seizing his kine. And Susarman set out on the seventh day of the dark fortnight for seizing the kine. And then, O king, on the eighth day following of the dark fortnight, the Kauravas also accompanied by all their troops, began to seize the kine by thousands.'

SECTION 31

"Vaisampayana said, 'O mighty king, entering into king Virata's service, and dwelling in disguise in his excellent city, the high-souled Pandavas of immeasurable prowess, completed the promised period of non-discovery. And after Kichaka had been slain, that slayer of hostile heroes, the mighty king Virata began to rest his hopes on the sons of Kunti. And it was on the expiry of the thirteenth year of their exile, O Bharata, that Susarman seized Virata's cattle by thousands. And when the cattle had been seized, the herdsman of Virata came with great speed to the city, and saw his sovereign, the king of Matsyas, seated on the throne in the midst of wise councillors, and those bulls among men, the sons

of Pandu, and surrounded by brave warriors decked with ear-rings and bracelets. And appearing before that enhancer of his dominion--King Virata seated in court--the herdsman bowed down unto him, and addressed him, saying, 'O foremost of kings, defeating and humiliating us in battle along with our friends the Trigartas are seizing thy cattle by hundreds and by thousands. Do thou, therefore, speedily rescue them. Oh, see that they are not lost to thee.' Hearing these words, the king arrayed for battle the Matsya force abounding in cars and elephants and horses and infantry and standards. And kings and princes speedily put on, each in its proper place, their shining and beautiful armour worthy of being worn by heroes. And Virata's beloved brother, Satanika, put on a coat of mail made of adamant steel, adorned with burnished gold. And Madirakshya, next in birth to Satanika, put on a strong coat of mail plated with gold and capable of resisting every weapon. And the coat of mail that the king himself of the Matsyas put on was invulnerable and decked with a hundred suns, a hundred circles, a hundred spots, and a hundred eyes. And the coat of mail that Viradatta [One of the generals of Virata.] put on was bright as the sun, plated with gold, and broad as a hundred lotuses of the fragrant (Kahlara) species. And the coat of mail that Virata's eldest son, the heroic Sanksha, put on was impenetrable and made of burnished steel, and decked with a hundred eyes of gold. And it was thus that those god-like and mighty warriors by hundreds, furnished with weapons, and eager for battle, each donned his corselet. And then they yoked unto their excellent cars of white-hue steeds equipped in mail. And then was hoisted--Matsya's glorious standard on his excellent car decked with gold and resembling the sun or the moon in its effulgence. And other Kshatriya warriors also raised on their respective cars gold-decked standards of various shapes and devices. And king Matsya then addressed his brother Satanika born immediately after him, saying, 'Kanka and Vallava and Tantripala and Damagranthi of great energy will, as it appears to me fight, without doubt. Give thou unto them cars furnished with banners and let them case their persons in beautiful coats of mail that should be both invulnerable and easy to wear. And let them also have weapons. Bearing such martial forms and possessed of arms resembling the trunk of mighty elephants, I can never persuade myself that they cannot fight.' Hearing these words of the king, Satanika, O monarch, immediately ordered cars for those sons of Pritha, viz., the royal Yudhishtira, and Bhima, and Nakula, and Sahadeva, and commanded by the king, the charioteers, with cheerful hearts and keeping loyalty in view, very soon got cars ready (for the Pandavas). And those repressors of foes then donned those beautiful coats of mail, invulnerable and easy to wear, that Virata had ordered for those heroes of spotless fame. And mounted on cars yoked with good steeds, those smiters of hostile ranks, those foremost of men, the sons of Pritha, set out with cheerful hearts. Indeed, those mighty warriors skilled in fight, those bulls of the Kuru race and sons of Pandu, those four heroic brothers possessed of prowess incapable of being baffled, mounting on cars decked with gold, together set out, following Virata's wake. And infuriate elephants of terrible mien, full sixty years of age, with shapely tusks and rent temples and juice trickling down and looking (on that account) like cloud pouring rain and mounted by trained warriors skilled in fight, followed the king like unto moving hills. And the principal warriors of Matsya who cheerfully followed the king had eight thousand cars, a thousand elephants and sixty thousand horses. And, O bull among the Bharatas, that force of Virata, O king, as it marched forth marking the footprints of the cattle looked exceedingly beautiful. And on its march that foremost of armies owned by Virata, crowded with soldiers armed with strong weapons, and abounding in elephants, horses and cars, looked really splendid."

SECTION 32

"Vaisampayana said, 'Marching out of the city, those heroic smiters the Matsyas, arrayed in order of battle, overtook the Trigartas when the sun had passed the meridian. And both excited to fury and both desirous of having the king, the mighty Trigartas and the Matsyas, irrepresible in battle, sent up loud roars. And then the terrible and infuriate elephants ridden over by the skillful combatants of both sides were urged on with spiked clubs and hooks. And the encounter, O king, that took place when the sun was low in the horizon, between the infantry and cavalry and chariots and elephants of both parties, was like unto that of old between the gods and the Asuras, terrible and fierce and sufficient for making one's hair stand on end and calculated to increase the population of Yama's kingdom. And as the combatants rushed against one another, smiting and slashing, thick clouds of dust began to rise, so that nothing could be discovered. And covered with the dust raised by the contending armies, birds began to drop down on the earth. And the sun himself disappeared behind the thick cloud of arrows shot, and the firmament looked bright as if with myriads of the fireflies. And shifting their bows, the staves of which were decked with gold, from one hand to another, those heroes began to strike each other

down, discharging their arrows right and left. And cars encountered cars, and foot-soldiers fought with foot-soldiers, and horse-men with horsemen, and elephants with mighty elephants. And they furiously encountered one another with swords and axes, bearded darts and javelins, and iron clubs. And although, O king, those mighty-armed warriors furiously assailed one another in that conflict, yet neither party succeeded in prevailing over the other. And severed heads, some with beautiful noses, some with upper lips deeply gashed, some decked with ear-rings, and some divided with wounds about the well-trimmed hair were seen rolling on the ground covered with dust. And soon the field of battle was overspread with the limbs of Kshatriya warriors, cut off by means of arrows and lying like trunks of Sala trees. And scattered over with heads decked in ear-rings, and sandal-besmeared arms looking like the bodies of snakes, the field of battle became exceedingly beautiful. And as cars encountered cars, and horsemen encountered horsemen, and foot-soldiers fought with foot-soldiers, and elephants met with elephants, the frightful dust soon became drenched with torrents of blood. And some amongst the combatants began to swoon away, and the warriors began to fight reckless of consideration of humanity, friendship and relationship. And both their course and sight obstructed by the arrow shower, vultures began to alight on the ground. But although those strong-armed combatants furiously fought with one another, yet the heroes of neither party succeeded in routing their antagonists. And Satanika having slain a full hundred of the enemy and Visalaksha full four hundred, both those mighty warriors penetrated into the heart of the great Trigarta host. And having entered into the thick of the Trigarta host, those famous and mighty heroes began to deprive their antagonists of their senses by causing a closer conflict to set in—a conflict, in which the combatants seized one another by the hair and tore one another with their nails. And eyeing the point where the cars of the Trigartas had been mustered in strong numbers, those heroes at last directed their attack towards it. And that foremost of car-warriors, king Virata also, with Suryadatta in his van and Madiraksha in his rear, having destroyed in that conflict five hundred cars, eight hundred horses, and five warriors on great cars, displayed various skillful manoeuvres on his car on that field of battle. And at last the king came upon the ruler of the Trigartas mounted on a golden chariot. And those high-souled and powerful warriors, desirous of fighting, rushed roaring against each like two bulls in a cowpen. Then that bull among men, irrepressible in battle, Susarman, the king of the Trigartas, challenged Matsya to a single combat on car. Then those warriors excited to fury rushed against each other on their cars and began to shower their arrows upon each other like clouds pouring torrents of rain. 2 And enraged with each other, those fierce warriors, both skilled in weapons, both wielding swords and darts and maces, then moved about (on the field of battle) assailing each other with whetted arrows. Then king Virata pierced Susarman with ten shafts and each of his four horses also with five shafts. And Susarman also, irresistible in battle and conversant with fatal weapons, pierced king of Matsya with fifty whetted shafts. And then, O mighty monarch, in consequence of the dust on the field of battle, the soldiers of both Susarman and Matsya's king could not distinguish one another."

SECTION 33

"Vaisampayana said, 'Then, O Bharata, when the world was enveloped in dust and the gloom of night, the warriors of both sides, without breaking the order of battle, desisted for a while. [The word in the original is Muhurta ("hour") equal to 48 minutes. One day in India was divided into 30 hours. Nilakantha points out very ingeniously that the night being the seventh of the dark fortnight, the moon would not rise till after 14 Dandas from the hour of sunset, a Danda being equal to 24 minutes, meaning: a half of an Indian hour. A Muhurta, therefore implies not 48 minutes exactly, but some time.] And then, dispelling the darkness the moon arose illumining the night and gladdening the hearts of the Kshatriya warriors. And when everything became visible, the battle once more began. And it raged on so furiously that the combatants could not distinguish one another. And then Trigarta's lord, Susarman with his younger brother, and accompanied by all his cars, rushed towards the king of Matsya. And descending from their cars, those bulls among Kshatriyas, the (royal) brothers, mace in hand, rushed furiously towards the cars of the foe. And the hostile hosts fiercely assailed each other with maces and swords and scimitars, battle-axes and bearded darts with keen edges and points of excellent temper. And king Susarman, the lord of the Trigartas having by his energy oppressed and defeated the whole army of the Matsyas, impetuously rushed towards Virata himself endowed with great energy. And the two brothers having severally slain Virata's two steeds and his charioteer, as also those soldiers that protected his rear, took him captive alive, when deprived of his car. Then afflicting him sorely, like a lustful man afflicting a defenceless damsel, Susarman placed Virata on his own car, and speedily rushed out of the field. And when the powerful

Virata, deprived of his car, was taken captive, the Matsyas, harassed solely by the Trigartas, began to flee in fear in all directions. And beholding them panic-stricken, Kunti's son, Yudhishtira, addressed that subduer of foes, the mighty-armed Bhima, saying, 'The king of the Matsyas hath been taken by the Trigartas. Do thou, O mighty-armed one, rescue him, so that he may not fall under the power of the enemy. As we have lived happily in Virata's city, having every desire of ours gratified, it behoveth thee, O Bhimasena, to discharge that debt (by liberating the king).' Thereat Bhimasena replied, 'I will liberate him, O king, at thy command. Mark the feat I achieve (today) in battling with the foe, relying solely on the might of my arms. Do thou, O king, stay aside, along with our brothers and witness my prowess today. Uprooting this mighty tree of huge trunk looking like a mace, I will rout the enemy.'

"Vaisampayana continued, 'Beholding Bhima casting his eyes on that tree like a mad elephant, the heroic king Yudhishtira the Just spake unto his brother, saying, 'Do not, O Bhima, commit such a rash act. Let the tree stand there. Thou must not achieve such feats in a super-human manner by means of that tree, for if thou dost, the people, O Bharata, will recognise thee and say, This is Bhima. Take thou, therefore, some human weapon such as a bow (and arrows), or a dart, or a sword, or a battle-axe. And taking therefore, O Bhima, some weapon that is human, liberate thou the king without giving anybody the means of knowing thee truly. The twins endowed with great strength will defend thy wheels. Fighting together, O child, liberate the king of the Matsyas!'

"Vaisampayana continued, 'Thus addressed, the mighty Bhimasena endowed with great speed, quickly took up an excellent bow and impetuously shot from it a shower of arrows, thick as the downpour of a rain-charged cloud. And Bhima then rushed furiously towards Susarman of terrible deeds, and assuring Virata with the words—O good king! said unto the lord of the Trigartas,—Stay! Stay! Seeing Bhima like unto Yama himself in his rear, saying, Stay! Stay! Do thou witness this mighty feat,—this combat that is at hand!—the bull among warriors, Susarman, seriously considered (the situation), and taking up his bow turned back, along with his brothers. Within the twinkling of an eye, Bhima destroyed those cars that sought to oppose him. And soon again hundreds of thousands of cars and elephants and horses and horsemen and brave and fierce bowmen were overthrown by Bhima in the very sight of Virata. And the hostile infantry also began to be slaughtered by the illustrious Bhima, mace in hand. And beholding that terrible onslaught, Susarman, irrepressible in fight, thought within himself, 'My brother seems to have already succumbed in the midst of his mighty host. Is my army going to be annihilated?' And drawing his bow-string to his ear Susarman then turned back and began to shoot keen-edged shafts incessantly. And seeing the Pandavas return to the charge on their car, the Matsya warriors of mighty host, urging on their steeds, shot excellent weapons for grinding the Trigarta soldiers. And Virata's son also, exceedingly exasperated began to perform prodigious feats of valour. And Kunti's son Yudhishtira slew a thousand (of the foe), and Bhima showed the abode of Yama unto seven thousand. And Nakula sent seven hundred (to their last account) by means of his shafts. And powerful Sahadeva also, commanded by Yudhishtira, slew three hundred brave warriors. And having slain such numbers, that fierce and mighty warrior, Yudhishtira, with weapons upraised, rushed against Susarman. And rushing impetuously at Susarman, that foremost of car-warriors, king Yudhishtira, assailed him with volleys of shafts. And Susarman also, in great rage, quickly pierced Yudhishtira with nine arrows, and each of his four steeds with four arrows. Then, O king, Kunti's son Bhima of quick movements, approaching Susarman crushed his steeds. And having slain also those soldiers that protected his rear, he dragged from the car his antagonist's charioteer to the ground. And seeing the king of Trigarta's car without a driver, the defender of his car-wheels, the famous and brave Madiraksha speedily came to his aid. And thereat, leaping down from Susarman's car, and securing the latter's mace the powerful Virata ran in pursuit of him. And though old, he moved on the field, mace in hand, even like a lusty youth. And beholding Susarman flee Bhima addressed him, saying, 'Desist, O Prince! This flight of thine is not proper! With this prowess of thine, how couldst thou wish to carry off the cattle by force? How also, forsaking thy follower, dost thou droop so amidst foes? Thus addressed by Pritha's son, the mighty Susarman, that lord of countless cars saying unto Bhima, Stay! Stay!—suddenly turned round and rushed at him. Then Bhima, the son of Pandu, leaping down from his car, as he alone could do, rushed forward with great coolness, desirous of taking Susarman's life. And desirous of seizing Trigarta's king advancing towards him, the mighty Bhimasena rushed impetuously towards him, even like a lion rushing at a small deer. And advancing impetuously, the mighty-armed Bhima seized Susarman by the hair, and lifting him up in wrath, dashed him down on the ground. And as he lay crying in agony, the mighty-armed Bhima kicked him at the head, and placing his knee on his breast dealt him severe

blows. And sorely afflicted with that kicking, the king of Trigartas became senseless. And when the king of the Trigartas deprived of his car, had been seized thus, the whole Trigarta army stricken with panic, broke and fled in all directions, and the mighty sons of Pandu, endowed with modesty and observant of vows and relying on the might of their own arms, after having vanquished Susarman, and rescued the kine as well as other kinds of wealth and having thus dispelled Virata's anxiety, stood together before that monarch. And Bhimasena then said, 'This wretch given to wicked deeds doth not deserve to escape me with life. But what can I do? The king is so lenient!' And then taking Susarman by the neck as he was lying on the ground insensible and covered with dust, and binding him fast, Pritha's son Vrikodara placed him on his car, and went to where Yudhishtira was staying in the midst of the field. And Bhima then showed Susarman unto the monarch. And beholding Susarman in that plight, that tiger among men king Yudhishtira smilingly addressed Bhima—that ornament of battle,—saying, 'Let this worst of men be set free.' Thus addressed, Bhima spoke unto the mighty Susarman, saying, 'If, O wretch, thou wishest to live, listen to those words of mine. Thou must say in every court and assembly of men,—I am a slave. On this condition only I will grant thee thy life. Verily, this is the law about the vanquished.' Thereupon his elder brother affectionately addressed Bhima, saying, 'If thou regardest us as an authority, liberate this wicked wight. He hath already become king Virata's slave. And turning then to Susarman, he said, 'Thou art freed. Go thou a free man, and never act again in this way.'"

SECTION 34

"Vaisampayana said, 'Thus addressed by Yudhishtira Susarman was overwhelmed with shame and hung down his head. And liberated (from slavery), he went to king Virata, and having saluted the monarch, took his departure. And the Pandavas also replying on the might of their own arms, and endowed with modesty and observant of vows, having slain their enemies and liberated Susarman, passed that night happily on the field of battle. And Virata gratified those mighty warriors, the sons of Kunti, possessed of super-human prowess with wealth and honour. And Virata said, "All these gems of mine are now as much mine as yours. Do ye according to your pleasure live here happily. And ye smiter of foes in battle, I will bestow on you damsels decked with ornaments, wealth in plenty, and other things that ye may like. Delivered from perils today by your prowess, I am now crowned with victory. Do ye all become the lords of the Matsyas.'

"Vaisampayana continued, 'And when the king of the Matsyas had addressed them thus, those descendants of the Kurus with Yudhishtira at their head, joining their hands, severally replied unto him saying, 'We are well-pleased with all that thou sayest, O monarch. We, however, have been much gratified that thou hast today been freed from thy foes.' Thus answered, that foremost of kings, Virata the lord of the Matsyas, again addressed Yudhishtira, saying, 'Come, we will install thee in sovereignty of the Matsyas. And we will also bestow on thee things that are rare on earth and are objects of desire, for thou deservest everything at our hands. O foremost of Brahmanas of the Vaiyaghra order I will bestow on thee gems and kine and gold and rubies and pearls. I bow unto thee. It is owing to thee that I once more behold today my sons and kingdom. Afflicted and threatened as I had been with disaster and danger, it is through thy prowess that I have not succumbed to the foe.' Then Yudhishtira again addressed the Matsyas, saying, 'Well-pleased are we with the delightful words that thou hast spoken. Mayst thou be ever happy, always practising humanity towards all creatures. Let messengers now, at thy command, speedily repair into the city, in order to communicate the glad tidings to our friends, and proclaim thy victory. Hearing these words of him, king Matsya ordered the messengers, saying, 'Do ye repair to the city and proclaim my victory in battle. And let damsels and courtesans, decked in ornaments, come out of the city with every kind of musical instruments.' Hearing this command uttered by the king of the Matsyas, the men, laying the mandate on their head, all departed with cheerful hearts. And having repaired to the city that very night, they proclaimed at the hour of sunrise the victory of the king about the city-gates.'"

SECTION 35

"Vaisampayana said, 'When the king of the Matsyas, anxious of recovering the kine, had set out in pursuit of the Trigartas, Duryodhana with his counsellors invaded the dominions of Virata. And Bhisma and Drona, and Karna, and Kripa acquainted with the best of weapons, Aswaththaman, and Suvala's son, and Dussasana, O lord of men, and Vingsati and Vikarna and Chitrasena endowed with great energy, and Durmukha and Dussaha,—these and many other great warriors, coming upon the Matsya dominion speedily drove off the cowherds of king Virata and forcibly took away the kine. And the Kauravas, surrounding all sides with a multitude of cars, seized sixty thousands of kine. And loud

was the yell of woe set up by the cowherds smitten by those warriors in that terrible conflict. And the chief of the cowherds, greatly affrighted speedily mounted on a chariot and set out for the city, bewailing in affliction. And entering the city of the king, he proceeded to the place, and speedily alighting from the chariot, got in for relating (what had happened). And beholding the proud son of Matsya, named Bhuminjaya, he told him everything about the seizure of the royal kine. And he said, the Kauravas are taking away sixty thousand kine. Rise, therefore, O enhancer of the kingdom's glory, for bringing back thy cattle. O prince, if thou art desirous of achieving (the kingdom's) good set out thyself without loss of time. Indeed, the king of the Matsyas left thee in the empty city. The king (thy father) boasteth of thee in court, saying, 'My son, equal unto me, is a hero and is the supporter of (the glory of) my race. My son is a warrior skilled in arrows and weapons and is always possessed of great courage.'—Oh, let the words of that lord of men be true! O chief of herd-owners, bring thou back the kine after vanquishing the Kurus, and consume thou their troops with the terrific energy of thy arrows. Do thou like a leader of elephants rushing at a herd, pierce the ranks of the foe with straight arrows of golden wings, discharged from thy bow. Thy bow is even like a Vina. Its two ends represent the ivory pillows; its string, the main chord; its staff, the finger-board; and the arrows shot from it musical notes. Do thou strike in the midst of the foe that Vina of musical sound. [To understand the comparison would require in the reader a knowledge of the mechanism of the Indian Vina. Briefly, the Vina consists of a bamboo of about p. 64 cubits attached to two gourds towards its ends. Along the bamboo which serves the purpose of a finger-board, is the main chord and several thinner wires. All these pass over a number of frets, two and a half heptachords, representing the total compass of the instrument. The wires rest towards their ends on two pieces of ivory called Upadhanas in Sanskrit or Swaris in Urdu.] Let thy steeds, O lord, of silvery hue, be yoked unto thy car, and let thy standard be hoisted, bearing the emblem of the golden lion. Let thy keen-edged arrows endued with wings of gold, shot by thy strong arms, obstruct the path of those kings and eclipse the very sun. Vanquishing all the Kurus in battle like unto the wielder of the thunderbolt defeating the Asuras, return thou again to the city having achieved great renown. Son of Matsya's king, thou art the sole refuge of this kingdom, as that foremost of virtuous warriors, Arjuna is of the sons of Pandu. Even like Arjuna of his brothers, thou art, without doubt, the refuge of those dwelling within these dominions. Indeed, we, the subject of this realm, have our protector in thee.'

'Vaisampayana continued, 'Thus addressed by the cowherd in the presence of the females, in words breathing courage, the prince indulging in self-commendation within the female apartments, spoke these words.'"

SECTION 36

'Uttara said, 'Firm as I am in the use of the bow, I would set out this very day in the track of the kine if only some one skilled in the management of horses becomes my charioteer. I do not, however, know the man who may be my charioteer. Look ye, therefore, without delay, for a charioteer for me that am prepared for starting. My own charioteer was slain in the great battle that was fought from day to day for a whole month or at least for eight and twenty nights. As soon as I get another person conversant with the management of the steeds. I will immediately set out, hoisting high my own standard. Penetrating into the midst of the hostile army abounding with elephants and horses and chariots, I will bring back the kine, having vanquished the Kurus who are feeble in strength and weak in weapons. Like a second wielder of the thunderbolt terrifying the Danavas, I will bring back the kine this very moment, affrighting in battle Duryodhana and Bhishma and Karna and Kripa and Drona with his son, and other mighty bowmen assembled for fight. Finding none (to oppose), the Kurus are taking away the kine. What can I do when I am not there? The assembled Kurus shall witness my prowess today. And they shall say unto one another, 'Is it Arjuna himself who is opposing us?'

'Vaisampayana continued, 'Having heard these words spoken by the prince, Arjuna fully acquainted with the import of everything, after a little while cheerfully spake in private unto his dear wife of faultless beauty, Krishna, the princess of Panchala, Drupada's daughter of slender make, sprung from the (sacrificial) fire and endued with the virtues of truthfulness and honesty and ever attentive to the good of her husbands. And the hero said, 'Do thou, O beautiful one, at my request say unto Uttara without delay, 'This Vrihannala was formerly the accomplished resolute charioteer of Pandu's son (Arjuna). Tried in many a great battle, even he will be thy charioteer.'

'Vaisampayana continued, 'Hearing these words uttered by the prince over and over again in the midst of the women, Panchali could not quietly bear those allusions to Vibhatsu. And bashfully stepping out from among the women, the poor princess of Panchala gently spake unto him these words, 'The

handsome youth, looking like a mighty elephant and known by the name of Vrihannala, was formerly the charioteer of Arjuna. A disciple of that illustrious warrior, and inferior to none in use of the bow, he was known to me while I was living with the Pandavas. It was by him that the reins were held of Arjuna's excellent steeds when Agni consumed the forest of Khandava. It was with him as charioteer that Partha conquered all creatures at Khandava-prastha. In fact, there is no charioteer equal unto him.'

'Uttara said, 'Thou knowest, O Sairindhri, this youth. Thou knowest, what this one of the neuter sex may or may not be, I cannot, however, O blessed one, myself request Vrihannala to hold the reins of my horses.'

'Draupadi said, 'Vrihannala, O hero, will without doubt, obey the words of thy younger sister—that damsel of graceful hips. If he consents to be thy charioteer, thou wilt, without doubt, return, having vanquished the Kurus and rescued thy kine [cattle, cows].'

'Thus addressed by the Sairindhri, Uttara spake unto his sister, 'Go thyself, O thou of faultless beauty, and bring Vrihannala hither?' And despatched by her brother, she hastily repaired to the dancing-hall where that strong-armed son of Pandu was staying in disguise.'"

SECTION 37

'Vaisampayana said, 'Thus despatched by her elder brother, the far-famed daughter of king Matsya, adorned with a golden necklace, ever obedient to her brother and possessed of a waist slender as that of the wasp, endued with the splendour of Lakshmi herself, decked with the plumes of the peacock of slender make and graceful limbs, her hips encircled by a zone of pearls, her eye-lashes slightly curved, and her form endued with every grace, hastily repaired to the dancing-hall like a flash of lightning rushing towards a mass of dark clouds. And the faultless and auspicious daughter of Virata, of fine teeth and slender-waist, of thighs close unto each other and each like the trunk of an elephant, her person embellished with an excellent garland, sought the son of Pritha like a she-elephant seeking her mate. And like unto a precious gem or the very embodiment of prosperity of Indra, of exceeding beauty and large eyes, that charming and adored and celebrated damsel saluted Arjuna. And saluted by her, Partha asked that maiden of close thighs and golden complexion, saying 'What brings thee hither, a damsel decked in a necklace of gold? Why art thou in such a hurry, O gazelle-eyed maiden? Why is thy face, O beautiful lady, so cheerless? Tell me all this without delay!'

'Vaisampayana continued, 'Beholding, O king, his friend, the princess of large-eyes (in that plight), her friend (Arjuna) cheerfully enquired of her (in these words) the cause of her arrival there and then. And having approached that bull among men, the princess, standing in the midst of her female attendants, the displaying proper modesty, addressed him, saying, 'The kine of this realm, O Vrihannala, are being driven away by the Kurus, and it is to conquer them that my brother will set out bow in hand. Not long ago his own charioteer was slain in battle, and there is none equal unto the one slain that can act as my brother's charioteer. And unto him striving to obtain a charioteer, Sairindhri,

O Vrihannala, hath spoken about thy skill in the management of steeds. Thou wert formerly the favourite charioteer of Arjuna, and it was with thee that that bull among the sons of Pandu had alone subjugated the whole earth. Do thou, therefore, O Vrihannala, act as the charioteer of my brother. (By this time) our kine have surely been driven away by the Kurus to a great distance. Requested by me if thou dost not act up to my words, I who am asking this service of thee out of affection, will give up my life! Thus addressed by this friend of graceful hips, that oppressor of foes, endued with immeasurable prowess, went into the prince's presence. And like unto a she-elephant running after her young one, the princess possessed of large eyes followed that hero advancing with hasty steps like unto an elephant with rent pelts. And beholding him from a distance, the prince himself said, 'With thee as his charioteer, Dhananjaya the son of Kunti had gratified Agni at the Khandava forest and subjugated the whole world! The Sairindhri hath spoken of thee to me. She knoweth the Pandavas. Do thou, therefore, O Vrihannala, hold, as thou didst, the reins of my steeds, desirous as I am of righting with the Kurus and rescuing my bovine wealth. Thou wert formerly the beloved charioteer of Arjuna and it was with thee that that bull among the sons of Pandu had alone subjugated the whole earth!' Thus addressed, Vrihannala replied unto the prince, saying, 'What ability have I to act as a charioteer in the field of battle? If it is song or dance of musical instruments or such other things, I can entertain thee therewith, but where is my skill for becoming a charioteer?'

'Uttara said, 'O Vrihannala, be thou a singer or a dancer, hold thou (for the present), without loss of time, the reins of my excellent steeds, mounting upon my car!'

'Vaisampayana continued, 'Although that oppressor of foes, the son of Pandu, was acquainted with everything, yet in the presence of Uttara, he began to make many mistakes for the sake of fun. And when he sought to put the coat of mail on his

body by raising it upwards, the large-eyed maidens, beholding it, burst out into a loud laughter. And seeing him quite ignorant of putting on armour, Uttara himself equipped Vrihannala with a costly coat of mail. And casing his own person in an excellent armour of solar effulgence, and hoisting his standard bearing the figure of a lion, the prince caused Vrihannala to become his charioteer. And with Vrihannala to hold his reins, the hero set out, taking with him many costly bows and a large number of beautiful arrows. And his friend, Uttara and her maidens then said unto Vrihannala, 'Do thou, O Vrihannala, bring for our dolls (when thou comest back) various kinds of good and fine cloths after vanquishing the Kurus assembled for battle of whom Bhishma and Drona are foremost!' Thus addressed, Partha the son of Pandu, in a voice deep as the roar of the clouds, smilingly said unto that bey of fair maidens. If, thus 'Uttara can vanquish those mighty warriors in battle, I will certainly bring excellent and beautiful cloths.'

'Vaisampayana continued, 'Having said these words, the heroic Arjuna urged the steeds towards the Kuru army over which floated innumerable flags. Just, however, as they were starting elderly dames and maidens, and Brahmanas of rigid vows, beholding Uttara seated on his excellent car with Vrihannala as charioteer and under that great banner hoisted on high, walked round the car to bless the hero. And the women said, 'Let the victory that Arjuna treading like a bull had achieved of old on the occasion of burning the forest of Khandava, be thine, O Vrihannala, when thou encounterest the Kurus today with prince Uttara.'"

SECTION 38

'Vaisampayana said, 'Having issued forth from the city, the dauntless son of Virata addressed his charioteer, saying, 'Proceed whither the Kurus are. Defeating the assembled Kurus who have come hither from desire of victory, and quickly rescuing my kine from them. I will return to the capital.' At these words of the prince, the son of Pandu urged those excellent steeds. And endued with the speed of the wind and decked with necklaces of gold, those steeds, urged by that lion among men, seemed to fly through the air. And they had not proceeded far when those smiters of foes, Dhananjaya and the son of Matsya, sighted the army of the powerful Kurus. And proceeding towards the cemetery, they came upon the Kurus and beheld their army arrayed in order of battle. And that large army of theirs looked like the vast sea or a forest of innumerable trees moving through the sky. And then was seen, O best among the Kurus, the dust raised by that moving army which reached the sky and obstructed the sight of all creatures. And beholding that mighty host abounding in elephants, horses and chariots, and protected by Karna and Duryodhana and Kripa and Santanu's son, and that intelligent and great bowman Drona, with his son (Aswatthaman), the son of Virata, agitated with fear and the bristles on his body standing on their ends, thus spake unto Partha, 'I dare not fight with the Kurus. See, the bristles on my body have stood on their ends. I am incapable of battling with this countless host of the Kurus, abounding in the heroic warriors, that are extremely fierce and difficult of being vanquished even by the celestials. I do not venture to penetrate into the army of the Bharatas consisting of terrible bowmen and abounding in horses and elephants and cars and footsoldiers and banners. My mind is too much perturbed by the very sight of the foe on the field of battle on which stand Drona and Bhishma, and Kripa, and Karna, and Vivingsati, and Aswatthaman and Vikarna, and Saumadatti, and Vahlika, and the heroic king Duryodhana also—that foremost of car-warriors, and many other splendid bowmen, all skilled in battle. My hairs have stood on their ends, and I am fainting with fear at the very sight of these smiters, the Kurus arrayed in order of battle.'

'Vaisampayana continued, 'And the low-minded and foolish Uttara out of folly alone, began to bewail (his fate) in the presence of the high-spirited (Arjuna) disguised (as his charioteer) in these words, 'My father hath gone out to meet the Trigartas taking with him his whole army, leaving me in the empty city. There are no troops to assist me. Alone and a mere boy who has not undergone much exercise in arms, I am unable to encounter these innumerable warriors and all skilled in weapons. Do thou, therefore, O Vrihannala, cease to advance!'

'Vrihannala said, 'Why dost thou look so pale through fear and enhance the joy of thy foes? As yet thou hast done nothing on the field of battle with the enemy. It was thou that hadst ordered me, saying, Take me towards the Kauravas. I will, therefore, take thee, thither where those innumerable flags are. I will certainly take thee, O mighty-armed one, into the midst of the hostile Kurus, prepared to fight as they are for the kine like hawks for meat. I would do this, even if I regarded them to have come hither for battling for a much higher stake such as the sovereignty of the earth. Having, at the time of setting out, talked before both men and women so highly of thy manliness, why wouldst thou desist from the fight? If thou shouldst return home without recapturing the kine, brave men and even women, when they meet together, will laugh at thee (in derision). As regards myself, I cannot return to the

city without having rescued the kine, applauded as I have been so highly by the Sairindhri in respect of my skill in driving cars. It is for those praises by the Sairindhri and for those words of thine also (that I have come). Why should I not, therefore, give battle to the Kurus? (As regards thyself), be thou still.'

"Uttara said, 'Let the Kurus rob the Matsyas off all their wealth. Let men and women, O Vrihannala, laugh at me. Let my kine perish, let the city be a desert. Let me stand exposed before my father. Still there is no need of battle.'

"Vaisampayana continued, 'Saying this, that much affrighted prince decked in ear-ring jumped down from his car, and throwing down his bow and arrows began to flee, sacrificing honour and pride. Vrihannala, however, exclaimed, 'This is not the practice of the brave, this flight of a Kshatriya from the field of battle. Even death in battle is better than flight from fear.' Having said this, Dhananjaya, the son of Kunti, coming down from that excellent car ran after that prince thus running away, his own long braid and pure red garments fluttering in the air. And some soldiers, not knowing that it was Arjuna who was thus running with his braid fluttering in the air, burst out into laughter at the sight. And beholding him thus running, the Kurus began to argue, 'Who is this person, thus disguised like fire concealed in ashes?'

He is partly a man and partly a woman. Although bearing a neuter form, he yet resembleth Arjuna. His are the same head and neck, and his the same arms like unto a couple of maces. And this one's gait also is like unto his. He can be none else than Dhananjaya. As Indra is among the celestials, so Dhananjaya is among men. Who else in this world than Dhananjaya, would alone come against us? Virata left a single son of his in the empty city. He hath come out from childishness and not from true heroism. It is Uttara who must have come out of the city, having, without doubt, made as a charioteer Arjuna, the son of Pritha, now living in disguise. It seems that he is now flying away in panic at sight of our army. And without doubt Dhananjaya runneth after him to bring him back.'

"Vaisampayana continued, 'Beholding the disguised son of Pandu, the Kauravas, O Bharata, began to indulge in these surmises, but they could not come to any definite conclusion. Meanwhile, Dhananjaya, hastily pursuing the retreating Uttara, seized him by the hair within a hundred steps. And seized by Arjuna, the son of Virata began to lament most woefully like one in great affliction, and said, 'Listen, O good Vrihannala, O thou of handsome waist. Turn thou quickly the course of the car. He that liveth meeteth with prosperity. I will give thee a hundred coins of pure gold and eight lapis lazuli of great brightness set with gold, and one chariot furnished with a golden flag-staff and drawn by excellent steeds, and also ten elephants of infuriate prowess. Do thou, O Vrihannala, set me free.'

"Vaisampayana continued, 'Thus addressed, that tiger among men laughingly dragged Uttara who was almost deprived of his senses and who was uttering these words of lamentation towards the car. And the son of Pritha then addressed the affrighted prince who had nearly lost his senses, saying, 'If, O chastiser of foes, thou dost not venture to fight with enemy, come thou and hold the reins of the steeds as I fight with the foe. Protected by the might of my arms, penetrate thou yon formidable and invincible array of cars guarded by heroic and mighty warriors. Fear not, O chastiser of foes, thou art a Kshatriya and the foremost of royal princes. Why dost thou, O tiger among men, succumb in the midst of the foe? I shall surely fight with the Kurus and recover the kine, penetrating into this formidable and inaccessible array of cars. Be thou my charioteer, O best of men, I will fight with the Kurus.' Thus speaking unto Uttara, the son of Virata, Vibhatsu, heretofore unconquered in battle, for a while comforted him. And then the son of Pritha, that foremost of smiters, raised on the car that fainting and reluctant prince stricken with fear!'"

SECTION 39

"Vaisampayana said, 'Beholding that bull among men seated on the car in the habit of a person of the third sex, driving toward the Sami tree, having taken (the flying) Uttara up, all the great car-warriors of the Kurus with Bhishma and Drona at their head, became affrighted at heart, suspecting the comer to be Dhananjaya. And seeing them so dispirited and marking also the many wonderful portents, that foremost of all wielders of arms, the preceptor Drona, son of Bharadwaja, said, 'Violent and hot are the winds that below, showering gravels in profusion. The sky also is overcast with a gloom of ashy hue. The clouds present the strange sight of being dry and waterless. Our weapons also of various kinds are coming out of their cases. The jackals are yelling hideously affrighted at the conflagrations on all sides. The horses too are shedding tears, and our banners are trembling though moved by none. Such being the inauspicious indications seen, a great danger is at hand. Stay ye with vigilance, Protect ye your own selves and array the troops in order of battle. Stand ye, expecting a terrible slaughter, and guard ye well the kine. This mighty bowman,

this foremost of all wielders of weapons, this hero that hath come in the habit of a person of the third sex, is the son of Pritha. There is no doubt of this.' Then addressing Bhishma, the preceptor continued, 'O offspring of the Ganges, apparelled as a woman, this is Kiriti called after a tree, the son of the enemy of the mountains, and having on his banner the sign of devastator of the gardens of Lanka's lord. Vanquishing us he will surely take away the kine today! This chastiser of foes is the valiant son of Pritha surnamed Savyasachin. He doth not desist from conflict even with the gods and demons combined. Put to great hardship in the forest he cometh in wrath. Taught by even Indra himself, he is like unto Indra in battle. Therefore, ye Kauravas, I do not see any hero who can withstand him. It is said that the lord Mahadeva himself, disguised in the attire of a hunter, was gratified by this son of Pritha in battle on the mountains of Himavat.' Hearing these words, Karna said, 'You always censure us by speaking on the virtues of Falguna, Arjuna, however, is not equal to even a full sixteenth part of myself or Duryodhana!' And Duryodhana said, 'If this be Partha, O Radheya, then my purpose hath already been fulfilled, for then, O king, if traced out, the Pandavas shall have to wander for twelve years again. Or, if this one be any other person in a eunuch's garb, I will soon prostrate him on the earth with keen-edged arrows.'

"Vaisampayana continued, 'The son of Dhritarashtra, O chastiser of foes, having said this, Bhishma and Drona and Kripa and Drona's son all applauded his manliness!'"

SECTION 40

"Vaisampayana said, 'Having reached that Sami tree, and having ascertained Virata's son to be exceedingly delicate and inexperienced in battle, Partha addressed him, saying, 'Enjoined by me, O Uttara, quickly take down (from this tree) some bows that are there. For these bows of thine are unable to bear my strength, my heavy weight when I shall grind down horses and elephants, and the stretch of my arms when I seek to vanquish the foe. Therefore, O Bhuminjaya, climb thou up this tree of thick foliage, for in this tree are tied the bows and arrows and banners and excellent coats of mail of the heroic sons of Pandu, viz., Yudhishtira and Bhima and Vibhatsu and the twins. There also is that bow of great energy, the Gandiva of Arjuna, which singly is equal to many thousands of other bows and which is capable of extending the limits of a kingdom. Large like a palmyra tree, able to bear the greatest stress, the largest of all weapons, capable of obstructing the foe, handsome, and smooth, and broad, without a knot, and adorned with gold, it is stiff and beautiful in make and beareth the heaviest weight. And the other bows also that are there, of Yudhishtira and Bhima and Vibhatsu and the twins, are equally mighty and tough.'"

SECTION 41

"Uttara said, 'It hath been heard by us that a corpse is tied in this tree. How can I, therefore, being a prince by birth, touch it with my hands? Born in the Kshatriya order, and the son of a great king, and always observant of mantras and vows, it is not becoming of me to touch it. Why shouldst thou, O Vrihannala, make me a polluted and unclean bearer of corpses, by compelling me to come in contact with a corpse?'

"Vrihannala said, 'Thou shalt, O king of kings, remain clean and unpolluted. Do not fear, there are only bows in this tree and not corpses. Heir to the king of the Matsyas, and born in a noble family, why should I, O prince, make thee do such a reproachable deed?'

"Vaisampayana said, 'Thus addressed by Partha, Virata's son, decked in ear-rings, alighted from the car, and climbed up that Sami tree reluctantly. And staying on the car, Dhananjaya, that slayer of enemies, said, unto him, 'Speedily bring thou down those bows from the top of the tree. And cutting off their wrappings first and then the ropes with which they were tied, the prince beheld the Gandiva there along with four other bows. And as they were united, the splendour of those bows radiant as the sun, began to shine with great effulgence like unto that of the planets about the time of their rising. And beholding the forms of those bows, so like unto sighing snakes, he became afflicted with fear and in a moment the bristles of his body stood on their ends. And touching those large bows of great splendour, Virata's son, O king, thus spake unto Arjuna!'"

SECTION 42

"Uttara said, 'To what warrior of fame doth this excellent bow belong, on which are a hundred golden bosses and which hath such radiant ends? Whose is this excellent bow of good sides and easy hold, on the staff of which shine golden elephants of such brightness? Whose is this excellent bow, adorned with three scores of Indragopkas [Indian insects of a particular kind.] of pure gold, placed on the back of the staff at proper intervals? Whose is this excellent bow, furnished with three golden suns of great effulgence, blazing forth with such brilliancy? Whose is this beautiful bow which is variegated with gold and gems, and on which are golden insects set with beautiful stones? Whose are these arrows

furnished with wing around, numbering a thousand, having golden heads, and cased in golden quivers? Who owneth these large shafts, so thick, furnished with vulturine wings whetted on stone, yellowish in hue, sharp-pointed, well-tempered, and entirely made of iron? Whose is this sable quiver, bearing five images of tigers, which holdeth shafts intermixed with boar-eared arrows altogether numbering ten? Whose are these seven hundred arrows, long and thick, capable of drinking (the enemy's) blood, and looking like the crescent-shaped moon? Whose are these gold-crested arrows whetted on stones, the lower halves of which are well-furnished with wings of the hue of parrots' feather and the upper halves, of well-tempered steels? Whose is this excellent sword irresistible, and terrible to adversaries, with the mark of a toad on it, and pointed like a toad's head? Cased in variegated sheath of tiger-skin, whose is this large sword of excellent blade and variegated with gold and furnished with tinkling bells? Whose is this handsome scimitar of polished blade and golden hilt? Manufactured in the country of the Nishadas, irresistible, incapable of being broken, whose is this sword of polished blade in a scabbard of cow-skin? Whose is this beautiful and long sword, sable in hue as the sky, mounted with gold, well-tempered, and cased in a sheath of goat-skin? Who owneth this heavy, well-tempered, and broad sword, just longer than the breadth of thirty fingers, polished by constant clash with other's weapons and kept in a case of gold, bright as fire? Whose is this beautiful scimitar of sable blade covered with golden bosses, capable of cutting through the bodies of adversaries, whose touch is as fatal as that of a venomous snake which is irresistible and exciteh the terror of foes? Asked by me, O Vrihannala, do thou answer me truly. Great is my wonder at the sight of all these excellent objects.'"

SECTION 43

"Vrihannala said, 'That about which thou hath first enquired is Arjuna's bow, of world-wide fame, called Gandiva, capable of devastating hostile hosts. Embellished with gold, this Gandiva, the highest and largest of all weapons belonged to Arjuna. Alone equal unto a hundred thousand weapons, and always capable of extending the confines of kingdoms, it is with this that Partha vanquisheth in battle both men and celestials. Worshipped ever by the gods, the Danavas and the Gandharvas and variegated with excellent colours, this large and smooth bow is without a knot or stain anywhere. Shiva held it first for a thousand years. Afterwards Prajapati held it for five hundred and three years. After that Sakra, for five and eighty years. And then Soma held it for five hundred years. And after that Varuna held it for a hundred years. And finally Partha, surnamed Swetavahana, hath held it for five and sixty years. Endued with great energy and of high celestial origin, this is the best of all bows. Adored among gods and men, it hath a handsome form. Partha obtained this beautiful bow from Varuna. This other bow of handsome sides and golden handle is Bhima's with which that son of Pritha, that chastiser of foes, had conquered the whole of the eastern regions. This other excellent bow of beautiful shape, adorned with images of Indragopakas, belongeth, O Virata's son, to king Yudhishtira. This other weapon with golden suns of blazing splendour shedding a dazzling effulgence around, belongeth to Nakula. And this bow adorned with golden images of insects and set also with gems and stones, belongeth to that son of Madri who is called Sahadeva. These winged arrows, thousand in number, sharp as razors and destructive as the poison of snakes, belong, O Virata's son, to Arjuna. When shooting them in battle against foes, these swift arrows blaze forth more brilliantly and become inexhaustible. And these long and thick shafts resembling the lunar crescent in shape, keen-edged and capable of thinning the enemy's ranks, belong to Bhima. And this quiver bearing five images of tigers, full of yellowish shafts whetted on stone and furnished with golden wings belong to Nakula. This is the quiver of the intelligent son of Madri, with which he had conquered in battle the whole of the western regions. And these arrows, all effulgent as, the sun, painted all over with various colours, and capable of destroying enemies by thousands are those of Sahadeva. And these short and well-tempered and thick shafts, furnished with long feathers and golden heads, and consisting of three knots, belong to king Yudhishtira. And this sword with blade long and carved with the image of a toad and head shaped as a toad's mouth, strong and irresistible belongeth to Arjuna. Cased in a sheath of tiger-skin, of long blade, handsome and irresistible, and terrible to adversaries, this sword belongeth to Bhimasena. Of excellent blade and cased in a well-painted sheath, and furnished with a golden hilt, this handsome sword belongeth to the wise Kaurava--Yudhishtira the Just. And this sword of strong blade, irresistible and intended for various excellent modes of fight and cased in a sheath of goat-skin, belongeth to Nakula. And this huge scimitar, cased in a sheath of cow-skin, strong and irresistible belongeth to Sahadeva.'"

SECTION 44

"Uttara said, 'Indeed, these weapons adorned with gold, belonging to the light-handed and high-souled Partha, look

exceedingly beautiful. But where are that Arjuna, the son of Pritha, and Yudhishthira of the Kuru race, and Nakula, and Sahadeva, and Bhimasena, the sons of Pandu? Having lost their kingdom at dice, the high-souled Pandavas, capable of destroying all foes, are no longer heard of. Where also is Draupadi, the princess of Panchala, famed as the gem among women, who followed the sons of Pandu after their defeat at dice to the forest?"

"Arjuna said, 'I am Arjuna, called also Partha. Thy father's courtier is Yudhishthira and thy father's cook Vallava is Bhimasena, the groom of horses is Nakula, and Sahadeva is in the cow-pen. And know thou that the Sairindhri is Draupadi, for whose sake the Kichakas have been slain.'

"Uttara said, 'I would believe all this if thou canst enumerate the ten names of Partha, previously heard by me!'

"Arjuna said, 'I will, O son of Virata, tell thee my ten names. Listen thou and compare them with what thou hadst heard before. Listen to them with close attention and concentrated mind. They are Arjuna, Falguna, Jishnu, Kiritin, Swetavahana, Vibhatsu, Vijaya, Krishna, Savyasachin and Dhananjaya.'

"Uttara said, 'Tell me truly why art thou called Vijaya, and why Swetavahana. Why art thou named Krishna and why Arjuna and Falguna and Jishnu and Kiritin and Vibhatsu, and for what art thou Dhananjaya and Savyasachin? I have heard before about the origin of the several names of that hero, and can put faith in thy words if thou canst tell me all about them.'

"Arjuna said, 'They called me Dhananjaya because I lived in the midst of wealth, having subjugated all the countries and taking away their treasures. They called me Vijaya because when I go out to battle with invincible kings, I never return (from the field) without vanquishing them. I am called Swetavahana because when battling with the foe, white horses decked in golden armour are always yoked unto my car. They call me Falguna because I was born on the breast of the Himavat on a day when the constellation Uttara Falguna was on the ascendant. I am named Kiritin from a diadem, resplendent like the sun, having been placed of old on my head by Indra during my encounter with the powerful Danavas. I am known as Vibhatsu among gods and men, for my never having committed a detestable deed on the battle-field. And since both of my hands are capable of drawing the Gandiva, I am known as Savyasachin among gods and men. They call me Arjuna because my complexion is very rare within the four boundaries of the earth and because also my acts are always stainless. I am known among human beings and celestials by the name of Jishnu, because I am unapproachable and incapable of being kept down, and a tamer of adversaries and son of the slayer of Paka. And Krishna, my tenth appellation, was given to me by my father out of affection towards his black-skinned boy of great purity.'

"Vaisampayana continued, 'The son of Virata then, approaching nearer saluted Partha and said, 'My name is Bhuminjaya, and I am also called Uttara. It is by good luck, O Partha, that I behold thee. Thou art welcome, O Dhananjaya. O thou with red eyes, and arms that are mighty and each like unto the trunk of an elephant, it behoveth thee to pardon what I said unto thee from ignorance. And as wonderful and difficult have been the feats achieved by thee before, my fears have been dispelled, and indeed the love I bear to thee is great.'"

SECTION 45

"Uttara said, 'O hero, mounting on this large car with myself as driver, which division of the (hostile) army wouldst thou penetrate? Commanded by thee, I would drive thee thither?'

"Arjuna said, 'I am pleased with thee, O tiger among men. Thou hast no cause of fear. I will rout all thy foes in battle, O great warrior, And, O thou of mighty arms, be at thy ease. Accomplishing great and terrible feats in the melee, I will fight with thy foes. Tie quickly all those quivers to my car, and take (from among those) a sword of polished blade and adorned with gold.'

"Vaisampayana continued, 'Hearing these words of Arjuna, Uttara cast off all inactivity. And he speedily alighted from the tree, bringing with him Arjuna's weapons. Then Arjuna addressed him, saying, 'Yes, I will fight with the Kurus and recover thy kine. Protected by me, the top of this car will be to thee as a citadel. The passages and alleys and other divisions of this car will be the streets and edifices of that fortified city. These my arms will be its ramparts and gateways. This treble pole and my quiver will constitute defensive works inaccessible to the foe. This my banner--single and grand--will it not alone be equal unto those of thy city? This my bow-string will constitute the catapults and cannons for vomiting forth missiles on the besieging ghost. My excited wrath will make that fortress formidable, and the clatter of my car-wheels--will it not resemble the kettle-drums of thy capital? Ridden by myself wielding the Gandiva, this car will be incapable of being vanquished by the hostile host, O son of Virata, let thy fear be dispelled.'

"Uttara said, 'I am no longer afraid of these. I know thy steadiness in battle, which is even like unto that of Kesava or Indra himself. But reflecting on this, I am continually bewildered. Foolish as I am, I am incapable of arriving at certain conclusion. By what distressful circumstances could a person of such handsome limbs and auspicious signs become deprived of manhood! Indeed, thou seemest to me to be Mahadeva, or Indra, or the chief of the Gandharvas, dwelling in the guise only of one of the third sex.'

"Arjuna said, 'I tell thee truly that I am only observing this vow for a whole year agreeable to the behest of my elder brother. O thou of mighty arms, I am not truly one of the neuter sex, but I have adopted this vow of eunuchism from subservience to another's will and from desire of religious merit. O prince, know me now to have completed my vow.'

"Uttara said, 'Thou hast conferred a great favour on me today, for I now find that my suspicion was not altogether unfounded. Indeed, such a person as thou, O best of men, cannot be of the neuter sex. I have now an ally in battle. I can now fight with the celestials themselves. My fears have been dispelled. What shall I do? Command me now. Trained in driving cars by a learned preceptor I will, O bull among men, hold the reins of thy horses that are capable of breaking the ranks of hostile cars. Know me, O bull among men, to be as competent a charioteer as Daruka of Vasudeva, or Matali of Sakra. The horse that is yoked unto the right-hand pole (of thy car) and whose hoofs as they light on the ground are scarcely visible when running, is like unto Sugriva of Krishna. This other handsome horse, the foremost of his race, that is yoked unto the left pole, is, I regard, equal in speed to Meghapushpa. This (third) beautiful horse, clad in golden mail, yoked unto the rear-pole on the left, is, I regard, Siva equal in speed to but superior in strength. And this (fourth) horse, yoked to the rear-pole on the right, is regarded as superior to Valahaka in speed and strength. This car is worthy of bearing on the field of battle a bowman like thee, and thou also art worthy of fighting on this car. This is what I think!'

"Vaisampayana continued, 'Then Arjuna, endued with great energy, took off the bracelets from his arms and wore on his hands a pair of beautiful gloves embroidered with gold. And he then tied his black and curling locks with a piece of white cloth. And seated on that excellent car with face turned to the east, the mighty-armed hero, purifying his body and concentrating his soul, recalled to his mind all his weapons. And all the weapons came, and addressing the royal son of Partha, said, 'We are here, O illustrious one. We are thy servants, O son of Indra.' And bowing unto them, Partha received them into his hands and replied unto them, saying, 'Dwell ye all in my memory.' And obtaining all his weapons, the hero looked cheerful. And quickly stringing his bow, the Gandiva, he twanged it. And the twang of that bow was as loud as the collision of two mighty bulls. And dreadful was the sound that filled the earth, and violent was the wind that blew on all sides. And thick was the shower of fallen meteors and all sides were enveloped in gloom. And the birds began to totter in the skies and large trees began to shake. And loud as the burst of the thunder, the Kurus knew from that sound that it was Arjuna that drew with his hands the string of his best of bows from his car. And Uttara said, 'Thou, O best of Pandavas, art alone. These mighty car-warriors are many. How wilt thou vanquish in battle all these that are skilled in every kind of weapon? Thou, O son of Kunti, art without a follower, while the Kauravas have many. It is for this, O thou of mighty arms, that I stay beside thee, stricken with fear.' Bursting out into loud laughter, Partha said unto him, 'Be not afraid, O hero, what friendly follower had I while fighting with the mighty Gandharvas on the occasion of the Ghoshayatra? Who was my ally while engaged in the terrific conflict at Khandava against so many celestials and Danavas? Who was my ally when I fought, on behalf of the lord of the celestials against the mighty Nivatakavachas and the Paulomas! And who was my ally, O child, while I encountered in battle innumerable kings at the Swayamvara to the princess of Panchala? Trained in arms by the preceptor Drona, by Sakra, and Vaisravana, and Yama, and Varuna, and Agni, and Kripa, and Krishna of Madhu's race, and by the wielder of the Pinaka (Siva), why shall I not fight with these? Drive thou my car speedily, and let thy heart's fever be dispelled.'"

SECTION 46

"Vaisampayana said, 'Making Uttara his charioteer, and circumambulating the Sami tree, the son of Pandu set out taking all his weapons with him. And that mighty car-warrior set out with Uttara as the driver of his car, having taken down that banner with the lion's figure and deposited it at the foot of the Sami tree. And he hoisted on that car his own golden banner bearing the figure of an ape with a lion's tail, which was a celestial illusion contrived by Viswakarma himself. For, as soon, indeed, as he had thought of that gift of Agni, than the latter, knowing his wish, ordered those superhuman creatures (that usually sat there) to take their place in that banner. And furnished with a beautiful flag of handsome make, with quivers attached to it, and adored with gold, that

excellent flag-staff of celestial beauty than quickly fell from the firmament on his car. And beholding that banner arrived on his car, the hero circumambulated it (respectively). And then the ape-bannered Vibhatsu, the son of Kunti, called also Swetavahana, with fingers cased in leathern fences of the Iguana skin, and taking up his bow and arrows set out in a northerly direction. And that grinder of foes, possessed of great strength, then forcibly blew his large conch-shell, of thundering sound, capable of making the bristles of foes to stand on their ends. And at the sound of that conch, those steeds endued with swiftness dropped down on the ground on their knees. And Uttara also, greatly affrighted, sat down on the car. And thereupon the son of Kunti took the reins himself and raising the steeds, placed them in their proper positions. And embracing Uttara, he encouraged him also, saying, 'Fear not, O foremost of princes, thou art, O chastiser of foes, a Kshatriya by birth. Why, O tiger among men, dost thou become so dispirited in the midst of foes? Thou must have heard before the blare of many conchs and the note of many trumpets, and the roar also of many elephants in the midst of ranks arrayed for battle. Why art thou, therefore, so dispirited and agitated and terrified by the blare of this conch, as if thou wert an ordinary person?'

"Uttara said, 'Heard have I the blare of many a conch and many a trumpet and the roar of many an elephant stationed in the battle-array, but never have I heard before the blare of such conch. Nor have I ever seen a banner like this. Never before have I heard also the twang of a bow such as this. Truly, sir, with the blare of this conch, the twang of this bow, the superhuman cries of the creatures stationed on this banner, and the battle of this car, my mind is greatly bewildered. My perception of the directions also is confused, and my heart is painfully afflicted. The whole firmament seemeth to me to have been covered by this banner, and everything seemeth to be hidden from my view! My ears also have been deafened by the twang of the Gandiva!'

"Arjuna said, 'Firmly stand thou on the car, pressing thy feet on it, and tightly catch hold of the bridles, for I will blow the conch again.'

"Vaisampayana said, 'Arjuna then blew his conch again, that conch which filled foes with grief and enhanced the joy of friends. And the sound was so loud that it seemed to split hills and mountains, and pierce mountain-caves and the cardinal points. And Uttara once again sat down on the car, clinging to it in fear. And with the blare of the conch and the rattle of the car-wheels, and the twang of the Gandiva, the earth itself seemed to tremble. And beholding Uttara's fight, Dhananjaya began to comfort him again.'

"Meanwhile, Drona said, 'From the rattle of the car, and from the manner in which the clouds have enveloped the sky and the earth itself trembles, this warrior can be none else than Savyasachin. Our weapons do not shine, our steeds are dispirited, and our fires, though fed with fuel, do not blare up. All this is ominous. All our animals are setting up a frightful howl, gazing towards the sun. The crows are perching on our banners. All this is ominous. Yon vultures and kites on our right portend a great danger. That jackal also, running through our ranks, wailth heavily. Lo, it hath escaped unstruck. All this portends a dismal calamity. The bristles also of ye all are on their ends. Surely, this forebodes a great destruction of Kshatriyas in battle. Things endued with light are all pale; beasts and birds look fierce; and there are to be witnessed many terrific portents indicative of the destruction of Kshatriyas. And these omens forebode great havoc among ourselves. O king, thy ranks seem to be confounded by these blazing meteors, and thy animals look dispirited and seem to be weeping. Vultures and kites are wheeling all around thy troops. Thou shalt have to repent upon beholding thy army afflicted by Partha's arrows. Indeed, our ranks seem to have been already vanquished, for none is eager to go to fight. All our warriors are of pale face, and almost deprived of their senses. Sending the kine ahead we should stand here, ready to strike, with all our warriors arrayed in order of battle.'"

SECTION 47

"Vaisampayana said, 'King Duryodhana then, on the field of battle said unto Bhishma, and unto Drona--that tiger among warriors, and unto Kripa--that mighty car-warrior, these words, 'Both myself and Kama had said this unto the preceptors I refer to the subject again, for I am not satisfied with having said it once. Even this was the pledge of the sons of Pandu that if defeated (at dice) they would reside to our knowledge in countries and woods for twelve years, and one more year unknown to us. That thirteenth year, instead of being over, is yet running. Vibhatsu, therefore, who is still to live undiscovered hath appeared before us. And if Vibhatsu hath come before the term of exile is at end, the Pandavas shall have to pass another twelve years in the woods. Whether it is due to forgetfulness (on their part) induced by desire of dominion, or whether it is a mistake of ours, it behoveth Bhishma to calculate the shortness or excess (of the promised period). When an object of desire may or may not be attained, a doubt necessarily attaches to one of the alternatives, and what is decided in one way often ends differently. Even

moralists are puzzled in judging of their own acts. As regards ourselves, we have come hither to fight with the Matsyas and to seize their kine stationed towards the north. If, meanwhile, it is Arjuna that hath come, what fault can attach to us? We have come hither to fight against the Matsyas on behalf of the Trigartas; and as numerous were the acts represented unto us of the oppressions committed by the Matsyas. It was for this that we promised aid to the Trigartas who were overcome with fear. And it was agreed between us that they should first seize, on the afternoon of the seventh lunar day, the enormous wealth of kine that the Matsyas have, and that we should, at sunrise of the eighteen day of the moon, seize these kine when the king of the Matsyas would be pursuing those first seized. It may be that the Trigartas are now bringing a way the kine, or being defeated, are coming towards us for negotiating with the king of the Matsyas. Or, it may be, that having driven the Trigartas off, the king of the Matsyas, at the head of this people and his whole army of fierce warriors, appeareth on the scene and advanceth to make night-attacks upon us. It may be that some one leader among them, endowed with mighty energy, is advancing for vanquishing us, or, it may be that the king himself of the Matsyas is come. But be it the king of the Matsyas or Vibhatsu, we must all fight him. Even this hath been our pledge. Why are all these of foremost car-warriors,—Bhishma and Drona and Kripa and Vikarna and Drona's son,—now sitting on their cars, panic-stricken? At present there is nothing better than fighting. Therefore, make up your minds. If, for the cattle we have seized, an encounter takes place with the divine welder himself of the thunderbolt or even with Yama, who is there that will be liable to reach Hastinapura? Pierced by the shafts (of the foe), how will the foot-soldiers, in flying through the deep forest with their backs on the field, escape with life, when escape for the cavalry is doubtful? Hearing these words of Duryodhana, Karna said, 'Disregarding the preceptor, make all arrangements. He knoweth well the intentions of the Pandavas and striketh terror in our hearts. I see that his affection for Arjuna is very great. Seeing him only coming, he changeth his praises. Make ye such arrangements that our troops may not break. Everything is in confusion for Drona's having only heard the neigh of (Arjuna's) steeds. Make ye such arrangements that these troops, come to a distant land in this hot season and in the midst of this mighty forest, may not fall into confusion and be subjugated by the foe. The Pandavas are always the special favourites of the preceptor. The selfish Pandavas have stationed Drona amongst us. Indeed, he betrayeth himself by his speech. Who would ever extol a person upon hearing the neigh only of his steeds? Horses always neigh, whether walking or standing, the winds blow at all times; and Indra also always showereth rain. The roar of the clouds may frequently be heard. What hath Partha to do with these, and why is he to be praised for these? All this (on Drona's part), therefore, is due only to either the desire of doing good to Arjuna or to his wrath and hatred towards us. Preceptors are wise, and sinless, and very kind to all creatures. They, however, should never be consulted at times of peril. It is in luxurious palaces, and assemblies and pleasure-gardens, that learned men, capable of making speeches, seem to be in their place. Performing many wonderful things, in the assembly, it is there that learned men find their place, or even there where sacrificial utensils and their proper placing and washing are needed. In a knowledge of the lapses of others, in studying the characters of men, in the science of horses and elephants and cars, in treating the diseases of asses and camels and goats and sheeps and kine, in planning buildings and gateways, and in pointing out the defects of food and drink, the learned are truly in their own sphere. Disregarding learned men that extol the heroism of the foe, make ye such arrangements that the foe may be destroyed. Placing the kine securely, array the troops in order of battle. Place guards in proper places so that we may fight the foe.'

SECTION 48

"Karna said, 'I behold all these blessed ones, looking as if alarmed and panic-struck and unresolved and unwilling to fight. If he that is come is the king of the Matsyas or Vibhatsu, even I will resist him as the banks resist the swelling sea. Shot from my bow these straight and flying arrows, like gliding snakes, are all sure of aim. Discharged by my light hands, these keen-edged arrows furnished with golden wings shall cover Partha all over, like locusts shrouding a tree. Strongly pressed by these winged arrows, the bow-string will cause these my leathern fences to produce sounds that will be heard to resemble those of a couple of kettle-drums. Having been engaged in ascetic austerities for the (last) eight and five years, Vibhatsu will strike me but mildly in this conflict, and the son of Kunti having become a Brahmana endowed with good qualities, hath thus become a fit person to quietly receive shafts by thousands shot by me. This mighty bowman is indeed, celebrated over the three worlds. I, too, am, by no means, inferior to Arjuna, that foremost of human beings. With golden arrows furnished with vulturine wings shot on all sides, let the firmament seem today to swarm with fire-flies. Slaying Arjuna in battle, I will discharge today that debt,

difficult of repayments, but promised of old by me unto Dhritarashtra's son. When man is there, even amongst all the gods and the Asuras, that will endure to stand in the teeth of the straight arrows shot from my bow? Let my flying arrows, winged and depressed at the middle, present the spectacle of the coursing of the fire-flies through the welkin. Hard though he be as Indra's thunderbolt and possessed of the energy of the chief of the celestials, I will surely grind Partha, even as one afflicts an elephant by means of burning brands. A heroic and mighty car-warrior as he is, and the foremost of all wielders of weapons I shall seize the unresisting Partha, even like Garuda seizing a snake. Irresistible like fire, and fed by the fuel of swords, darts, and arrows, the blazing Pandava-fire that consumeth foes, will be extinguished even by myself who am like unto a mighty cloud incessantly dropping an arrowy shower,—the multitude of cars (I will lead) constituting its thunder, and the speed of my horses, the wind in advance. Discharged from my bow, my arrows like venomous snakes will pierce Partha's body, like serpent penetrating through an ant-hill. Pierced with well-tempered and straight shafts endowed with golden wings and great energy, behold ye today the son of Kunti decked like a hill covered with Karnikara flowers. Having obtained weapons from that best of ascetics—the son of Jamadagni, I would, relying on their energy, fight with even the celestials. Struck with my javelin, the ape stationed on his banner-top shall fall down today on the ground, uttering terrible cries. The firmament will today be filled with the cries of the (super-human) creatures stationed in the flagstaff of the foe, and afflicted by me, they will fly away in all directions. I shall today pluck up by the roots the long-existing dart in Duryodhan's heart by throwing Arjuna down from his car. The Kauravas will today behold Partha with his car broken, his horses killed, his valour gone, and himself sighing like a snake. Let the Kauravas, following their own will go away taking this wealth of kine, or, if they wish, let them stay on their cars and witness my combat.'

SECTION 49

"Kripa said, 'O Radheya, thy crooked heart always inclineth to war. Thou knowest not the true nature of things; nor dost thou take into account their after-consequences. There are various kinds of expedients inferrable from the scriptures. Of these, a battle hath been regarded by those acquainted with the past, as the most sinful. It is only when time and place are favourable that military operations can lead to success. In the present instance, however, the time being unfavourable, no good results will be deprived. A display of prowess in proper time and place becometh beneficial. It is by the favourableness or otherwise (of time and place) that the opportuneness of an act is determined. Learned men can never act according to the ideas of a car-maker. Considering all this, an encounter with Partha is not advisable for us. Alone he saved the Kurus (from the Gandharvas), and alone he satiated Agni. Alone he led the life of a Brahmacharin for five years (on the breast of Himavata). Taking up Subhadra on his car, alone he challenged Krishna to single combat. Alone he fought with Rudra who stood before him as a forester. It was in this very forest that Partha rescued Krishna while she was being taken away (by Jayadratha). It is he alone that hath, for five years, studied the science of weapons under Indra. Alone vanquishing all foes he hath spread the fame of the Kurus. Alone that chastiser of foes vanquished in battle Chitrarena, the king of the Gandharvas and in a moment his invincible troops also. Alone he overthrew in battle the fierce Nivatakavachas and the Kalakhanchas, that were both incapable of being slain by the gods themselves. What, however, O Kama, hath been achieved by this single-handed like any of the sons of Pandu, each of whom had alone subjugated many lords of earth? Even Indra himself is unfit to encounter Partha in battle. He, therefore, that desireth to fight with Arjuna should take a sedative. As to thyself, thou desirest to take out the fangs of an angry snake of virulent poison by stretching forth thy right hand and extending thy forefinger. Or, wandering alone in the forest thou desirest to ride an infuriate elephant and go to a boar without a hook in hand. Or, rubbed over with clarified butter and dressed in silken robes, thou desirest to pass through the midst of a blazing fire fed with fat and tallow and clarified butter. Who is there that would, binding his own hands and feet and tying a huge stone unto his neck, cross the ocean swimming with his bare arms? What manliness is there in such an act? O Kama, he is a fool that would, without skill in weapons and without strength, desire to fight with Partha who is so mighty and skilled in weapons? Dishonestly deceived by us and liberated from thirteen years' exile, will not the illustrious hero annihilate us? Having ignorantly come to a place where Partha lay concealed like fire hidden in a well, we have, indeed, exposed to a great danger. But irresistible though he be in battle, we should fight against him. Let, therefore, our troops, clad in mail, stand here arrayed in ranks and ready to strike. Let Drona and Duryodhana and Bhishma and thyself and Drona's son and ourselves, all fight with the son of Pritha. Do not O Kama, act so rashly as to fight alone. If we six car-warriors be united, we can then be a

match for and fight with that son of Pritha who is resolved to fight and who is as fierce as the wielder of the thunderbolt. Aided by our troops arrayed in ranks, ourselves—great bowmen—standing carefully will fight with Arjuna even as the Danavas encounter Vasava in battle."

SECTION 50

"Aswaththama said, 'The kine, O Karna, have not yet been won, nor have they yet crossed the boundary (of their owner's dominions), nor have they yet reached Hastinapura. Why dost thou, therefore, boast of thyself? Having won numerous battles, and acquired enormous wealth, and vanquished hostile hosts, men of true heroism speak not a word of their prowess. Fire burneth mutely and mutely doth the sun shine. Mutely also doth the Earth bear creatures, both mobile and immobile. The Self-existent hath sanctioned such offices for the four orders that having recourse to them each may acquire wealth without being censurable. A Brahmana, having studied the Vedas, should perform sacrifices himself, and officiate at the sacrifices of others. And a Kshatriya, depending upon the bow, should perform sacrifices himself but should never officiate at the sacrifices of others. And of Vaisya, having earned wealth, should cause the rites enjoined in the Vedas to be performed for himself. A Sudra should always wait upon and serve the other three orders. As regards those that live by practising the profession of flowers and vendors of meat, they may earn wealth by expedients fraught with deceit and fraud. Always acting according to the dictates of the scriptures, the exalted sons of Pandu acquired the sovereignty of the whole earth, and they always act respectfully towards their superiors, even if the latter prove hostile to them. What Kshatriya is there that expressed delight at having obtained a kingdom by means of dice, like this wicked and shameless son of Dhritarashtra? Having acquired wealth in this way by deceit and fraud like a vendor of meat, who that is wise boast of it? In what single combat didst thou vanquish Dhananjaya, or Nakula, or Sahadeva, although thou hast robbed them of their wealth? In what battle didst thou defeat Yudhishtira, or Bhima that foremost of strong men? In what battle was Indraprastha conquered by thee? What thou hast done, however, O thou of wicked deeds, is to drag that princess to court while she was ill and had but one raiment on? Thou hast cut the mighty root, delicate as the sandal, of the Pandava tree. Actuated by desire of wealth, when thou madest the Pandavas act as slaves, rememberest thou what Vidura said! We see that men and others, even insects and ants, show forgiveness according to their power of endurance. The son of Pandu, however, is incapable of forgiving the sufferings of Draupadi. Surely, Dhananjaya cometh here for the destruction of the sons of Dhritarashtra. It is true, affecting great wisdom, thou art for making speeches but will not Vibhatsu, that slayer of foes, exterminate us all! If it be gods, or Gandharvas or Asuras, or Rakshasas, will Dhananjaya the son of Kunti, desist to fight from panic? Inflamed with wrath upon whomsoever he will fall, even him he will overthrow like a tree under the weight of Garuda! Superior to thee in prowess, in bowmanship equal unto the lord himself of the celestials, and in battle equal unto Vasudeva himself, who is there that would not praise Partha? Counteracting celestial weapons with celestial, and human weapons with human, what man is a match for Arjuna? Those acquainted with the scriptures declare that a disciple is no way inferior to a son, and it is for this that the son of Pandu is a favourite of Drona. Employ thou the means now which thou hadst adopted in the match at dice,—the same means, viz., by which thou hadst subjugated Indraprastha, and the same means by which thou hadst dragged Krishna to the assembly! This thy wise uncle, fully conversant with the duties of the Kshatriya order—this deceitful gambler Sakuni, the prince of Gandhara, let him fight now! The Gandiva, however, doth not east dice such as the Krita or the Dwapara, but it shooteth upon foes blazing and keen-edged shafts by myriads. The fierce arrows shot from the Gandiva, endowed with great energy and furnished with vulturine wings, car, pierce even mountains. The destroyer of all, named Yama, and Yayu, and the horse-faced Agni, leave some remnant behind, but Dhananjaya inflamed with wrath never doth so. As thou hadst, aided by thy uncle, played a dice in the assembly so do fight in this battle protected by Suvala's son. Let the preceptor, if he chooses fight; I shall not, however, fight with Dhananjaya. We are to fight with the king of the Matsyas, if indeed, he cometh in the track of the kine."

SECTION 51

"Bhishma said, 'Drona's son observeth well, and Kripa, too observeth rightly. As for Kama, it is only out of regard for the duties of the Kshatriya order that he desireth to fight. No man of wisdom can blame the preceptor. I, however, am of opinion that fight we must, considering both the time and the place. Why should not that man be bewildered who hath five adversaries effulgent as five suns, who are heroic combatants and who have just emerged from adversity? Even those conversant with morality are bewildered in respect of their own interests. It is for this, O king, that I tell thee this,

whether my words be acceptable to you or not. What Karna said unto thee was only for raising our (drooping) courage. As regards thyself, O preceptor's son, forgive everything. The business at hand is very grave. When the son of Kunti hath come, this is not the time for quarrel. Everything should now be forgiven by thyself and the preceptor Kripa. Like light in the sun, the mastery of all weapons doth reside in you. As beauty is never separated from Chandramas, so are the Vedas and the Brahma weapon both established in you. It is often seen that the four Vedas dwell in one object and Kshatriya attributes in another. We have never heard of these two dwelling together in any other person than the preceptor of the Bharata race and his son. Even this is what I think. In the Vedantas, in the Puranas, and in old histories, who save Jamadagni, O king, would be Drona's superior? A combination of the Brahma weapon with the Vedas,—this is never to be seen anywhere else. O preceptor's son, do thou forgive. This is not the time for disunion. Let all of us, uniting, fight with Indra's son who hath come. Of all the calamities that may befall an army that have been enumerated by men of wisdom, the worst is disunion among the leaders. Aswatthaman said, 'O bull among men, these thy just observations, need not be uttered in our presence; the preceptor, however, filled with wrath, had spoken of Arjuna's virtues. The virtues of even an enemy should be admitted, while the faults of even one's preceptor may be pointed out; therefore one should, to the best of his power, declare the merits of a son or a disciple.'

"Duryodhana said, 'Let the preceptor grant his forgiveness and let peace be restored. If the preceptor be at one with us, whatever should be done (in view of the present emergency) would seem to have been already done.'

"Vaisampayana continued, 'Then, O Bharata, Duryodhana assisted by Kama and Kripa, and the high-souled Bhishma pacified Drona.'

"Drona said, 'Appeased I have already been at the words first spoken by Bhishma, the son of Santanu. Let such arrangements be made that Partha may not be able to approach Duryodhana in battle. And let such arrangements be made that king Duryodhana may not be captured by the foe, in consequence either of his rashness or want of judgement. Arjuna hath not, to be sure, revealed himself before the expiry of the term of exile. Nor will he pardon this act (of ours) today, having only recovered the kine. Let such arrangements, therefore, be made that he may not succeed in attacking Dhritrashtra's son and defeating our troops. Like myself (who am doubtful of the completion of period of exile) Duryodhana also had said so before. Bearing it in mind, it behoveth the son of Ganga to say what is true.'"

SECTION 52

"Bhishma said, 'The wheel of time revolves with its divisions, viz., with Kalas and Kasthas and Muhurtas and days and fortnights and months and constellations and planets and seasons and years. In consequence of their fractional excesses and the deviations of also of the heavenly bodies, there is an increase of two months in every five years. It seems to me that calculating this wise, there would be an excess of five months and twelve nights in thirteen years. Everything, therefore, that the sons of Pandu had promised, hath been exactly fulfilled by them. Knowing this to be certain, Vibhatsu hath made his appearance. All of them are high-souled and fully conversant with the meanings of the scriptures. How would they deviate from virtue that have Yudhishthira for their guide? The sons of Kunti do not yield to temptation. They have achieved a difficult feat. If they had coveted the possession of their kingdom by unfair means, then those descendants of the Kuru race would have sought to display their prowess at the time of the match at dice. Bound in bonds of virtue, they did not deviate from the duties of the Kshatriya order. He that will regard them to have behaved falsely will surely meet with defeat. The sons of Pritha would prefer death to falsehood. When the time, however, comes, those bulls among men—the Pandava's—endued with energy like that of Sikra, would not give up what is theirs even if it is defended by the wielder himself of the thunderbolt. We shall have to oppose in battle the foremost of all wielders of weapons. Therefore, let such advantageous arrangements as have the sanction of the good and the honest be now made without loss of time so that our possessions may not be appropriated by the foe. O king of kings, O Kaurava, I have never seen a battle in which one of the parties could say,—we are sure to win. When a battle occurs, there must be victory or defeat, prosperity or adversity. Without doubt, a party to a battle must have either of the two. Therefore, O king of kings, whether a battle be now proper or not consistent with virtue or not, make thy arrangements soon, for Dhananjaya is at hand.'

"Duryodhana said, 'I will not, O grandsire, give back the Pandavas their kingdom. Let every preparation, therefore, for battle be made without delay.'

"Bhishma said, 'Listen to what I regard as proper, if it pleases thee. I should always say what is for thy good, O Kaurava. Proceed thou towards the capital, without loss of time, taking with thee a fourth part of the army. And let

another fourth march, escorting the kine. With half the troops we will fight the Pandava. Myself and Drona, and Karna and Aswatthaman and Kripa will resolutely withstand Vibhatsu, or the king of the Matsyas, or Indra himself, if he approaches. Indeed, we will withstand any of these like the bank withstanding the surging sea.'

"Vaisampayana continued, 'These words spoken by the high-souled Bhishma were acceptable to them, and the king of the Kauravas acted accordingly without delay. And having sent away the king and then the kine, Bhishma began to array the soldiers in order of battle. And addressing the preceptor, he said, 'O preceptor, stand thou in the centre, and let Aswatthaman stand on the left, and let the wise Kripa, son of Saradwata, defend the right wing, and let Karna of the Suta caste, clad in mail, stand in the van, I will stand in the rear of the whole army, protecting it from that point.'"

SECTION 53

"Vaisampayana said, 'After the Kauravas, O Bharata, had taken their stand in this order, Arjuna, filling the air with the rattle and din of his car, advanced quickly towards them. And the Kurus beheld his banner-top and heard the rattle and din of his car as also the twang of the Gandiva stretched repeatedly by him. And noting all this, and seeing that great car-warrior—the wielder of the Gandiva—come, Drona spoke thus, 'That is the banner-top of Partha which shineth at a distance, and this is the noise of his car, and that is the ape that roareth frightfully. Indeed, the ape striketh terror in the troops. And there stationed on that excellent car, the foremost of car-warriors draweth that best of bows, the Gandiva, whose twang is as loud as the thunder. Behold, these two shafts coming together fall at my feet, and two others pass off barely touching my ears. Completing the period of exile and having achieved many wonderful feats, Partha saluteth me and whispereth in my ears. Endued with wisdom and beloved of his relatives, this Dhananjaya, the son of Pandu, is, indeed, beheld by us after a long time, blazing with beauty and grace. Possessed of car and arrows, furnished with handsome fences and quiver and conch and banner and coat of mail, decked with diadem and scimitar and bow, the son of Pritha shineth like the blazing (Homa) fire surrounded with sacrificial laddies and fed with sacrificial butter.'

"Vaisampayana continued, 'Beholding the Kurus ready for battle, Arjuna addressing Matsya's son in words suitable to the occasion, said, 'O charioteer, restrain thou the steeds at such a point whence my arrows may reach the enemy. Meanwhile, let me see, where, in the midst of this army, is that vile wretch of the Kuru race. Disregarding all these, and singling out that vainest of princes I will fall upon his head, for upon the defeat of that wretch the others will regard themselves as defeated. There standeth Drona, and thereafter him his son. And there are those great bowmen—Bhishma and Kripa and Kama. I do not see, however, the king there. I suspect that anxious to save his life, he retreateth by the southern road, taking away with him the kine. Leaving this array of car-warriors, proceed to the spot where Suyodhana is. There will I fight, O son of Virata, for there the battle will not be fruitless, Defeating him I will come back, taking away the kine.'

"Vaisampayana continued, 'Thus addressed, the son of Virata restrained the steeds with an effort and turned them by a pull at the bridle from the spot where those bulls of the Kuru race were, and urged them on towards the place where Duryodhana was. And as Arjuna went away leaving that thick array of cars, Kripa, guessing his intention, addressed his own comrades, saying, 'This Vibhatsu desireth not to take up his stand at a spot remote from the king. Let us quickly fall upon the flanks of the advancing hero. When inflamed with wrath, none else, unassisted, can encounter him in battle save the deity of a thousand eyes, or Krishna the son of Devaki. Of what use to us would the kine be or this vast wealth also, if Duryodhana were to sink, like a boat, in the ocean of Partha?' Meanwhile, Vibhatsu, having proceeded towards that division of the army, announced himself speedily by name, and covered the troops with his arrows thick as locusts. And covered with those countless shafts shot by Partha, the hostile warriors could not see anything, the earth itself and the sky becoming overwhelmed therewith. And the soldiers who had been ready for the fight were so confounded that none could even the flee from the field. And beholding the light-handedness of Partha they all applauded it mentally. And Arjuna then blew his conch which always made the bristles of the foe stand erect. And twanging his best of bows, he urged the creatures on his flagstaff to roar more frightfully. And at the blare of his conch and the rattle of his car-wheels, and the twang of the Gandiva, and the roar of the superhuman creatures stationed on his flagstaff, the earth itself began to tremble. And shaking their upraised tails and lowing together, the kine turned back, proceeding along the southern road.'"

SECTION 54

"Vaisampayana said, 'Having disorganised the hostile host by force and having recovered the kine, that foremost of bowmen, desirous of fighting again, proceeded towards

Duryodhana. And beholding the kine running wild towards the city of the Matsyas, the foremost warriors of the Kurus regarded Kiritin to have already achieved success. And all of a sudden they fell upon Arjuna who was advancing towards Duryodhana. And beholding their countless divisions firmly arrayed in order of battle with countless banners waving over them, that slayer of foes, addressing the son of the king of the Matsyas, said, 'Urge on, to the best of their speed by this road, these white steeds decked with golden bridles. Strive thou well, for I would approach this crowd of Kuru lions. Like an elephant desiring an encounter with another, the Suta's son of wicked soul eagerly desireth a battle with me. Take me, O prince, to him who hath grown so proud under the patronage of Duryodhana. Thus addressed, the son of Virata by means of those large steeds endued with the speed of the wind and furnished with golden armour, broke that array of cars and took the Pandava into the midst of the battle-field. And seeing this those mighty car-warriors, Chitrasena and Sangramajit and Satrusaha and Jaya, desirous of aiding Karna, rushed with arrows and long shafts, towards the advancing hero of Bharata's race. Then that foremost of men, inflamed with wrath, began to consume by means of fiery arrows shot from his bow, that array of cars belonging to those bulls among the Kurus, like a tremendous conflagration consuming a forest. Then, when the battle began to rage furiously, the Kuru hero, Vikarna, mounted on his car, approached that foremost of car-warriors, Partha, the younger brother of Bhima,—showing upon him terrible shafts thick and long. Then cutting Vikarna's bow furnished with a tough string and horns overlaid with gold, Arjuna cut off his flagstaff. And Vikarna, beholding his flagstaff cut off, speedily took to flight. And after Vikarna's flight, Satruntapa, unable to repress his ire, began to afflict Partha, that obstructor of foes and achiever of super-human feats, by means of a perfect shower of arrows. And drowned, as it were, in the midst of the Kuru-array, Arjuna, pierced by that mighty car-warrior,—king Satruntapa—pierced the latter in return with five and then slew his car-driver with ten shafts, and pierced by that bull of the Bharata race with an arrow capable of cleaving the thickest coat of mail, Satruntapa fell dead on the field of battle, like a tree from a mountain-top torn up by the wind. And those brave bulls among men, mangled in battle by that braver bull among men, began to waver and tremble like mighty forests shaken by the violence of the wind that blows at the time of the universal dissolution. And struck in battle by Partha, the son of Vasava, those well-dressed heroes among men—those givers of wealth endued with the energy of Vasava—defeated and deprived of life, began to measure their lengths on the ground, like full-grown Himalayan elephants clad in mails of black steel decked with gold. And like unto a raging fire consuming a forest at the close of summer, that foremost of men, wielding the Gandiva, ranged the field in all directions, slaying his foes in battle thus. And as the wind rangeth at will, scattering masses of clouds and fallen leaves in the season of spring, so did that foremost of car-warriors—Kiritin—ranged in that battle, scattering all his foes before him. And soon slaying the red steeds yoked unto the car of Sangramajit, the brother of Vikatana's son, that hero decked in diadem and endued with great vigour then cut off his antagonist's head by a crescent-shaped arrow. And when his brother was slain, Vikatana's son of the Suta caste, mustering all his prowess, rushed at Arjuna, like a huge elephant with out-stretched tusks, or like a tiger at a mighty bull. And the son of Vikarna quickly pierced the son of Pandu with twelve shafts and all his steeds also in every part of their bodies and Virata's son too in his hand. And rushing impetuously against Vikarna's son who was suddenly advancing against him, Kiritin attacked him fiercely like Garuda of variegated plumage swooping down upon a snake. And both of them were foremost of bowmen, and both were endued with great strength, and both were capable of slaying foes. And seeing that an encounter was imminent between them, the Kauravas, anxious to witness it, stood aloof as lookers on. And beholding the offender Karna, the son of Pandu, excited to fury, and glad also at having him, soon made him, his horses, his car, and car-driver invisible by means of a frightful shower of countless arrows. And the warriors of the Bharatas headed by Bhishma, with their horses, elephants, and cars, pierced by Kiritin and rendered invisible by means of his shafts, their ranks also scattered and broken, began to wail aloud in grief. The illustrious and heroic Karna, however counteracting with numberless arrows of his own those shafts by Arjuna's hand, soon burst forth in view with bow and arrows like a blazing fire. And then there arose the sound of loud clapping of hands, with the blare of conchs and trumpets and kettle-drums made by the Kurus while they applauded Vikatana's son who filled the atmosphere with the sound of his bow-string flapping against his fence. And beholding Kiritin filling the air with the twang of Gandiva, and the upraised tail of the monkey that constituted his flag and that terrible creature yelling furiously from the top of his flagstaff, Karna sent forth a loud roar. And afflicting by means of his shafts, Vikatana's son along with his steeds, car and car-driver, Kiritin impetuously

poured an arrowy shower on him, casting his eyes on the grandsire and Drona and Kripa. And Vikartana's son also poured upon Partha a heavy shower of arrows like a rain-charged cloud. And the diadem-decked Arjuna also covered Karna with a thick down-pour of keen-edged shafts. And the two heroes stationed on their cars, creating clouds of keen-edged arrows in a combat carried on by means of countless shafts and weapons, appeared to the spectators like the sun and the moon covered by clouds, and the light-handed Karna, unable to bear the sight of the foe, pierced the four horses of the diadem-decked hero with whetted arrows, and then struck his car-driver with three shafts, and his flagstaff also with three. Thus struck, that grinder of all adversaries in battle, that bull of the Kuru race, Jishnu wielding the Gandiva, like a lion awaked from slumber, furiously attacked Kama by means of straight-going arrows. And afflicted by the arrowy shower (of Karna), that illustrious achiever of super-human deeds soon displayed a thick shower of arrows in return. And he covered Karna's car with countless shafts like the sun covering the different worlds with rays. And like a lion attacked by an elephant, Arjuna, taking some keen crescent-shaped arrows from out of his quiver and drawing his bow to his ear, pierced the Suta's son on every part of his body. And that grinder of foes pierced Karna's arms and thighs and head and forehead and neck and other principal parts of his body with whetted shafts endued with the impetuosity of the thunderbolt and shot from the Gandiva in battle. And mangled and afflicted by the arrows shot by Partha the son of Pandu, Vikartana's son, quitted the van of battle, and quickly took to flight, like one elephant vanquished by another."

SECTION 55

"Vaisampayana said, 'After the son of Radha had fled from the field, other warriors headed by Duryodhana, one after another, fell upon the son of Pandu with their respective divisions. And like the shore withstanding the fury of the surging sea, that warrior withstood the rage of that countless host rushing towards him, arrayed in order of battle and showering clouds of arrows. And that foremost of car-warriors, Kunti's son Vibhatsu of white steeds, rushed towards the foe, discharging celestial weapons all the while. Partha soon covered all the points of the horizon with countless arrows shot from the Gandiva, like the sun covering the whole earth with his rays. And amongst those that fought on cars and horses and elephants, and amongst the mail-clad foot-soldiers, there was none that had on his body a space of even two finger's breadth un wounded with sharp arrows. And for his dexterity in applying celestial weapons, and for the training of the steeds and the skill of Uttara, and for the coursing of his weapons, and his prowess and light-handedness, people began to regard Arjuna as the fire that blazeth forth during the time of the universal dissolution for consuming all created things. And none amongst the foe could cast his eyes on Arjuna who shone like a blazing fire of great effulgence. And mangled by the arrows of Arjuna, the hostile ranks looked like newly-risen clouds on the breast of a hill reflecting the solar rays, or like groves of Asoka trees resplendent with clusters of flowers. Indeed, afflicted by the arrows of Partha, the soldiers looked like these, or like a beautiful garland whose flowers gradually wither and drop away: And the all-pervading wind bore on its wings in the sky the torn flags and umbrellas of the hostile host. And affrighted at the havoc amongst their own ranks, the steeds fled in all directions, freed from their yokes by means of Partha's arrows and dragging after them broken portions of cars and elephants, struck on their ears and ribs and tusks and nether lips and other delicate parts of the body, began to drop down on the battle-field. And the earth, bestrewn in a short time with the corpses of elephants belonging to the Kauravas, looked like the sky overcast with masses of black clouds. And as that fire of blazing flames at the end of the yuga consumeth all perishable things of the world, both mobile and immobile, so did Partha, O king, consumeth all foes in battle. And by the energy of his weapons and the twang of his bow, and the preter-natural yells of the creatures stationed on his flagstaff, and the terrible roar of the monkey, and by the blast of his conch, that mighty grinder of foes, Vibhatsu, struck terror into the hearts of all the troops of Duryodhana. And the strength of every hostile warrior seemed, as it were, to be levelled to the dust at the very sight of Arjuna. And unwilling to commit the daring act of sin of slaying them that were defenceless, Arjuna suddenly fell back and attacked the army from behind by means of clouds of keen-edged arrows proceeding towards their aims like hawks let off by fowlers. And he soon covered the entire welkin with clusters of blood-drinking arrows. And as the (infinite) rays of the powerful sun, entering a small vessel, are contracted within it for want of space, so the countless shafts of Arjuna could not find space for their expansion even within the vast welkin. Foes were able to behold Arjuna's car, when near, only once, for immediately after, they were with their horses, sent to the other world. And as his arrows unobstructed by the bodies of foes always passed through them, so his car, unimpeded by hostile ranks, always passed through the latter. And, indeed,

he began to toss about and agitate the hostile troops with great violence like the thousand-headed Vasuki sporting in the great ocean. And as Kiritin incessantly shot his shafts, the noise of the bow-string, transcending every sound, was so loud that the like of it had never been heard before by created beings. And the elephants crowding the field, their bodies pierced with (blazing) arrows with small intervals between looked like black clouds coruscated with solar rays. And ranging in all directions and shooting (arrows) right and left, Arjuna's bow was always to be seen drawn to a perfect circle. And the arrows of the wielder of the Gandiva never fell upon anything except the aim, even as the eye never dwelleth on anything that is not beautiful. And as the track of a herd of elephants marching through the forest is made of itself, so was the track was made of itself for the car of Kiritin. And struck and mangled by Partha, the hostile warriors thought that,--Verily, Indra himself, desirous of Partha's victory, accompanied by all the immortals is slaying us! And they also regarded Vijaya, who was making a terrible slaughter around, to be none else than Death himself who having assumed the form of Arjuna, was slaying all creatures. And the troops of the Kurus, struck by Partha, were so mangled and shattered that the scene looked like the achievement of Partha himself and could be compared with nothing else save what was observable in Partha's combats. And he severed the heads of foes, even as reapers cut off the tops of deciduous herbs. And the Kurus all lost their energy owing to the terror begot of Arjuna. And tossed and mangled by the Arjuna-gale, the forest of Arjuna's foes reddened the earth with purple secretions. And the dust mixed with blood, uplifted by the wind, made the very rays of the sun redder still. And soon the sun-decked sky became so red that it looked very much like the evening. Indeed, the sun ceased to shed his rays as soon as he sets, but the son of Pandu ceased not to shoot his shafts. And that hero of inconceivable energy overwhelmed, by means of all celestial weapons, all the great bowmen of the enemy, although they were possessed of great prowess. And Arjuna then shot three and seventy arrows of sharp points at Drona, and ten at Dussaha and eight at Drona's son, and twelve at Dussasana, and three at Kripa, the son of Saradwat. And that slayer of foes pierced Bhisma, the son of Santanu, with arrows, and king Duryodhana with a hundred. And, lastly, he pierced Karna in the ear with a bearded shaft. And when that great bowman Karna, skilled in all weapons, was thus pierced, and his horses and car and car-driver were all destroyed, the troops that supported him began to break. And beholding those soldiers break and give way the son of Virata desirous of knowing Partha's purpose, addressed him on the field of battle, and said, 'O Partha, standing on this beautiful car, with myself as charioteer, towards which division shall I go? For, commanded by thee, I would soon take thee thither.'

"Arjuna replied, 'O Uttara, yonder auspicious warrior whom thou seest cased in coat of tiger-skin and stationed on his car furnished with a blue-flag and drawn by red steeds, is Kripa. There is to be seen the van of Kripa's division. Take me thither. I shall show that great bowman my swift-handedness in archery. And that warrior whose flag beareth the device of an elegant water-pot worked in gold, is the preceptor Drona--that foremost of all wielders of weapons. He is always an object of regard with me, as also with all bearers of arms. Do thou, therefore, circumambulate that great hero cheerfully. Let us bend our heads there, for that is the eternal virtue. If Drona strikes my body first, then I shall strike him, for then he will not be able to resent it. There, close to Drona, that warrior whose flag beareth the device of a bow, is the preceptor's son, the great car-warrior Aswatthaman, who is always an object of regard with me as also with every bearer of arms. Do thou, therefore, stop again and again, while thou comest by his car. There, that warrior who stayeth on his car, cased in golden mail and surrounded by a third part of the army consisting of the most efficient troops, and whose flag beareth the device of an elephant in a ground of gold, is the illustrious king Duryodhana, the son of Dhritrashtra. O hero, take before him this thy car that is capable of grinding hostile cars. This king is difficult of being vanquished in battle and is capable of grinding all foes. He is regarded as the first of all Drona's disciples in lightness of hand. I shall, in battle, show him my superior swiftness in archery. There, that warrior whose flag beareth the device of a stout chord for binding elephants, is Karna, the son of Vikartana, already known to thee. When thou comest before that wicked son of Radha, be thou very careful, for he always challengeth me to an encounter. And that warrior whose flag is blue and beareth the device of five stars with a sun (in the centre), and who endued with great energy stayeth on his car holding a huge bow in hand and wearing excellent fences, and over whose head is an umbrella of pure white, who standeth at the head of a multitudinous array of cars with various flags and banners like the sun in advance of masses of black clouds, and whose mail of gold looks bright as the sun or the moon, and who with his helmet of gold striketh terror into my heart, is Bhisma, the son of Santanu and the grandsire of us all. Entertained with regal splendour by Duryodhana, he is very partial and well-affected towards that prince. Let him be

approached last of all, for he may, even now, be an obstacle to me. While fighting with me, do thou carefully guide the steeds. Thus addressed by him, Virata's son, O king, guided Savyasachin's car with great alacrity towards the spot where Kripa stood anxious to fight."

SECTION 56

"Vaisampayana said, 'And the ranks of those fierce bowmen, the Kurus, looked like masses of clouds in the rainy season drifting before a gentle wind. And close (to those ranks of foot-soldiers) stood the enemy's horses ridden by terrible warriors. And there were also elephants of terrible mien, looking resplendent in beautiful armour, ridden by skilled combatants and urged on with iron crows and hooks. And, O king, mounted on a beautiful car, Sakra came there accompanied by the celestials,--the Visvas and Maruts. And crowded with gods, Yakshas, Gandharvas and Nagas, the firmament looked as resplendent as it does when bespangled with the planetary constellation in a cloudless night. And the celestials came there, each on his own car, desirous of beholding the efficacy of their weapons in human warfare, and for witnessing also the fierce and mighty combat that would take place when Bhisma and Arjuna would meet. And embellished with gems of every kind and capable of going everywhere at the will of the rider, the heavenly car of the lord of the celestials, whose roof was upheld by a hundred thousand pillars of gold with (a central) one made entirely of jewels and gems, was conspicuous in the clear sky. And there appeared on the scene three and thirty gods with Vasava (at their head), and (many) Gandharvas and Rakshasas and Nagas and Pitris, together with the great Rishis. And seated on the car of the lord of the celestials, appeared the effulgent persons of king, Vasumanas and Valakshas and Supratardana, and Ashtaka and Sivi and Yayati and Nahusha and Gaya and Manu and Puru and Raghu and Bhanu and Krisaswa and Sagara and Nala. And there shone in a splendid array, each in its proper place the cars of Agni and Isa and Soma and Varuna and Prajapati and Dhatri and Vidhatri and Kuvera and Yama, and Alamvusha and Ugrasena and others, and of the Gandharva Tumburu. And all the celestials and the Siddhas, and all the foremost of sages came there to behold that encounter between Arjuna and the Kurus. And the sacred fragrance of celestial garlands filled the air like that of blossoming woods at the advent of spring. And the red and reddish umbrellas and robes and garlands and chamaras of the gods, as they were stationed there, looked exceedingly beautiful. And the dust of the earth soon disappeared and (celestial) effulgence lit up everything. And redolent of divine perfumes, the breeze began to soothe the combatants. And the firmament seemed ablaze and exceedingly beautiful, decked with already arrived and arriving cars of handsome and various make, all illumined with diverse sorts of jewels, and brought thither by the foremost of the celestials. And surrounded by the celestials, and wearing a garland of lotuses and lilies the powerful wielder of the thunderbolt looked exceedingly beautiful on his car. And the slayer of Vala, although he steadfastly gazed at his son on the field of battle, was not satiated with such gazing."

SECTION 57

"Vaisampayana said, 'Beholding the army of the Kurus arrayed in order of battle, that descendant of the Kuru race, Partha, addressing Virata's son, said, 'Do thou proceed to the spot where Kripa, the son of Saradwat, is going by the southern side of that car whose flag is seen to bear the device of a golden altar.'

"Vaisampayana continued, 'Hearing these words of Dhananjaya, the son of Virata urged, without a moment's delay, those steeds of silvery hue decked in golden armour. And making them adopt, one after another, every kind of the swifter paces, he urged those fiery steeds resembling the moon in colour. And versed in horse-lore, Uttara, having approached the Kuru host, turned back those steeds endued with the speed of the wind. And skilled in guiding vehicles, the prince of Matsya, sometimes wheeling about, and sometimes proceeding in circular mazes, and sometimes turning to the left, began to be wilder the Kurus. And wheeling round, the intrepid and mighty son of Virata at last approached the car of Kripa, and stood confronting him. Then announcing his own name, Arjuna powerfully blew that best of conchs called Devadatta, of loud blare. And blown on the field of battle by the mighty Jishnu, the blare of that conch was heard like the splitting of a mountain. And seeing that the conch did not break into a hundred fragments when blown by Arjuna, the Kurus with all their warriors began to applaud it highly. And having reached the very heavens, that sound coming back was heard even like the crash of the thunderbolt hurled by Maghavat on the mountain breast. Thereupon that heroic and intrepid and mighty car-warrior, Saradwat's son Kripa, endued with strength and prowess, waxing wroth at Arjuna, and unable to bear that sound and eager for fight, took up his own sea-begotten conch and blew it vehemently. And filling the three worlds with that sound,

that foremost of car-warriors took up a large bow and twanged the bow-string powerfully. And those mighty car-warriors, equal unto two suns, standing opposed to each other, shone like two masses of autumnal clouds. Then Saradwat's son quickly pierced Partha, that slayer of hostile heroes, with ten swift and whetted arrows capable of entering into the very vitals. And Pritha's son also, on his part, drawing that foremost of weapons, the Gandiva, celebrated over the world, shot innumerable iron-arrows, all capable of penetrating into the very core of the body. Thereupon Kripa, by means of whetted shafts, cut into hundreds and thousands of fragments, those blood-drinking arrows of Partha before they could come up. Then that mighty car-warrior, Partha also, in wrath displaying various manoeuvres, covered all sides with a shower of arrows. And covering the entire welkin with his shafts, that mighty warrior of immeasurable soul, the son of Pritha, enveloped Kripa with hundred of shafts. And sorely afflicted by those whetted arrows resembling flames of fire, Kripa waxed wroth and quickly afflicting the high-souled Partha of immeasurable prowess with ten thousand shafts, set up on the field of battle a loud roar. Then the heroic Arjuna quickly pierced the four steeds of his adversary with four fatal arrows shot from the Gandiva, sharp and straight, and furnished with golden wings. And pierced by means of those whetted arrows resembling flames of fire those steeds suddenly reared themselves, and in consequence Kripa reeled off his place. And seeing Gautama thrown off his place, the slayer of hostile heroes, the descendant of the Kuru race, out of regard for his opponent's dignity, ceased to discharge his shafts at him. Then regaining his proper place, Gautama quickly pierced Savyasachin with ten arrows furnished with feathers of the Kanka bird. Then with a crescent-shaped arrow of keen edge, Partha cut off Kripa's bow and leathern fences. And soon Partha cut off Kripa's coat of mail also by means of arrows capable of penetrating the very vitals, but he did not wound his person. And divested of his coat of mail, his body resembled that of a serpent which hath in season cast off its slough. And as soon as his bow had been cut off by Partha, Gautama took up another and strung it in a trice. And strange to say, that bow of him was also cut off by Kunti's son, by means of straight shafts. And in this way that slayer of hostile heroes, the son of Pandu, cut off other bows as soon as they were taken up, one after another, by Saradwat's son. And when all his bows were thus cut off, that mighty hero hurled, from his car, at Pandu's son, a javelin like unto the blazing thunderbolt. Thereupon, as the gold-decked javelin came whizzing through the air with the flash of a meteor, Arjuna cut it off by means of ten arrows. And beholding his dart thus cut off by the intelligent Arjuna, Kripa quickly took up another bow and almost simultaneously shot a number of crescent-shaped arrows. Partha, however, quickly cut them into fragments by means of ten keen-edged shafts, and ended with great energy, the son of Pritha then, inflamed with wrath on the field of battle, discharged three and ten arrows whetted on stone and resembling flames of fire. And with one of these he cut off the yoke of his adversary's car, and with four pierced his four steeds, and with the sixth he severed the head of his antagonist's car-driver from off his body. And with three that mighty car-warrior pierced, in that encounter, the triple bamboo-pole of Kripa's car and with two, its wheels. And with the twelfth arrow he cut off Kripa's flagstaff. And with the thirteenth Falguni, who was like Indra himself as if smiling in derision, pierced Kripa in the breast. Then with his bow cut off, his car broken, his steeds slain, his car-driver killed, Kripa leapt down and taking up a mace quickly hurled it at Arjuna. But that heavy and polished mace hurled by Kripa was sent back along its course, struck by means of Arjuna's arrows. And then the warriors (of Kripa's division), desirous of rescuing wrathful son of Saradwat encountered Partha from all sides and covered him with their arrows. Then the son of Virata, turning the steed to the left began to perform circuitous evolution called Yamaka and thus withstood all those warriors. And those illustrious bulls among men, taking Kripa with them who had been deprived of his car, led him away from the vicinity of Dhananiya, the son of Kunti."

SECTION 58

"Vaisampayana said, 'After Kripa had thus been taken away, the invincible Drona of red steeds, taking up his bow to which he had already strung an arrow, rushed towards Arjuna of white steeds. And beholding at no great distance from him the preceptor advancing on his golden car, Arjuna that foremost of victorious warriors, addressing Uttara, said, 'Blessed be thou, O friend, carry me before that warrior on whose high banner-top is seen a golden altar resembling a long flame of fire and decked with numerous flags placed around, and whose car is drawn by steeds that are red and large, exceedingly handsome and highly-trained, of face pleasant and of quiet mien, and like unto corals in colour and with faces of coppery hue, for that warrior is Drona with whom I desire to fight. Of long arms and endowed with mighty energy possessed of strength and beauty of person, celebrated over all the worlds for his prowess, resembling Usanas himself in

intelligence and Vrihaspati in knowledge of morality, he is conversant with the four Vedas and devoted to the practice of Brahmacharya virtues. O friend, the use of the celestial weapons together with the mysteries of their withdrawal and the entire-science of weapons, always reside in him. Forgiveness, self-control, truth, abstention from injury, rectitude of conduct,—these and countless other virtues always dwell in that regenerate one. I desire to fight with that highly-blessed one on the field. Therefore, take me before the preceptor and carry me thither, O Uttara.'

"Vaisampayana continued, 'Thus addressed by Arjuna, Virata's son urged his steeds decked with gold towards the car of Bharadwaja's son. And Drona also rushed towards the impetuously advancing Partha, the son of Pandu,—that foremost of car-warriors,—like an infuriate elephant rushing towards an infuriate compeer. And the son of Bharadwaja then blew his conch whose blare resembled that of a hundred trumpets. And at that sound the whole army become agitated like the sea in a tempest. And beholding those excellent steeds red in hue mingling in battle with Arjuna's steeds of swan-like whiteness endowed with the speed of the mind, all the spectators were filled with wonder. And seeing on the field of battle those car-warriors—the preceptor Drona and his disciple Partha—both endowed with prowess, both invincible, both well-trained, both possessed of great energy and great strength, engaged with each other, that mighty host of the Bharatas began to tremble frequently. And that mighty car-warrior Partha, possessed of great prowess and filled with joy upon reaching Drona's car on his own, saluted the preceptor. And that slayer of hostile heroes, the mighty armed son of Kunti, then addressed Drona in a humble and sweet tone, saying, 'Having completed our exile in the woods, we are now desirous of avenging our wrongs. Even invincible in battle, it doth not behove thee to be angry with us. O sinless one, I will not strike thee unless thou striketh me first. Even this is my intention. It behoveth thee to act as thou chooseth.' Thus addressed Drona discharged at him more than twenty arrows. But the light-handed Partha cut them off before they could reach him. And at this, the mighty Drona, displaying his lightness of hand in the use of weapons, covered Partha's car with a thousand arrows. And desirous of angering, Partha, that hero of immeasurable soul, then covered his steeds of silvery whiteness with arrows whetted on stone and winged with the feathers of the Kanka bird. And when the battle between Drona and Kiritin thus commenced, both of them discharging in the encounter arrows of blazing splendour, both well-known for their achievements, both equal to the wind itself in speed, both conversant with celestial weapons, and both endowed with mighty energy, began shooting clouds of arrows to bewilder the royal Kshatriyas. And all the warriors that were assembled there were filled with wonder at sight of all this. And they all admired Drona who quickly shot clouds of arrows exclaiming,—'Well done! Well done! Indeed, who else save Falguna, is worthy of fighting with Drona in battle? Surely the duties of a Kshatriya are stern, for Arjuna fighteth with even his own preceptor!—And it was thus that they who stood on the field of battle said unto one another. And inflamed with fire, those mighty-armed heroes standing before other, and each incapable of overcoming the other, covered each other with arrowy showers. And Bharadwaja's son, waxing wroth, drew his large and unconquerable bow plated on the back with gold, and pierced Falguna with his arrows. And discharging at Arjuna's car innumerable whetted arrows possessed of solar effulgence, he entirely shrouded the light of the sun. And that great car-warrior of mighty arms, violently pierced Pritha's son with keen-edged shafts even as the clouds shower upon a mountain. Then taking up that foremost of bows, the Gandiva, destructive of foes and capable of withstanding the greatest strain, the impetuous son of Pandu cheerfully discharged countless shafts of various kinds adorned with gold, and that powerful warrior also baffled in a moment Drona's arrowy shower by means of those shafts shot from his own bow. And at this the spectators wondered greatly. And the handsome Dhananjaya, the son of Pritha, ranging on his car, displayed his weapons on all sides at the same time. And the entire welkin covered with his arrows, became one wide expanse of shade. And at this Drona become invisible like the sun enveloped in mist. And shrouded by those excellent arrows on all sides, Drona looked like a mountain on fire. And beholding his own car completely enveloped by the arrows of Pritha's son, Drona that ornament of battle, bent his terrible and foremost of bows whose noise was as loud as that of the clouds. And drawing that first of weapons, which was like unto a circle of fire, he discharged a cloud of keen-edged shafts. And then there were heard on the field loud sounds like the splitting of bamboos set on fire. And that warrior of immeasurable soul, shooting from his bow arrows furnished with golden wings, covered all sides, shrouding the very light of the sun. And those arrows with knots well-peeled off, and furnished with golden wings, looked like flocks of birds in the sky. And the arrows discharged by Drona from his bow, touching one another at the wings, appeared like one endless line in the sky. And those heroes, thus discharging their arrows decked with gold,

seemed to cover the sky with showers of meteors. And furnished with feathers of the Kanka bird, those arrows looked like rows of cranes ranging in the autumnal sky. And the fierce and terrible encounter that took place between the illustrious Drona and Arjuna resembled that between Virata and Vasava of old. And discharging arrows at each other from bows drawn at their fullest stretch, they resembled two elephants assailing each other with their tusks. And those wrathful warriors—those ornaments of battle—fighting strictly according to established usage, displayed in that conflict various celestial weapons in due order. Then that foremost of victorious men, Arjuna, by means of his keen shafts resisted the whetted arrows shot by that best of preceptors. And displaying before the spectators various weapons, that hero of terrible prowess covered the sky with various kinds of arrows. And beholding that tiger among men, Arjuna, endowed with fierce energy and intent upon striking him, that foremost of warriors and best of preceptors (from affection) began to fight with him playfully by means of smooth and straight arrows. And Bharadwaja's son fought on with Falguna, resisting with his own the celestial weapons shot by the former. And the fight that took place between those enraged lions among men, incapable of bearing each other, was like unto encounter between the gods and the Danavas. And the son of Pandu repeatedly baffled with his own, the Aindra, the Vayavya, and the Agneya weapons that were shot by Drona. And discharging keen shafts, those mighty bowmen, by their arrowy showers completely covered the sky and made a wide expanse of shade. And then the arrows shot by Arjuna, falling on the bodies of hostile warriors, produced the crash of thunderbolt. O king, elephants, cars, and horses, bathed in blood, looked like Kinsuka trees crowned with flowers. And in that encounter between Drona and Arjuna, beholding the field covered with arms decked with bangles, and gorgeously-attired car-warriors, and coats of mail variegated with gold, and with banners lying scattered all about, and with warriors slain by means of Partha's arrows, the Kuru host became panic-stricken. And shaking their bows capable of bearing much strain, those combatants began to shroud and weaken each other with their shafts. And, O bull of the Bharata race, the encounter that took place between Drona and Kunti's son was dreadful in the extreme and resembled that between Vali and Vasava. And staking their very lives, they began to pierce each other straight arrows shot from their fully-stretched bow-strings. And a voice was heard in the sky applauding Drona, and saying, 'Difficult is the feat performed by Drona, inasmuch as he fighteth with Arjuna,—that grinder of foes, that warrior endowed with mighty energy, of firm grasp, and invincible in battle,—that conqueror of both celestials and Daityas, that foremost of all car-warriors.' And beholding Partha's infallibility, training, fleetness of hand, and the range also of Arjuna's, arrows, Drona became amazed. And, O bull of the Bharata race, lifting up his excellent bow, the Gandiva the unbearing Partha drew it now with one hand and now with another shot an arrowy shower. And beholding that shower resembling a flight of locusts, the spectators wondering applauded him exclaiming, 'Excellent!' 'Excellent!' And so ceaselessly did he shoot his arrows that the very air was unable to penetrate the thick array. And the spectators could not perceive any interval between the taking up of the arrows and letting them off. And in that fierce encounter characterised by lightness of hand in the discharge of weapons, Partha began to shoot his arrows more quickly than before. And then all at once hundreds and thousands of straight arrows fell upon Drona's car. And, O bull of the Bharata race, beholding Drona completely covered by the wielder of the Gandiva with his arrows, the Kuru army set up exclamation of 'Oh!' and 'Alas!' And Maghavat, together with those Gandharvas and Apsaras that have come there, applauded the fleetness of Partha's hand. And that mighty car-warrior, the preceptor's son, then resisted the Pandava with a mighty array of cars. And although enraged with Arjuna, yet Aswaththaman mentally admired that feat of the high-souled son of Pritha. And waxing wroth, he rushed towards Partha, and discharged at him an arrowy shower like a heavy down-pour by the cloud. And turning his steeds towards Drona's son, Partha gave Drona an opportunity to leave the field. And thereupon the latter, wounded in that terrible encounter, and his mail and banner gone sped away by the aid of swift horses."

SECTION 59

"Vaisampayana said, 'Then, O mighty king, Drona's son rushed to an encounter with Arjuna in battle. And beholding his rush to the conflict like a hurricane, showering shafts like a rain charged cloud Pritha's son received him with a cloud of arrows. And terrible was the encounter between them, like that between the gods and the Danavas. And they shot arrows at each other like Virata and Vasava. And the welkin being enveloped on all sides with arrows, the sun was completely hidden, and the air itself was hushed. And, O conqueror of hostile cities, as they assailed and struck each other, loud sounds arose as of bamboos on fire. And, O king,

Aswathaman's horses being sorely afflicted by Arjuna, they became bewildered and could not ascertain which way to go. And as Pritha's son ranged on the field, the powerful son of Drona finding an opportunity, cut off the string of the Gandiva with an arrow furnished with a horse-shoe head And beholding that extraordinary feat of his, the celestials applauded him highly. And exclaiming--'Well done!--'Well done!' Drona and Bhishma, and Karna, and the mighty warrior Kripa, all applauded that feat of his greatly. And the son of Drona, drawing his excellent bow, pierced with his shafts, furnished with the feathers of the Kanka bird, the breast of Partha, that bull among warriors. Thereupon, with a loud laughter, the mighty-armed son of Pritha attached a strong and fresh string to Gandiva. And moistening his bow-string with the sweat that stood on his forehead resembling the crescent moon, Pritha's son advanced towards his adversary, even as an infuriated leader of a herd of elephants rusheth at another elephant. And the encounter that took place between those two matchless heroes on the field of battle was exceedingly fierce and made the bristles of the spectators stand on their ends. And as those heroes ended with mighty energy fought on, the two mighty elephants, the Kurus beheld them with wonder. And those brave bulls among men assailed each other with arrows of snaky forms and resembling blazing fires. And as the couple of quivers belonging to the Pandava was inexhaustible, that hero was able to remain on the field immovable as a mountain. And as Aswathaman's arrows, in consequence of his ceaseless discharge in that conflict, were quickly exhausted, it was for this that Arjuna prevailed over his adversary. Then Karna, drawing his large bow with great force twanged the bow-string. And thereupon arose loud exclamation of 'Oh!' and 'Alas!' And Pritha's son, casting his eyes towards the spot where that bow was twanged, beheld before him the son of Radha. And at that sight his wrath was greatly excited. And inflamed with ire and desirous of slaying Karna, that bull of the Kuru race stared at him with rolling eyes. And, O king, beholding Partha turn away from Aswathaman's side, the Kuru warriors discharged thousands of arrows on Arjuna. And the mighty-armed Dhananjaya, that conqueror of foes, leaving Drona's son, all on a sudden rushed towards Karna. And rushing towards Karna, with eyes reddened in anger the son of Kunti, desirous of a single combat with him, said these words."

SECTION 60

"Arjuna said, 'The time, O Karna, hath now come for making good thy loquacious boast in the midst of the assembly, viz., that there is none equal to thee in fight. Today, O Karna, contending with me in terrible conflict, thou shalt know thy own strength, and shalt no longer disregard others. Abandoning good breeding, thou hadst uttered many harsh words, but this that thou endeavoured to do, is, I think, exceedingly difficult. Do thou now, O Radha's son, contending with me in the sight of the Kurus, make good what thou hadst said before in disregard of myself. Thou who hadst witnessed Panchala's princess outraged by villains in the midst of the court, do thou now reap the fruit of that act of thine. Fettered by the bonds of morality before, I desisted from vengeance then. Behold now, O son of Radha, the fruit of that wrath in conflict at hand. O wicked wight, we have suffered much misery in that forest for full twelve years. Reap thou today the fruits of our concentrated vengeance. Come, O Karna, cope with me in battle. Let these thy Kaurava warriors witness the conflict. Hearing these words, Karna replied, 'Do thou, O Partha, accomplish in deed what thou sayst in words. The world knows that thy words verily exceed thy deed. That thou hadst foreborne formerly was owing to thy inability to do anything. If we witness thy prowess even now, we may acknowledge its truth. If thy past forbearance was due to thy having been bound by the bonds of morality, truly thou art equally bound now although thou regardst thyself free. Having as thou sayst, passed thy exile in the woods in strict accordance with thy pledge and being therefore weakened by practising an ascetic course of life, how canst thou desire a combat with me now! O Pritha's son, if Sakra himself fight on thy side, still I would feel no anxiety in putting forth my prowess. Thy wish, O son of Kunti, is about to be gratified. Do thou fight with me now, and behold my strength.' Hearing this, Arjuna said, 'Even now, O Radha's son, thou hadst fled from battle with me, and it is for this that thou livest although thy younger brother hath been slain. What other person, save thee, having beheld his younger brother slain in battle would himself fly from the field, and boast as thou dost, amid good and true men?'"

"Vaisampayana continued, 'Having said these words unto Karna, the invincible Vibhatsu rushed at him and charged a volley, of shafts capable of penetrating through a coat of mail. But that mighty car-warrior, Karna, received with great alacrity that discharge with an arrowy shower of his own, heavy as the downpour of the clouds. And that fierce volley of arrows covered all sides and severally pierced the steeds and arms and leathern fences of the combatants. And incapable of putting up with that assault, Arjuna cut off the strings of Karna's quiver by means of a straight and sharp arrow.

Thereupon, taking out from his quiver another arrow, Karna pierced the Pandava in the hand at which the latter's hold of the bow was loosened. And then the mighty-armed Partha cut off Karna's bow into fragments. And Karna replied by hurling a dart at his adversary, but Arjuna cut it off by means of his arrows. And then the warriors that followed the son of Radha rushed in crowds at Arjuna, but Partha sent them all to the abode of Yama by means of arrows shot from the Gandiva. And Vibhatsu slew the steeds of Karna by means of sharp and tough arrows shot from the bow-string drawn to the ear, and deprived of life they dropped down on the ground. And taking another sharp and blazing arrow ended with great energy, the mighty son of Kunti pierced the breast of Kama. And that arrow, cleaving through his mail, penetrated into his body. And at this, Karna's vision was obscured and his senses left him. And regaining consciousness, he felt a great pain, and leaving the combat fled in a northerly direction. And at this, the mighty car-warrior Arjuna and Uttara, both began to address him contumely."

SECTION 61

"Vaisampayana said, 'Having defeated Vikartana's son, Arjuna said unto the son of Virata, 'Take me towards that division where yonder device of a golden palmyra is seen. There our grandfather, Santanu's son, like unto a celestial, waiteth, desirous of an encounter with me.' Thereupon, beholding that mighty host thronged with cars and horses and elephants, Uttara, sorely pierced with arrows, said, 'O hero, I am no longer able to guide thy excellent steeds. My spirits droop and my mind is exceedingly bewildered. All the directions seem to be whirling before my eyes in consequence of the energy of the celestial weapons used by thee and the Kurus. I have been deprived of my senses by the stench of fat and blood and flesh. Beholding all this, from terror my mind is, as it were, cleft in twain. Never before had I beheld such a muster of horses in battle. And at the flapping of fences, and the blare of conchs, the leonine roars made by the warriors and the shrieks of elephants, and the twang of the Gandiva resembling the thunder, I have, O hero, been so stupefied that I have been deprived of both hearing and memory. And, O hero, beholding thee incessantly drawing to a circle, in course of the conflict, the Gandiva which resembleth a circle of fire, my sight faileth me and my heart is rent asunder. And seeing thy fierce form in battle, like that of the wielder of the Pinaka while inflamed with wrath, and looking also at the terrible arrows shot by thee, I am filled with fear. I fail to see when thou takest up thy excellent arrows, when thou fixest them on the bow-string, and when thou lettest them off. And though all this is done before my eyes, yet, deprived of my senses, I do not see it. My spirits are drooping and earth itself seems to be swimming before me. I have no strength to hold the whip and the reins.' Hearing these words, Arjuna said, 'Do thou not fear. Assure thyself. Thou also hast, on the field of battle performed, O bull among men, wonderful feats. Blessed be thou, thou art a prince and born in the illustrious line of Matsyas. It behoveth thee not to feel dispirited in chastising thy foes. Therefore, O prince, stationed on my car, muster all thy fortitude and hold the reins of my steeds, O slayer of foes, when I once more become engaged in battle.'

"Vaisampayana continued, 'Having said this unto Virata's son, that best of men and foremost of car-warriors, the mighty-armed Arjuna, again addressed the son of Virata, saying, 'Take me without delay to the van of Bhishma's division. I will cut off his very bow-string in the battle. Thou shalt behold today the celestial weapons of blazing beauty, shot by me, look like flashes of lightning disporting amid the clouds in the sky. The Kauravas shall behold the gold decked back of my Gandiva today, and assembled together the foe shall dispute, saying,--By which hand of his, the right or the left, doth he should? And I shall cause a dreadful river (of death) to flow today towards the other world with blood for its waters and cars for its eddies, and elephants for its crocodiles. I shall today, with my straight arrows, extirpate the Kuru forest having hands and feet and heads and backs and arms for the branches of its trees. Alone, bow in hand, vanquishing the Kuru host, a hundred paths shall open before me like those of a forest in conflagration. Struck by me thou shalt today behold the Kuru army moving round and round like a wheel (unable to fly off the field). I shall show thee today my excellent training in arrows and weapons. Stay thou on my car firmly, whether the ground be smooth or uneven. I can pierce with my winged arrows even the mountain of Sumeru that stands touching the very heavens. I slew of old, at Indra's command, hundreds and thousands of Paulomas and Kalakhanjas in battle. I have obtained my firmness of grasp from Indra, and my lightness of hand from Brahman, and I have learnt various modes of fierce attack and defence amid crowds of foes from Prajapati. I vanquished, on the other side of the great ocean, sixty thousands of car-warriors--all fierce archers--residing in Hiranyapura. Behold, now I defeat the multitudinous host of the Kuru like a tempest scattering a heap of cotton. With my fiery arrows I shall today set the Kuru-forest to fire, having banners for its trees, the foot-soldiers for its shrubs, and the car-warriors for its beasts of

prey. Like unto the wielder of the thunderbolt overthrowing the Danavas, alone I shall, with my straight arrows, bring down from the chambers of their cars the mighty warrior of the Kuru army stationed therein and struggling in the conflict to the best of their power. I have obtained from Rudra the Raudra, from Varuna the Varuna from Agni the Agneya, from the god of Wind the Vayava, and from Sakra the thunderbolt and other weapons. I shall certainly exterminate the fierce Dhartarashtra-forest though protected by many leonine warriors. Therefore, O Virata's son, let thy fears be dispelled.'

"Vaisampayana continued, 'Thus assured by Savyasachin, the son of Virata penetrated into that fierce array of cars protected by Bhishma. The son of Ganga, however, of fierce deeds, cheerfully withstood the mighty-armed hero advancing from desire of vanquishing the heroes in battle. Jishnu, then, confronting Bhishma, cut off his standard clean off at the roots by shooting a gold-decked arrow pierced by which it fell to the ground. And at this, four mighty warriors, Dussasana and Vikarna and Dussaha and Vingsati, skilled in weapons and ended with great energy, and all decked with handsome garlands and ornaments, rushed towards that terrible bowman. And advancing towards Vibhatsu--that fierce archer, these all encompassed him around. Then the heroic Dussasana pierced the son of Virata with a crescent-shaped arrow and he pierced Arjuna with another arrow in the breast. And Jishnu, confronting Dussasana, cut off by means of a sharp-edged arrow furnished with vulturine wings his adversary's bow plaited with gold, and then pierced his person in the breast by means of five arrows. And afflicted by the arrows of Partha, Dussasana fled, leaving the combat. Then Vikarna, the son of Dhritrashtra, pierced Arjuna--that slayer of hostile heroes, by means of sharp and straight arrows furnished with vulturine wings. But the son of Kunti within a moment hit him also in the forehead with straight shafts. And pierced by Arjuna, he fell down from his car. And at this, Dussaha, supported by Vingsati, covered Arjuna with a cloud of sharp arrows, impelled by the desire of rescuing his brother. Dhananjaya, however, without the least anxiety, pierced both of them almost at the same instant by means of couple of keen-edged arrows and then slew the steeds of both. And there upon, both those sons of Dhritrashtra, deprived of their steeds and their bodies mangled were taken away by the warrior behind them who had rushed forward with other cars. Then the unvanquished Vibhatsu, the mighty son of Kunti, decked with diadem and sure of aim, simultaneously attacked all sides with his arrows."

SECTION 62

"Vaisampayana said, 'Then, O thou of the Bharata race, all the great car-warriors of the Kurus, united together, began to assail Arjuna to the best of their might from all sides. But that hero of immeasurable soul completely covered all those mighty car-warriors with clouds of arrows, even as the mist covereth the mountains. And the roars of huge elephants and conchs, mingling together, produced a loud up roar. And penetrating through the bodies of elephants and horses as also through steel coats of mail, the arrows shot by Partha fell by thousands. And shooting shafts with the utmost celerity, the son of Pandu seemed in that contest to resemble the blazing sun of an autumnal midday. And afflicted with fear, the car-warriors began to leap down from their cars and the horse-soldiers from horse-back, while the foot-soldiers began to fly in all directions. And loud was the clatter made by Arjuna's shafts as they cleft the coats of mail belonging to mighty warriors, made of steel, silver, and copper. And the field was soon covered with the corpses of warriors mounted on elephants and horses, all mangled by the shafts of Partha of great impetuosity like unto sighing snakes. And then it seemed as if Dhananjaya, bow in hand, was dancing on the field of battle. And sorely affrighted at the twang of the Gandiva resembling the noise of the thunder, many were the combatants that fled from that terrible conflict. And the field of battle was bestrewn with severed heads decked with turbans, ear-rings and necklaces of gold, and the earth looked beautiful by being scattered all over with human trunks mangled by shafts, and arms having bows in their grasp and hands decked with ornaments. And, O bull of the Bharata race, in consequence of heads cut off by whetted shafts ceaselessly falling on the ground, it seemed as if a shower of stones fell from the sky. And that Partha of formidable prowess, displaying his fierceness, now ranged the field of battle, pouring the terrible fire of his wrath upon the sons of Dhritrashtra. And beholding the fierce prowess of Arjuna who thus scorched the hostile host, the Kuru warriors, in the very presence of Duryodhana, became dispirited and ceased to fight. And, O Bharata, having struck terror into that host and routed those mighty car-warriors, that fore-most of victors, ranged on the field. And the son of Pandu then created on the field of battle a dreadful river of blood, with waving billows, like unto the river of death that is created by Time at the end of the Yuga, having the dishevelled hair of the dead and the dying for its floating moss and straw, with bows and arrows for its boats, fierce in the extreme and having flesh

and animal juices for its mire. And coats of mail and turbans floated thick on its surface. And elephants constituted its alligators and the cars its rafts. And marrow and fat and blood constituted its currents. And it was calculated to strike terror into the hearts of the spectators. And dreadful to behold, and fearful in the extreme, and resounding with the yells of ferocious beasts, keen edged weapons constituted its crocodiles. And Rakshasas and other cannibals haunted it from one end to the other. And strings of pearls constituted its ripples, and various excellent ornaments, its bubbles. And having swarms of arrows for its fierce eddies and steeds for its tortoises, it was incapable of being crossed. And the mighty car warrior constituted its large island, and it resounded with the bleat of conchs and the sound of drums. And the river of blood that Partha created was incapable of being crossed. Indeed, so swift-handed was Arjuna that the spectators could not perceive any interval between his taking up an arrow, and fixing it on the bow-string, and letting it off by a stretch of the Gandiva."

SECTION 63

"Vaisampayana said, 'Then while a great havoc was being made among the Kurus, Santanu's son, Bhishma, and grandsire of the Bharatas rushed at Arjuna, taking up an excellent bow adorned with gold, and many arrows also of keen points and capable of piercing into the very vitals of the foe and afflicting him sorely. And in consequence of a white umbrella being held over his head, that tiger among men looked beautiful like unto a hill at sunrise. And the son of Ganga, blowing his conch cheered the sons of Dhritarashtra, and wheeling along his right came upon Vibhatsu and impeded his course. And that slayer of hostile heroes, the son of Kunti, beholding him approach, received him with a glad heart, like a hill receiving a rain-charged cloud. And Bhishma, endowed with great energy, pierced Partha's flag-staff with eight arrows. The arrows reaching the flag-staff of Pandu's son, struck the blazing ape and those creatures also stationed in the banner-top. And then the son of Pandu, with a mighty javelin of sharp-edge cut of Bhishma's umbrella which instantly fell on the ground. And then the light-handed son of Kunti struck his adversary's flag-staff also with many shafts, and then his steeds and then the couple of drivers that protected Bhishma's flanks. And unable to bear this, Bhishma though cognisant of the Pandava's might, covered Dhananjaya with a powerful celestial weapon. And the son of Pandu, of immeasurable soul, hurling in return a celestial weapon at Bhishma, received that from Bhishma like a hill receiving a deep mass of clouds. And the encounter that took place between Partha and Bhishma, was fierce and the Kaurava warriors with their troops stood as lookers on. And in the conflict between Bhishma and the son of Pandu, shafts striking against shafts shone in the air like fireflies in the season of rains. And O king, in consequence of Partha's shooting arrows with both his right and left hands, the bent Gandiva seemed like a continuous circle of fire. And the son of Kunti then covered Bhishma with hundreds of sharp and keen-edged arrows, like a cloud covering the mountain-breast with its heavy downpour. And Bhishma baffled with the own arrows that arrowy shower, like the bank resisting the swelling sea, and covered the son of Pandu in return. And those warriors, cut into a thousand pieces in battle, fell fast in the vicinity of Falguna's car. And then there was a downpour, from the car of Pandu's son, of arrows furnished with golden wing, and raining through the sky like a flight of locusts. And Bhishma again repelled that arrowy shower with hundreds of whetted shafts shot by him. And then the Kauravas exclaimed.--Excellent! Excellent!--Indeed, Bhishma hath performed an exceedingly difficult feat inasmuch as he hath fought with Arjuna. Dhananjaya is mighty and youthful, and dexterous and swift of hand. Who else, save Bhishma, the son of Santanu, or Krishna, the son of Devaki, or the mighty son of Bharadwaja, the foremost of preceptors, is able to bear the impetus of Partha in battle? And repelling weapons with weapons, those two bulls of the Bharata race, both endowed with great might, fought on playfully and infatuated the eyes of all created beings. And those illustrious warriors ranged on the field of battle, using the celestial weapons obtained from Prajapati and Indra, and Agni and the fierce Rudra, and Kuvera, and Varuna, and Yama, and Vayu. And all beings were greatly surprised, upon beholding those warriors engaged in combat. And they all exclaimed,--Bravo Partha of long arms? Bravo Bhishma! Indeed, this application of celestial weapons that is being witnessed in the combat between Bhishma and Partha is rare among human beings."

"Vaisampayana continued, 'Thus raged that conflict with weapons between those warriors conversant with all weapons. And when that conflict of celestial weapons ceased, then commenced a conflict with arrows. And Jishnu approaching his opponent, cut of with an arrow sharp like a razor the gold-decked bow of Bhishma. Within the twinkling of the eye, however, Bhishma, that mighty-armed and great car-warrior, took up another bow and stringed it. And inflamed with wrath, he showered upon Dhananjaya a cloud of arrows. And Arjuna, too, endowed with great energy, rained upon Bhishma

innumerable sharp-pointed and keen-edged arrows. And Bhishma also shot clouds of arrows upon Pandu's son. And conversant with celestial weapons and engaged in shooting and each other, arrows of keen points, no distinction, O king, could then be perceived between those illustrious warriors. And that mighty car-warrior, Kunti's son, covered with a diadem, and the heroic son of Santanu, obscured the ten directions with their arrows. And the Pandava covered Bhishma, and Bhishma also covered the Pandava, with clouds of shafts. And, O king, wonderful was this combat that took place in this world of men. And the heroic warriors that protected Bhishma's car, slain by the son of Pandu, fell prostrate, O monarch, beside the car of Kunti's son. And the leathery arrows of Svetavahana, shot from the Gandiva, fell in all directions as if with the object of making a wholesale slaughter of the foe. And issuing forth from his car those blazing arrows furnished with golden wings looked like rows of swans in the sky. And all the celestials with Indra, stationed in the firmament, gazed with wonder upon another celestial weapon hurled with great force by that wonderful archer Arjuna. And beholding that wonderful weapon of great beauty, the mighty Gandiva, Chitrasena, highly pleased, addressed the lord of celestials, saying, 'Behold these arrows shot by Partha coursing through the sky in one continuous line. Wonderful is the dexterity of Jishnu in evolving this celestial weapon! Human beings are incapable of shooting such a weapon, for it does not exist among men. How wonderful again is this concourse of mighty weapons existing from days of old! No interval can be perceived between his taking up the arrows, fixing them on the bow-string, and letting them off by stretching the Gandiva. The soldiers are incapable of even looking at the son of Pandu, who is like unto the midday sun blazing in the sky. So also none ventures to look at Bhishma, the son of Ganga. Both are famous for their achievements, and both are of fierce prowess. Both are equal in feats of heroism, and both are difficult of being vanquished in battle.'

"Thus addressed by the Gandharva about that combat between Partha and Bhishma, the lord of the celestials, O Bharata, paid proper respect unto both by a shower of celestial flowers. Meanwhile, Bhishma, the son of Santanu, assailed Arjuna on the left side, while that drawer of the bow with either hands was on the point of piercing him. And at this, Vibhatsu, laughing aloud, cut off with an arrow of keen edge and furnished with vulturine wings, the bow of Bhishma, that hero of solar effulgence. And then Dhananjaya, the son of Kunti, pierced Bhishma in the breast with ten shafts although the latter was contending with all his prowess. And sorely afflicted with pain Ganga's son of mighty arms and irresistible in battle, stood for a long time leaning on the pole of his car. And beholding him deprived of consciousness the driver of his car-steeds, calling to mind the instructions about protecting the warriors when in a swoon, led him away for safety."

SECTION 64

"Vaisampayana said, 'After Bhishma had fled, leaving the van of battle, the illustrious son of Dhritarashtra hoisting high flag approached Arjuna, bow in hand and setting up a loud roar. And with a spear-headed shaft shot from his bow stretched to the ear, he pierced on the forehead of that terrible bowman of fierce prowess, Dhananjaya, ranging amidst the foes. And pierced with that keen shaft of golden point on the forehead, that hero of famous deeds looked resplendent, O king, like unto a beautiful hill with a single peak. And cut by that arrow, the warm life-blood gushed out profusely from the wound. And the blood trickling down his body shone beautifully like a wreath of golden flowers. And struck by Duryodhana with the shaft, the swift-handed Arjuna of unflinching strength, swelling with rage, pierced the king in return, taking up arrows that were endowed with the energy of snakes of virulent poison. And Duryodhana of formidable energy attacked Partha, and Partha also, that foremost of heroes, attacked Duryodhana. And it was that those foremost of men, both born in the race of Ajamida, struck each other alike in the combat. And then (seated) on an infuriate elephant huge as a mountain and supported by four cars, Vikarna rushed against Jishnu, the son of Kunti. And beholding that huge elephant, advancing with speed, Dhananjaya struck him on the head between the temples with an iron arrow of great impetus shot from the bow-string stretched to the ear. And like the thunderbolt hurled by Indra splitting a mountain, that arrow furnished with vulturine wings, shot by Partha, penetrated, up to the very feathers, into the body of that elephant huge as hill. And sorely afflicted by the shaft, that lord of the elephant species began to tremble, and deprived of strength fell down on the ground in intense anguish, like the peak of mountain riven by thunder. And that best of elephants falling down on the earth, Vikarna suddenly alighting in great terror, ran back full eight hundred paces and ascended on the car of Vivingsati. And having slain with that thunder-like arrow that elephant huge as a mighty hill and looking like a mass of clouds, the son of Pritha smote Duryodhana in the breast with another arrow of the same kind. And both the elephant and the king having

thus been wounded, and Vikarna having broken and fled along with the supporters of the king's car, the other warriors, smitten with the arrows shot from the Gandiva, fled from the field in panic. And beholding the elephant slain by Partha, and all the other warriors running away, Duryodhana, the foremost of the Kurus, turning away his car precipitately fled in that direction where Partha was not. And when Duryodhana was fast running away in alarm, pierced by that arrow and vomiting forth blood, Kiritin, still eager for battle and capable of enduring every enemy, thus censured him from wrath, 'Sacrificing thy great fame and glory, why dost thou fly away, turning the back? Why are not those trumpet? sounded now, as they were when thou hadst set out from thy kingdom? Lo, I am an obedient servant of Yudhishthira, myself being the third son of Pritha, standing here for battle. Turn back, show me thy face, O son of Dhritarashtra, and bear in thy mind the behaviour of kings. The name Duryodhana bestowed on thee before is hereby rendered meaningless. When thou runnest away, leaving the battle, where is thy persistence in battle? Neither do I behold thy body-guards. O Duryodhana, before nor behind. O foremost of men, fly thou away and save thy life which is dear from the hands of Pandu's son."

SECTION 65

"Vaisampayana said, 'Thus summoned to battle by the illustrious hero, Dhritarashtra's son turned back stung by those censures, like an infuriate and mighty elephant pricked by a hook. And stung by those reproaches and unable to bear them, that mighty and brave car-warrior endowed with great swiftness, turned back on his car, like a snake that is trampled under foot. And beholding Duryodhana turn back with his wounds, Karna, that hero among men, decked with a golden necklace, stopped the king on the way and soothing him, himself proceeded along the north of Duryodhana's car to meet Partha in battle. And the mighty-armed Bhishma also, the son of Santanu, turning back his steeds decked with gold, enormous in size, and of tawny hue, rushed bow in hand, for protecting Duryodhana from Partha's hand. And Drona and Kripa and Vivingsati and Dussasana and others also, quickly turning back, rushed forward with speed with drawn bows and arrows fixed on the bow-strings, for protecting Duryodhana. And beholding those divisions advance towards him like the swelling surges of the ocean, Dhananjaya, the son of Pritha, quickly rushed at them like a crane rushing at a descending cloud. And with celestial weapons in their hands, they completely surrounded the son of Pritha and rained on him from all sides a perfect shower of shafts, like clouds showering on the mountain breast a heavy downpour of rain. And warding off with weapons, all the weapons of those bulls among the Kurus, the wielder of the Gandiva who was capable of enduring all foes, evolved another irresistible weapon obtained from Indra, called Sanmohana. And entirely covering the cardinal and other directions with sharp and keen-edged arrows furnished with beautiful feathers, that mighty hero stupefied their senses with the twang of the Gandiva. And once more, taking up with both his hands that large conch of loud blare, Partha, that slayer of foes, blew it with force and filled the cardinal and other points, the whole earth, and sky, with that noise. And those foremost of the Kuru heroes were all deprived of their senses by the sound of that conch blown by Partha. And all of them stood still, their bows, from which they were never separated, dropping down from their hands. And when the Kuru army became insensible, Partha calling to mind the words of Uttara, addressed the son of the Matsya king, saying, 'O best of men, go thou among the Kurus, so long as they remain insensible, and bring away the white garments of Drona and Kripa, and the yellow and handsome ones of Karna, as also the blue ones of the king and Drona's son. Methinks, Bhishma is not stupefied, for he knoweth how to counteract this weapon of mine. So, pass thou on, keeping his steeds to thy left; for those that are sensible should thus be avoided.' Hearing these words, the illustrious son of Matsya, giving up the reins of the steeds, jumped down from the car and taking off the garments of the warriors, came back to his place. And the son of Virata then urged the four handsome steeds with flanks adorned with golden armours. And those white steeds, urged on, took Arjuna away from the midst of battle-field and beyond the array of the infantry bearing standards in their hands. And, Bhishma, beholding that best of men thus going away, struck him with arrows. And Partha, too, having slain Bhishma's steeds, pierced him with ten shafts. And abandoning Bhishma on the field of battle, having first slain his car-driver, Arjuna with a good-looking bow in hand came out of that multitude of cars, like the sun emerging from the clouds. And Dhritarashtra's son, that foremost of heroes among the Kurus, recovering his senses, saw the son of Pritha standing like the lord of the celestials, alone on the battle-field. And he said in hurry (unto Bhishma), 'How hath this one escape from thee? Do thou afflict him in such a way that he may not escape.' And at this, Santanu's son, smiling, said unto him, 'Where had been this sense of thine, and where had been thy prowess too, when thou hadst been in a state of unconsciousness

renouncing thy arrows and handsome bow? Vibhatsu is not addicted to the commission of atrocious deeds; nor is his soul inclined to sin. He renounceth not his principles even for the sake of the three worlds. It is for this only that all of us have not been slain in this battle. O thou foremost of Kuru heroes, go back to the city of the Kurus, and let Partha also go away, having conquered the kine. Do thou never foolishly throw away thy own good. Indeed, that which leadeth to one's welfare ought to be accomplished.'

"Vaisampayana continued, 'Having listened to the words of the grandsire that tended to his own welfare, the wrathful king Duryodhana no longer eager for battle, drew a deep sigh and became silent. And reflecting that the advice of Bhishma was beneficial and seeing that the Pandavas gaining in strength, the other warriors also, desirous of protecting Duryodhana, resolved to return. And beholding those foremost of Kuru heroes departing for their city, Dhananjaya, the son of Pritha, with a cheerful heart followed them for a while, desirous of addressing and worshipping them. And having worshipped the aged grandsire--the son of Santanu, as also the preceptor Drona, and having saluted with beautiful arrows Drona's son and Kripa and other venerable ones among the Kurus, the son of Pritha broke into fragments Duryodhana's crown decked with precious gems, with another arrow. And having saluted all the venerable and brave warriors thus, he filled the three worlds with the twang of the Gandiva. And suddenly blowing his conch called Devadatta, the hero pierced the hearts of all his foes. And having humbled the hostile, he looked resplendent on his car decked with a handsome flag. And beholding the Kurus depart, Kiritin cheerfully said unto Matsya's son, 'Turn back thy steeds; thy kine have been recovered; the foe is going away and do thou also return to thy city with a cheerful heart.' And the celestials also, having witnessed that most wonderful encounter between Falguna and the Kurus, were highly delighted, and went to their respective abodes, reflecting upon Partha's feats.'"

SECTION 66

"Vaisampayana said, 'Having vanquished the Kurus in battle, that one with eyes like those of a bull brought back that profuse cattle wealth of Virata. And while the Dhritrashtra, after their rout, were going away, a large number of Kuru-soldiers issuing out of the deep forest appeared with slow steps before Partha, their hearts afflicted with fear. And they stood before him with joined palms and with hair dishevelled. And fatigued with hunger and thirst, arrived in a foreign land, insensible with terror, and confused in mind, they all bowed down unto the son of Pritha and said,--'We are thy slaves.'

"Arjuna said, 'Welcome, blessed be ye. Go ye away. Ye have no cause of fear. I will not take the lives of them that are afflicted. Ye have my assurance of protection.'

"Vaisampayana continued, 'Hearing these words of assurance, the assembled warriors greeted him with benedictions in praise of his achievements and fame and wishing him long life. And the Kauravas were unable to confront Arjuna while after routing the foe he proceeded towards the city of Virata, like an elephant with rent temples. And having routed the whole army of the Kuru like a violent wind scattering the clouds, that slayer of foes, Partha, regardfully addressing the prince of Matsya, said, 'It is known to thee alone, O child, that the sons of Pritha are all living with thy father. Do not eulogise them upon entering the city, for then the king of the Matsyas may hide himself in fear. On the other hand, entering the city, do thou proclaim in the presence of thy father that the deed is thy own, saying,--'By me hath the army of the Kurus been vanquished and by me have the kine been recovered from the foe!'

"Uttara said, 'The feat thou hast achieved is beyond my power. I do not possess the ability to achieve it. I shall not, however, O Savyasachin, discover thee to my father, as long as thou wilt not tell me to do it.'

"Vaisampayana continued, 'Having vanquished the hostile army and wrested the whole of the cattle wealth from the Kurus, Jishnu returned again to the cemetery and having approached the same Sami tree stood there with body mangled by the arrows of the enemy. Then that terrible monkey blazing like fire ascended into the sky with those other creatures in the flag-staff. And the illusion created (by Viswakarma) melted away and Uttara's own banner bearing the device of a lion was set up on the car again. And having replaced the arrows and quivers of those foremost of the Kuru princes, and also that other weapon (the Gandiva) which enhances the fierceness of a battle, the illustrious prince of Matsya set out for the city with a glad heart, having Kiritin as his charioteer. And having achieved an exceedingly mighty feat and slain the foe, Partha also, that slayer of foes, binding his hair into a braid as before, took the reins from Uttara's hands. And that illustrious hero entered the city of Virata, with a cheerful heart rehabilitating himself as Vrihannala, the car-driver of Uttara.'

"Vaisampayana continued, 'When all the Kauravas utterly routed and vanquished, set out in a dejected mood for

Hastinapura, Falguna, on his way back, addressed Uttara, saying, 'O prince, O hero of mighty arms, seeing the kine escorted in advance of us by the cowherds, we shall enter Virata's metropolis in the afternoon, having tended the steeds with drink and a bath. Let the cowherds, despatched by thee, speedily repair to the city with the good news and proclaim thy victory.'

"Vaisampayana continued, 'Agreeable to Arjuna's words, Uttara speedily ordered the messengers, saying, 'Go ye and proclaim the king's victory. The foe hath been routed, and the kine have been recovered. And the Matsya and the Bharata princes having thus consulted together re-approached the same Sami tree. And gratified with the victory they had won, and arrived at the foot of the Sami tree, they wore on their persons and took up on their car the ornaments and robes they had left there. And having vanquished the whole hostile army and recovered the whole of the wealth from the Kurus, the heroic son of Virata returned to the city with Vrihannala as his car-driver.'"

SECTION 67

"Vaisampayana said, 'Having speedily recovered his wealth Virata opening a large army entered his city with a cheerful heart, accompanied by the four Pandavas. And having vanquished the Trigartas in battle and recovered all the kine, that mighty monarch, along with the sons of Pritha, looked resplendent and blazed forth in beauty. And as the brave king, that enhancer of the joys of friends, was seated on his throne, all his subjects headed by the Brahmanas stood before him. And worshipped by them, the king of the Matsyas, at the head of his army, saluted the Brahmanas and his subjects in return and dismissed them cheerfully. And Virata, the king of the Matsyas owning a large army, enquired after Uttara, saying, 'Where hath Uttara gone?' And the women and the maidens of the palace and the other females living in the inner apartments joyfully said unto him, 'Our kine having been seized by the Kurus, Bhuminjaya incensed at this and from excess of bravery hath issued forth alone with only Vrihannala as his second, for vanquishing the six mighty car-warriors, Bhishma the son of Santanu, and Kripa, and Karna, and Duryodhana, and Drona, and Drona's son who have all come with the Kuru army.'

"Vaisampayana continued, 'Then king Virata, hearing that his brave son had gone forth with only one car and with Vrihannala as his car-driver, became filled with grief, and addressing his chief counsellors, said, 'Without doubt, the Kauravas and other lords of earth, learning the defeat of the Trigartas, will never keep their ground. Therefore, let those of my warriors that have not been wounded by the Trigartas go out, accompanied by a mighty force, for the protection of Uttara.' And saying this, the king speedily despatched, for the sake of his son, horses and elephants and cars and a large number of foot-soldiers, equipped and decked with various kinds of weapons and ornaments. And it was thus that Virata, the king of the Matsyas, owning a large army, quickly ordered out a large division consisting of four kinds of troops. And having done this, he said, 'Learn ye, without loss of time whether the prince liveth still or not! I myself think that he who hath got a person of the neuter sex for his car-driver is not alive.'

"Vaisampayana continued, 'Then king Yudhishtira the Just, smilingly said unto the afflicted king Virata, 'If, O monarch, Vrihannala hath been his charioteer, the foe will never be able to take away thy kine today. Protected by that charioteer, thy son will be able to vanquish in battle all the lords of earth allied with the Kurus, indeed, even the gods and the Asuras and the Siddhas and the Yakshas together.'

"Vaisampayana continued, 'Meanwhile, the swift-footed messengers despatched by Uttara, having reached Virata's city, gave tidings of the victory. And the minister-in-chief then informed the king of everything, viz., the great victory that had been won, the defeat of the Kurus, and the expected arrival of Uttara. And he said, 'All the kine have been brought back, the Kurus have been defeated, and Uttara, that slayer of foes, is well with his car-driver.' Then Yudhishtira said, 'By good luck it is that the kine have been recovered and the Kurus routed. I do not, however, regard it strange that thy son should have vanquished the Kurus, for his victory is assured that hath Vrihannala for his charioteer.'

"Vaisampayana continued, 'Hearing of the victory of his son possessed of immeasurable might, king Virata became so glad that the bristles of his body stood erect. And having made presents of raiments unto the messengers, he ordered his ministers, saying, 'Let the highways be decorated with flags, and let all the gods and goddesses be worshipped with flowery offerings. And let princes and brave warriors, and musicians and harlots decked in ornaments, march out to receive my son. And let the bellman, speedily riding an intoxicated elephant, proclaim my victory at places where four roads meet. And let Uttara, too, in gorgeous attire and surrounded by virgins and chanters of eulogies, go forth to receive my son.'

"Vaisampayana continued, 'Having listened to these words of the king, all the citizens with auspicious things in hand, and many amongst them with cymbals and trumpets and

conchs, and beautiful women attired in gorgeous robes, and reciters of auspicious and sacred hymns, accompanied by encomiasts and minstrels, and drummers and other kinds of musicians issued forth from the city of the mighty Virata to welcome Uttara of immeasurable prowess. And having despatched troops and maidens and courtizens decked in ornaments, the wise king of the Matsyas cheerfully said these words, 'O Sairindhri, fetch the dice. And, O Kanka, let the play commence.' The son of Pandu replied, saying, 'We have heard it said that one whose heart is filled with joy should not play with a cunning gambler. I do not therefore, dare gamble with thee that are so transported with joy. I am ever desirous of doing what is for thy good. Let the play, however, commence if it pleases thee.'

"Virata said, 'My female slaves and kine, my gold and whatsoever other wealth I have, nothing of all this shall thou be able to protect today even if I do not gamble.' Kanka said in reply, 'O monarch, O bestower of honours, what business hast thou with gamble which is attended with numerous evils? Gambling is fraught with many evils; it should, therefore, be shunned. Thou mayst have seen or at least heard of Yudhishtira, the son of Pandu. He lost his extensive and prosperous kingdom and his god-like brothers at dice. For this, I am averse to gambling. But if thou likest, O king, I will play.'

"Vaisampayana continued, 'While the play was going on, Matsya said unto the son of Pandu, 'Lo, the Kauravas that are so formidable have been vanquished in battle by my son.' Upon this, the illustrious king Yudhishtira said, 'Why should not he conquer that hath Vrihannala for his charioteer?'

"Thus addressed, King Matsya became angry and said unto Pandu's son, 'Thou wretch of a Brahmana, dost thou compare one of the neuter sex with my son! Hast thou no knowledge of what is proper and what improper for one to say? Without doubt, thou disregardest me. Why should not my son vanquish all those with Bhishma and Drona as their leaders? O Brahmana, for friendship only I pardon thee this thy offence. Thou must not, however, say so again if thou wishest to live.'

"Yudhishtira said, 'There where Bhishma and Drona and Drona's son and the son of Vikartana and Kripa and king Duryodhana and other royal and mighty car-warriors are assembled or there where Indra himself is surrounded by the Maruts, what other person than Vrihannala can fight, encountering them all! None hath been, none will be, his equal in strength of arms! Indeed, it is Vrihannala only whose heart is filled with joy at sight of a terrible conflict. It is he who had vanquished the celestials and the Asuras and human beings fighting together. With such a one for his ally, why should not thy son conquer the foe? Virata said, 'Repeatedly forbidden by me, thou dost not yet restrain thy tongue. If there is none to punish, no one would practise virtue.'

"Vaisampayana continued, 'Saying this, the king inflamed with anger forcibly struck Yudhishtira in the face with a dice, and reproached him angrily, saying, 'Let it not occur again! And having been violently struck, blood began to flow from his nose. But the son of Pritha held it in his hands before it fell on the ground. And the virtuous Yudhishtira then glanced at Draupadi who was standing by his side. Ever obedient to the wishes of her lord, the faultless Draupadi, understanding his meaning, and bringing a golden vessel filled with water, received the blood that flowed from his nose. Meanwhile; Uttara, entertained with sweet perfumes of diverse kinds and decked with floral chaplets, slowly entered the city, received with respect by the citizens, the women, and the people of the provinces. And approaching the gate of the palace he sent the news of his arrival to his father. And the porter then, approaching the king, said, 'Thy son Uttara, waiteth at the gate with Vrihannala as his companion.' And the Matsya king, with a cheerful heart, said unto him, 'Do thou usher both, as I am very anxious to see them.' Then Yudhishtira, the king of the Kurus, gently whispered unto the ears of the warder, 'Let Uttara enter alone; Vrihannala must not come in. Such is the vow of that hero of mighty arms that whoever causeth a wound on my person or sheddeth my blood except in battle, shall not live. Inflamed with rage he will never bear patiently to see me bleeding, but will slay Virata even now with his counsellors and troops and steeds.'"

SECTION 68

"Vaisampayana said, 'Then Bhuminjaya, the eldest son of the king, entered, and having worshipped the feet of his father approached Kanka. And he beheld Kanka covered with blood, and seated on the ground at one end of the court, and waited upon by the Sairindhri. And seeing this, Uttara asked his father in a hurry, saying, 'By whom, O king, hath this one been struck? By whom hath this sinful act been perpetrated?'

"Virata said, 'This crooked Brahmana hath been struck by me. He deserveth even more than this. When I was praising thee, he praised that person of the third sex.'

"Uttara said, 'Thou hast, O king, committed an improper act. Do thou speedily propitiate him so that the virulent poison of a Brahmana's curse may not consume thee to thy roots!'

"Vaisampayana continued, 'Having heard the words of his son, Virata, that enhancer of the limits of his kingdom, began to soothe Kunti's son, who was like unto a fire hid in ashes, for obtaining his forgiveness. And unto the king desirous of obtaining his pardon the Pandava replied, 'O king, I have long ago forgiven it. Anger I have none. Had this blood from my nostrils fallen on the ground, then, without doubt, thou, O monarch, wouldst have been destroyed with thy kingdom. I do not, however, blame thee, O king, for having struck an innocent person. For, O king, they that are powerful generally act with unreasoning severity.'

"Vaisampayana continued, 'When the bleeding had stopped, Vrihannala entered (the council-room) and having saluted both Virata and Kanka, stood silent. And the king, having appeased the chief of the Kurus, began to praise, in Savyasachin's hearing, Uttara who had returned from the battle. And the king said, 'O enhancer of the joys of Kekaya's princess, in thee have I truly a son! I never had nor shall have, a son that is equal to thee! How, indeed, couldst thou, O Child, encounter that Karṇa who leaveth not a single mark unhit amongst even a thousand that he may aim at all at once? How couldst thou, O child, encounter that Bhishma who hath no equal in the whole world of men? How also couldst thou, O child, encounter Drona, that foremost of all wielders of weapons, that preceptor of the Vrishnis and Kauravas, twice-born one who may be regarded as the preceptor of all the Kshatriyas? How couldst thou meet in battle the celebrated Aswatthaman? How couldst thou, O child, encounter that Duryodhana, the prince who is capable of piercing even a mountain with his mighty arrows? My foes have all been thrashed. A delicious breeze seems to blow around me. And since thou hast recovered in battle the whole of my wealth that had been seized by the Kurus, it seems that all those mighty warriors were struck with panic. Without doubt, thou, O bull amongst men, has routed the foe and snatched away from them my wealth of kine, like his prey from a tiger.'"

SECTION 69

"Uttara said, 'The kine have not been recovered by me, nor have the foe been vanquished by me. All that hath been accomplished by the son of a deity. Capable of striking like a thunderbolt, that youth of celestial origin, beholding me running away in fear, stopped me and himself mounted on my car. It was by him that the kine have been recovered and the Kauravas vanquished. The deed, O father, is that hero's and not mine. It was he that repulsed with arrows Kripa and Drona and Drona's son of powerful energy, and the Suta's son and Bhishma. That mighty hero then spoke unto the affrighted prince Duryodhana who was running away like the leader of a head of elephants, these words, 'O prince of the Kuru race, I do not see that thou art safe by any means even at Hastinapura. Protect thy life by putting forth thy might. Thou shalt not escape me by flight. Therefore, make up thy mind for fight. If victorious, the sovereignty of the earth will be thine, or if slain, heaven itself will be thine.'

"Thus addressed, king Duryodhana--that tiger among men surrounded by his counsellors,--sighing on his car like a snake turned back, showered arrows endowed with the speed and force of thunderbolts. Beholding all this, venerable sire, my thighs began to quake. Then that celestial youth pierced with arrows the Kuru army consisting of leonine warriors. And having pierced and afflicted that crowd of cars, that youth, stout as the lion, laughed at them and robbed them of their clothes and attires. Indeed, the six great car-warriors of the Kurus were vanquished by that hero alone, even like herds of animals ranging in the forest by a single tiger in rage.'

"Virata said, 'Where is that mighty-armed and famous youth of celestial origin, that hero who recovered in battle my wealth that had been seized by the Kurus? I am anxious to behold and worship that mighty warrior of celestial origin who hath saved thee and my kine also.'

"Uttara replied, 'The mighty son of a deity disappeared there and then. I think, however, that he will show himself either tomorrow or the day after.'

"Vaisampayana continued, 'Virata, that owner of a large army, remained ignorant of the son of Pandu who was thus described unto him by Uttara, and who was living in the palace in disguise. And permitted by the high-souled Virata, Partha presented with his own hands the garments he had brought, unto Virata's daughter. And the beautiful Uttara, obtaining those new and costly clothes of diverse kinds, became highly glad, along with the son of the Matsya king.'"

SECTION 70

"Vaisampayana said, 'Then, on the third day, attired in white robes after a bath, and decked in ornaments of all kinds, those great car-warriors, the five Pandava brothers, having accomplished their row, and with Yudhishtira at their head, looked resplendent as they entered the palace-gate like five intoxicated elephants. And having entered the council-hall of Virata, they took their seats on the thrones reserved for kings, and shone brilliantly like fires on the sacrificial altar. And after Pandavas had taken their seats, Virata, that lord of earth, came there for holding his council and discharging

other royal offices. And beholding the illustrious Pandavas blazing like fires, the king reflected for a moment. And them, filled with wrath, the Matsya king spoke unto Kanka seated there like a celestial and looking like the lord of celestials surrounded by the Maruts [Storm deities, sons of Rudra and Diti and attendants of Indra, in Hinduism]. And he said, 'A player at dice thou wert employed by me as a courtier! How couldst thou occupy the royal seat thus attired in handsome robes and ornaments?'

"Vaisampayana continued, 'Hearing these words of Virata, O king, and desirous of jesting with him, Arjuna smilingly said in reply, 'This person, O king, deserveth to occupy the same seat with Indra himself. Devoted to the Brahmanas, acquainted with the Vedas, indifferent to luxury and carnal enjoyments, habitually performing sacrifices, steady in vows, this one, indeed, is the very embodiment of virtue. The foremost of all Persons endowed with energy and superior to every body on earth in intelligence, devoted to asceticism, he is conversant with various weapons. No other person among the mobile and immobile creatures of the three worlds possesseth or will ever possess such knowledge of weapons. And there is none even amongst the gods, or Asuras, or men, or Rakshasas, or Gandharvas, or Yaksha chiefs, or Kinnaras--or mighty Uragas, who is like him. Endued with great foresight and energy, beloved by the citizens and inhabitants of the provinces, he is the mightiest of car-warriors amongst the sons of Pandu. A performer of sacrifices, devoted to morality, and of subdued passions, like unto a great Rishi, this royal sage is celebrated over all the worlds. Possessed of great strength and great intelligence, able and truthful, he hath all his senses under complete control. Equal unto Indra in wealth and Kuvera in hoarding, he is the protector of the worlds like unto Manu himself of mighty prowess. Endued with great might, he is even such. Kind unto all creatures he is no other than the bull of the Kuru race, king Yudhishtira the Just. The achievements of this king resemble the sun himself of blazing effulgence. And his fame hath travelled in all directions like the rays of that luminary. And like the rays following the risen sun of blazing effulgence, ten thousand swift elephants followed him, O king, when he dwelt among the Kurus. And, O king, thirty thousand cars decked in gold and drawn by the best steeds, also used to follow him then. And full eight hundred bards adorned with ear-rings set with shining gems, and accompanied by minstrels, recited his praises in those days, like the Rishis adorning Indra. And, O king, the Kauravas and other lords of earth always waited upon him like slaves, as the celestials upon Kuvera. This eminent king, resembling the bright-rayed sun, made all lords of earth pay tribute unto him like persons of the agricultural class. And eighty-eight thousands of high-souled Snatakas depended for their subsistence upon this king practising excellent vows. This illustrious lord protected the aged and the helpless, the maimed and the blind, as his sons, and he ruled over his subjects virtuously. Steady in morality and self-control, capable of restraining his anger, bountiful, devoted to the Brahmanas, and truthful, this one is the son of Pandu. The prosperity and prowess of this one afflict king Suyodhana with his followers including Kama and Suvala's son. And, O lord of men, the virtues of this one are incapable of being enumerated. This son of Pandu is devoted to morality and always abstains from injury. Possessed of such attributes, doth not this bull among kings, this son of Pandu, deserve, O monarch, to occupy a royal seat?'"

SECTION 71

"Virata said, 'If this one, indeed, be the Kuru king Yudhishtira the son of Kunti, which amongst these is his brother Arjuna, and which, the mighty Bhima. Which of these is Nakula, and which Sahadeva and where is the celebrated Draupadi? After their defeat at dice, the sons of Pritha have not been heard of by any one.'

"Arjuna said, 'Even this one, O king, who is called Vallava and is thy cook, is that Bhima of mighty arms and terrible prowess and furious impetus. It was he who slew the furious Rakshasas on the mountains of Gandhamadana, and procured for Krishna celestial flowers of great fragrance. Even he is that Gandharva, who slew the Kichaka of wicked soul and it was he who killed tigers and bears and boars in the inner apartment of thy palace. He who had been the keeper of thy horse is that slayer of foes called Nakula, and this one is Sahadeva, the keeper of thy kine. Both these sons of Madri are great car-warriors, possessed of great fame and beauty of person. These two bulls of the Bharata race, attired in handsome robes and decked in excellent ornaments, are a match for a thousand great car-warriors. And even this lady of eyes like lotus-petals and slender-waist and sweet smiles is Drupada's daughter, thy wife's Sairindhri, for whose sake, O king, the Kichakas were slain. I am, O king, Arjuna who, it is evident, thou hast heard, is that son of Pritha, who is Bhima's junior and the senior of the twins! We have, O king, happily passed in thy abode the period of non-discovery, like infants in the womb!'

"Vaisampayana continued, 'After Arjuna had pointed out those heroes--the five Pandavas, the son of Virata then spoke

of Arjuna's prowess. And Uttara once again identified the sons of Pritha. And the prince said, 'That one whose complexion is bright like that of pure gold, who is stout like a full-grown lion, whose nose is so prominent, whose eyes are large and expansive, and whose face is broad and of coppery hue, is the king of the Kurus. And behold, that one whose tread is like that of an infuriate elephant, whose complexion is like that of heated gold, whose shoulders are broad and expanded, and whose arms are long and thick, is Vrikodara. And he who stands by his side, that youth of darkish hue, who is like unto a leader of a herd of elephants, whose shoulders are broad like those of a lion, whose tread is like that of a mighty elephant, and whose eyes are large and expansive like lotus-leaves, is Arjuna that foremost of bowmen. All lo, close to the king, are those foremost of men, the twins, like unto Vishnu and Indra, and who have no equals, in the world of men, in beauty, might, and behaviour. And close by them, behold, standeth Krishna, beautiful as gold, like unto the very embodiment of light, possessing the complexion of the blue lotus, like unto a celestial damsel, and resembling the living embodiment of Lakshmi herself.'

"Vaisampayana continued, 'Then Virata's son began to describe the prowess of Arjuna, saying, 'Even this one is he that slew the foe, like unto a lion devastating a flock of deer. Even he ranged through, crowds of hostile cars, slaying their best of car-warriors. By him was slain a huge, infuriate elephant by means of a single arrow. Pierced by him, that huge beast having its flanks adorned with an armour of gold, fell down piercing the earth with his tusks. By him have the kine been recovered and the Kauravas vanquished in battle. My ears have been deafened by the blare of his conch. It was by this hero of fierce deeds that Bhishma and Drona, along with Duryodhana, were vanquished. That achievement is his and not mine.'

"Vaisampayana continued, 'Hearing these words of his, the mighty king of the Matsyas, considering himself guilty of having offended Yudhishtira, said unto Uttara in reply, 'I think the time hath come for me to propitiate the sons of Pandu. And, if thou likest, I shall bestow my daughter Uttara upon Arjuna.'

"Uttara said, 'Worthy of our adorations and worship and respect, the time hath come for worshipping the illustrious sons of Pandu who deserve to be worshipped by us.'

"Virata said, 'When brought under the foe's subjection in battle, it was Bhimasena that rescued me. My kine also have been recovered by Arjuna. It is through the might of their arms that we have obtained victory in battle. Such being the case, all of us, with our counsellors, shall propitiate Yudhishtira the son of Kunti. Blessed be thou, with all thy brothers, O bull among the sons of Pandu. If, O king, we have ever said or done anything in ignorance to offend thee, it behoveth thee to forgive us. The son of Pandu is virtuous.'

"Vaisampayana continued, 'Then the high-souled Virata, delighted greatly, approached king Yudhishtira and made an alliance with him, and offered him his whole kingdom together with the sceptre and treasury and metropolis. And addressing all the Pandavas, and especially Dhananjaya, the mighty king of the Matsyas repeatedly said, 'By good luck it is that I see you.' And having again and again embraced Yudhishtira and Bhima and the sons of Madri, and smelt their heads, Virata, that owner of a large army, was not satiated with gazing at them. And being highly pleased, he said unto king Yudhishtira, 'By good luck it is that I see you safe from woods. By good luck it is that ye have accomplished with difficulty the period of exile, undiscovered by those wicked wights. I make over my entire kingdom to the sons of Pritha, and what else I have. Let the sons of Pandu accept these without the slightest hesitation. And let Dhananjaya, called also Savyasachin, accept the hand of Uttara: for that best of men is fit to be her lord.' Thus addressed, king Yudhishtira the Just cast a look upon Dhananjaya, the son of Pritha. And looked at by his brother, Arjuna said unto the Matsya king, 'O monarch, I accept thy daughter as my daughter-in-law. And alliance of this kind between the Matsya and the Bharatas is, indeed, desirable.'"

SECTION 72

"Virata said, 'Why, O best among the Pandavas, dost thou not wish to accept as wife this my daughter that I bestow upon thee?'

"Arjuna said, 'Residing in thy inner apartments, I had occasion always to behold thy daughter, and she too, alone or in company trusted me as her father. Well-versed in singing and dancing, I was liked and regarded by her, and, indeed, thy daughter always regardeth me as her protector. O king, I lived for one whole year with her though she had attained the age of puberty. Under these circumstances, thyself or other men may not without reason, entertain suspicions against her or me. Therefore, O king, myself who am pure, and have my senses under control, beg to thee, O monarch, thy daughter as my daughter-in-law. Thus do I attest her purity. There is no difference between a daughter-in-law and a daughter, as also between a son and son's own-self. By adopting this course, therefore, her purity will be proved. I am afraid of slanderous

and false accusations. I accept, therefore, O king, thy daughter Uttara as my daughter-in-law. Surpassing all in knowledge of weapons, resembling a celestial youth in beauty, my son, the mighty-armed Abhimanyu is the favourite nephew of Vasudeva, the wielder of the discus. He, O king, is fit to be thy son-in-law and the husband of thy daughter.'

"Virata said, 'It behoveth the best of the Kurus, Dhananjaya, the son of Kunti, who is so virtuous and wise, to say this. O son of Pritha, do thou carry out what thou thinkest should be done after this. He that hath Arjuna for the father of his son-in-law, hath all his desires gratified.'

"Vaisampayana continued, 'The monarch having said this, Yudhishtira, the son of Kunti, gave his assent to what was thus agreed upon between the Matsya king and Arjuna. And, O Bharata, the son of Kunti sent invitations to Vasudeva and to all his friends and relatives, and Virata also did the same. And then, after the expiry of the thirteenth year, the five Pandavas took up their abode in one of Virata's towns called Uplavaya, and Vibhatsu, the son of Pandu, brought over Abhimanyu and Janardana, and also many people of the Dasarha race from the Anarta country. And the king of Kasi, and also Saivya, being very friendly to Yudhishtira, arrived there, each accompanied by an Akshauhini of troops. And the mighty Drupada, also with the heroic sons of Draupadi and the unvanquished Sikhandin, and that foremost of wielder of weapons, the invincible Dhrishtadyumna came there with another Akshauhini of troops. And all the kings that came were not only lords of Akshauhini, but performers of sacrifices with gifts in profusion to Brahmanas, conversant with the Vedas endowed with heroism, and ready to die in battle. And beholding them arrived, that foremost of virtuous men, the king of the Matsyas, adored them duly, and entertained their troops and servants and carriers of burdens. And he was highly pleased to bestow his daughter upon Abhimanyu. And after the kings had come there from different parts of the country, there came Vasudeva decked in floral garlands, and Halayudha, and Kritavarman, the son of Hridika, and Yuyudhana, the son of Satyaki, and Anadhristi and Akrura, and Samva and Nisatha. And these repressers of foes came there bringing with them Abhimanyu and his mother. And Indrasena and others, having lived at Dwaraka for one whole year, came there, bringing with them the well adorned cars of the Pandavas. And there came also ten thousand elephants and ten thousand cars, and hundred millions of horses and hundred billions of foot-soldiers, and innumerable Vrishni and Andhaka and Bhoja warriors of great energy, in the train of that tiger among the Vrishnis, Vasudeva of great effulgence. And Krishna gave unto each of the illustrious sons of Pandu numerous female slaves, and gems and robes. And then the nuptial festival set in between the families of the Matsya king and the Pandavas. And then conchs and cymbals and horns and drums and other musical instruments appointed by the Pandavas, began to play in the palace of Virata. And deer of various kinds and clean animals by hundreds were slain. And wines of various kinds and intoxicating juices of trees were profusely collected. And mimes and bards and encomiasts, versed in singing and legendary lore, waited upon the kings, and chanted their praises and genealogies. And the matrons of the Matsyas of symmetrical bodies and limbs, and wearing ear-rings of pearls and gems, headed by Sudeshna, came to the place where the marriage knot was to be tied. And amongst those beautiful females of fair complexion and excellent ornaments, Krishna was the foremost in beauty and fame and splendour. And they all came there, leading forth the princess Uttara decked in every ornament and resembling the daughter of the great Indra himself. And then Dhananjaya, the son of Kunti, accepted Virata's daughter of faultless limbs on behalf of his son by Subhadra. And that great king, Yudhishtira, the son of Kunti, who stood there like Indra, also accepted her as his daughter-in-law. And having accepted her, the son of Pritha, with Janardana before him, caused the nuptial ceremonies to be performed of the illustrious son of Subhadra. And Virata then gave him (as dowry) seven thousand steeds endowed with the speed of the wind and two hundred elephants of the best kind and much wealth also. And having duly poured libations of clarified butter on the blazing fire, and paid homage unto the twice-born ones, Virata offered to the Pandavas his kingdom, army, treasury, and his own self. And after the marriage had taken place, Yudhishtira, the son of Dharmas, gave away unto the Brahmanas all the wealth that had been brought by Krishna of unfading glory. And he also gave away thousands of kine, and diverse kinds of robes, and various excellent ornaments, and vehicles, and beds, delicious viands of various kinds, and cardinal drinks of diverse species. And the king also made gifts of land unto the Brahmanas with due rites, and also cattle by thousands. And he also gave away thousands of steeds and much gold and much wealth of other kinds, unto persons of all ages. And, O bull of the Bharata race, the city of the Matsya king, thronged with men cheerful and well-fed, shone brightly like a great festival.'"

The end of Virata Parva

THE MAHABHARATA, BOOK 5
UDYOGA PARVA

SECTION 1

Om! Having bowed down to Narayana, and Nara the most exalted of male beings, and also to the goddess Saraswati, must the word Jaya be uttered.

"Vaisampayana said, 'Then those valiant descendants of Kuru, who belonged to the same party (with Virata), having joyfully celebrated the nuptials of Abhimanyu and rested themselves that night, presented themselves at dawn, well pleased, in the court of Virata. And the chamber of the king of the Matsya was full of riches, and variegated with choice gems and precious stones, with seats methodically arranged, adorned with garlands, and filled with fragrance. And those mighty monarchs of men all came to that place, and on the seats in front sat the two kings Virata and Drupada. And the revered and aged rulers of the earth, and Valarama and Krishna along with their father, all sat there. And close to the king of Panchala was seated the great hero of the race of Sini, together with the son of Rohini. And side by side with the king of the Matsya sat Krishna and Yudhishtira, and all the sons of king Drupada, and Bhima and Arjuna, and the two sons of Madri, and Pradyumna and Samva, both valiant in battle, and Abhimanyu with Virata's sons. And those princes, the sons of Draupadi, rivaling their fathers in valour, strength, grace, and prowess, sat upon excellent seats inlaid with gold. And when those mighty heroes wearing shining ornaments and robes had set themselves down, that gorgeous assembly of kings looked beautiful like the firmament spangled with resplendent stars. And those valiant men, assembled together, having conversed with one another upon various topics, remained for some time in a pensive mood, with their eyes fixed upon Krishna. And at the end of their talk, Krishna drew their attention to the affairs of the Pandavas. And those powerful kings together listened to Krishna's speech, pregnant and lofty. And Krishna said, 'It is known to you all, how this Yudhishtira was deceitfully defeated at dice by the son of Suvala, and how he was robbed of his kingdom and how a stipulation was made by him concerning his exile in the forest. And capable as they were of conquering the earth by force, the sons of Pandu remained firm in their plighted faith. And accordingly for six and seven years these incomparable men accomplished the cruel task imposed upon them. And this last, the thirteenth year, was exceedingly hard for them to pass. Yet unrecognised by any one they have passed it, as known to you, suffering unendurable hardships of various kinds. This is known to you all. These illustrious men have spent the thirteenth year, employed in menial service of others. This being so, it is for you to consider what will be for the good of both Yudhishtira and Duryodhana, and what, as regards the Kurus and the Pandavas, will be consistent with the rules of righteousness and propriety and what will meet with the approbation of all. The virtuous king Yudhishtira would not unrighteously covet even the celestial kingdom. But righteously he would accept the rule even of a single village. How the sons of Dhritarashtra fraudulently robbed him of his paternal kingdom, and how he hath passed a life of unendurable hardships, are known to all the kings assembled here. The sons of Dhritarashtra are incapable of overcoming by strength Arjuna, the son of Pritha. Nevertheless, king Yudhishtira and his friends have no other desire than the good of Dhritarashtra's son. These brave sons of Kunti, and the two sons of Madri, ask for only what they themselves, achieving victory in battle, had won from the defeated kings. You, no doubt, know full well how those enemies of the Pandavas--with the object of possessing themselves of the kingdom, endeavoured by various means to destroy them, when they were yet mere boys. So wicked and rancorous they were. Consider, how grasping they are and how virtuous Yudhishtira is. Consider also the relationship that exists between them. I beseech you all to consult together and also think separately. The Pandavas have always had a regard for truth. They have fulfilled their promise to the very letter. If now treated wrongfully by the sons of Dhritarashtra, they would slay them all though banded together. They have friends, who, on being informed of their unworthy treatment at the hands of others, would stand by them, engaged in fight with their persecutors, and willingly slay them even if they should lose their own lives for it. If you suppose them to be too few to be capable of winning a victory over their enemies, you must know that united together and followed by their friends, they would, no doubt, try their utmost to destroy those enemies. What Duryodhana thinks is not exactly known, nor what he may do. When the mind of the other side is not known, what opinion can be formed by you as to what is best to be done? Therefore, let a person, virtuous and honest and of respectable birth, and wary--an able ambassador, set out to beseech them mildly for inducing them to give half the kingdom to Yudhishtira. Having listened to the speech of Krishna, marked by prudence and a regard for virtue and showing a pacific and impartial spirit, his elder brother then

addressed the assembly bestowing high encomiums on the words of the younger brother.'"

SECTION 2

"Baladeva said, 'You have all listened to the speech of him who is the elder brother of Gada, characterised as it is by a sense of virtue and prudence, and salutary alike to Yudhishtira and king Duryodhana. These valiant sons of Kunti are ready to give up half their kingdom, and they make this sacrifice for the sake of Duryodhana. The sons of Dhritarashtra, therefore, should give up half of the kingdom, and should rejoice and be exceedingly happy with us that the quarrel can be so satisfactorily settled. These mighty persons having obtained the kingdom would, no doubt, be pacified and happy, provided the opposite party behave well. For them to be pacified will redound to the welfare of men. And I should be well-pleased if somebody from here, with the view of pacifying both the Kurus and the Pandavas, should undertake a journey and ascertain what is the mind of Duryodhana and explain the views of Yudhishtira. Let him respectfully salute Bhishma the heroic scion of Kuru's race, and the magnanimous son of Vichitravirya, and Drona along with his son, and Vidura and Kripa, and the king of Gandhara, along with the Suta's son. Let him also pay his respects to all the other sons of Dhritarashtra, to all who are renowned for strength and learning, devoted to their proper duties, heroic, and conversant with signs of the times. When all these persons are gathered together and when also the elderly citizens are assembled, let him speak words full of humility and likely to serve the interests of Yudhishtira. At all events, let them not be provoked, for they have taken possession of the kingdom with a strong hand. When Yudhishtira had his throne, he forgot himself by being engaged in gambling and was dispossessed by them of his kingdom. This valiant Kuru, this descendant of Ajamida, Yudhishtira, though not skilled in dice and though dissuaded by all his friends, challenged the son of the king of Gandhara, an adept at dice, to the match. There were then at that place thousands of dice-players whom Yudhishtira could defeat in a match. Taking however, no notice of any of them, he challenged Suvala's son of all men to the game, and so he lost. And although the dice constantly went against him, he would still have Sakuni alone for his opponent. Competing with Sakuni in the play, he sustained a crushing defeat. For this, no blame can attach to Sakuni. Let the messenger make use of words characterised by humility, words intended to conciliate Vichitravirya's son. The messenger may thus bring round Dhritarashtra's son to his own views. Do not seek war with the Kurus; address Duryodhana in only a conciliatory tone. The object may possibly fail to be gained by war, but it may be gained by conciliation, and by this means also it may be gained enduringly.'

"Vaisampayana continued, 'While that valiant scion of Madhu's race was even continuing his speech, the gallant son of the race of Sini suddenly rose up and indignantly condemned the words of the former by these words of his.'

SECTION 3

"Satyaki said, 'Even as a man's heart is, so doth he speak! Thou art speaking in strict conformity with the nature of thy heart. There are brave men, and likewise those that are cowards. Men may be divided into these two well defined classes. As upon a single large tree there may be two boughs one of which beareth fruits while the other doth not, so from the self-same line of progenitors may spring persons that are imbecile as well as those that are endowed with great strength O thou bearing the sign of a plough on thy banner, I do not, in sooth, condemn the words thou hast spoken, but I simply condemn those, O son of Madhu, who are listening to thy words! How, indeed, can he, who unblushingly dares attach even the slightest blame in the virtuous king Yudhishtira be permitted to speak at all in the midst of the assembly? Persons clever in the game of dice challenged the magnanimous Yudhishtira unskilled as he is in play, and confiding in them he was defeated! Can such persons be said to have virtuously won the game? If they had come to Yudhishtira while playing in this house with his brothers and defeated him there, then what they would have won would have been righteously won. But they challenged Yudhishtira who was bound in conscience to follow the rules observed by the military caste, and they won by a trick. What is there in this conduct of theirs that is righteous? And how can this Yudhishtira here, having performed to the utmost the stipulations entered into by way of stakes in the play, freed from the promise of a sojourn in the forest, and therefore entitled to his ancestral throne, humble himself? Even if Yudhishtira coveted other people's possessions, still it would not behove him to beg! How can they be said to be righteous and not intent on usurping the throne when, although the Pandavas have lived out their sojourn of concealment unrecognised, they still say that the latter had been recognised? They were besought by Bhishma and the magnanimous Drona, but they would not yet consent to give back to the Pandavas the throne that belongeth to them by right of birth. The means with which I

would beseech them would be sharp arrows. I shall fight and with a strong hand force them to prostrate themselves at the feet of the illustrious son of Kunti. If, however, they do not bow at the feet of the wise Yudhishtira, then they and their partisans must go to the regions of Yama. When Yuyudhana (myself) is enraged and resolved to fight, they, to be sure, are unequal to withstand his impetus, as mountains are unable to resist that of the thunderbolt. Who can withstand Arjuna in fight, or him who hath the discus for his weapon in battle, or myself as well? Who can withstand the unapproachable Bhima? And who, having regard for his life, would come near the twin brothers who firmly grasp their bows and resemble the death-dealing Yama in intelligence? Who would approach Dhrishtadyumna, the son of Drupada, or these five sons of the Pandavas who have added lustre to Draupadi's name, rivalling their fathers in valour, equal to them in every respect and full of martial pride, or him of the powerful bow, Subhadra's son, irresistible by even the gods themselves; or Gada, or Pradyumna, or Samva, resembling Yama or the thunderbolt or fire? We shall slay Dhritarashtra's son and Sakuni and Karna in battle, and place the Pandava on the throne. There is no sin in slaying them that are bent on slaying us: but to be a beggar before foes is both impious and infamous. I ask you to be diligent in doing that which is heartily desired by Yudhishtira. Let Pandu's son get back the kingdom resigned by Dhritarashtra! Either Yudhishtira should get back his kingdom this very day or all our enemies shall lie down on the earth slain by me!

SECTION 4

"Drupada said, 'O mighty-armed one, it will, without doubt, be even as thou hast said! Never will Duryodhana give up the kingdom by peaceful means, and Dhritarashtra, who dotes on his son, will follow him in his wish. And so will Bhishma and Drona from imbecility, and Karna and Sakuni from folly. The words of Valadeva command themselves to my judgement; the course pointed out by him should, indeed, be followed by a man who desires peaceful settlement. But Duryodhana should never be addressed in mild words. Vicious by nature, he, I believe cannot be brought to reason by mildness. In respect of an ass, mildness is in place; but in respect of animals of the bovine species, severity should be resorted to. If any one were to speak mild words to Duryodhana, vicious by nature that wicked wight would consider the speaker to be an imbecile person. If a mild course is adopted towards him, the fool will think that he has won. Let us do even this, let us make preparations; let us send word to our friends that they may collect an army for us. Let speedy messengers go to Salya, and Dhrishtaketu, and Jayatsena, and the prince of the Kekayas. Duryodhana also, on his part, will send word to all the kings, Rightminded persons, however, respond to the request of those that first beseech them. Therefore, I ask you to make haste in first preferring your suit to these rulers of men. Meseems that a great undertaking is awaiting us. Quickly send word to Salya, and to the kings under him, and to king Bhagadatta of immeasurable valour residing on the eastern sea-coast, and to fierce Hardikya, and Ahuka, and the king of the Mallas of powerful understanding, and Rochamana. Let Vrihanta be summoned and king Senavindu, and Vahlika and Mudjakesa and the ruler of the Chedis, and Suparsva, Svahu; and that great hero, Paurava; and also the kings of the Sakas, the Pahlavas, and the Daradas, and Surari, and Nadija, and king Karnavest, and Nila, and the valiant king Viradharman; and Durjaya, and Dantavakra, and Rukmi, and Janamejaya; and Ashada and Vayuvega, and king Purvapali; and Bhuritejas, and Devaka, and Ekalaya with his sons; and also the kings of the Krausha race, and the valiant Kshemamurti, and the kings of the Kamboja and the Richika tribes, and of the western sea-coast; and Jayatsena and the king of Kashi, and the rulers of the land of the five rivers, and the proud son of Kratha, and the rulers of the mountain regions, and Janaki, and Susarman and Maniman, and Potimatsyaka, and the valiant Dhrishtaketu, and the ruler of the kingdom of Pansu; and Paundra, and Dandadhara, and the brave Vrihatsena; and Aparajita, and Nishada and Srenimat and Vasumat; and Vrihadvala of great strength, and Vahu the conqueror of hostile cities; and the warlike king Samudrasena with his son; and Uddhava, and Kshemaka and king Vatadhana; and Srutayus, and Dridhayus, and the gallant son of Salwa; and the king of the Kalingas, and Kumara, unconquerable in battle. Speedily send word to these. This is what he recommends itself to me. And let this my priest, learned Brahmana, be sent, O king, to Dhritarashtra. Tell him the words he is to say and what Duryodhana should be told; and how Bhishma is to be addressed, and how Drona, that best of car-warriors!"

SECTION 5

"Krishna said, 'These worlds are worthy of the chief of the Somaka tribe, and are calculated to promote the interests of Pandu's son of immeasurable strength. As we are desirous of adopting a politic course, this is, no doubt, our first duty; a man acting otherwise would be a great fool. But our relationship to both the Kurus and the Pandus is equal,

howsoever these two parties may behave with each other. Both you and we have been invited here on the occasion of a marriage. The marriage having now been celebrated, let us go home well-pleased. You are the foremost of kings, both in years and learning; and here we all, no doubt are as if your pupils. Dhritarashtra has always entertained a great respect for you; and you are also a friend of the preceptors Drona and Kripa. I, therefore, ask you to send a message (to the Kurus) in the interests of the Pandavas. We all resolve even upon this that you should send a message unto them. If that chief of the Kuru race should make peace on equitable terms, then the brotherly feelings between the Kurus and the Pandus will sustain no injury. If on the other hand, the son of Dhritarashtra should wax haughty and from folly refuse to make peace, then, having summoned others, summon us too. The holder of Gadiva then will be fired with wrath and the dull-headed and wicked Duryodhana, with his partisans and friends, will meet his fate.'

"Vaisampayana said, 'King Virata, then having honoured Krishna, sent him home with his followers and relatives. And after Krishna had set out for Dwaraka, Yudhishtira and his followers, with king Virata, began to make preparations for war. And Virata and his relatives sent word to all the monarchs, and king Drupada also did the same. And at the request of those lions of the Kuru race, as also of the two kings of the Matsyas and the Panchalas, many lords of the earth possessed of great strength, came to the place with cheerful hearts. And when the sons of Dhritarashtra heard that the Pandavas had collected a large army, they also assembled many rulers of the earth. And, O king, at that time the whole land became thronged with the rulers of the earth who were marching to espouse the cause of either the Kurus or the Pandavas. And the land was full of military bands composed of four kinds of forces. And from all sides the forces began to pour in. And the goddess Earth with her mountains and forests seemed to tremble beneath their tread. And the king of the Panchalas, having consulted the wishes of Yudhishtira, despatched to the Kurus his own priest, who was old both in years and understanding.'

SECTION 6

"Drupada said, 'Of beings those that are endowed with life are superior. Of living beings those that are endowed with intelligence are superior. Of intelligent creatures men are superior. Of men the twice-born are superior. Of the twice-born, students of the Veda are superior. Of students of the Veda those of cultured understanding are superior. Of cultured men practical persons are superior. And finally, of practical men those knowing the Supreme Being are superior. You, it seems to me, are at the very top of those that are of cultured understanding. You are distinguished both for age and learning. You are equal in intellect to either Sukra or Vrihaspati, the son of Angiras. You know what kind of man the chief of the Kuru race is, and what kind of man also is Yudhishtira, the son of Kunti. It was with Dhritarashtra's knowledge that the Pandavas were-deceived by their opponents. Though instructed by Vidura he yet follows his son! Sakuni advisedly challenged Yudhishtira to a gambling match although the latter was unskilled in gambling while the former was an adept in it. Unskilled in play, Yudhishtira was guileless and firm in following the rules of the military order. Having thus cheated the virtuous king Yudhishtira, they will, by no means, voluntarily yield up the kingdom. If you speak words of righteousness unto Dhritarashtra, you will certainly gain the hearts of his fighting men. Vidura also will make use of those words of yours and will thus alienate the hearts of Bhishma, and Drona, and Kripa, and others. When the officers of state are alienated and fighting men are backward, the task of the enemy will be to gain back their hearts. In the meantime, the Pandavas will, with ease and with their whole hearts, address themselves in preparing the army and in collecting stores. And when the enemy's adherents are estranged, and while you are hanging about them, they will surely not be able to make adequate preparations for war. This course seems expedient in this wise. On your meeting with Dhritarashtra it is possible that Dhritarashtra may do what you say. And as you are virtuous, you must therefore act virtuously towards them. And to the compassionate, you must descant upon the various hardships that the Pandavas have endured. And you must estrange the hearts of the aged persons by discoursing upon the family usages which were followed by their forefathers. I do not entertain the slightest doubt in this matter. Nor need you be apprehensive of any danger from them, for you are a Brahmana, versed in the Vedas; and you are going thither as an ambassador, and more specially, you are an aged man. Therefore, I ask you to set out without delay towards the Kauravas with the object of promoting the interests of the Pandavas, timing your departure under the (astrological) combination called Pushya and at that part of the day called Jaya.'

"Vaisampayana continued, 'Thus instructed by the magnanimous Drupada, the virtuous priest set out for Hastinapura (the city called after the elephant). And that learned man, well-versed in the principles of the science of

politics, started with a following of disciples towards the Kurus for the sake of promoting the welfare of Pandu's sons.'

SECTION 7

"Vaisampayana said, 'Having despatched the priest to the city called after the elephant they sent messengers to the kings of various countries. And having sent messengers to other places, the Kuru hero Dhananjaya, that bull among men and son of Kunti, himself set out for Dwaraka. And after Krishna and Valadeva, the descendants of Madhu, had both departed for Dwaraka with all the Vrishnis, the Andhakas and the Bhojas, by hundreds, the royal son of Dhritarashtra had, by sending secret emissaries, furnished himself with information of all the doings of the Pandavas. And learning that Krishna was on his way, the prince went to the city of Dwaraka by means of fine horses possessing the speed of the wind, and taking with him a small number of troops. And on that very day the son of Kunti and Pandu, Dhananjaya, also speedily arrived at the beautiful city of the Anarta land. And the two scions of the Kuru race, those tigers among men, on arriving there saw that Krishna was asleep, and drew near him as he lay down. And as Krishna was sleeping, Duryodhana entered the room, and sat down on a fine seat at the head of the bed. And after him entered that wearer of the diadem the magnanimous Arjuna. And stood at the back of the bed, bowing and joining his hands. And when the descendant of Vrishni, Krishna awoke, he first cast his eyes on Arjuna. And having asked them as to the safety of their journey, and having fitly bestowed his greetings upon them, the slayer of Madhu questioned them as to the occasion of their visit. Then Duryodhana addressed Krishna, with a cheerful countenance, saying, 'It behoveth you to lend me your help in the impending war. Arjuna and myself are both equally your friends. And, O descendant of Madhu, you also bear the same relationship to both of us. And today, O slayer of Madhu, I have been the first to come to you. Right-minded persons take up the cause of him who comes first to them. This is how the ancients acted. And, O Krishna, you stand at the very top of all right-minded persons in the world, and are always respected. I ask you to follow the rule of conduct observed by rightminded men.' Thereat Krishna replied, 'That you have come first, O king, I do not in the least doubt. But, O king, the son of Kunti, Dhananjaya, has been first beheld by me. On account of your first arrival, and on account of my having beheld Arjuna first, I shall, no doubt, lend my assistance, O Suyodhana, to both. But it is said that those who are junior in years should have the first choice. Therefore, Dhananjaya, the son of Kunti, is entitled to first choice. There is a large body of cowherds numbering ten crores, rivalling me in strength and known as the Narayanas, all of whom are able to fight in the thick of battle. These soldiers, irresistible in battle, shall be sent to one of you and I alone, resolved not to fight on the field, and laying down my arms, will go to the other. You may, O son of Kunti, first select whichever of these two commends itself to you. For, according to law, you have the right to the first choice.'

"Vaisampayana continued, 'Thus addressed by Krishna, Dhananjaya the son of Kunti selected Kesava who was not to fight on the battle-field, even Narayana himself, the slayer of foes, increate, born among men at his own will,—the foremost of all Kshatriyas and above all the gods and the Danavas. And Duryodhana selected for himself that entire army (composed of the Narayanas). And, O descendant of Bharata, having obtained those troops numbering thousands upon thousands, he was exceedingly delighted, although he knew that Krishna was not on his side. And having secured that army possessed of terrible prowess, Duryodhana went to the son of Rohini of great strength, and explained to him, the object of his visit. The descendant of Suru in reply addressed the following words to Dhritarashtra's son, 'Thou shouldst remember, O tiger among men, all that I said at the marriage ceremony celebrated by Vitrata. O thou delighter of the race of Kuru, for thy sake I then contradicted Krishna and spoke against his opinions. And again and again I alluded to the equality of our relationship to both the parties. But Krishna did not adopt the views I then expressed; nor can I separate myself from Krishna for even a single moment. And seeing that I cannot act against Krishna even this is resolution formed by me, viz., that I will fight neither for Kunti's sons nor for you. And, O bull of the Bharatas, born as thou art in Bharata's race that is honoured by all the kings, go and fight in accordance with the rules of propriety.'

"Vaisampayana continued, 'Thus addressed, Duryodhana embraced that hero wielding a plough for his weapon of battle, and although knowing that Krishna had been taken away from his side, he yet regarded Arjuna as already vanquished. And the royal son of Dhritarashtra then went to Kritavarman. And Kritavarman gave him a body of troops numbering an Akshauhini. And surrounded by that military host, terrible to behold, the Kaurava marched forth delighting his friends. And after Duryodhana had departed, Krishna, the Creator of the world, clad in yellow attire, addressed Kiritin, saying, 'For what reason is it that you have selected me who will not fight at all?'

"Thereupon Arjuna answered, 'I question not that you are able to slay them all. I also am alone capable of slaying them, O best of men. But you are an illustrious person in the world; and this renown will accompany you. I also am a suitor for fame; therefore, you have been selected by me. It hath been always my desire to have you for driving my car. I, therefore, ask you to fulfil my desire cherished for a long time.'

"Vasudeva's son thereupon said, 'It becometh thee well, O Kunti's son, that thou measurest thyself with me. I will act as thy charioteer; let thy wish be fulfilled.'

"Vaisampayana continued, 'Then with a glad heart, Kunti's son, accompanied by Krishna as well as by the flower of the Dasarha race, came back to Yudhishtira.'

SECTION 8

"Vaisampayana said, 'O king, having learnt the news from the messengers, Salva, accompanied by a large body of troops and by his sons, all of whom were mighty in battle, was coming to the Pandavas. His encampment covered an area of one and a half yojana, so large was the force owned by that best of men. He was the master, O king, of an Akshauhini and had great prowess and valour. And there were in his army heroes bearing armour of various colours, with diverse kinds of banners and bows and ornaments and cars and animals, all wearing excellent garlands, and various robes and ornaments. And hundreds and thousands of foremost of Kshatriyas were the leaders of his troops, dressed and decorated in the manner of their native land. And he proceeded by slow marches, giving rest to his troops, towards the place where the Pandava was. And the creatures of the earth felt oppressed and the earth trembled under the tread of his troops. And king Duryodhana, hearing that magnanimous and mighty hero was on his way, hastened towards him and paid him honours, O best of the Bharata race and caused finely decorated places of entertainment to be constructed at different spots for his reception, on beautiful sites, and whither many artists were directed to entertain the guests. And those pavilions contained garlands and meat and the choicest viands and drinks, and wells of various forms, capable of refreshing the heart, and tanks of various forms, and edibles, and roomy apartments. And arriving at those pavilions, and waited upon like a very god by the servants of Duryodhana located at different spots, Salva reached another house of entertainment resplendent as a retreat of the celestials. And there, greeted with choice creature-comforts fit for beings superior to man, he deemed himself superior even to the lord himself of the gods and thought meanly of Indra as compared with himself. And that foremost of Kshatriyas, well-pleased, asked the servants, saying, 'Where are those men of Yudhishtira, who have prepared these places of refreshment? Let those men who made these be brought to me. I deem them worthy of being rewarded by me. I must reward them, let it so please the son of Kunti!' The servants, surprised, submitted the whole matter to Duryodhana. And when Salva was exceedingly pleased and ready to grant even his life, Duryodhana, who had remained concealed, came forward and showed himself to his maternal uncle. And the kind of the Madras saw him and understood that it was Duryodhana who had taken all the trouble to receive him. And Salva embraced Duryodhana and said, 'Accept something that you may desire.'

"Duryodhana thereupon said, 'O thou auspicious one, let thy word be true, grant me a boon. I ask thee to be the leader of all my army.'

"Vaisampayana continued, 'And hearing this, Salva said, 'Be it so! What else is to be done?' And the son of Gandhari repeated again and again, 'It is done.' And Salva said, 'O Duryodhana, O best of men, go to thy own city. I shall proceed to pay a visit to Yudhishtira, the subduer of foes. O king, I shall speedily come back, O ruler of men. That best of men, Pandu's son Yudhishtira, must, by all means, be visited by me.' And bearing this Duryodhana said, 'O king, O ruler of the earth, having seen the Pandava, come speedily back. I depend entirely upon thee, O king of kings. Remember the boon that thou hast granted me.' And Salva answered, 'Good betide thee! I shall come speedily back. Repair to thy own city, O protector of men.' And then those two kings Salva and Duryodhana embraced each other. And having thus greeted Salva, Duryodhana came back to his own city. And Salva went to inform the sons of Kunti of that proceeding of his. And having reached Upaplavya, and entered the encampment, Salva saw there all the sons of Panda. And the mighty-armed Salva having met the sons of Panda, accepted as usual water for washing his feet, and the customary gifts of honour including a cow. And the king of the Madras, that slayer of foes, first asked them how they were, and then with great delight embraced Yudhishtira, and Bhima, and Arjuna, and the sons of his sister the two twin-brothers. And when all had sat down, Salva spoke to Yudhishtira, the son of Kunti, saying, 'O tiger among kings, O thou delighter of the race of Kuru, is it all well with thee? O best of victors, how fortunately hast thou spent the term of thy residence in the wilderness, O king, O lord of monarchs, it was an exceedingly hard task that thou hast performed by dwelling in the wilderness together with thy brothers and this noble lady here.

And awfully difficult task again was that sojourn of thine,--the period of concealment,--which task also thou hast performed, O descendant of Bharata; for one pulled down from a throne it is nothing but hardship that awaits him. O king, where is there any happiness for him! O afflicter of thy foes, in compensation for all this vast misery wrought by Dhritarashtra's son, thou wilt attain to proportional happiness after having killed thy foes, O great king, O lord of men, the ways of the world are known to thee. Therefore, O my son, thou art never guided by avarice in any of thy dealings. O descendant of Bharata, do thou treat on the footprints of ancient saintly kings. My son, Yudhishtira, be steady in the path of liberality, and self-abnegation, and truth. And, O royal Yudhishtira, mercy and self control, and truth and universal sympathy, and everything wonderful in this world, are to be found in thee. Thou art mild, munificent, religious, and liberal, and thou regardest virtue as the highest good. O king, many are the rules of virtue that prevail amongst men, and all those are known to thee. O my son, O afflicter of foes, thou knowest in fact everything relating to this world. O king, O best of Bharata's race, how lucky it is that thou hast come out of this difficulty of thine. How lucky, O king, O foremost of monarchs, O lord, it is that I see thee, so virtuous a soul, a treasure-house of righteousness, freed with thy followers from this.'

"Vaisampayana continued, 'Then, O descendant of Bharata, the king spoke of his meeting with Duryodhana and gave a detailed account regarding that promise of his and that boon granted by himself. And Yudhishtira said, O valiant king, it has been well-done by thee that being pleased at heart thou hast plighted thy truth to Duryodhana. But good betide thee, O ruler of the earth, I ask thee to do one thing only. O king, O best of men, thou wilt have to do it solely for my sake, though it may not be proper to be done. O valiant one, hear what I submit to thee. O great king, thou art equal to Krishna on the field of battle. When, O best of kings, the single combat between Karna and Arjuna will take place, I have no doubt thou wilt have to drive Karna's car. On that occasion, if thou art inclined to do good to me, thou must protect Arjuna. O king, thou must likewise so act that the Suta's son Karna may be dispirited and the victory may be ours. Improper it no doubt is; but, O my uncle, for all that thou must do it. Salva said, 'Good betide thee. Listen, O son of Panda. Thou tellest me to do act that the vile son of the Suta may be dispirited in fight. To be sure, I shall be his charioteer on the field, for he always considers me equal to Krishna. O tiger like descendant of Kuru, I shall certainly speak to him, when desirous of fighting on the field of battle, words contradictory and fraught with harm to him, so that bereft of pride and valour, he may be easily slain by his antagonist. This I tell thee truly. Asked by thee to do it, this I am determined to do, O my son. Whatever else I may be able to bring about, I shall do for thy good. Whatever troubles were suffered by thee together with Draupadi on the occasion of the game at dice, the rude inhuman words uttered by the Suta's son, the misery inflicted by the Asura Jata and by Kichaka, O illustrious one, all the miseries experienced by Draupadi, like those formerly experienced by Damayanti,--will all, O hero, end in joy. Thou shouldst not be aggrieved at this; for Destiny is all powerful in this world; and, O Yudhishtira, high-minded persons have to endure miseries of various kinds, nay, even the gods themselves, O king, have suffered misfortunes. O king, O descendant of Bharata, it is narrated that the high-minded Indra, the chief of the celestials, had to endure together with his wife very great misery, indeed.'

SECTION 9

"Yudhishtira said, 'O foremost of monarchs, I wish to know how it was that great and unparalleled misery had to be endured by the illustrious Indra together with his queen.'

"Salva said, 'Listen, O king, to me as I relate this ancient story of the events of former days,--how, O descendant of Bharata, misery befell Indra and his wife. Once Twashtri, the lord of creatures and the foremost of celestials, was engaged in practising rigid austerities. And it is said that from antipathy to Indra he created a son having three heads. And that being of universal form possessed of great lustre hankered after Indra's seat. And possessed of those three awful faces resembling the sun, the moon, and the fire, he read the Vedas with one mouth, drank wine with another, and looked with the third as if he would absorb all the cardinal points. And given to the practice of austerities, and mild being and self-controlled, he was intent upon a life of religious practices and austerities. And his practice of austerities, O subduer of foes, was rigid and terrible and of an exceedingly severe character. And beholding the austerities, courage, and truthfulness of this one possessed of immeasurable energy, Indra became anxious, fearing lest that being should take his place. And Indra reflected, 'How may he be made to addict himself to sensual enjoyments; how may he be made to cease his practice of such rigid austerities? For were the three-headed being to wax strong, he would absorb the whole universe.' And it was thus that Indra pondered in his mind; and, O best of Bharata's race, endowed with intelligence, he ordered the celestial

nymphs to tempt the son of Twashtri. And he commanded them, saying, 'Be quick, and go without delay, and so tempt him that the three-headed being may plunge himself into sensual enjoyment to the utmost extent. Furnished with captivating hips, array yourselves in voluptuous attires, and decking yourselves in charming necklaces, do ye display gestures and blandishments of love. Endued with loveliness, do ye tempt him and alleviate my dread. I feel restless in my heart, O lovely damsels. Avert ye, ladies, this awful peril that hangs over me. Good betide you.'

"Then the nymphs said, 'O Indra, O slayer of Vala, we shall so endeavour to allure him that thou wilt have nothing to fear at his hands. That very receptacle of austerities, sitting now as if scorching everything with his eyes, O god, we are going together to tempt. We shall try to bring him under our control, and to put an end to your fears.'

"Salva continued, 'Commanded by Indra, they then went to the three-headed being. And arriving there, those lovely damsels tempted him with various gestures of love, displaying their fine figures. But engaged in the practice of exceedingly severe austerities, although he looked at them, yet he was not influenced by desire. Of subdued senses he was like the ocean, full to the brim, in gravity. And the nymphs after having tried their best, came back to Indra. And they all with joined hands spoke to the lord of the celestials, saying, 'O, that unapproachable being is incapable of being disturbed by us. O highly gifted being, thou mayst do what now may seem proper to thee.' The high-minded Indra honoured the nymphs and then dismissed them reflecting, O Yudhishtira, solely upon other means of destroying his foe. And endowed with intelligence, he fixed upon a contrivance for destroying the three-headed being. And he said, 'Let me today hurt my thunderbolt at him. By this means he will speedily be killed. Even a strong person should not overlook a rising foe, contemptible though he may be.' And thus reflecting upon the lessons inculcated in treatises of learning, he was firmly resolved upon slaying that being. Then Indra, enraged, hurled at the three-headed being his thunderbolt which looked like fire and was terrible to behold, and which inspired dread. And forcibly struck by that thunderbolt, he was slain and fell down, as falls on the earth the loosened summit of a hill. And beholding him slain by the thunderbolt, and lying down huge as a hill, the chief of the celestials found no peace, and felt as if scorched by the effulgent appearance of the dead; for though slain, he had a blazing and effulgent appearance and looked like one alive. And, strange to say, though lifeless, his heads seemed to be alive as they were beheld lying low on the field. And exceedingly afraid of that lustre, Indra remained plunged in thought. And at that time, O great king, bearing an axe on his shoulder, a carpenter came to the forest and approached the spot where lay that being. And Indra, the lord of Sachi, who was afraid, saw the carpenter come there by chance. And the chastiser of Paka said unto him immediately, 'Do this my behest. Quickly cut off this one's heads.' The carpenter thereupon said, 'His shoulders are broad: this axe will not be able to cut them off. Nor shall I be able to do what is condemned by righteous persons.' And Indra said, 'Do not fear, quickly do what I say. At my command thy axe shall equal the thunderbolt.' The carpenter said, 'Whom am I to take thee to be who hast done this frightful deed today? This I wish to learn, tell me the exact truth.' And Indra said, 'O carpenter, I am Indra, the chief of the gods. Let this be known to thee. Do thou act just as I have told thee. Do not hesitate, O carpenter! The carpenter said, 'O Indra, how is it that thou art not ashamed of this thy inhuman act? How is it that thou hast no dread of the sin of slaying a Brahmana, after having slain this son of a saint?' Indra said, 'I shall afterwards perform some religious ceremony of a rigorous kind to purify myself from this taint. This was a powerful enemy of mine whom I have killed with my thunderbolt. Even now I am uneasy, O carpenter; I, indeed, dread him even now. Do thou quickly cut off his heads, I shall bestow my favour upon thee. In sacrifices, men will give thee the head of the sacrificial beast as thy share. This is the favour I confer on thee. Do thou quickly perform what I desire.'

"Salva said, 'Hearing this, the carpenter, at the request of the great Indra, immediately severed the heads of the three-headed one with his axe. And when the heads were cut off, out flew therefrom a number of birds, viz., partridges, quails and sparrows. And from the mouth wherewith he used to recite the Vedas and to drink the Soma-juice, came out partridges in quick succession. And, O king, O son of Panda, from the mouth with which he used to look at the cardinal points as if absorbing them all, a number of quails came forth. And from that mouth of the three-headed being which used to drink wine, out flew a number of sparrows and hawks. And the heads having been cut off Indra was freed from his trepidation, and went to heaven, glad at heart. And the carpenter also went back to his house. And the slayer of Asuras, having killed his foe, considered his object gained. Now when the lord of creatures, Twashtri, heard that his son had been slain by Indra, his eyes became red with ire, and he spoke the following words, 'Since Indra hath killed my son who had committed no offence at all, who was constantly engaged in

the practice of austerities, who was merciful, possessed of self-control, and of subdued passions, therefore, for the destruction of Indra, I will create Vritra. Let the worlds behold what power I possess, and how mighty is the practice of austerities! Let that inhuman, wicked-minded lord of the gods also witness the same! And saying this, that enraged one, famous for his austerities, washed his mouth with water, made offerings on the fire, created the terrible Vritra, and spoke to him, saying, 'O destined slayer of Indra, grow in might even from the strength of my austere rites.' And that Asura grew in might, towering towards the firmament, and resembling the son of fire. And he asked, 'Risen like the doomsday sun, what am I to do?' 'Kill Indra,' was the reply. And then he departed towards the celestial regions. And next ensued a great fight between Vritra and Indra, both fired with wrath. And there took place a terrible combat, O best of Kuru's race. And the heroic Vritra seized the celestial lord who had performed a hundred sacrifices. And filled with wrath, he whirled Indra and threw him into his mouth. And when Indra was swallowed up by Vritra, the terrified senior gods, possessed of great might, created Jrimbhika to kill Vritra. And as Vritra yawned and his mouth opened the slayer of the Asura, Vala contracted the different parts of his body, and came out from within Vritra's mouth. And thenceforth the yawn attaches itself to the living breath of animated beings in three worlds. And the gods rejoiced at the egress of Indra. And once again commenced the terrible fight between Vritra and Indra, both full of ire. And it was waged for a long while, O best of Bharata's race. And when Vritra, inspired with the mighty spirit of Tvashtri and himself endowed with strength, got the upper hand in fight, Indra turned back. And on his retreat, the gods became exceedingly distressed. And all of them together with Indra were overpowered by the might of Tvashtri. And they all consulted with the saints, O descendant of Bharata. And they deliberated as to what was proper to be done, and were overwhelmed with dread. And seated on the top of the Mandara mountain, and bent on killing Vritra, they only bethought themselves of Vishnu, the indestructible one.'

SECTION 10

"Indra said, This whole indestructible universe, O gods, hath been pervaded by Vritra. There is nothing that can be equal to the task of opposing him. I was capable of yore, but now I am incapable. What good betide you, can I do? I believe him to be unapproachable. Powerful and magnanimous, possessing immeasurable strength in fight, he would be able to swallow up all the three worlds with the gods, the Asuras, and the men. Therefore, hear ye dwellers of heaven, this is my resolution. Proceeding to the abode of Vishnu, in company with that high-souled Being must we consult, and ascertain the means of slaying this ruthless wretch.'

"Salya continued, 'Indra having thus spoken, the gods with that host of Rishis repaired to the mighty god Vishnu to place themselves under the protection of that protector of all. And afflicted with the dread of Vritra, they said unto the Supreme Lord of the deities. Thou hadst in former times covered the three worlds with three steps. Thou hadst procured the ambrosial food, O Vishnu, and destroyed the Asuras in battle. Thou didst bind the great Asura Vali and hadst raised Indra to the throne of heaven. Thou art the lord of the gods, and this entire universe is pervaded by thee. Thou art the God, the mighty Deity, saluted by all persons. Be thou the refuge of all the celestials together with Indra, O best of gods. The whole universe, O slayer of Asuras, hath been pervaded by Vritra. And Vishnu said, 'I am no doubt bound to do what is for your good. I shall, therefore, tell you of a contrivance whereby he may be annihilated. Do ye with the Rishis and the Gandharvas repair to the place where Vritra that bearer of a universal form is and adopt towards him a conciliatory policy. You will thus succeed in overthrowing him. By virtue of my power, victory, ye gods, will be won by Indra, for, remaining invisible, I shall enter into his thunderbolt, that best of weapons. O foremost of gods, depart ye with the Rishis and the Gandharvas. Let there be no delay in effecting a peace between Indra and Vritra.'

"Salya continued, 'When he had thus spoken, the Rishis and the celestials placed Indra at their head, and uniting together, went away. Approaching Indra they behold Vritra glowing and resplendent as if scorching the ten points, and swallowing all the three worlds, and resembling the sun or the moon. And then the Rishis, came up to Vritra and spoke to him in conciliatory terms, saying, 'O thou unconquerable being, the whole of this universe hath been pervaded by thy energy. Thou art not able however to overpower Indra, O best of mighty beings. A long period hath now elapsed since you began to fight. All beings, with the gods and the Asuras and men, are suffering from the effects of the fight. Let there be eternal friendship between thee and Indra. Thou shalt be happy and shall dwell eternally in Indra's regions.' And the mighty Vritra having heard the words of the saints, bowed his head unto them. And the Asura (thus) spoke, 'What you, O highly-gifted beings, and also all these Gandharvas are saying, I have heard. Ye stainless beings, hear also what I have got to say. How can there be peace between us two, Indra and myself?

How can there be friendship, ye gods, between two hostile powers?' The Rishis said, 'Friendship among righteous persons happens at a single meeting. It is a desirable object. Thereafter will happen what is fated to be. The opportunity of forming friendship with a righteous person should not be sacrificed. Therefore, the friendship of the righteous should be sought. The friendship of the righteous is (like) excellent wealth, for he that is wise would give advice when it is needed. The friendship of a good person is of great use; therefore, a wise person should not desire to kill a righteous one. Indra is honoured by the righteous, and is the refuge of magnanimous persons, being veracious and unblamable, and knows what virtue is, and is possessed of a refined judgement. Let there be eternal friendship between thee and Indra, as described above. In this way, have faith (in him); let not thy heart be differently inclined.'

"Salya said, 'Hearing these words of the great Rishis, the illustrious Asura spoke to them, 'No doubt, the Rishis, endowed with supernatural powers, are to be respected by me. Let what I am going to say, ye gods, be performed in its entirety; then I shall do everything that (these) best of Brahmanas have said to me. Ye lords of the Brahmana race, ordain so that Indra himself or the gods do not kill me by what is dry, or wet; by stone, or by wood; by a weapon fit for close fight, or by a missile; in the day time, or at night. On those terms eternal peace with Indra would be acceptable to me.--Very good! was what the Rishis told him, O best of Bharata race.' Thus peace having been concluded, Vritra was very much pleased. And Indra also became pleased though constantly occupied with the thought of killing Vritra. And the chief of the deities passed his time in search of a loophole, uneasy (in mind). And on a certain day when it was evening and the hour awful, Indra caught sight of the mighty Asura on the coast of the sea. And he bethought himself of the boon that was granted to the illustrious Asura, saying, 'This is the awful evening time; it is neither day, nor night; and this Vritra, my enemy, who hath stripped me of my all, this great and mighty Asura of gigantic frame, even by deceit, it will not go well with me.' And as Indra thought of all this, bearing Vishnu in mind he beheld at that instant in the sea a mass of froth as large as a hill. And he said, 'This is neither dry, nor wet, nor is it a weapon; let me hurl it at Vritra. Without doubt, he will die immediately.' And he threw at Vritra that mass of froth blended with the thunderbolt. And Vishnu, having entered within that froth, put an end to the life of Vritra. And when Vritra was killed, the cardinal points were free from gloom; and there also blew a pleasant breeze; and all beings were much pleased. And the deities with the Gandharvas and Yakshas and Rakshasas, with the great snakes and saints, glorified the mighty Indra with various laudatory hymns. And saluted by all beings, Indra spoke words of encouragement to all. And his heart was glad as also that of everyone of the gods for having killed the foe. And knowing the nature of virtue, he worshipped Vishnu, the most praiseworthy of all objects in the world. Now when the mighty Vritra, terrible to the gods, was killed, Indra became overpowered by falsehood, and he became exceedingly sad; and he was also overpowered by the sin of Brahmanicide [the murder of Bramans] on account of having killed the three-headed son of Tvashtri. And he betook himself to the confines of the worlds, and became bereft of his senses and consciousness. And overpowered by his own sins, he could not be recognised. And he lay concealed in water, just like a writhing snake. And when the lord of celestials, oppressed with the dread of Brahmanicide, had vanished from sight, the earth looked as if a havoc had passed over it. And it became treeless, and its woods withered; and the course of rivers was interrupted; and the reservoirs lost all their water; and there was distress among animals on account of cessation of rains. And the deities and all the great Rishis were in exceeding fear; and the world had no king, and was overtaken by disasters. Then the deities and the divine saints in heaven, separated from the chief of the gods, became terrified, and wondered who was to be their king. And nobody had any inclination to act as the king of the gods.'

SECTION 11

"Salya said, 'Then all the Rishis and the superior gods said, "Let the handsome Nahusha be crowned as king of the gods. He is powerful and renowned, and devoted to virtue ever more.' And they all went and said to him, 'O lord of the earth, be thou our king.' And Nahusha intent on his welfare, spoke to those gods and saints accompanied by the progenitors (of mankind), 'I am feeble; I am not capable of protecting you; it is a powerful person who should be your king; it is Indra who hath always been possessed of strength.' And all the gods, led by the saints, spoke again to him, 'Aided by the virtue of our austerities, rule thou the kingdom of heaven. There is no doubt that we have all our respective fears. Be crowned, O lord of monarchs, as the king of heaven. Whatever being may stand within thy sight, whether he be a god, an Asura, a Yaksha, a saint, a Pitri, or a Gandharva, thou shalt absorb his power and (thereby) wax strong. Always placing virtue

before (all other things), be thou the ruler of the worlds. Protect also the Brahmaris (Brahmana saints) and the gods in heaven.' Then, O lord of monarchs, Nahusha was crowned king in heaven. And placing virtue before (everything else), he became the ruler of all the worlds. And though always of a virtuous disposition, yet when he obtained that precious boon and the kingdom of heaven, Nahusha assumed a sensual turn of mind. And when Nahusha became the king of the gods, he surrounded himself with celestial nymphs, and with damsels of celestial birth, and took to enjoyments of various kinds, in the Nandana groves, on mount Kailasa, on the crest of Himavat, on Mandara. The White hill Sahya, Mahendra and Malaya, as, also upon seas and rivers. And he listened to various divine narratives that captivated both the ear and the heart, and to the play of musical instruments of different sorts, and to sweet vocal strains. And Viswvasu and Narada and beves of celestial nymphs and bands of Gandharvas and the six seasons in living shapes, attended upon the king of the gods. And fragrant breezes, refreshingly cool, blew round him. And while that wretch was thus enjoying himself, on one occasion the goddess who was the favourite queen of Indra came in his sight. And that vicious soul, having looked at her, said to the courtiers, 'Why doth not this goddess, the queen of Indra, attend upon me? I am the monarch of the gods, and also the ruler of the worlds. Let Sachi make haste and visit me at my house.' Saddened at hearing this, the goddess said to Vrihaspati, 'Protect me, O Brahmana, from this Nahusha. I come to you as my refuge. You always say, O Brahmana, that I have got on my person all the auspicious marks, being the favourite of the divine king; that I am chaste, devoted to my lord, and destined never to become a widow. All this about me you have said before. Let your words be made true. O possessor of great powers, O lord, you never spoke words that were vain. Therefore, O best of Brahmanas, this that you have said ought to be true.' Then Vrihaspati said to the queen of Indra who was beside herself through fear, 'What thou hast been told by me will come to be true, be sure, O goddess. Thou shalt see Indra, the lord of the gods, who will soon come back here. I tell thee truly, thou hast no fear from Nahusha; I shall soon unite thee with Indra.' Now Nahusha came to hear that Indra's queen had taken refuge with Vrihaspati, the son of Angiras. And at this, the king became highly enraged.'

SECTION 12

"Salya said, 'Seeing Nahusha enraged, the gods led by the saints spoke unto him, 'Who was now their king of awful mien? O king of gods, quit thy wrath. When thou art in wrath, O lord, the Universe, with its Asuras and Gandharvas, its Kinnaras, and great snakes, quaketh. Quit this wrath, thou righteous being. Persons like thee do not put themselves out. That goddess is another person's wife. Be pacified, O lord of gods! Turn back thy inclination from the sin of outraging another's wife. Thou art the king of gods, prosperity to thee! Protect thy subjects in all righteousness?' So addressed, he heeded not the saying rendered senseless by lust. And the king spoke to the gods, in allusion to Indra, 'Alalya of spotless fame, the wife of a saint, was outraged by Indra while her husband was alive. Why did ye not prevent him? Many were the deeds of inhumanity, of unrighteousness, of deceit, committed by Indra in former times. Why did ye not prevent him? Let the goddess do my pleasure; that would be her permanent good. And so the same will ever more rebound to your safety, ye gods!'

"The gods said, 'We shall bring to thee the queen of Indra even as thou hast laid the command, 'O lord of heaven! Quit this wrath, thou valiant soul! Be pacified, O lord of gods!'

"Salya continued, 'Thus having spoken to him, the gods with the saint went to inform Vrihaspati and the queen of Indra of the said news. And they said, 'We know, O foremost of Brahmanas, that the queen of Indra hath betaken herself to thy house, for protection, and that thou hast promised her protection, O best of divine saints! But we, the gods and Gandharvas and saints, beseech thee, O thou of great lustre, to give up the queen of Indra to Nahusha. Nahusha, the king of gods, of great effulgence, is superior to Indra. Let her, that lady of choice figure and complexion, choose him as her lord!' Thus addressed, the goddess gave vent to tears; and sobbing audibly, she mourned in piteous accents. And she spoke to Vrihaspati, 'O best of divine saints, I do not desire Nahusha to be my lord. I have betaken myself to thy protection, O Brahmana! Deliver me from this great peril!'

"Vrihaspati said, 'My resolution is this, I shall not abandon one that hath sought my protection. O thou of unblamable life, I shall not abandon thee, virtuous as thou art and of a truthful disposition! I do not desire to do an improper act, specially as I am a Brahmana knowing what righteousness is, having a regard for truth, and aware also of the precepts of virtue. I shall never do it. Go your ways, ye best of gods. Hear what hath formerly been sung by Brahma with regard to the matter at hand. He that delivereth up to a foe of a person terrified and asking for protection obtaineth no protection when he himself is in need of it. His seed doth not grow at seed-time and rain doth not come to him in the season of rains. He that delivereth up to a foe a person terrified and asking for

protection never succeedeth in anything that he undertaketh; senseless as he is, he droppeth paralysed from heaven; the god refuse offerings made by him. His progeny die an untimely death and his forefathers always quarrel (among themselves). The gods with Indra and their head dart the thunderbolt at him. Know it to be so, I shall not deliver up this Sachi here, the queen of Indra, famous in the world as his favourite consort. O ye best of gods, what may be for both her good and mine I ask you to do. Sachi I shall never deliver up!"

"Salya continued, 'Then the gods and the Gandharvas said these words to the preceptor of the gods, 'O Vrihaspati, deliberate upon something that may be conformable to sound policy!' Vrihaspati said, 'Let this goddess of auspicious looks ask for time from Nahusha in order to make up her mind to his proposal. This will be for the good of Indra's queen, and of us as well. Time, ye gods, may give rise to many impediments. Time will send time onward. Nahusha is proud and powerful by virtue of the boon granted to him!'"

"Salya continued, 'Vrihaspati having spoken so, the gods, delighted then said, 'Well hast thou said, O Brahmana. This is for the good of all the gods. It is no doubt so. Only, let this goddess be propitiated.' Then the assembled gods led by Agni, with a view to the welfare of all the worlds, spoke to Indra's queen in a quiet way. And the gods said, 'Thou art supporting the whole universe of things mobile and immobile. Thou art chaste and true: go thou to Nahusha. That vicious being, lustful after thee, will shortly fall: and Indra, O goddess, will get the sovereignty of the gods!' Ascertaining this to be the result of that deliberation, Indra's queen, for attaining her end, went bashfully to Nahusha of awful mien. The vicious Nahusha also, rendered senseless by lust, saw how youthful and lovely she was, and became highly pleased.'

SECTION 13

"Salya said, 'Now then Nahusha, the king of the gods, looked at her and said, 'O thou of sweet smiles, I am the Indra of all the three worlds. O thou of beautiful thighs and fair complexion, accept me as thy lord!' That chaste goddess, thus addressed by Nahusha, was terrified and quaked like a plantain-stalk at a breezy spot. She bowed her head to Brahma, and joining her hands spoke to Nahusha, the king of the gods, of awful mien, said, 'O lord of the deities, I desire to obtain time. It is not known what hath become of Indra, or where he is. Having enquired into the truth regarding him, if, O lord, I obtain no news of him, then I shall visit thee; this tell I thee for truth.' Thus addressed by Indra's queen, Nahusha was pleased. And Nahusha said, 'Let it be so, O lady of lovely hips, even as thou art telling me. Thou wilt come, after having ascertained the news. I hope thou wilt remember thy plighted truth.' Dismissed by Nahusha, she of auspicious looks stepped out; and that famous lady went to the abode of Vrihaspati. And, O best of kings, the gods with Agni at their head, when they heard her words, deliberated, intent upon what would promote the interests of Indra. And they then joined the powerful Vishnu, the God of gods. And skilled in making speeches, the uneasy gods spoke the following words to him, 'Indra, the lord of all the gods, hath been overpowered by the sin of Brahmanicide. Thou, O lord of the gods, art the first-born, the ruler of the universe, and our refuge. Thou hadst assumed the form of Vishnu for the protection of all beings. When Vritra was killed through thy energy, Indra was overwhelmed by the sin of Brahmanicide. O best of all the gods, prescribe the means of setting him free.' Having heard these words of the gods, Vishnu said, 'Let Indra, offer sacrifice to me. Even I shall purify the holder of the thunderbolt. The chastiser of Paka, having performed the holy horse-sacrifice, will fearlessly regain his dignity as lord of the gods. And the wicked-minded Nahusha will be led to destruction by his evil deeds. For a certain period, ye gods, ye must be patient, being vigilant at the same time.' Having heard these words of Vishnu, words that were true, and pleasant like ambrosia to their ears, the gods, with their preceptor, and with the Rishis proceeded to that spot where Indra was uneasy with fear. And there, O king, was performed a great horse-sacrifice, capable of removing the sin of Brahmanicide, for the purification of the high-minded and great Indra. And the lord of the gods,-- O Yudhishtira, divided the sin of Brahmanicide among trees and rivers and mountains and the earth and women. And having distributed it thus among those beings and parted with it, Indra was free from fever. And rid of his sin, he came to himself. And at that place, the slayer of the Asura Vala, quaked when he looked at Nahusha, before whom all animated beings felt cowed, and who was unapproachable by virtue of the boon the Rishis had granted to him. And the divine husband of Sachi vanished from sight once again. And invisible to all beings, he wandered biding his time. And Indra having disappeared, Sachi fell into grief. And exceedingly miserable, she bewailed, 'Alas! O Indra, if ever I have made a gift, or made offering to the gods, or have propitiated my spiritual guides, if there is any truth in me, then I pray that my chastity may remain inviolate. I bow myself to this goddess Night,--holy, pure, running her course during this the northern journey of the sun [i.e., passage of the sun from the winter to the summer solstice.] let my desire

be fulfilled.' Saying this, she, in a purified condition of body and soul, worshipped the goddess Night. And in the name of her chastity and truth she had recourse to divination. [Divination was practised by reference to the stars in the night.] And she asked, 'Show me the place where the king of the gods is. Let truth be verified by truth.' And it was thus that she addressed the goddess of Divination [prediction].'

SECTION 14

"Salya said, 'Then the goddess of Divination stood near that chaste and beautiful lady. And having beheld that goddess, youthful and lovely, standing before her, Indra's queen, glad at heart, paid respects to them and said, 'I desire to know who thou art, O thou of lovely face.' And Divination said, 'I am Divination, O goddess, come near thee. Since thou art truthful, therefore, O high-minded lady, do I appear in thy sight. Since thou art devoted to thy lord, employed in controlling thyself, and engaged in the practice of religious rites, I shall show thee the god Indra, the slayer of Vritra. Quickly come after me, so may good betide thee! Thou shalt see that best of gods.' Then Divination proceeded and the divine queen of Indra went after her. And she crossed the heavenly groves, and many mountains; and then having crossed the Himavat mountains, she came to its northern side. And having reached the sea, extending over many yojanas, she came upon a large island covered with various trees and plants. And there she saw a beautiful lake, of heavenly appearance, covered with birds, eight hundred miles in length, and as many in breadth. And upon it, O descendant of Bharata, were full-blown lotuses of heavenly appearance, of five colours, hummed round by bees, and counting by thousands. And in the middle of that lake, there was a large and beautiful assemblage of lotuses having in its midst a large white lotus standing on a lofty stalk. And penetrating into the lotus-stalk, along with Sachi, she saw Indra there who had entered into its fibres. And seeing her lord lying there in a minute form, Sachi also assumed a minute form, so did the goddess of divination too. And Indra's queen began to glorify him by reciting his celebrated deeds of yore. And thus glorified, the divine Purandara spoke to Sachi, 'For what purpose hast thou come? How also have I been found out?' Then the goddess spoke of the acts of Nahusha. And she said, 'O performer of a hundred sacrifices, having obtained the sovereignty of the three worlds, powerful and haughty and of a vicious soul, he hath commanded me to visit him, and the cruel wretch hath even assigned me a definite time. If thou wilt not protect me, O lord, he will bring me under his power. For this reason, O Indra, have I come to thee in alarm. O thou of powerful arms, slay the terrible Nahusha of vicious soul. Discover thyself, O slayer of Daityas and Danavas. O lord, assume thy own strength and rule the celestial kingdom.'"

SECTION 15

"Salya said, 'Thus addressed by Sachi, the illustrious god said to her again, 'This is not the time for putting forth valour. Nahusha is stronger than I am. O beautiful lady, he hath been strengthened by the Rishis with the merits of offerings to the gods and the Pitris. I shall have recourse to policy now. Thou wilt have to carry it out, O goddess. O lady, thou must do it secretly and must not disclose it to any person. O lady of a beautiful waist, going to Nahusha in private, tell him, O lord of the Universe, thou must visit me mounted on a nice vehicle borne by Rishis. In that case I shall be pleased and shall place myself at thy disposal. This shouldst thou tell him.' And thus addressed by the king of the gods, his lotus-eyed consort expressed her consent and went to Nahusha. And Nahusha, having seen her, smilingly addressed her, saying, 'I welcome thee, O lady of lovely thighs. What is thy pleasure, O thou of sweet smiles. Accept me, O lady of propitious looks, who am devoted to thee. What is thy will, O spirited dame. I shall do thy wish. O lady of propitious looks and slender waist. Nor needst thou be bashful, O thou of lovely hips. Have trust in me. In the name of truth I swear, O goddess, that I shall do thy bidding.'

"Sachi said, 'O lord of Universe, I wanted the time that thou hast assigned to me. Thereafter, O lord of the gods, thou shalt be my husband. I have a wish. Attend and hear, O king of the gods. What it is I shall say, O king, so that thou mayst do what I like. This is an indulgence that I ask from thy love for me. If thou grantest it, I shall be at thy disposal. Indra had horses for carrying him, and elephants, and cars. I want thee to have, O king of the gods, a novel vehicle, such as never belonged to Vishnu, or Rudra, or the Asuras, or the Rakshasas, O lord. Let a number of highly dignified Rishis, united together, bear thee in a palanquin. This is what commends itself to me. Thou shouldst not liken thyself to the Asuras or the gods. Thou absorbest the strength of all by thy own strength as soon as they look at thee. There is none so strong as to be able to stand before thee.'

"Salya continued, 'Thus addressed, Nahusha was very much pleased. And the lord of the deities said to that lady of faultless features, 'O lady of the fairest complexion, thou hast spoken of a vehicle never heard of before. I like it exceedingly, O goddess. I am in thy power, O thou of lovely face. He

cannot be a feeble person who employeth Rishis for bearing him. I have practised austerities, and am mighty. I am the lord of the past, the present, and the future. The Universe would be no more if I were in rage. The whole Universe is established in me. O thou of sweet smiles, the gods, the Asuras and Gandharvas, and snakes, and Rakshasas are together unable to cope with me when I am in rage. Whomsoever I gaze upon I divest him of his energy. Therefore, they request I shall no doubt fulfil, O goddess. The seven Rishis, and also the regenerate Rishis, shall carry me. See our greatness and splendour, O lady of lovely complexion.'

"Salya continued, 'Having thus addressed that goddess of lovely face, and having dismissed her thus, he harnessed to his heavenly car a number of saints devoted to the practice of austerities. A disregarder of Brahmanas, endued with power and intoxicated with pride, capricious, and of vicious soul, he employed those saints to carry him. Meanwhile, dismissed by Nahusha, Sachi went to Vrihaspati and said, 'But little remaineth of the term assigned by Nahusha to me. But compassionate unto me who respect thee so, and quickly find out Indra.'

"The illustrious Vrihaspati then said to her, 'Very good, thou needst not, O goddess, fear, Nahusha of vicious soul. Surely, he shall not long retain his power. The wretch, in fact, is already gone, being regardless of virtue and because, O lovely dame, of his employing the great saints to carry him. And I shall perform a sacrifice for the destruction of this vicious wretch, and I shall find out Indra. Thou needst not fear. Fare thee well.' And Vrihaspati of great power then kindled a fire in the prescribed form, and put the very best offerings upon it in order to ascertain what the king of the gods was. And having put his offerings, O king, he said to the Fire, 'Search out Indra.' And there upon that revered god, the eater of burnt offerings, assumed of his own accord a wonderful feminine form and vanished from sight at that very spot. And endued with speed of the mind, he searched everywhere, mountains and forests, earth and sky, and came back to Vrihaspati within the twinkling of the eye. And Agni said, Vrihaspati, nowhere in these places do I find the king of the gods. The waters alone remain to be searched. I am always backward in entering the waters. I have no ingress therein. O Brahmana, what I am to do for thee.' The preceptor of the gods then said to him, 'O illustrious god, do thou enter the water.'

"Agni said, 'I cannot enter the water. Therein it is extinction that awaits me. I place myself in thy hand, O thou of great effulgence. Mayst thou fare well! Fire rose from water, the military caste rose from the priestly caste; and iron had its origin in stone. The power of these which can penetrate all other things, hath no operation upon the sources from which they spring.'"

SECTION 16

"Vrihaspati said, 'Thou art the mouth, O Agni, of all the gods. Thou art the carrier of sacred offerings. Thou, like a witness, hast access to the inner souls of all creatures. The poets call thee single, and again three-fold. O eater of burnt offerings, abandoned by thee the Universe would forthwith cease to be. The Brahmanas by bowing to thee, win with their wives and sons an eternal region, the reward of their own meritorious deeds. O Agni, it is thou who art the bearer of sacred offerings. Thou, O Agni, art thyself the best offering. In a sacrificial ceremony of the supreme order, it is thee that they worship with incessant gifts and offerings. O bearer of offerings, having created the three worlds, thou when the hour cometh, consumest them in thy unkindled form. Thou art the mother of the whole Universe; and thou again, O Agni, art its termination. The wise call thee identical with the clouds and with the lightning; flames issuing from thee, support all creatures. All the waters are deposited in thee; so is this entire world. To thee, O purifier, nothing is unknown in the three worlds. Every body taketh kindly to his progenitor; do thou enter the waters without fear. I shall render thee strong with the eternal hymns of the Veda. Thus glorified, the bearer of burnt offerings, that best of poets, well-pleased, spoke laudable words to Vrihaspati. And he said, 'I shall show Indra to thee. This I tell thee for truth.'

"Salya continued, 'Then Agni entered the waters including seas and tiny ponds, and came to that reservoir, where, O best of Bharata's race, while searching the lotus flowers, he saw the king of the gods lying within the fibres of a lotus-stalk. And soon coming back, he informed Vrihaspati how Indra had taken refuge in the fibres of a lotus-stalk, assuming a minute form. Then Vrihaspati, accompanied by the gods, the saints and the Gandharvas, went and glorified the slayer of Vala by referring to his former deeds. And he said, 'O Indra, the great Asura Namuchi was killed by thee; and those two Asuras also of terrible strength, viz., Samvara and Vala. Wax strong, O performer of a hundred sacrifices, and slay all thy foes. Rise, O Indra! Behold, here are assembled the gods and the saints. O Indra, O great lord, by slaying Asuras, thou hast delivered the worlds. Having got the froth of waters, strengthened with Vishnu's energy, thou formerly slew Vritra. Thou art the refuge of all creatures and art adorable. There is no being

equal to thee. All the creatures, O Indra, are supported by thee, Thou didst build the greatness of the gods. Deliver all, together with the worlds by assuming thy strength, O great Indra.' And thus glorified, Indra increased little by little; and having assumed his own form, he waxed strong and spoke to the preceptor Vrihaspati standing before. And he said, 'What business of yours yet remaineth; the great Asuras, son of Twashtri, hath been killed; and Vritra also, whose form was exceedingly big and who destroyed the worlds.'

"Vrihaspati said, 'The human Nahusha, a king, having, obtained the throne of heaven by virtue of the power of the divine saints, is giving us exceeding trouble.'

"Indra said, 'How hath Nahusha obtained the throne of heaven, difficult to get? What austerities did he practise? How great is his power, O Vrihaspati!'

"Vrihaspati said, 'The gods having been frightened, wished for a king of heaven, for thou hadst given up the high dignity of heaven's ruler. Then the gods, the Pitris of the universe, the saints, and the principal Gandharvas, all met together, O Indra, and went to Nahusha and said, 'Be thou our king, and the defender of the Universes!' To them said Nahusha, 'I am not able; fill me with your power and with the virtue of your austerities!' So told, the deities strengthened him, O king of the gods! And thereupon Nahusha became a person of terrible strength, and becoming thus the ruler of the three worlds, he hath put the great saints in harness, and the wretch is thus journeying from world to world. Mayst thou never see Nahusha who is terrible. He emitteth poison from his eyes, and absorbeth the energy of all. All the gods are exceedingly frightened; they go about concealed and do not cast a glance at him!'

"Salya continued, 'While that best of Angira's race was thus speaking, there came that guardian of the world, Kuvera, and also Yama the son of Surya, and the old god Soma, and Varuna. And arrived there they said to the great Indra, 'How lucky that the son of Twashtri hath been killed, and Vritra also! How lucky, O Indra, that we are beholding thee safe and sound, while all thy enemies have been killed!' Indra received all those guardians of the worlds, and with a glad heart greeted them in proper form with a view to requesting them in connexion with Nahusha. And he said, 'Nahusha of terrible mien is the king of the gods; therein lend me your assistance.' They replied, 'Nahusha is of awful mien; his sight is poison; we are afraid of him, O God. If thou overthrow Nahusha, then we shall be entitled to our shares of sacrificial offerings, O Indra.' Indra said, 'Let it be so. You and the ruler of the waters, and Yama, and Kuvera shall this day be crowned along with me. Aided by all the gods, let us overthrow the foe Nahusha of terrible gaze.' Then Agni also said to Indra, 'Give me a share in sacrificial offerings. I also shall lend you my assistance.' Indra said to him, 'O Agni, thou also shalt get a share in great sacrifices.--there will be a single share (in such) for both Indra and Agni.'

"Salya continued, 'Thus did the illustrious lord Indra, the chastiser of Paka, the giver of boons, bestow, after deliberation upon Kuvera the sovereignty over the Yakshas, and all the wealth of the world; upon Yama, the sovereignty over the Pitris; and upon Varuna, that over the waters.'

SECTION 17

"Salya said, 'Now when the great Indra, the intelligent chief of the gods, was deliberating with the guardians of the world and other deities upon the means of slaying Nahusha, there appeared at that spot the venerable ascetic Agastya. And Agastya honoured the lord of the gods and said, 'How fortunate that thou art flourishing after the destruction of that being of universal form, as also that of Vritra. And how fortunate. O Purandara, Nahusha hath been hurled from the throne of heaven. How fortunate, O slayer of Vala, that I behold thee with all thy enemies killed.'

"Indra said, 'Hath thy journey hither been pleasant, O great saint, I am delighted to see thee. Accept from me water for washing thy feet and face, as also the Arghya and the cow.'

"Salya continued, 'Indra, well-pleased, began to question that best of saints and greatest of Brahmanas when he was seated on a seat after receiving due honours, thus, O revered saint, O best of Brahmanas, I wish to have it recited by thee how Nahusha of vicious soul was hurled from heaven.'

"Agastya said, 'Listen, O Indra, to the pleasant narrative how the wicked and vicious Nahusha, intoxicated with pride of strength, had been hurled from heaven. The pure-spirited Brahmanas and celestial saints, while carrying him, weary with toil, questioned that vicious one, O best of victors, saying, 'O Indra, there are certain hymns in the Vedas, directed to be recited while sprinkling the cows. Are they authentic or not? Nahusha, who had lost his senses by the operation of the Tamas, told them that they were not authentic.' The saints then said, 'Thou art tending towards unrighteousness; thou takest not to the righteous path. The greatest saints have formerly said they are authentic, O Indra.' And incited by Untruth, he touched me on my head with his foot. At this, O lord of Sachi, he became divested of power and of good looks. Then, as he was agitated and overpowered with fear, I spoke to him, 'Since thou hast pronounced as

spurious the unexceptionable hymns of the Veda which have been recited by Brahmarsis (Brahmana saints), and since thou hast touched my head with thy foot, and since thou, O ignorant wretch, hast turned these unapproachable saints, equal to Brahma, into animals for carrying thee, therefore, O wretch, be divested of thy lustre, and being hurled headlong, fall thou from heaven, the effect of all thy good deeds being exhausted. For ten thousand years, thou shalt, in the form of an enormous snake, roam over the earth. When that period is full, thou mayst come back to heaven. Thus hath that wretch been hurled from the throne of heaven, O repressor of foes.' How fortunate, O Indra, that we are flourishing now. That thorn of the Brahmanas hath been killed. O lord of Sachi, repair thou to heaven, protect the worlds, subdue thy senses, subdue thy foes, and be glorified by the great saints.'

"Salya continued, 'Then, O ruler of men, the gods, and the bands of great saints were exceedingly pleased. And so also were the Pitris, the Yakshas, the Snakes, the Rakshasas, the Gandharvas, and all the bands of celestial nymphs. And the tanks, the rivers, the mountains, and the seas also were highly pleased. And all came up and said, 'How fortunate, O slayer of foes, that thou art flourishing! How fortunate, that the intelligent Agastya hath killed the vicious Nahusha! How fortunate that the vile individual hath been turned into a snake to roam over the earth!''

SECTION 18

"Salya said, 'Then Indra, glorified by the bands of Gandharvas and celestial nymphs, mounted on Airavata, the king of elephants, characterised by auspicious marks. And the illustrious Agni, and the great saint Vrihaspati, and Yama, and Varuna, and Kuvera, the lord of riches, accompanied him. And the lord Sakra, the slayer of Vritra, then went to the three worlds surrounded by the gods together with the Gandharvas and the celestial nymphs. And the performer of a hundred sacrifices, the king of the deities, was thus united with his queen. And he began to protect the worlds with exceeding gladness. Then the illustrious divine saint Angiras arrived in the assembly of Indra and worshipped him duly by reciting the hymns of the Atharva. And the great lord Indra became satisfied and granted a boon to the Atharvangiras. And Indra said, 'Thou wilt be known as a Rishi of the name Atharvangiras in the Atharva Veda, and thou wilt also get a share in sacrifices.' And having honoured Atharvangiras thus, the great lord Indra, the performer of a hundred sacrifices, parted with him, O great king. And he honoured all the deities and all the saints endued with wealth of asceticism. And, O king, Indra, well-pleased, governed the people virtuously. Thus was misery endured by Indra with his wife. And with the view of slaying his foes, even he had to pass a period in concealment. Thou shouldst not take it to heart that thou, O king of kings, hast suffered with Draupadi as also with thy high-minded brothers in the great forest. O king of kings, O descendant of Bharata, O delighter of Kuru's race, thou wilt get back thy kingdom in the same way as Indra got his, after having killed Vritra. The vicious Nahusha, that enemy of Brahmanas, of evil mind, was overthrown by the curse of Agastya, and reduced to nothing for endless years. Similarly, O slayer of foes, thy enemies, Karna and Duryodhana and others of vicious souls will quickly be destroyed. Then, O hero, thou wilt enjoy the whole of this earth, as far as the sea, with thy brothers and this Draupadi. This story of the victory of Indra, equal to the Veda in its sacred character, should be listened to by a king desirous of victory and when his forces have been arrayed in order of battle. Therefore, O best of victors, I am reciting it to thee for thy victory, O Yudhishtira. High-souled persons attain prosperity when they are glorified. O Yudhishtira, the destruction of high-souled Kshatriyas is at hand by reason of the crimes of Duryodhana, and through the might also of Bhima and Arjuna. He who readeth this story of Indra's victory with a heart full of religious faith, is cleansed of his sins, attaineth a region of bliss, and obtaineth joy both in this world and in the next. He hath no fear of his foes; he never becometh a sonless man, never encountereth any peril whatever, and enjoyeth long life. Everywhere victory declareth for him, and he knoweth not what defeat is.'

"Vaisampayana continued, 'O best of Bharata's race, the king, that best of righteous men, thus encouraged by Salya, honoured him in proper form. And Yudhishtira, the son of Kunti, of powerful arms, having heard the words of Salya, spoke to the king of the Madras the following words, 'There is no doubt that thou wilt act as the charioteer of Karna. Thou must damp the spirits of Karna then by recounting the praises of Arjuna.'

"Salya said, 'Let it be so. I shall do just as thou tellest me. And I shall do for thee anything else that I may be able to do.'

"Vaisampayana continued, 'Then Salya, the king of the Madras, bade farewell to the sons of Kunti. And that handsome man then went with his army to Duryodhana, O repressor of foes.'"

SECTION 19

"Vaisampayana said, 'Then Yuyudhana, the great hero of the Satwata race, came to Yudhishtira with a large army of foot, and horses and cars and elephants. And his soldiers of great valour come from various lands, bore various weapons of war, and heroic in look they beautified the Pandava army. And that army looked splendid by reason of battleaxes, and missiles and spears, and lances, and mallets, and clubs, and staves, and cords, and stainless swords, and daggers, and arrows of various kinds, all of the best temper. And the army, beautified by those weapons, and resembling in colour the cloudy sky, assumed an appearance like to amass of clouds with lightning-flashes in its midst. And the army counted an Akshauhini of troops. And when absorbed in the troops of Yudhishtira it entirely disappeared, as doth a small river when it enters the sea. And similarly, the powerful chief of the Chedis, Dhritaketu, accompanied by an Akshauhini, came to the sons of Pandu of immeasurable strength. And the king of Magadha, Jayatsena of great strength, brought with him for Yudhishtira an Akshauhini of troops. And similarly, Pandya, who dwelt on the coast-land near the sea, came accompanied by troops of various kinds to Yudhishtira, the king of kings. And, O king, when all these troops had assembled, his army, finely dressed and exceedingly strong, assumed an appearance pleasant to the eye. And the army of Drupada, also was beautified by valiant soldiers who had come from various lands, and also by his mighty sons. And similarly, Virata, the king of the Matsyas, a leader of troops, accompanied by the king of the hilly regions, came to Pandu's sons. And for the high-souled sons of Pandu there were thus assembled from various directions, seven Akshauhini of troops, bristling with banners of various forms. And eager to fight with the Kurus, they gladdened the hearts of the Pandavas. And in the same way king Bhagadatta, gladdening the heart of Dhritarashtra's son, gave an Akshauhini of troops to him. And the unassailable mass of his troops, crowded with Chins and Kiratas, all looking like figures of gold, assumed a beauty like to that of a forest of Karnikara trees. And so the valiant Bhurisravas, and Salya, O son of Kuru, came to Duryodhana, with an Akshauhini of troops each. And Kritavarman, the son of Hridika, accompanied by the Bhojas, the Andhas, and the Kukuras, came to Duryodhana with an Akshauhini of troops. And the body of his troops composed of those mighty soldiers, who wore on their persons garlands of many-coloured flowers, looked as graceful as a number of sportive elephants that have passed through a wood. And others led by Jayadratha, the dwellers of the land of Sindhusavira, came in such force that the hills seemed to tremble under their tread. And their force, counting an Akshauhini, looked like a mass of clouds moved by the wind. And Sudakshina, the king of the Kambojas, O ruler of men, accompanied by the Yavanas and Sakas, came to the Kuru chief with an Akshauhini of troops. And the body of his troops that looked like a flight of locusts, meeting with the Kuru force, was absorbed and disappeared in it. And similarly came king Nila, the resident of the city of the Mahishmati, with mighty soldiers from the southern country who carried weapons of pretty make. And the two kings of Avanti, accompanied by a mighty force, brought to Duryodhana, each a separate Akshauhini of troops. And those tigers among men, the five royal brothers, the princes of Kekaya, hastened to Duryodhana with an Akshauhini of troops, and gladdened his heart. And from the illustrious king, of other quarters there came, O best of Bharata's race, three large divisions of troops. And thus Duryodhana had a force which numbered eleven Akshauhinis all eager to fight with the sons of Kunti, and bristling with banners of various forms. And, O descendant of Bharata, there was no space in the city of Hastinapura even for the principal leaders of Duryodhana's army. And for this reason the land of the five rivers, and the whole of the region called Kurujangala, and the forest of Rohitaka which was uniformly wild, and Ahichatra and Kalakuta, and the banks of the Ganga, and Varana, and Vatadhana, and the hill tracts on the border of the Yamuna--the whole of this extensive tract--full of abundant corn and wealth, was entirely overspread with the army of the Kauravas. And that army, so arranged, was beheld by the priest who had been sent by the king of the Panchalas to the Kurus.'"

SECTION 20

"Vaisampayana said, 'Then Drupada's priest, having approached the Kaurava chief, was honoured by Dhritarashtra as also by Bhishma and Vidura. And having first told the news of the welfare of the Pandavas, he enquired about the welfare of the Kauravas. And he spoke the following words in the midst of all the leaders of Duryodhana's army, 'The eternal duties of kings are known to you all. But though known, I shall yet recite them as an introduction to what I am going to say. Both Dhritarashtra and Pandu are known to be sons of the same father. There is no doubt that the share of each to the paternal wealth should be equal. The sons of Dhritarashtra obtained the paternal wealth. Why did not the sons of Pandu at all receive their paternal portion? Ye are aware how formerly the sons of

Pandu did not receive their paternal property which was all usurped by Dhritrashtra's sons. The latter endeavoured in various ways to remove the sons of Pandu from their path by employment even of murderous contrivances; but as their destined terms of life had not wholly run out, the sons of Pandu could not be sent to the abode of Yama. Then again, when those high-souled princes had carved out a kingdom by their own strength, the mean-minded sons of Dhritrashtra, aided by Suvala's son, robbed them of it by deceit. This Dhritrashtra gave his sanction even to that act as hath been usual with him. And for thirteen years they were then sent to sojourn in the great wilderness. In the council-hall, they had also been subjected to indignities of various kinds, along with their wife, valiant though they were. And great also were the sufferings that they had to endure in the woods. Those virtuous princes had also to endure unspeakable woes in the city of Virata,—such as are endured only by vicious men when their souls transmigrate into the forms of inferior beings. Ye best of Kuru's race, overlooking all these injuries of yore they desire nothing but a peaceful settlement with the Kurus! Remembering their behaviour, and that of Duryodhana also, the latter's friends should entreat him to consent to peace! The heroic sons of Pandu are not eager for war with the Kurus. They desire to get back their own share without involving the world in ruin. If Dhritrashtra's son assigns a reason in favour of war, that can never be a proper reason. The sons of Pandu are more powerful. Seven Akshauhinis of troops have been collected on behalf of Yudhishtira, all eager to fight with the Kurus, and they are now awaiting his word of command. Others there are tigers among men, equal in might to a thousand Akshauhinis, such as Satyaki and Bhimasena, and the twin brothers of mighty strength. It is true that these eleven divisions of troops are arrayed on one side, but these are balanced on the other by the mighty-armed Dhananjaya of manifold form. And as Kiritin exceeds in strength even all these troops together, so also doth Vasudeva's son of great effulgence and powerful intellect. Who is there that would fight, in view of the magnitude of the opposing force, the valour of Arjuna, and the wisdom of Krishna? Therefore, I ask you to give back what should be given, as dictated by morality and compact [official agreement, a covenant]. Do not let the opportunity pass!"

SECTION 21

"Vaisampayana said, 'Having heard his words, Bhishma, senior in wisdom, and endowed with great effulgence, paid honours to him, and then spoke words suitable to the occasion. And he said, 'How fortunate that they are all well, with Krishna! How fortunate that they have procured aid, and that they are inclined to a virtuous course! How fortunate that those scions of Kuru's race desire peace with their cousins! There is no doubt that what thou hast said is true. Thy words, however, are exceedingly sharp,—the reason, I suppose, being that thou art a Brahmana. No doubt, the sons of Pandu were much harassed both here and in woods. No doubt, by law they are entitled to get all the property of their father. Arjuna, the son of Pritha, is strong trained in weapons, and is a great car-warrior. Who, in sooth, can withstand in battle Dhananjaya the son of Pandu. Even the wielder himself of the thunderbolt cannot,—other bowmen are hardly worth mention. My belief is that he is a match for all the three worlds! And while Bhishma was thus speaking, Karna wrathfully and insolently interrupted his words, and looking at Duryodhana said, 'There is no creature in the world, O Brahmana, who is not informed of all these facts. What is the good of repeating them again and again? On behalf of Duryodhana, Sakuni formerly won in game of dice. Yudhishtira, the son of Pandu went to the woods according to a stipulation. He is now paying no regard to that stipulation, but confident of aid from the Matsyas and Panchalas, he wisheth to get back his ancestral throne. O learned man, Duryodhana would not yield even a single foot of land if thou appealest to his fears, but if justice requires, he would give up the whole earth even to a foe. If they wish to get back their ancestral throne, they should pass the specified period of time in the forest as had been stipulated. Afterwards let them live as the dependants of Duryodhana, safe and sound. From dull-headedness, however, let them not turn their mind towards an absolutely unrighteous course. If, nevertheless, abandoning the path of virtue, they desire war, then when they encounter in battle these praise-worthy Kurus, they will remember these my words.'

"Bhishma said, 'What is the use of thy talking, O Radha's son? Thou shouldst remember that occasion when Pritha's son, single-handed, over-powered in battle six car-warriors. If we do not act as this Brahmana hath said, to be sure, we shall be all slain by him in battle!"

"Vaisampayana continued, 'Then Dhritrashtra pacified Bhishma with words of entreaty, rebuked the son of Radha, and spoke the following words, What Bhishma, Santanu's son, hath said is salutary for us, as also for the Pandavas, and likewise for the whole universe. I shall, however, after deliberation, send Sanjaya to the sons of Pandu. So thou needst not wait. Go thou to the son of Pandu this very day.' The Kaurava chief then honoured Drupada's priest and sent

him back to the Pandavas. And summoning Sanjaya to the council-hall, he addressed him in the following words."

SECTION 22

"Dhritrashtra said, 'They say, O Sanjaya, that the Pandavas have arrived at Upaplavya. Go thou and enquire after them. Thou must greet Ajatasatru in the following words, 'By good luck it is that (emerged from the woods) thou hast reached such a city. And to all of them thou must say, O Sanjaya, these words. Are ye well, having spent that harassing period of sojourn, ye who were unworthy of such harassment?' In no time will they be appeased towards us, for though treated treacherously (by foes), yet they are righteous and good. In no case, O Sanjaya, have I ever met with any untruthfulness on the part of the Pandavas. It was by their own valour that they had won all their prosperity, and (yet) they were ever dutiful to me. Though I scrutinized their conduct, I could never find fault with them,—no, not even a single fault for which we might blame them. They always act mindful of virtue and wealth; they never give way to love of sensual enjoyments, or cold, or hunger, or thirst; they subdue steep and laziness and wrath and joy and heedlessness. The sons of Pritha, mindful of both virtue and wealth, are ever pleasant to all. On proper occasions they part with their wealth to friends. Friendship with them never loses its ardour on account of length of time; for they bestow honours and wealth on every one according to his deserts. Not a soul in the race of Ajamida ever entertains hatred for them excepting this vile, capricious, dull-headed Duryodhana, and excepting also the still more mean-minded Karna. These two always enhance the energy of those high-souled ones who have been divested of both friends and happiness. Enterprising and brought up in every indulgence, Duryodhana reckons all that to be well-done. It is childish on Duryodhana's part to think that it is possible to rob the Pandavas of their just share so long as they are alive. It is wise to yield to Yudhishtira his due share before the war,—to him whose steps are followed by Arjuna and Krishna and Bhima and Satyaki and the two sons of Madri and the warriors of the Srinjayas race. That wielder of the Gandiva, Savyasachin, seated on his car, would alone be able to devastate the whole world. And likewise the victorious and high-souled Krishna, the lord of the three worlds, incapable of defeat is able to do the same. What mortal would stand before him who is the one worthiest person in all the worlds and who discharges his multitude of arrows that roar like the clouds, covering all sides, like flights of swiftly-coursing locusts? Alone on his car, holding the Gandiva, he had conquered the northern regions as also the Kurus of the north and brought away with him all their wealth. He converted the people of the Dravida land to be a portion of his own army. It was Falguna, the wielder of the Gandiva, who defeating in the Khandava woods all the gods together with Indra, made offerings to Agni, enhancing the honour and fame of the Pandavas. Of all wielders again of the mace, there is none equal to Bhima; and there is none also who is so skilful a rider of elephants. On car, they say, he yields not to even Arjuna; and as to might of arms, he is equal to ten thousand elephants. Well-trained and active, he who hath again been rendered bitterly hostile, would in anger consume the Dhartarashtras in no time. Always wrathful, and strong of arms, he is not capable of being subdued in battle by even Indra himself. Of great heart, and strong, and endowed with great lightness of hand, the two (twin) brothers, sons of Madri, carefully trained by Arjuna, would leave not a foe alive, like to a pair of hawks preying upon large flocks of birds. This our army, so full, to tell thee the truth, will be nowhere when it will encounter them. In their side will be Dhrishtadyumna, endowed with great activity,—one who is regarded as one of the Pandavas themselves. The chief of the Somaka tribe, with his followers, is, I have heard, so devoted to the cause of the Pandavas that he is ready to lay down his very life for them. Who would be able to withstand Yudhishtira who hath the best of the Vrishni tribe (Krishna) for his leader? I have heard that Virata, the chief of the Matsyas, with whom the Pandavas had lived for some time and whose wishes were fulfilled by them, old in years, is devoted, along with his sons to the Pandava cause, and hath become an adherent of Yudhishtira. Deposed from the throne of the Kekaya land, and desirous of being reinstated thereon, the five mighty brothers from that land, wielding mighty bows, are now following the sons of Pritha ready to fight. All who are valiant among the lords of the earth have been brought together and are devoted to the Pandava cause. I hear that they are bold, worthy, and respectful,—they who have allied themselves to the virtuous king Yudhishtira from feelings of attachment to him. And many warriors dwelling on the hills and inaccessible fastnesses, and many that are high in lineage and old in years, and many Mlechcha tribes also wielding weapons of various kinds, have been assembled together and are devoted to the cause of the Pandavas. And there hath come Pandya also, who, hardly inferior to Indra on the field of battle, is followed when he fights by numberless warriors of great courage. Remarkably heroic and endowed with prowess and energy that have no parallel, he is devoted

to the Pandava cause. That same Satyaki who, I have heard, obtained weapons from Drona and Arjuna and Krishna and Kripa and Bhishma, and who is said to be equal to the son of Krishna, is devotedly attached to the Pandava cause. And the assembled kings of the Chedi and the Karusha tribes have all taken the part of the Pandavas with all their resources. That one in their midst, who, having been endowed with blazing beauty, shone like the sun, whom all persons deemed unassailable in battle and the very best of all drawers of the bow on earth, was slain by Krishna in a trice, by help of his own great might, and counting for naught the bold spirit of all the Kshatriya kings. Kesava cast his eyes on that Sishupala and smote him, enhancing the fame and honour of the sons of Pandu. It was the same Sishupala who was highly honoured by those kings at whose head stood the king of the Karusha tribe. Then the other kings, deeming Krishna unassailable when seated on his car drawn by Sugriva and other steeds, left the chief of the Chedis and ran away like small animals at the sight of a lion. And it was thus that he, who, from audacity had sought to oppose and encounter Krishna in a combat hand to hand, was slain by Krishna and lay down lifeless, resembling a Karnikara tree uprooted by a gale. O Sanjaya, O son of Gavalgana, what they have told me of the activity of Krishna in cause of Pandu's sons, and what I remember of his past achievements, leave me no peace of mind. No foe whatsoever is capable of withstanding them, who are under the lead of that lion of the Vrishni tribe. My heart is trembling with fear upon learning that the two Krishnas, are seated on the selfsame car. If my dull-headed son forbear to fight with those two, then may he fare well,—else those two will consume the race of Kuru as Indra and Upendra consume the Daitya hosts. Dhananjaya is, I conceive, equal to Indra, and the greatest of the Vrishni race, Krishna, is the Eternal Vishnu himself. The son of Kunti and Pandu, Yudhishtira, is virtuous and brave and eschews deeds that bring on shame. Endued with great energy, he hath been wronged by Duryodhana. If he were not high-minded, the world in wrath burn the Dhritarashtras. I do not so much dread Arjuna or Bhima or Krishna or the twin brothers as I dread the wrath of the king, O Suta, when his wrath is excited. His austerities are great; he is devoted to Brahmacharya practices. His heart's wishes will certainly be fulfilled. When I think of his wrath, O Sanjaya, and consider how just it is, I am filled with alarm. Go thou speedily on a car, despatched by me, where the troops of the king of the Panchalas are encamped. Thou wilt ask Yudhishtira about his welfare. Thou wilt repeatedly address him in affectionate terms. Thou wilt also meet Krishna, O child, who is the chief of all brave men and who is endowed with a magnanimous soul. Him also thou wilt ask on my part as to his welfare, and tell him that Dhritrashtra is desirous of peace with Pandu's sons. O Suta, there is nothing that Yudhishtira, the son of Kunti, would not do at the bidding of Krishna. Kesava is as dear to them as their own selves. Possessed of great learning, he is ever devoted to their cause. Thou wilt also enquire about the welfare of all the assembled sons of Pandu and the Srinjayas and Satyaki and Virata and all the five sons of Draupadi, professing to be a messenger from me. And whatsoever also thou mayst deem to be opportune, and beneficial for the Bharata race, all that, O Sanjaya, thou must say in the midst of those kings,—everything, in sooth, that may not be unpalatable or provocative of war.'

SECTION 23

"Vaisampayana said, 'Having heard these words of king Dhritrashtra Sanjaya went to Upaplavya to see the Pandavas of immeasurable strength. And having approached king Yudhishtira, the son of Kunti, he made obeisance to him first and then spoke. And the son of Gavalgana, by name Sanjaya and by caste a Suta, cheerfully spoke unto Ajatasatru, 'How lucky, O king, that I see you hale, attended by friends and little inferior to the great Indra. The aged and wise king Dhritrashtra, the son of Ambika, hath enquired about your welfare. I hope Bhimasena is well, and that Dhananjaya, that foremost of the Pandavas, and these two sons of Madri, are well. I hope princess Krishna also, the daughter of Drupada, is well,—she who never swerves from the path of truth, that lady of great energy, that wife of heroes. I hope she is well with her sons,—she in whom are centred all your dearest joys and whose welfare you constantly pray for.'

"Yudhishtira said, 'O Sanjaya, the son of Gavalgana, hath thy journey here been safe? We are pleased with thy sight. I ask thee in return how thou art. I am, O learned man, in excellent health with my younger brothers. O Suta, after a long while do I now receive news of the aged king of the Kurus, that descendant of Bharata. Having seen thee, O Sanjaya, I feel as if I have seen the king himself, so pleased I am! Is our aged grandsire Bhishma, the descendant of Kuru, endowed with great energy and the highest wisdom and always devoted to the practices of his own order, O sire, in health? I hope he still retains all his former habits. I hope the high-souled king Dhritrashtra, the son of Vichitravirya, is in health with his sons. I hope the great king Vahlika, the son of Pratipa, endowed with great learning, is also in health. I hope,

O sire, that Somadatta is in health, and Bhurisravas, and Satyasandha, and Sala, and Drona with his son, and the Brahmana Kripa are also well. I hope all those mighty bowmen are free from disease. O Sanjaya, all those greatest and best of bowmen, endowed with the highest intelligence and versed in letters, and occupying the very top of those who wield weapons, have attached themselves to the Kurus. I hope those bowmen receive their honours due. I hope they are free from disease. How happy are they in whose kingdom dwells the mighty and handsome bowman, the well-behaved son of Drona! I hope Yuyutsu, the highly intelligent son of Dhritarashtra by his Vaisya wife is in health. I hope, O sire, the adviser Karna, whose counsels are followed by the dull-headed Suyodhana, is in health. I hope, the aged ladies, the mothers of the Bharata race, and the kitchen-maidens, the bond-maids, the daughters-in-law, the boys, the sister's sons, and 'the sisters, and the daughters' sons of Dhritarashtra's house are all free from trouble. O sire, I hope the king still allows their former subsistence to the Brahmanas. I hope, O Sanjaya, Dhritarashtra's son hath not seized those gifts to the Brahmanas that I made. I hope Dhritarashtra with his sons meets in a spirit of forbearance any over-bearing conduct on the part of the Brahmanas. I hope he never neglects to make provision for them, that being the sole highway to heaven. For this is the excellent and clear light that hath been provided by the Creator in this world of living beings. If like dull-headed persons, the sons of Kuru do not treat the Brahmanas in a forbearing spirit, wholesale destruction will overtake them. I hope king Dhritarashtra and his son try to provide for the functionaries of state. I hope there are no enemies for theirs, who, disguised as friends, are conspiring for their ruin. O sire, I hope none of these Kurus talk of our having committed any crimes. I hope Drona and his son and the heroic Kripa do not talk of our having been guilty in any way. I hope all the Kurus look up to king Dhritarashtra and his sons as the protectors of their tribe. I hope when they see a horde of robbers, they remember the deeds of Arjuna, the leader in all fields of battle. I hope they remember the arrows shot from the Gandiva, which course through the air in a straight path, impelled onwards by the stretched bow-string in contact with the fingers of his hand, and making a noise loud as that of the thunder. I have not seen the warrior that excels or even rivals Arjuna who can shoot by a single effort of his hand sixty-one whetted and keen-edged shafts furnished with excellent feathers. Do they remember Bhima also, who, endowed with great activity causeth hostile hosts arrayed in battle to tremble in dread, like an elephant with rent temples agitating a forest of reeds? Do they remember the mighty Sahadeva, the son of Madri, who in Dantakura conquered the Kalingas, shooting arrows by both the left and right hand? Do they remember Nakula, who, O Sanjaya, was sent, under your eye, to conquer the Sivas and the Trigartas, and who brought the western region under my power? Do they remember the disgrace that was theirs when under evil counsels they came to the woods of Dwaitavana on pretence of taking away their cattle? Those wicked ones having been overpowered by their enemies were afterwards liberated by Bhimasena and Arjuna, myself protecting the rear of Arjuna (in the fight that ensued) and Bhima protecting the rear of the sons of Madri, and the wielder of the Gandiva coming out unharmed from the press of battle having made a great slaughter of the hostile host,--do they remember that? It is not by a single good deed, O Sanjaya, that happiness can here be attained, when by all our endeavours we are unable to win over the son of Dhritarashtra!"

SECTION 24

"Sanjaya said, 'It is even so as thou hast said, O son of Pandu! Dost thou enquire about the welfare of the Kurus and of the foremost ones among them? Free from illness of every kind and in the possession of excellent spirit are those foremost ones among the Kurus about whom, O son of Pritha, thou enquirest. Know, O son of Pandu, that there are certainly righteous and aged men, as also men that are sinful and wicked about Dhritarashtra's son. Dhritarashtra's son would make gifts even to his enemies; it is not likely, therefore, that he should withdraw the donations made to the Brahmanas. It is customary with you, Kshatriyas, to follow a rule fit for butchers, that leads you to do harm to those that bear no ill-will to you; but the practice is not good. Dhritarashtra with his sons would be guilty of the sin of intestine dissension, where he, like a bad man, to bear ill-will towards you who are righteous. He does not approve of this injury (done to you); he is exceedingly sorry for it; he grieves at his heart-the old man--O Yudhishtira,--for, having communicated with the Brahmanas, he hath learnt that provoking intestine dissensions is the greatest of all sins. O king of men, they remember thy prowess on the field, and that of Arjuna, who taketh the lead in the field of battle. They remember Bhima wielding his mace when the sound of the conch-shell and the drum rises to the highest pitch. They remember those mighty car-warriors, the two sons of Madri, who on the field of battle career in all directions, shooting incessant showers of shafts on hostile hosts, and who know

not what it is to tremble in fight. I believe, O king, that which Futurity hath in store for a particular person cannot be known, since thou, O son of Pandu, who art endowed with all the virtues, hast had to suffer trouble of such unendurable kind. All this, no doubt, O Yudhishtira, thou wilt again make up by help of your intelligence. The sons of Pandu, all equal to Indra would never abandon virtue for the sake of pleasure. Thou, O Yudhishtira, wilt so make up thy intelligence that they all, viz., the sons of Dhritarashtra and Pandu and the Srinjayas, and all the kings who have been assembled here, will attain peace. O Yudhishtira, bear what thy sire Dhritarashtra having consulted with his ministers and sons, hath spoken to me. Be attentive to the same."

SECTION 25

"Yudhishtira said, 'Here are met the Pandavas and the Srinjayas, and Krishna, and Yuyudhana and Virata, O son of the Suta Gavgana, tell us all that Dhritarashtra hath directed thee to say.' "Sanjaya said, 'I greet Yudhishtira, and Vrikodara and Dhananjaya, and the two sons of Madri, and Vasudeva the descendant of Sura, and Satyaki, and the aged ruler of the Panchalas, and Dhristadyumna, the son of Prishata. Let all listen to the words I say from a desire for the welfare of the Kurus. King Dhritarashtra, eagerly welcoming the chance of peace, hastened the preparation of my car for this journey here. Let it be acceptable to king Yudhishtira with his brothers and sons and relations. Let the son of Pandu prefer peace. The sons of Pritha are endowed with every virtue with steadiness and mildness and candour. Born in a high family, they are humane, liberal, and loath to do any act which would bring on shame. They know what is proper to be done. A base deed is not befitting you, for you are so high-minded, and have such a terrible following of troops. If you committed a sinful act, it would be a blot on your fair name, as a drop of collyrium on a white cloth. Who could knowingly be ever guilty of an act, which would result in universal slaughter, which would be sinful and lead to hell,--an act consisting in the destruction (of men), an act the result of which, whether it be victory or defeat, is or the self-same value? Blessed are they that have served their relative's cause. They are the true sons and friends and relatives (of Kuru's race) who would lay down life, life which is liable to be abused by misdeeds, in order to ensure the welfare of the Kurus. If you, ye sons of Pritha, chastise the Kurus, by defeating and slaying all your foes,--that subsequent life of yours would be equivalent to death, for what, in sooth, is life after having killed all your kinsfolk? Who, even if he were Indra himself with all the gods on his side, would be able to defeat you who are aided by Kesava and Chekitanas, and Satyaki, and are protected by Dhristadyumna's arms? Who again, O king, can defeat in battle the Kurus who are protected by Drona and Bhishma, and Aswaththaman, and Salya, and Kripa and Karna with a host of Kshatriya kings? Who, without loss to himself, is able to slay the vast force assembled by Dhritarashtra's son? Therefore it is, that I do not see any good either in victory or in defeat. How can the sons of Pritha, like base persons of low lineage, commit an act of unrighteousness? Therefore, I appease, I prostrate myself before Krishna and the aged king I g of the Panchalas. I betake myself to you as my refuge, with joined hands, so that both the Kurus and the Srinjayas may be benefited. It is not likely that either Krishna or Dhananjaya will not act up to these my words. Either of them would lay down his life, if besought (to do so). Therefore, I say this for the success of my mission. This is the desire of the king and his counsellor Bhishma, that there may be confirmed peace between you (and the Kurus*)."'

[* Kuru Kingdom, c. 1200 BC--500 BC, encompassing the modern-day states of Delhi, Haryana, Punjab in northwestern India. The Kuru Kingdom and Kurush, Persian form of the name of Cyrus the Great (c. 600--530 BC), had probably the same philologic-linguistic origin. These regions had cultural exchanges with the Persian Achaemenid Empire whose founder was Cyrus and whose eastern sphere of influence he stretched right into northwestern India.

Kharoshti, whose name also can be traced back to Kurush, was the first writing system of India which was used in northwestern India and was most likely introduced by Cyrus. Kharoshti was written with Aramaic characters (See Grand Bible, Lord Henfield's Script Identification Chart No.3). The Aramaic script, a direct descendant of Phoenician, became the main script of the Neo-Assyrian Empire (911--609 BC), besides its ancient Cuneiform script. It was used therefore from Egypt to Persia. The (Semitic Phoenician) Carthaginian Empire, as well as the conquering Persians, used it too, in particular for their international correspondence. With the Persians travelled Semitic scribes from Judaea, who were freed from Babylonian captivity, because of their writing skills in Aramaic script. They served as correspondents throughout the whole Middle East. Some of these Judaeans might have been the ancestors of the many Jewish communities in the West of India.

Names, such as Yudhishtira and Yaudheya or Yoddeya (his son from his 2nd wife Devika), The Yaudheyas (a powerful tribe in northwestern India, famous for their martial

skills), Yoddheya Gana (the Yoddheya Republic, an ancient militant confederation, lasting from the 5th century BC to the 4th century AD), bear witness to some Judaeic influence, just as the Karoshti script and most sacred texts from India themselves.

The Kharoshti script, also spelled Kharoshti or Kharosthi, was an ancient Indian script used in Gandhara (now Pakistan and north-eastern Afghanistan) to write Gandhari Prakrit and Sanskrit. It was used in Central Asia as well. It was also in use in Bactria, the Kushan Empire, Sogdia, and along the Silk Road. The oldest known inscription in Karoshti was found on a silver bowl from the 4th century BC. In 1969, it was discovered in the Issyk kurgan, a burial mound, in south-eastern Kazakhstan, about 20 km east from the Talgar alluvial fan, near Issyk. The context of the burial gifts indicates that it may belong to Saka tribes. As transcription, the text says "za(m)-ri ko-la(m) mi(m)-vam vam-va pa-zam pa-na de-ka mi(m)-ri-to // ña-ka mi pa-zam vam-va va-za(m)-na vam," translation: "The vessel should hold wine of grapes, added cooked food, so much, to the mortal, then added cooked fresh butter on." It is written in dialect of the Saka peoples, a dialect spoken by the Kushans in Khotan, Xinjiang, China. (Ahmet Kanlidere, in: M. Ocak, H. C. Güzel, C. Öğüz, O. Karatay: The Turks: Early ages. Yeni Türkiye 2002, p.417)

In the Mahabharata, Yudhishtira is the first among the five Pandava brothers (namely, Yudhishtira (Or Dharmaraja), Bhima, Arjuna, Nakula and Sahadeva, who are the main characters in the epic Mahabharata.). He was the son of the king Pandu of Kuru and his first wife, Kunti and was blessed to the couple by the god Dharma, who is often identified with the death god Yama. Yudhishtira is the first among the five Pandava brothers. He was the son of the king Pandu of Kuru and his first wife, Kunti and was blessed to the couple by the god Dharma, who is often identified with the death god Yama. In the epic, Yudhishtira becomes the emperor of Indraprastha and later of the Kuru Kingdom (Hastinapura). The Kurukshetra War is connected to Yudhishtira and it is named after the Kuru Kingdom, better known as the great Mahabharata War. The conflict arose from a dynastic succession struggle between two groups of cousins, the Kauravas and Pandavas, for the throne of Hastinapura. It involved several ancient kingdoms participating as allies of the rival groups.]

SECTION 26

"Yudhishtira said, 'What words from me, O Sanjaya, hast thou heard, indicative of war, that thou apprehendest war? O sire, peace is preferable to war. Who, O charioteer, having got the other alternative would wish to fight? It is known to me, O Sanjaya, that if a man can have every wish of his heart without having to do anything, he would hardly like to do anything even though it might be of the least troublesome kind, far less would he engage in war. Why should a man ever go to war? Who is so cursed by the gods that he would select war? The sons of Pritha, no doubt, desire their own happiness but their conduct is ever marked by righteousness and conducive to the good of the world. They desire only that happiness which results from righteousness. He that fondly followeth the lead of his senses, and is desirous of obtaining happiness and avoiding misery, betaketh himself to action which in its essence is nothing but misery. He that hankers after pleasure causeth his body to suffer; one free from such hankering knoweth not what misery is. As an unkindled fire, if more fuel be put upon it, blazeth forth again with augmented force, so desire is never satiated with the acquisition of its object but gaineth force like unkindled fire when clarified butter is poured upon it. Compare all this abundant fund of enjoyment which king Dhritarashtra hath with what we possess. He that is unfortunate never winneth victories. He that is unfortunate enjoyeth not the voice of music. He that is unfortunate doth not enjoy garlands and scents! nor can one that is unfortunate enjoy cool and fragrant unguents! and finally he that is unfortunate weareth not fine clothes. If this were not so, we would never have been driven from the Kurus. Although, however, all this is true, yet none cherished torments of the heart. The king being himself in trouble seeketh protection in the might of others. This is not wise. Let him, however, receive from others the same behaviour that he displays towards them. The man who casteth a burning fire at midday in the season of spring in a forest of dense underwood, hath certainly, when that fire blazeth forth by aid of the wind, to grieve for his lot if he wisheth to escape. O Sanjaya, why doth king Dhritarashtra now bewail, although he hath all this prosperity? It is because he had followed at first the counsels of his wicked son of vicious soul, addicted to crooked ways and confirmed in folly. Duryodhana disregarded the words of Vidura, the best of his well-wishers, as if the latter were hostile to him. King Dhritarashtra, desirous solely of satisfying his sons, would knowingly enter upon an unrighteous course. Indeed, on account of his fondness for his son, he would not pay heed to Vidura, who, out of all the Kurus, is the wisest and best of all

his well-wishers, possessing vast learning, clever in speech, and righteous in act. King Dhritarashtra is desirous of satisfying his son, who, while himself seeking honours from others, is envious and wrathful, who transgresses the rules for the acquisition of virtue and wealth, whose tongue is foul, who always follows the dictates of his wrath, whose soul is absorbed in sensual pleasures, and who, full of unfriendly feelings to many, obeys no law, and whose life is evil, heart implacable, and understanding vicious. For such a son as this, king Dhritarashtra knowingly abandoned virtue and pleasure. Even then, O Sanjaya, when I was engaged in that game of dice I thought that the destruction of the Kurus was at hand, for when speaking those wise and excellent words Vidura obtained no praise from Dhritarashtra. Then, O charioteer, did trouble overtake the Kurus when they disregarded the words of Vidura. So long as they had placed themselves under the lead of his wisdom, their kingdom was in a flourishing state. Hear from me, O charioteer, who are the counsellors now of the covetous Duryodhana. They are Dussasana, and Sakuni the son of Suvala, and Karna the Suta's son! O son of Gavgalana, look at this folly of his! So I do not see, though I think about it, how there can be prosperity for the Kurus and the Srinjayas when Dhritarashtra hath taken the throne from others, and the far seeing Vidura hath been banished elsewhere. Dhritarashtra with his sons is now looking for an extensive and undisputed sovereignty over the whole world. Absolute peace is, therefore, unattainable. He regardeth what he hath already got to be his own. When Arjuna taketh up his weapon in fight, Karna believeth him capable of being withstood. Formerly there took place many great battles. Why could not Karna then be of any avail to them. It is known to Karna and Drona and the grandsire Bhishma, as also to many other Kurus, that there is no wielder of the bow, comparable to Arjuna. It is known to all the assembled rulers of the earth, how the sovereignty was obtained by Duryodhana although that repressor of foes, Arjuna, was alive. Pertinaciously doth Dhritarashtra's son believe that it is possible to rob the sons of Pandu of what is their own, although he knoweth having himself gone to the place of fight, how Arjuna comforted himself when he had nothing but a bow four cubits long for his weapon of battle. Dhritarashtra's sons are alive simply because they have not as yet heard that twang of the stretch Gandiva. Duryodhana believeth his object already gained, as long as he beholdeth not the wrathful Bhima. O sire, even Indra would forbear to rob us of our sovereignty as long as Bhima and Arjuna and the heroic Nakula and the patient Sahadeva are alive! O charioteer, the old king with his son still entertains the notion that his sons will not be perished, O Sanjaya, on the field of battle, consumed by the fiery wrath of Pandu's sons. Thou knowest, O Sanjaya, what misery we have suffered! For my respect to thee, I would forgive them all. Thou knowest what transpired between ourselves and those sons of Kuru. Thou knowest how we comforted ourselves towards Dhritarashtra's son. Let the same state of things still continue, I shall seek peace, as thou counsellest me to do. Let me have Indraprastha for my kingdom, Let this be given to me by Duryodhana, the chief of Bharata's race."

SECTION 27

"Sanjaya said, 'O Pandava, the world hath heard thy conduct being righteous. I see it also to be so, O son of Pritha. Life is transient, that may end in great infamy; considering this, thou shouldst not perish. O Ajatasatru, if without war, the Kurus will not yield thy share, I think, it is far better for thee to live upon alms in the kingdom of the Andhakas and the Vrishnis than obtain sovereignty by war. Since this mortal existence is for only a short period, and greatly liable to blame, subject to constant suffering, and unstable, and since it is never comparable to a good name, therefore, O Pandava, never perpetrate a sin. It is the desires, O ruler of men, which adhere to mortal men and are an obstruction to a virtuous life. Therefore, a wise man should beforehand kill them all and thereby gain a stainless fame in the world, O son of Pritha. The thirst after wealth is but like fetter in this world; the virtue of those that seek it is sure to suffer. He is wise who seeketh virtue alone; desires being increased, a man must suffer in his temporal concerns, O sire. Placing virtue before all other concerns of life, a man shineth like the sun when its splendour is great. A man devoid of virtue, and of vicious soul, is overtaken by ruin, although he may obtain the whole of this earth. Thou hast studied the Vedas, lived the life of a saintly Brahman, hast performed sacrificial rites, made charities to Brahmanas. Even remembering the highest position (attainable by beings), thou hast also devoted thy soul for years and years to the pursuit of pleasure. He who, devoting himself excessively to the pleasures and joys of life, never employeth himself in the practice of religious meditation, must be exceedingly miserable. His joys forsake him after his wealth is gone and his strong instincts goad him on towards his wonted pursuit of pleasure. Similarly, he who, never having lived a continent life, forsaketh the path of virtue and commiteth sin, hath no faith in existence of a world to come. Dull as he is after death he hath torment (for his lot). In the

world to come, whether one's deeds be good or evil these deeds are in no case, annihilated. Deeds, good and evil, precede the agent (in his journey to the world to come); the agent is sure to follow in their path. Your work (in this life) is celebrated by all as comparable to that food, savoury and dainty, which is proper to be offered with reverence to the Brahmanas--the food which is offered in religious ceremonies with large donations (to the officiating priests). All acts are done, so long as this body lasts, O son of Pritha. After death there is nothing to be done. And thou hast done mighty deeds that will do good to thee in the world to come, and they are admired by righteous men. There (in the next world) one is free from death and decrepitude and fear, and from hunger and thirst, and from all that is disagreeable to the mind; there is nothing to be done in that place, unless it be to delight one's senses. Of this kind, O ruler of men, is the result of our deeds. Therefore, do not from desire act any longer in this world. Do not, O Pandu's son, betake to action in this world and thereby thus take leave of truth and sobriety and candour and humanity. Thou mayst perform the Rajasuya and the Aswamedha sacrifices, but do not even come near an action which in itself is sin! If after such a length of time, ye sons of Pritha, you now give way to hate, and commit the sinful deed, in vain, for virtue's sake, did ye dwell for years and years in the woods in such misery! It was in vain that you went to exile, after parting with all your army; for this army was entirely in your control then. And these persons who are now assisting you, have been always obedient to you,--this Krishna, and Satyaki, and Virata of the golden car, of Matsya land, with his son at the head of martial warriors. All the kings, formerly vanquished by you would have espoused your cause at first. Possessed of mighty resources, dreaded by all, having an army, and followed behind by Krishna and Arjuna, you might have slain your foremost of foes on the field of battle. You might have (then) brought low Duryodhana's pride. O Pandava, why have you allowed your foes to grow so powerful? Why have you weakened your friends? Why have you sojourned in the woods for years and years? Why are you now desirous of fighting, having let the proper opportunity slip? An unwise or an unrighteous man may win prosperity by means of fighting; but a wise and a righteous man, were he free from pride to betake to fight (against better instinct), doth only fall away from a prosperous path. O Pritha's son, your understanding inclines not to an unrighteous course. From wrath you ever committed a sinful act. Then what is the cause, and what is the reason, for which you are now intent to do this deed, against the dictates of wisdom? Wrath, O mighty king, is a bitter drug, though it has nothing to do with disease; it brings on a disease of the head, robs one of his fair fame, and leads to sinful acts. It is drunk up (controlled) by those that are righteous and not by those that are unrighteous. I ask you to swallow it and to desist from war. Who would incline himself to wrath which leads to sin? Forbearance would be more beneficial to you than love of enjoyments where Bhishma would be slain, and Drona with his son, and Kripa, and Somadatta's son, and Vikarna and Vingsati, and Karna and Duryodhana. Having slain all these, what bliss may that be, O Pritha's son, which you will get? Tell me that! Even having won the entire sea-girt earth, you will never be free from decrepitude and death, pleasure and pain, bliss and misery. Knowing all this, do not be engaged in war. If you are desirous of taking this course, because your counsellors desire the same, then give up (everything) to them, and run away. You should not fall away from this path which leads to the region of the gods!"

SECTION 28

"Yudhishtira said, 'Without doubt, O Sanjaya, it is true that righteous deeds are the foremost of all our acts, as thou sayest. Thou shouldst, however, ensure me having first ascertained whether it is virtue or vice that I practise. When vice assumes the aspects of virtue and virtue itself wholly seems as vice, and virtue, again, appears in its native form, they that are learned should discriminate it by means of their reason. So, again, virtue and vice, which are both eternal and absolute, exchange their aspects during seasons of distress. One should follow without deviation the duties prescribed for the order to which he belongs by birth. Know, O Sanjaya, that duties in seasons of distress are otherwise. When his means of living are totally gone, the man, that is destitute should certainly desire those other means by which he may be able to discharge the sanctioned duties of his order. One that is not destitute of his means of living, as also one that is in distress, are, O Sanjaya, both to be blamed, if they act as if the state of each were otherwise. When the Creator hath ordained expiation for those Brahmanas, who, without wishing for self-destruction, betake themselves to acts not sanctioned for them, this proves that people may, in season of distress, betake to acts not ordained for the orders to which they belong. And, O Sanjaya, thou shouldst regard them as worthy that adhere to the practices of their own order in usual times as also those that do not adhere to them in season of distress; thou shouldst censure them that act otherwise in usual times while adhering to their ordained practices during times of distress. As regards

men desiring to bring their minds under control, when they endeavour to acquire a knowledge of self, the practices that are ordained for the best, viz., the Brahmanas, are equally ordained for them. As regards those, however, that are not Brahmanas and that do not endeavour to acquire knowledge of self, those practices should be followed by them that are ordained for their respective orders in seasons of distress or otherwise. Even that is the path followed by our fathers and grandfathers before us and those also that had lived before them. As regards those that are desirous of knowledge and avoiding to act, even these also hold the same view and regard themselves as orthodox. I do not, therefore, think that there is any other path. Whatsoever wealth there may be in this earth, whatsoever there may be among the gods, or whatsoever there may be unattainable by them,--the region of the Prajapati, or heaven or the region of Brahma himself, I would not, O Sanjaya, seek it by unrighteous means. Here is Krishna, the giver of virtue's fruits, who is clever, politic, intelligent, who has waited upon the Brahmanas, who knows everything' and counsels various mighty kings. Let the celebrated Krishna say whether I would be censurable if I dismiss all idea of peace, of whether if I fight, I should be abandoning the duties of my caste, for Krishna seeketh the welfare of both sides. This Satyaki, these Chedis, the Andhakas, the Vrishnis, the Bhojas, the Kurus, the Srinjayas, adopting the counsels of Krishna, slay their foes and delight their friends. The Vrishnis and the Andhakas, at whose head stands Ugrasena, led by Krishna, have become like Indra, high-spirited, devoted to truth, mighty, and happy. Vabru, the king of Kasi, having obtained Krishna, that fructifier of wishes, as his brother, and upon whom Krishna showers all the blessings of life, as the clouds upon all earthly creatures, when the hot season is over, hath attained the highest prosperity. O sire, so great is this Krishna! Him you must know as the great judge of the propriety or otherwise of all acts. Krishna is dear to us, and is the most illustrious of men. I never disregard what Krishna sayeth."

SECTION 29

"Krishna said, 'I desire, O Sanjaya, that the sons of Pandu may not be ruined; that they may prosper, and attain their wishes. Similarly, I pray for the prosperity of king Dhritarashtra whose sons are many. For evermore, O Sanjaya, my desire hath been that I should tell them nothing else than that peace would be acceptable to king Dhritarashtra. I also deem it proper for the sons of Pandu. A peaceful disposition of an exceedingly rare character hath been displayed by Pandu's son in this matter. When Dhritarashtra and his sons, however, are so covetous, I do not see why hostility should not run high? Thou canst not pretend, O Sanjaya, to be more versed than I am or Yudhishtira, in the niceties of right and wrong. Then why dost thou speak words of reproach with reference to the conduct of Yudhishtira who is enterprising, mindful of his own duty, and thoughtful, from the very beginning, of the welfare of his family, agreeably to the injunctions (of treaties of morality)? With regard to the topic at hand, the Brahmanas have held opinions of various kinds. Some say that success in the world to come depends upon work. Some declare that action should be shunned and that salvation is attainable by knowledge. The Brahmanas say--that though one may have a knowledge of eatable things, yet his hunger will not be appeased unless he actually eats. Those branches of knowledge that help the doing of work, bear fruit, but not other kinds, for the fruit of work is of ocular demonstration. A thirsty person drinks water, and by that act his thirst is allayed. This result proceeds, no doubt, from work. Therein lies the efficacy of work. If anyone thinks that something else is better than work, I deem, his work and his words are meaningless. In the other world, it is by virtue of work that the gods flourish. It is by work that the wind blows. It is by virtue of work that the sleepless Surya rises every day and becomes the cause of day and night, and Soma passes through the months and the fortnights and the combinations of constellations. Fire is kindled of itself and burns by virtue of work, doing good to mankind. The sleepless goddess Earth, sustains by force this very great burden. The sleepless rivers, giving satisfaction to all (organised) beings, carry their waters with speed. The sleepless Indra, possessed of a mighty force, pours down rain, resounding the heaven and the cardinal points. Desirous of being the greatest of the gods, he led a life of austerities such as a holy Brahmana leads. Indra gave up pleasure, and all things agreeable to the heart. He sedulously cherished virtue and truth and self-control, and forbearance, and impartiality, and humanity. It was by work that he attained a position the highest (of all). Following the above course of life, Indra attained the high sovereignty over the gods. Vrihaspati, intently and with self-control, led in a proper manner that life of austerities which a Brahmana leads. He gave up pleasure and controlled his senses and thereby attained the position of the preceptor of the celestials. Similarly, the constellations in the other world, by virtue of work, and the Rudras, the Adityas, the Vasus, king Yama, and Kuvera, and the Gandharvas, the Yakshas, and the celestial nymphs, all

attained their present position by work. In the other world, the saints shine, following a life of study, austerity and work (combined). Knowing, O Sanjaya, that this is the rule followed by the best of Brahmanas, and Kshatriyas, and Vaisyas, and thou being one of the wisest men.--why art thou making this endeavour on behalf of those sons of Kurus? Thou must know that Yudhishtira is constantly engaged in the study of the Vedas. He is inclined to the horse-sacrifice and the Rajasuya. Again, he rides horses and elephants, is arrayed in armour, mounts a car, and takes up the bow and all kinds of weapons. Now, if the sons of Pritha can see a course of action not involving the slaughter of the sons of Kuru, they would adopt it. Their virtue would then be saved, and an act of religious merit also would be achieved by them, even if they would have then to force Bhima to follow a conduct marked by humanity. On the other hand, if in doing what their forefathers did, they should meet with death under inevitable destiny, then in trying their utmost to discharge their duty, such death would even be worthy of praise. Supposing thou approach of peace alone I should like to hear what thou mayst have to say to this question.--which way doth the injunction of religious law lie, viz., whether it is proper for the king to fight or not?--Thou must, O Sanjaya, take into thy consideration the division of the four castes, and the scheme of respective duties allotted to each. Thou must hear that course of action the Pandavas are going to adopt. Then mayst thou praise or censure, just as it may please thee. A Brahmana should study, offer sacrifices, make charities, and sojourn to the best of all holy places on the earth; he should teach, minister as a priest in sacrifices offered by others worthy of such help, and accept gifts from persons who are known. Similarly, a Kshatriya should protect the people in accordance with the injunctions of the law, diligently practise the virtue of charity, offer sacrifices, study the whole Veda, take a wife, and lead a virtuous householder's life. If he be possessed of a virtuous soul, and if he practise the holy virtues, he may easily attain the religion of the Supreme Being. A Vaisya should study and diligently earn and accumulate wealth by means of commerce, agriculture, and the tending of cattle. He should so act as to please the Brahmanas and the Kshatriyas, be virtuous, do good works, and be a householder. The following are the duties declared for a Sudra from the olden times. He should serve the Brahmanas and submit to them; should not study; sacrifices are forbidden to him; he should be diligent and be constantly enterprising in doing all that is for his good. The king protects all these with (proper) care, and sets all the castes to perform their respective duties. He should not be given to sensual enjoyments. He should be impartial, and treat all his subjects on an equal footing. The King should never obey the dictates of such desires as are opposed to righteousness. If there be any body who is more praise-worthy than he, who is well-known and gifted with all the virtues, the king should instruct his subjects to see him. A bad (king), however, would not understand this. Growing strong, and inhuman and becoming a mark for destiny's wrath, he would cast covetous eye on the riches of others. Then comes war, for which purpose came into being weapons, and armour, and bows. Indra invented these contrivances, for putting the plunderers to death. He also contrived armours, and weapons, and bows. Religious merit is acquired by putting the robbers to death. Many awful evils have manifested themselves on account of the Kurus having been unrighteous, and unmindful of law and religion. This is not right, O Sanjaya. Now, king Dhritarashtra with his sons, hath unreasonably seized what lawfully belonged to Pandu's son. He minds not the immemorial law observable by kings. All the Kurus are following in the wake. A thief who steals wealth unseen and one who forcibly seizes the same, in open day-light, are both to be condemned, O Sanjaya. What is the difference between them and Dhritarashtra's sons? From avarice he regards that to be righteous which he intends to do, following the dictates of his wrath. The shares of the Pandavas is, no doubt, fixed. Why should that share of theirs be seized by that fool? This being the state of things, it would be praiseworthy for us to be even killed in fight. A paternal kingdom is preferable to sovereignty received from a stranger. These time-honoured rules of law, O Sanjaya, thou must propound to the Kurus, in the midst of the assembled kings,--I mean those dull-headed fools who have been assembled together by Dhritarashtra's son, and who are already under the clutches of death. Look once more at that vilest of all their acts,--the conduct of the Kurus in the council-hall. That those Kurus, at whose head stood Bhishma did not interfere when the beloved wife of the sons of Pandu, daughter of Drupada, of rare fame, pure life, and conduct worthy of praise, was seized, while weeping, by that slave of lust. The Kurus all, including young and old, were present there. If they had then prevented that indignity offered to her, then I should have been pleased with Dhritarashtra's behaviour. It would have been for the final good of his sons also. Dussasana forcibly took Krishna into the midst of the public hall wherein were seated her fathers-in-law. Carried there, expecting sympathy, she found none to take her part, except Vidura. The kings uttered not a word of protest, solely because they were a set of imbeciles. Vidura

alone spoke words of opposition, from a sense of duty,--words conceived in righteousness addressed to that man (Duryodhana) of little sense. Thou didst not, O Sanjaya, then say what law and morality were, but now thou comest to instruct the son of Pandu! Krishna, however, having repaired to the hall at that time made everything right, for like a vessel in the sea, she rescued the Pandavas as also herself, from that gathering ocean (of misfortunes)! Then in that hall, while Krishna stood, the charioteer's son addressed her in the presence of her fathers-in-law saying, 'O Daughter of Drupada thou hast no refuge. Better betake thyself as a bondswoman to the house of Dhritarashtra's son. Thy husbands, being defeated, no longer exist. Thou hast a loving soul, choose some one else for thy lord.' This speech, proceeding from Karna, was a warty arrow, sharp, cutting all hopes, hitting the tenderest parts of the organisation, and frightful. It buried itself deep in Arjuna's heart. When the sons of Pandu were about to adopt the garments made of the skins of black deer, Dussasana spoke the following pungent words, 'These all are mean eunuchs, ruined, and damned for a lengthened time.' And Sakuni, the king of the Gandhara land, spoke to Yudhishtira at the time of the game of dice the following words by way of a wily trick, 'Nakula hath been won by me from you, what else have you got? Now you should better stake your wife Draupadi'. You know, O Sanjaya, all these words of an abhorrible kind which were spoken at the time of the game of dice. I desire to go personally to the Kurus, in order to settle this difficult matter. If without injury to the Pandava cause I succeed in bringing about this peace with the Kurus, an act of religious merit, resulting in very great blessings, will then have been done by me; and the Kurus also will have been extricated from the meshes of death. I hope that when I shall speak to the Kurus words of wisdom, resting on rules of righteousness, words fraught with sense and free from all tendency to inhumanity, Dhritarashtra's son will, in my presence, pay heed to them. I hope that when I arrive, the Kurus will pay me due respect. Else thou mayst rest assured that those vicious sons of Dhritarashtra, already scorched by their own vicious acts, will be burnt up by Arjuna and Bhima ready for battle. When Pandu's sons were defeated (at the play), Dhritarashtra's sons spoke to them words that were harsh and rude. But when the time will come, Bhima will, no doubt, take care to remind Duryodhana of those words. Duryodhana is a big tree of evil passions; Karna is its trunk; Sakuni is its branches; Dussasana forms its abundant blossoms and fruits; (while) the wise king Dhritarashtra is its toots. Yudhishtira is a big tree of righteousness; Arjuna is its trunk; and Bhima is its branches; the sons of Madri are its abundant flowers and fruits; and its roots are myself and religion and religious men. King Dhritarashtra with his sons constitutes a forest, while, O Sanjaya, the sons of Pandu are its tigers. Do not, oh, cut down the forest with its tigers, and let not the tigers be driven away from the forest. The tiger, out of the woods, is easily slain; the wood also, that is without a tiger, is easily cut down. Therefore, it is the tiger that protects the forest and the forest that shelters the tiger. The Dhritarashtras are as creepers, while, O Sanjaya, the Pandavas are Sala trees. A creeper can never flourish unless it hath a large tree to twine round. The sons of Pritha are ready to wait upon Dhritarashtra as, indeed, those repressors of foes are ready for war. Let king Dhritarashtra now do what may be proper for him to do. The virtuous and the high-souled sons of Pandu, though competent to be engaged in fight, are yet now in place (with their cousins). O learned man, represent all this truly (to Dhritarashtra)."

SECTION 30

"Sanjaya said, 'I did thee farewell, O divine ruler of men. I will now depart, O son of Pandu. Let prosperity be thine. I hope, I have not carried away by the feelings of my heart, given utterance to anything offensive. I would also bid farewell to Janardana, to Bhima and Arjuna, to the son of Madri, to Satyaki, and to Chekitana, and take my departure. Let peace and happiness be yours. Let all the kings look at me with eyes of affection.'

"Yudhishtira said, 'Permitted by us, O Sanjaya, take your leave. Peace to thee! O learned man, thou never thinkest ill of us. Both they and we know thee to be a person of pure heart in the midst of all in the court (of the Kurus). Besides, being an ambassador now, O Sanjaya, thou art faithful, beloved by us, of agreeable speech and excellent conduct, and well-affected towards us. Thy mind is never clouded, and even if addressed harshly thou art never moved to wrath. O Suta, thou never utterest harsh and cutting words, or those that are false or bitter. We know that thy words, free from malice, are always fraught with morality and grave import. Amongst envoys thou art the most dear to us. Beside thee, there is another, who may come here, and that is Vidura. Formerly, we always used to see thee. Thou art, indeed, a friend to us as dear as Dhananjaya. Proceeding hence, O Sanjaya, with all speed, thou shouldst wait upon those Brahmanas of pure energy and devoted to study according to the Brahmacharya mode,--those, namely, that are devoted to the study of the Vedas while leading lives of mendicancy, those ascetics that

habitually dwell in the woods, as also the aged ones of other classes, should all be addressed by thee in my name, O Sanjaya, and then their welfare should be enquired into by thee. O Suta, repairing unto the priest of king Dhritarashtra as also unto his preceptors and Ritwijas, thou shouldst address them and enquire after their welfare. Even amongst them that are, though not well-born at least aged, endowed with energy, and possessed of good behaviour and strength, who remembering speak of us and practise according to their might even the least virtue, should first be informed of my peace, O Sanjaya, and then shouldst thou enquire after their welfare. Thou shouldst also enquire after the welfare of those that live in the kingdom carrying on trade, and those that live there filling important offices of state. Our beloved preceptor Drona, who is fully versed in morality, who is our counsellor, who had practised the Brahmacharya vow for mastering the Vedas, who once again hath made the science of weapons full and complete, and who is always graciously inclined towards us, should be greeted by thee in our name. Thou shouldst also enquire into the welfare of Aswatthaman, endowed with great learning, devoted to the study of the Vedas, leading the Brahmacharya mode of life, possessed of great activity, and like unto a youth of the Gandharva race, and who, besides, hath once again made the science of weapons full and complete. Thou must also, O Sanjaya, repair to the abode of Kripa, the son of Saradwat, that mighty car-warrior and foremost of all persons having a knowledge of self, and repeatedly saluting him in my name touch his feet with thy hand. Thou shouldst also, touching his feet, represent me as hale unto that foremost of the Kurus, Bhishma, in whom are combined bravery, and abstinence from injury, and asceticism, and wisdom and good behaviour, and Vedic learning, and great excellence, and firmness. Saluting unto also the wise, venerable, and blind king (Dhritarashtra), who possessed of great learning and reverential to the old, is the leader of the Kurus. Thou shouldst also, O Sanjaya, enquire, O sire, about the welfare of the eldest of Dhritarashtra's sons, Suyodhana, who is wicked and ignorant and deceitful and vicious, and who now governs the entire world. Thou shouldst also enquire about the welfare of even the wicked Dussasana, that mighty bowman and hero among the Kurus, who is the younger of Duryodhana and who possesses a character like that of his elder brother. Thou shouldst, O Sanjaya, also salute the wise chief of the Vahlikas, who always cherishes no other wish save that there should be peace among the Bharatas. I think, thou shouldst also worship that Somadatta who is endowed with numerous excellent qualities, who is wise and possesses a merciful heart, and who from his affection for the Kurus always controls his anger towards them. The son of Somadatta is worthy of the greatest reverence among the Kurus. He is my friend and is a brother to us. A mighty bowman and the foremost of car-warriors, he is worthy in all respects. Thou shouldst, O Sanjaya, enquire after his welfare along with that of his friends and counsellors. Others there are of youthful age and of consideration amongst the Kurus, who bear a relationship to us like that of sons, grandsons, and brothers. Unto each of these thou must speak words which thou mayst consider suitable, enquiring, O Suta, after his welfare. Thou must also enquire about the welfare of those kings that have been assembled by Dhritarashtra's son for fighting with the Pandavas, viz., the Kekayas, the Vasatis, the Salwakas, the Amvashthas, and the leading Trigartas, and of those endowed with great bravery that have come from the east, the north, the south, and the west, and of those that have come from hilly countries, in fact, of all amongst them that are not cruel and that lead good lives. Thou shouldst also represent unto all those persons who ride on elephants, and horses and cars, and who fight on foot,--that mighty host composed of honourable men,--that I am well, and then thou must enquire about their own welfare. Thou must also enquire about the welfare of those that serve the king in the matter of his revenue or as his door-keepers, or as the leaders of his troops, or as the accountants of his income and outlay, or as officers constantly occupied in looking after other important concerns. Thou must, O sire, also enquire about the welfare of Dhritarashtra's son by his Vaisya wife,--that youth who is one of the best of the Kuru race,--who never falls into error, who possesseth vast wisdom, who is endowed with every virtue, and who never cherishes a liking for this war! Thou shouldst also ask about the welfare of Chitrasena who is unrivalled in the tricks of dice, whose tricks are never detected by others, who plays well, who is well-versed in the art of handling the dice, and who is unconquerable in play but not in fight. Thou must also, O sire, enquire about the welfare of Sakuni, the king of the Gandharas, that native of the hilly country, who is unrivalled in deceitful games at dice, who enhances the pride of Dhritarashtra's son, and whose understanding naturally leads to falsehood. Thou must also enquire about the welfare of Karna, the son of Vikartana, that hero who is ready to vanquish, alone and unassisted, mounted on his car, the Pandavas whom no one dares assail in battle, that Karna who is unparalleled in deluding those that are already deluded. Thou must also enquire about the welfare of Vidura, O sire, who alone is devoted to us, who is our

instructor, who reared us, who is our father and mother and friend, whose understanding finds obstruction in nought, whose ken reaches far, and who is our counsellor. Thou must also salute all the aged dames and those who are known to be possessed of merit, and those who are like mothers to us, meeting them gathered together in one place. Thou must tell them, O Sanjaya, these words at first,--Ye mothers of living sons, I hope, your sons comfort themselves towards you in a kindly, considerate, and worthy way.--Thou must then tell them that Yudhishtira is doing well with his sons. Those ladies, O Sanjaya, who are in the rank of our wives, thou must ask as to their welfare also addressing them in these words.--I hope, you are well-protected. I hope, your fair fame hath suffered no injury. I hope, you are dwelling within your abodes blamelessly and carefully. I hope, you are comforting yourselves towards your fathers-in-law in a kindly, praiseworthy and considerate way. You must steadily adopt such a conduct for yourselves as will help you to win your husband's favour! Those young ladies, O Sanjaya, who bear a relationship to us like that of our daughters-in-law, who have been brought from high families, who are possessed of merit and who are mothers of children,--thou must meet them all and tell them that Yudhishtira send his kindly greetings to them. Thou must, O Sanjaya, embrace the daughters of your house, and must ask them about their welfare on my behalf. Thou must tell them,--May your husbands be kindly and agreeable; may you be agreeable to your husbands; may you have ornaments and clothes and perfumery and cleanliness; may you be happy and have at your command the joys of life; may your looks be pretty and words pleasant; Thou must ask, O sire, the women of the house as to their welfare. Thou must also represent unto the maid-servants and man-servants there, may be of the Kurus, and also the many humpbacked and lame ones among them, that I am doing well, and thou must then ask them about their welfare. Thou must tell them,--I hope, Dhritarashtra's son still vouchsafes the same kindly treatment to you. I hope, he gives you the comforts of life.--Thou must also represent unto those that are defective in limb, those that are imbecile, the dwarfs to whom Dhritarashtra gives food and raiment from motives of humanity, those that are blind, and all those that are aged, as also to the many that have the use only of their hands being destitute of legs, that I am doing well, and that I ask them regarding their welfare, addressing them in the following words.--Fear not, nor be despirited on account of your unhappy lives so full of sufferings; no doubt, sins must have been committed by you in your former lives. When I shall check my foes, and delight my friends, I shall satisfy you by gifts of food and clothes.--Thou shouldst also, O sire, at our request, enquire after the welfare of those that are masterless and weak, and of those that vainly strive to earn a living, and of those that are ignorant, in fact, of all those persons that are in pitiable circumstances. O charioteer, meeting those others, that coming from different quarters, have sought the protection of the Dhritarashtras, and in fact, all who deserve our greetings, thou shouldst also enquire about their welfare and peace. Thou shouldst also enquire about the welfare of those who have come to the Kurus of their own accord or who have been invited, as also of all the ambassadors arrived from all sides and then represent unto them that I am well. As regards the warriors that have been obtained by Dhritarashtra's son, there are none equal to them on earth. Virtue, however, is eternal, and virtue is my power for the destruction of my enemies. Thou shouldst, O Sanjaya, also represent unto Suyodhana, the son of Dhritarashtra, the following.--That desire of thine which torments thy heart, viz., the desire of ruling the Kurus without a rival, is very unreasonable. It had no justification. As for ourselves, we will never act in such a way as to do anything that may be disagreeable to thee! O foremost of heroes among the Bharatas, either give me lack my own Indraprastha or fight with me!"

SECTION 31

"Yudhishtira said, 'O Sanjaya, the righteous and the unrighteous, the young and the old, the weak and the strong, are all under the control of the Creator. It is that Supreme Lord who imparteth knowledge to the child and childishness to the learned, according to his own will. If Dhritarashtra ask thee about our strength, tell him everything truly, having cheerfully consulted with everyone here and ascertained the truth. O son of Gavgana, repairing unto the Kurus, thou wilt salute the mighty Dhritarashtra, and touching his feet enquire after his welfare speaking in our name. And when seated in the midst of the Kurus, tell him from us.--The sons of Pandu, O King, are living happily in consequence of thy prowess. It was through thy grace, O repressor of foes, that those children of tender years had obtained a kingdom. Having first bestowed a kingdom on them, thou shouldst not now be indifferent to them, for destruction then would overtake them! The whole of this kingdom, O Sanjaya, is not fit to be owned by one person. Tell him again, from us.--O sire, we wish to live united. Do not suffer thyself to be vanquished by foes.--Thou shouldst again, O Sanjaya, bending thy head, in my name salute the grandsire of the Bharatas, Bhishma, the son of Santanu. Having saluted our grandsire, he should then

be told.--By thee, when Santanu's race was about to be extinct, it was revived. Therefore, O sire, do that according to thy own judgement by which thy grandsons may all live in amity with one another. Thou shouldst then address Vidura also, that adviser of the Kurus, saying.--Counselleth peace, O amiable one, from desire of doing good unto Yudhishtira.--Thou shouldst address the unforbearing prince Duryodhana also, when seated in the midst of the Kurus, beseeching him again and again, saying.--The insults thou hadst offered to innocent and helpless Draupadi in the midst of the assembly, we will quietly bear, simply because we have no mind to see the Kurus slain. The other injuries also, both before and after that, the sons of Pandu are quietly bearing, although they are possessed of might to avenge them. All this, indeed, the Kauravas know. O amiable one, thou hadst even exiled us dressed in deer-skins. We are bearing that also because we do not want to see the Kurus slain. Dussasana, in obedience to thee, had dragged Krishna, disregarding Kunti. That act also will be forgiven by us. But, O chastiser of foes, we must have our proper share of the kingdom. O bull among men, turn thy coveting heart from what belongeth to others. Peace then, O king, will be amongst our gladdened selves. We are desirous of peace; give us even a single province of the empire. Give us even Kusasthala, Vrikasthala, Makandi, Varanavata, and for the fifth any other that thou likest. Even this will end the quarrel. O Suyodhana, give unto thy five brothers at least five villages.--O Sanjaya, O thou of great wisdom, let there be peace between us and our cousins. Tell him also,--Let brothers follow brothers, let sires unite with sons. Let the Panchalas mingle with the Kurus in merry laughter. That I may see the Kurus and the Panchalas whole and sound, is what I desire. O bull of the Bharata race, with, cheerful hearts let us make peace. O Sanjaya, I am equally capable of war and peace. I am prepared to acquire wealth as well as to earn virtue. I am fit enough for severity as for softness."

SECTION 32

"Vaisampayana said, 'Dismissed with salutation by the Pandavas, Sanjaya set out for (Hastinapura) having executed all the commands of the illustrious Dhritarashtra. Reaching Hastinapura he quickly entered it, and presented himself at the gate of the inner apartments of the palace. Addressing the porter, he said, 'O gate-keeper, say unto Dhritarashtra that I, Sanjaya, have just arrived, coming from the sons of Pandu. Do not delay. If the king be awake, then only shouldst thou say so, O keeper, for I like to enter having first apprised him of my arrival. In the present instance I have something of very great importance to communicate.' Hearing this, the gate-keeper went to the king and addressed him, saying, 'O lord of earth, I bow to thee. Sanjaya is at thy gates, desirous of seeing thee. He cometh, bearing a message from the Pandavas. Issue your commands, O king, as to what he should do.'

"The king said, 'Tell Sanjaya that I am happy and hale. Let him enter. Welcome to Sanjaya. I am always ready to receive him. Why should he stay outside whose admission is never forbidden?'"

"Vaisampayana continued, 'Then, with the king's permission, having entered that spacious apartment, the Suta's son, with joined hands, approached the royal son of Vichitravirya who was protected by many wise, valiant, and righteous persons, and who was then seated on his throne. And Sanjaya addressed him, saying, 'I am Sanjaya, O king. I bow unto thee. O chief of men, proceeding hence I found the sons of Pandu. After having paid his salutations to thee, Pandu's son, the intelligent Yudhishtira, enquired of thy welfare. And well-pleased, he also enquireth after thy sons, and asketh thee whether thou art happy with thy sons and grandsons and friends and counsellors, and, O king, all those that depend upon thee.'

"Dhritarashtra said, 'O child, giving my blessings to Ajatasatru, I ask thee, O Sanjaya, whether that king of the Kauravas, Pritha's son, is well with his sons and brothers and counsellors.'

"Sanjaya said, 'Pandu's son is well with his counsellors. He desires possessions of that which he formerly had as his own. He seeketh virtue and wealth without doing anything that is censurable, possesseth intelligence and vast learning, and is, besides, far-sighted and of excellent disposition. With that son of Pandu, abstinence from injury is even superior to virtue, and virtue superior to the accumulation of wealth. His mind, O Bharata, is always inclined to happiness and joy, and to such course of action as are virtuous and conducive to the higher ends of life. Even like doll pulled this way and that by threads, man (in this world) moveth, swayed by a force not his own. Beholding the sufferings of Yudhishtira, I regard the force of destiny to be Superior to the effect of human exertion. Beholding again thy unworthy deeds, which, besides, being highly sinful and unspeakable, are sure to terminate in misery, it seemeth to me that one of thy nature winneth praise only so long as his able foe biddeth his time. Renouncing all sin, even as a serpent casteth off its worn out slough which it cannot any longer retain, the heroic Ajatasatru shineth in his natural perfection, leaving his load of sins to be borne by thee. Consider, O king, thy own acts which are contrary to both

religion and profit, and to the behaviour of those that are righteous. Thou hast, O King, earned a bad repute in this world, and wilt reap misery in the next. Obeying the counsels of thy son thou hast to enjoy this doubtful property, keeping them aloof. This unrighteous deed is loudly bruited about in the world, Therefore, O foremost of the Bharatas, this deed is unworthy of thee. Calamity overtaketh him who is deficient in wisdom, or who is of low birth, or who is cruel, or who cherisheth hostility for a long time, or who is not steady in Kshatriya virtues, or is devoid of energy, or is of a bad disposition, in fact, him who hath such marks. It is by virtue of luck that a person taketh his birth in good race, or becometh strong, or famous, or versed in various lore, or possesseth the comforts of life, or becometh capable of subduing his senses, or discriminating virtue and vice that are always linked together. What person is there, who, attended upon by foremost of counsellors, possessed of intelligence, capable of discriminating between virtue and vice in times of distress, not destitute of the rituals of religion, and retaining the use of all his faculties, would commit cruel deeds. These counsellors, ever devoted to thy work, wait here united together. Even this is their firm determination (viz., that the Pandavas are not to get back their share). The destruction of the Kurus, therefore, is certain to be brought about by the force of circumstances. If, provoked by the offences, Yudhishtira wisheth for misery to thee, then Kurus will be destroyed prematurely, while, imparting all his sins to thee, the blame of that deed will be thine in this world. Indeed, what else is there save the will of the Gods, for Arjuna, the son of Pritha, leaving this world ascended to the very heavens and was honoured there very greatly. This proves that individual exertion is nothing. There is, no doubt, as to this. Seeing that the attributes of high birth, bravery, etc., depended for their development or otherwise on acts, and beholding also prosperity and adversity and stability and instability (in persons and their possessions), king Vali, in his search after causes, having failed to discover a beginning (in the chain of acts of former lives one before another), regarded the eternal Essence to be the cause of everything. The eye, the ear, the nose, the touch, and the tongue, these are the doors of a person's knowledge. If desire be curbed, these would be gratified by themselves. Therefore, cheerfully and without repining one should control the senses. Others there are that think differently. They hold that if a person's acts are well-applied, these must produce the desired result. Thus the child begot by the act of the mother and the father grows when duly tended with food and drink. Men in this world become subject to love and hate, pleasure and pain, praise and blame. A man is praised when he behaves honestly. Thee I blame, since these dissensions of the Bharatas (whose root thou art) will surely bring about the destruction of innumerable lives. If peace be not concluded, then through thy fault Arjuna will consume the Kurus like a blazing fire consuming a heap of dried grass. O ruler of men, thou alone of all the world, yielding to thy son whom no restraints can blind, hadst regarded thyself as crowned with success and abstained from avoiding dispute at the time of the match at dice. Behold now the fruit of that (weakness of thine)! O monarch, by rejecting advisers that are faithful and accepting those that deserve no confidence, this extensive and prosperous empire, O son of Kuru, thou art unable to retain owing to thy weakness. Worn by my fast journey and very much fatigued, I solicit thy permission to go to bed now, O lion of men, for tomorrow morning will the Kurus, assembled together in the council-hall, hear the words of Ajatasatru."

SECTION 33

"Vaisampayana said, 'King Dhritarashtra endued with great wisdom (then) said to the orderly-in-waiting, 'I desire to see Vidura. Bring him here without delay.' Despatched by Dhritarashtra, the messenger went to Kshatri and said, 'O thou of great wisdom, our lord the mighty king desireth to see thee.' Thus addressed, Vidura (set out and) coming to the palace, spoke unto the orderly, 'Apprise Dhritarashtra of my arrival.' Thereupon the orderly went to Dhritarashtra, and said, O, foremost of kings, Vidura is here at thy command. He wisheth to behold thy feet. Command me as to what he is to do.' Thereupon Dhritarashtra said, 'Let Vidura of great wisdom and foresight enter. I am never unwilling or unprepared to see Vidura.' The orderly then went out and spoke unto Vidura, 'O Kshatri, enter the inner apartments of the wise king. The king says that he is never unwilling to see thee.'

"Vaisampayana continued, 'Having entered Dhritarashtra's chamber, Vidura said with joined hands unto that ruler of men who was then plunged in thought, 'O thou of great wisdom, I am Vidura, arrived here at thy command. If there is anything to be done, here I am, command me!'

"Dhritarashtra said, 'O Vidura, Sanjaya hath come back. He hath gone away after rebuking me. Tomorrow he will deliver, in the midst of the court, Ajatasatru's message. I have not been able today to ascertain what the message is of the Kuru hero. Therefore, my body is burning, and that hath produced sleeplessness. Tell us what may be good for a person

that is sleepless and burning. Thou art, O child, versed in both religion and profit. Ever since, Sanjaya hath returned from the Pandavas, my heart knoweth no peace. Filled with anxiety about what he may deliver, all my senses have been disordered'.

"Vidura said, 'Sleeplessness overtaketh thief, a lustful person, him that hath lost all his wealth, him that hath failed to achieve success, and him also that is weak and hath been attacked by a strong person. I hope, O king, that none of these grave calamities have overtaken thee. I hope, thou dost not grieve, coveting the wealth of others.'

"Dhritarashtra said, 'I desire to hear from thee words that are beneficial and fraught with high morality. In this race of royal Rishis thou alone art revered by the wise.' Vidura replied, 'King (Yudhishtira), graced with every virtue, is worthy of being the sovereign of the three worlds; yet, O Dhritarashtra, however worthy of being kept by thy side, he was exiled by thee. Thou art, however, possessed of qualities which are thy very reverse of those possessed by him. Although virtuous and versed in morality, thou hast yet no right to a share in the kingdom owing to thy loss of sight. In consequence of his inoffensiveness and kindness, his righteousness, love of truth and energy, and his remembering the reverence that is due to thee, Yudhishtira patiently bears innumerable wrongs. Having bestowed on Duryodhana and Suvala's son and Karna, and Dussasana the management of the empire, how canst thou hope for prosperity? He that is not served from the high ends of life by the aid of self-knowledge, exertion, forbearance and steadiness in virtue, is called wise. These again are the marks of a wise man, viz., adherence to acts, worthy of praise and rejection of what is blamable, faith, and reverence. He whom neither anger nor joy, nor pride, nor false modesty, nor stupefaction, nor vanity, can draw away from the high ends of life, is considered as wise. He whose intended acts, and proposed counsels remain concealed from foes, and whose acts become known only after they have been done, is considered wise. He whose proposed actions are never obstructed by heat or cold, fear of attachment, prosperity or adversity, is considered wise. He whose judgement dissociated from desire, followeth both virtue and profit, and who disregarding pleasure chooseth such ends as are serviceable in both worlds, is considered wise. They that exert to the best of their might, and act also to the best of their might, and disregard nothing as insignificant, are called wise. He that understandeth quickly, listeneth patiently, pursueth his objects with judgement and not from desire and spendeth not his breath on the affairs of others without being asked, is said to possess the foremost mark of wisdom. They that do not strive for objects that are unattainable, that do not grieve for what is lost and gone, that do not suffer their minds to be clouded amid calamities, are regarded to possess intellects endowed with wisdom. He who striveth, having commenced anything, till it is completed, who never wasteth his time, and who hath his soul under control, is regarded wise. They that are wise, O bull of the Bharata race, always delight in honest deeds, do what tendeth to their happiness and prosperity, and never sneer at what is good. He who exulteth not at honours, and grieveth not at slights, and remaineth cool and unagitated like a lake in the course of Ganga, is reckoned as wise. That man who knoweth the nature of all creatures (viz., that everything is subject to destruction), who is cognisant also of the connexions of all acts, and who is proficient in the knowledge of the means that men may resort to (for attaining their objects), is reckoned as wise. He who speaketh boldly, can converse on various subjects, knoweth the science of argumentation, possesseth genius, and can interpret the meaning of what is writ in books, is reckoned as wise. He whose studies are regulated by reason, and whose reason followeth the scriptures, and who never abstaineth from paying respect to those that are good, is called a wise man. He, on the other hand, who is ignorant of scripture yet vain, poor yet proud, and who resorteth to unfair means for the acquisition of his objects, is a fool. He who, forsaking his own, concerneth himself with the objects of others, and who practiseth deceitful means for serving his friends, is called a fool. He who wisheth for those things that should not be desired, and forsaketh those that may legitimately be desired, and who beareth malice to those that are powerful, is regarded to be a foolish soul. He who regardeth his foe as his friend, who hateth and beareth malice to his friend, and who committeth wicked deeds, is said to be a person of foolish soul. O bull of the Bharata race, he who divulgeth his projects, doubteth in all things, and spendeth a long time in doing what requireth a short time, is a fool. He who doth not perform the Sraddha for the Pitris, nor worshippeth the deities, nor acquireth noble-minded friends, is said to be a person of foolish soul. That worst of men who entereth a place uninvited, and talketh much without being asked, and repositeth trust on untrustworthy wights, is a fool. That man who being himself guilty casteth the blame on others, and who though impotent giveth vent to anger, is the most foolish of men. That man, who, without knowing his own strength and dissociated from both virtue and profit, desireth an object difficult of acquisition, without again adopting adequate means, is said to be destitute of

intelligence. O king, he who punisheth one that is undeserving of punishment, payeth homage to persons without their knowledge, and waiteth upon misers, is said to be of little sense. But he that, having attained immense wealth and prosperity or acquired (vast) learning, doth not bear himself haughtily, is reckoned as wise. Who, again, is more heartless than he, who, though possessed of affluence, eateth himself and weareth excellent robes himself without distributing his wealth among his dependents? While one person committeth sins, many reap the advantage resulting therefrom; (yet in the end) it is the doer alone to whom the sin attacheth while those that enjoy the fruit escape unhurt. When a Bowman shooteth an arrow, he may or may not succeed in slaying even a single person, but when an intelligent individual applyeth his intelligence (viciously); it may destroy an entire kingdom with the king. Discriminating the two by means of the one, bring under thy subjection the three by means of four, and also conquering the five and knowing the six, and abstaining from the seven, be happy. Poison slayeth but one person, and a weapon also but one; wicked counsels, however, destroy an entire kingdom with king and subject. Alone one should not partake of any savoury viand, nor alone reflect on concerns of profit, nor alone go upon a journey, nor alone remain awake among sleeping companions. That Being who is One without a second, and whom, O king, thou hast not been able to comprehend, is Truth's self, and the Way to heaven, even like a boat in the ocean. There is one only defect in forgiving persons, and not another; that defect is that people take a forgiving person to be weak. That defect, however, should not be taken into consideration, for forgiveness is a great power. Forgiveness is a virtue of the weak, and an ornament of the strong. Forgiveness subdueth (all) in this world; what is there that forgiveness cannot achieve? What can a wicked person do unto him who carrieth the sabre of forgiveness in his hand? Fire falling on a grassless ground is extinguished of itself. And unforgiving individual defileth himself with many enormities. Righteousness is the one highest good; and forgiveness is the one supreme peace; knowledge is one supreme contentment; and benevolence, one sole happiness. Even as a serpent devoureth animals living in holes, the earth devoureth these two, viz., a king who is incompetent to fight, and a Brahmana who doth not sojourn to holy places. A man may attain renown in this world by doing two things, viz., by refraining from harsh speech, and by disregarding those that are wicked. O tiger among men, these two have not a will of their own, viz., those women who covet men simply because the latter are coveted by others of their sex, and that person who worships another simply because the latter is worshipped by others. These two are like sharp thorns afflicting the body, viz., the desires of a poor man, and the anger of the impotent. These two persons never shine because of their incompatible acts, viz., a householder without exertion, and a beggar busied in schemes. These two, O king, live (as it were) in a region higher than heaven itself, viz., a man of power endowed with forgiveness, and poor man that is charitable. Of things honestly got, these two must be looked upon as misuse, viz., making gifts to the unworthy and refusing the worthy. These two should be thrown into the water, tightly binding weights to their necks, viz., a wealthy man that doth not give away, and a poor man that is proud. These two, O tiger among men, can pierce the orb itself of the sun, viz., a mendicant accomplished in yoga, and a warrior that hath fallen in open fight. O bull of the Bharata race, persons versed in the Vedas have said that men's means are good, middling, and bad. Men also, O king, are good, indifferent, and bad. They should, therefore, be respectively employed in that kind of work for which they may be fit. These three, O king, cannot have wealth of their own, viz., the wife, the slave, and the son, and whatever may be earned by them would be his to whom they belong. Great fear springeth from these three crimes, viz., theft of other's property, outrage on other's wives, and breach with friend. These three, besides, being destructive to one's own self, are the gates of hell, viz., lust, anger, and covetousness. Therefore, every one should renounce them. These three should never be forsaken even in imminent danger, viz., a follower, one who seeks protection, saying,—I am thine,—and lastly one who hath come to your abode. Verily, O Bharata, liberating a foe from distress, alone amounteth in point of merit, to these three taken together, viz., conferring a boon, acquiring a kingdom, and obtaining a son. Learned men have declared that a king, although powerful, should never consult with these four, viz., men of small sense, men that are procrastinating, men that are indolent, and men that are flatterers. O sire, crowned with prosperity and leading the life of a householder, let these four dwell with thee, viz., old consanguineous, relatives, high-born persons fallen into adversity, poor friends, and issueless sisters. On being asked by the chief of the celestials, Vrihaspati, O mighty king declared four things capable of fructifying or occurring within a single day, viz., the resolve of the gods, the comprehensions of intelligent persons, the humility of learned men, and the destruction of the sinful. These four that are calculated to remove fear, bring on fear when they are improperly performed, viz., the Agni-hotra, the vow of

silence, study, and sacrifice (in general). O bull of the Bharata race, these five fires, should be worshipped with regard by a person, viz., father, mother, fire (proper), soul and preceptor. By serving these five, men attain great fame in this world, viz., the gods, the Pitris, men, beggars, and guests. These five follow thee wherever thou goest, viz., friends, foes, those that are indifferent, dependants, and those that are entitled to maintenance. Of the five senses beholding to man, if one springeth a leak, then from that single hole runneth out all his intelligence, even like water running out from a perforated leathern vessel. The six faults should be avoided by a person who wisheth to attain prosperity, viz., sleep, drowsiness, fear, anger, indolence and procrastination. These six should be renounced like a splitting vessel in the sea, viz., a preceptor that cannot expound the scriptures, a priest that is illiterate, a king that is unable to protect, a wife that speaketh disagreeable words, a cow-herd that doth not wish to go to the fields, and a barber that wisheth to renounce a village for the woods. Verily, those six qualities should never be forsaken by men, viz., truth, charity, diligence, benevolence, forgiveness and patience. These six are instantly destroyed, if neglected, viz., kine, service, agriculture, a wife, learning, and the wealth of a Sudra. These six forget those who have bestowed obligations on them, viz., educated disciples, their preceptors; married persons, their mothers; persons whose desires have been gratified, women; they who have achieved success, they who had rendered aid; they who have crossed a river, the boat (that carried them over); and patients that have been cured, their physicians. Health, unindebtedness, living at home, companionship with good men, certainty as regards the means of livelihood, and living without fear, these six, O king, conduce to the happiness of men. These six are always miserable, viz., the envious, the malicious, the discontented, the irascible, the ever-suspicious, and those depending upon the fortunes of others. These six, O king, comprise the happiness of men, viz., acquirement of wealth, uninterrupted health, a beloved and a sweet-speeched wife, an obedient son, and knowledge that is lucrative. He that succeedeth in gaining the mastery over the six that are always present in the human heart, being thus the master of his senses, never committeth sin, and therefore suffereth calamity. These six may be seen to subsist upon other six, viz., thieves, upon persons that are careless; physicians, on persons that are ailing; women, upon persons suffering from lust; priests, upon them that sacrifice; a king, upon persons that quarrel; and lastly men of learning, upon them that are without it. A king should renounce these seven faults that are productive of calamity, inasmuch as they are able to effect the ruin of even monarchs firmly established; these are women, dice, hunting, drinking, harshness of speech, severity of punishment, and misuse of wealth. These eight are the immediate indications of a man destined to destruction, viz., hating the Brahmanas, disputes with Brahmanas, appropriation of a Brahmana's possessions, taking the life of Brahmana, taking a pleasure in reviling Brahmanas, grieving to hear the praises of Brahmanas, forgetting them on ceremonious occasions, and giving vent to spite when they ask for anything. These transgressions a wise man should understand, and understanding, eschew. These eight, O Bharata, are the very cream of happiness, and these only are attainable here, viz., meeting with friends, accession of immense wealth, embracing a son, union for intercourse, conversation with friends in proper times, the advancement of persons belong to one's own party, the acquisition of what had been anticipated, and respect in society. These eight qualities glorify a man, viz., wisdom, high birth, self-restraint, learning, prowess, moderation in speech gift according to one's power, and gratitude. This house hath nine doors, three pillars, and five witnesses. It is presided over by the soul. That learned man who knoweth all this is truly wise. O Dhritarashtra, these ten do not know what virtue is viz., the intoxicated, inattentive, the raving, the fatigued, the angry, the starving, the hasty, the covetous, the frightened, and the lustful. Therefore, he that is wise must eschew the company of these. In this connexion is cited the old story about what transpired between Suyodhana and (Prahlada), the chief of the Asuras in relation to the latter's son. That king who renounceth lust and anger, who bestoweth wealth upon proper recipients, and is discriminating, learned, and active, is regarded as an authority of all men. Great prosperity attends upon that king who knoweth how to inspire confidence in others, who inflicteth punishment on those whose guilt hath been proved, who is acquainted with the proper measure of punishment, and who knoweth when mercy is to be shown. He is a wise person who doth not disregard even a weak foe; who proceeds with intelligence in respect of a foe, anxiously watching for an opportunity; who doth not desire hostilities with persons stronger than himself; and who displayeth his prowess in season. That illustrious person who doth not grieve when a calamity hath already come upon him, who exerteth with all his senses collected, and who patiently beareth misery in season, is certainly the foremost of persons, and all his foes are vanquished. He who doth not live away from hope uselessly, who doth not make friends with sinful persons, who never

outrage another's wife, who never betrayeth arrogance, and who never committeth a theft or showeth ingratitude or indulgeth in drinking is always happy. He who never boastfully striveth to attain the three objects of human pursuit, who when asked, telleth the truth, who quarrelleth not even for the sake of friends, and who never becometh angry though slighted, is reckoned as wise. He who beareth not malice towards others but is kind to all, who being weak disputeth not with others, who speaketh not arrogantly, and forgetteth a quarrel, is praised everywhere. That man who never assumeth a haughty mien, who never censurath others praising himself the while, and never addresseth harsh words to others for getting himself, is ever loved by all. He who raketh not up old hostilities, who behaveth neither arrogantly nor with too much humility, and who even when distressed never committeth an improper act, is considered by respectable men a person of good conduct. He who exulteth not at his own happiness, nor delighteth in another's misery, and who repenteth not after having made a gift, is said to be a man of good nature and conduct. He who desireth to obtain a knowledge of the customs of different countries, and also the languages of different nations, and of the usages of different orders of men, knoweth at once all that is high and low; and wherever he may go, he is sure to gain an ascendancy over even those that are glad. The intelligent man who relinquisheth pride, folly, insolence, sinful acts, disloyalty towards the king, crookedness of behaviour, enmity with many, and also quarrels with men that are drunk, mad and wicked, is the foremost of his species. The very gods bestow prosperity upon him who daily practiseth self-restraint, purification, auspicious rites, worship of the gods, expiatory ceremonies, and other rites of universal observance. The acts of that learned man are well-conceived, and well-applied who formeth matrimonial alliances with persons of equal positions and not with those that are inferior, who placeth those before him that are more qualified, and who talketh, behaveth and maketh friendships with persons of equal position. He who eateth frugally after dividing the food amongst his dependants, who sleepeth little after working much, and who, when solicited giveth away even unto his foes, hath his soul under control, and calamities always keep themselves aloof from him. He whose counsels are well-kept and well-carried out into practice, and whose acts in consequence thereof are never known by others to injure men, succeedeth in securing even his most trifling objects. He who is intent upon abstaining from injury to all creatures, who is truthful, gentle, charitable, and pure in mind, shineth greatly among his kinsmen like a precious gem of the purest ray having its origin in an excellent mine. That man who feeleth shame even though his faults be not known to any save himself, is highly honoured among all men. Possessed of a pure heart and boundless energy and abstracted within himself, he shineth in consequence of his energy like the very sun. King Pandu consumed by a (Brahmana's) curse, had five sons born unto him in the woods that are like five Indras. O son of Ambika, thou hast brought up those children and taught them everything. They are obedient to thy commands. Giving them back their just share of the kingdom, O sire, filled with joy, be thou happy with thy sons. Then, O monarch, thou shalt inspire confidence in both the gods and men."

SECTION 34

"Dhritarashtra said, 'Tell me what may be done by a person that is sleepless and burning with anxieties, for thou alone amongst us, O child, art versed in both religion and profit. Advise me wisely, O Vidura. O thou of magnanimous heart, tell me what is thou deemest to be beneficial for Ajatasatru and what is productive of good to the Kurus. Apprehending future evils. I look back only on my previous guilt: I ask thee with anxious heart, O learned one, tell me what is exactly in Ajatasatru's mind.'

"Vidura said, 'Even if unasked, one should speak truly, whether his words be good or bad, hateful or pleasing, unto him whose defeat one doth not wish. I shall, therefore, say, O king, what is for the good of the Kurus. I shall say what is both beneficial and consistent with morality. Listen to me. Do not, O Bharata, set the heart upon means of success that are unjust and improper. A man of intelligence must not grieve if any purpose of his doth not succeed, notwithstanding the application of fair and proper means. Before one engageth in an act, one should consider the competence of the agent, the nature of the act itself, and its purpose, for all acts are dependent on these. Considering these one should begin an act, and not take it up on a sudden impulse. He that is wise should either do an act or desist from it fully considering his own ability, the nature of the act, and the consequence also of success. The king who knoweth not proportion or measure as regards territory, gain, loss, treasury, population, and punishment, cannot retain his kingdom long. He, on the other hand, who is acquainted with the measures of these as prescribed in treatises, being necessarily possessed of the knowledge of religion and profit, can retain his kingdom. As the stars are affected by the planets, so is this world affected by the senses, when they are directed, uncontrolled, to their

respective objects. Like the moon during the lighted fortnight, calamities increase in respect of him who is vanquished by the five senses in their natural state, which ever lead him towards various acts. He who wisheth to control his counsellors before controlling his own self, or to subdue his adversaries before controlling his counsellors, at last succumbeth deprived of strength. He, therefore, who first subdueth his own self regarding it as a foe, never faileth to subdue his counsellors and adversaries at last. Great prosperity waiteth upon him who hath subdued his senses, or controlled his soul, or who is capable of punishing all offenders, or who acteth with judgement or who is blessed with patience. One's body, O king, is one's car; the soul within is the driver; and the senses are its steeds. Drawn by those excellent steeds, when well-trained, he that is wise, pleasantly performeth the journey of life, and awake in peace. The horses that are unbroken and incapable of being controlled, always lead an unskillful driver to destruction in the course of the journey; so one's senses, unsubdued, lead only to destruction. The inexperienced wight, who, led by this unsubdued senses, hopeth to extract evil from good and good from evil, necessarily confoundeth misery with happiness. He, who, forsaking religion and profit, followeth the lead of his senses, loseth without delay prosperity, life, wealth and wife. He, who is the master of riches but not of his senses, certainly loseth his riches in consequence of his want of mastery over his senses. One should seek to know one's self by means of one's own self, controlling one's mind, intellect, and senses, for one's self is one's friend as, indeed, it is one's own foe. That man, who hath conquered self by means of self, hath his self for a friend, for one's self is ever one's friend or foe. Desire and anger, O king, break through wisdom, just as a large fish breaks through a net of thin cords. He, who in this world regarding both religion and profit, seeketh to acquire the means of success, winneth happiness, possessing all he had sought. He, who, without subduing his five inner foes of mental origin, wisheth to vanquish other adversaries, is, in fact, overpowered by the latter. It is seen that many evil-minded kings, owing to want of mastery over their senses, are ruined by acts of their own, occasioned by the lust of territory. As fuel that is wet burneth with that which is dry, so a sinful man is punished equally with the sinful in consequence of constant association with the latter. Therefore, friendship with the sinful should be avoided. He that, from ignorance, faileth to control his five greedy foes, having five distinct objects, is overwhelmed by calamities. Gulelessness and simplicity, purity and contentment, sweetness of speech and self-restraint, truth and steadiness,--these are never the attributes of the wicked. Self-knowledge and steadiness, patience and devotion to virtue, competence to keep counsels and charity,--these,--O Bharata, never exist in inferior men. Fools seek to injure the wise by false reproaches and evil speeches. The consequence is, that by this they take upon themselves the sins of the wise, while the latter, freed from their sins, are forgiven. In malice lieth the strength of the wicked; in criminal code, the strength of kings, in attentions of the weak and of women; and in forgiveness that of the virtuous. To control speech, O king, is said to be most difficult. It is not easy to hold a long conversation uttering words full of meaning and delightful to the hearers. Well-spoken speech is productive of many beneficial results; and ill-spoken speech, O king, is the cause of evils. A forest pierced by arrows, or cut down by hatchets may again grow, but one's heart wounded and censured by ill-spoken words never recovereth. Weapons, such as arrows, bullets, and bearded darts, can be easily extracted from the body, but a wordy dagger plunged deep into the heart is incapable of being taken out. Wordy arrows are shot from the mouth; smitten by them one grieveth day and night. A learned man should not discharge such arrows, for do they not touch the very vitals of others. He, to whom the gods ordain defeat, hath his senses taken away, and it is for this that he stoopeth to ignoble deeds. When the intellect becometh dim and destruction is nigh, wrong, looking like right, firmly sticketh to the heart. Thou dost not clearly see it, O bull of the Bharata race, that clouded intellect hath now possessed thy sons in consequence of their hostility to the Pandavas. Endued with every auspicious mark and deserving to rule the three worlds, Yudhishtira is obedient to thy commands. Let him, O Dhritarashtra, rule the earth, to the exclusion of all thy sons, Yudhishtira is the foremost of all thy heirs. Endued with energy and wisdom, and acquainted with the truths of religion and profit, Yudhishtira, that foremost of righteous men, hath, O king of kings, suffered much misery out of kindness and sympathy, in order to preserve thy reputation."

SECTION 35

"Dhritarashtra said, 'O thou of great intelligence, tell me again words such as these, consistent with religion and profit. My thirst for hearing them is not quenched. What thou sayst is charming!'

"Vidura said, 'Ablution in all the holy places and kindness to all creatures,--these two are equal. Perhaps, kindness to all creatures surpasseth the former. O master, show kindness unto all thy sons, for by that winning great fame in this world,

thou wilt have heaven hereafter. As long as a man's good deeds are spoken of in this world, so long, O tiger among men, is he glorified in heaven. In this connexion is cited an old story about the conversation between Virochana and Sudhanwan, both suitors for Kesini's hand. Once on a time, O king, there was a maiden of the name of Kesini, unrivalled for beauty; moved by the desire of obtaining a good husband, she resolved to choose her lord in Swayamvara. Then one of the sons of Diti, Virochana by name, went to that spot, desirous of obtaining the maiden. Beholding that chief of the Daityas, Kesini addressed him, saying, 'Are Brahmanas superior, O Virochana, or are the sons of Diti superior? And why also shouldst not Sudhanwan sit on the sofa?' Virochana said, 'Sprung from Prajapati himself, we, O Kesini, are the best and at the top of all creatures, and this world is ours without doubt. Who are the gods, and who are the Brahmanas?' Kesini said, 'We will, O Virochana, stay here in this very pavilion. Sudhanwan will come here on the morrow, and let me see both of you sitting together.' Virochana said, 'O amiable and timid girl, I will do what thou sayst. Thou wilt behold Sudhanwan and myself met together in the morning.'

"Vidura continued, 'When the night had passed away and the solar disc had risen, Sudhanwan, O best of kings, came to that place where, O master, Virochana was waiting with Kesini. And Sudhanwan saw there both Prahlada's son and Kesini. And beholding the Brahmana arrived, Kesini, O bull of the Bharata race, rising up from hers, offered him a seat, water to wash his feet, and Arghya. And asked by Virochana (to share his seat) Sudhanwan said, 'O son of Prahlada, I touch thy excellent golden seat. I cannot, however, suffer myself to be regarded as thy equal, and sit on it with thee.' Virochana said, 'A piece of wooden plank, an animal skin, or a mat of grass or straw,--these only, O Sudhanwan, are fit for thee. Thou deservest not, however, the same seat with me.' Sudhanwan said, 'Father and son, Brahmanas of the same age and equal learning, two Kshatriyas, two Vaisyas and two Sudras, can sit together on the same seat, Except these, no other can sit together. Your father used to pay his regards to me, taking a seat lower than that occupied by me. Thou art a child, brought tip in every luxury at home and thou understandest nothing.' Virochana said, 'Staking all the gold, kine, horses, and every other kind of wealth that we have among the Asuras, let us, O Sudhanwan, ask them this question that are able to answer.' Sudhanwan said, 'Let alone your gold, kine, and heroes, O Virochana? Making our lives forfeited, we will ask them this question that are competent.' Virochana said, 'Wagering our lives where shall we go? I will not appear before any of the gods and never before any among men.' Sudhanwan said, 'Having wagered our lives, we will approach thy father, for he, Prahlada, will never say an untruth even for the sake of his son.'

"Vidura continued, 'Having thus laid a wager, Virochana and Sudhanwan, both moved by rage, proceeded to that place where Prahlada was. And beholding them together, Prahlada said, 'These two who had never before been companions, are now seen together coming hither by the same road, like two angry snakes. Have ye now become companions,--ye who were never companions before? I ask thee, O Virochana, has there been friendship between thee and Sudhanwan?' Virochana said, 'There is no friendship between me and Sudhanwan. On the other hand, we have both wagered our lives. O chief of the Asuras, I shall ask thee a question, do not answer it untruly!' Prahlada said, 'Let water, and honey and curds, be brought for Sudhanwan. Thou deservest our worship, O Brahmana. A white and fat cow is ready for thee.' Sudhanwan said, 'Water and honey and curds, have been presented to me on my way hither. I shall ask thee a question. Prahlada, answer it truly! are Brahmanas superior, or is Virochana superior?' Prahlada said, O Brahmana, this one is my only son. Thou also art present here in person. How can one like us answer a question about which ye two have quarrelled? Sudhanwan said, 'Give unto thy son thy kine and other precious wealth that thou mayst have, but, O wise one, thou shouldst declare the truth when we two are disputing about it.' Prahlada said, 'How doth that misuser of his tongue suffer, O Sudhanwan, who answereth not truly but falsely, a question that is put to him? I ask thee this.' Sudhanwan said, 'The person that misuseth his tongue suffers like the deserted wife, who pineth, at night, beholding her husband sleeping in the arms of a co-wife; like a person who hath lost at dice, or who is weighed down with an unbearable load of anxieties. Such a man hath also to stay, starving outside the citygates, into which his admission is barred. Indeed, he that giveth false evidence is destined to always find his foes. He that speaketh a lie on account of an animal, casteth down from heaven five of his sires of the ascending order. He that speaketh a lie on account of a cow casteth down from heaven ten of his ancestors. A lie on account of a horse causeth the downfall of a hundred; and a lie on account of a human being, the downfall of a thousand of one's sires of the ascending order. An untruth on account of gold ruineth the members of one's race both born and unborn, while an untruth for the sake of land ruineth everything. Therefore, never speak an untruth for the sake of land.' Prahlada said, 'Angiras is superior to myself, and Sudhanwan

is superior to thee, O Virochana. Mother also of Sudhanwan is superior to thy mother; therefore, thou, O Virochana, hath been defeated by Sudhanwan. This Sudhanwan is now the master of thy life. But, O Sudhanwan, I wish that thou shouldst grant Virochana his life.' Sudhanwan said, 'Since, O Prahlada, thou hast preferred virtue and hast not, from temptation, said an untruth, I grant thy son his life that is dear to thee. So here is thy son Virochana, O Prahlada, restored by me to thee. He shall, however, have to wash my feet in the presence of the maiden Kesini.'

"Vidura continued, 'For these reasons, O king of kings, it behoveth thee not to say an untruth for the sake of land. Saying an untruth from affection for thy son, O king, hasten not to destruction, with all thy children and counsellors. The gods do not protect men, taking up clubs in their hands after the manner of herdsmen; unto those, however, they wish to protect, they grant intelligence. There is no doubt that one's objects meet with success in proportion to the attention he directs to righteousness and morality. The Vedas never rescue from sin a deceitful person living by falsehood. On the other hand, they forsake him while he is on his death-bed, like newly fledged birds forsaking their nests. Drinking, quarrels, enmity with large numbers of men, all connexions with connubial disputes, and severance of relationship between husband and wife, internal dissensions, disloyalty to the king,—these and all paths that are sinful, should, it is said, be avoided. A palmist, a thief turned into a merchant, a Fowler, a physician, an enemy, a friend, and a minstrel, these seven are incompetent as witness. An Agnihotra performed from motives of pride, abstention from speech, practised from similar motives, study and sacrifice from the same motives,—these four, of themselves innocent, become harmful when practised unduly. One that setteth fire to a dwelling house, an administrator of poison, a pander, a vendor of the Soma-juice, a maker of arrows, an astrologer, one that injureth friends, an adulterer, one that causeth abortion, a violator of his preceptor's bed, a Brahmana addicted to drink, one that is sharp-speeched, a raker of old sores, an atheist, a reviler of the Vedas, and taker of bribes, one whose investiture with the sacred thread has been delayed beyond the prescribed age, one that secretly slayeth cattle, and one that slayeth him who prayeth for protection,—these all are reckoned as equal in moral turpitude as the slayers of Brahmanas. Gold is tested by fire; a well-born person, by his department; an honest man, by his conduct. A brave man is tested during a season of panic; he that is self-controlled, in times of poverty; and friends and foes, in times of calamity and danger. Deceitfulness destroyeth beauty; ambitious hopes, patience; death, life, envy, righteousness, anger, prosperity, companionship with the low, good behaviour; lust, modesty, and pride, everything. Prosperity taketh its birth in good deeds, groweth in consequence of activity, driveth its roots deep in consequence of skill, and acquireth stability owing to self-control. Wisdom, good lineage, self-control, acquaintance with the scriptures, prowess, absence of garrulity, gift to the extent of one's power, and gratefulness,—these eight qualities shed a lustre upon their possessor. But, O sire, there is one endowment which alone can cause all these attributes to come together; the fact is, when the king honoureth a particular person, the royal favour can cause all these attributes to shed their lustre (on the favourite). Those eight, O king, in the world of men, are indications of heaven. Of the eight (mentioned below) four are inseparably connected, with the good, and four others are always followed by the good. The first four which are inseparably connected with the good, are sacrifice, gift, study and asceticism, while the other four that are always followed by the good, are self-restraint, truth, simplicity, and abstention from injury to all.

'Sacrifice, study, charity, asceticism, truth, forgiveness, mercy, and contentment constitute the eight different paths of righteousness. The first four of these may be practised from motives of pride, but the last four can exist only in those that are truly noble. That is no assembly where there are no old men, and they are not old who do not declare what morality is. That is not morality which is separated from truth, and that is not truth which is fraught with deceit. Truth, beauty, acquaintance with the scriptures, knowledge, high birth, good behaviour, strength, wealth, bravery, and capacity for varied talk,—these ten are of heavenly origin. A sinful person, by committing sin, is overtaken by evil consequences. A virtuous man, by practising virtue, reapeth great happiness. Therefore, a man, rigidly resolved, should abstain from sin. Sin, repeatedly perpetrated, destroyeth intelligence; and the man who hath lost intelligence, repeatedly committeth sin. Virtue, repeatedly practised, enhanceth intelligence; and the man whose intelligence hath increased, repeatedly practiseth virtue. The virtuous man, by practising virtue, goeth to regions of blessedness. Therefore, a man should, firmly resolved, practise virtue. He that is envious, he that injureth others deeply, he that is cruel, he that constantly quarreleth, he that is deceitful, soon meeteth with great misery for practising these sins. He that is not envious and is possessed of wisdom, by always doing what is good, never meeteth with great misery; on the other hand, he shineth everywhere. He

that draweth wisdom from them that are wise is really learned and wise. And he that is wise, by attending to both virtue and profit, succeedeth in attaining to happiness. Do that during the day which may enable thee to pass the night in happiness; and do that during eight months of the year which may enable thee to pass the season of rains happily. Do that during youth which may ensure a happy old age; and do that during thy whole life here which may enable thee to live happily hereafter. The wise prize that food which is easily digested, that wife whose youth hath passed away, that hero who is victorious and that ascetic whose efforts have been crowned with success. The gap that is sought to be filled by wealth acquired wrongfully, remaineth uncovered, while new ones appear in other places. The preceptor controlleth them whose souls are under their own control; the king controlleth persons that are wicked; while they that sin secretly have their controller in Yama, the son of Vivaswat. The greatness of Rishis, of rivers, of river-banks, of high-souled men, and the cause of woman's wickedness, cannot be ascertained. O king, he that is devoted to the worship of the Brahmanas, he that giveth away, he that behaveth righteously towards his relatives, and the Kshatriya that behaveth nobly, rule the earth for ever. He that is possessed of bravery, he that is possessed of learning, and he that knows how to protect others,—these three are always able to gather flowers of gold from the earth. Of acts, those accomplished by intelligence are first; those accomplished by the arms, second; those by the thighs, and those by bearing weights upon the head, are the very worst. Reposing the care of thy kingdom on Duryodhana, on Sakuni, on foolish Dussasana, and on Karna, how canst thou hope for prosperity? Possessed of every virtue, the Pandavas, O bull of the Bharata race, depend on thee as their father. O, repose thou on them as on thy sons!"

SECTION 36

"Vidura said, 'In this connexion is cited the old story of the discourse between the son of Atri and the deities called Sadhyas as heard by us. In days of old, the deities known by the name of Sadhyas questioned the highly wise and great Rishi of rigid vows (the son of Atri), while the latter was wandering in the guise of one depending on eleemosynary charity for livelihood. The Sadhyas said, 'We are, O great Rishi, deities known as Sadhyas. Beholding thee, we are unable to guess who thou art. It seemeth to us, however, that thou art possessed of intelligence and self-control in consequence of acquaintance with the scriptures. It, therefore, behoveth thee to discourse to us in magnanimous words fraught with learning.' The mendicant Rishi answered, 'Ye immortals, it hath been heard by me that by untying all the knots in the heart by the aid of tranquillity, and by mastery over all the passions, and observance of true religion, one should regard both the agreeable and the disagreeable like his own self. One should not return the slanders or reproaches of others for the pain that is felt by him who beareth silently, consumeth the slanderer; and he that beareth, succeedeth also in appropriating the virtues of the slanderer. Indulge not in slanders and reproaches. Do not humiliate and insult others. Quarrel not with friends. Abstain from companionship with those that are vile and low. Be not arrogant and ignoble in conduct. Avoid words that are harsh and fraught with anger. Harsh words burn and scorch the very vitals, bones, heart, and the very sources of the life of men. Therefore, he, that is virtuous, should always abstain from harsh and angry words. That worst of men is of harsh and wrathful speech, who pierceth the vitals of others with wordy thorns, beareth hell in his tongue, and should ever be regarded as a dispenser of misery to men. The man that is wise, pierced by another's wordy arrows, sharp-pointed and smarting like fire or the sun, should, even if deeply wounded and burning with pain, bear them patiently remembering that the slanderer's merits become his. He that waiteth upon one that is good or upon one that is wicked, upon one that is possessed of ascetic merit or upon one that is a thief, soon taketh the colour from that companion of his, like a cloth from the dye in which it is soaked. The very gods desire his company, who, stung with reproach, returneth if not himself nor causeth others to return it, or who being struck doth not himself return the blow nor causeth other to do it, and who wisheth not the slightest injury to him that injureth him. Silence, it is said, is better than speech, if speak you must, then it is better to say the truth; if truth is to be said, it is better to say what is agreeable; and if what is agreeable is to be said, then it is better to say what is consistent with morality. A man becometh exactly like him with whom he liveth, or like him whom he regardeth, or like that which he wisheth to be. One is freed from those things from which one abstaineth, and if one abstaineth from everything he hath not to suffer even the least misery. Such a man neither vanquisheth others, nor is vanquished by others. He never injureth nor opposeth others. He is unmoved by praise or blame. He neither grieveth nor exaltoneth in joy. That man is regarded as the first of his species who wisheth for the prosperity of all and never setteth his heart on the misery of others, who is truthful in speech, humble in behaviour, and hath all his passions under control. That man is regarded as a

mediocre in goodness who never consoleth others by saying what is not true; who giveth having promise; and who keepeth an eye over the weakness of others. These, however, are the indications of a bad man, viz., incapacity to be controlled; liability to be afflicted by dangers; proneness to give way to wrath, ungratefulness; inability to become another's friend, and wickedness of heart. He too is the worst of men, who is dissatisfied with any good that may come to him from others who is suspicious of his own self, and who driveth away from himself all his true friends. He that desireth prosperity to himself, should wait upon them that are good, and at times upon them that are indifferent, but never upon them that are bad. He that is wicked, earneth wealth, it is true, by putting forth his strength, by constant effort, by intelligence, and by prowess, but he can never win honest fame, nor can he acquire the virtues and manners of high families (in any of which he may be born).'

"Dhritarashtra said, 'The gods, they that regard both virtue and profit without swerving from either, and they that are possessed of great learning, express a liking for high families. I ask thee, O Vidura, this question,—what are those families that are called high?'

"Vidura said, 'Asceticism, self-restraint, knowledge of the Vedas, sacrifices, pure marriages, and gifts of food,—those families in which these seven exist or are practised duly, are regarded as high. There are high families who deviate not from the right course whose deceased ancestors are never pained (by witnessing the wrong-doings of their descendants), who cheerfully practise all the virtues, who desire to enhance the pure fame of the line in which they are born, and who avoid every kind of falsehood. Families that are high, fall down and become low owing to the absence of sacrifices, impure marriages, abandonment of the Vedas, and insults offered to Brahmanas. High families fall off and become low owing to their members disregarding or speaking ill of Brahmanas, or to the misappropriation, O Bharata, of what had been deposited with them by others. Those families that are possessed of members, wealth and kine, are not regarded as families if they be wanting in good manners and conduct, while families wanting in wealth but distinguished by manners and good conduct are regarded as such and win great reputation. Therefore, should good manners and good conduct be maintained with care, for, as regards wealth, it cometh or goeth. He that is wanting in wealth is not really wanting, but he that is wanting in manners and conduct is really in want. Those families that abound in kine and other cattle and in the produce of the field are not really worthy of regard and fame if they be wanting in manners and conduct. Let none in our race be a fomenter of quarrels, none serve a king as minister, none steal the wealth of others, none provoke intestine dissensions, none be deceitful or false in behaviour, and none eat before serving the Rishis, the gods, and guests. He, in our race, who slayeth Brahmanas, or entertaineth feelings of aversion towards them, or impedeth or otherwise injureth agriculture, doth not deserve to mix with us. Straw (for a seat), ground (for sitting upon), water (to wash the feet and face), and, fourthly sweet words,—these are never wanting in the houses of the good. Virtuous men devoted to the practice of righteous acts, when desirous of entertaining (guests), have these things ready for being offered with reverence. As the Sandal tree, O king, though thin, is competent to bear weights which timbers of other trees (much thicker) cannot; so they that belong to high families are always able to bear the weight of great cares which ordinary men cannot. He is no friend whose anger inspirith fear, or who is to be waited upon with fear. He, however, on whom one can repose confidence as on a father, is a true friend. Other friendships are nominal connexion. He that beareth himself as a friend, even though unconnected by birth of blood, is a true friend, a real refuge, and a protector. He, whose heart is unsteady, or who doth not wait upon the aged, or who is of a restless disposition cannot make friends. Success (in the attainment of objects) forsaketh the person whose heart is unsteady, or who hath no control over his mind, or who is a slave of his senses, like swans forsaking a tank whose waters have dried up. They that are of weak minds suddenly give way to anger and are gratified without sufficient cause; they are like clouds that are so inconstant. The very birds of prey abstain from touching the dead bodies of those who having been served and benefited by friends, show ingratitude to the latter. Beest thou poor or beest thou rich, thou shouldst honour thy friends. Until some service is asked, the sincerity or otherwise of friends cannot be known. Sorrow killeth beauty; sorrow killeth strength; sorrow killeth the understanding; and sorrow bringeth on disease. Grief, instead of helping the acquisition of his object, drieth up the body, and maketh one's foes glad. Therefore, do not yield to grief, Men repeatedly die and are reborn; repeatedly they wither away and grow; repeatedly they ask others for help, and they themselves are asked for help; repeatedly they lament and are lamented. Happiness and misery, plenty and want, gain and loss, life and death, are shared by all in due order. Therefore, he that is self-controlled should neither exult in joy nor repine in sorrow. The six senses are always restless.

Through the most predominant one amongst them one's understanding escapeth in proportion to the strength it assumes, like water from a pot through its holes.'

"Dhritarashtra said, 'King Yudhishtira who is like a flame of fire, has been deceived by me. He will surely exterminate in battle all my wicked sons. Everything, therefore, seems to me to be fraught with danger, and my mind is full of anxiety, O thou of great intelligence, tell me such words as may dispel my anxiety.'

"Vidura said, 'O sinless one, in nothing else than knowledge and asceticism, in nothing else than restraining the senses, in nothing else than complete abandonment of avarice, do I see thy good. Fear is dispelled by self-knowledge; by asceticism one winneth what is great and valuable; by waiting upon superiors learning is acquired; and peace is gained by self-restraint. They that desire salvation without having acquired the merit attainable by gifts, or that which is attainable by practising the ritual of the Vedas, do not sojourn through life, freed from anger and aversion. The happiness that may be derived from a judicious course of study, from a battle fought virtuously, from ascetic austerities performed rigidly, always increaseth at the end. They that are no longer in peace with their relatives, obtain no steep even if they have recourse to well-made beds; nor do they, O king, derive any plea, sure from women, or the laudatory hymns of bards and eulogists. Such persons can never practise virtue. Happiness can never be theirs, in this world. Honours can never be theirs, and peace hath no charm for them. Counsels that are for their benefit please them not. They never acquire what they have not, nor succeed in retaining what they have, O king, there is no other end for such men save destruction. As milk is possible in kine, asceticism in Brahmanas, and inconstancy in women, so fear is possible from relatives. Numerous thin threads of equal length, collected together, are competent to bear, from the strength of numbers, the constant rolling of the shuttle-cock over them. The case is even so with relatives that are good, O bull of the Bharata race, separated from one another, burning brands produce only smoke; but brought together they blaze forth into a powerful flame. The case is even so, O Dhritarashtra, with relatives. They, O Dhritarashtra, who tyrannise over Brahmanas, women, relatives, and kine, soon fall off their stalks, like fruits that are ripe. And the tree that stands singly, though gigantic and strong and deep-rooted, hath its trunk soon smashed and twisted by a mighty wind. Those trees, however, that grow in close compact are competent owing to mutual dependence to resist winds more violent still. Thus he that is single, however, endowed with all the virtues, is regarded by foes as capable of being vanquished like an isolated tree by the wind. Relatives, again, in consequence of mutual dependence and mutual aid, grow together, like lotus-stalks in a lake. These must never be slain, viz., Brahmanas, kine, relatives, children, women, those whose food is eaten, and those also that yield by asking for protection. O king, without wealth no good quality can show itself in a person. If, however, thou art in health, thou canst achieve thy good, for he is dead who is unhealthy and ill. O king, anger is a kind of bitter, pungent, acrid, and hot drink, painful in its consequences: it is a kind of headache not born of any physical illness, and they that are unwise can never digest it. Do thou, O king, swallow it up and obtain peace. They that are tortured by disease have no liking for enjoyments, nor do they desire any happiness from wealth. The sick, however, filled with sorrow, know not what happiness is or what the enjoyments of wealth are. Beholding Draupadi won at dice, I told thee before, O king, these words,—'They that are honest avoid deceit in play. Therefore, stop Duryodhana! Thou didst not, however, act according to my words. That is not strength which is opposed to softness. On the other hand, strength mixed with softness constitutes true policy which should ever be pursued. That prosperity which is dependent on crookedness alone is destined to be destroyed. That prosperity, however, which depends on both strength and softness, descends to sons and grandsons in tact. Let, therefore, thy sons cherish the Pandavas, and the Pandavas also cherish thy sons. O king, let the Kurus and the Pandavas, both having same friends and same foes, live together in happiness and prosperity. Thou art, today, O king, the refuge of the sons of Kuru. Indeed, the race of Kuru, O Ajamida, is dependent on thee. O sire, preserving thy fame unscathed, cherish thou the children of Pandu, afflicted as they are with the sufferings of exile. O descendant of Kuru, make peace with the sons of Pandu. Let not thy foes discover thy holes. They all, O god among men, are devoted to truth. O king of men, withdraw Duryodhana from his evil ways.'"

SECTION 37

"Vidura said, 'O son of Vichitravirya, Manu, the son of the Self-created, hath, O king, spoken of the following seven and ten kinds of men, as those that strike empty space with their fists, or seek to bend the vapoury bow of Indra in the sky, or desire to catch the intangible rays of the sun. These seven and ten kinds of foolish men are as follow: he who seeketh to control a person that is incapable of being controlled; he who is content with small gains; he who humbly pays court to

enemies; he who seeks to restrain women's frailty; he who asketh him for gifts who should never be asked; he who boasteth, having done anything; he who, born in a high family, perpetrates an improper deed; he who being weak always wagemeth hostilities with one that is powerful; he who talketh to a person listening scoffingly; he who desireth to have that which is unattainable; he who being a father-in-law, jesteth with his daughter-in-law; he who boasteth at having his alarms dispelled by his daughter-in-law; he who scattereth his own seeds in another's field; he who speaketh ill of his own wife; he who having received anything from another sayeth that he doth not remember it, he who, having given away anything in words in holy places, boasteth at home when asked to make good his words, and he who striveth to prove the truth of what is false. The envoys of Yama, with nooses in hand, drag those persons to hell. One should behave towards another just as that other behaveth towards him. Even this is consistent with social polity. One may behave deceitfully towards him that behaveth deceitfully, but honestly towards him that is honest in his behaviour. Old age killeth beauty; patience, hope; death, life; the practice of virtue, worldly enjoyments; lust, modesty; companionship with the wicked, good behaviour; anger, prosperity; and pride, everything.'

"Dhritarashtra said, 'Man hath been spoken of in all the Vedas as having hundred years for the period of his life. For what reason then, do not all men attain the allotted period?'

"Vidura said, 'Excess of pride, excess in speech, excess in eating, anger, the desire of enjoyment, and intestine dissensions,—these, O king, are six sharp swords that cut off the period of life allotted to creatures. It is these which kill men, and not death. Knowing this, blessed be thou!'

'He who appropriates to himself the wife of one who hath confided in him; he who violates the bed of his preceptor; that Brahmana, O Bharata, who becomes the husband of a Sudra woman, or drinks wines; he who commendeth Brahmanas or becometh their master, or taketh away the lands that support them; and he who taketh the lives of those who yield asking for protection, are all guilty of the sin of slaying Brahmanas. The Vedas declare that contact with these requires expiation. He that accepts the teaching of the wise; he that is acquainted with the rules of morality; he that is liberal; he that eateth having first dedicated the food to the gods and Pitris; he that envieth none; he that is incapable of doing anything that injureth others; he that is grateful, truthful, humble and learned, succedeth in attaining to heaven.

'They are abundant, O king, that can always speak agreeable words. The speaker, however, is rare, as also the hearer, of words that are disagreeable but medicinal. That man who, without regarding what is agreeable or disagreeable to his master but keeping virtue alone in view, sayeth what is unpalatable, but medicinal, truly addeth to the strength of the king. For the sake of the family a member may be sacrificed; for the sake of the village, a family may be sacrificed; for the sake of a kingdom a village may be sacrificed; and for the sake of one's soul, the whole earth may be sacrificed. One should protect his wealth in view of the calamities that may overtake him; by his wealth one should protect his wives, and by both his wealth and wives one should protect his own self. From very olden times it hath been seen that gambling provoketh quarrels. Therefore, he that is wise, should not resort to it even in jest. O son of Pratiapa, at the time of that gambling match I told thee, O king,—this is not proper. But, O son of Vichitravirya, like medicine to a sick man, those words of mine were not disagreeable to thee. O king, thou desirest to vanquish the sons of Pandu, who are just as peacocks of variegated plumage, whereas thy sons are all as crows. Forsaking lions thou art protecting jackals! O king, when the time cometh, thou wilt have to grieve for all this. That master, O sire, who doth not give vent to his displeasure with devoted servants zealously pursuing his good, enlisteth the confidence of his servants. In fact, the latter adhere to him even in distress. By confiscating the grants to one's servants or stopping their pay, one should not seek to amass wealth, for even affectionate counsellors deprived of their means of life and enjoyment, turn against him and leave him (in distress). Reflecting first on all intended acts and adjusting the wages and allowances of servants with his income and expenditure, a king should make proper alliances, for there is nothing that cannot be accomplished by alliances. That officer who fully understanding the intentions of his royal master dischargeth all duties with alacrity, and who is respectable himself and devoted to his master, always telleth what is for his master's good, and who is fully acquainted with the extent of his own might and with that also of those against, whom he may be engaged, should be regarded by the king as his second self. That servant, however, who commanded (by his master) disregardeth the latter's injunctions and who enjoined to do anything refuseth to submit, proud as he is of his own intelligence and given to arguing against his master, should be got rid of without the least delay. Men of learning say that a servant should be endowed with these eight qualities, viz., absence of pride, ability, absence of procrastination, kindness, cleanliness, incorruptibility, birth in a family free from the taint of disease, and weightiness of speech. No man should

confidently enter an enemy's house after dusk even with notice. One should not at night lurk in the yard of another's premises, nor should one seek to enjoy a woman to whom the king himself might make love. Never set thyself against the decision to which a person hath arrived who keepeth low company and who is in the habit of consulting all he meeteth. Never tell him,—I do not believe thee,—but assigning some reason send him away on a pretext. A king who is exceedingly merciful, a woman of lewd character, the servant of a king, a son, a brother, a widow having an infant son one serving in the army, and one that hath suffered great losses, should never be engaged in pecuniary transactions of lending or borrowing. These eight qualities shed a lustre on men, viz., wisdom, high lineage, acquaintance with scriptures, self-restraint, prowess, moderation in speech, gift to the extent of one's power, and gratefulness. These high qualities, O sire, are necessarily brought together by one only by gifts. When the king favours a person, that incident (of royal favour) bringeth in all others and holdeth them together. He that performeth ablutions winneth these ten, viz., strength, beauty, a clear voice, capacity to utter all the alphabetical sounds, delicacy of touch, fineness of scent, cleanliness, gracefulness, delicacy of limbs, and beautiful women. He that eateth sparingly winneth these six, viz., health, long life, and ease; his progeny also becometh healthy, and nobody reproacheth him for gluttony. One should not give shelter to these in his house, viz., one that always acteth improperly, one that eateth too much, one that is hated by all, one that is exceedingly deceitful, one that is cruel, one that is ignorant of the proprieties of time and place, and one that dresseth indecently. A person, however distressed, should never solicit a miser for alms, or one that speaketh ill of others, or one that is unacquainted with the shastras, or a dweller in the woods, or one that is cunning, or one that doth not regard persons worthy of regard, or one that is cruel, or one that habitually quarrels with others, or one that is ungrateful. A person should never wait upon these six worst of men, viz., one that is a foe, one that always errs, one that is wedded to falsehood, one that is wanting in devotion to the gods, one that is without affection, and one that always regards himself competent to do everything. One's purposes depend (for their success) on means; and means are dependent, again, on the nature of the purposes (sought to be accomplished by them). They are intimately connected with each other, so that success depends on both. Begetting sons and rendering them independent by making some provision for them, and bestowing maiden daughters on eligible persons, one should retire to the woods, and desire to live as a Muni. One should, for obtaining the favours of the Supreme Being, do that which is for the good of all creatures as also for his own happiness, for it is this which is the root of the successful of all one's objects. What anxiety hath he for a livelihood that hath intelligence, energy, prowess, strength, alacrity and perseverance?'

'Behold the evils of a rupture with the Pandavas which would sadden the very gods with Sakra. These are, first, enmity between them that are all thy sons; secondly, a life of continued anxiety; thirdly, the loss of the fair fame of the Kurus; and lastly, the joy of those that are thy enemies. The wrath of Bhishma, O thou of the splendour of Indra, of Drona, and the king Yudhishtira, will consume the whole world, like a comet of large proportions falling transversely on the earth. Thy hundred sons and Karna and the sons of Pandu can together rule the vast earth with the belt of the seas. O king, the Dhartarashtras constitute a forest of which the Pandavas are, I think, tigers. O, do not cut down that forest with its tigers! O, let not the tigers be driven from that forest! There can be no forest without tigers, and no tigers without a forest. The forest shelters the tigers and tigers guard the forest!'

'They that are sinful never seek so much to ascertain the good qualities of others as to ascertain their faults. He that desires the highest success in all matters connected with worldly profit, should from the very beginning practise virtue, for true profit is never separated from heaven. He whose soul hath been dissociated from sin and firmly fixed on virtue, hath understood all things in their natural and adventitious states; he that followeth virtue, profit, and desire, in proper seasons, obtaineth, both here and hereafter, a combination of all three. He that restraineth the force of both anger and joy, and never, O king, loseth his senses under calamities, winneth prosperity. Listen to me, O king. Men are said to have five different kinds of strength. Of these, the strength of arms is regarded to be of the most inferior kind. Blessed be thou, the acquisition of good counsellors is regarded as the second kind of strength. The wise have said that the acquisition of wealth is the third kind of strength. The strength of birth, O king, which one naturally acquireth from one's sires and grandsires, is regarded as the fourth kind of strength. That, however, O Bharata, by which all these are won, and which is the foremost of all kinds of strength, is called the strength of the intellect. Having provoked the hostility of a person who is capable of inflicting great injury on a fellow creature, one should not gather assurance from the thought that one liveth at a distance from the other. Who that is wise that can place his trust on women, kings, serpents, his own master, enemies,

enjoyments, and period of life? There are no physicians nor medicines for one that hath been struck by the arrow of wisdom. In the case of such a person neither the mantras of homa, nor auspicious ceremonies, nor the mantras of the Atharva Veda, nor any of the antidotes of poison, are of any efficacy. Serpents, fire, lions, and consanguineous relatives,—none of these, O Bharata, should be disregarded by a man; all of these are possessed of great power. Fire is a thing of great energy in this world. It lurketh in wood and never consumeth it till it is ignited by others. That very fire, when brought out by friction, consumeth by its energy not only the wood in which it lurketh, but also an entire forest and many other things. Men of high lineage are just like fire in energy. Endued with forgiveness, they betray no outward symptoms of wrath and are quiet like fire in wood. Thou, O king, with thy sons art possessed of the virtue of creepers, and the sons of Pandu are regarded as Sala trees. A creeper never groweth unless there is a large tree to twine round. O king, O son of Ambika, thy son is as a forest. O sire, know that the Pandavas are the lions of that forest. Without its lions the forest is doomed to destruction, and lions also are doomed to destruction without the forest (to shelter them)."

SECTION 38

"Vidura said, 'The heart of a young man, when an aged and venerable person cometh to his house (as a guest), soareth aloft. By advancing forward and saluting him, he getteth it back. He that is self-controlled, first offering a seat, and bringing water and causing his guest's feet to be washed and making the usual enquiries of welcome, should then speak of his own affairs, and taking everything into consideration, offer him food. The wise have said that man liveth in vain in whose dwelling a Brahmana conversant with mantras doth not accept water, honey and curds, and kine from fear of being unable to appropriate them, or from miserliness and unwillingness with which the gifts are made. A physician, a maker of arrows, even one that hath given up the vow of Brahmacharya before it is complete, a thief, a crooked-minded man, a Brahmana that drinks, one that causeth miscarriage, one that liveth by serving in the army, and one that selleth the Vedas, when arrived as a guest, however undeserving he may be the offer of water should be regarded (by a householder) as exceedingly dear. A Brahmana should never be a seller of salt, of cooked food, curds, milk, honey, oil, clarified butter, sesame, meat, fruits, roots, potherbs, dyed clothes, all kinds of perfumery, and treacle. He that never giveth way to anger, he that is above grief, he that is no longer in need of friendship and quarrels, he that disregardeth both praise and blame, and he that standeth aloof from both what is agreeable and disagreeable, like one perfectly withdrawn from the world, is a real Yogin of the Bhikshu order. That virtuous ascetic who liveth on rice growing wild, or roots, or potherbs, who hath his soul under control, who carefully keepeth his fire for worship, and dwelling in the woods is always regardful of guests, is indeed, the foremost of his brotherhood. Having wronged an intelligent person, one should never gather assurance from the fact that one liveth at a distance from the person wronged. Long are the arms which intelligent persons have, by which they can return wrongs for wrongs done to them. One should never put trust on him who should not be trusted, nor put too much trust on him who should be trusted, for the danger that ariseth from one's having reposed trust on another cutteth off one's very roots. One should renounce envy, protect one's wives, give to others what is their due, and be agreeable in speech. One should be sweet-tongued and pleasant in his address as regards one's wives, but should never be their slave. It hath been said that wives that are highly blessed and virtuous, worthy of worship and the ornaments of their homes, are really embodiments of domestic prosperity. They should, therefore, be protected particularly. One should devolve the looking over of his inner apartments on his father; of the kitchen, on his mother; of the kine, on somebody he looks upon as his own self, but as regards agriculture, one should look over it himself. One should look after guests of the trader-caste through his servants, and those of the Brahmana caste through his sons. Fire hath its origin in water; Kshatriyas in Brahmanas; and iron in stone. The energy of those (i.e., fire, Kshatriyas, and iron) can affect all things but is neutralised as soon as the things come in contact with their progenitors. Fire lieth concealed in wood without showing itself externally. Good and forgiving men born of high families and endued with fiery energy, do not betray any outward symptoms of what is within them. That king whose counsels cannot be known by either outsiders or those about him, but who knoweth the counsels of others through his spies, enjoyeth his prosperity long. One should never speak of what one intends to do. Let anything thou doest in respect of virtue, profit, and desire, be not known till it is done. Let counsels be not divulged. Ascending on the mountain-top or on the terrace of a palace, or proceeding to a wilderness devoid of trees and plants, one should, in secrecy, mature his counsels. O Bharata, neither a friend who is without learning, nor a learned friend who hath no control over his senses, deserveth to be a repository of state

secrets. O king, never make one thy minister without examining him well, for a king's finances and the keeping of his counsels both depend on his minister. That king is the foremost of rulers, whose ministers know his acts in respect of virtue, profit and desire, only after they are done. The king whose counsels are kept close, without doubt, commandeth success. He that from ignorance committeth acts that are censurable, loseth his very life in consequence of the untoward results of those acts. The doing of acts that are praise-worthy is always attended with ease. Omission to do such acts leadeth to repentance. As a Brahmana without having studied the Vedas is not fit to officiate at a Sraddha (in honour of the Pitris), so he that hath not heard of the six (means for protecting a kingdom) deserveth not to take part in political deliberations. O king, he that hath an eye upon increase, decrease, and surplus, he that is conversant with the six means and knoweth also his own self, he whose conduct is always applauded, bringeth the whole earth under subjection to himself. He whose anger and joy are productive of consequences, he who looketh over personally what should be done, he who hath his treasury under his own control, bringeth the whole earth under subjection to himself. The king should be content with the name he wins and the umbrella that is held over his head. He should divide the wealth of the kingdom among these that serve him. Alone he should not appropriate everything. A Brahmana knoweth a Brahmana, the husband understandeth the wife, the king knoweth the minister, and monarchs know monarchs. A foe that deserveth death, when brought under subjection should never be set free. If one be weak one should pay court to one's foe that is stronger, even if the latter deserves death; but one should kill that foe as soon as one commandeth sufficient strength, for, if not killed, dangers soon arise from him. One should, with an effort, control his wrath against the gods, kings, Brahmanas, old men, children, and those that are helpless. He that is wise should avoid unprofitable quarrels such as fools only engage in. By this one winneth great fame in this world and avoideth misery and unhappiness. People never desire him for a master whose grace is fruitless and whose wrath goeth for nothing, like women never desiring him for a husband who is a eunuch. Intelligence doth not exist for the acquisition of wealth, nor is idleness the cause of adversity; the man of wisdom only knoweth, and not others, the cause of the diversities of condition in this world. The fool, O Bharata, always disregardeth those that are elderly in years, and eminent in conduct and knowledge, in intelligence, wealth, and lineage. Calamities soon come upon them that are of wicked disposition, devoid of wisdom, envious, or sinful, fount-tongued, and wrathful. Absence of deceitfulness, gift, observance of the established rules of intercourse, and speech well-controlled, bring all creatures under subjection. He that is without deceitfulness, he that is active, grateful, intelligent, and guileless, even if his treasury be empty, obtaineth friends, counsellors, and servants. Intelligence, tranquillity of mind, self-control, purity, absence of harsh speech and unwillingness to do anything disagreeable to friends,—these seven are regarded as the fuel of prosperity's flame. The wretch who doth not give to others their due, who is of wicked soul, who is ungrateful, and shameless, should, O king, be avoided. The guilty person who provoketh another about him that is innocent, cannot sleep peacefully at night, like a person passing the night with a snake in the same room. They, O Bharata, who upon being angry endanger one's possessions and means of acquisition, should always be propitiated like the very gods. Those objects that depend upon women, careless persons, men that have fallen away from the duties of their caste, and those that are wicked in disposition, are doubtful of success. They sink helplessly. O king, like a raft made of stone, who have a woman, a deceitful person, or a child, for their guide. They that are competent in the general principles of work, though not in particular kinds of work are regarded by men as learned and wise for particular kinds of work, are subsidiary. That man who is highly spoken of by swindlers, mimes and women of ill fame, is more dead than alive. Forsaking these mighty bowmen of immeasurable energy, viz., the son of Pandu, thou hast. O Bharata, devolved on Duryodhana, the cares of a mighty empire. Thou shalt, therefore, soon see that swelling affluence fall off, like Vali fallen off from the three worlds."

SECTION 39

"Dhritarashtra said, 'Man is not the disposer of either his prosperity or adversity. He is like a wooden doll moved by strings. Indeed, the Creator hath made man subject to Destiny. Go on telling me, I am attentive to what thou sayest.'"
 "Vidura said, 'O Bharata, by speaking words out of season even Vrihaspati himself incurreth reproach and the charge of ignorance, one becometh agreeable by gift, another by sweet words, a third by the force of incantation and drugs. He, however, that is naturally agreeable, always remaineth so. He that is hated by another is never regarded by that other as honest or intelligent or wise. One attributeth everything good to him one loveth; and everything evil to him one hateth. O king, as soon as Duryodhana was born I told thee,—thou

shouldst abandon this one son, for by abandoning him thou wouldst secure the prosperity of thy hundred sons,—and by keeping him, destruction would overtake thy hundred sons, that gain should never be regarded highly which leadeth to loss. On the other hand, that loss even should be regarded highly which would bring on gain. That is no loss, O king, which bringeth on gain. That, however, should be reckoned as loss which is certain to bring about greater losses still. Some become eminent in consequence of good qualities; others become so in consequence of wealth. Avoid them, O Dhritarashtra, that are eminent in wealth but destitute of good qualities!"

"Dhritarashtra said, 'All that you sayest is approved by the wise and is for my future good. I dare not, however, abandon my son. It is well-known that where there is righteousness there is victory.'

"Vidura said, 'He that is graced with every virtue and is endued with humility, is never indifferent to even the minutest sufferings of living creatures. They, however, that are ever employed in speaking ill of others, always strive with activity quarrelling with one another and in all matters, calculated to give pain to others. There is sin in accepting gifts from, and danger in making gifts to them, whose very sight is inauspicious and whose companionship is fraught with danger. They that are quarrelsome, covetous, shameless, deceitful, are known unrighteous, and their companionship should always be avoided. One should also avoid those men that are endued with similar faults of a grave nature. When the occasion that caused the friendship is over the friendship of those that are low, the beneficial result of that connexion, and the happiness also derivable from it, all come to an end. They then strive to speak ill of their (late) friend and endeavour to inflict loss on him, and if the loss they sustain be even very small, for all that they, from want of self-control, fail to enjoy peace. He that is learned, examining everything carefully and reflecting well, should, from a distance, avoid the friendship of vile and wicked-minded persons such as these. He that helpeth his poor and wretched and helpless relatives, obtain children and animals and enjoyeth prosperity that knoweth no end. They that desire their own benefit should always succour their relatives. By every means, therefore, O king, do thou seek the growth of thy race. Prosperity will be thine, O Monarch, if thou behaved well towards all thy relatives. Even relatives that are destitute of good qualities should be protected. O bull of the Bharata race, how much more, therefore, should they be protected that are endued with every virtue and are humbly expectant of thy favours? Favour thou the heroic sons of Pandu, O monarch, and let a few villages be assigned to them for their maintenance. By acting thus, O king, fame will be thine in this world. Thou art old; thou shouldst, therefore, control thy sons. I should say what is for thy good. Know me as one that wishes well to thee. He that desirith his own good should never quarrel, O sire, with his relatives. O bull of the Bharata race, happiness should ever be enjoyed with one's relatives, and not without them, to eat with one another, to talk with one another, and to love one another, are what relatives should always do. They should never quarrel. In this world it is the relatives that rescue, and the relatives that ruin (relatives). Those amongst them that are righteous rescue; while those that are unrighteous sink (their brethren). O king, be thou, O giver of honours, righteous in thy conduct towards the sons of Pandu. Surrounded by them, thou wouldst be unconquerable by thy foes. If a relative shrinks in the presence of a prosperous relative, like a deer at sight of a hunter armed with arrows, then the prosperous relative hath to take upon himself all the sins of the other. O best of men, repentance will be thine (for this thy inaction at present) when in future thou wilt hear of the death of either the Pandavas or thy sons. O, think of all this. When life itself is unstable, one should in the very beginning avoid that act in consequence of which one would have to indulge in regrets having entered the chamber of woe. True it is that a person other than Bhargava, the author of the science of morality is liable to commit actions that go against morality. It is seen, however, that a just notion of consequence is present in all persons of intelligence. Thou art an aged scion of Kuru's race. If Duryodhana inflicted these wrongs on the sons of Pandu, it is thy duty, O king of men, to undo them all. Re-instating them in their position, thou wilt, in this world, be cleansed of all thy sins and be, O king of men, an object of worship with even those that have their souls under control. Reflecting on the well-spoken words of the wise according to their consequences, he that engageth in acts never loseth fame. The knowledge imparted by even men of learning and skill is imperfect, for that which is sought to be inculcated is ill-understood, or, if understood, is not accomplished in practice. That learned person who never doth an act, the consequences of which are sin and misery, always groweth (in prosperity). The person, however, of wicked soul, who from folly pursueth his sinful course commenced before falleth into a slough of deep mire. He that is wise should ever keep in view the (following) six conduits by which counsels become divulged, and he that desirith success and a long dynasty should ever guard himself from those six. They are, intoxication, sleep, inattention to

spies, set over one by another, one's own demeanour as dependent on the working of one's own heart, confidence reposed on a wicked counsellor, and unskilful envoys. Knowing these six doors (through which counsels are divulged), he that keepeth them shut while pursuing the attainment of virtue, profit, and desire, succeedeth in standing over the heads of his foes. Without an acquaintance with the scriptures and without waiting upon the old, neither virtue nor profit can be known (or won) by persons blessed even with the intelligence of Vrihaspati. A thing is lost if cast into the sea; words are lost if addressed to one that listens not; the scriptures are lost on one that hath not his soul under control; and a libation of clarified butter is lost if poured over the ashes left by a fire that is extinguished. He that is endued with the intelligence maketh friendships with those that are wise, having first examined by the aid of his intelligence, repeatedly searching by his understanding, and using his ears, eyes, and judgement. Humility removeth obloquy, ears, failure, prowess; forgiveness always conquereth anger; and auspicious rites destroy all indications of evil. One's lineage, O king, is tested by his objects of enjoyment, place of birth, house, behaviour, food, and dress. When an object of enjoyment is available, even that one who hath attained emancipation is not unwilling to enjoy; what, again, need be said of him that is yet wedded to desire? A king should cherish a counsellor that worshippeth persons of wisdom, is endued with learning, virtue, agreeable appearance, friends, sweet speech, and a good heart. Whether of low or high birth, he who doth not transgress the rules of polite intercourse, who hath an eye on virtue, who is endued with humility and modesty, is superior to a hundred persons of high birth. The friendship of those persons never cooleth, whose hearts, secret pursuits, and pleasures, and acquisitions, accord in every respect. He that is intelligent should avoid an ignorant person of wicked soul, like a pit whose mouth is covered with grass, for friendship with such a person can never last. The man of wisdom should never contract friendship with those that are proud, ignorant, fierce, rash and fallen off from righteousness. He that is grateful, virtuous, truthful, large-hearted, and devoted, and he that hath his senses under control, preserveth his dignity, and never forsaketh a friend, should be desired for a friend. The withdrawal of the senses from their respective objects is equivalent to death itself. Their excessive indulgence again would ruin the very gods. Humility, love of all creatures, forgiveness, and respect for friends,—these, the learned have said, lengthen life. He who with a firm resolution striveth to accomplish by a virtuous policy purposes that have once been frustrated, is said to possess real manhood. That man attaineth all his objects, who is conversant with remedies to be applied in the future, who is firmly resolved in the present, and who could anticipate in the past how an act begun would end. That which a man pursueth in word, deed, and thought, winneth him for its own; therefore, one should always seek that which is for his good. Effort after securing what is good, the properties of time, place, and means, acquaintance with the scriptures, activity, straightforwardness, and frequent meetings with those that are good,—these bring about prosperity. Perseverance is the root of prosperity, of gain, and of what is beneficial. The man that pursueth an object with perseverance and without giving it up in vexation, is really great, and enjoyeth happiness that is unending. O sire, there is nothing more conducive of happiness and nothing more proper for a man of power and energy as forgiveness in every place and at all times. He that is weak should forgive under all circumstances. He that is possessed of power should show forgiveness from motives of virtue; and he, to whom the success or failure of his pursuits is the same, is naturally forgiving. That pleasure the object of which doth not injure one's virtue and profit, should certainly be pursued to one's fill. One should not, however, act like a fool by giving free indulgence to his senses. Prosperity never resides in one who suffers himself to be tortured by a grief, who is addicted to evil ways, who denies Godhead, who is idle, who hath not his senses under control, and who is divested of exertion. The man that is humble, and who from humility is modest is regarded as weak and persecuted by persons of misdirected intelligence. Prosperity never approacheth from fear the person that is excessively liberal, that giveth away without measure, that is possessed of extraordinary bravery, that practiseth the most rigid vows, and that is very proud of his wisdom. Prosperity doth not reside in one that is highly accomplished, nor in one that is without any accomplishment. She doth not desire a combination of all the virtues, nor is she pleased with the total absence of all virtues. Blind, like a mad cow, prosperity resides with some one who is not remarkable. The fruits of the Vedas are ceremonies performed before the (homa) fire; the fruits of an acquaintance with the scriptures are goodness of disposition and conduct. The fruits of women are the pleasures of intercourse and offspring; and the fruits of wealth are enjoyment and charity. He that performeth acts tending to secure his prosperity in the other world with wealth acquired sinfully, never reapeth the fruits of these acts in the other world, in consequence of the sinfulness of the acquisitions (spent for the purpose). In the midst of deserts, or

deep woods, or inaccessible fastnesses, amid all kinds of dangers and alarms or in view of deadly weapons upraised for striking him, he that hath strength of mind entertaineth no fear. Exertion, self-control, skill, carefulness, steadiness, memory, and commencement of acts after mature deliberation,—know that these are the roots of prosperity. Austerities constitute the strength of ascetics; the Vedas are the strength of those conversant with them; in envy lieth the strength of the wicked; and in forgiveness, the strength of the virtuous. These eight, viz., water, roots, fruits, milk, clarified butter (what is done at) the desire of a Brahmana, (or at) the command of a preceptor, and medicine, are not destructive of a vow. That which is antagonistic to one's own self, should never be applied in respect of another. Briefly even this is virtue. Other kinds of virtue there are, but these proceed from caprice. Anger must be conquered by forgiveness; and the wicked must be conquered by honesty; the miser must be conquered by liberality, and falsehood must be conquered by truth. One should not place trust on a woman, a swindler, an idle person, a coward, one that is fierce, one that boasts of his own power, a thief, an ungrateful person, and an atheist. Achievements, period of life, fame, and power—these four always expand in the case of him that respectfully saluteth his superiors and waiteth upon the old. Do not set thy heart after these objects which cannot be acquired except by very painful exertion, or by sacrificing righteousness, or by bowing down to an enemy. A man without knowledge is to be pitied; an act of intercourse that is not fruitful is to be pitied; the people of a kingdom that are without food are to be pitied; and a kingdom without a king is to be pitied. These constitute the source of pain and weakness to embodied creatures; the rains, decay of hills and mountains; absence of enjoyment, anguish of women; and wordy arrows of the heart. The scum of the Vedas is want of study; of Brahmanas, absence of vows; of the Earth, the Vahlikas; of man, untruth; of the chaste woman, curiosity; of women, exile from home. The scum of gold is silver; of silver, tin; of tin, lead; and of lead, useless dross. One cannot conquer sleep by lying down; women by desire; fire by fuel; and wine by drinking. His life is, indeed, crowned with success who hath won his friends by gifts, his foes in battle, and wife by food and drink; they who have thousands live; they, who have hundreds, also live. O Dhritarashtra, forsake desire. There is none who cannot manage to live by some means or other. Thy paddy, wheat, gold, animals, and women that are on earth all cannot satiate even one person .. Reflecting on this, they that are wise never grieve for want of universal dominion. O king, I again tell thee, adopt an equal conduct towards thy children, i.e., towards the sons of Pandu and thy own sons."

SECTION 40

"Vidura said, 'Worshipped by the good and abandoning pride, that good man who pursueth his objects without outstepping the limits of his power, soon succeedeth in winning fame, for they that are good, when gratified with a person, are certainly competent to bestow happiness on him. He that forsaketh, of his own accord, even a great object owing to its being fraught with unrighteousness, liveth happily, casting off all foes, like a snake that hath cast off its slough. A victory gained by an untruth, deceitful conduct towards the king, and insincerity of intentions expressed before the preceptor,—these three are each equal to the sin of slaying a Brahmana. Excessive envy, death, and boastfulness, are the causes of the destruction of prosperity. Carelessness in waiting upon preceptor, haste, and boastfulness, are the three enemies of knowledge. Idleness, inattention, confusion of the intellect, restlessness, gathering for killing time, haughtiness, pride, and covetousness,—these seven constitute, it is said, the faults of students in the pursuit of learning. How can they that desire pleasure have knowledge? Students, again, engaged in the pursuit of learning, cannot have pleasure. Votaries of pleasure must give up knowledge, and votaries of knowledge must give up pleasure. Fire is never gratified with fuel (but can consume any measure thereof). The great ocean is never gratified with the rivers it receives (but can receive any number of them). Death is never gratified even with entire living creatures. A beautiful woman is never gratified with any number of men (she may have). O king, hope killeth patience; Yama killeth growth; anger killeth prosperity; miserliness killeth fame; absence of tending killeth cattle; one angry Brahmana destroyeth a whole kingdom. Let goats, brass, silver, honey, antidotes of poison, birds, Brahmanas versed in the Vedas, old relatives, and men of high birth sunk in poverty, be always present in thy house. O Bharata, Manu hath said that goats, bulls, sandal, lyres, mirrors, honey, clarified butter, iron, copper, conch-shells, salagram (the stony-image of Vishnu with gold within) and gorochana should always be kept in one's house for the worship of the gods. Brahmanas, and guests, for all those objects are auspicious. O sire, I would impart to thee another sacred lesson productive of great fruits, and which is the highest of all teachings, viz., virtue should never be forsaken from desire, fear, or temptation, nay, nor for the sake of life itself. Virtue is everlasting; pleasure and pain are transitory; life is, indeed,

everlasting but its particular phases are transitory. Forsaking those which are transitory, betake thyself to that which is everlasting, and let contentment be thine, for contentment is the highest of all acquisitions. Behold, illustrious and mighty kings, having ruled lands abounding with wealth and corn, have become the victims of the Universal Destroyer, leaving behind their kingdoms and vast sources of enjoyment. The son brought up with anxious care, when dead, is taken up and carried away by men (to the burning ground). With the dishevelled hair and crying piteously, they then cast the body into the funeral pyre, as if it were a piece of wood. Others enjoy the deceased's wealth, while birds and fire feast on the elements of his body. With two only he goeth to the other world, viz., his merits and his sins which keep him company. Throwing away the body, O sire, relatives, friends, and sons retrace their steps, like birds abandoning trees without blossoms and fruits. The person cast into the funeral pyre is followed only by his own acts. Therefore, should men carefully and gradually earn the merit of righteousness. In the world above this, and also in that below this, there are regions of great gloom and darkness. Know, O king, that those are regions where the senses of men are exceedingly afflicted. Oh, let not any of those places to thine. Carefully listening to these words, if thou canst act according to them, thou wilt obtain great fame in this world of men, and fear will not be thine here or hereafter. O Bharata, the soul is spoken of as a river; religious merit constitutes its sacred baths; truth, its water; self-control, its banks; kindness, its waves. He that is righteous purifieth himself by a bath therein, for the soul is sacred, and the absence of desire is the highest merit. O king, life is a river whose waters are the five senses, and whose crocodiles and sharks are desire and anger. Making self-control thy raft, cross thou its eddies which are represented by repeated births! Worshipping and gratifying friends that are eminent in wisdom, virtue, learning, and years, he that asketh their advice about what he should do and should not do, is never misled. One should restrain one's lust and stomach by patience; one's hands and feet by one's eyes; one's eyes and ears by one's mind; and one's mind and words by one's acts. That Brahmana who never omitteth to perform his ablutions, who always weareth his sacred thread, who always attendeth to the study of the Vedas, who always avoideth food that is unclean, who telleth the truth and performeth acts in honour of his preceptor, never falleth off from the region of Brahma. Having studied the Vedas, poured libations into fire, performed sacrifices, protected subjects, sanctified his soul by drawing weapons for protecting kine and Brahmanas, and died on the field of battle, the Kshatriya attaineth to heaven. Having studied the Vedas, and distributed in proper time, his wealth among Brahmanas, Kshatriyas, and his own dependents, and inhaled the sanctified smoke of the three kinds of fires, the Vaisya enjoyeth heavenly bliss in the other world. Having properly worshipped Brahmanas, Kshatriyas, and Vaisayas in due order, and having burnt his sins, by gratifying them, and then peacefully casting off his body, the Sudra enjoyeth the bliss of heaven. The duties of the four orders are thus set forth before thee. Listen now to the reason of my speech as I discourse it. Yudhishtira, the son of Pandu, is falling off from the duties of the Kshatriya order. Place him, therefore, O king, in a position to discharge the duties of kings.'

"Dhritarashtra said, It is even so as thou always teachest me. O amiable one, my heart also inclineth that very way of which thou tellest me. Although, however, I incline in my mind towards the Pandavas even as thou teachest me to do, yet as soon as I come in contact with Duryodhana it turneth off in a different way. No creature is able to avert fate. Indeed, Destiny, I think, is certain to take its course; individual exertion is futile."

SECTION 41

(Sanat-sujata Parva)

"Dhritarashtra said, 'If there is anything still left unsaid by thee, O Vidura, say it then, as I am ready to listen to thee. The discourse is, indeed, charming.'

"Vidura said, 'O Dhritarashtra, O thou of the Bharata race, that ancient and immortal Rishi Sanat-sujata who, leading a life perpetual celibacy, hath said that there is no Death,—that foremost of all intelligent persons,—will expound to thee all the doubts, in thy mind, both expressed and unexpressed.'

"Dhritarashtra said, 'Dost thou not know what that immortal Rishi will say unto me? O Vidura, do thou say it, if indeed, thou hast that degree of wisdom.'

"Vidura said, 'I am born in the Sudra order and, therefore, do not venture to say more than what I have already said. The understanding, however, of that Rishi leading a life of celibacy, is regarded by me to be infinite. He that is a Brahmana by birth, by discoursing on even the profoundest mysteries, never incurth the censure of the gods. It is for this alone that I do not discourse to thee, upon the subject.'

"Dhritarashtra said, 'Tell me, O Vidura, how with this body of mine I can meet with that ancient and immortal one?'

"Vaisampayana said, 'Then Vidura began to think of that Rishi of rigid vows. And knowing that he was thought of, the

Rishi, O Bharata, showed himself there. Vidura then received him with the rites prescribed by ordinance. And when, having rested a while, the Rishi was seated at his ease, Vidura addressed him, saying, 'O illustrious one, there is a doubt in Dhritarashtra's mind which is incapable of being explained away by me. It behoveth thee, therefore, to expound it, so that listening to thy discourse, this chief of men may tide over all this sorrows, and to that gain and loss, what is agreeable and what disagreeable, decrepitude and death, fright and jealousy, hunger and thirst, pride and prosperity, dislike, sleep, lust and wrath, and decrease and increase may all be borne by him!'"

SECTION 42

"Vaisampayana said, 'Then the illustrious and wise king Dhritarashtra, having applauded the words spoken by Vidura, questioned Sanat-sujata in secret, desirous of obtaining the highest of all knowledge. And the king questioned the Rishi saying, 'O Sanat-sujata, I hear that thou art of the opinion that there is no Death. Again it is said that the gods and the Asuras, practise ascetic austerities in order to avoid death. Of these two opinions, then, which is true?'"

"Sanat-sujata said, 'Some say, death is avertable by particular acts; others' opinion there is no death; thou hast asked me which of these is true. Listen to me, O king, as I discourse to thee on this, so that thy doubts may be removed. Know, O Kshatriya, that both of these are true. The learned are of opinion that death results from ignorance. I say that ignorance is Death, and so the absence of ignorance (Knowledge) is immortality. It is from ignorance that the Asuras became subject to defeat and death, and it is from the absence of ignorance that the gods have attained the nature of Brahman. Death doth not devour creatures like a tiger; its form itself is unascertainable. Besides this, some imagine Yama to be Death. This, however, is due to the weakness of the mind. The pursuit of Brahman or self-knowledge is immortality. That (imaginary) god (Yama) holdeth his sway in the region of the Pitris, being the source of bliss to the virtuous and of woe to the sinful. It is at his command that death in the form of wrath, ignorance, and covetousness, occurreth among men. Swayed by pride, men always walk in unrighteous path. None amongst them succeeds in attaining to his real nature. With their understanding clouded, and themselves swayed by these passions, they cast off their bodies and repeatedly fall into hell. They are always followed by their senses. It is for this that ignorance receives the name of death. Those men that desire the fruits of action when the time cometh for enjoying those fruits, proceed to heaven, casting off their bodies. Hence they cannot avoid death. Embodied creatures, from inability to attain the knowledge of Brahman and from their connexion with earthly enjoyments, are obliged to sojourn in a cycle of re-births, up and down and around. The natural inclination of man towards pursuits that are unreal is alone the cause of the senses being led to error. The soul that is constantly affected by the pursuit of objects that are unreal, remembering only that with which it is always engaged, adareth only earthly enjoyments that surround it. The desire of enjoyments first killeth men. Lust and wrath soon follow behind it. These three, viz., the desire of enjoyments, lust, and wrath, lead foolish men to death. They, however, that have conquered their souls, succeed by self-restraint, to escape death. He that hath conquered his soul without suffering himself to be excited by his ambitious desire, conquereth these, regarding them as of no value, by the aid of self-knowledge. Ignorance, assuming the form of Yama, cannot devour that learned man who controlled his desires in this manner. That man who followeth his desires is destroyed along with his desires. He, however, that can renounce desire, can certainly drive away all kinds of woe. Desire is, indeed, ignorance and darkness and hell in respect of all creatures, for swayed by it they lose their senses. As intoxicated persons in walking along a street reel towards ruts and holes, so men under the influence of desire, misled by deluding joys, run towards destruction. What can death do to a person whose soul hath not been confounded or misled by desire? To him, death hath no terrors, like a tiger made of straw. Therefore, O Kshatriya, if the existence of desire, which is ignorance, is to be destroyed, no wish, not even the slightest one, is either to be thought of or pursued. That soul, which is in thy body, associated as it is with wrath and covetousness and filled with ignorance, that is death. Knowing that death arises in this way, he that relies on knowledge, entertaineth no fear of death. Indeed, as the body is destroyed when brought under the influence of death, so death itself is destroyed when it comes under the influence of knowledge.'

"Dhritarashtra said, 'The Vedas declare the emancipating capacity of those highly sacred and eternal regions, that are said to be obtainable by the regenerate classes by prayers and sacrifices. Knowing this, why should not a learned person have recourse to (religious) acts?'"

"Sanat-sujata said, 'Indeed, he that is without knowledge proceedeth thither by the path indicated by thee, and the Vedas also declare that thither are both bliss and emancipation. But he that regardeth the material body to be

self, if he succeeds in renouncing desire, at once attaineth emancipation (or Brahman). If, however, one seeketh emancipation without renouncing desire, one must have to proceed along the (prescribed) route of action, taking care to destroy the chances of his retracing the routes that he hath once passed over.' "Dhritarashtra said, 'Who is it that urgeth that Unborn and Ancient One? If, again, it is He that is all this Universe in consequence of His having entered everything (without desire as He is) what can be His action, or his happiness? O learned sage, tell me all this truly.'

"Sanat-sujata said, 'There is great objection in completely identifying (as here) the two that are different Creatures always spring from the union of Conditions (with what in its essence is without Conditions). This view doth not detract from the supremacy of the Unborn and the Ancient One. As for men, they also originate in the union of Conditions. All this that appears is nothing but that everlasting Supreme Soul. Indeed, the universe is created by the Supreme Soul itself undergoing transformations. The Vedas to attribute this power (of self-transformation) to the Supreme Soul. For the identity, again, of the power and its possessor, both the Vedas and others are the authority.' "Dhritarashtra said, 'In this world, some practise virtue, and some renounce action or Karma (adopting what is called Sannyasa Yoga). (Respecting those that practise virtue) I ask, is virtue competent to destroy vice, or is it itself destroyed by vice?'"

"Sanat-sujata said, 'The fruits of virtue and of (perfect) inaction are both serviceable in that respect (i.e., for procuring emancipation). Indeed, both are sure means for the attainment of emancipation. The man, however, that is wise, achieveth success by knowledge (inaction). On the other hand, the materialist acquireth merit (by action) and (as the consequence thereof) emancipation. He hath also (in course of his pursuit) to incur sin. Having obtained again fruits of both virtue and vice which are transitory, (heaven having its end as also hell in respect of the virtuous and the sinful), the man of action becometh once more addicted to action as the consequence of his own previous virtues and vices. The man of action, however, who possesseth intelligence, destroyeth his sins by his virtuous acts. Virtue, therefore, is strong, and hence the success of the man of action.'

"Dhritarashtra said, 'Tell me, according to their gradation, of those eternal regions that are said to be attainable, as the fruits of their own virtuous acts, by regenerate persons, engaged in the practice of virtue. Speak unto me of others' regions also of a similar kind. O learned sire, I do not wish to hear of actions (towards which man's heart naturally inclineth, however interdicted or sinful they may be).'

"Sanat-sujata said, 'Those regenerate persons that take pride in their Yoga practices, like strong men in their own strength, departing hence, shine in the region of Brahman. Those regenerate persons that proudly exert in performing sacrifices and other Vedic rites, as the fruit of that knowledge which is theirs, in consequence of those acts, freed from this world, proceed to that region which is the abode of the deities. There are others, again, conversant with the Vedas, who are of opinion that the performance of the sacrifices and rites (ordained by the Vedas) is obligatory (their non-performance being sinful). Wedded to external forms, though seeking the development of the inner self (for they practise these rites for only virtue's sake and not for the accomplishment of particular aims), these persons should not be regarded very highly (although some respect should be theirs). Wherever, again, food and drink worthy of a Brahmana are abundant, like grass and reeds in a spot during the rainy season, there should the Yogin seek for his livelihood (without afflicting the householder of scanty means); by no means should he afflict his own self by hunger and thirst. In a place, where there may be both inconvenience and danger to one, for one's aversion, to disclose one's superiority, he that doth not proclaim his superiority is better than he that doth. The food offered by that person who is not pained at the sight of another disclosing his superiority, and who never eateth without offering the prescribed share to Brahmanas and guests, is approved by the righteous. As a dog oftentimes devoureth its own evacuations to its injury, so those Yogins devour their own vomit who procure their livelihood by disclosing their pre-eminence. The wise know him for a Brahmana, who, living in the midst of kindred, wishes his religious practices to remain always unknown to them. What other Brahmana deserveth to know the Supreme Soul, that is unconditioned, without attributes, unchangeable, one and alone, and without duality of any kind? In consequence of such practices, a Kshatriya can know the Supreme Soul and behold it in his own soul. He that regardeth the Soul to be the acting and feeling Self,—what sins are not committed by that thief who robbeth the soul of its attributes? A Brahmana should be without exertion, should never accept gifts, should win the respect of the righteous, should be quiet, and though conversant with the Vedas should seem to be otherwise, for then only may he attain to knowledge and know Brahman. They that are poor in earthly but rich in heavenly wealth and sacrifices, become unconquerable and fearless, and they should be regarded as embodiments of Brahman. That person even, in

this world, who (by performing sacrifices) succeedeth in meeting with the gods that bestow all kinds of desirable objects (on performers of sacrifices), is not equal to him that knoweth Brahman for the performer of sacrifices hath to undergo exertions (while he that knoweth Brahman attaineth to Him without such exertions). He was said to be really honoured, who, destitute of actions, is honoured by the deities. He should never regard himself as honoured who is honoured by others. One should not, therefore, grieveth when one is not honoured by others. People act according to their nature just as they open and shut their eyelids; and it is only the learned that pay respect to others. The man that is respected should think so. They again, in this world, that are foolish, apt to sin, and adepts in deceit, never pay respect to those that are worthy of respect; on the other hand, they always show disrespect to such persons. The world's esteem and asceticism (practices of Mauna), can never exist together. Know that this world is for those that are candidates for esteem, while the other world is for those that are devoted to asceticism. Here, in this world, O Kshatriya, happiness (the world's esteem) resides in worldly prosperity. The latter, however, is an impediment (to heavenly bliss). Heavenly prosperity, on the other hand, is unattainable by one that is without true wisdom. The righteous say that there are various kinds of gates, all difficult of being guarded, for giving access to the last kind of prosperity. These are truth, uprightness, modesty, self-control, purity of mind and conduct and knowledge (of the Vedas). These six are destructive of vanity and ignorance.'"

SECTION 43

"Dhritarashtra said, 'What is the object of asceticism (mauna)? Of the two kinds of mauna (viz., the restraining of speech and meditation), which is approved by thee? O learned one, tell me the true aspect of mauna. Can a person of learning attain to a state of quietude and emancipation (moksha) by that mauna? O Muni, how also is asceticism (mauna) to be practised here?'"

"Sanat-sujata said, 'Since the Supreme Soul cannot be penetrated by both the Vedas and the mind, it is for this that Soul itself is called mauna. That from which both the Vedic syllable Om and this one (ordinary sounds) have arisen, that One, O king, is displayed as the Word.'

"Dhritarashtra said, 'Is he that knoweth both the Rig and the Yajus Vedas, is he that knoweth the Sama Veda, sullied by sins or not when he commiteth sins?'"

"Sanat-sujata said, 'I tell thee truly that the man that hath not restrained his senses is not rescued from his sinful acts by either the Sama or the Rig, or the Yajus Veda. The Vedas never rescue from sin the deceitful person living by deceit. On the other hand, like newledged birds forsaking their nest, the Vedas forsake such a person at the end.'

"Dhritarashtra said, 'O thou that hast restrained thy senses, if, indeed, the Vedas are not competent to rescue a person without the aid of virtue, whence then is this delusion of the Brahmanas that the Vedas are always destructive of sins?'"

"Sanat-sujata said, 'O magnanimous one, this universe hath sprung from that Supreme Soul by the union of Conditions respecting name, form, and other attributes. The Vedas also, pointing it out duly, declare the same, and inculcate that the Supreme Soul and the universe are different and not identical. It is for attaining to that Supreme Soul that asceticism and sacrifices are ordained, and it is by these two that the man of learning earneth virtue. Destroying sin by virtue, his soul is enlightened by knowledge. The man of knowledge, by the aid of knowledge, attaineth to the Supreme Soul. Otherwise, he that coveteth the four objects of human pursuit, taking with him all that he doth here, enjoyeth their fruits hereafter, and (as those fruits) are not everlasting cometh back to the region of action (when the enjoyment is over). Indeed, the fruits of ascetic austerities performed in this world have to be enjoyed in the other world (as regards those persons who have not obtained the mastery of their souls). As regards those Brahmanas employed in ascetic practices (who have the mastery of their souls), even these regions are capable of yielding fruits.'

"Dhritarashtra said, 'O Sanat-sujata, how can ascetic austerities which are all of the same kind, be sometimes successful and sometimes unsuccessful? Tell us this in order that we may know it!'"

"Sanat-sujata said, 'That asceticism which is not stained by (desire and other) faults is said to be capable of procuring emancipation, and is, therefore, successful, while the asceticism that is stained by vanity and want of true devotion is regarded unsuccessful. All thy enquiries, O Kshatriya, touch the very root of asceticism. It is by asceticism that they that are learned, know Brahman and win immortality!'"

"Dhritarashtra said, 'I have listened to what thou hast said about asceticism unstained by faults, and by which I have succeeded in knowing an eternal mystery. Tell me now, O Sanat-sujata, about asceticism that is stained by faults!'"

"Sanat-sujata said, 'O king, the twelve, including anger, as also the thirteen kinds of wickedness, are the faults of asceticism that is stained. Anger, lust, avarice, ignorance of

right and wrong, discontent, cruelty, malice, vanity, grief, love of pleasure, envy, and speaking ill of others, are generally the faults of human beings. These twelve should always be avoided by men. Any one amongst these can singly effect the destruction of men. O bull among men. Indeed, every one of these wait for opportunity in respect of men, like a hunter expectant of opportunities in respect of deer. Assertion of one's own superiority, desire of enjoying others' wives, humiliating others from excess of pride, wrathfulness, fickleness, and refusing to maintain those worthy of being maintained, these six acts of wickedness are always practised by sinful men defying all dangers here and hereafter. He that regards the gratification of lust to be one of life's aims, he that is exceedingly proud, he that grieves having given away, he that never spends money, he that persecutes his subjects by exacting hateful taxes, he that delights in the humiliation of others, and he that hates his own wives,--these seven are others that are also called wicked. Righteousness, truth (abstention from injury and truthfulness of speech), self-restraint, asceticism, delight in the happiness of others, modesty, forbearance, love of others, sacrifices, gifts, perseverance, knowledge of the scriptures,--these twelve constitute the practices of Brahmanas. He that succeeds in acquiring these twelve, becomes competent to sway the entire earth. He that is endowed with three, two, or even one, of these, should be regarded of heavenly prosperity. Self-restraint, renunciation, and knowledge of Self--in these are emancipation. Those Brahmanas that are endowed with wisdom, say, that these are attributes in which truth predominates. Self-restraint is constituted by eighteen virtues. Breaches and non-observance of ordained acts and omissions, falsehood, malice, lust, wealth, love of (sensual) pleasure, anger, grief, thirst, avarice, deceit, joy in the misery of others, envy, injuring others, regret, aversion from pious acts, forgetfulness of duty, calumniating others, and vanity--he that is freed from these (eighteen) vices; is said by the righteous to be self-restrained. The eighteen faults (that have been enumerated) constitute what is called mada or pride. Renunciation is of six kinds. The reverse of those six again are faults called mada. (The faults, therefore, that go by the name of mada are eighteen and six). The six kinds of renunciation are all commendable. The third only is difficult of practice, but by that all sorrow is overcome. Indeed, if that kind of renunciation be accomplished in practice, he that accomplishes it overcomes all the pairs of contraries in the world.

The six kinds of renunciation are all commendable. They are these: The first is never experiencing joy on occasions of prosperity. The second is the abandonment of sacrifices, prayers, and pious acts. That which is called the third, O king, is the abandonment of desire or withdrawing from the world. Indeed, it is in consequence of this third kind of renunciation of desire, which is evidenced by the abandonment of all objects of enjoyment (without enjoying them) and not their abandonment after having enjoyed them to the fill, nor by abandonment after acquisition, nor by abandonment only after one has become incompetent to enjoy from loss of appetite. The fourth kind of renunciation consists in this: One should not grieve nor suffer his self to be afflicted by grief when one's actions fail, notwithstanding one's possession of all the virtues and all kinds of wealth. Or, when anything disagreeable happens, one feeleth no pain. The fifth kind of renunciation consists in not soliciting even one's sons, wives, and others that may all be very dear. The sixth kind consists in giving away to a deserving person who solicits, which act of gifts is always productive of merit. By these again, one acquires the knowledge of Self. As regards this last attribute, it involves eight qualities. These are truth, meditation, distinction of subject and object, capacity for drawing inferences, withdrawal from the world, never taking what belongeth to others, the practices of Brahmacharya vows (abstinence), and non-acceptance (of gifts).

'So also the attribute of mada (the opposite of dama or self-restraint) hath faults which have all been indicated (in the scriptures). These faults should be avoided. I have spoken (to thee) of renunciation and self-knowledge. And as, self-knowledge hath eight virtues, so the want of it hath eight faults. Those faults should be avoided. O Bharata, he that is liberated from this five senses, mind, the past and the future, becomes happy. O king, let thy soul be devoted to truth; all the worlds are established on truth; indeed, self-control, renunciation, and self-knowledge are said to have truth for their foremost attribute. Avoiding (these) faults, one should practise asceticism here. The Ordainer hath ordained that truth alone should be the vow of the righteous. Asceticism, that is dissociated from these faults and endowed with these virtues, becomes the source of great prosperity. I have now briefly told thee about that sin-destroying and sacred subject which thou hadst asked me and which is capable of liberating a person from birth, death, and decrepitude.'

"Dhritarashtra said, 'With Akhyana (Puranas) as their fifth, the Vedas declare the Supreme Soul to be this universe consisting of mobile and immobile things. Others regard four God-heads; and others three; others again regard two; and

others only one; and others regard Brahman alone as the sole existent object (there being nothing else possessing a separate existence). Amongst these, which should I know to be really possessed of the knowledge of Brahman.'

"Sanat-sujata, 'There is but one Brahman which is Truth's self. It is from ignorance of that One, that god-heads have been conceived to be diverse. But who is there, O king, that hath attained to Truth's self or Brahman? Man regardeth himself wise without knowing that One Object of knowledge, and from desire of happiness is engaged in study and the practices of charity and sacrifices. They have deviated from Truth (Brahman) and entertain purposes corresponding (with their state) and hence relying on the truth of Vedic texts thereof perform sacrifices. Some perform (or attain the object of) sacrifices by the mind (meditation), some by words (recitation of particular prayers, or Yapa); and some by acts (actual consummation of the Yatishtoma and other costly rites). The person, however, who seeketh Brahman through Truth, obtaineth his desired objects at home. When however, one's purposes become abortive (through absence of knowledge of Self), one should adopt vows of silence and such like, called Dikshavrata. Indeed, Diksha cometh from the root Diksha, meaning the observance of vows. As regards those that have knowledge of Self, with them Truth is the highest object of pursuit.'

'The fruits of knowledge are visible; asceticism yieldeth fruits hereafter. A Brahmana who (without knowledge and asceticism) hath only read much should only be known as a great reader. Therefore, O Kshatriya, never think that one can be a Brahman (Brahman-knowing) by only reading the scriptures. He, on the other hand, should be known by thee to be possessed of the knowledge of the Brahman who doth not deviate from Truth. O Kshatriya, the verses that were recited by Atharvan to a conclave of great sages, in days of old, are known by the name of Chhandas. They are not be regarded as acquainted with the Chhandas who have only read through the Vedas, without having attained to the knowledge of Him who is known through the Vedas. The Chhandas, O best of men, become the means of obtaining Brahman independently and without the necessity of anything foreign. They cannot be regarded as acquainted with the Chhandas who are acquainted only with the modes of sacrifice enjoined in the Vedas. On the other hand, having waited upon those that are acquainted with the Vedas, have not the righteous attained to the Object that is knowable by the Vedas? There is none who hath truly caught the sense of the Vedas or there may be some who have, O king, caught the sense. He that hath only read the Vedas, doth not know the Object knowable by them. He, however, that is established in Truth, know the Object knowable by the Vedas. Amongst those faculties which lead to perception of the body as the acting agent, there is none by which true knowledge may be acquired. By the mind alone one cannot acquire the knowledge of Self and Not-Self. Indeed, he that knoweth Self also knoweth what is Not-self. He, on the other hand, that knoweth only what is Not-self, doth not know Truth. He, again, that knoweth the proofs, knoweth also that which is sought to be proved. But what that Object in its nature is (which is sought to be proved) is not known to either the Vedas or those that are acquainted with the Vedas. For all that, however, those Brahmanas that are (truly) acquainted with the Vedas succeed in obtaining a knowledge of the Object knowable (by the Vedas) through the Vedas. As the branch of a particular tree is sometimes resorted to for pointing out the lunar digit of the first day of the lighted fortnight so the Vedas are used for indicating the highest attributes of the Supreme Soul. I know him to be a Brahmana (possessing a knowledge of Brahman) who expoundeth the doubts of others, having himself mastered all his own doubts, and who is possessed of the knowledge of Self. One cannot find what the Soul is by seeking in the East, the South, the West, the North, or in the subsidiary directions or horizontally. Very rarely can it be found in him who regardeth this body to be Self. Beyond the conception of even the Vedas, the man of Yoga-meditation only can behold the Supreme. Completely restraining all thy senses and thy mind also seek thou that Brahman which is known to reside in thy own Soul. He is not a Muni who practiseth only Yoga-meditation; nor he who liveth only in the woods (having retired from the world). He, however, is a Muni and is superior to all who knoweth his own nature. In consequence of one's being able to expound every object (Vyakarana), one is said to be endowed with universal knowledge (Vaiyakarana); and, indeed, the science itself is called Vyakarana owing to its being able to expound every object to its very root (which is Brahman). The man who beholdeth all the regions as present before his eyes, is said to be possessed of universal knowledge. He that stayeth in Truth and knoweth Brahman is said to be a Brahmana, and a Brahmana, possesseth universal knowledge. A Kshatriya also, that practiseth such virtues, may behold Brahman. He may also attain to that high state by ascending step by step, according to what is indicated in the Vedas. Knowing it for certain, I tell thee this.'"

SECTION 44

"Dhritarashtra said, 'Excellent, O Sanat-sujata, as this thy discourse is, treating of the attainment of Brahman and the origin of the universe. I pray thee, O celebrated Rishi, to go on telling me words such as these, that are unconnected with objects of worldly desire and are, therefore, rare among men.'

"Sanat-sujata said, 'That Brahman about which thou askest me with such joy is not to be attained soon. After (the senses have been restrained and) the will hath been merged in the pure intellect, the state that succeeds in one of utter absence of worldly thought. Even that is knowledge (leading to the attainment of Brahman). It is attainable only by practising Brahmacharya.'

"Dhritarashtra said, 'Thou sayest that the knowledge of Brahman dwelleth of itself in the mind, being only discovered by Brahmacharya; that is dwelling in the mind, it requires for its manifestation no efforts (such as are necessary for work) being manifested (of itself) during the seeking (by means of Brahmacharya). How then is the immortality associated with the attainment of Brahman?'

"Sanat-sujata said, 'Though residing in and inherent to the mind, the knowledge of Brahman is still unmanifest. It is by the aid of the pure intellect and Brahmacharya that, that knowledge is made manifest. Indeed, having attained to that knowledge, Yogins forsake this world. It is always to be found among eminent preceptors. I shall now discourse to thee on that knowledge.'

"Dhritarashtra said, 'What should be the nature of that Brahmacharya by which the knowledge of Brahman might be attained without much difficulty? O regenerate one, tell me this.'

"Sanat-sujata said, 'They, who, residing in the abodes of their preceptors and winning their good will and friendship, practise Brahmacharya austerities, become even in this world the embodiments of Brahman and casting off their bodies are united with the Supreme Soul. They that in this world desirous of obtaining the state of Brahman, subdue all desires, and endowed as they are with righteousness, they succeed in dissociating the Soul from the body like a blade projected from a clump of heath. The body, O Bharata, is created by these, viz., the father and the mother; the (new) birth, however, that is due to the preceptor's instructions is sacred, free from decrepitude, and immortal. Discouraging upon Brahman and granting immortality, he who wraps all persons with (the mantle of) truth, should be regarded as father and mother; and bearing in mind the good he does, one should never do him any injury. A disciple must habitually salute his preceptor with respect, and with purity (of body and mind) and well-directed attention, he must betake to study. He must not consider any service as mean, and must not harbour anger. Even this is the first step of Brahmacharya. The practices of that disciple who acquires knowledge by observing the duties ordained for one of his class are regarded also as the first step of Brahmacharya. A disciple should, with his very life and all his possessions, in thought, word and deed, do all that is agreeable to the preceptor. This is regarded as the second step of Brahmacharya. He should behave towards his preceptor's wife and son also in the same way as towards his preceptor himself. This also is regarded as the second step of Brahmacharya. Bearing well in mind what has been done to him by the preceptor, and understanding also its object, the disciple should, with a delighted heart think,--I have been taught and made great by him. This is the third step of Brahmacharya. Without requiring the preceptor by payment of the final gift, a wise disciple must not betake to another mode of life; nor should he say or even think of in his mind,--I make this gift. This is the fourth step of Brahmacharya. He attaineth the first step (of knowledge of Brahman which is) the object of Brahmacharya by aid of time; the second step, through the preceptor's prelections; the third, by the power of his own understanding; and finally, the fourth, by discussion. The learned have said that Brahmacharya is constituted by the twelve virtues, the Yoga-practices are called its Angas, and perseverance in Yoga-meditation called is its Valam and one is crowned with success in this in consequence of the preceptor's aid and the understanding of the sense of the Vedas. Whatever wealth a disciple, thus engaged, may earn, should all be given to the preceptor. It is thus that the preceptor obtaineth his highly praise-worthy livelihood. And thus also should the disciple behave towards the preceptor's son. Thus stationed (in Brahmacharya), the disciple thriveth by all means in this world and obtaineth numerous progeny and fame. Men also from all directions shower wealth upon him; and many people come to his abode for practising Brahmacharya. It is through Brahmacharya of this kind that the celestials attained to their divinity, and sages, highly blessed and of great wisdom, have obtained the region of Brahman. It is by this that the Gandharvas and the Apsaras acquired such personal beauty, and it is through Brahmacharya that Surya riseth to make the day. As the seekers of the philosopher's stone derive great happiness when they obtain the object of their search those mentioned above (the celestials and others), on completing their Brahmacharya, derive great happiness in consequence of being able to have whatever they desire. He, O king, who

devoted to the practice of ascetic austerities, betaketh himself to Brahmacharya in its entirety and thereby purifieth his body, is truly wise, for by this he becometh like a child (free from all evil passions) and triumpheth over death at last. Men, O Kshatriya, by work, however, pure, obtain only worlds that are perishable; he, however, that is blessed with Knowledge, attaineth, by the aid of that Knowledge, to Brahman which is everlasting. There is no other path (than Knowledge or the attainment of Brahman) leading to emancipation.

"Dhritarashtra said, 'The existence of Brahman, thou sayest, a wise man perceiveth in his own soul. Now, is Brahman white, or red, or black or blue, or purple? Tell me what is the true form and colour of the Omnipresent and Eternal Brahman?'

"Sanat-sujata said, 'Indeed, Brahman as (perceived) may appear as white, red, black, brown, or bright. But neither on the earth, nor in the sky, nor in the water of the ocean, is there anything like it, Neither in the stars, nor in lightning, nor in the clouds, is its form to be seen, nor is it visible in the atmosphere, nor in the deities, nor in the moon, nor in the sun. Neither in the Riks, nor among the Yajus, nor among the Atharvans, nor in the pure Samans, it is to be found. Verily, O king, it is not to be found in Rathantara or Varhadraha, nor in great sacrifices. Incapable of being compassed and lying beyond the reach of the limited intellect, even the universal Destroyer, after the Dissolution, is himself lost in it. Incapable of being gazed at, it is subtle as the edge of the razor, and grosser than mountains. It is the basis upon which everything is founded; it is unchangeable; it is this visible universe (omnipresent); it is vast; it is delightful; creatures have all sprung from it and are to return to it. Free from all kinds of duality, it is manifest as the universe and all-pervading. Men of learning say that it is without any change, except in the language used to describe it. They are emancipated that are acquainted with That in which this universe is established.'"

SECTION 45

"Sanat-sujata said, 'Sorrow, anger, covetousness, lust, ignorance, laziness, malice, self-importance, continuous desire of gain, affection, jealousy and evil speech,—these twelve, O monarch, are grave faults that are destructive of men's lives. Each of these, O monarch, wait for opportunities to seize mankind. Afflicted by them, men lose their senses and commit sinful acts. He that is covetous, he that is fierce, he that is harsh of speech, he that is garrulous, he that is given to nursing anger, he that is boastful,—these six of wicked disposition, on obtaining wealth, cannot treat others with courtesy. He that regardeth sensual gratification as the end of life, he that is self-conceited, he that boasteth having made a gift, he that never spendeth, he that is weak in mind, he that is given to self-admiration, and he that hateth his own wife,—these seven are counted as wicked men of sinful habits. Righteousness, truth, asceticism, self-restraint, contentment, modesty, renunciation, love of others, gift, acquaintance with the scriptures, patience, and forgiveness,—these twelve are the practices of a Brahmana. He that doth not fall off from these twelve, may sway the entire earth. He that is endowed with three, or two, or even one, of these, doth never regard anything as his own to the exclusion of others. Self-restraint, renunciation, and knowledge,—in these reside emancipation. These are the attributes of Brahmanas endowed with wisdom and regarding Brahman as the highest of all objects of attainment. True or false, it is not laudable for a Brahmana to speak ill of others; they that do this have hell for their abode. Mada hath eighteen faults which have not yet been enumerated by me. They are ill-will towards others, throwing obstacles in the way of virtuous acts, detraction, falsehood in speech, lust, anger, dependence, speaking ill of others, finding out the faults of others for report, waste of wealth, quarrel, insolence, cruelty to living creatures, malice, ignorance, disregard of those that are worthy of regard, loss of the senses of right and wrong, and always seeking to injure others. A wise man, therefore, should not give way to mada, for the accompaniments of mada are censurable. Friendship is said to possess six indications; firstly, friends delight in the prosperity of friends, and secondly, are distressed at their adversity. If any one asketh for anything which is dear to his heart, but which should not be asked for, a true friend surely giveth away even that. Fourthly, a true friend who is of a righteous disposition, when asked, can give away his very prosperity, his beloved sons, and even his own wife. Fifthly, a friend should not dwell in the house of a friend, on whom he may have bestowed everything, but should enjoy what he earneth himself. Sixthly, a friend stoppeth not to sacrifice his own good (for his friend). The man of wealth who seeketh to acquire those good qualities, and who becometh charitable and righteous restraineth his five senses from their respective objects. Such restraint of the senses is asceticism. When it groweth in degree, it is capable of winning regions of bliss hereafter (unlike Knowledge which leadeth to success even here). They that have fallen off from patience (and are incapable, therefore, of attaining to Knowledge) acquire such asceticism in consequence of the purpose they entertain, viz., the attainment of bliss in the high regions hereafter. In

consequence of his ability to grasp that Truth (Brahman) from which sacrifices flow, the Yogin is capable of performing sacrifices by the mind. Another performeth sacrifices by Words (Yapa) and another by Work. Truth (Brahman) resides in him who knoweth Brahman as vested with attributes. It dwelleth more completely in him who knoweth Brahman as divested of attributes. Listen now to something else from me. This high and celebrated philosophy should be taught (to disciples). All other systems are only a farrago of words. The whole of this (universe) is established in this Yoga-philosophy. They that are acquainted with it are not subjected to death. O king, one cannot, by Work, however well-accomplished, attain to Truth (Brahman). The man that is destitute of knowledge even if he poureth homa libations or performeth sacrifices, can never, by Work, O king, attain to immortality (emancipation). Nor doth he enjoy great happiness at the end. Restraining all the external senses and alone, one should seek Brahman. Giving up Work, one should not exert mentally. One should also (while thus engaged) avoid experiencing joy at praise or anger at blame. O Kshatriya, by conducting himself in this way according to the successive steps indicated in the Vedas, one may, even here, attain to Brahman. This, O learned one, is all that I tell thee.'"

SECTION 46

"Sanat-sujata said, 'The primary Seed (of the universe), called Mahayasa, is destitute of accidents, is pure Knowledge, and blazeth with effulgence. It leadeth the senses, and it is in consequence of that Seed that Surya shineth. That Eternal One endowed with Divinity is beheld by Yogins (by their mental eye). It is in consequence of that Seed (which is Joy's self) that Brahman becomes capable of Creation and it is through it that Brahman increaseth in expansion. It is that Seed which entering into luminous bodies giveth light and heat. Without deriving its light and heat from any other thing it is self-luminous, and is an object of terror to all luminous bodies. The Eternal One endowed with Divinity is beheld by Yogins (by their mental eye). The body composed of the five grosser elements, that are themselves sprung from the five subtler ones,—the latter, in their turn, originating in one homogeneous substance called Brahman—is upheld (realised) in consciousness by both the creature-Soul endowed with life and Iswara. (These two, during sleep and the universal dissolution, are deprived of consciousness). Brahman on the other hand, which is never bereft of consciousness, and which is the Sun's Sun, upholdeth both these two and also the Earth and the Heaven. The Eternal One endowed with Divinity is beheld by Yogins (by their mental eye). The Seed upholdeth the two gods, the Earth and the Heaven, the Directions, and the whole Universe. It is from that Seed that directions (points of the compass) and rivers spring, and the vast seas also have derived their origin. The Eternal One endowed with Divinity is beheld by Yogins (by their mental eye). The body is like a car destined to destruction. Its acts, however, are undying. Tied to the wheels of that car (which are represented by the acts of past lives), the senses, that are as steeds, lead, through the region of consciousness, the man of wisdom towards that Increate and Unchangeable One, that One endowed with Divinity is beheld by Yogins (by their mental eye). The form of that One cannot be displayed by any comparison. None ever beholdeth Him by the eye. They that know him by the rapt faculties, the mind, and the heart, become freed from death. The Eternal One endowed with Divinity is beheld by Yogins (by their mental eye). The stream of illusion is terrible; guarded by the gods, it hath twelve fruits. Drinking of its waters and beholding many sweet things in its midst, men swim along it to and fro. This stream flows from that Seed. That Eternal One endowed with Divinity is beheld by Yogins (by their mental eye). Destined to sojourn to and fro, the creature-Soul, having reflected enjoyeth (in the other world) only half of the fruits of his acts. It is that creature-Soul which is Iswara, pervading everything in the universe. It is Iswara that hath ordained sacrifices. That Eternal One endowed with Divinity is beheld by Yogins (by their mental eye). Souls divested of accidents, resorting to Avidya, which is like unto a tree of golden foliage, assume accidents, and take births in different orders according to their propensities. That Eternal One endowed with Divinity (in Whom all those Souls are united) is beheld by Yogins (by their mental eye). Accidents (which coming in contact with Brahman make the latter assume many forms) raise the universe in its Fullness from that Brahman which is full. Those accidents also, in their Fullness, arise from Brahman in its Fullness. When one succeeds in dispelling all accidents from Brahman which is ever Full, that which remains is Brahman in its Fullness. That Eternal One endowed with Divinity is beheld by Yogins (by their mental eye). It is from that Seed that the five elements have arisen, and it is in it that the power resideth for controlling them. It is from that Seed that both the consumer and the consumed (called Agni and Soma) have sprung, and it is in it that the living organisms with the senses rest. Everything should be regarded to have sprung from it. That Seed called in the Vedas TATH (Tad), we are unable to

describe. That Eternal One endowed with Divinity is beheld by Yogins (by their mental eye). The vital air called Apana is swallowed up by the Air called Prana; Prana is swallowed up by the Will, and the Will by the Intellect, and the Intellect by the Supreme Soul. That Eternal One endowed with Divinity is beheld by Yogins (by their mental eye). The Supreme Soul endowed with four legs, called respectively Waking, Dream, profound Sleep, and Turiya, like unto a swan, treading above the unfathomable ocean of worldly affairs doth not put forth one leg that is hid deep. Unto him that beholdeth that leg (viz., Turiya) as put forth for the purpose of guiding the other three, both death and emancipation are the same. That Eternal One endowed with Divinity is beheld by Yogins (by their mental eye). Of the measure of the thumb, ever Full, and different from this eternal organism, coming in contact with the Vital airs, the Will, the Intellect, and the ten Senses, it moveth to and fro. That Supreme Controller, worthy of reverential hymns, capable of everything when vested with accidents and the prime cause of everything, is manifest as Knowledge in creature-Souls. Fools alone do not behold him; that Eternal One endowed with Divinity is beheld by Yogins (by their mental eye). Among individuals there are those that have obtained the mastery of their minds, and those that have not. Yet in all men the Supreme Soul may be seen equally. Indeed, it resideth equally in him that is emancipate and in him that is not, with only this difference that they that are emancipate obtain honey flowing in a thick jet. That Eternal One endowed with Divinity is beheld by Yogins (by their mental eye). When one maketh life's Sojourn, having attained to the knowledge of Self and Not-Self, then it matters little whether his Agni-hotra is performed or not. O monarch, let not such words as 'I am thy servant' fall from their lips. The Supreme Soul hath another name, viz., Pure Knowledge. They only that have restrained their minds obtain Him. That Eternal One endowed with Divinity is beheld by Yogins (by their mental eye). Even such is He. Illustrious and Full, all living creatures are merged into Him. He that knoweth that embodiment of Fullness attaineth to his object (emancipation) even here. That Eternal One endowed with Divinity is beheld by Yogins (by their mental eye). That which flieth away stretching forth thousands of wings, yea, if endowed with the speed of the mind, must yet come back to the Central Spirit within the living organism (in which the most distant things reside... That Eternal One endowed with Divinity) is beheld by Yogins (by their mental eye). His form cannot be an object of sight. They only, that are of pure hearts, can behold him. When one seeketh the good of all, succeedeth in controlling his mind, and never suffereth his heart to be affected by grief, then he is said to have purified his heart. Those again that can abandon the world and all its cares, become immortal. (That Supreme Soul which is undying)—that Eternal One endowed with Divinity—is beheld by Yogins (by their mental eye). Like serpents concealing themselves in holes, there are persons who following the dictates of their preceptors, or by their own conduct conceal their vices from scrutiny's gaze. They that are of little sense are deceived by these. In fact, bearing themselves outwardly without any impropriety, these deceive their victims for leading them to hell. (Him, therefore, who may be attained by companionship with persons of the very opposite class), that Eternal One endowed with Divinity—is beheld by Yogins (by their mental eye). He that is emancipate thinks,—this transitory organism can never make me liable to joy and grief and the other attributes inhering to it: nor can there be, in my case, anything like death and birth: and, further, when Brahman, which hath no opposing force to contend against and which is alike in all times and all places, constitutes the resting-place of both realities and unrealities, how can emancipation be mine? It is I alone that am the origin and the end of all causes and effects.—(Existing in the form of I or Self) that Eternal One endowed with Divinity is beheld by Yogins (by their mental eye). The Brahman-knowing person, who is equal unto Brahman itself, is neither glorified by good acts nor defiled by bad ones. It is only in ordinary men that acts, good or bad, produce different results. The person that knoweth Brahman should be regarded as identical with Amrita or the state called Kaivalya which is incapable of being affected by either virtue or vice. One should, therefore, disposing his mind in the way indicated, attain to that essence of sweetness (Brahman). That Eternal One endowed with Divinity is beheld by Yogins (by their mental eye). Slander grieveth not the heart of the person that knoweth Brahman not the thought—I have not studied (the Veda), or, I have not performed my Agni-hotra. The knowledge of Brahman soon imparteth to him that wisdom which they only obtain who have restrained their mind. (That Brahman which freeth the Soul from grief and ignorance)—that Eternal One endowed with Divinity—is beheld by Yogins (by their mental eye). He, therefore, that beholdeth his own Self in everything, hath no longer to grieve, for they only have to grieve who are employed in diverse other occupations of the world. As one's purposes (appeasing thirst, etc.) may be served in a well as in a large reservoir or vast expanse, so the various purposes of the Vedas may all be derivable by him that knoweth the Soul. Dwelling in the heart, and of the measure of the thumb, that

illustrious One--the embodiment of Fullness--is not an object of sight. Unborn he moveth, awake day and night. He that knoweth him, becometh both learned and full of joy. I am called the mother and father. I am again the son. Of all that was, and of all that we will be, I am the Soul. O Bharata, I am the old grandsire, I am the father, I am the son. Ye are staying in my soul, yet ye are not mine, nor am I yours! The Soul is the cause of my birth and procreation. I am the warp and woof of the universe. That upon which I rest is indestructible. Unborn I move, awake day and night. It is I knowing whom one becometh both learned and full of joy. Subtler than the subtle, of excellent eyes capable of looking into both the past and the future, Brahman is awake in every creature. They that know Him know that Universal Father dwelleth in the heart of every created thing!"

SECTION 47

"Vaisampayana said, 'Thus conversing with Sanat-sujata and the learned Vidura, the king passed that night. And after the night had passed away, all the princes and chiefs, entered the court-hall with joyous hearts and desirous of seeing that Suta (who had returned). And anxious to hear the message of Partha's, fraught with virtue and profit, all the kings with Dhritarashtra at their head, went to that beautiful hall. Spotlessly white and spacious, it was adorned with a golden floor. And effulgent as the moon and exceedingly beautiful, it was sprinkled over with sandal-water. And it was spread over with excellent seats made of gold and wood, and marble and ivory. And all the seats were wrapped with excellent covers. And Bhishma and Drona and Kripa and Salya, and Kritavarma and Jayadratha, and Aswatthama and Vikarna, and Somadatta and Vahlika and Vidura of great wisdom and Yuyutsu, the great car-warrior,--all these heroic kings in a body, O bull among the Bharatas, having Dhritarashtra at their head, entered that hall of great beauty. And Dussasana and Chitrasena, and Sakuni, the son of Suvala, and Durmukha and Dussaha, Karna and Uluka and Vivingsati,--these also, with Duryodhana, the wrathful king of the Kurus, at their head, entered that hall. O monarch, like the celestials forming the train of Sakra himself. And filled with these heroes possessed of arms like maces of iron, that hall looked, O king, like a mountain-cave filled with lions. And all these mighty bowmen, endowed with great energy and blazing, with solar effulgence, entering the hall, seated themselves on those beautiful seats. And after all those kings, O Bharata, had taken their seats, the orderly-in-waiting announced the arrival of the Suta's son, saying, 'Yonder cometh the car that was despatched to the Pandavas. Our envoy hath returned quickly, by the aid of well-trained steeds of the, Sindhu breed.' And having approached the place with speed and alighted from the car, Sanjaya adorned with ear-rings entered that hall full of high-souled kings. And the Suta said, 'Ye Kauravas, know that having gone to the Pandavas I am just returning from them. The sons of Pandu offer their congratulations to all the Kurus according to the age of each. Having offered their respects in return, the sons of Pritha have saluted the aged ones, and those that are equal to them in years, and those also that are younger, just as each should, according to his years, be saluted. Listen, ye kings, to what I, instructed before by Dhritarashtra, said to the Pandavas, having gone to them from this place.'

SECTION 48

"Dhritarashtra said, "I ask thee, O Sanjaya, in the presence of my boy and of these kings, what words were said by the illustrious Dhananjaya of might that knoweth no diminution,--that leader of warriors,--that destroyer of the lives of the wicked?"

"Sanjaya said, 'Let Duryodhana listen to the words which the high-souled Arjuna, eager for fight, uttered, with Yudhishtira's sanction and in the hearing of Kesava. Fearless (in battle) and conscious of the might of his arms, the heroic Kiritin, eager for fight, spoke thus unto me in the presence of Vasudeva, 'Do thou, O suta, say unto Dhritarashtra's son, in the presence of all the Kurus, and also in the hearing of that Suta's son, of foul tongue and wicked soul, of little sense, stupid reason, and of numbered days, who always desires to fight against me, and also in the hearing of those kings assembled for fighting against the Pandavas, and do thou see that all the words now uttered by me are heard well by that king with his counsellors.' O monarch, even as the celestials eagerly listen to the words of their chief armed with the thunderbolt, so did the Pandavas and the Srinjayas listened to those words of grave import uttered by Kiritin. Just these are the words spoken by Arjuna, the wielder of Gandiva, eager for the fight and with eyes red as the lotus, 'If Dhritarashtra's son doth not surrender to king Yudhishtira of the Ajamida race, his kingdom, then (it is evident) there must be some sinful act committed by the sons of Dhritarashtra, whose consequences are yet unreaped by them, for it can be nothing else when they desire battle with Bhimasena and Arjuna, and the Aswins and Vasudeva and Sini's son, and Dhristadyumna infallible in arms, and Sikhandin, and Yudhishtira, who is like Indra himself and who can consume heaven and earth by

merely wishing them ill. If Dhritarashtra's son desireth war with these, then will all objects of the Pandavas be accomplished. Do not, therefore, propose peace for the sons of Pandu, but have war if thou likest. That bed of woe in the woods which was Yudhishtira's when that virtuous son of Pandu lived in exile; Oh, let a more painful bed than that, on the bare earth, be now Duryodhana's and let him lie down on it, as his last, deprived of life. Win thou over those men that were ruled by the wicked Duryodhana of unjust conduct to the side of Pandu's son endowed with modesty and wisdom and asceticism and self-restraint and valour and might regulated by virtue. Endued with humility and righteousness, with asceticism and self-restraint and with valour regulated by virtue, and always speaking the truth, our king, though afflicted by numerous deceptions, hath forgiven all and hath patiently borne great wrongs. When the eldest son of Pandu, of soul under proper control, will indignantly dart at the Kurus his terrible wrath accumulated for years, then will the son of Dhritarashtra repent for this war. As a blazing fire burning all around consumeth dry grass in the hot season, so will Yudhishtira, inflamed with wrath, consume the Dhritarashtra host by glance alone of his eye. When Dhritarashtra's son will behold Bhimasena, that wrathful Pandava of terrific impetus, stationed on his car, mace in hand, vomiting the venom of his wrath, then will Duryodhana repent for this war. Indeed, when he will behold Bhimasena, who always fighteth in the van, accoutred in mail, scarcely capable of being looked at even by his own followers felling hostile heroes and devastating the enemy's ranks like Yama himself, then will the exceedingly vain Duryodhana recollect these words. When he will behold elephants, looking like mountain-peaks, felled by Bhimasena, blood flowing their broken heads like water from broken casks, then will Dhritarashtra's son repent for this war. When falling upon the sons of Dhritarashtra the fierce Bhima of terrible mien, mace in hand, will slaughter them, like a huge lion falling upon a herd of kine, then will Duryodhana repent for this war. When the heroic Bhima undaunted even in situations of great danger and skilled in weapons--when that grinder of hostile hosts in battle,--mounted on his car, and alone will crush by his mace crowds of superior cars and entire ranks of infantry, seize by his nooses strong as iron, the elephants of the hostile army, and mow down the Dhritarashtra's host, like a sturdy woodsman cutting a forest down with an axe, then will Dhritarashtra's son repent for this war. When he will behold the Dhritarashtra's host consumed like a hamlet full of straw-built huts by fire, or a field of ripe corn by lightning,--indeed when he will behold his vast army scattered, its leaders slain, and men running away with their back towards the field afflicted with fear, and all the warriors, humbled to the dust, being scorched by Bhimasena with the fire of his weapons,--then will the son of Dhritarashtra repent for this war, when Nakula, that warrior of wonderful feats, that foremost of all car-warriors, dexterously shooting arrows by hundreds, will mangle the car-warriors of Duryodhana, then will the son of Dhritarashtra repent for this war. Accustomed to enjoy all the comforts and luxuries of life, when Nakula, recollecting that bed of woe on which he had slept for a long time in the woods, will vomit the poison of his wrath like an angry snake, then will the son of Dhritarashtra repent for this war. Ready to lay down their very lives, the (allied) monarchs, O Suta, urged to battle by king Yudhishtira the Just, will furiously advance on their resplendent cars against the (hostile) army. Beholding this, the son of Dhritarashtra will certainly have to repent. When the Kuru prince will behold the five heroic sons of (Draupadi), tender in years but not in acts, and all well-versed in arms, rush, reckless of their lives, against the Kauravas, then will that son of Dhritarashtra repent for this war. When bent upon carnage Sahadeva, mounted on his car of noiseless wheels, and motion incapable of being obstructed, and set with golden stars, and drawn by well-trained steeds, will make the heads of monarchs roll on the field of battle with volleys of arrows,--indeed, beholding that warrior skilled in weapons, seated on his car in the midst of that frightful havoc, turning now to the left and now to the right and falling upon the foe in all directions, then will the son of Dhritarashtra repent for this war. Indeed, when the modest but mighty Sahadeva, skilled in battle, truthful, conversant with all the ways of morality, and endowed with great activity and impetuosity, will fall upon the son of Gandhari in fierce encounter and rout all his followers, then will the son of Dhritarashtra repent for this war. When he will behold the sons of Draupadi, those great bowmen, those heroes skilled in weapons and well-versed in all the ways of chariot-fighting, dart at the foe like snakes of virulent poison, then will the son of Dhritarashtra repent for this war. When that slayer of hostile heroes, Abhimanyu, skilled in arms like Krishna himself, will overpower the foe showering upon them, like the very clouds, a thick downpour of arrows, then will the son of Dhritarashtra repent for this war. Indeed, when he will behold that son of Subhadra, a child in years but not in energy, skilled in weapons and like unto Indra himself, failing like Death's self upon the ranks of the foe, then will the son of Dhritarashtra repent for this war. When the youthful

Prabhadrakas, endued with great activity, well-versed in battle, and possessed of the energy of lions will overthrow the sons of Dhritarashtra with all their troops, then will Duryodhana repent for this war. When those veteran car-warriors Virata and Drupada will assail, at the head of their respective divisions, the sons of Dhritarashtra and their ranks, then will Duryodhana repent for this war. When Drupada, skilled in weapons, and seated on his car, desirous of plucking the heads of youthful warriors, will wrathfully strike them off with arrows shot from his bow, then will the son of Dhritarashtra repent for this war. When that slayer of hostile heroes, Virata will penetrate into the ranks of the foe, grinding all before him with the aid of his Matsya warriors of cool courage, then will the son of Dhritarashtra repent for this war. When he will behold in the very van the eldest son of the Matsya king, of cool courage and collected mien, seated on his car and accoutred in mail on behalf of the Pandavas, then will the son of Dhritarashtra repent for this war. I tell thee truly that when that foremost of Kaurava heroes, the virtuous son of Santanu, will be slain in battle by Sikhandin, then all our foes, without doubt, will perish. Indeed, when, overthrowing numerous car-warriors, Sikhandin, seated on his own well-protected car, will proceed towards Bhishma, crushing multitudes of (hostile) cars by means of his own powerful steeds, then will the son of Dhritarashtra repent for this war. When he will behold Dhristadyumna unto whom Drona hath imparted all the mysteries of the science of weapons, stationed in splendour in the very van of the Srinjaya ranks, then will the son of Dhritarashtra repent. Indeed, when the leader of the Pandava host, of immeasurable prowess and capable of withstanding the rush of any force, will proceed to attack Drona in battle, crushing with his arrows the Dhritarashtra ranks, then will Duryodhana repent for this war. What enemy can withstand him who hath, for fighting in his van, that lion of the Vrishni race, that chief of the Somakas, who is modest and intelligent, mighty and endued with great energy, and blessed with every kind of prosperity? Say also this (unto Duryodhana),--Do not covet (the kingdom). We have chosen, for our leader, the dauntless and mighty car-warrior Satyaki, the grandson of Sini, skilled in weapons and having none on earth as his equal. Of broad chest and long arms, that grinder of foes, unrivalled in battle, and acquainted with the best of weapons, the grandson of Sini, skilled in arms and perfectly dauntless, is a mighty car-warrior wielding a bow of full four cubits' length. When that slayer of foes, that chief of the Sinis, urged by me, will shower, like the very clouds, his arrows on the foe, completely overwhelming their leaders with that downpour, then will the son of Dhritarashtra repent for this war. When that illustrious warrior of long arms and firm grasp of the bow, musters his resolution for fight, the foe then, like kine getting the scent of the lion, fly away from him before even commencing the encounter. That illustrious warrior of long arms and firm grasp of the bow is capable of splitting the very hills and destroying the entire universe. Practised in weapons, skilled (in battle), and endowed with exceeding lightness of hand, he shineth on the field of battle like the sun himself in the sky. That lion of the Vrishni race, that scion of Yadu's line, of superior training, hath diverse wonderful and excellent weapons. Indeed, Satyaki is possessed of a knowledge of all those uses of weapons that are said to be of the highest excellence. When he will behold in battle the golden car of Satyaki of Madhu's race, drawn by four white steeds, then will that wretch of uncontrolled passions, the son of Dhritarashtra, repent. When he will also behold my terrible car, endued with the effulgence of gold and bright gems, drawn by white steeds and furnished with the banner bearing the device of the Ape and guided by Kesava himself, then will that wretch of uncontrolled passions repent. When he will hear the fierce twang produced by the constant stretch of the bow-string with fingers cased in leather gloves,--that terrible twang, loud as the rolling of the thunder, of my bow Gandiva wielded by me in the midst of the great battle,--then will that wicked wretch, the son of Dhritarashtra repent, beholding himself abandoned by his troops, flying away like kine from the field of battle in all directions, overwhelmed with the darkness created by my arrowy downpour. When he will behold innumerable keen-edged arrows, furnished with beautiful wings, and capable of penetrating into the very vitals, shot from the string of Gandiva, like fierce and terrible flashes of lightning emitted by the clouds, destroying enemies by thousands, and devouring numberless steeds and elephants clad in mail, then will the son of Dhritarashtra repent for this war. When he will behold the arrows shot by the enemy turned off, or turned back struck by my shafts, or cut to pieces pierced transversely by my arrows, then will the foolish son of Dhritarashtra repent for this war. When broad-headed arrows shot by my hands will strike off the heads of youthful warriors, like birds picking off fruits from the tree-tops, then will the son of Dhritarashtra repent for this war. When he will behold excellent warriors of his falling down from their cars, and elephants and steeds rolling on the field, deprived of life by my arrows, then will the son of Dhritarashtra repent for this war. When he will behold his brothers, even before

fairly coming within the range of the enemy's weapons, die all around, without having achieved anything in battle, then will the son of Dhritarashtra repent for this war. When pouring my blazing shafts incessantly, I will, like Death himself with mouth wide-open, destroy on all sides multitudes of cars and foot-soldiers, then will that wretch repent. When he will behold his own troops, covered with the dust raised by my car wander in all directions, torn to pieces by Gandiva and reft of senses, then will that wretch repent. When he will behold his whole army running away in fear in all directions, mangled in limbs, and bereft of senses; when he will behold his steeds, elephants, and foremost of heroes slain; when he will see his troops thirsty, struck with panic, wailing aloud, dead and dying, with their animals exhausted; and hair, bones and skulls lying in heaps around like half-wrought works of the Creator, then will that wretch repent. When he will behold on my car, Gandiva, Vasudeva, and the celestial conch Panchajanya, myself, my couple of inexhaustible quivers, and my conch called Devadatta as also my white steeds, then will the son of Dhritarashtra repent for this war. When I consume the Kauravas, like Agni consuming innumerable wicked souls assembled together at the time of ushering in another Yuga at the end of the last one, then Dhritarashtra with all his sons repent. When the wicked, hearted and the wrathful son of Dhritarashtra will be deprived of prosperity with brothers and army and followers, then, reft of pride and losing heart and trembling all over, will that fool repent. One morning when I had finished my water-rites and prayers, a Brahmana spoke unto me these pleasant words, 'O Partha, thou shalt have to execute a very difficult task. O Savyasachin, thou shalt have to fight with thy foes. Either Indra riding on his excellent steed and thunderbolt in hand will walk before thee slaying thy foes in battle, or Krishna, the son of Vasudeva will protect thee from behind riding on his car drawn by the steeds headed by Sugriva. Relying on those words, I have, in this battle passing over Indra, the wielder of the thunderbolt, preferred Vasudeva as my ally. That Krishna hath been obtained by me for the destruction of those wicked ones. I see the hand of the gods in all this. The person whose success is only wished for by Krishna, without the latter's actually taking up arms in his behalf, is certain to prevail over all enemies, even if those be the celestials with Indra at their head, while anxiety there is none if they be human. He that wisheth to conquer in battle that foremost of heroes, Vasudeva's son Krishna endued with great energy, wisheth to cross by his two arms alone the great ocean of wide expanse and immeasurable water. He, that wisheth to split by a slap of his palm the high Kailasa mountain, is not able to do the slightest damage to the mountain although his hand only with its nails is sure to wear away. He that would conquer Vasudeva in battle, would, with his two arms, extinguish a blazing fire, stop the Sun and the Moon, and plunder by force the Amrita of the gods,—that Vasudeva, viz., who having mowed down in battle by main force all the royal warriors of the Bhoja race, had carried off on a single car Rukmini of great fame for making her his wife; and by her was afterwards born Pradyumna of high soul. It was his favourite of the gods, who, having speedily smashed the Gandharvas and conquered all the sons of Nagnajit, forcibly liberated from confinement king Sudarsana of great energy. It was he that slew king Pandya by striking his breast against his, and moved down the Kalingas in battle burnt by him, the city of Varanasi remained for many years without a king, incapable of being defeated by others. Ekalavya, the king of the Nishadas, always used to challenge this one to battle; but slain by Krishna he lay dead like the Asura Jambha violently thrashed on a hillock. It was Krishna, who, having Baladeva for his second, slew Ugrasena's wicked son (Kansa), seated in court in the midst of the Vrishnis and the Andhakas, and then gave unto Ugrasena the kingdom. It was Krishna who fought with king Salya, the lord of Saubha, stationed in the skies, fearless in consequence of his powers of illusion; and it was he, who, at the gate of Subha caught with his hands the fierce Sataghni (hurled by Saubha's lord). What mortal is able to bear his might? The Asuras had a city named Pragyotisha, which was formidable, inaccessible and unbearable. It was there that the mighty Naraka, the son of the Earth, kept the jewelled ear-rings of Aditi, having brought them by force. The very gods, who, fearless of death, assembled together with Sakra at their head were incapable of conquering him. Beholding Kesava's prowess and might, and weapon that is irresistible, and knowing also the object of his birth, the gods employed him for the destruction of those Asuras. Vasudeva, too, endued with all the divine attributes that ensure success, agreed to undertake that exceedingly difficult task. In the city of Nirmochana that hero slew six thousand Asuras, and cutting into pieces innumerable keen-edged shafts, he slew Mura and hosts of Rakshasas, and then entered that city. It was there, that an encounter took place between the mighty Naraka and Vishnu of immeasurable strength. Slain by Krishna, Naraka lay lifeless there, like a Karnikara tree uprooted by the wind. Having slain the Earth's son, Naraka, and also Mura, and having recovered those jewelled ear-rings, the learned Krishna of unparalleled prowess came back, adorned with beauty and undying fame. Having witnessed his

terrible feats in that battle, the gods then and there blessed him saying, 'Fatigue will never be thine in fights, neither the firmament nor the waters shall stop thy course, nor shall weapons penetrate thy body.' And Krishna, by all this, regarded himself amply rewarded. Immeasurable, and possessed of great might, in Vasudeva ever exist all the virtues. And yet the son of Dhritarashtra seeketh to vanquish that unbearable Vishnu of infinite energy, for that wretch often thinks of imprisoning him. Krishna, however, beareth all this for our sake only. That wretch seeketh to create a sudden disunion between Krishna and myself. How far, however, he is capable of taking away the affection of Krishna from the Pandavas, he will see on the field of battle. Having bowed down unto Santanu's son, and also Drona with his son, and the unrivalled son of Saradwat, I shall fight for regaining our kingdom. The God of justice himself, I am sure, will bring destruction on that sinful man who will fight with the Pandavas. Deceitfully defeated at dice by those wretches, ourselves, of royal birth, had to pass twelve years in great distress in the forest and one long year in a state of concealment. When those Pandavas are still alive, how shall the sons of Dhritarashtra rejoice, possessing rank and affluence? If they vanquish us in fight, aided by the very gods headed by Indra, the then practice of vice would be better than virtue, and surely there would be nothing like righteousness on earth. If man is affected by his acts, if we be superior to Duryodhana, then, I hope that, with Vasudeva as my second, I shall slay Duryodhana, with all his kinsmen. O lord of men, if the act of robbing us of our kingdom be wicked, if these our own good deeds be not fruitless, than beholding both this and that, it seems to me, the overthrow of Duryodhana is certain. Ye Kauravas, ye will see it with your eyes that, if they fight, the sons of Dhritarashtra shall certainly perish. If they act otherwise instead of fighting, then they may live; but in the event of a battle ensuing, none of them will be left alive. Slaying all the sons of Dhritarashtra along with Karna, I shall surely wrest the hole of their kingdom. Do ye, meanwhile, whatever ye think best, and enjoy also your wives and other sweet things of life. There are, with us, many aged Brahmanas, versed in various sciences, of amiable behaviour, well-born, acquainted with the cycle of the years, engaged in the study of astrology, capable of understanding with certainty the motions of planets and the conjunctions of stars as also of explaining the mysteries of fate, and answering questions relating to the future, acquainted with the signs of the Zodiac, and versed with the occurrences of every hour, who are prophesying the great destruction of the Kurus and the Srinjayas, and the ultimate victory of the Pandavas, so that Yudhishtira, who never made an enemy, already regardeth his objects fulfilled in consequence of the slaughter of his foes. And Janardana also, that lion among the Vrishnis, endued with the knowledge of the invisible future, without doubt, beholdeth all this. And I also, with unerring foresight, myself behold that future, for that foresight of mine, acquired of old, is not obstructed. The sons of Dhritarashtra, if they fight, will not live. My bow, Gandiva, yawneeth without being handled; my bow-string trembleth without being stretched; and arrows also, issuing from my quiver's mouth, are again and again seeking to fly. My bright scimitar issueth of itself from its sheath, like a snake quitting its own worn off slough; and on the top of my flag-staff are heard terrific voices,—When shall thy car be yoked, O Kiritin! Innumerable jackals set up hideous howls at night, and Rakshasas frequently alight from the sky; deer and jackals and peacocks, crows and vultures and cranes, and wolves and birds of golden plumage, follow in the rear of my car when my white steeds are yoked unto it. Single-handed I can despatch, with arrowy showers, all warlike kings, to the regions of death. As a blazing fire consumeth a forest in the hot season, so, exhibiting diverse courses, I will hurl those great weapons called Sthur-karna, Pasupata, and Brahma, and all those that Sakra gave me, all of which are endued with fierce impetuosity. And with their aid, setting my heart on the destruction of those monarchs, I will leave no remnant of those that come to the field of battle. I will rest, having done all this. Even this is my chief and decided resolve. Tell them this, O son of Gavalgana. Look at the folly of Duryodhana! O Suta, they that are invincible in battle even if encountered with the aid of the very gods headed by Indra,—even against them that son of Dhritarashtra thinketh of warring! But so let it be even as the aged Bhishma, the son of Santanu, and Kripa, and Drona with his son, and Vidura endued with great wisdom, are saying, 'May the Kauravas all live long!'

SECTION 49

"Vaisampayana said, 'In the midst, O Bharata, of all those assembled kings, Bhishma, the son of Santanu, then said these words unto Duryodhana, 'Once on a time, Vrihaspati and Sakra went to Brahma. The Maruts also with Indra, the Vasus with Agni, the Adityas, the Sadhyas, the seven celestial Rishis, the Gandharvas, Viswvasu, and the beautiful tribes of the Apsaras, all approached the ancient Grandsire. And having bowed down unto the Lord of the universe, all those dwellers of heaven sat around him. Just then, the two ancient deities,

the Rishis Nara and Narayana, as if drawing unto themselves by their own energy the minds and energies of all who were present there, left the place.' Thereupon, Vrihaspati asked Brahma, saying,—Who are these two that leave the place without worshipping thee? Tell us, O Grandsire, who are they? Thus asked, Brahma said, 'These two, endued with ascetic merit, blazing with effulgence and beauty, illuminating both the earth and the heaven, possessed of great might, and pervading and surpassing all, are Nara and Narayana, dwelling now in the region of Brahman having arrived from the other world. Endued with great might and prowess, they shine in consequence of their own asceticism. By their acts they always contribute to the joy of the world. Worshipped by the gods and the Gandharvas, they exist only for the destruction of Asuras.'

"Bhishma continued, 'Having heard these words, Sakra went to the spot where those two were practising ascetic austerities, accompanied by all the celestials and having Vrihaspati at their head. At that time, the dwellers of heaven had been very much alarmed in consequence of a war raging between themselves and the Asuras. And Indra asked that illustrious couple to grant him a boon. Thus solicited, O best of the Bharata race, those two said,—Name thou the boon.—Upon this Sakra said unto them,—Give us your aid.—They then said unto Sakra,—We will do what thou wishest. And then it was with their aid that Sakra subsequently vanquished the Daityas and the Danavas. The chastiser of foes, Nara, slew in battle hundreds and thousands of Indra's foes among the Paulomas and the Kalakhanjas. It was this Arjuna, who, riding on a whirling car, severed in battle, with a broad-headed arrow, the head of the Asura Jambha while the latter was about to swallow him. It was he who afflicted (the Daitya city of Hiranyapura) on the other side of the ocean, having vanquished in battle sixty thousands of Nivatakavachas. It was this conqueror of hostile towns, this Arjuna of mighty arms, that gratified Agni, having vanquished the very gods with Indra at their head. And Narayana also hath, in this world, destroyed in the same way numberless other Daityas and Danavas. Even such are those two of mighty energy that are now seen united with each other. It hath been heard by us that the two heroic and mighty car-warriors, Vasudeva and Arjuna, that are now united with each other, are those same ancient gods, the divine Nara and Narayana. Amongst all on earth they are incapable of being vanquished by the Asuras and the gods headed by Indra himself. That Narayana is Krishna, and that Nara is Falguna. Indeed, they are one Soul born in twain. These two, by their acts, enjoy numerous eternal and inexhaustible regions, and are repeatedly born in those worlds when destructive wars are necessary. For this reason their mission is to fight. Just this is what Narada, conversant with the Vedas, had said unto the Vrishnis. When thou, O Duryodhana, wilt see Kesava with conch-shell and discus, and mace in hand, and that terrible wielder of the bow, Arjuna, armed with weapons, when thou wilt behold those eternal and illustrious ones, the two Krishnas seated on the same car, then wilt thou, O child, remember these my words. Why should not such danger threaten the Kurus when thy intellect, O child, hath fallen off from both profit and virtue? If thou heedest not my words, thou shalt then have to hear of the slaughter of many, for all the Kauravas accept thy opinion. Thou art alone in holding as true the opinion, O bull of the Bharata race, only three persons, viz., Karna, a low-born Suta's son cursed by Rama, Sakuni, the son of Suvala, and thy mean and sinful brother Dussasana.'

"Karna said, 'It behoveth thee not, O blessed grandsire, to use such words towards me, for I have adopted the duties of the Kshatriya order without falling off from those of my own. Besides, what wickedness is there in me? I have no sin known to any one of Dhritarashtra's people. I have never done any injury to Dhritarashtra's son; on the other hand, I will slay all the Pandavas in battle. How can they that are wise make peace again with those that have before been injured? It is always my duty to do all that is agreeable to king Dhritarashtra, and especially to Duryodhana, for he is in possession of the kingdom.'

"Vaisampayana continued, 'Having listened to these words of Karna, Bhishma the son of Santanu, addressing king Dhritarashtra, again said, 'Although this one often boasteth saying,—I shall slay the Pandavas,—yet he is not equal to even a sixteenth part of high-souled Pandavas. Know that the great calamity that is about to overtake thy sons of wicked souls, is the act of this wretched son of a Suta! Relying upon him, thy foolish son Suyodhana hath insulted those heroes of celestial descent, those chastiser of all foes. What, however, is that difficult feat achieved by this wretch before that is equal to any of those achieved of old by every one of the Pandavas? Beholding in the city of Virata his beloved brother slain by Dhananjaya who displayed such prowess, what did this one then do? When Dhananjaya, rushing against all the assembled Kurus, crushed them and took away their robes, was this one not there then? When thy son was being led away as a captive by the Gandharvas on the occasion of the tale of the cattle, where was this son of a Suta then who now belloweth like a bull? Even there, it was Bhima, and the illustrious Partha,

and the twins, that encountered the Gandharvas and vanquished them. Ever beautiful, and always unmindful of both virtue and profit, these, O bull of the Bharata race, are the many false things, blessed be thou, that this one uttereth.'

'Having heard these words of Bhishma, the high-souled son of Bharadwaja, having paid due homage unto Dhritarashtra and the assembled kings, spoke unto him these words, 'Do that, O king, which the best of the Bharatas, Bhishma, hath said. It behoveth thee not to act according to the words of those that are covetous of wealth. Peace with the Pandavas, before the war breaks out, seems to be the best. Everything said by Arjuna and repeated here by Sanjaya, will, I know, be accomplished by that son of Pandu, for there is no bowman equal unto him in the three world!' Without regarding, however, these words spoken by both Drona and Bhishma, the king again asked Sanjaya about the Pandavas. From that moment, when the king returned not a proper answer to Bhishma and Drona, the Kauravas gave up all hopes of life.'"

SECTION 50

"Dhritarashtra said, 'What did that Pandava king, the son of Dharma, say, O Sanjaya, after hearing that a large force hath been assembled here for gladdening us? How also is Yudhishtira acting, in view of the coming strife, O Suta, who amongst his brothers and sons are looking up to his face, desirous of receiving his orders? Provoked as he is by the deceptions of my wicked sons, who, again, are dissuading that king of virtuous behaviour and conversant with virtue, saying,--Have peace?'

"Sanjaya said, 'All the Panchalas, along with the other sons of Pandu, are looking up to Yudhishtira's face, blessed be thou, and he too is restraining them all. Multitudes of cars belonging to the Pandavas and the Panchalas are coming in separate bodies for gladdening Yudhishtira, the son of Kunti, ready to march to the field of battle. As the sky brightens up at the advent of the rising sun, so the Panchalas are rejoicing at their union with Kunti's son of blazing splendour, risen like a flood of light. The Panchalas, the Kekayas, and the Matsyas, along with the very herdsmen that attend on their kine and sheep, are rejoicing and gladdening Yudhishtira, the son of Pandu. Brahmana and Kshatriya girls and the very daughters of the Vaisyas, in large number, are coming in playful mood for beholding Partha accounted in coat of mail.'

"Dhritarashtra said, 'Tell us, O Sanjaya, of the forces of Dhristadyumna, as also of the Somakas, and of all others, with which the Pandavas intend to fight with us.'

"Vaisampayana continued, 'Thus interrogated, in the midst of the Kurus and in their very hall, the son of Gavgana' became thoughtful for a moment and seemed to draw repeatedly deep and long sighs; and suddenly he fell down in a swoon without any apparent reason. Then in that assembly of kings, Vidura said loudly, 'Sanjaya, O great king, hath fallen down on the ground senseless, and cannot utter a word, bereft of sense and his intellect clouded.'

"Dhritarashtra said, 'Without doubt, Sanjaya, having seen those mighty car-warriors, the sons of Kunti, hath his mind filled with great anxiety in consequence of those tigers among men.'

"Vaisampayana continued, 'Having recovered consciousness, and being comforted, Sanjaya addressed king Dhritarashtra in the midst of that concourse of Kurus in that hall, saying, 'Indeed, O king of kings, I saw those great warriors, the sons of Kunti, thinned in body, in consequence of the restraint in which they had lived in the place of the king of the Matsyas. Hear, O King, with whom the Pandavas will contend against you. With that hero Dhristadyumna as their ally, they will fight against you. With that personage of virtuous soul, who never forsaketh truth through anger or fear, temptation, or for the sake of wealth, of disputation; and who is, O King, a very authority in matters of religion, himself being the best of those that practise virtue;--with him, who hath never made an enemy, the sons of Pandu will fight against you.' He unto whom no one on earth is equal in might of arms, and who, wielding his bow had brought all kings under subjection, and who, vanquishing of old all the people of Kasi and Anga and Magadha, as also the Kalingas;--with that Bhimasena will the sons of Pandu fight against, you. Indeed, he through whose might the four sons of Pandu quickly could alight on the earth, having issued forth from the (burning) house of lac that son of Kunti, Vrikodara, who became the means of their rescue from the cannibal Hidimva; that son of Kunti, Vrikodara, who became their refuge when the daughter of Yajnasena was being carried away by Jayadratha; indeed, with that Bhima, who rescued the assembled Pandavas from the conflagration at Varanavata; even with him (as their ally) will they fight against you. He, who for the gratification of Krishna slew the Krodhavasas, having penetrated the rugged and terrible mountains of Gandhamadana, he to whose arms hath been imparted the might of ten thousand elephants; with that Bhimasena (as their ally) the Pandavas will fight against you. That hero, who, for the gratification of Agni, with Krishna only for his second, bravely vanquished of yore Purandara in fight; he who gratified by combat that God of gods, the trident-bearing lord of Uma--Mahadeva himself

having the mountains for his abode; that foremost of warriors who subjugated all the kings of the earth--with that Vijaya (as their ally) the Pandavas will encounter you in battle. That wonderful warrior Nakula, who vanquished the whole of the western world teeming with Melechhas, is present in the Pandava camp. With that handsome hero, that unrivalled bowman, that son of Madri, O Kauravya, the Pandavas will fight against you. He who vanquished in battle the warriors of Kasi, Anga, and Kalinga,--with that Sahadeva will the Pandavas encounter you in battle. He, who in energy hath for his equals only four men on earth, viz., Aswatthaman and Dhristaketu and Rukmi and Pradyumna,--with that Sahadeva, youngest in years, that hero among men, that gladdener of Madri's heart, with him, O King, will you have a destructive battle. She, who, while living of yore as the daughter of the king of Kasi, had practised the austere penances; she, who, O bull of the Bharata race, desiring even in a subsequent life to compass the destruction of Bhishma, took her birth as the daughter of Panchala, and accidentally became afterwards a male; who, O tiger among men, is conversant with the merits and demerits of both sexes; that invincible prince of the Panchala who encountered the Kalingas in battle, with what Sikhandin skilled in every weapon, will the Pandavas fight against you. She whom a Yaksha for Bhishma's destruction metamorphosed into a male, with that formidable bowman will the Pandavas fight against you. With those mighty bowmen, all, brothers those five Kekaya princes, with those heroes clad in mail will the Pandavas fight against you. With that warrior of long arms: endowed with great activity in the use of weapons, possessed of intelligence and prowess incapable of being baffled, with that Yuyudhana, the lion of the Vrishni race, will you have to fight. He, who had been the refuge of the high-souled Pandavas for a time, with that Virata, will ye have an encounter in battle. The lord of Kasi, that mighty car-warrior who ruleth in Varanasi hath become an ally of theirs; with him the Pandavas will fight against you. The high-souled sons of Draupadi, tender in years but invincible in battle, and unapproachable like snakes of virulent poison, with them, will the Pandavas fight against you. He, that in energy is like unto Krishna and in self-restraint unto Yudhishtira, with that Abhimanyu, will the Pandavas fight against you. That war-like son of Sisupala, Dhristaketu of great fame, who in energy is beyond comparison and who when angry is incapable of being withstood in battle, with that king of the Chedis who has joined the Pandavas at the head of an Akshauhini of his own, will the sons of Pandu fight against you. He that is the refuge of the Pandavas, even as Vasava is of the celestials, with that Vasudeva, the Pandavas will fight against you. He also, O bull of Bharata race, Sarabha the brother of the king of the Chedis, who again is united with Karakarsa, with both these, the Pandavas will fight against you. Sahadeva, the son of Jarasandha, and Jayatsena, both unrivalled heroes in battle, are resolved upon fighting for the Pandavas. And Drupada too, possessed of great might, and followed by a large force, and reckless of his life, is resolved to fight for the Pandavas. Relying upon these and other kings by hundreds, of both the eastern and northern countries, king Yudhishtira the Just, is prepared for battle.'"

SECTION 51

"Dhritarashtra said, 'All these named by thee are, indeed, endowed with great courage, but all of them together are equal to Bhima singly. My fear, O child, from the wrathful Bhima is, indeed, very great, like that of fat deer from an enraged tiger. I pass all my nights in sleeplessness, breathing deep and hot sighs afraid of Vrikodara, O child, like an animal of any other species afraid of the lion. Of mighty arms, and in energy equal unto Sakra himself, I see not in this whole army even one that can withstand him in battle. Exceedingly wrathful and determined in animosity, that son of Kunti and Pandu smileth not even in jest, is mad with rage, casteth his glances obliquely, and speaketh in a voice of thunder. Of great impetuosity and great courage, of long arms and great might, he will not, in battle, leave even one of my foolish sons alive. Indeed, Vrikodara, that bull among the Kurus, whirling his mace in battle, will, like a second Yama mace in hand slay all my sons who are afflicted by a heavy calamity. Even now I see that terrible mace of his, with eight sides made of steel, and adorned with gold, uplifted like a Brahmana's curse. As a lion of mighty strength among a flock of deer, Bhima will range among my troops. He only (amongst his brothers) always displayed his strength cruelly towards my sons. Eating voraciously, and endowed with great impetuosity, from his very childhood he hath been behaving inimically towards my children. My heart trembleth (to remember) that even in their childhood, Duryodhana and other sons of mine, while fighting with him (sportively) were always ground down by the elephant-like Bhima. Alas, my sons have always been oppressed by his might, and it is that Bhima of terrible prowess that hath been the cause of this rupture. Even now I behold Bhima, mad with rage, fighting in the very van, and devouring the whole of my host consisting of men, elephants, and steeds. Equal unto Drona and Arjuna in weapons, his

speed equal unto the velocity of the wind, and in wrath like unto Maheswara himself, who is there, O Sanjaya, that would slay that wrathful and terrible hero in battle? I think it to be a great gain that my sons were not even then slain by that slayer of enemies who is endowed with such energy. How can a human being withstand the impetuosity of that warrior in battle who slew Yakshas and Rakshasas of terrible might before? O Sanjaya, even in his childhood he was never completely under my control. Injured by my wicked sons, how can that son of Pandu come under my control now? Cruel and extremely wrathful, he would break but not bend. Of oblique glances and contracted eye-brows, how can he be induced to remain quiet? Endued with heroism, of incomparable might and fair complexion, tall like a palmyra tree, and in height taller than Arjuna by the span of the thumb, the second son of Pandu surpasseth the very steeds in swiftness, and elephants in strength, speaketh in indistinct accents, and possesseth eyes having the hue of honey. As regards form and might, even such was he in his very boyhood, as I truly heard long before from the lips of Vyasa! Terrible and possessed of cruel might, when angry he will destroy in battle with his iron-mace cars and elephants and men and horses. By acting against his wishes, that foremost of smiters who is ever wrathful and furious, hath before been, O child, insulted by me. Alas, how will my sons bear that mace of his which is straight, made of steel, thick, of beautiful sides, adorned with gold, capable of slaying a hundred, and producing a terrible sound when hurled at the foe? Alas, O child, my foolish sons are desirous of crossing that inaccessible ocean constituted by Bhima, which is really shoreless, without a raft on it, immeasurable in depth, and full of currents impetuous as the course of arrows. Fools in reality though boasting of their wisdom, alas, my children do not listen to me even though I cry out. Beholding only the honey they do not see the terrible fall that is before them. They that will rush to battle with Death himself in that human shape, are certainly doomed to destruction by the Supreme Ordainer, like animals within the lion's view. Full four cubits in length, endowed with six sides and great might, and having also a deadly touch, when he will hurl his mace from' the sting, how shall my sons, O child, bear its impetus? Whirling his mace and breaking therewith the heads of (hostile) elephants, licking with his tongue the corners of his mouth and drawing long breaths, when he will rush with loud roars against mighty elephants, returning the yells of those infuriated beasts that might rush against him, and when entering the close array of cars he will slay, after taking proper aim, the chief warriors before him, what mortal of my party will escape from him looking like a blazing flame? Crushing my forces and cutting a passage through them, that mighty armed hero, dancing with mace in hand, will exhibit the scene, witnessed during the universal Dissolution at the end of a Yuga. Like an infuriated elephant crushing trees adorned with flowers, Vrikodara, in battle will, furiously penetrate the ranks of my sons. Depriving my warriors of their cars, drivers, steeds, and flag-staff, and afflicting all warriors fighting from cars and the backs of elephants, that tiger among men will, O Sanjaya, like the impetuous current of Ganga throwing down diverse trees standing on its banks, crush in battle the troops of my sons. Without doubt, O Sanjaya, afflicted by the fear of Bhimasena, my sons and their dependents and all the allied kings will fly in different directions. It was this Bhima who, having entered of old, with Vasudeva's aid, the innermost apartments of Jarasandha, overthrew that king endowed with great energy; that lord of Magadha, the mighty Jarasandha, having fully brought under his subjection the goddess Earth, oppressed her by his energy. That the Kauravas in consequence of Bhishma's prowess, and the Andhakas and the Vrishnis in consequence of their policy, could not be subjugated by him was due only to their good fortune. What could be more wonderful than that the heroic son of Pandu, of mighty arms and without any weapons, having approached that king, slew him in a trice? Like a venomous snake, whose poison hath accumulated for years, Bhima will, O Sanjaya, vomit in battle the poison of his wrath upon my sons! Like the foremost of the celestials, the great Indra, smiting the Danavas with his thunderbolt, Bhimasena will, mace in hand, slay all my sons! Incapable of being withstood or resisted, of fierce impetus and powers, and with eyes of a coppery hue, I behold even now that Vrikodara failing upon my sons. Without mace or bow, without car or coat of mail, fighting with his bare arms only, what man is there that can stand before him? Bhishma, that regenerate Drona, and Kripa the son of Saradwat,--these are as much acquainted as I myself with the energy of the intelligent Bhima. Acquainted with the practice of those that are noble, and desirous of death in battle, these bulls among men will take their stand in the van of our army. Destiny is everywhere powerful, especially in the case of a male person, for beholding the victory of the Pandavas in battle, I do not yet restrain my sons. These mighty bowmen of mine, desirous of treading in that ancient track leading up to heaven, will lay down their lives in battle, taking care, however, of earthly fame. O child, my sons are the same to these mighty bowmen as the Pandavas are to them, for all of them are grandsons of

Bhishma and disciples of Drona and Kripa. O Sanjaya, the little acceptable services that we have been able to do unto these three venerable ones, will certainly be repaid by them owing to their own noble dispositions. It is said that death in battle of a Kshatriya, who hath taken up arms and desireth to observe Kshatriya practices is, indeed, both good and meritorious. I weep, however, for all those that will fight against the Pandavas. That very danger hath now come which was foreseen by Vidura at the outset. It seems, O Sanjaya, that wisdom is incapable of dispelling woe; on the other hand, it is overwhelming woe that dispelleth wisdom. When the very sages, that are emancipated from all worldly concerns and that behold, standing aloof, all the affairs of the universe, are affected by prosperity and adversity, what wonder is there that I should grieve, I who have my affections fixed on a thousand things such as sons, kingdom, wives, grandsons, and relatives? What good can possibly be in store for me on the accession of such a frightful danger? Reflecting on every circumstance, I see the certain destruction of the Kurus. That match at dice seems to be the cause of this great danger of the Kurus. Alas, this sin was committed from temptation by foolish Duryodhana, desirous of wealth; I believe all this to be the untoward effect of ever-fleeting Time that bringeth on everything. Tied to the wheel of Time, like its periphery, I am not capable of flying away from it. Tell me, O Sanjaya, where shall I go? What shall I do, and, how shall I do it? These foolish Kauravas will all be destroyed, their Time having come. Helplessly I shall have to hear the wailing of women when my hundred sons will all be slain. Oh, how may death come upon me? As a blazing fire in the summer season, when urged by the wind, consumeth dry grass, so will Bhima, mace in hand, and united with Arjuna, slay all on my side!"

SECTION 52

"Dhritarashtra said, 'He whom we have never heard to speak a falsehood, he who hath Dhananjaya to fight for him, may have the sovereignty of even the three worlds. Reflecting from day to day I do not find the warrior who may, on his car, advance in battle against the wielder of Gandiva. When that wielder of Gandiva will shoot winged arrows and Nalika and shafts capable of piercing the breast of warriors, there is no rival of his in battle. If those bulls among men, those heroes,--Drona and Karna,--those foremost of mighty men, versed in weapons and invincible in battle, withstand him, the result may be very doubtful, but I am sure that the victory will not be mine. Karna is both compassionate and heedless, and preceptor is aged and hath affection for this pupil. Partha, however, is able and mighty, of firm grasp (of the bow). Terrible will be the encounter between them, without resulting in any one's defeat. Conversant with weapons and endowed with heroism, all of them have earned great fame. They may relinquish the very sovereignty of the gods, but not the chance of winning victory. There would be peace, without doubt, upon the fall of either of these two (Drona and Karna) or of Falguna, There is none, however, who can either slay or vanquish Arjuna. Alas, how may his wrath that hath been excited against my foolish sons be pacified. Others there are acquainted with the use of weapons, that conqueror are conquered; but it is heard that Falguna always conquereth. Three and thirty years have passed away since the time, when Arjuna, having invited Agni, gratified him at Khandava, vanquishing all the celestials. We have never heard of his defeat anywhere, O child. Like the case of Indra, victory is always Arjuna's, who hath for his charioteer in battle Hrishikesa, endowed with the same character and position. We hear that the two Krishnas on the same car and the stringed Gandiva,--these three forces,--have been united together. As regards ourselves, we have not a bow of that kind, or a warrior like Arjuna, or a charioteer like Krishna. The foolish followers of Duryodhana are not aware of this. O Sanjaya, the blazing thunderbolt falling on the head leaveth something undestroyed, but the arrows, O child, shot by Kiritin leave nothing undestroyed. Even now I behold Dhanajaya shooting his arrows and committing a havoc around, picking off heads from bodies with his arrow showers! Even now I behold the arrow conflagration, blazing all around, issuing from the Gandiva, consuming in battle the ranks of my sons. Even now it seemeth to me that, struck with panic at the rattle of Savyasachin's car, my vast army consisting of diverse forces is running away in all directions. As a tremendous conflagration, wandering in all directions, of swelling flames and urged by the wind, consumeth dry leaves and grass, so will the great fame of Arjuna's weapons consume all my troops. Kiritin, appearing as a foe in battle, will vomit innumerable arrows and become irresistible like all destroying Death urged forward by the Supreme Ordainer. When I shall constantly hear of evil omens of diverse kinds happening in the homes of the Kurus, and around them and on the field of battle, then will destruction, without doubt, overtake the Bharats."

SECTION 53

"Dhritarashtra said, 'Endued with great prowess and eager for victory, even as the sons themselves of Pandu are, so are their followers, who are all resolved to sacrifice their lives and

determined to win victory. Even thou, O son, hast told me of my mighty enemies, viz., the kings of the Panchalas, the Kekayas, the Matsyas, and the Magadhas. He, again, who at his will can bring under his subjection all the three worlds with Indra at their head, even that Creator of the universe, the mighty Krishna is bent on giving victory upon the Pandavas. As regards Sadyaki, he acquired in no time the whole science of arms from Arjuna. That scion of Sini's race will stand on the battle-field, shooting his shafts like husbandmen sowing seeds. The prince of Panchala, Dhristadyumna, that mighty car-warrior of merciless deeds, acquainted with all superior weapons, will fight with my host. Great is my fear, O child from the wrath of Yudhishtira, from the prowess of Arjuna, and from the Twins and Bhimasena. When those lords of men will, in the midst of my army, spread their superhuman net of arrows, I fear my troops will not come out of it. It is for this, O Sanjaya, that I weep. That son of Pandu, Yudhishtira, is handsome, endued with great energy, highly blessed, possessed of Brahma force, intelligent, of great wisdom, and virtuous soul. Having allies and counsellors, united with persons ready for battle, and possessing brothers and father-in-law who are all heroes and mighty car-warriors, that tiger among men, the son of Pandu, is also endued with patience, capable of keeping his counsels, compassionate, modest, of powers incapable of being baffled, possessed of great learning, with soul under proper control, ever waiting upon the aged, and subdued senses; possessed thus of every accomplishment, he is like unto a blazing fire. What fool, doomed to destruction and deprived of sense, will jump, moth-like, into that blazing and irresistible Pandava fire! Alas, I have behaved deceitfully towards him. The king, like unto a fire of long flames, will destroy all my foolish sons in battle without leaving any alive. I, therefore, think that it is not proper to fight with them. Ye Kauravas, be ye of the same mind. Without doubt, the whole race of Kuru will be destroyed, in case of hostilities being waged. This appears to me very clearly, and if we act accordingly, my mind may have peace. If war with them doth not seem beneficial to you, then we will strive to bring about peace. Yudhishtira will never be indifferent when he sees us distressed, for he censures me only as the cause of this unjust war."

SECTION 54

"Sanjaya said, It is even so, O great king, as thou, O Bharata, sayest. On the event of battle, the destruction of the Kshatriyas by means of Gandiva is certain. This, however, I do not understand, how when thou art always wise and especially acquainted with the prowess of Savyasachin, thou followest yet the counsels of thy sons. Having O bull of the Bharata race, injured the sons of Pritha from the very beginning, having in fact, committed sins repeatedly, this is not, O great king, the time (to grieve). He that occupies the position of a father and a friend, if he is always watchful and of good heart, should seek the welfare (of his children); but he that injures, cannot be called a father. Hearing of the defeat of the Pandavas at dice, thou hadst, O king, laughed like a child, saying, 'This is won, this is acquired!' When the harshest speeches were addressed to the sons of Pritha, thou didst not then interfere, pleased at the prospect of thy sons winning the whole kingdom. Thou couldst not however, then see before thee inevitable fall. The country of the Kurus, including the region called Jangala is, O king, thy paternal kingdom. Thou hast, however, obtained the whole earth by those heroes. Won by the strength of their arms, the sons of Pritha made over thee this extensive empire. Thou thinkest, however, O best of kings, that all this was acquired by thee. When thy sons, seized by the king of the Gandharvas, were about to sink in a shoreless sea without a raft to save them, it was Partha, O king, that brought them back. Thou hadst, like a child, repeatedly laughed, O monarch, at the Pandavas when they were defeated at dice and were going into exile. When Arjuna poureth a shower of keen arrows, the very oceans dry up, let alone beings of flesh and blood. Falguna is the foremost of all shooters; Gandiva is the foremost of all bows; Kesava is the foremost of all beings; the Sudarsana is the foremost of all weapons; and of cars, that furnished with the banner bearing the blazing Ape on it is the foremost. That car of his, bearing all these and drawn by white steeds, will, O king, consume us all in battle like the upraised wheel of Time. O bull of the Bharata race, his is even now the whole earth and he is the foremost of all kings, who hath Bhima and Arjuna to fight for him. Beholding the host sinking in despair when smitten by Bhima, the Kauravas headed by Duryodhana will all meet destruction. Struck with the fear of Bhima and Arjuna, the sons, O king, and the kings following them, will not, O lord, be able to win victory. The Matsyas, the Panchalas, the Salways and the Surasenas, all decline to pay thee homage now and all disregard thee. Acquainted with the energy of that wise king, all of them, however, have joined that son of Pritha, and for their devotion to him they are always opposed to thy sons. He that, by his evil deeds, afflicted the sons of Pandu, who are all wedded to virtue and undeserving of destruction, he that hateth them even now,--that sinful man, O monarch, who is none else than thy son,--should, with all

his adherents, be checked by all means. It behoveth thee not to bewail in this strain. Even this was said by myself as well as by the wise Vidura at the time of the gambling match at dice. These thy lamentations in connexion with the Pandavas, as if thou wert a helpless person, are, O king, all useless."

SECTION 55

"Duryodhana said, 'Fear not, O king. Nor shouldst thou grieve for us. O monarch, O lord, we are quite able to vanquish the foe in battle. When the Parthas had been exiled to the woods, there came unto them the slayer of Madhu with a vast army in battle array and capable of crushing hostile kingdoms; and there also came unto them the Kekayas, and Dhristaketu, and Dhristadyumna of Pritha's race and numerous other kings in their train; and all those great car-warriors were assembled in a place not far from Indraprastha; and having assembled together they censured thee and all the Kurus. And O Bharata, all those warriors with Krishna at their head paid their homage unto Yudhishtira clad in deerskin and seated in their midst. And all those kings then suggested to Yudhishtira that he should take back the kingdom. And all of them desired to slay thee with all the followers. And hearing of all this, O bull of the Bharata race, I addressed Bhishma and Drona and Kripa, struck with fear, O king, at the prospect of the ruin that threatened our kindred. And I said unto them, 'I think the Pandavas will not abide by the agreement made by them; Vasudeva desireth our utter extinction. I think also that with the exception of Vidura all of you will be slain, although the chief of the Kurus, Dhritarashtra, conversant with morality, will not be included in the slaughter, O sire, effecting our complete destruction, Janardana wisheth to bestow upon Yudhishtira the entire kingdom of the Kurus. What should be done? Shall we surrender, or fly, or shall we fight the foe giving up every hope of life? If, indeed, we stand up against them, our defeat is certain, for all the kings of the earth are under Yudhishtira's command. The people of the realm are all annoyed with us, and all our friends also are angry with us. All the kings of the earth are speaking ill of us, and especially all our friends and relatives. There can be no fault in our surrender, for from time immemorial, the weaker party is known to conclude peace. I grieve, however, for that lord of men, my, blind father, who may, on my account, be overtaken by woe and misery that is endless. [It is known to thee, O king, even before this, that thy other sons were all opposed to the foe for pleasing me only]. Those mighty car-warriors, the sons of Pandu, will, indeed, avenge their wrongs by destroying the whole race of king Dhritarashtra with all his counsellors.--(It was thus that I addressed them, and) seeing me afflicted by great anxiety and my senses tortured, Drona and Bhishma and Kripa and Drona's son then addressed me, saying, 'Fear not, O repressor of foes, for if the foe wage hostilities with us, they will not be able to vanquish us when we take the field. Every one of us is singly capable of vanquishing all the kings of the earth. Let them come. With keen-edged arrows we will curb their pride. Inflamed with anger upon the death of his father, this Bhishma (amongst us) in days of old had conquered all the kings of the earth, on a single car. O Bharata, his wrath excited, that best of the Kurus smote numberless ones amongst them, whereupon from fear, they are surrendered to this Devavrata seeking his protection. That Bhishma, united with us, is still capable of vanquishing the foe in battle. Let thy fears, therefore, O bull of the Bharata race, be all dispelled.'

"Duryodhana continued, 'Even this was the resolve then formed by these heroes of immeasurable energy. The whole earth was formerly under the foe's command. Now, however, they are incapable of vanquishing us in battle, for our enemies, the sons of Pandu, are now without allies and destitute of energy. O bull of the Bharata race, the sovereignty of the earth now resteth in me, and the kings also, assembled by me, are of the same mind with me in weal or woe. Know thou, O best of the Kurus, that all these kings, O slayer of foes, can, for my sake, enter into the fire or the sea. They are all laughing at thee, beholding thee filled with grief and including in these lamentations like one out of his wits, and affrighted at the praises of the foe. Every one amongst these kings is able to withstand the Pandavas. Indeed, sire, every one regardeth himself let thy fears, therefore, be dispelled. Even Vasava himself is not capable of vanquishing my vast host. The Self-create Brahma himself, if desirous of slaying it, cannot annihilate it. Having given up all hopes of a city, Yudhishtira craveth only five villages, affrighted, O lord, at the army I have assembled and at my power. The belief thou entertainest in the prowess of Vrikodara, the son of Kunti, is unfounded. O Bharata, thou knowest not the extent of my prowess. There is none on earth equal to me in an encounter with the mace. None have ever surpassed me in such an encounter, nor will any surpass me. With devoted application and undergoing many privations, I have lived in my preceptor's abode. I have completed my knowledge and exercises there. It is for this that I have no fear either of Bhima or of others. When I humbly waited upon Sankarshana (my preceptor), blessed be thou, it was his firm conviction that Duryodhana hath no equal in the mace. In battle I am

Sankarshana's equal, and in might there is none superior to me on earth. Bhima will never be able to bear the blow of my mace in battle. A single blow, O king, that I may wrathfully deal unto Bhima will certainly, O hero, carry him without delay to the abode of Yama. O king, I wish to see Vrikodara mace in hand. This hath been my long-cherished desire. Struck in battle with my mace, Vrikodara, the son of Pritha, will fall dead on the ground, his limbs shattered. Smitten with a blow of my mace, the mountains of Himavat may split into a hundred thousands fragments. Vrikodara himself knoweth this truth, as also Vasudeva and Arjuna, that there is no one equal to Duryodhana in the use of mace. Let thy fears, therefore, caused by Vrikodara, be dispelled, for I will certainly slay him in fierce conflict. Do not, O king, give way to melancholy. And after I have slain him, numerous car-warriors of equal or superior energy, will, O bull among the Bharatas, speedily throw Arjuna down. Bhishma, Drona Kripa and Drona's son, Karna and, Bhurisravas, Salya, the king of Pragjyotish, and Jayadratha, the king of the Sindhus,--every one of these, O Bharata, is singly capable of slaying the Pandavas. When united together, they will, within a moment, send Arjuna to the abode of Yama. There, indeed, is no reason why the united army of all the kings will be incapable of vanquishing Dhananjaya singly. A hundred times shrouded by immeasurable arrows shot by Bhishma and Drona and Drona's son and Kripa, and deprived of strength, Partha will have to go unto Yama's abode. Our grandsire born of Ganga is, O Bharata, superior to Santanu himself. Like unto a regenerate saint, and incapable of being withstood by the very celestials, he took his birth amongst men. There is no slayer of Bhishma, O king, on earth, for his father, being gratified, gave him the boon,--Thou shalt not die except when it is thy own wish. And Drona took his birth in a water-pot from the regenerate saint Bharadwaja. And from Drona hath taken birth his son, having a knowledge of the highest weapons. And this the foremost of preceptors, Kripa also, hath taken his birth from the great Rishi Gautama. Born in a clump of heath this illustrious one, I think, is incapable of being slain. Then again, O king, the father, mother and maternal uncle of Aswathaman,--these three,--are not born of woman's womb. I have that hero also on my side. All these mighty car-warriors, O king, are like unto celestials, and can, O bull of the Bharata race, inflict pain on Sakra himself in battle. Arjuna is incapable of even looking at any one of these singly. When united together, these tigers among men will certainly slay Dhananjaya. Karna also, I suppose, is equal unto Bhishma and Drona and Kripa. O Bharata, Rama himself had told him,--Thou art equal unto me. Karna had two ear-rings born with him, of great brilliance and beauty; for Sachi's gratification Indra begged them of that repressor of foes, in exchange, O king, of an infallible and terrible shaft. How would Dhananjaya, therefore, escape with life from Karna who is protected by that arrow? My success, therefore, O king, is as certain as a fruit held fast in my own grasp. The utter defeat also of my foes is already bruited about on earth. This Bhishma, O Bharata, killeth every day ten thousand soldiers. Equal unto him are these bowmen, Drona, Drona's son and Kripa. Then, O repressor of foes, the ranks of the Samsaptaka warriors have made this resolution,--Either we will slay Arjuna or that Ape-bannered warrior will slay us. There are other kings also, who firm in their resolve of slaying Savyasachin, regard him as unequal to themselves. Why dost thou then apprehend danger from the Pandavas? When Bhimasena will be slain, O Bharata, who else (amongst them) will fight? Tell me this, O repressor of foes, if thou knowest any amongst the foes. The five brothers, with Dhrishtadyumna and Satyaki,--these seven warriors of the enemy, O king, are regarded as their chief strength. Those, however, amongst us, that are our chief warriors, are Bhishma, Drona, Kripa, Drona's son, Karna, Somadatta, Vahlika, and Salya, the king of Pragjyotisha, the two kings (Vindha and Anuvinda) of Avanti, and Jayadratha; and then, O king, thy sons Dussasana, Durmukha, Dussaha, Srutayu; Chitrasena, Purumitra, Vingsati, Sala, Bhurisravas, and Vikarna. O king, I have assembled one and ten Akshauhini. The army of the enemy is less than mine, amounting only to seven Akshauhini. How then can I be defeated? Vrihaspati hath said that an army which is less by a third ought to be encountered. My army, O king, exceedeth that of the foe by a third. Besides, O Bharata, I know that the enemy hath many defects, while mine, O lord, are endowed with many good virtues. Knowing all this, O Bharata, as also the superiority of my force and the inferiority of the Pandavas, it behoveth thee not to lose thy senses.

'Having said this, O Bharata, that conqueror of hostile chiefs, Duryodhana, asked Sanjaya again, anxious to know more about the doings of the Pandavas.'

SECTION 56

"Duryodhana said, 'Having obtained, O Sanjaya, an army numbering seven Akshauhini, what is Yudhishtira, the son of Kunti, with the other kings in his company, doing in view of the war?'

"Sanjaya said, 'Yudhishtira, O king, is very cheerful in view of the battle. And so also are Bhimasena and Arjuna. The twins also are perfectly fearless. Desirous of making an experiment of the mantras (obtained by him), Vibhatsu, the son of Kunti, yoked his celestial car illuminating all the directions. Accoutred in mail, he looked like a mass of clouds charged with lightning. After reflecting for a while, he cheerfully addressed me, saying,--Behold, O Sanjaya, these preliminary signs. We will certainly conquer.' Indeed, what Vibhatsu said unto me appeared to me to be true.'

"Duryodhana said, 'Thou rejoicest to applaud those sons of Pritha defeated at dice. Tell us now what sort of steeds are yoked unto Arjuna's car and what sort of banners are set up on it?'

"Sanjaya said, 'O great king, the celestial artificer called Tashtri or Bhaumana, aided by Sakra and Dhatri, created forms of diverse kinds and great beauty for Arjuna's car. And displaying divine illusion they placed on his flagstaff those celestial forms, large and small, of great value. And at Bhimasena's request, Hanumat, the son of the Wind-god, will also place his own image on it. And Bhaumana has, in its creation, had recourse to such illusion that that banner covers, both perpendicularly and laterally, an area of one yojana, and even if trees stand in its way, its course cannot be impeded. Indeed, even as Sakra's bow of diverse colours is exhibited in the firmament, and nobody knows of what it is made, so hath that banner been contrived by Bhaumana, for its form is varied and ever varying. And as column of smoke mixed with fire riseth up, covering the sky and displaying many bright hues and elegant shapes, so doth that banner contrived by Bhaumana rear its head. Indeed, it hath no weight, nor is it capable of being obstructed. And unto that car are a century of excellent celestial steeds of white hue and endowed with the speed of the mind, all presented by Chitrasena (the king of the Gandharvas). And neither on earth, O king, nor in the sky, nor in heaven, their course can be impeded. And formerly a boon hath been granted to the effect that their number would always remain full how often so ever they might be slain. And unto Yudhishtira's car are yoked large steeds of equal energy and white in colour like ivory. And unto Bhimasena's car are yoked courses endowed with the speed of the wind and the splendour of the seven Rishis. And steeds of sable bodies and backs variegated like the wings of the Tittri bird, all presented by his gratified brother Falguna, and superior to those of the heroic Falguna himself, cheerfully carry Sahadeva. And Nakula of Ajamida's race, the son of Madri, is borne, like Indra the slayer of Vritra, by excellent steeds, presented by the great Indra himself, all mighty as the wind and endowed with great speed. And excellent steed of large size, equal unto those of the Pandavas themselves in years and strength, endowed with great swiftness and of handsome make, and all presented by the celestials, carry those youthful princes, the sons of Subhadra and Draupadi.'"

SECTION 57

"Dhritarashtra said, 'Whom hast thou, O Sanjaya, seen to have, from affection, arrived there, and who will, on behalf of the Pandavas, fight my son's forces?' "Sanjaya said, 'I have seen Krishna, the foremost of the Andhakas and the Vrishnis, arrived there, and Chekitana, as also Satyaki, otherwise called Yuyudhana. And those two mighty car-warriors, proud of their strength and famed over all the world, have joined the Pandavas, each with a separate Akshauhini of troops. And Drupada, the king of the Panchalas, surrounded by his ten heroic sons--Satyajit and others--headed by Dhrishtadyumna, and well-protected by Sikhandin, and having furnished his soldiers with every necessary thing, hath come there with a full Akshauhini, desirous of honouring Yudhishtira. And that lord of earth, Virata, with his two sons Sankha and Uttara, as also with those heroes Suryadatta and others--headed by Madiraksha and surrounded by one Akshauhini of troops, hath thus accompanied by brothers and sons, joined the son of Pritha. And the son of Jarasandha, the king of Magadha, and Dhrishtaketu, the king of the Chedis, have separately come there, each accompanied by an Akshauhini of troops. And the five brothers of Kekaya, all having purple flags, have joined the Pandavas, surrounded by an Akshauhini of troops. Then numbering to this extent, have I seen assembled there, and these, on behalf of the Pandavas, will encounter the Dhritarashtra host. That great car-warrior, Dhrishtadyumna, who is acquainted with human, celestial, Gandharva and Asura arrays of battle, leadeth that host. O king, Bhishma, the son of Santanu, has been assigned to Sikhandin as his share; and Virata with all his Matsya warriors will support Sikhandin. The mighty king of the Madras hath been assigned to the eldest son of Pandu as his share, though some are of opinion that those two are not well-matched. Duryodhana with his sons and his ninety-nine brothers, as also the rulers of the east and the south, have been assigned to Bhimasena as his share. Karna, the son of Vikartana, and Jayadratha the king of the Sindhus, have been assigned to Arjuna as his share. And those heroes also on the earth who are incapable of being withstood and who are proud of their might, have been accepted by Arjuna as his

share. And those mighty bowmen, the five royal brothers of Kekaya, will put forth their strength in battle, accepting the Kekaya warriors (on Dhritarashtra's side) as antagonists. And in their share are included the Malavas also, and the Salwakas, as also, the two famous warriors of the Trigarta host who have sworn to conquer or die. And all the sons of Duryodhana and Dussasana, as also king Vrihadvala, have been assigned to Subhadra's son as his share. And those great bowmen, the sons of Draupadi, having cars furnished with gold-embroidered banners, all headed by Dhrishtadyumna, will, O Bharata, advance against Drona. And Chekitana on his car desireth to encounter Somadatta in single combat with him, while Satyaki is anxious to battle against the Bhoja chief, Kritavarman. And the heroic son of Madri, Sahadeva, who setteth up terrible roars in battle, hath intended to take as his share thy brother-in-law, the son of Suvala. And Nakula also, the son of Madravati, hath intended to take as his share the deceitful Uluka and the tribes of the Saraswatas. As for all the other kings of the earth, O Monarch, who will go to battle, the sons of Pandu have, by naming them, distributed them in their own respective shares. Thus hath the Pandava host been distributed into divisions. Do thou now, without delay, with thy sons, act as thou thinkest best.'

"Dhritarashtra said, 'Alas, all my foolish sons, addicted to deceitful dice, are already dead when it is the mighty Bhima with whom they desire to encounter in the field of battle. All the kings of the earth too, consecrated by Death himself for sacrifice, will rush to the Gandiva, like so many moths into fire. Methinks my host is already put to flight by those illustrious warriors formerly injured by me. Who, indeed, shall follow to battle my warriors, whose ranks will be broken by the sons of Pandu in the encounter? All of them are mighty car-warriors, possessed of great bravery, of famous achievements, endowed with great prowess, equal unto the fiery sun in energy, and all victorious in battle. Those that have Yudhishtira for their leader, the slayer of Madhu for their protector, the heroic Savyasachin and Vrikodara for their warriors, and Nakula, and Sahadeva, and Dhrishtadyumna, the son of Prishata, and Satyaki, and Drupada, and Dhrishtaketu with his son, and Uttamaus, and the unconquerable Yudhamanyu of the Panchalas, and Sikhandin, and Kshatradeva, and Uttara, the son of Virata, and Kasayas, the Chedis, the Matsyas, the Srinjayas, Vabhru the son of Virata, the Panchalas, and the Prabhadrakas, for fighting for them, those, indeed, from whom Indra himself cannot, if they are unwilling, snatch this earth,--those heroes, cool and steady, in fight, who can split the very mountains--alas, it is with them that are endowed with every virtue and possessed of superhuman prowess that this wicked son of mine, O Sanjaya, desireth to fight, disregarding me even though I am crying myself hoarse!'

"Duryodhana said, 'Both the Pandavas and ourselves are of the same race; both they and we tread upon the same earth, why dost thou think that victory will declare itself for only the Pandavas? Bhishma, Drona, Kripa, the unconquerable Karna, Jayadratha, Somadatta, and Aswathaman--all mighty bowmen and endowed with great energy,--are incapable of being vanquished by Indra himself united with the celestials. What sayst thou then, O father of the Pandavas? Ali these noble and heroic kings of the earth, bearing weapons, O father, are quite capable, for my sake, of withstanding the Pandavas, while the latter are not capable of even gazing at my troops. I am powerful enough to encounter in battle the Pandavas with their sons. O Bharata, all those rulers of the earth, who are anxious for my welfare, will certainly seize all the Pandavas like a herd of young deer by means of net. I tell thee, in consequence of our crowds of cars and snares of arrows, the Panchalas and the Pandavas will all be routed.'

"Dhritarashtra said, 'O Sanjaya, this my son speaketh like a mad man, for he is incapable of vanquishing in battle Yudhishtira the Just. This Bhishma truly knoweth the might of the famous, powerful, virtuous, and high-souled Pandavas and their sons, for he doth not wish a battle with those illustrious ones. But tell me again O Sanjaya, of their movements. Tell me, who are inciting those illustrious and mighty bowmen endowed with great activity, like priests enkindling (Homa) fires with libations of clarified butter?'

"Sanjaya said, 'O Bharata, Dhrishtadyumna is always urging the Pandavas to war, saying, 'Fight ye, best among the Bharatas. Do not entertain the least fear. All those rulers of the earth, who, courted by Dhritarashtra's son, will become in that fierce encounter target of showers of weapons,--indeed, I alone will encounter all those angry kings assembled together with their relatives, like a whale seeking little fishes from the water. Bhishma and Drona and Kripa and Karna and Drona's son and Salya and Suyodhana,--them all I withstand, like the bank resisting the swelling sea.' Unto him saying thus, the virtuous king Yudhishtira said, 'The Panchalas and the Pandavas wholly depend upon thy prowess and steadiness. Rescue us safely from the war. I know, O mighty-armed one, that thou art firm in the duties of the Kshatriya order. Thou art, indeed, quite competent to smite alone the Kauravas. When the latter, eager for fight, will stand before us, what thou, O repressor of foes, wilt arrange, will certainly be for

our good. Even this is the opinion of those acquainted with the scriptures, that the hero, who, displaying his prowess, relieth those that after the rout run away from the battle-field, seeking for protection, is to be bought with a thousand. Thou, O bull among men, art brave, mighty, and powerful. Without doubt, thou art that deliverer of those that are over-powered with fear on the field of battle.' And when the righteous Yudhishtira the son of Kunti said this, Dhritrashtra fearlessly addressed me in these words, 'Go thou, O Suta, without delay, and say unto all those that have come to fight for Duryodhana, say unto the Kurus of the Pratipa dynasty with the Vahlukas, the son of Saradwata and Karna and Drona, and Drona's son, and Jayadratha, and Dussasana, and Vikarna and king Duryodhana, and Bhishma,--Do not suffer yourselves to be slain by Arjuna, who is protected by the celestials. Before that happens, let some good man approach Yudhishtira and entreat that son of Pandu, that best of men, to accept the kingdom (surrendered by them) without delay. There is no warrior on the earth like unto Savyasachin, son of Pandu, of prowess incapable of being baffled. The celestial car of the holder of Gandiva is protected by the very gods. He is incapable of being vanquished by human beings. Do not, therefore, bend your mind to war!'"

SECTION 58

"Dhritrashtra said, Yudhishtira the son of Pandu is endued with Kshatriya energy and leadeth the Brahmacharya mode of life from his very youth. Alas, with him these foolish sons of mine desire to fight, disregarding me that am thus bewailing. I ask thee, O Duryodhana, O foremost of the Bharata race, desist from hostility. O chastiser of foes, under any circumstances, war is never applauded. Half the earth is quite enough for the maintenance of thyself and all thy followers. Give back unto the sons of Pandu, O chastiser of foes, their proper share. All the Kauravas deem just this to be consistent with justice, that thou shouldst make peace with the high-souled sons of Pandu. Reflect thus, O son, and thou wilt find that this thy army is for thy own death. Thou understandest not this from thy own folly. I myself do not desire war, nor Vahluka, nor Bhishma, nor Drona, nor Aswathaman, nor Sanjaya, nor Somadatta, nor Salya, nor Kripa, nor Satyawrata, nor Purumitra, nor Bhurisravas,--in fact, none of these desireth war. Indeed, those warriors upon whom the Kauravas, when afflicted by the foe, will have to rely, do not approve of the war. O child, let that be acceptable to thee. Alas, thou dost not seek it of thy own will, but it is Karna and the evil-minded Dussasana and Sakuni, the son of Suvala, that are leading thee to it.'

"Duryodhana said, 'I challenge the Pandavas to battle, without depending upon thyself, Drona, or Aswathaman, or Sanjaya, or Vikarna, or Kamvoja, or Kripa, or Vahluka, or Satyawrata, or Purumitra, or Bhurisravas, or others of thy party. But, O bull among men, only myself and Karna, O sire, are prepared to celebrate the sacrifice of battle with all the necessary rites, making Yudhishtira the victim. In that sacrifice, my car will be the altar; my sword will be the smaller ladle, my mace, the large one, for pouring libations; my coat of mail will be assembly of spectators; my four steeds will be the officiating priests; my arrows will be the blades of Kusa grass; and fame will be the clarified butter. O king, performing, in honour of Yama, such a sacrifice in battle, the ingredients of which will all be furnished by ourselves, we will return victoriously covered with glory, after having slain our foes. Three of us, O sire, viz., myself and Karna and my brother Dussasana,--will slay the Pandavas in battle. Either I, slaying the Pandavas, will sway this Earth, or the sons of Pandu, having slain me, will enjoy this Earth. O king, O thou of unfading glory, I would sacrifice my life, kingdom, wealth, everything, but would not be able to live side by side with the Pandavas. O venerable one, I will not surrender to the Pandavas even that much of land which may be covered by the sharp point of a needle.'

"Dhritrashtra said, 'I now abandon Duryodhana for ever. 'A nevertheless grieve for you all, ye kings, that will follow this fool who is about to proceed to Yama's abode. Like tigers among a herd of deer, those foremost of smiters-the sons of Pandu,--will smite down your principal leaders assembled for battle. Methinks, the Bharata host, like a helpless woman, will be afflicted and crushed and hurled to a distance by Yuyudhana of long arms. Adding to the strength of Yudhishtira's army, which without him was already sufficient, Sini's son will take up his stand on the field of battle and scatter his arrows like seeds on a cultivated field. And Bhimasena will take up his position in the very van of the combatants, and all his soldiers will fearlessly stand in his rear, as behind a rampart. Indeed, when thou, O Duryodhana, wilt behold elephants, huge as hills, prostrated on the ground with their tusks disabled, their temples crushed and bodies dyed with gore,--in fact, when thou wilt see them lying on the field of battle like riven hills, then, afraid of a clash with him, thou wilt remember these my words. Beholding thy host consisting of cars, steeds, and elephants, consumed by Bhimasena, and presenting the spectacle of a wide-spread conflagration's track, thou wilt remember these my words. If ye do not make peace

with the Pandavas, overwhelming calamity will be yours. Slain by Bhimasena with his mace, ye will rest in peace. Indeed, when thou wilt see the Kuru host levelled to the ground by Bhima, like a large forest torn up by the roots, then wilt thou remember these my words.'

"Vaisampayana continued, 'Having said this unto all those rulers of the earth, the king addressing Sanjaya again, asked him as follows.'"

SECTION 59

Dhritrashtra said, 'Tell me, O thou of great wisdom, what high-souled Vasudeva and Dhananjaya said. I am anxious to hear from thee all about this.'

"Sanjaya said, 'Listen, O king, as I tell thee the state in which I found Krishna and Dhananjaya. I will also, O Bharata, tell thee what those heroes said; O king, with looks bent down and hands joined together, and with senses well restrained, I entered the inner apartments for conferring with those gods among men. Neither Abhimanyu nor the Twins can repair to that place where are the two Krishnas and Draupadi and lady Satyabhama. There I beheld those chastisers of foes, exhilarated with Bassia wine, their bodies adorned with garlands of flowers. Attired in excellent robes and adorned with celestial ornaments, they sat on a golden dais, decked with numerous gems, and covered over with carpets of diverse texture and hue. And I beheld Kesava's feet resting upon Arjuna's lap while those of the high-souled Arjuna rested upon the laps of Krishna and Satyabhama. Partha then pointed out to me (for a seat) a foot-stool made of gold. Touching it with my hand, I seated myself down on the ground. And when he withdraw his feet from the foot-stool, I beheld auspicious marks on both his soles. Those consisted of two longitudinal lines running from heels to fore-toe, O sire, endued with black complexions, of high statures, and erect like Sala trunks, beholding those youthful heroes, both seated on the same seat, a great fear seized me. They seemed to me to be Indra and Vishnu seated together, though Duryodhana of dull sense knoweth it no consequence of his reliance on Drona and Bhishma and on the loud vaunts of Karna. That very moment, I was convinced that the wishes of Yudhishtira the Just, who had those two for obeying his orders, were certain to succeed. Being hospitably entertained with food and drink, and honoured with other courtesies, I conveyed to them thy message, placing my joined hands on my head. Then Partha, removing Kesava's auspicious foot from his lap, with his hand scarred by the flappings of the bow-string, urged him to speak. Sitting up erect like Indra's banner, adorned with every ornament, and resembling Indra himself in energy, Krishna then addressed me. And the words which that best of speakers said were sweet, charming and mild, though awful and alarming to the son of Dhritrashtra. Indeed, the words uttered by Krishna, who alone is fit to speak, were of correct emphasis and accent, and pregnant with meaning, though heart-rending in the end. And Vasudeva said, 'O Sanjaya, say thou these words unto the wise Dhritrashtra and in the hearing of that foremost of the Kurus, Bhishma, and also of Drona, having first saluted at our request, O Suta, all the aged ones and having enquired after the welfare of the younger ones, 'Do ye celebrate diverse sacrifices, making presents unto the Brahmanas, and rejoice with your sons and wives, for a great danger threatens ye? Do ye give away wealth unto deserving persons, beget desirable sons, and do agreeable offices to those that are dear to thee, for king Yudhishtira is eager for victory? While I was at a distance, Krishna with tears addressing me said, 'That debt, accumulating with time, hath not yet been paid off by me. Ye have provoked hostilities with that Savyasachin, who hath for his bow the invincible Gandiva, of fiery energy, and who hath me for his helpmate. Who, even if he were Purandara himself, would challenge Partha having me for his help-mate, unless, of course, his span of life were full? He that is capable of vanquishing Arjuna in battle is, indeed, able to uphold the Earth with his two arms, to consume all created things in anger and hurl the celestials from Heaven. Among the celestials, Asuras, and men, among Yakshas, Gandharvas, and Nagas, I do not find the person that can encounter Arjuna in battle. That wonderful story which is heard of an encounter in the city of Virata between a single person on one side and innumerable warriors on the other, is sufficient proof of this. That ye all fled in all directions being routed in the city of Virata by that son of Pandu singly, is sufficient proof of this. Might, prowess, energy, speed, lightness of hand, indefatigableness, and patience are not to be found in any one else save Partha.' Thus spoke Hrishikesa cheering up Partha by his words and roaring like rain-charged clouds in the firmament. Having heard these words of Kesava, the diadem-decked Arjuna, of white steeds, also spoke to the same effect.'"

SECTION 60

"Vaisampayana said, 'Having heard these words of Sanjaya, the monarch endued with the eye of wisdom, took that speech into his consideration as regards its merits and demerits. And having counted in detail the merits and demerits as far as he

could, and having exactly ascertained the strength and weakness of both parties, the learned and intelligent king, ever desirous of victory to his sons, then began to compare the powers of both sides. And having at last ascertained that the Pandavas were endued with strength and energy both human and divine, and that the Kurus were much weaker Dhritrashtra said unto Duryodhana, 'This anxiety, O Duryodhana, always filleth me. Indeed, it doth not leave me. Truly, it seemeth that I behold it with my eye. This conviction is not a matter of inference. All created beings show great affection for their offsprings, and do, to the best of their power, what is agreeable and beneficial to them. This is generally to be seen also in the case of benefactors. They that are good always desire to return the good done to them and to do what is highly agreeable to their benefactors. Remembering what was done to him to Khandava, Agni will, no doubt, reader aid to Arjuna in this terrible encounter between the Kurus and the Pandavas. And from parental affection, Dharma, and other celestials duly invoked, will come together to the aid of the Pandavas. I think that to save them from Bhishma and Drona and Kripa, the celestials will be filled with wrath, resembling the thunderbolt in its effects. Endued with energy and well-versed in the use of weapons, those tigers among men, the sons of Pritha, when united with the celestials, will be incapable of being even gazed upon by human warriors, He who hath the irresistible, excellent and celestial Gandiva for his bow, he who hath a couple of celestial quivers obtained from Varuna,--large, full of shafts, and inexhaustible, he on whose banner, that is unobstructed like smoke in its action, is stationed the monkey-image of celestial origin, whose car is unequalled on the earth girt by the four seas, and the rattle of which as heard by men is like the roar of the clouds, and which like the rolling of the thunder frightens the foe; he whom the whole world regards as superhuman in energy; he whom all the kings of the earth know to be the vanquisher of the very gods in battle; he that taketh up five hundred arrows at a time and in the twinkling of the eye, shooteth them, unseen by other, to a great distance; that son of Pritha and tiger among car-warriors and chastiser of foes, whom Bhishma and Drona and Kripa and Drona's son and Salya, the king of the Madras, and in fact, all impartial persons, regard as incapable of being vanquished by even earthly kings of superhuman prowess, when ready for fight who shooteth at one stretch full five hundred arrows, and who is equal unto Kartavirya in strength of arms; that great bowman, Arjuna, equal unto Indra or Upendra in prowess,--I behold that great warrior committing a great havoc in this terrible battle. O Bharata, reflecting day and night on this, I am unhappy and sleepless, through anxiety for the welfare of the Kurus. A terrible destruction is about to overtake the Kurus, if there is nothing but Peace for ending this quarrel. I am for peace with the Parthas and not for war. O child, I always deem the Pandavas mightier than the Kurus.'"

SECTION 61

"Vaisampayana said, 'Hearing these words of his father, the passionate son of Dhritrashtra inflamed with great wrath, again said these words, of envy, of 'Thou thinkest the Parthas having the celestials for their allies, are incapable of being vanquished. Let this thy fear, O best of kings, be dispelled. The gods attained to their divinity for absence of desire, covetousness, and of enmity, as also for their indifference to all worldly affairs. Formerly, Dwaipayana-Vyasa and Narada of great ascetic austerities, and Rama, the son of Jamadagni, told us this. The gods never like human beings engage in work, O bull of the Bharata race, from desire, or wrath, or covetousness, or envy. Indeed, if Agni, or Vayu, or Dharma, or Indra, or the Aswins had ever engaged themselves in works from worldly desire, then the sons of Pritha could never have fallen into distress. Do not, therefore, by any means, indulge in such anxiety, because the gods, O Bharata, always set their eyes on affairs worthy of themselves. If, however, envy or lust become noticeable in the gods in consequence of their yielding to desire, then, according to what has been ordained by the gods themselves, such envy or lust can never prevail. Charmed by me, Agni will be instantly extinguished, even if he blazes up all around for consuming all creatures. The energy with which the gods are endued is, indeed, great, but know, O Bharata, that mine is greater than that of the gods. If the Earth herself cleaves in twain, or mountain crests split, I can re-unite them, O king, by my incantations before the eyes of all. If for the destruction of this universe of animate and inanimate, mobile and immobile creatures, there happeneth a terrific tempest or stony shower of loud roar, I can always, from compassion for created beings, stop it before the eyes of all. When the waters are solidified by me, even cars and infantry can move over them. It is I who set agoing all the affairs of both gods and Asuras. Unto whatever countries I go with my Akshauhinis on any mission, my steeds move whithersoever I desire. Within my dominions there are no fearful snakes, and protected by my incantations, creatures within my territories are never injured by others that are frightful. The very clouds, O king, pour, as regards those dwelling in my dominions, showers as much as they desire and

when they desire. All my subjects, again, are devoted to religion and are never subject to calamities of season. The Aswins, Vayu, Agni, Indra with the Maruts, and Dharma will not venture to protect my foes. If these had been able to protect by their might my adversaries, never would the sons of Pritha have fallen into such distress for three and ten years. I tell thee truly that neither gods, nor Gandharvas nor Asuras nor Rakshasas are capable of saving him who hath incurred my displeasure; I have never before been baffled as regards the reward to punishment that I intended to bestow or inflict on friend or foe. If ever, O repressor of foes, I said this is to be,--that hath always been. People, therefore, have always known me as a speaker of truth. All persons can bear witness to my greatness, the fame of which hath spread all around. I mention this, O king, for thy information and not from pride. Never had I, O king, praised myself before, for to praise one's own self is mean. Thou wilt hear of defeat of the Pandavas and the Matsyas, the Panchalas and the Kekayas, of Satyaki and Vasudeva, at my hands. Indeed, as rivers, on entering the ocean, are entirely lost in it, so the Pandavas with all their followers, on approaching me, will all be annihilated. My intelligence is superior, my energy is superior, my prowess is superior, my knowledge is superior, my resources are superior by far to those of the Pandavas. Whatever knowledge of weapons is in the Grandsire, in Drona, and Kripa, and Salya, and Shalya, exist in me as well.

'Having said these words, O Bharata, Duryodhana, that repressor of foes, again asked Sanjaya, in order to ascertain the proceedings of Yudhishtira bent upon war.'

SECTION 62

'Vaisampayana said, 'Without much minding Dhritarashtra, the son of Vichitravirya who was about to ask of Partha, Karna said unto Dhritarashtra's son these words, cheering up the spirit of the assembled Kurus. 'Coming to know of the false pretence under which I obtained the Brahma weapon of old from Rama, the latter told me,--When thy hour will come thy memory will fail thee in respect of this weapon. Even for so great an offence I was cursed so lightly by that great Rishi, my preceptor. That great Rishi of fierce energy is capable of consuming even the entire Earth with her seas. By attention and personal bravery, I appeased his heart. I have that weapon with me still, and my period is not yet run. I am, therefore, fully competent (to win victory) Let the responsibility be mine. Having obtained the favour of that Rishi, I will slay within the twinkling of an eye the Panchalas, the Karushas, the Matsyas, and the sons of Pritha with their sons and grandsons, and bestow on three numerous regions won by my weapons. Let the Grandsire and Drona and all the kings stay with thee. I will slay the sons of Pritha, marching forth with the chief warriors of my army. Let that task be mine.' Unto him speaking thus, Bhishma said, 'What sayest thou, O Karna? Thy intellect is clouded at the approach of thy hour. Knowest thou not, O Karna, that when the chief is slain, the sons of Dhritarashtra will all be slain? Having heard of the feat achieved by Dhananjaya, with Krishna only as his ally, at the burning of the Khandava forest, it behoveth thee with thy friends and relatives to restrain thy mind. The shaft that the illustrious and adorable chief of the celestials, the great Indra, gave thee, thou wilt see, will be broken and reduced to ashes when struck by Kesava with his discus. That other shaft of serpentine mouth that shineth (in thy quiver) and is respectfully worshipped by thee with flowery garlands, will, O Karna, when struck by the son of Pandu with his shafts, perish with thee. O Karna, the slayer of Vana and Bhumi's son (Naraka), Vasudeva himself, who hath, in the thickest of battle, slain foes equal and even superior to thee, protecteth the diadem-decked Arjuna'.

'Karna said, 'Without doubt, the chief of the Vrishnis is even so. Further, I admit, that that high-souled one is even more so than that. Let, however, the Grandsire listen to the effect of the bit of harsh speech that he hath uttered. I lay down my weapons. The Grandsire will henceforth behold me in court only and not in battle. After thou hast become quiet, the rulers of the earth will behold my prowess in this world.'

'Vaisampayana continued, 'Having said this, that great Bowman (Karna), leaving the court went to his own abode. Bhishma, however, O king, addressing Duryodhana in the midst of the Kurus, and laughing aloud, said, 'How truly doth the Suta's son keep his promise. Why having repeatedly given his pledge, saying,--The kings of Avanti and Kalinga, Jayadratha, and Chediddhaja and Valhika standing as spectators, I will slay hostile warriors by thousands and tens of thousands,--how will he discharge that obligation? Having distributed his divisions in counter-array and scattering heads by thousands, behold the havoc committed by Bhimasena. Indeed, that moment, when, representing himself as a Brahmana unto the holy and blameless Rama, Vikartana's son obtained that weapon, that vile wretch lost both his virtue and asceticism.' O king of kings, when Bhishma said this after Karna had gone away giving up his weapons, Duryodhana, that foolish son of Vichitravirya's son, addressed Santanu's son in these words.'

SECTION 63

'Duryodhana said, 'The son of Pritha are all as other men, and are, in fact, of earthly birth as other men. Why then dost thou think that they are sure to win victory? Both ourselves and they are equal in energy, in prowess, in age, in intelligence, in knowledge of the scriptures, in weapons, in the art of war, in lightness of hand, and in skill. All of us are of the of same species, all being men by birth. How then, O grandsire, dost thou know that victory will be theirs? I do not seek the accomplishment of my aims by relying upon thee, or Drona, or Kripa or Valhika, or upon the other kings. Myself, and Karna, the son of Vikartana, and my brother Dussasana, will slay in battle the five sons of Pandu by sharpened arrows. Then shall we, O king, gratify Brahmanas by performing great sacrifices of diverse kinds, with abundant Dakshinas, and by gifts of kine and horses and wealth. When my troops will drag by the aid of their mighty arms the Pandavas in battle, like hunters dragging a herd of deer by a net, or whirlpools drawing a crewless boat, then the sons of Pandu, beholding us their foe, supported by crowds and cars and elephants, will give up their pride, and not they alone but Kesava also.' Hearing this, Vidura said, 'Venerable persons of infallible knowledge say that in this world self-restraint is highly beneficial. In the case of Brahmana especially, it is his duty. He whose self-restraint followeth charity, asceticism, knowledge, and study of the Vedas, always winneth success, forgiveness, and the fruit of his gifts. Self-restraint enhanceth energy, and is an excellent and holy attribute. Freed from sin and his energy increased by Self-restraint, one acquireth even Brahma through it. People are always afraid of those that are without self-restraint, as if the latter were very Rakshasas. And it is for keeping these under check that the self-Existent created the Kshatriyas. It hath been said that Self-restraint is an excellent vow for all the four modes of life. I regard those attributes as its indications which woe their origin to self-restraint. Those indications are forgiveness, firmness of mind, abstention from injury, an equal regard for all things, truthfulness of speech, simplicity, control over the senses, patience, gentleness of speech, modesty, steadiness, liberality, mildness, contentment, and faith, he that hath self-restraint casteth off Just, avarice, pride, wrath, sleep, boastfulness, self-esteem, malice, and sorrow. Purity and absence of crookedness and fraud, are the distinctive marks of a man of self-restraint. He that is not covetous, that is satisfied with a little, that regardeth not objects provoking lust, and that is as grave as the ocean, is known as a man of self-restraint. He that is well-behaved, of good disposition and contented soul, that knoweth his own self is possessed of wisdom, winneth great regard here and attaineth to a blissful state hereafter. Possessed of mature wisdom, he that hath no fear of other creatures and whom other creatures fear not, is said to be the foremost of men. Seeking the good of all, he is a universal friend, and no one is made unhappy by him. Endued with gravity, like that of the ocean and enjoying contentment in consequence of his wisdom, such a man is always calm and cheerful. Regulating their conduct according to the acts practised by the righteous olden times and before their eyes, they that are self-restrained, being devoted to peace, rejoice in this world. Or, abandoning Action, because contented in consequence of Knowledge, such a person, with his senses under control moveth quickly in this world, waiting for the inevitable hour and absorption into Brahma. And as the track of feathery creatures in the sky is incapable of being perceived, so the path of the sage enjoying contentment in consequence of Knowledge is not visible. Abandoning, the world he that betaketh himself, in pursuit of emancipation, to the Sannyasa mode of life, hath bright and eternal regions assigned to him in heaven.'

SECTION 64

'Vidura said, 'We have heard, O sire, from old men, that once on a time a fowler spread his net on the ground for catching feathery denizens of the air. And in that net were ensnared at the same time two birds that lived together. And taking the net up, the two winged creatures soared together into the air. And seeing them soar into the sky, the fowler, without giving way to despair, began to follow them in the direction they flew. Just then, an ascetic living in a hermitage (close by), who had finished his morning prayers, saw the fowler running in that manner hoping still to secure the feathery creatures. And seeing that tenant of the earth quickly pursuing those tenants of the air, the ascetic, O Kaurava, addressed him in this Sloka,--O fowler, it appears very strange and wonderful to me that thou, that art a trader of the earth, pursuest yet a couple of creatures that are tenants of the air. The fowler said, 'These two, united together, are taking away my snare. There, however, where they will quarrel they will come under my control.'

'Vidura continued, 'The two birds, doomed to death, soon after quarrelled. And when the foolish pair quarrelled, they both fell on the earth. And when, ensnared in the meshes of death, they began to contend angrily against each other, the fowler approached unperceived and sized them both. Even thus those kinsmen who fall out with one another for the sake

of wealth fall into the hands of the enemy like the birds I have cited, in consequence of their quarrel. Eating together, talking together,--these are the duties of kinsmen, and not contention under any circumstances. Those kinsmen, that with loving hearts wait on the old, become unconquerable like a forest guarded by lions. While those, O bull of the Bharata race, that having won enormous riches nevertheless, behave like mean-minded men, always contribute to the prosperity of their foes. Kinsmen, O Dhritarashtra, O bull of the Bharata race, are like charred brands, which blaze up when united but only smoke when disunited. I will now tell thee something else that I saw on a mountain-breast. Having listened to that also, do, O Kaurava, what is for thy best. Once on a time we repaired to the northern mountain, accompanied by some hunters and a number of Brahmanas, fond of discoursing on charms and medicinal plants. That northern mountain, Gandhamadana, looked like a grove. As its breast was overgrown on all sides with trees and diverse kinds of luminous medicinal herbs, it was inhabited by Siddhas and Gandharvas. And there we all saw a quantity of honey, of a bright yellow colour and of the measure of a jar, placed on an inaccessible precipice of the mountain. That honey, which was Kuvera's favourite drink, was guarded by snakes of virulent poison. And it was such that a mortal, drinking of it would win immortality, a sightless man obtain sight, and an old man would become a youth. It was that those Brahmanas conversant with sorcery spoke about that honey. And the hunters' seeing that honey, desired, O king, to obtain it. And they all perished in that inaccessible mountain-cave abounding with snakes. In the same way, this thy son desireth to enjoy the whole earth without a rival. He beholdeth the honey, but seeth not, from folly, the terrible fall. It is true, Duryodhana desireth an encounter in battle with Savyasachin, but I do not see that energy or prowess in him which may carry him safe through it. On a single car Arjuna conquered the whole earth. At the head of their hosts Bhishma and Drona and others were frightened by Arjuna and utterly routed at the city of Virata. Remember what took place on that occasion. He forgiveth still, looking up to thy face and waiting to know what thou wouldst do. Drupada, and the king of Matsyas, and Dhananjaya, when angry, will, like flames of fire urged by the wind, leave no remnant (of thy army). O Dhritarashtra, take king Yudhishtira on thy lap since both parties can, under no circumstances, have victory when they will be engaged in battle.'

SECTION 65

'Dhritarashtra said, 'Consider, O Duryodhana, O dear son, what I tell thee. Like an ignorant traveller thou thinkest, the wrong path to be the right one, since thou art desirous of robbing the energy of the five sons of Pandu, who are even as the five elements of the universe in their subtle form upholding all mobile and immobile things. Under the certain sacrifice of thy life thou art unable to vanquish Yudhishtira, the son of Kunti, who is the foremost of all virtuous persons in this world. Alas, like a tree defying the mighty tempest, thou chafest at Bhimasena who hath not his peer (among men) in might and who is equal unto Yama himself in battle. What man of sense would encounter in battle the wielder of Gandiva, who is the foremost of all wielders of weapons, as the Meru among mountains? What man is there whom Dhristadyumna, the prince of Panchala, cannot overthrow, shooting his arrows among the foes, like the chief of the celestials hurling his thunderbolt? That honoured warrior among the Andhakas and the Vrishnis, the irresistible Satyaki, ever engaged in the good of the Pandavas, will also slaughter thy host. What man of sense, again, would encounter the lotus-eyed Krishna, who, as regards the measure of his energy and power, surpasseth the three worlds? As regards Krishna, his wives, kinsmen, relatives, his own soul and the whole earth, put on one scale, weigheth with Dhananjaya on the other. That Vasudeva, upon whom Arjuna relieth, is irresistible, and that host where Kesava is, becometh irresistible everywhere. Listen, therefore, O child, to the counsels of those well-wishers of thine whose words are always for thy good. Accept thou thy aged grandsire, Bhishma, the son of Santanu, as thy guide. Listen thou to what I say, and what these well-wishers of the Kurus, Drona, and Kripa, and Vikarna, and king Valhika say. These all are as I myself. It behoveth thee to regard them as much as thou regardest me, since, O Bharata, all these are conversant with morality and bear affection to thee as much as I myself do. The panic and rout, before thy eyes, at the city of Virata, of all thy troops with thy brothers, after surrender of the king,--indeed, that wonderful story that is heard of an encounter at that city between one and many, are sufficient proof (of the wisdom of what I say). When Arjuna singly achieves all that, what will not the Pandavas achieve when united together? Take them by the hands as thy brothers, and cherish them with a share of the kingdom.'

SECTION 66

'Vaisampayana said, 'Having addressed Suyodhana thus, the highly blessed and wise Dhritarashtra again asked Sanjaya,

saying, 'Tell me, O Sanjaya, what thou hast not yet said, viz., what Arjuna told thee after the conclusion of Vasudeva's speech, for great is my curiosity to hear it.'

"Sanjaya said, 'Having heard the words spoken by Vasudeva, the irresistible Dhananjaya, the son of Kunti, when the opportunity came, said these words in the hearing of Vasudeva. 'O Sanjaya, our grandsire, the son of Santanu, and Dhritarashtra, and Drona, and Kripa, and Karna, and king Vahlika, and Drona's son, and Somadatta, and Sakuni the son of Suvala; and Dussasana, and Sala, and Purumitra, and Vivingsati; Vikarna, and Chitrāsena, and king Jayatsena, and Vinda and Anuvinda, the two chiefs of Avanti, and Bhurisravasa, and king Bhagadatta, and king Jarasandha and other rulers of the earth, assembled there to fight for the good of the Kauravas, are all on the eve of death. They have been assembled by Dhritarashtra's son for being offered up as libations on the blazing Pandava-fire. In my name, Sanjaya, enquire after the welfare of those assembled kings according to their respective ranks, paying them proper regard at the same time. Thou shouldst also, O Sanjaya, say this, in the presence of all kings, unto Suyodhana—that foremost of all sinful men. Wrathful and wicked, of sinful soul and exceedingly covetous, do thou, O Sanjaya, see that that fool with his counsellors hears all that I say.' And with this preface, Pritha's son Dhananjaya, endued with great wisdom, and possessed of large eyes with red corners, glancing at Vasudeva, then spoke unto me these words pregnant with both virtue and profit, 'Thou hast already heard the measured words spoken by the high-souled chief of the Madhu's race. Say unto the assembled kings that those are also my words. And say this also for me, unto those kings,—Do ye together try to act in such a way that libations may not have to be poured into the arrowy fire of the great sacrifice of battle, in which the rattle of car-wheels will sound as mantras, and the rank-routing bow will act as the ladle. If, indeed, ye do not give up unto Yudhishtira, that slayer of foes, his own share in the kingdom asked back by him, I shall then, by means of my arrows, send all of you, with cavalry, infantry, and elephants, into the inauspicious regions of departed spirits.' Then bidding adieu unto Dhananjaya and Hari of four arms and bowing unto them both, I have with great speed come hither to convey those words of grave import to thee, O thou that art endued with effulgence equal that of the very gods.'

SECTION 67

"Vaisampayana said, 'When Duryodhana, the son of Dhritarashtra, showed little regard for the words spoken by Sanjaya, and when the rest remained silent, the assembled kings rose up and retired. And after all the kings of the earth had retired, king Dhritarashtra, who always followed the counsels of his son from affection, wishing success to the assembled kings, began to enquire in secret of Sanjaya about the resolve of his own party, and of the Pandavas who were hostile to him. And Dhritarashtra said, 'Tell me truly, O son of Gavalgana, in what consists the strength and weakness of our own host, Minutely acquainted as thou art with the affairs of the Pandavas, tell me in what lies their superiority and in what, their inferiority. Thou art fully conversant with the strength of both parties, Thou knowest all things, and art well-versed in all matters of virtue and profit. Asked by me, O Sanjaya, say which of the parties, when engaged in battle, will perish?'

"Sanjaya said, 'I will not say anything to thee in secret, O king, for then thou mayst entertain ill-feelings towards me. Bring thou hither, O Ajamida, thy father Vyasa of high vows and thy queen Gandhari. Conversant with morality, of keen perception, and capable of arriving at the truth, they will remove any ill-feelings thou mayst cherish against me. In their presence, O king, I will tell thee everything about the intentions of Kesava and Partha.'

"Vaisampayana continued, 'Thus addressed, Dhritarashtra caused both Gandhari and Vyasa to be brought there. And introduced by Vidura they entered the court without delay. And understanding the intentions of both Sanjaya and his son, Krishna-Dwaipayana endued with great wisdom said, 'Say, O Sanjaya, unto the enquiring Dhritarashtra everything that he desireth to know. Tell him truly all that thou knowest about Vasudeva and Arjuna.'"

SECTION 68

"Sanjaya said, 'Those adorable bowmen, Arjuna and Vasudeva, who are perfectly equal unto each other in respect of their godlike nature, have taken their births of their own will. O lord, the discus owned by Vasudeva, of abundant energy, occupieth a space full five cubits in diameter, is capable also of being hurled at the foe (in forms large or small) according to the will of the wielder himself, and it dependeth on illusion. Always conspicuous by its effulgence, it is invisible to the Kurus; and in ascertaining the strength or weakness of the Pandavas, that discus offers the best ground. Indeed, that scion of Madhu's race, endued with great might, vanquished with an effort and in seeming playfulness the formidable Naraka and Samvara and Kansa and (Sisupala) the chief of Chedis. Possessed of divinity and of soul superior

to everything, that most exalted of male beings can, by his will alone, bring the earth, firmament, and heaven under his control. Thou askest me repeatedly, O king, about the Pandavas for knowing their strength and weakness. Listen now to all that in brief. If the whole universe be placed on one scale and Janardana on the other, even then Janardana will outweigh the entire universe. Janardana, at his pleasure, can reduce the universe to ashes, but the entire universe is incapable of reducing Janardana to ashes. Wherever there is truthfulness, wherever virtue, wherever modesty, wherever simplicity, even there is Govinda. And thither where Krishna is, success must be. That soul of all creatures, most exalted of male beings, Janardana, guideth, as if in sport, the entire earth, the firmament, and the heaven. Making the Pandavas the indirect means, and beguiling the whole world. Janardana wisheth to blast thy wicked sons that are all addicted to sin. Endued with divine attributes, Kesava, by the power of his soul causeth the wheel of Time, the wheel of the Universe, and the wheel of the Yuga, to revolve incessantly. And I tell thee truly that glorious Being is alone the Lord of Time, of Death, and of this Universe of mobile and immobile objects. That great ascetic Hari, though the Lord of the whole Universe, still betaketh himself to work, like a humble labourer that tilleth the fields. Indeed, Kesava beguileth all by the aid of His illusion. Those men, however, that have attained to Him are not deceived.'"

SECTION 69

"Dhritarashtra said, 'How hast thou, O Sanjaya, been able to know Madhava as the Supreme Lord of the universe? And how is it that I am unable to know Him as such? Tell me this, O Sanjaya.'

"Sanjaya said, 'Listen, O king! Thou hast no Knowledge, whereas my Knowledge hath suffered no diminution. He that is without Knowledge and is shrouded with the darkness of ignorance, knoweth not Kesava. Aided by my knowledge, O sire, I know the slayer of Madhu to be the union of the Gross, the subtle and the Cause; and that He is the Creator of all, but is Himself increate; and also that, endued with Divinity, it is He from whom everything springs and it is He unto whom all things return.'

"Dhritarashtra said, 'O son of Gavalgana, what is the nature of that Faith which thou hast in Janardana and in consequence of which thou knowest the slayer of Madhu to be the union of the Gross, the Subtle, and the Cause?'

"Sanjaya said, 'Blessed be thou, O king, I have no regard for the illusion (that is identified with worldly pleasures) and I never practise the useless virtues (of vows and work without reliance on Him and purity of Soul). Having obtained purity of Soul through Faith, I have known Janardana from the scriptures.'

"Dhritarashtra said, 'O Duryodhana, seek thou the protection of Janardana, otherwise called Hrishikesa. O child, Sanjaya is one of our trustiest friends. Seek refuge with Kesava.'

"Duryodhana said, 'If the divine son of Devaki united in friendship with Arjuna, myself to slay all mankind, I cannot, even then, resign myself to Kesava.'

"Dhritarashtra said, 'This evil-minded son of thine, O Gandhari, is resolved to sink in misery. Envious, wicked-souled, and vain, he setteth aside the words of all his superiors.'

"Gandhari said, 'Thou covetous wretch that disregardst the commands of the aged, abandoning thy father and myself and giving up prosperity and life, enhancing the joy of thy foes, and afflicting me with deep distress, thou wilt, O fool, remember thy father's words, when struck by Bhimasena, thou wilt bite the dust.'

"Vyasa said, 'Listen to me, O king! Thou, O Dhritarashtra, art the beloved of Krishna. When Sanjaya hath been thy envoy, he will verily lead thee to thy good. He knoweth Hrishikesa,—that ancient and exalted One. If thou listenest to him with attention, he will certainly save thee from the great danger that hangs upon thee. O son of Vichitravirya, subject to wrath and joy, men are entangled in various snares. They that are not contented with their own possessions, deprived of sense as they are by avarice and desire, they repeatedly become subject to Death in consequence of their own acts, like blind men (falling into pits) when led by the blind. The path that is trod by the wise is the only one (that leadeth to Brahma). They that are superior, keeping that path of view, overcome death and reach the goal by it.'

"Dhritarashtra said, 'Tell me, O Sanjaya, of that path without terrors by which, obtaining Hrishikesa, salvation may be mine.'

"Sanjaya said, 'A man of uncontrolled mind can by no means know Janardana whose soul is under perfect command. The performance of sacrifices without controlling one's senses is even no means to that end. Renunciation of the objects of our excited senses is due to spiritual light; both spiritual light and abstinence from injury arise doubtless from true wisdom. Therefore, O king, resolve to subdue thy senses with all possible vigour; let not thy intellect deviate from true knowledge; and restrain thy heart from worldly temptations

that surround it. Learned Brahmanas describe this subjugation of the senses to be true wisdom; and this wisdom is the path by which learned men proceed to their goal. O king, Kesava is not obtainable by men who have not subdued their senses. He that hath subdued his senses, desireth spiritual knowledge, awakened by the knowledge of scriptures and the pleasure of Yaga-absorption.'

SECTION 70

"Dhritarashtra said, 'I request thee, O Sanjaya, to tell me again of the lotus-eyed Krishna; for, by being acquainted with the import of his names, I may, O son, obtain that most exalted of male beings.' "Sanjaya said, 'The auspicious names (of Kesava) have been previously heard by me. Of those I will tell thee as many as I know. Kesava, however, is immeasurable, being above the power of speech to describe. He is called Vasudeva in consequence of his enveloping all creatures with the screen of illusion, or of his glorious splendour, or of his being the support and resting-place of the gods. He is called Vishnu because of his all-pervading nature. He is called Madava, O Bharata, because of his practising as a Muni, concentration of mind on truth and Yoga-absorption. He is called Madhusudana because of his having slain the Asura Madhu, and also because of his being the substance of the twenty-four objects of knowledge. Born of the Sattwata race, he is called Krishna because he unitheth in himself what are implied by the two words Krishi which signifieth 'what existeth' and na which signifieth 'eternal peace'. He is called Pundarikaksha from Pundarika implying his high and eternal abode, and Aksha implying 'indestructible'; and he is called Janardana because he striketh fear into the hearts of all wicked beings. He is called Sattwata, because the attribute of Sattwa is never dissociated from him and also because he is never dissociated from it; and he is called Vishabhakshana from Vrishabha implying the 'Vedas' and ikshana implying 'eye', the union of the two signifying that the Vedas are his eyes, or the Vedas are the eyes through which he may be seen. That conqueror of hosts is called Aja, or unborn, because he hath not taken his birth from any being in the ordinary way. That Supreme Soul is called Damodara because unlike the gods his effulgence is increate and his own, and also because he hath self-control and great splendour. He is called Hrishikesa, from Hrishika meaning 'eternal happiness' and Isa meaning 'the six divine attributes', the union signifying one having joy, happiness, and divinity. He is called Mahavahu, because he upholdeth the earth and the sky with his two arms. He is called Adhakhaja, because he never falleth down or suffereth any deterioration, and is called Narayana from his being the refuge of all human beings. He is called Purusottama from Puru implying 'he that createth and preserveth' and so meaning 'he that destroyeth, the union signifying one that createth, preserveth, and destroyeth the universe'. He possesseth a knowledge of all things, and, therefore, is called Sarva, Krishna is always in Truth and Truth is always in him, and Govinda is Truth's Truth. Therefore, he is called Satya. He is called Vishnu because of his prowess, and Jishnu because of his success. He is called Ananta from his eternity, and Govinda from his knowledge of speech of every kind. He maketh the unreal appear as real and thereby beguileth all creatures. Possessed of such attributes, ever devoted to righteousness, and endued with divinity, the slayer of Madhu, that mighty-armed one incapable of decay, will come hither for preventing the slaughter of the Kurus.'"

SECTION 71

"Dhritarashtra said, 'O Sanjaya, I envy those gifted with sight, who will behold before them that Vasudeva whose body endued with great beauty shineth with effulgence, illuminating the cardinal and subsidiary points of the compass; who will give utterance to words that will be listened to with respect by the Bharatas,—words that are auspicious to the Srinjayas, acceptable, by those desirous of prosperity, faultless in every respect, and unacceptable by those that are doomed to death; who is full of high resolves, eternal, possessed of unrivalled heroism, who is the bull of the Yadavas and their leader, and who is the slayer and awe-inspirer of all foes, and who is the destroyer of the fame of every enemy? The assembled Kauravas will behold that high-souled and adorable One, that slayer of foes, that chief of the Vrishnis, uttering words full of kindness, and fascinating all of my party. I put myself in the hand of that Eternal one, that Rishi endued with knowledge of Self, that ocean of eloquence, that Being who is easily attainable by ascetics, that bird called Arishta furnished with beautiful wings, that destroyer of creatures, that refuge of the universe; that one of a thousand heads, that Creator and Destroyer of all things, that Ancient one, that one without beginning, middle, or end, that one of infinite achievements, that cause of the Prime seed, that unborn one, that Eternity's self, that highest of the high, that Creator of the three worlds, that Author of gods, Asuras, Nagas, and Rakshasas, that foremost of all learned persons and rulers of men, that younger brother of Indra.'"

SECTION 72

(Bhagwat Yana Parva)

"Janamejaya said, 'When good Sanjaya (leaving the Pandava camp) went back to the Kurus, what did my grandsires, the sons of Pandu, then do? O foremost of Brahmanas, I desire to hear all this. Tell me this, therefore.'

"Vaisampayana said, 'After Sanjaya had gone, Yudhishtira the Just, addressed Krishna of the Dasarha race—that chief of all the Sattwatas, saying, 'O thou that art devoted to friends, the time hath come for friends to show their friendship. I do not see any other persons besides thee that can save us in this season of distress. Relying on thee, O Madhava, we have fearlessly asked back our share from Duryodhana who is filled with immeasurable pride and from his counsellors. O chastiser of foes, thou protectest the Vrishnis in all their calamities, do thou now protect the Pandavas also from a great danger, for they deserve thy protection.' "Divine Krishna said, 'Here am I O mighty-armed one. Tell me what thou desirest to say, for I will, O Bharata, accomplish whatever thou wilt tell me.'

"Yudhishtira said, 'Thou hast heard what the intention is of Dhritarashtra and his own. All that Sanjaya, O Krishna, said unto me hath certainly the assent of Dhritarashtra. Sanjaya is Dhritarashtra's soul, and spoke out his mind. An envoy speaketh according to his instructions, for if he speaketh otherwise he deserveth to be slain. Without looking equally on all that are his, moved by avarice and a sinful heart, Dhritarashtra seeketh to make peace with us without giving us back our kingdom. Indeed, at Dhritarashtra's command we spent twelve years in the woods and one additional year in concealment, well-believing, O lord, that Dhritarashtra would abide firmly by that pledge of ours. That we did not deviate from our promise is well-known to the Brahmanas who were with us. The covetous king Dhritarashtra, is now unwilling to observe Kshatriya virtues. Owing to affection for his son, he is listening to the counsels of wicked men. Abiding by counsels of Suyodhana, the king, O Janardana, actuated by avarice and seeking his own good, beheveth untruthfully towards us. What can be more sorrowful, O Janardana, than this, that I am unable to maintain my mother and my friends? Having the Kasis, the Panchalas, the Chedis, and the Matsyas, for my allies and with thee, O slayer of Madhu, for my protector, I prayed for only five villages, etc., Avisthala, Vrikasthala, Makandi, Varanavata, with any other, O Govinda, as the fifth;—Grant us, we said, five villages or towns, O sire, where we five may dwell in union, for we do not desire the destruction of the Bharatas. The wicked-minded son of Dhritarashtra, however, regarding the lordship of the world to be; in him, doth not agree to even that. What can be more sorrowful than this? When a man born and brought up in a respectable family, covereth the possessions of others, that avarice of his destroyeth his intelligence; and intelligence being destroyed, shame is lost; and loss of shame leadeth to diminution of virtue; and loss of virtue bringeth on loss of prosperity. Destruction of prosperity, in its turn, ruineth a person, for poverty is a person's death. Kinsmen and friends and Brahmanas shun a poor man as birds avoid, O Krishna, a tree that beareth neither Rower nor fruits. Even this, O sire, is death to me that kinsmen shun me, as if I were a fallen one like the breath of life quitting 'a dead body. Samvara said that no condition of life could be more distressful than that in which one is always racked by the anxiety caused by the thought—'I have no meat for today, what will become of me tomorrow?—It is said that wealth is the highest virtue, and everything depends on wealth. They that have wealth are said to live, whereas those that are without wealth are more dead than alive. They that by violence rob a man of his wealth not only kill the robbed but destroy also his virtue, profit and pleasure. Some men when overtaken by poverty choose death; others remove from cities to hamlets others retire into the wood; while others, again, become religious mendicants to destroy their lives. Some for the sake of wealth are driven to madness; others for wealth, live under Subjection to their foes; while many others, again, for the sake of wealth, betake themselves to the servitude of others. A man's poverty is even more distressful to him than death, for wealth is the sole cause of virtue and pleasure. The natural death of a person is not much regarded, for that is the eternal path of all creatures. Indeed, none among created beings can transgress it. O Krishna, a man who is poor from birth is not so much distressed as one, who, having once possessed great prosperity and having been brought up in luxury, is deprived of that prosperity. Having through his own fault fallen into distress, such a person blameth the very gods with Indra and his own self. Indeed, knowledge of even the entire scriptures faileth to mitigate his pains. Sometimes he getteth angry with his servants, and sometimes he cherisheth malice towards even his well-wishers. Subject to constant anger, he loseth his very senses, and his senses being clouded, he practiseth evil deeds. Through sinfulness such a person contributeth to a fusion of castes. A fusion of castes leadeth to hell and is the foremost of all sinful acts. If he is not awakened in time, he goeth, certainly, O Krishna, to hell, and, indeed, wisdom is the only thing that can awaken him, for if he obtaineth back the eye of wisdom,

he is saved. When wisdom is regained, such a man turneth his attention to scriptures; and attention to scriptures aideth his virtue. Then shame becometh his best ornament. He that hath shame hath an aversion against sin, and his prosperity also increaseth; and he that hath prosperity truly becometh a man. He that is ever devoted to virtue, and hath his mind under control, and always acteth after deliberation, never inclineth towards unrighteousness and never engageth in any act that is sinful. He that is without shame and sense is neither man nor woman. He is incapable of earning religious merit, and is like a Sudra. He that hath shame gratifieth the gods, the Pitris, and even his own self, and by this he obtaineth emancipation, which indeed, is the highest aim of all righteous persons.'

"Thou hast, O slayer of Madhu, seen all this in me with thy own eyes. It is not unknown to thee, how, deprived of kingdom, we have lived these years. We cannot lawfully abandon that prosperity (which had been ours). Our first-efforts will be such that, O Madhava, both ourselves and the Kauravas, united in peace, will quietly enjoy our prosperity. Otherwise, we shall, after slaying the worst of the Kauravas, regain those provinces, although success through bloodshed by destruction of even despicable foes that are related to us so dearly is the worst of all fierce deeds, O Krishna. We have numerous kinsmen, and numerous also are the revered seniors that have taken this or that other side. The slaughter of these would be highly sinful. What good, therefore, can there be in battle? Alas, such sinful practices are the duties of the Kshatriya order! Ourselves have taken our births in that wretched order! Whether those practices be sinful or virtuous, any other than the profession of arms would be censurable for us. A Sudra serveth; a Vaisya liveth by trade; the Brahmana have chosen the wooden bowl (for begging), while we are to live by slaughter! A Kshatriya, slayeth a Kshatriya; fishes live on fish; a dog preyeth upon a dog! Behold, O thou of the Dasarha race, how each of these followeth his peculiar virtue. O Krishna, Kali is ever present in battle-fields; lives are lost all around. It is true, force regulated by policy is invoked; yet success and defeat are independent of the will of the combatants. The lives also of creatures are independent of their own wishes, and neither weal nor woe can be one's when the time is not come for it, O best of the Yadu's race. Sometimes one man killeth many, sometimes many and united together kill one. A coward may slay a hero, and one unknown to fame may stay a hero of celebrity. Both parties cannot win success, nor both be defeated. The loss, however, on both sides may be equal. If one flieth away, loss of both life and fame is his. Under all circumstances, however, war is a sin. Who in striking another is not himself struck? As regard the person, however, who is struck, victory and defeat, O Hrishikesa, are the same. It is true that defeat is not much removed from death, but his loss also, O Krishna, is not less who winneth victory. He himself may not be killed, but his adversaries will kill at least some one that is dear to him, or some others and thus the man, O sire, deprived of strength and not seeing before him his sons and brothers, becometh indifferent, O Krishna, to life itself. Those that are quiet, modest, virtuous, and compassionate, are generally slain in battle, while they that are wicked escape. Even after slaying one's foes, repentance, O Janardana, possesseth the heart. He that surviveth among the foes giveth trouble, for the survivor, collecting a force, seeketh to destroy the surviving victor. In hopes of terminating the dispute, one often seeketh to exterminate the foe. Thus victory createth animosity, and he that is defeated liveth in sorrow. He that is peaceful, sleepeth in happiness, giving up all thoughts of victory and defeat, whereas he that hath provoked hostility always sleepeth in misery, with, indeed, an anxious heart, as if sleeping with a snake in the same room. He that exterminates seldom winneth fame. On the other hand, such a person reapeth eternal infamy in the estimation of all. Hostilities, waged over so long, cease not; for if there is even one alive in the enemy's family, narrators are never wanted to remind him of the past. Enmity, O Kesava, is never neutralised by enmity; on the other hand, it is fomented by enmity, like fire fed by clarified butter. Therefore, there can be no peace without the annihilation of one party, for flaws may always be detected of which advantage may be taken by one side or other. They that are engaged in watching for flaws have this vice. Confidence in one's own prowess troubleth the core of one's heart like an incurable disease. Without either renouncing that at once, or death, there can be no peace. It is true, O slayer of Madhu, that exterminating the foe by the very roots, may lead to good result in the shape of great prosperity, yet such an act is most cruel. The peace that may be brought about by our renouncing the kingdom is hardly different from death, which is implied by the loss of kingdom, in consequence of the design of the enemy and the utter ruin of ourselves. We do not wish to give up the kingdom, nor do we wish to see the extinction of our race. Under these circumstances, therefore, the peace that is obtained through eve humiliation is the best. When these that strive for peace by all means without of course wishing for war, find conciliation fail, war becomes inevitable, and then is the time for the display of prowess. Indeed, when conciliation fails, frightful results follow. The learned have

noticed all this in a canine contest. First, there comes the wagging of tails, then the bark, then the bark in reply, then the circumambulation, then the showing of teeth, then repeated roars, and then at last the fight. In such a contest, O Krishna, the dog that is stronger, vanquishing his antagonist, taketh the latter's meat. The same is exactly the case with men. There is no difference whatever. They that are powerful should be indifferent to avoid disputes with the weak who always bow down. The father, the king, and he that is venerable in year, always deserve regard. Dhritarashtra, therefore, O Janardana, is worthy of our respect and worship. But, O Madhava, Dhritarashtra's affection for his son is great. Obedient to his son, he will reject our submission. What dost thou, O Krishna, think best at this juncture? How may we, O Madhava, preserve both our interest and virtue? Whom also, besides thee, O slayer of Madhu, and foremost of men, shall we consult in this difficult affair? What other friend have we, O Krishna, who like thee is so dear to us, who seeketh our welfare so, who is so conversant with the course of all actions, and who is so well-acquainted with truth?"

"Vaisampayana continued, 'Thus addressed, Janardana replied unto Yudhishtira the Just, saying, 'I will go to the court of the Kurus for the sake of both of You. If without sacrificing your interests I can obtain peace, O king, an act of great religious merit will be mine, productive of great fruits. I shall then also save from the meshes of death the Kurus and the Srinjayas inflamed with wrath, the Pandavas and the Dhritarashtras, and, in fact, this entire earth.'

"Yudhishtira said, 'It is not my wish, O Krishna, that thou wilt go to the Kurus, for Suyodhana will never act according to thy words, even if thou advise him well. All the Kshatriyas of the world, obedient to Duryodhana's command, are assembled there. I do not like that thou, O Krishna, shouldst proceed into their midst. If any mischief be done to thee, O Madhava, Jett alone happiness; nothing, not even divinity, nor even the sovereignty over all the gods will delight us.'

"The holy one said, 'I know, O monarch, the sinfulness of Dhritarashtra's son, but by going there we will escape the blame of all the kings of the earth. Like other animals before the lion, all the kings of the earth united together are not competent to stand still before me in battle when I am enraged. If, after all, they do me any injury, then I will consume all the Kurus. Even this is my intention. My going thither, O Partha, will not be fruitless, for if our object be not fulfilled, we shall at least escape all blame.'

"Yudhishtira said, 'Do, O Krishna, as it pleaseth thee. Blessed be thou, go then to the Kurus. I hope to behold thee return successful and prosperous. Going unto the Kurus, make thou, O Lord, such a peace that all the sons of Bharata may live together with cheerful hearts and contentedly. Thou art our brother and friend, dear to me as much as to Vibhatsu. Such hath been our intimacy with thee that we apprehend no neglect of our interest from thee. Go thou, there for our good. Thou knowest us, thou knowest our antagonists, thou knowest what our purposes are, and thou knowest also what to say. Thou wilt, O Krishna, say unto Suyodhana such words as are for our benefit. Whether peace is to be established by (apparent) sin or by any other means, O Kesava, speak such words as may prove beneficial to us.'

SECTION 73

"The holy one said, 'I have heard Sanjaya's words and now I have heard thee. I know all about his purposes as also of thyself. Thy heart inclineth to righteousness, whereas thy inclination is towards enmity. That which is obtained without war is of great value to thee. A long-life Brahmacharya is not, O lord of earth, the duty of a Kshatriya. Indeed, men of all the four orders have said that a Kshatriya should never subsist on alms; victory or death in battle, hath been eternally ordained by the Creator; even that is the duty of a Kshatriya. Cowardice is not applauded (in a Kshatriya). Subsistence, O Yudhishtira, is not possible by Cowardice. O thou of mighty arms. Display thy prowess, and vanquish, O chastiser of foes, thy enemies. The covetous son of Dhritarashtra, O chastiser of foes, living for a long time (with many kings) has by affection and friendship become very powerful. Therefore, O king, there is no hope of making his peace with thee. They regard themselves strong, having Bhishma and Drona and Kripa and others with them. As long, O king, as thou, O grinder of foes, wilt behave with them mildly, they will withhold thy kingdom. Neither from compassion, nor from mildness, nor from a sense of righteousness, will the sons of Dhritarashtra, O chastiser of foes, fulfil thy wishes. This, O son of Pandu, is another proof that they will not make peace with thee. Having pained thee so deeply by making thee put on a Kaupina, they were not stung with remorse. In the very sight of the Grandsire (Bhishma) and Drona and the wise Vidura, of many holy Brahmanas, the king, the citizens, and all the chief Kauravas, the cruel Duryodhana, deceitfully defeating thee at dice,—thee that are charitable, gentle, self-restrained, virtuous, and of rigid vows was not, O king, ashamed of his vile act. Do not, O monarch, show any compassion for that wretch of such disposition. They deserve death at the hands of

all, how much more then of thee, O Bharata? O Bharata, with what improper speeches did Duryodhana with his brothers, filled with gladness and indulging in many a boast, afflict thee with thy brothers! He said, 'The Pandavas now have nothing of their own in this wide earth. Their very names and lineage are extinct. In time, which is never-ending, defeat will be theirs. All their virtues having merged in me, they will now be reduced to the five elements.' While the match at dice was in progress, the wretched Dussasana of most wicked soul, seizing that weeping lady by the hair dragged princess Draupadi, as if she had no protectors, to the assembly of kings, and in the presence of Bhishma and Drona and others, repeatedly called her--cow, cow! Restrained by thee, thy brothers of terrible prowess, bound also by the bonds of virtue, did nothing to avenge it; and after thou hadst been exiled to the woods, Duryodhana having uttered such and other cruel words, boasted amid his kinsmen. Knowing thee innocent, they that were assembled sat silent in the assembly-house, weeping with choked voice. The assembled kings with the Brahmanas did not applaud him for this. Indeed, all the courtiers present there censured him. To a man of noble descent, O grinder of foes, even censure is death. Death is even many times better than a life of blame. Even then, O king, he died when, upon being censured by all the kings of the earth, he felt no shame! He whose character is so abominable may easily be destroyed even like a rootless tree standing erect on a single weak root. The sinful and evil-minded Duryodhana deserveth death at the hands of every one, even like a serpent. Slay him, therefore, O killer of foes, and hesitate not in the least. It behoveth thee, O sinless one, and I like it too, that thou shouldst pay homage unto thy father Dhritrashtra and also unto Bhishma. Going thither I will remove the doubts of all men who are still undecided as to the wickedness of Duryodhana. Thither in the presence of all kings I will enumerate all those virtues of thine that are not to be met in all men, as also all the vices of Duryodhana. And hearing me speak beneficial words, pregnant with virtue and profit, the rulers of various realms will regard thee as possessed of a virtuous soul, and as a speaker of truth, while at the same time, they will understand how Duryodhana is actuated by avarice. I will also tell thee the vice of Duryodhana, before both the citizens and the inhabitants of the country, before both the young and the old, of all the four orders that will be collected there. And as thou askest for peace no one will charge thee sinful, while all the chiefs of the earth will censure the Kurus and Dhritrashtra; and when Duryodhana will be dead in consequence of his being forsaken by all men, there will be nothing left to do. Do then what should now be done. Going unto the Kurus, I shall strive to make peace without sacrificing thy interests, and marking their inclination for war and all their proceedings, I will soon come back, O Bharata, for thy victory. I think war with the enemy to be certain. All the omens that are noticeable by me point to that. Birds and animals set up frightful screeches and howls at the approach of dusk. The foremost of elephants and steeds assume horrible shapes; the very fire exhibiteth diverse kinds of terrible hues! This would never have been the case but for the fact of the world-destroying Havoc's self coming into our midst! Making ready thy weapons, machines, coats of mail, and cars, elephants, and steeds, let all thy warriors be prepared for battle, and let them take care of their elephants and horses and cars. And, O king, collect everything that thou needest for the impending war. As long as he liveth, Duryodhana will, by no means, be able to give back unto thee. O king, that kingdom of thine which, abounding in prosperity, have before been taken by him at dice!"

SECTION 74

"Bhima said, 'Speak thou, O slayer of Madhu, in such a strain that there may be peace with the Kurus. Do not threaten them with war. Resenting everything, his wrath always excited, hostile to his own good and arrogant, Duryodhana should not be roughly addressed. Do thou behave towards him with mildness. Duryodhana is by nature sinful of heart like that of a robber, intoxicated with the pride of prosperity, hostile to the Pandavas, without foresight, cruel in speech, always disposed to censure others, of wicked prowess, of wrath not easily to be appeased, not susceptible of being taught, of wicked soul, deceitful in behaviour, capable of giving up his very life rather than break or give up his own opinion. Peace with such a one, O Krishna, is, I suppose, most difficult. Regardless of the words of even his well-wishers, destitute of virtue, loving falsehood, he always acts against the words of his counsellors and wounds their hearts. Like a serpent hid within reeds, he naturally commits sinful acts, depending on his own wicked disposition, and obedient to the impulse of wrath. What army Duryodhana hath, what his conduct is, what his nature, what his might, and what his prowess, are all well-known to thee. Before this, the Kauravas with their son passed their days in cheerfulness, and we also with our friends rejoiced like the younger brother of Indra, with Indra himself. Alas, by Duryodhana's wrath, O slayer of Madhu, the Bharatas will all be consumed, even like forests by fire at the end of the dewy seasons, and, O slayer of Madhu,

well-known are those eighteen kings that annihilated their kinsmen, friends, and relatives. Even as, when Dharma became extinct, Kali was born in the race of Asuras flourishing with prosperity and blazing with energy, so was born Udavarta among the Haihayas. Janamejaya among the Nepas, Vahula among the Talajanghas, proud Vasu among the Krimis, Ajavindu among the Suviras, Rushardhik among the Surashtas, Arkaja among the Valihas, Dhautamulaka among the Chinas, Hayagriva among the Videhas, Varayu among the Mahaujasas, Vahu among the Sundaras, Pururavas among the Diptakshas, Sahaja among the Chedis and Matsyas, Vrishaddhaja among the Praviras, Dharana among the Chandra-batsyas, Bigahana among the Mukutas and Sama among the Nandivegas. These vile individuals, O Krishna, spring up, at the end of each Yuga, in their respective races, for the destruction of their kinsmen. So hath Duryodhana, the very embodiment of sin and the disgrace of his race, been born, at the end of the Yuga, amongst us the Kurus. Therefore, O thou of fierce prowess, thou shouldst address him slowly and mildly, not in bitter but sweet words fraught with virtue and profit, and discourse fully on the subject so as to attract his heart. All of us, O Krishna, would rather in humiliation follow Duryodhana submissively, but, oh, let not the Bharatas be annihilated. O Vasudeva, act in such a way that we may rather live as strangers to the Kurus than incurring the sin of bringing about the destruction of the whole race should touch thee, O Krishna, let the aged Grand sire and the other counsellors of the Kurus be asked to bring about brotherly feelings between brothers and to pacify the son of Dhritrashtra. Even this is what I say. King Yudhishtira also approveth of this, and Arjuna too is averse to war, for there is great compassion in him."

SECTION 75

"Vaisampayana said, 'Hearing these words from Bhima, that were fraught with such mildness and that were, as unexpected as if the hills had lost their weight and fire had become cold, Rama's younger brother Kesava of Sura's race and mighty arms, wielding the bow called Saranga, laughed aloud, and as if to stimulate Bhima by his words, like the breeze fanning a fire, addressed him who was then so overwhelmed by the impulse of kindness, saying, 'At other times, O Bhimasena, thou applaudest war only, desirous of crushing the wicked sons of Dhritrashtra that take delight in the destruction of others. O chastiser of foes, thou dost not sleep but wakest the whole night, sitting up face downwards. Thou often utterest frightful exclamation of wrath, indicative of the storm within thy heart. Inflamed with the fire of thy own fury, thou sighest, O Bhima with an unquiet heart, like a flame of fire mixed with smoke. Withdrawing from company thou liest down breathing hot sighs, like a weak man pressed down by a heavy load. They, who do not know the cause regard thee as insane. As an elephant breaking into fragments uprooted trees lying on the ground gruntheth in rage while trampling them under his feet, so thou also, O Bhima, runnest on, breathing deep sighs and shaking the earth under the tread. Here in the region thou takest no delight in company but passest thy time in privacy. Night or day, Nothing pleases thee so much as seclusion. Sitting apart thou sometimes laughest aloud all on a sudden, and sometimes placing thy head between thy two knees, thou continuest in that posture for a long time with closed eyes. At the other times, O Bhima, contracting thy brows frequently and biting thy lips, thou starest fiercely before thee. All this is indicative of wrath. At one time, thou hadst, in the midst of thy brothers, grasped the mace, uttering this oath, 'As the sun is seen rising in the east displaying his radiance, and as he truly setteth in the west journeying around the Meru, so do I swear that I will certainly slay insolent Duryodhana with this mace of mine, and this oath of mine will never be untrue.' How then doth that same heart of thine, O chastiser of foes, now follow the counsels of peace? Alas, when fear entereth thy heart, O Bhima, it is certain that the hearts of all who desire war are upset when war becometh actually imminent. Asleep or awake, thou beholdest, O son of Pritha, inauspicious omens. Perhaps, it is this for which thou desirest peace. Alas, like a eunuch, thou dost not display any sign indicative of manliness in thee. Thou art overwhelmed by panic, and it is for this that thy heart is upset. The heart trembleth, thy mind is overwhelmed by despair, thy thighs tremble, and it is for this that thou desirest peace. The hearts of mortals, O Partha, are surely as inconstant as the pods of the Salmali seed exposed to the force of the wind. This frame of thy mind is as strange as articulate speech in kine. Indeed, the hearts of thy brothers are about to sink in an ocean of despair,--like swimmers in the sea without a raft to rescue them. That thou, O Bhimasena, shouldst utter words so unexpected of thee is as strange as the shifting of a hill. Recollecting thy own deeds and the race also in which thou art born, arise, O Bharata, yield not, to grief, O hero, and be firm. Such languor, O repressor of foes, is not worthy of thee, for a Kshatriya never enjoyeth that which he doth not acquire through prowess."

SECTION 76

"Vaisampayana said, 'Thus addressed by Vasudeva, the ever-wrathful Bhima, incapable of bearing insults, was immediately awakened like a steed of high metal, and replied, without losing a moment, saying, 'O Achyuta, I wish to act in a particular way; thou, however, takest me in quite a different light. That I take great delight in war and that my prowess is incapable of being baffled, must, O Krishna, be well-known to thee in consequence of our having lived together for a long time. Or it may be, thou knowest me not, like one swimming in a lake ignorant of its depth. It is for this that thou chidest me in such unbecoming words. Who else, O Madhava, knowing me to be Bhimasena, could address me with such unbecoming words as thou dost? Therefore, I shall tell thee, O delighter of the Vrishnis, about my own prowess and unrivalled might. Although to speak of one's own prowess is always an ignoble act, yet, pierced as I am by thy unfriendly strictures, I will speak of my own might. Behold, O Krishna, these--the firmament and the earth--which are immovable, immense, and infinite, and which are the refuge of, and in which are born these countless creatures. If through anger these suddenly collide like two hills, just I, with my arms, can keep them asunder with all their mobile and immobile objects. Behold the joints of these my mace-like arms. I find not the person who can extricate himself having once come within their grasp. The Himavat, the ocean, the mighty wielder of the thunderbolt himself, viz., the slayer of Vala,--even these three cannot, with all their power extricate the person attacked by me. I will easily trample on the ground under my feet all the Kshatriyas, who will come to battle against the Pandavas. It is not known to thee, O Achyuta, with what prowess I vanquished the kings of the earth and brought them under subjection. If, indeed, thou really knowest not my prowess which is like the fierce energy of the midday sun thou wilt then know it, O Janardana, in the fierce melee of battle. Thou woundest me with thy cruel words, paining me with the pain of opening a foetid tumour. But know me to be mightier than what I have said of myself of my own accord. On that day, when the fierce and destructive havoc of battle will begin, thou wilt then see me felling elephants and car-warriors combatants on steeds and those on elephants, and slaying in rage the foremost of Kshatriya warriors. Thou, as well as others, wilt see me doing all this and grinding down the foremost of combatants. The marrow of my bones hath not yet decayed, nor doth my heart tremble. If the whole world rusheth against me in wrath, I do not yet feel the influence of fear. It is only for the sake of compassion, O slayer of Madhu, that I am for displaying goodwill to the foe. I am far quietly bearing all our injuries, lest the Bharata race be extirpated.'"

SECTION 77

"The holy one said, 'It was only through affection that I said all this, desiring to know thy mind, and not from the desire of reproaching thee, nor from pride of learning, nor from wrath, nor from desire of making a speech. I know thy magnanimity of soul, and also thy strength, and thy deeds. It is not for that reason that I reproached thee. O son of Pandu, a thousand times greater will be the benefit conferred by thee on the Pandava's cause than that which thou thinkest thyself to be capable of conferring on it. Thou, O Bhima, with thy kinsmen and friends, art exactly that which one should be that has taken his birth in a family like thine, that is regarded by all the kings of the earth. The fact, however, is that they can never arrive at the truth, who under the influence of doubt proceed to enquire about the consequences hereafter of virtue and vice, or about the strength and weakness of men. For it is seen that what is the cause of the success of a person's object becometh also the cause of his ruin. Human acts, therefore, are doubtful in their consequences. Learned men, capable of judging of the evils of actions pronounce a particular course of action as worthy of being followed. It produces, however, consequences, the very opposite of what were foreseen, very much like the course of the wind. Indeed, even those acts of men that are the results of deliberation and well-directed policy, and that are consistent with considerations of propriety, are baffled by the dispensations of Providence. Then, again, Providential dispensations, such as heat and cold and rain and hunger and thirst, that are not the consequences of human acts, may be baffled by human exertion. Then again, besides those acts which a person is pre-ordained (as the result of the act of past lives) to go through, one can always get rid of all other acts begun at his pleasure, as is testified by both the Smritis and the Srutis. Therefore, O son of Pandu, one cannot go on the world without acting. One should, hence, engage in work knowing that one's purpose would be achieved by a combination of both Destiny and Exertion. He that engageth in acts under this belief is never pained by failure, nor delighted by success. This, O Bhimasena, was the intended import of my speech. It was not intended by me that victory would be certain in an encounter with the foe. A person, when his mind is upset should not lose his cheerfulness and must yield neither to languor nor depression. It is for this that I spoke to thee in the way I did. When the morrow comes, I will go, O Pandava, to Dhritrashtra's presence. I will strive

to make peace without sacrificing your interests. If the Kauravas make peace, then boundless fame will be mine. Your purposes will be achieved, and they also will reap great benefit. If, however, the Kauravas, without listening to my words, resolve to maintain their opinion, then there will undoubtedly be a formidable war. In this war burthened resteth on thee, O Bhimasena. That burthen should also be borne by Arjuna, while other warriors should all be led by both of you. In case of war happening, I will certainly be the driver of Vibhatsu's car, for that, indeed, is Dhananjaya's wish and not that I myself am not desirous of fighting. It is for this that, hearing thee utter thy intention, I rekindled that thy energy, O Vrikodara."

SECTION 78

"Arjuna said, 'O Janardana, Yudhishtira hath already said what should be said. But, O chastiser of foes, hearing what thou hast said, it seemeth to me that thou, O lord, does not think peace to be easily obtainable either in consequence of Dhritarashtra's covetousness or from our present weakness. Thou thinkest also that human prowess alone is fruitless, and also that without putting forth one's prowess one's purposes cannot be achieved. What thou hast said may be true, but at the same time it may not always be true. Nothing, however, should be regarded as impracticable. It is true, peace seemeth to thee to be impossible in consequence of our distressful condition, yet they are still acting against us without reaping the fruits of their acts. Peace, therefore, if properly proposed, O lord, may be concluded. O Krishna, strive thou, therefore, to bring about peace with the foe. Thou, O hero, art the foremost of all friends of both the Pandavas and the Kurus, even as Prajapati is of both the gods and the Asuras. Accomplish thou, therefore, that which is for the good of both the Kurus and the Pandavas. The accomplishment of our good is not, I believe, difficult for thee. If thou strivest, O Janardana, such is this act that it will be soon effected. As soon as thou goest thither, it will be accomplished. If, O hero, thou purporest to treat the evil-minded Duryodhana in any other way, that purpose of thine will be carried out exactly as thou wishest. Whether it be peace or war with the foe that thou wishest, any wish, O Krishna, that thou mayest entertain, will certainly be honoured by us. Doth not the evil-minded Duryodhana with his sons and kinsmen deserve destruction when, unable to bear the sight of Yudhishtira's prosperity and finding no other faultless expedient, that wretch, O slayer of Madhu, deprived of our kingdom by the sinful expedient of deceitful dice? What bowman is there, who, born in the Kshatriya order, and invited to combat, turneth away from the fight even if he is sure to die? Beholding ourselves vanquished by sinful means and banished to the woods, even then, thou of the Vrishni race, I thought that Suyodhana deserved death at my hands. What thou, however, O Krishna, wishest to do for thy friends is scarcely strange, although it seems inexplicable how the object in view is capable of being effected by either mildness or its reverse. Or, if thou deemest their immediate destruction to be preferable, let it be effected soon without further deliberation. Surely, thou knowest how Draupadi was insulted in the midst of the assembly by Duryodhana of sinful soul and how also we bore it with patience. That Duryodhana, O Madhava, will behave with justice towards the Pandavas is what I cannot believe. Wise counsels will be lost on him like seed sown in a barren soil. Therefore, do without delay what thou, O thou of Vrishni race, thinkest to be proper and beneficial for the Pandavas, or what, indeed, should next be done."

SECTION 79

"The holy one said, 'It shall be, O thou of mighty arms, what thou, O Pandavas, sayest, I will strive to bring about that which would be beneficial to both the Pandavas and the Kurus. Between the two kinds of acts, war and peace, the latter, O Vibhatsu, is perhaps within my power. Behold, the soil is moistened and divested of weeds by human exertion. Without rain, however, O son of Kunti, is never yieldeth crops. Indeed, in the absence of rain some speak of artificial irrigation, as a means of success due to human exertion, but even then it may be seen that the water artificially let in is dried up in consequence of providential drought. Beholding all this, the wise men of old have said that human affairs are set agoing in consequence of the cooperation of both providential and human expedients. I will do all that can be done by human exertion at its best. But I shall, by no means, be able to control what is providential. The wicked-souled Duryodhana acteth, defying both virtue and the world. Nor doth he feel any regret in consequence of his acting in that way. Moreover, his sinful inclinations are fed by his counsellors Sakuni and Karna and his brother Dussasana. Suyodhana will never make peace by giving up the kingdom, without, O Partha, undergoing at our hands a wholesale destruction with his kinsmen. King Yudhishtira the Just doth not wish to give up the kingdom submissively. The wicked-minded Duryodhana also will not at our solicitation surrender the kingdom. I, therefore, think that it is scarcely proper to deliver Yudhishtira's message to him. The sinful

Duryodhana of Kuru's race will not, O Bharata, accomplish the objects spoken of by Yudhishtira. If he refuses compliance, he will deserve death at the hands of all. Indeed, he deserves death at my hands, as also, O Bharata, of every one since in your childhood he always persecuted you all, and since that wicked and sinful wretch robbed you of your kingdom and could not bear the sight of Yudhishtira's prosperity. Many a time, O Partha, he strove to withdraw me from thee, but I never reckoned those wicked attempts of his. Thou knowest, O thou of mighty arms, what the cherished intentions of Duryodhana are, and thou knowest also that I seek the welfare of king Yudhishtira the Just. Knowing, therefore, Duryodhana's heart and what my most cherished wishes are, why then dost thou, O Arjuna, entertain such apprehensions in respect of myself like one unacquainted with everything? That grave act also which was ordained in heaven is known to thee. How then, O Partha, can peace be concluded with the foe? What, however, O Pandavas, is capable of being done by either speech or act, will all be done by me. Do not, however, O Partha, expect peace to be possible with the foe. About a year ago, on the occasion of attacking Virata's kine, did not Bhishma, on their way back, solicit Duryodhana about this very peace so beneficial to all? Believe me, they have been defeated even then when their defeat was resolved by thee. Indeed, Suyodhana doth not consent to part with the smallest portion of the kingdom for even the shortest period of time. As regards myself, I am ever obedient to the commands of Yudhishtira, and, therefore, the sinful acts of that wicked wretch must have again to be revolved in my mind!"

SECTION 80

"Nakula said, 'Much hath been said, O Madhava, by king Yudhishtira the Just who is conversant with morality and endowed with liberality, and thou hast heard what hath been said by Falguni also. As regards my own opinion, O hero, thou hast repeatedly expressed it, Hearing first what the wishes of the enemy are and disregarding all, do what thou regardest to be proper for the occasion. O Kesava, diverse are the conclusions arrived at as regards diverse matters. Success, however, O chastiser of foes, is won when a man doth that which ought to be done in view of the occasion. When a thing is settled in one way on one occasion, it becometh unsuitable when the occasion becometh different. Persons, therefore, in this world, O foremost of men, cannot stick to the same opinion throughout. While we were living in the woods, our hearts were inclined towards a particular course of action. While we were passing the period of concealment, our wishes were of one kind, and now, at the present time, O Krishna, when concealment is no longer necessary, our wishes have become different. O thou of the Vrishni race, while we wandered in the woods, attachment for the kingdom was not so great as now. The period of our exile having ceased, hearing, O hero, that we have returned, an army numbering full seven Akshauhini hath, through thy grace, O Janardana, been assembled. Beholding these tigers among men, of inconceivable might and prowess, standing equipped for battle armed with weapons, what man is there that will not be struck with fear? Therefore going into the midst of the Kurus, speak thou first words fraught with mildness and then those fraught with threats, so that the wicked Suyodhana may be agitated with fear. What mortal man is there, of flesh and blood, who would encounter in battle Yudhishtira and Bhimasena, the invincible Vibhatsu and Sahadeva, myself, thyself and Rama, O Kesava, and Satyaki of mighty energy. Virata with his sons, Drupada with his allies, and Dhrishtadyumna, O Madhava, and the ruler of Kasi of great prowess and Dhristaketu the lord of the Chedis? No sooner wilt thou go there than thou wilt, without doubt, accomplish, O thou of mighty arms, the desired object of king Yudhishtira the Just. Vidura, and Bhishma and Drona and Vahlika, these talents, O sinless one, will understand thee when thou wouldst utter words of wisdom. They will solicit that ruler of men, Dhritarashtra and Suyodhana of sinful disposition, with his counsellors, to act according to the advice. When thou, O Janardana, art the speaker and Vidura the listener, what subject is there that cannot be rendered smooth and plain?"

SECTION 81

"Sahadeva said, 'What hath been said by the king is, indeed, eternal virtue, but thou, O chastiser of foes, shouldst act, in such a way that war may certainly happen. Even if the Kauravas express their desire for peace with the Pandavas, still, O thou of Dasarha's race, provoke thou a war with them. Having seen, O Krishna, the princess of Panchala brought in that plight into the midst of the assembly, how can my wrath be appeased without the slaughter of Suyodhana. If, O Krishna, Bhima and Arjuna and king Yudhishtira the Just are disposed to be virtuous, abandoning virtue I desire an encounter with Duryodhana in battle.'

"Satyaki said, 'The high-souled Sahadeva, O thou of mighty arms, hath spoken the truth. The rage I feel towards Duryodhana can be appeased only by his death. Dost thou not

remember the rage thou too hadst felt upon beholding in the woods the distressed Pandavas clad in rags and deer-skins? Therefore, O foremost of men, all the warriors assembled here unanimously subscribe to what the heroic son of Madri, fierce in battle, hath said!"

"Vaisampayana continued, 'At these words of the high-souled Yuyudhana, a leonine roar was set up by all the warriors assembled there. And all the heroes, highly applauding those words of Satyaki, praised him, saying, 'Excellent! Excellent! And anxious to fight, they all began to express their joy.'"

SECTION 82

"Vaisampayana said, 'Hearing the peaceful words of the king that were fraught with both virtue and profit, king Drupada's daughter Krishna, of long black tresses, afflicted with great grief, applauding Sahadeva and that mighty car-warrior Satyaki, addressed Madhava seated by his side. And beholding Bhimasena declare for peace, that intelligent lady, overwhelmed with woe and with eyes bathed in tears, said, 'O slayer of Madhu, it is known to thee, O thou of mighty arms, by what deceitful means, O righteous one, the son of Dhritarashtra with his counsellors robbed the Pandavas, O Janardana, of their happiness. Thou knowest also, O thou of Dasarha's race, what message was privately delivered to Sanjaya by the king. Thou hast also heard all that was said unto Sanjaya. O thou of great effulgence, these words were even these, 'Let only five villages be granted to us, viz., Avishthala, and Vrikasthala, and Makandi, and Varanavata, and for the fifth, any other,--O thou of mighty arms, O Kesava, even this was the message that was to have been delivered to Duryodhana and his counsellors. But, O Krishna, O thou of Dasarha's race, hearing those words of Yudhishtira, endowed with modesty and anxious for peace, Suyodhana hath not acted according to them. If, O Krishna, Suyodhana desireth to make peace without surrendering the kingdom, there is no necessity of going thither for making such a peace. The Pandavas with the Srinjayas, O thou of mighty arms, are quite able to withstand the fierce Dhritarashtra host inflamed with rage. When they are no longer amenable to this arts of conciliation, it is not proper, O slayer of Madhu, that thou shouldst show them mercy. Those enemies, O Krishna, with whom peace cannot be established by either conciliation or presents, should be treated with severity by one desirous of saving his life. Therefore, O mighty-armed Achyuta, heavy should be the punishment that deserves to be speedily inflicted upon them by thyself aided by the Pandavas and the Srinjayas. Indeed, even this would become the son of Pritha, and add to thy glory, and if accomplished, will, O Krishna, be a source of great happiness to the whole Kshatriya race. He that is covetous, whether belonging to the Kshatriya or any other order, save of course a Brahmana, even if most sinful, ought surely to be slain by a Kshatriya, who is true to the duties of his own order. The exception in the case of a Brahmana, O sire, is due to a Brahmana's being the preceptor of all the other orders, as also the first sharer of everything. Persons conversant with the scriptures declare, O Janardana, that sin is incurred in slaying one that deserveth not to be slain. So there is equal sin in not slaying one that deserveth to be slain. Act thou, therefore, O Krishna, in such a way with the forces of the Pandavas and the Srinjayas, that sin may not touch thee. From excess of confidence in thee, O Janardana, I will repeat what hath been said again and again. Whatever woman, O Kesava, is there on earth like me? I am the daughter of king Drupada, risen from the sacrificial altar. I am the sister of Dhrishtadyumna, thy dear friend, O Krishna. I have by marriage become a lady of Ajamida's race,--the daughter-in-law of the illustrious Pandu. I am the queen of Pandu's sons, who resemble five Indras in splendour. I have, by these five heroes, five sons that are all mighty car-warriors, and that are morally bound to thee, O Krishna, as Abhimanyu himself. Being such, O Krishna, I was seized by the hair, dragged into the assembly and insulted in the very sight of the sons of Pandu and in thy life-time. O Kesava, the sons of Pandu, the Panchalas, and the Vrishnis being all alive, exposed to the gaze of the assembly I was treated as a slave by those sinful wretches. And when the Pandavas beholding it all sat silent without giving way to wrath, in my heart I called upon thee. O Govinda, saying,--'Save me, O save me!--Then the illustrious king Dhritarashtra, my father-in-law, said unto me, 'Ask thou any boon, O princess of Panchala. Thou deservest boons and even honour at my hands.' Thus addressed I said, 'Let the Pandavas be free men with their cars and weapons.' Upon this the Pandavas, O Kesava, were freed but only to be exiled into the woods. O Janardana, thou knowest all these sorrows of mine. Rescue me, O lotus-eyed one, with my husbands, kinsmen, and relatives, from that grief. Morally, O Krishna, I am the daughter-in-law of both Bhishma and Dhritarashtra. Though such, I was yet forcibly made a slave. Fie to Partha's bowmanship, oh, fie to Bhimasena's might since Duryodhana, O Krishna, liveth for even a moment. If I deserve any favour at thy hands, if thou hast any compassion for me, let thy wrath, O Krishna, be directed towards the sons of Dhritarashtra.'

"Vaisampayana continued, 'Having said this, the beautiful Krishna of eyes that were black in hue and large like lotus leaves, bathed in tears, and walking like a cow-elephant, approached the lotus-eyed Krishna, and taking with her left hand her own beautiful tresses of curly ends, deep-blue in hue and scented with every perfume, ended with every auspicious mark, and though gathered into a braid, yet soft and glossy like a mighty snake, spake these words, 'Lotus-eyed one that art anxious for peace with the enemy, thou shouldst, in all thy acts, call to thy mind these tresses of mine seized by Dussasana's rude hands! If Bhima and Arjuna, O Krishna, have become so low as to long for peace, my aged father then with his war like sons will avenge for me in battle. My five sons also that are endued with great energy, with Abhimanyu, O slayer of Madhu, at their head, will fight with the Kauravas. What peace can this heart of mine know unless I behold Dussasana's dark arm severed from his trunk and pulverised to atoms? Thirteen long years have I passed in expectation of better times, hiding in my heart my wrath like a smouldering fire. And now pierced by Bhima's wordy darts that heart of mine is about to break, for the mighty-armed Bhima now casteth his eye on morality. Uttering these words with voice choked in tears, the large-eyed Krishna began to weep aloud, with convulsive sobs, and tears gushed down her cheeks. And that lady, with hips full and round, began to drench her close and deep bosom by the tears she shed which were hot as liquid fire. The mighty-armed Kesava then spoke, comforting her in these words, 'Soon wilt thou, O Krishna, behold the ladies of Bharata's race weep as thou dost. Even they, O timid one, will weep like thee, their kinsmen and friends being slain. They with whom, O lady, thou art angry, have their kinsmen and warriors already slain. With Bhima and Arjuna and the twins, at Yudhishtira's command, and agreeably to fate, and what hath been ordained by the Ordainer, I will accomplish all this. Their hour having arrived, the sons of Dhritarashtra, if they do not listen to my words, will surely lie down on the earth turned as morsels of dogs and jackals. The mountains of Himavat might shift their site, the Earth herself might split into a hundred fragments, the firmament itself with its myriads of stars might fall down, still my words can never be futile. Stop thy tears, I swear to thee, O Krishna, soon wilt thou see thy husbands, with their enemies slain, and with prosperity crowning them.'"

SECTION 83

"Arjuna said, 'Thou art now, O Kesava, the best friend of all the Kurus. Related with both the parties, thou art the dear friend of both. It behoveth thee to bring about peace between the Pandavas and the sons of Dhritarashtra. Thou, O Kesava, art competent and, therefore, it behoveth thee to bring about a reconciliation. O lotus-eyed one, proceeding hence for peace, O slayer of foes, say unto our ever-wrathful brother Suyodhana, what, indeed, should be said, 'If the foolish Duryodhana doth not accept thy auspicious and beneficial counsels fraught with virtue and profit, he will surely then be the victim of his fate.'

"The holy one said, 'Yes, I will go to king Dhritarashtra, desirous of accomplishing what is consistent with righteousness, what may be beneficial to us, and what also is for the good of the Kurus.'

"Vaisampayana continued, 'The night having passed away, a bright sun arose in the east. The hour called Maitra set in, and the rays of the sun were still mild. The month was (Kaumuda Kartika) under the constellation Revati. It was the season of dew, Autumn having departed. The earth was covered with abundant crops all around. It was at such a time that Janardana, the foremost of mighty persons, in enjoyment of excellent health, having heard the auspicious, sacred-sounding and sweet words of gratified Brahmanas, like Vasava himself hearing the adorations of the (celestial) Rishis,--and having also gone through the customary acts and rites of the morning, purified himself by a bath, and decked his person with unguents and ornaments, worshipped both the Sun and Fire. And having touched the tail of a bull and reverently bowed to the Brahmanas, walked round the sacred fire, and cast his eyes on the (usual) auspicious articles placed in view, Janardana recollected Yudhishtira's word and addressed Sini's grandson Satyaki, seated near, saying, 'Let my car be made ready and let my conch and discus along with my mace, and quivers and darts and all kinds of weapons, offensive and defensive, be placed on it, for Duryodhana and Karna and Suvala's son are all of wicked souls, and foes, however contemptible, should never be disregarded by even a powerful person. Understanding the wishes of Kesava, the wielder of the discus and the mace, his attendants immediately addressed themselves to yoke his car. And that car resembled in effulgence the fire that shows itself at the time of the universal dissolution, and itself in speed. And it was provided with two wheels that resembled the sun and the moon in lustre. And it bore emblazonments of moons, both crescent and full, and of fishes, animals, and birds and it was adorned with garlands of diverse flowers and with pearls and gems of various kinds all around. And endued with the splendour of the rising sun, it was large and handsome. And variegated

with gems and gold, it was furnished with an excellent flag-staff bearing beautiful pennons. And well-supplied with every necessary article, and incapable of being resisted by the foe, it was covered with tiger-skins, and capable of robbing the fame of every foe, it enhanced the joy of the Yadavas. And they yoked unto it those excellent steeds named Saiyva and Sugriva and Meghapushpa and Valahaka, after these had been bathed and attired in beautiful harness. And enhancing the dignity of Krishna still further, Garuda, the lord of the leathery creation, came and perched on the flag-staff of that car producing a terrible rattle. And Saurin then mounted on that car, high as the summit of the Meru, and producing a rattle, deep and loud as the sound of the kettle-drum or the clouds and which resembled the celestial car coursing at the will of the rider. And taking Satyaki also upon it, that best of male beings set out, filling the earth and the welkin with the rattle of his chariot-wheels. And the sky became cloudless, and auspicious winds began to blow around, and the atmosphere freed from the dust became pure. Indeed, as Vasudeva set out, auspicious animals and birds, whirling by the right side, began to follow him, and cranes and peacocks and swans all followed the slayer of Madhu, uttering cries of good omens. The very fire, fed with Homa libations in accompaniment with Mantras, freed from smoke blazed up cheerfully, sending forth its flames towards the right. And Vasishtha and Vamadeva, and Bhuriyamma and Gaya, and Kratha and Sukra and Kusika and Bhrgu, and other Brahmarshis and celestial Rishis united together, all stood on the right side of Krishna, that delighter of the Yadavas, that younger brother of Vasava. And thus worshipped by those and other illustrious Rishis and holy men, Krishna set out for the residence of the Kurus. And while Krishna was proceeding, Yudhishtira, the son of Kunti, followed him, as also Bhima and Arjuna and those other Pandavas, viz., the twin sons of Madri. And the valiant Chekitana and Dhristaketu, the ruler of the Chedis, and Drupada and the king of Kasi and that mighty car-warrior Sikhandin, and Dhristadyumna, and Virata with his sons, and the princes of Kekaya also,--all these Kshatriyas followed that bull of the Kshatriya race to honour him. And the illustrious king Yudhishtira the Just, having followed Govinda to some distance, addressed him in these words in the presence of all those kings. And the son of Kunti embraced that foremost of all persons, who never, from desire, or anger, or fear, or purpose of gain committed the least wrong, whose mind was ever steady, who was a stranger to covetousness, who was conversant with morality and endued with great intelligence and wisdom, who knew the hearts of all creatures and was the lord of all, who was the God of gods, who was eternal, who was possessed of every virtue, and who bore the auspicious mark on his breast. And embracing him the king began to indicate what he was to do.'

"Yudhishtira said, 'That lady who hath brought us from our infancy; who is ever engaged in facts and ascetic penances and propitiatory rites and ceremonies; who is devoted to the worship of the gods and guests; who is always engaged in waiting upon her superiors who is fond of her sons, bearing for them an affection that knows no bounds; who, O Janardana, is dearly loved by us; who, O grinder of foes, repeatedly saved us from the snares of Suyodhana, like a boat saving a ship-wrecked crew from the frightful terrors of the sea; and who, O Madhava, however undeserving of woe herself, hath on our account endured countless sufferings,--should be asked about her welfare-Salute and embrace, and, oh, comfort her over and over, overwhelmed with grief as she is on account of her sons by talking of the Pandavas. Ever since her marriage she hath been the victim, however undeserving, of sorrow and griefs due to the conduct of her father-in-law, and suffering hath been her position. Shall I, O Krishna, ever see the time when, O chastiser of foes, my afflictions being over, I shall be able to make my sorrowing mother happy? On the eve of our exile, from affection for her children, she ran after us in anguish, crying bitterly. But leaving her behind, we went into the woods. Sorrow doth not necessarily kill. It is possible, therefore, that she is alive, being hospitably entertained by the Anartas, though afflicted with sorrow on account of her sons. O glorious Krishna, salute her for me, the Kuru king Dhritarashtra also, and all those monarchs who are senior to us in age, and Bhisma, and Drona, and Kripa, and king Vahluka, and Drona's son and Somadatta, and in fact, every one of the Bharata race, and also Vidura endued with great wisdom, that counsellor of the Kurus, of profound intellect and intimate acquaintance with morality,--should all, O slayer of Madhu, be embraced by thee! Having in the presence of the kings, said these words unto Kesava, Yudhishtira, with Krishna's permission, came back having at first walked round him. Then Arjuna, proceeding a few steps, further said unto his friend, that bull among men, that slayer of hostile heroes, that invincible warrior of Dasarha's race, 'It is known to all the kings, O illustrious Govinda, that at our consultation it was settled that we should ask back the kingdom. If without insulting us, if honouring thee, they honestly give us what we demand, then, O mighty armed one, they would please me greatly and would themselves escape a terrible danger. If, however, Dhritarashtra's son, who always

adopts improper means, acts otherwise, then I shall surely, O Janardana, annihilate the Kshatriya race.'

"Vaisampayana continued, 'When Arjuna said these words, Vrikodara was filled with delight. And that son of Pandu continually quivered with rage; and while still quivering with rage and the delight that filled his heart upon hearing Dhananjaya's words, he set forth a terrible shout. And hearing that shout of his, all the bowmen trembled in fear and steeds and elephants were seen to pass urine and excreta. And having addressed Kesava then and informed him of his resolution. Arjuna with Janardana's permission, came back, having first embraced him. And after all the kings had desisted following him, Janardana set out with a cheerful heart on his car drawn by Saiyva, Sugriva, and others. And those steeds of Vasudeva, urged by Daruka, coursed onwards, devouring the sky and drinking the road. And on his way Kesava of mighty arms met with some Rishis blazing with Brahmic lustre, standing on both sides of the road, and soon alighting from his car, Janardana saluted them reverently. And worshipping them duly, he enquired of them, saying, 'Is there peace in all the world? Is virtue being duly practised? And the other three orders obedient to the Brahmanas? And having duly worshipped them, the slayer of Madhu again said, 'Where have ye been crowned with success? Whither would ye go, and for what object? What also shall I do for yourselves? What has brought your illustrious selves down on the earth?' Thus addressed, Jamadagni's son, the friend of Brahma--that lord of both gods and Asuras,--approached Govinda the slayer of Madhu, embraced him, and said, 'The celestial Rishis of pious deeds, and Brahmanas of extensive acquaintance with the scriptures, and royal sages, O Dasarha, and venerable ascetic,--these witnesses, O illustrious one, of the former feats of gods and Asuras,--are desirous of beholding all the Kshatriyas of the earth assembled from every side as also the counsellors sitting in the assembly, the kings, and thyself the embodiment of truth, O Janardana. O Kesava, we will go thither for beholding that grand sight. We are also anxious, O Madhava, to listen to those words fraught with virtue and profit, which will be spoken by thee, O chastiser of foes, unto the Kurus in the presence of all the kings. Indeed, Bhisma, and Drona, and others, as also the illustrious Vidura and thyself, O tiger among the Yadavas,--Ye all will be assembled together in conclave! We desire, O Madhava, to hear the excellent, truthful, and beneficial words that thou wilt utter and they also, O Govinda. Thou art now informed of our purpose, O thou of mighty arms. We will meet thee again. Go thither safely, O hero. We hope to see thee in the midst of the conclave, seated on an excellent seat mustering all thy energy and might.'"

SECTION 84

"Vaisampayana said, 'O smiter of foes, when Devaki's son of mighty arms set out (for Hastinapura), ten mighty car-warriors, capable of slaying hostile heroes, fully armed, followed in his train. And a thousand foot-soldiers, and a thousand horsemen, and attendants by hundreds, also formed his train, carrying, O king, provisions in abundance.'

"Janamejaya said, 'How did the illustrious slayer of Madhu, of Dasarha's race, proceed on his journey? And what omens were seen when that hero set out?'

"Vaisampayana continued, 'Listen to me as I narrate all those natural and unnatural omens that were noticed at the time when the illustrious Krishna departed (for Hastinapura). Though there were no clouds in the sky, yet the roll of thunder accompanied by flashes of lightning was heard. And fleecy clouds in a clear sky rained incessantly in the rear! The seven large rivers including the Sindhu (Indus) though flowing eastwards then flowed in opposite directions. The very directions seemed to be reversed and nothing could be distinguished. Fires blazed up everywhere, O monarch, and the earth trembled repeatedly. The contents of wells and water-vessels by hundreds swelled up and ran out. The whole universe was enveloped in darkness. The atmosphere being filled with dust, neither the cardinal nor the subsidiary points of the horizon could, O king, be distinguished. Loud roars were heard in the sky without any being being visible from whom these could emanate. This wonderful phenomenon, O king, was noticed all over the country. A south-westerly wind, with the harsh rattle of the thunder, uprooting trees by the thousands, crushed the city of Hastinapura. In those places, however, O Bharata, through which he of Vrishni's race passed, delicious breezes blew and everything became auspicious. Showers of lotuses and fragrant flowers fell there. The very road became delightful, being free from prickly grass and thorns. At those places where he stayed, Brahmanas by thousands glorified that giver of wealth with (laudation) and worshipped him with dishes of curds, ghee, honey, and presents of wealth. The very women, coming out on the road, strewed wild flowers of great fragrance on the person of that illustrious hero, devoted to the welfare of all creatures. He then came upon a delightful spot called Salibhavana which was filled with every kind of crops, a spot that was delicious and sacred, after having, O bull of the Bharata race, seen various villages abounding in bees, and picturesque to the eye,

and delightful to the heart, and after having passed through diverse cities and kingdoms. Always cheerful and of good hearts, well-protected by the Bharatas and therefore free from all anxieties on account of the designs of invaders, and unacquainted with calamities of any kind, many of the citizens of Upaplavya, coming out of their town, stood together on the way, desirous of beholding Krishna. And beholding that illustrious one resembling a blazing fire arrived at the spot, they worshipped him who deserved their worship with all the honours of a guest arrived in their abode. When at last that slayer of hostile heroes, Kesava, came to Vrikasthala, the sun seemed to redden the sky by his straggling rays of light. Alighting from his car, he duly went through the usual purificatory rites, and ordering the steeds to be unharnessed, he set himself to say his evening prayers. And Daruka also, setting the steeds free, tended them according to the rules of equine science, and taking off the yokes and traces, let them loose. After this was done, the slayer of Madhu said, 'Here must we pass the night for the sake of Yudhishtira's mission. Ascertaining that to be his intention, the attendants soon set a temporary abode and prepared in a trice excellent food and drink. Amongst the Brahmanas, O king, that resided in the village, they that were of noble and high descent, modest, and obedient to the injunctions of the Vedas in their conduct, approached that illustrious chastiser of foes, Hrishikesa, and honoured him with their benedictions and auspicious speeches. And having honoured him of Dasarha's race that deserveth honour from every one, they placed at the disposal of that illustrious person their houses, abounding in wealth. Saying unto them--'Enough'-the illustrious Krishna paid them proper homage, each according to his rank, and wending with them to their house, he returned in their company to his own (tent). And feeding all the Brahmanas with sweet-meats and himself taking his meals with them, Kesava passed the night happily there.'"

SECTION 85

"Vaisampayana said, 'Meanwhile, understanding from his spies that the slayer of Madhu had set out, Dhritarashtra, with his hair standing erect, respectfully addressing the mighty-armed Bhishma and Dorna and Sanjaya and the illustrious Vidura, said these words unto Duryodhana and his counsellors, 'O scion of Kuru's race, strange and wonderful is the news that we hear. Men, women and children, are talking of it. Others are speaking of it respectfully, and others again assembled together. Within houses where men congregate and in open spots, people and discussing it. All say that Dasarha of great prowess will come hither for the sake of Pandavas. The slayer of Madhu is, by all means, deserving of honour and worship at our hands. He is the Lord of all creatures, and on him resteth the course of every thing in the universe. Indeed, intelligence and prowess and wisdom and energy, all reside in Madhava. Worthy of honour at the hands of all righteous persons he is the foremost of all men, and is, indeed, eternal Virtue. If worshipped he is sure to bestow happiness; and if not worshipped he is sure to inflict misery. If that smiter of foes, Dasarha be gratified with our offerings, all our wishes may be obtained by us, through his grace, in the midst of the kings. O chastiser of foes, make without loss of time every arrangement for his reception. Let pavilions be set up on the road, furnished with every object of enjoyment. O mighty-armed son of Gandhari, make such arrangements that he may be gratified with thee. What doth Bhishma think in this matter?' At this, Bhishma and others, all applauding those words of king Dhritarashtra, said,--'Excellent.' King Duryodhana then, understanding their wishes, ordered delightful sites to be chosen for the erection of pavilions. Many pavilions were thereupon constructed abounding with gems of every kind, at proper intervals and at delightful spots. And the king sent thither handsome seats endued with excellent qualities, beautiful girls, and scents and ornaments, and fine robes, and excellent viands, and drink of diverse qualities, and fragrant garlands of many kinds. And the king of the Kurus took especial care to erect, for the reception of Krishna, a highly beautiful pavilion at Vrikasthala, full of precious gems. And having made all these arrangements that were god-like and much above the capacity of human beings, king Duryodhana informed Dhritarashtra of the same. Kesava, however, of Dasarha's race, arrived at the capital of the Kurus, without casting a single glance at all those pavilions and all those gems of diverse kinds.'"

SECTION 86

"Dhritarashtra said, 'O Vidura, Janardana hath set out from Upaplavya. He is now staying at Vrikasthala and will come here tomorrow. Janardana is the leader of the Ahukas, the foremost person amongst all the members of the Sattwata race, is high-souled, and endued with great energy and great might. Indeed, Madhava is the guardian and protector of the Prosperous kingdom of Vrishnis and is the illustrious Great-Grandsire of even the three worlds. The Vrishnis adore the wisdom of the intelligent Krishna, even as the Adityas, the Vasus, and the Rudras adore the wisdom of Vrishapati. O virtuous one, I will in thy presence, offer worship unto that

illustrious scion of Dasarha's race. Listen to me about that worship. I will give him sixteen cars made of gold, each drawn by four excellent and well-adorned steeds of uniform colour and of the Vahlka breed. O Kaurava, I will give him eight elephants with temporal juice always trickling down and tusks as large as poles of ploughs, capable of smiting hostile ranks, and each having eight human attendants. I will give him a century of handsome maid-servants of the complexion of gold, all virgins, and man-servants I will give him as, many. I will give him eighteen thousand woolen blankets soft to the touch, all presented to us by the hill-men. I will also give him a thousand deer-skins brought from China and other things of the kind that may be worthy of Kesava. I will also give him this serene gem of the purest rays that shines day and night, for Kesava alone deserves it. This car of mine drawn by mules that makes a round of full fourteen Yojanas a day, I will also give him. I will place before him every-day-provisions eight times greater than what is necessary for the animals and attendants that form his train. Mounted on their cars, having their person well-adorned, all my sons and grandsons, save Duryodhana, will go out to receive him. And thousands of graceful and well-decked dancing girls will go out on foot to receive the illustrious Kesava. And the beautiful girls that will go out of the town for receiving Janardana will go out unveiled. Let all the citizens with their wives and children behold the illustrious slayer of Madhu with as much respect and devotion as they show when casting their eyes on the morning sun. Let the canopy all round, at my command, be crowded with pendants and banners, and let the road, by which Kesava will come, be well-watered and its dusts removed. Let Dussasana's abode, which is better than Duryodhana's, be cleansed and well-adorned without delay. That mansion consisting of many beautiful buildings, is pleasant and delightful, and abounds with the wealth of all seasons. It is in that abode that all my wealth, as also Duryodhana's, are deposited. Let all that scion of the Vrishni race deserves be given unto him.'"

SECTION 87

"Vidura said, 'O monarch, O best of men, thou art respected by three worlds. Thou, O Bharata, art loved and regarded by every body. Venerable in year as thou art, what thou wilt say at this age can never be against the dictates of the scriptures or the conclusions of well-directed reason, for thy mind is ever calm. Thy subjects, O king, are well-assured that, like characters on stone, light in the sun, and billows in the ocean, virtue resideth in thee permanently. O monarch, every one is honoured and made happy in consequence of thy numerous virtues. Strive, therefore, with thy friends and kinsmen to retain those virtues of thine. Oh, adopt sincerity of behaviour. Do not from folly, cause a wholesale destruction of thy sons, grandsons, friends, kinsmen, and all that are dear to thee. It is much, O king, that thou wishes to give unto Kesava as thy guest. Know, however, that Kesava deserves all this and much more, aye, the whole earth itself. I truly swear by my own soul that thou dost not wish to give all this unto Krishna either from motives of virtue or for the object of doing what is agreeable to him. O giver of great wealth, all this betrays only deception, falsehood, and insincerity. By the external acts, O king, I know thy secret purpose. The five Pandavas, O king, desire only five villages. Thou, however, dost not wish to give them even that. Thou art, therefore, unwilling to make peace. Thou seekest to make the mighty-armed hero of Vrishni's race thy own by means of thy wealth; in foot, by this means, thou seekest to separate Kesava from the Pandavas. I tell thee, however, that thou art unable, by wealth, or attention, or worship, to separate Krishna from Dhananjaya. I know magnanimity of Krishna; I know firm devotion of Arjuna towards him, I know that Dhananjaya, who is Kesava's life, is incapable of being given up by the latter. Save only a vessel of water, save only the washing of his feet, save only the (usual) enquiries after the welfare (of those he will see), Janardana will not accept any other hospitality or set his eyes on any other thing. Offer him, however, O king, that hospitality which is the most agreeable to that illustrious one deserving of every respect, for there is no respect that may not be offered to Janardana. Give unto Kesava, O king, that object in expectation of which, from desire of benefiting both parties, he cometh to the Kurus. Kesava desires peace to be established between thee and Duryodhana on one side and the Pandavas on the other. Follow his counsels, O monarch. Thou art their father. O king, and the Pandavas are thy sons. Thou art old, and they are children to thee in years, behave as father towards them, that are disposed to pay thee filial regard.'"

SECTION 88

"Duryodhana said, 'All that Vidura hath said about Krishna, hath indeed, been truly said; for Janardana is greatly devoted to the Pandavas and can never be separated from them. All the diverse kinds of wealth, O foremost of kings, that are proposed to be bestowed upon Janardana ought never to be bestowed upon him. Kesava is, of course, not unworthy of our worship, but both time and place are against it, for he (Krishna), O king, on receiving our worship, will

very likely think that we are worshipping him out of fear. This is my certain conviction, O king, that an intelligent Kshatriya must not do that which may bring disgrace upon him. It is well-known to me that the large-eyed Krishna deserveth the most reverential worship of the three worlds. It is quite out of place, therefore, O illustrious king, to give him anything now, for war having been decided upon, it should never be put off by hospitality.'

"Vaisampayana continued, 'Hearing these words of his, the Grandsire of the Kurus spoke these words unto the royal son of Vichitravirya, 'Worshipped or not worshipped, Janardana never cometh angry. None, however, can treat him with disrespect, for Kesava is not contemptible. Whatever, O mighty one, he purposeth to do is incapable of being frustrated by anybody by every means in his power. Do without hesitation what Krishna of mighty arms sayeth and bring about peace with the Pandavas through Vasudeva as the means. Truly Janardana, possessed of virtuous soul, will say what is consistent with religion and profit. It behoveth thee, therefore, with all thy friends, to tell him what only is agreeable to him.'

"Duryodhana said, 'O Grandsire, I can, by no means, live by sharing this swelling prosperity of mine with the Pandavas. Listen, this, indeed, is a great resolution which I have formed. I will imprison Janardana who is the refuge of the Pandavas. He will come here tomorrow morning; and when he is confined, the Vrishnis and the Pandavas, aye, the whole earth, will submit to me. What may be the means for accomplishing it, so that Janardana may not guess our purpose, and so that no danger also may overtake us, it behoveth thee to say.'

"Vaisampayana continued, 'Hearing these fearful words of his son about imprisoning Krishna, Dhritarashtra, with all his counsellors, was very much pained and became deeply afflicted. King Dhritarashtra then spoke those words unto Duryodhana, 'O ruler of men, never say this again, this is not immemorial custom. Hrishikesa cometh here as an ambassador. He is, besides, related to and is dear to us. He hath done us no wrong; how then doth he deserves imprisonment?'

"Bhishma said, 'This wicked son of thine, O Dhritarashtra, hath his hour come. He chooseth evil, not good, though entreated by his well-wishers. Thou also followest in the wake of this wicked wretch of sinful surroundings, who treadeth a thorny path setting at naught the words of his well-wisher. This exceedingly wicked son of thine with all his counsellors coming in contact with Krishna of unstained acts, will be destroyed in a moment. I dare not listen to the words of this sinful and wicked wretch that hath abandoned all virtue.'

"Having said this, that aged chief of the Bharata race, Bhishma of unbuffed prowess, inflamed with rage rose and left that place.'"

SECTION 89

"Vaisampayana said, 'Rising up (from his bed) at day-dawn, Krishna went through his morning rites, and taking leave of the Bharatas, set out for the city (of the Kurus). Ana all the inhabitants of Vrikasthala, bidding farewell unto that mighty one of long arms while he was about to depart, all returned to their homes. And all the Dhartarashtras except Duryodhana, attired in excellent robes, and with Bhishma, Drona, Kripa, and others, went out to meet him. And the citizens by thousands, O king, on cars of diverse kinds, and many on foot, also came out, desirous of beholding Hrishikesa. And meeting on the way Bhishma of spotless deed, and Drona, and Dhritarashtra's sons, he entered the city, surrounded by them all. And in honour of Krishna, the city was beautifully adorned, and the principal streets were decorated with diverse jewels and gems. And, O king, O bull of the Bharata race, on that occasion no one,--man, woman, or child,--remained in doors, so eager were the citizens for beholding Vasudeva. And all the citizens came out and lined the streets and bent their heads down to the ground singing eulogies in his honour, O king, when Hrishikesa entered the city and passed through it. And substantial mansions, filled with high-born ladies, seemed to be on the point of falling down on the ground in consequence of their living weight. And although Vasudeva's steeds were endued with great speed, yet they moved very slowly through that dense mass of human beings. And that lotus-eyed grinder of foes then entered Dhritarashtra's ash-coloured palace which was enriched with numerous buildings. And having passed through the first three chambers of the palace, that chastiser of foes, Kesava, came upon the royal son of Vichitravirya. And upon that son of Dasarha's race approaching his presence, the blind monarch of great fame stood up along with Drona and Bhishma, Kripa and Somadatta, and king Vahlka also,--all stood up for honouring Janardana. And the Vrishni hero, having approached king Dhritarashtra of great fame, worshipped him and Bhishma with proper words and without losing any time. And having offered that worship unto them according to established usage, Madhava the slayer of Madhu, greeted the other kings according to their seniority in years. And Janardana then accosted the illustrious Drona and his son,

and Vahlka, and Kripa, and Somadatta. And there in that chamber Jay a spacious seat of beautiful workmanship, made of gold and set with jewels. And at Dhritarashtra's request, Achyuta took that seat; and the priests of Dhritarashtra duly offered Janardana a cow, honey and curds and water. And after the rites of hospitality were over, Govinda remained there for a while, surrounded by the Kurus, laughing and jesting with them according to their relationship with him. And that illustrious grinder of foes, honoured and worshipped by Dhritarashtra, came out with the king's permission. And Madhava having duly greeted all the Kurus in their assembly, then went to the delightful abode of Vidura; and Vidura, having approached Janardana of Dasarha's race thus arrived at his abode, worshipped him with every auspicious and desirable offering. And he said, 'What use, O lotus-eyed one, in telling thee of the joy I feel at this advent of thine, for thou art the inner Soul of all embodied creatures.' And after the hospitable reception was over, Vidura, conversant with all the principles of morality, enquired of Govinda, the slayer of Madhu, about the welfare of Pandavas. And that scion of Dasarha's race, that chief of the Vrishnis, unto whom the past and the future were as the present, knowing that Vidura was loved by the Pandavas and friendly towards them, and learned, and firm in morality, and honest, and harbouring no wrath (against the Pandavas), and wise, began to tell him everything in detail about the doings of the sons of Pandu."

SECTION 90

"Vaisampayana said, 'Janardana, the chastiser of foes, after his meeting with Vidura, went then in the afternoon to his paternal aunt, Pritha. And beholding Krishna whose countenance beamed with the effulgence of the radiant sun arrived at her abode, she encircled his neck with her arms and began to pour forth her lamentations remembering her sons. And at the sight, after a long time, of Govinda of Vrishni's race, the companion of those mighty children of hers, the tears of Pritha flowed fast. And after Krishna, that foremost of warriors, had taken his seat having first received the rites of hospitality, Pritha, with a woe-begone face and voice choked with tears addressed him, saying. They, who, from their earliest years have always waited with reverence on their superiors; they, who, in friendship are attached to one another; they, who, deprived deceitfully of their kingdom had gone to seclusion, however worthy of living in the midst of friends and attendants,—they, who have subjugated both wrath and joy, are devoted to Brahman's, and truthful in speech,—those children of mine, who, abandoning kingdom and enjoyments and leaving my miserable self behind, had gone to the woods, plucking the very roots of my heart,—those illustrious sons of Pandu, O Kesava, who have suffered woe however undeserving of it,—how, alas, did they live in the deep forest abounding with lions and tigers and elephants? Deprived in their infancy of their father, they were all tenderly brought up by me. How, also, did they live in the mighty forest, without seeing both their parents? From their infancy, O Kesava, the Pandavas were aroused from their beds by the music of conchs and drums and flutes. That they who while at home, used to sleep in high palatial chambers on soft blankets and skins of the Runku deer and were waked up in the morning by the grunt of elephants, the neighing of steeds, the clatter of car-wheels and the music of conchs and cymbals in accompaniment with the notes of flutes and lutes,—who, adored at early dawn with sacred sounding hymns uttered by Brahmanas, worshipped those amongst them that deserved such worship with robes and jewels and ornaments, and who were blessed with the auspicious benedictions of those illustrious members of the regenerate order, as a return for the homage the latter received,—that they, O Janardana, could sleep in the deep woods resounding with the shrill and dissonant cries of beasts of prey can hardly be believed, undeserving as they were of so much woe. How could they, O slayer of Madhu, who were roused from their beds by music of cymbals and drums and conchs and flutes, with the honeyed strains of songstresses and the eulogies chanted by bards and professional reciters,—alas, how could they be waked in the deep woods by the yells of wild beasts? He that is endowed with modesty, is firm in truth, with senses under control and compassions for all creatures,—he that hath vanquished both lust and malice and always treadeth the path of the righteous, he that ably bore the heavy burthen borne by Amvarisha and Mandhatri Yayati and Nahusha and Bharata and Dilip and Sivi the son of Usinara and other royal sages of old, he that is endowed with an excellent character and disposition, he that is conversant with virtue, and whose prowess is incapable of being baffled, he that is fit to become the monarch of the three worlds in consequence of his possession of every accomplishment, he that is the foremost of all the Kurus lawfully and in respect of learning and disposition, who is handsome and mighty-armed and hath no enemy,—Oh, how is that Yudhishtira of virtuous soul, and of complexion like that of pure gold? He that hath the strength of ten thousand elephants and the speed of the wind, he that is mighty and ever wrathful amongst the sons of Pandu, he that always doth

go to his brothers and is, therefore, dear to them all, he, O slayer of Madhu, that slew Kichaka with all his relatives, he that is the slayer of the Krodhavasas, of Hidimva, and of Vaka, he that in prowess is equal unto Sakra, and in might unto the Wind-god, he that is terrible, and in wrath is equal unto Madhava himself, he that is the foremost of all smiters,—that wrathful son of Pandu and chastiser of foes, who, restraining his rage, might, impatience, and controlling his soul, is obedient to the commands of his elder brother,—speak to me, O Janardana, tell me how is that smiter of immeasurable valour, that Bhimasena, who in aspect also justifies his name—that Vrikodara possessing arms like maces, that mighty second son of Pandu? O Krishna, that Arjuna of two arms who always regardeth himself as superior to his namesake of old with thousand arms, and who at one stretch shooteth five hundred arrows, that son of Pandu who in the use of weapons is equal unto king Kartavirya, in energy unto Aditya, in restraint of senses unto a great sage, in forgiveness unto the Earth, and in prowess unto Indra himself,—he, by whose prowess, O slayer of Madhu, the Kurus amongst all the kings of the earth have obtained this extensive empire, blazing with effulgence,—he, whose strength of arms is always adored by the Pandavas,—that son of Pandu, who is the foremost of all car-warriors and whose prowess is incapable of being frustrated,—he, from an encounter with whom in battle no foe ever escapeth with life,—he, O Achyuta, who is the conqueror of all, but who is incapable of being conquered by any,—he, who is the refuge of the Pandavas like Vasava of the celestials,—how, O Kesava, is that Dhananjaya now, that brother and friend of thine? He that is compassionate to all creatures, is endowed with modesty and acquainted with mighty weapons, is soft and delicate and virtuous,—he that is dear to me,—that mighty bowman Sahadeva, that hero and ornament of assemblies,—he, O Krishna, who is youthful in years, is devoted to the service of his brothers, and is conversant with both virtue and profit, whose brothers, O slayer of Madhu, always applaud the disposition of that high-souled and well-behaved son of mine,—tell me, O thou of the Vrishni race, of that heroic Sahadeva, that foremost of warriors, that son of Madri, who always waiteth submissively on his elder brothers and so reverentially on me. He that is delicate and youthful in years, he that is brave and handsome in person,—that son of Pandu who is dear unto his brothers as also unto all, and who, indeed, is their very life though walking with a separate body,—he that is conversant with various modes of warfare,—he that is endowed with great strength and is a mighty bowman,—tell me, O Krishna, whether that dear child of mine, Nakula, who was brought up in luxury, is now well in body and mind? O thou of mighty arms, shall I ever behold again Nakula of mine, that mighty car-warrior, that delicate youth brought up in every luxury and undeserving of woe? Behold, O hero, I am alive today, even I, who could know peace by losing sight of Nakula for the short space of time taken up by a wink of the eye. More than all my sons, O Janardana, is the daughter of Drupada dear to me. High-born and possessed of great beauty, she is endowed with every accomplishment. Truthful in speech, she chose the company of her lords, giving up that of her sons. Indeed, leaving her dear children behind, she followeth the sons of Pandu. Waited upon at one time by a large train of servants, and adored by her husbands with every object of enjoyment, the possessor of every auspicious mark and accomplishment, how, O Achyuta, is that Draupadi now? Having five heroic husbands who are all smiters of foes and all mighty bowmen, each equal unto Agni in energy, alas, woe hath yet been the lot of Drupada's daughter. I have not for fourteen long years, O chastiser of foes, beheld the princess of Panchala, that daughter-in-law of mine' who herself hath been a prey to constant anxiety on account of her children, whom she hath not seen for that period. When Drupada's daughter endowed with such a disposition, doth not enjoy uninterrupted happiness, it seemeth, O Govinda, that the happiness one enjoyeth is never the fruit of one's acts. When I remember the forcible dragging of Draupadi to the assembly, then neither Vibhatsu nor Yudhishtira, nor Bhima, nor Nakula, nor Sahadeva, becometh an object of affection to me. Never before had a heavier grief been mine than what pierced my heart when that wretch Dussasana, moved by wrath and covetousness, dragged Draupadi, then in her flow, and therefore clad in a single raiment, into the presence of her father-in-law in the assembly and exposed her to the gaze of all the Kurus. It is known that amongst those that were present, king Vahlka, Kripa, Somadatta, were pierced with grief at this sight, but of all present in that assembly, it was Vidura whom I worship. Neither by learning, nor by wealth doth one become worthy of homage. It is by disposition alone that one becomes respectable, O Krishna, endowed with great intelligence and profound wisdom, the character of the illustrious Vidura, like unto an ornament (that he wears) adorns the whole world.'

"Vaisampayana continued, 'Filled with delight at the advent of Govinda, and afflicted with sorrow (on account of her sons) Pritha gave expression to all her diverse griefs. And she said, 'Can gambling and the slaughter of deer, which, O

chastiser of foes, occupied all wicked kings of old, be a pleasant occupation for the Pandavas? The thought consumeth, O Kesava, that being dragged into the presence of all the Kurus in their assembly by Dhritarashtra's sons, insults worse than death were heaped on Krishna, O chastiser of foes, the banishment of my sons from their capital and their wanderings in the wilderness,—these and various other griefs, O Janardana, have been mine. Nothing could be more painful to me or to my sons themselves, O Madhava, than that they should have had to pass a period of concealment, shut up in a stranger's house. Full fourteen years have passed since the day when Duryodhana first exited my sons. If misery is destructive of fruits of sins, and happiness is dependent on the fruits of religious merit, then it seems that happiness may still be ours after so much misery. I never made any distinction between Dhritarashtra's sons and mine (so far as maternal affection is concerned). By that truth, O Krishna, I shall surely behold thee along with the Pandavas safely come out of the present strife with their foes slain, and the kingdom recovered by them. The Pandavas themselves have observed their vow with such truthfulness sticking to Dharma that they are incapable of being defeated by their enemies. In the matter of my present sorrows, however, I blame neither myself nor Suyodhana, but my father alone. Like a wealthy man giving away a sum of money in gift, my father gave me away to Kuntibhoja. While a child playing with a ball in my hands, thy grandfather, O Kesava, gave me away to his friend, the illustrious Kuntibhoja. Abandoned, O chastiser of foes, by my own father, and my father-in law, and afflicted with insufferable woes, what use, O Madhava, is there in my being alive? On the night of Savyasachin's birth, in the lying-in-room, an invisible voice told me, 'This son of thine will conquer the whole world, and his fame will reach the very heavens. Slaying the Kurus in a great battle and recovering the kingdom, thy son Dhananjaya will, with his brothers, perform three grand sacrifices.' I do not doubt the truth of that announcement. I bow unto Dharma that upholds the creation. If Dharma be not a myth, then, O Krishna, thou wilt surely achieve all that the invisible voice said. Neither the loss of my husband, O Madhava, nor loss of wealth, nor our hostility with the Kurus ever inflicted such rending pains on me as that separation from my children. What peace can my heart know when I do not see before me that wielder of Gandiva, viz., Dhananjaya, that foremost of all bearers of arms? I have not, for fourteen years, O Govinda, seen Yudhishtira, and Dhananjaya, and Vrikodara. Men perform the obsequies of those that are missed for a long time, taking them for dead. Practically, O Janardana, my children are all dead to me and I am dead to them.

"Say unto the virtuous king Yudhishtira, O Madhava, that—Thy virtue, O son, is daily decreasing. Act thou, therefore, in such a way that thy religious merit may not diminish. Fie to them that live, O Janardana, by dependence on others. Even death is better than a livelihood gained by meanness. Thou must also say unto Dhananjaya and the ever-ready Vrikodara that—The time for that event is come in view of which a Kshatriya woman bringeth forth a son. If you allow the time slip without your achieving anything, then, though at present ye are respected by all the world, ye will be only doing that which would be regarded as contemptible. And if contempt touches you, I will abandon you for ever. When the time cometh, even life, which is so dear, should be laid down, O foremost of men, thou must also say unto Madri's sons that are always devoted to Kshatriya customs.—More than life itself, strive ye to win objects of enjoyment, procurable by prowess, since objects won by prowess alone can please the heart of a person desirous of living according to Kshatriya customs. Repairing thither, O mighty-armed one, say unto that foremost of all bearers of arms, Arjuna the heroic son of Pandu,—Tread thou the path that may be pointed out to thee by Draupadi. It is known to thee, O Kesava, that when inflamed with rage, Bhima and Arjuna, each like unto the universal Destroyer himself, can slay the very gods. That was a great insult offered unto them, viz., that their wife Krishna, having been dragged into the assembly was addressed in such humiliating terms by Dussasana and Karn. Duryodhana himself hath insulted Bhima of mighty energy in the very presence of the Kuru chiefs. I am sure he will reap the fruit of that behaviour, for Vrikodara, provoked by a foe, knoweth no peace. Indeed, once provoked, Bhima forgets it not for a long while, even until that grinder of foes exterminates the enemy and all allies. The loss of kingdom did not grieve me; the defeat at dice did not grieve me. That the illustrious and beautiful princess of Panchala was dragged into the assembly while clad in a single raiment and made to hear bitter words grieved me most. What, O Krishna, could be a greater grief to me? Alas, ever devoted to Kshatriya customs and endowed with great beauty, the princess, while ill, underwent that cruel treatment, and though possessing powerful protectors was then as helpless as if she had none. O slayer of Madhu, having thee and that foremost of all mighty persons, Rama, and that mighty car-warrior Pradyumna for me and my children's protectors and having, O foremost of men, my sons the invincible Bhima and

the unretreating Vijaya both alive, that I had still such grief to bear is certainly strange!

"Vaisampayana continued, 'Thus addressed by her, Sauri the friend of Partha, then comforted his paternal aunt, Pritha, afflicted with grief on account of her sons. And Vasudeva said, 'What woman is there, O aunt, in the world who is like thee? The daughter of king Surasena, thou art, by marriage, admitted into Ajamida's race. High-born and highly married, thou art like a lotus transplanted from one mighty lake into another. Endued with every prosperity and great good fortune, thou wert adored by thy husband. The wife of hero, thou hast again given birth to heroic sons. Possessed of every virtue, and endued with great wisdom, it behoveth thee to bear with patience, both happiness and misery. Overcoming sleep and languor, and wrath and joy, and hunger and thirst, and cold and heat, thy children are always in the enjoyment of that happiness, which, as heroes, should by theirs. Endued with great exertion and great might, thy sons, without affecting the comforts derivable from the senses such as satisfy only the low and the mean, always pursue that happiness which as heroes they should. Nor are they satisfied like little men having mean desires. They that are wise enjoy or suffer the same of whatever enjoyable or sufferable. Indeed, ordinary persons, affecting comforts that satisfy the low and the mean, desire an equitable state of dullness, without excitement of any kind. They, however, that are superior, desire either the acutest of human suffering or the highest of all enjoyments that is given to man. The wise always delight in extremes. They find no pleasure betwixt; they regard the extreme to be happiness, while that which lies between is regarded by them as misery. The Pandavas with Krishna saluteth thee through me. Representing themselves to be well, they have enquired after thy welfare. Thou wilt soon behold them become the lords of the whole world, with their foe slain, and themselves invested with prosperity.'

'Thus consoled by Krishna, Kunti, afflicted with grief on account of her sons, but soon dispelling the darkness caused by her temporary loss of understanding, replied unto Janardana, saying, 'Whatever, O mighty-armed one, thou, O slayer of Madhu, regardest as proper to be done, let that be done without sacrificing righteousness, O chastiser of foes, and without the least guile. I know, O Krishna, what the power of thy truth and of thy lineage is. I know also what judgement and what prowess thou bringest to bear upon the accomplishment of whatever concerns thy friends. In our race, thou art Virtue's self, thou art Truth, and thou art the embodiment of ascetic austerities. Thou art the great Brahma, and everything rests on thee. What, therefore, thou hast said must be true.'

"Vaisampayana continued, 'Bidding her farewell and respectfully walking round her, the mighty-armed Govinda then departed for Duryodhana's mansion.'"

SECTION 91

"Vaisampayana said, 'With Pritha's leave and having walked round her, the chastiser of foes, Govinda, also called Sauri, went to Duryodhana's palace that was furnished with great wealth, adorned with beautiful seats, and was like unto the abode of Purandara himself. Unobstructed by the orderlies-in-waiting, that hero of great fame crossed three spacious yards in succession and then entered that mansion looking like a mass of clouds, high as the summit of a hill, and blazing forth in splendour. And he there beheld Dhritarashtra's son of mighty arms seated on his throne in the midst of a thousand kings and surrounded by all the Kurus. And he also beheld there Dussasana and Karna and Sakuni, the son of Suvala, seated on their respective seats by the side of Duryodhana. And on that scion of Dasarha's race entering the court, Dhritarashtra's son of great fame rose up from his seat with his counsellors for honouring the slayer of Madhu. And Kesava then greeted Dhritarashtra's sons and all his counsellors as also all the kings that were present there, according to their respective ages. And Achyuta of Vrishni's race then took his seat on a beautiful seat made of gold and overlaid with carpet embroidered with gold. And the Kuru king then offered unto Janardana a cow, and honey and curds and water, and placed at his service palaces and mansions and the whole kingdom. And then the Kauravas, with all the kings there present, worshipped Govinda on his seat and resembling the sun himself in splendour. The worship being over, king Duryodhana invited him of Vrishni's race--that foremost of victors--to eat at his house, Kesava, however did not accept the invitation. The Kuru king Duryodhana seated in the midst of the Kurus, in a gentle voice but with deception lurking behind his words, eyeing Karna, and addressing Kesava, then said, 'Why, O Janardana, dost thou not accept the diverse kinds of viands and drinks, robes and beds that have all been prepared and kept ready for thee? Thou hast granted aid to both sides; thou art engaged in the good of both parties. Thou art again the foremost of Dhritarashtra's relations and much loved by him. Thou, O Govinda, also knowest fully, and all things in details, both religion and profit. I, therefore, desire to hear, O bearer of the discus and the mace, what the true reason is of this thy refusal.'

"Vaisampayana continued, 'The high-souled Govinda, of eyes like lotus leaves, then raising his mighty (right) arm, and in a voice deep as that of the clouds, replied unto the king in excellent words fraught with reasons,--words that were clear, distinct, correctly pronounced, and without a single letter dropped, saying, 'Envoys, O king, eat and accept worship only after the success of their missions. Therefore, O Bharata, after my mission becomes successful, thou mayest entertain me and my attendants.' Thus answered, Dhritarashtra's son again said unto Janardana, It behoveth thee not, O Kesava, to behave towards us in this way, Whether thou becomest successful, or unsuccessful, we are endeavouring to please thee, O slayer of Madhu, because of thy relationship with us. It seems, however, that all our efforts. O thou of Dasarha's race, are fruitless. Nor do we see the reason, O slayer of Madhu, in consequence of which, O foremost of men, thou acceptest not the worship offered by us from love and friendship. With thee, O Govinda, we have no hostility, no war. Therefore, on reflection, it will seem to thee that words such as these scarcely become thee.'

"Vaisampayana continued, 'Thus addressed by the king, Janardana of Dasarha's race, casting his eyes on Dhritarashtra's son and ah his counsellors, replied, saying, 'Not from desire, nor from wrath, nor from malice, nor for gain, nor for the sake of argument, nor from temptation, would I abandon virtue. One taketh another's food when one is in distress. At present, however, O king, thou hast not inspired love in me by any act of thine, nor have I myself been plunged into distress. Without any reason, O king, thou hast, from the moment of their birth, thy dear and gentle brothers,--the Pandavas--endued with every virtue. This unreasonable hatred of thine for the sons of Pritha ill becometh thee. The sons of Pandu are all devoted to virtue. Who, indeed, can do them the least injury? He that hateth them, hateth me; he that loveth them, loveth me. Know that the virtuous Pandavas and my own self have but a common soul. He, who, following the impulses of lust and wrath, and from darkness of soul, hateth and seeketh to injure one that is possessed of every good quality, is regarded as the vilest of men. That wrathful wretch of every good quality, is regarded as the vilest of men. That wrathful wretch of uncontrolled soul, who, from ignorance and avarice hateth his kinsmen endued with every auspicious quality, can never enjoy his prosperity long. He, on the other hand, who, by good offices, winneth over persons endued with good qualities, even if he beareth aversion of them within his heart, enjoyeth prosperity and fame for ever and ever. Defiled by wickedness, all this food, therefore, deserveth not to be eaten by me. The food supplied by Vidura alone, should, I think, be eaten by me.'

"Having said this unto Duryodhana who was ever incapable of bearing anything against his own wishes, Kesava of mighty arms then came out of that blazing palace of Dhritarashtra's son. And the high-souled Vasudeva of mighty arms, coming out of that mansion, directed his steps towards the abode of the illustrious Vidura. And while that mighty-armed one staying within Vidura's abode, thither came unto him Drona, and Kripa, and Bhishma, and Vahluka, and many of the Kauravas. And the Kauravas that came there addressed Madhava, the heroic slayer of Madhu, saying, 'O thou of Vrishni's race, we place at thy disposal our houses with all the wealth within them.'

"The slayer of Madhu, of mighty energy, answered them saying, 'Ye may go away. I am much honoured by these your offers.' And after all the Kurus had gone away, Vidura, with great care entertained that unvanquished hero of Dasarha's race with every object of desire. And Kunti then placed before the illustrious Kesava clean and savoury food in abundance. Therewith the slayer of Madhu first gratified the Brahmanas. Indeed, from that food he first gave a portion, along with much wealth, unto a number of Brahmanas conversant with the Vedas, and then with his attendants, like Vasava in the midst of the Marutas, he dined on what remained of the clean and savoury food supplied by Vidura.'"

SECTION 92

"Vaisampayana said, 'After Kesava had dined and been refreshed, Vidura said unto him during the night, 'O Kesava, this advent of thine hath not been a well judged one, for, O Janardana, Dhritarashtra's son transgresseth the rules of both profit and religion, is wicked and wrathful, insulteth others, though himself desirous of honours, and disobeyeth the commands of the aged. He is, O Madhava, a transgressor of the scriptures, ignorant, and of wicked soul, already overtaken by fate, untractable, and disposed to do evil to those that seek his good. His soul is possessed by desire and lust. He foolishly regardeth himself as very wise. He is the enemy of all his true friends. Ever-suspicious, without any control over his soul, and ungrateful, he hath abandoned all virtue and is in love with sin. He is foolish, with understanding uncultivated, a slave of his senses, ever obedient to the impulses of lust and avarice, and irresolute in every act that should be done. He is endued with these and many other vices. Although thou wilt point out to him what is for his good, he will yet disregard it all, moved by pride and

anger. He hath great faith in Bhishma, and Drona, and Kripa, and Karna, and Drona's son, and Jayadratha, and, therefore, he never setteth his heart on peace, O Janardana. Dhritarashtra's sons, with Karna, firmly believe that the Pandavas are incapable of even looking at Bhishma, Drona, and other heroes, not to speak of fighting against them. The foolish Duryodhana of limited sight, having assembled a huge army regardeth, O slayer of Madhu, that his purposes are already achieved. The foolish son of Dhritarashtra hath arrived at the conclusion that Karna, single-handed, is competent to vanquish his foes. He will, therefore, never make peace. Thou, O Kesava, desirest to establish peace and brotherly feelings between the two parties. But know that all the sons of Dhritarashtra have come to the conclusion that they would not give unto the Pandavas what, indeed, the latter have a right to. With those that are so resolved thy words will certainly prove vain. Where, O slayer of Madhu, words, good or bad, are of the same effect, no wise man would spend his breath for nothing, like a singer before the deaf. As a Brahmana before a conclave of Chandalas, thy words, O Madhava, would command no respect among those ignorant and wicked wretches that have no reverence for all that deserveth reverence. Foolish, as long as he hath strength, he will never obey thy counsels. Whatever words thou mayest speak to him will be perfectly futile. It doth not seem proper to me, O Krishna, that thou shouldst go into the midst of these wicked-minded wretches seated together. It doth not seem proper to me, O Krishna, that going thither thou shouldst utter words against those wicked-souled, foolish, unrighteous wights, strong in number. In consequence of their having never worshipped the aged, in consequence of their having been blinded by prosperity and pride, and owing to the pride of youth and wrath, they will never accept the good advice thou mayest place before them. He hath mustered a strong force, O Madhava, and he hath his suspicions of thyself. He will, therefore, never obey any counsel that thou mayest offer. The sons of Dhritarashtra, O Janardana, are inspired with the firm belief that at present Indra himself, at the head of all the celestials, is incapable of defeating them in battle. Efficacious as thy words always are, they will prove to be of no efficacy with persons impressed with such a conviction and who always follow the impulses of lust and wrath. Staying in the midst of his ranks of elephants and his army consisting of cars and heroic infantry, the foolish and wicked Duryodhana, with all fears dispelled, regardeth the whole earth to have already been subjugated by him. Indeed, Dhritarashtra's son coveteth extensive empire on the earth without any rivals. Peace, therefore, with him is unattainable. That which he hath in his possession he regardeth as unalterably his. Alas, the destruction on the earth seems to be at hand for the sake of Duryodhana, for, impelled by fate, the kings of the earth, with all the Kshatriya warriors, have assembled together, desirous of battling with the Pandavas? All those kings, O Krishna, are in enmity with thee and have all been deprived of their possessions before this by thee. Through fear of thee those heroic monarchs have joined together with Karna and made an alliance with Dhritarashtra's sons. Reckless of their very lives, all those warriors have united with Duryodhana and are filled with delight at the prospect of fighting the Pandavas. O hero of Dasarha's race, it doth not commend itself to me that thou shouldst enter into their midst. How, O grinder of foes, wilt thou repair into the midst of those numerous enemies of thine, of wicked souls, and seated together? O thou of mighty arms, thou art, indeed, incapable of being vanquished by the very gods, and I know, O slayer of foes, thy manliness and intelligence. O Madhava, the love I bear to thee is equal to that I bear to the sons of Pandu. I say, therefore, these words to thee from my affection, regard, and friendship for thee. What need is there in expressing to thee the delight that has been mine at sight of thy persons, for, thou, O thou of eyes like lotus, art the inner Soul of all embodied creatures.'"

SECTION 93

"The holy one said, 'That, indeed, which should be said by a person of great wisdom: that, indeed, which should be said by one possessed of great foresight; that indeed, which should be said by one like thee to a friend like me; that indeed, which is deserving of thee, being consistent with virtue and profit, and truth; that, O Vidura, hath been said by thee, father and mother-like, unto me. That which thou hast told me is certainly true, worthy of approbation and consistent with reason. Listen, however, with attention, O Vidura, to the reason of my coming. Well knowing the wickedness of Dhritarashtra's son and the hostility of the Kshatriyas that have sided with him. I have still, O Vidura, come to the Kurus. Great will be the merit earned by him who will liberate from the meshes of death the whole earth, with her elephants, cars and steeds, overwhelmed with a dreadful calamity. If a man striving to the best of his abilities to perform a virtuous act meets with failure, I have not the least doubt that the merit of that act becomes his, notwithstanding such failure. This also is known to those that are conversant with religion and scripture, that if a person having intended mentally to commit

a sinful act does not actually commit it, the demerit of that act can never be his. I will sincerely endeavour, O Vidura, to bring about peace between the Kurus and the Srinjayas who are about to be slaughtered in battle. That terrible calamity (which hangs over them all) hath its origin in the conduct of the Kurus, for it is directly due to the action of Duryodhana and Karna, the other Kshatriyas only following the lead of these two. The learned regard him to be a wretch who doth not by his solicitation seek to save a friend who is about to sink in calamity. Striving to the best of his might, even to the extent of seizing him by the hair, one should seek to dissuade a friend from an improper act. In that case, he that acteth so, instead of incurring blame, reapeth praise. It behoveth Dhritarashtra's son, therefore, O Vidura, with his counsellors, to accept my good and beneficial counsels that are consistent with virtue and profit and competent to dispel the present calamity. I will, therefore, sincerely endeavour to bring about the good of Dhritarashtra's sons and of the Pandavas, as also of all the Kshatriyas on the face of the earth. If while endeavouring to bring about the good (of my friends), Duryodhana judgeth me wrongly, I shall have the satisfaction of my own conscience, and a true friend is one who assumeth the functions of an intercessor when dissensions break out between kinsmen. In order, again, that unrighteous, foolish, and inimical persons may not afterwards say that though competent, still Krishna did not make any attempt to restrain the angry Kurus and the Pandavas from slaughtering one another I have come here. Indeed, it is to serve both parties that I have come hither. Having striven to bring about peace, I will escape the censure of all the kings. If after listening to my auspicious words, fraught with virtue and profit, the foolish Duryodhana accept them not, he will only invite his fate. If without sacrificing the interests of the Pandavas I can bring about peace among the Kurus, my conduct will be regarded as highly meritorious, O high-souled one, and the Kauravas themselves will be liberated from the meshes of death. If the sons of Dhritarashtra reflect coolly on the words I shall utter--words fraught with wisdom, consistent with righteousness, and possessed of grave import,--then that peace which is my object will be brought about and the Kauravas will also worship me (as the agent thereof). If, on the other hand, they seek to injure me, I tell thee that all the kings of the earth; united together, are no match for me, like a herd of deer incapable of standing before an enraged lion."

"Vaisampayana continued, 'Having said these words, that bull of the Vrishni race and delighter of Yadavas, then laid himself down on his soft bed for sleep.'"

SECTION 94

"Vaisampayana said, 'In such conversation between those two distinguished persons, both of whom were endued with great intelligence, that night, lit with bright stars, passed away. Indeed, the night passed away against the wishes of the illustrious Vidura, who had been listening to the varied conversation of Krishna fraught with virtue, profit, and desire, and made up of delightful words and syllables of agreeable import; and also those of Krishna himself, of 'immeasurable prowess, listening to discourses equal in style and character. Then, at early dawn a band of choristers and bards gifted with melodious voices, awoke Kesava with sweet sounds of conchs and cymbals. And rising from bed, Janardana of Dasarha's race, that bull amongst all the Satwatas, went through all the customary acts of the morning. And having cleansed himself by a bath, recited the sacred Mantras and poured libations of clarified butter on the sacrificial fire. Madhava decked his person and began to worship the rising sun. And while the unvanquished Krishna of Dasarha's race was still engaged in his morning devotions, Duryodhana and Suvala's son Sakuni came to him and said, 'Dhritarashtra is seated in his court, with all the Kurus headed by Bhishma and with all the kings of the earth. They are all soliciting thy presence, O Govinda, like the celestials in heaven desiring the presence of Sakra himself,--thus addressed, Govinda greeted them both with sweet and courteous enquiries. And when the sun had risen a little higher, Janardana, that chastiser of foes, summoning a number of Brahmanas, made them presents of gold and robes and kine and steeds.

And after he had thus given away much wealth and taken his seat, his driver (Daruka) came and saluted that unvanquished hero of Dasarha's race. And Daruka soon returned with his master's large and blazing car furnished with rows of tinkling bells and harnessed with excellent steeds. And understanding that his handsome car adorned with every ornament and producing a rattle, deep as the rumbling of the mighty masses of clouds, was ready, the high-souled Janardana, that delighter of all the Yadavas, walking round the sacred fire and a band of Brahmanas, and putting on the gem known by the name of Kaustubha, and blazing with beauty, surrounded by the Kurus, and well-protected by the Vrishnis, mounted on it. And Vidura, conversant with all the precepts of religion, followed on his own car that scion of Dasarha's race, that foremost of all living creatures, that first of all persons gifted with intelligence. And Duryodhana and

Suvala's son Sakuni also, on one car followed Krishna, that chastiser of foes. And Satyaki and Kritavarman and the other mighty car-warriors of the Vrishni race, all rode behind Krishna on cars and steeds and elephants. And, O king, the handsome cars of those heroes, adorned with gold and drawn by excellent steeds and each producing a loud rattle, as they moved forward, shone brilliantly. And Kesava, endued with great intelligence, and beaming with beauty, soon came upon a broad street that had previously been swept and watered, and that was fit to be used by the highest of kings. And when that scion of Dasarha's race set out, cymbals began to play, and conchs began to be blown, and other instruments also to pour forth their music. And great number of youthful heroes, foremost in the world for heroism, and possessed of lion-like prowess, proceeded, surrounding Sauri's car. And many thousands of soldiers, attired in a variegated dresses, bearing swords and lances and axes, marched in advance of Kesava. And there were full five hundred elephants, and cars by thousands, that followed that unvanquished hero of Dasarha's race while he proceeded. And, O chastiser of foes, all the citizens of the capital, of all ages and both sexes, desirous of beholding Janardana came out into the streets. And the terraces and balconies of the houses were so thronged by ladies that the houses were on the point of falling down with the weight. And worshipped by the Kurus, and listening to various sweet speeches, and returning the greetings of all as each deserved, Kesava went along the street, casting his eyes on all. And at last, when Kesava reached the Kuru court, his attendants loudly blew their conchs and trumpets and filled the welkin with that blare. And, thereupon, that whole assembly of kings, of immeasurable prowess, trembled with delight at the expectation of soon setting their eyes on Krishna. And hearing the rattle of his car, that rumbled like the deep roll of rain-charged clouds, the monarchs understood Krishna to be near, and the hair of their bodies stood erect with delight. And having reached the gate of the court, Sauri, that bull among the Satwatas, alighting from his car, that resembled the summit of Kailasa, entered the court which looked like a mass of newly-risen clouds, and blazed forth with beauty, and resembled the very abode of the great Indra. And that illustrious hero entered the court, arm-in-arm with Vidura and Satyaki on either side, and overshadowing with his own splendour of all the Kurus, like the sun overshadowing the radiance of lesser lights in the firmament. And before Vasudeva sat Karna and Duryodhana, while behind him were seated the Vrishnis with Kritavarman. And Bhishma and Drona, and others with Dhritarashtra were on the point of rising up from their seats for honouring Janardana. Indeed, as soon as he, of Dasarha's race, came, the illustrious blind monarch, Drona and Bhishma, all rose up from their seats. And when that mighty ruler of men, king Dhritarashtra, rose up from his seat, those kings by thousands around him all rose up also. And at Dhritarashtra's command, a seat beautiful all over, and adorned with gold, had been kept there for Krishna, and after taking his seat, Madhava smilingly greeted the king, and Bhishma, and Drona, and all other rulers, each according to his age. And all the kings of the earth, and all the Kurus also, beholding Kesava arrived in that assembly, worshipped him duly. And as that chastiser of foes, that vanquisher of hostile cities, that hero of Dasarha's race, was seated there, he beheld the Rishis whom he had seen while proceeding to Hastinapur, staying in the firmament. And beholding those Rishis with Narada at their head, he of Dasarha's race, slowly addressed Bhishma the son of Santanu, saying, 'O king, the Rishis have come to see this earthly conclave of ours. Invite them with offer of seats and abundant courtesy, for if they are not seated, no one here is capable of taking his seat. Let proper worship, therefore, be speedily offered unto these Rishis with souls under proper control. And beholding the Rishis then at the gate of the palace, Santanu's son quickly ordered the servants to bring seats for them. And soon enough they brought large and beautiful seats embroidered with gold and set with gems. And after the Rishis, O Bharata, had taken their seats and accepted the Arghyas offered to them, Krishna took his seat, so also all the kings. And Dussasana gave an excellent seat to Satyaki, while Vivingsati gave another golden one to Kritavarman. And not far from where Krishna sat, that illustrious and wrathful pair, Karna and Duryodhana, sat together on the same seat. And Sakuni, the king of Gandhara, surrounded by the chiefs of his country, sat there, O king, with his son beside him. And the high-souled Vidura sat on a begemmed seat covered with a white deer-skin that almost touched Krishna's seat. And all the kings in the assembly, although they gazed at Janardana of Dasarha's race for a long while, were not, however, gratified with their gaze, like drinkers of the Amrita, that are never satiated with quaffing measure after measure. And Janardana attired in yellow robes having the complexion of the Atasi flower, sat in the midst of that assembly like a sapphire mounted on gold. And after Govinda had taken his seat, a perfect silence ensued, for none present there spoke a single word.'"

SECTION 95

"Vaisampayana said, 'And after all the kings had been seated and perfect silence had ensued, Krishna possessing fine teeth and having a voice deep as that of the drum, began to speak. And Madhava although he addressed Dhritarashtra, spoke in a voice deep as the roll of clouds in the rainy season, making the whole assembly hear. And he said, 'In order that, O Bharata, peace may be established between the Kurus and the Pandavas without a slaughter of the heroes, I have come hither. Besides this, O king, I have no other beneficial words to utter, O chastiser of foes, everything that should be learnt in this world is already known to thee. This thy race, O king, owing to its learning and behaviour, and owing also to its being adorned with every accomplishment, is most distinguished among all royal dynasties. Joy in the happiness of others, grief at sight of other people's misery, desire to alleviate distress, abstention from injury, sincerity, forgiveness, and truth,--these, O Bharata, prevail amongst the Kurus. Then thy race, therefore, O king, is so noble, it would be a pity if anything improper were done by any one belonging to it, and greater pity still if it were done by thee. O chief of the Kurus, thou art the first of those that should restrain the Kurus if they behave deceitfully towards strangers or those numbering with themselves. Know, O thou of Kuru's race, that those wicked sons of thine, headed by Duryodhana, abandoning both virtue and profit, disregarding morality, and deprived of their senses by avarice, are now acting most unrighteously towards, O bull of men, their foremost of kinsmen. That terrible danger (which threatens all) hath its origin in the conduct of the Kurus. If thou becomest indifferent to it, it will then produce a universal slaughter. If, O Bharata, thou art willing, thou mayest be able to allay that danger even yet, for, O bull of Bharata's race, peace, I think, is not difficult of acquisition. The establishment of peace, O king, depends on thee and myself, O monarch. Set right thy sons, O thou of Kuru's race, and I will set the Pandavas right. Whatever be thy command, O king, it behoveth thy sons with their followers to obey it. If again they live in obedience to thee, that would be the very best they could do. If thou strive for peace by restraining thy sons, it will be to thy profit, O king, as also to the benefit of the Pandavas. Having reflected carefully, act thou thyself, O king. Let those sons of Bharata (the Pandavas), be, O ruler of men, thy allies. Supported by the Pandavas, O king, seek thou both religion and profit. By every exertion in thy power, thou canst not have, O king, such allies as they who are such. Protected by the illustrious sons of Pandu, Indra himself at the head of the celestials will not be able to vanquish thee. How would it be possible then for mere earthly kings to withstand thy prowess? If with Bhishma, and Drona, and Kripa, and Karna, and Vivingsati, and Aswaththaman, Vikarna, and Somadatta, and Vahlika and the chief of the Sindhus, and the ruler of the Kalingas, and Sudakshina, the king of the Kamvojas, there were Yudhishtira, and Bhimasena and Savyasachin, and the twins, and if Satyaki of mighty energy, and Yuyutsu, that mighty car warrior, are stationed, who is there, O bull of Bharata's race, of such misdirected intelligence that would fight these? If, O slayer of foes, thou hast both the Kurus and the Pandavas at thy back, the sovereignty of the whole world and invincibility before all foes will be thine. All the rulers of the earth, O monarch, that are either equal to thee or superior, will then seek alliance with thee. Protected on all sides by sons, grandsons, fathers, brothers, and friends, thou wilt then be able to live in exceeding happiness. Keeping these before thee and treating them with kindness as in days of yore, thou, O monarch, wilt enjoy the sovereignty of the whole earth. With these as thy supporters and with the sons of Pandu also, thou wilt, O Bharata, be able to conquer all thy foes. Even this is thy best advantage. If, O chastiser of foes, thou art united with thy sons and kinsmen and counsellors, thou wilt enjoy sovereignty of the whole earth won for thee by them. In battle, O great king, nothing but wholesale destruction is visible. Indeed, in the destruction of both the parties, what merit dost thou see? If the Pandavas are slaughtered in battle, or if thy own mighty sons fall, tell me, O bull of Bharata's race, what happiness wilt thou enjoy? All of them are brave and skilled in weapons. All of them are desirous of battle, the Pandavas as also thy sons. Oh, save them from the terrible danger that threatens them. After the battle thou wilt not behold all the Kurus or all the Pandavas, Car-warriors slain by car-warriors, thou wilt behold the heroes of both parties reduced in numbers and strength. All the rulers of the earth, O best of kings, have been assembled together. Inflamed with wrath, they will certainly exterminate the population of the earth. Save, O king, the world. Let not the population of the earth be exterminated. O son of Kuru's race, if thou regainest thy natural disposition, the earth may continue to be peopled as now. Save, O king, these monarchs, who are all of pure descent, endued with modesty and liberality and piety, and connected with on another in bonds of relationship or alliance, from the terrible danger that threatens them. Abandoning wrath and enmity, O chastiser of foes, let these kings, embracing one another in peace, eating and drinking with one another, dressed in excellent robes and decked with garlands,

and doing courtesies to one another, return to their respective homes. Let the affection thou hadst for the Pandavas be revived in thy bosom, and let it, O bull of Bharata's race, lead to the establishment of peace. Deprived of their father while they were infants, they were brought up by thee. Cherish them now as becomes thee, O bull of Bharata's race, as if they were thy own sons. It is thy duty to protect them. And especially it is so when they are distressed. O bull of Bharata's race, let not thy virtue and profit be both lost. Saluting and propitiating thee, the Pandavas have said unto thee, 'At thy command we have, with our followers, suffered great misery. For these twelve years have we lived in the woods, and for the thirteenth year have we lived incognito in an uninhabited part of the world. We broke not our pledge, firmly believing that our father also would abide by his. That we violated not our word is well-known to the Brahman as who were with us. And as we, O bull of the Bharata race, have abided by our promise, also do thou abide by thine. Long have we suffered the greatest misery, but let us now have our share of the kingdom. Fully conversant as thou art with virtue and profit, it behoveth thee to rescue us. Knowing that our obedience is due to thee, we have quietly undergone much misery. Behave thou then unto us like a father or brother. A preceptor should behave as a preceptor towards his disciples, and as disciples we are willing to behave as such towards thee, our preceptor. Act thou, therefore, towards us as a preceptor should. If we go wrong, it is the duty of our father to set us right. Therefore, set us on the way and tread thou also the excellent path of righteousness.' Those sons of thine, O bull of the Bharata race, have also said unto these kings assembled in the court these words, 'If the members of an assembly are conversant with morality, nothing improper should be permitted by them to happen. Where, in the presence of the virtuous members of an assembly, righteousness is sought to be overpowered by unrighteousness, and truth by the untruth, it is those members themselves that are vanquished and slain. When righteousness, pierced by unrighteousness, seeketh the protection of an assembly, if the arrow is not extracted, it is the members themselves that are pierced by that arrow. Indeed, in that case, righteousness slayeth the members of that assembly, like a river eating away the roots of the trees on its bank.' Judge now, O bull of the Bharata race. The Pandavas, with their eyes turned towards righteousness and reflecting on everything, are maintaining a calm attitude, and what they have said is consistent with truth and virtue and justice. O ruler of men, what canst thou say unto them, but that thou art willing to give them back their kingdom? Let these rulers of earth that are sitting here say (what the answer should be)! If it appears to thee that what I have said after reflecting well on virtue to be true, save all these Kshatriyas, O bull of the Bharata race, from the meshes of death. Effect peace, O chief of Bharata's race, and yield not to anger. Giving unto the Pandavas their just share of the paternal kingdom, enjoy thou then, with thy sons, O chastiser of foes, happiness and luxury, thy wishes being all crowned with success. Know that Yudhishtira always treadeth the path that is trod by the righteous. Thou knowest also, O king, what the behaviour of Yudhishtira is towards thee and thy sons. Although thou hadst sought to burn him to death and hadst exiled him from human habitation, yet he came back and once more repose confidence in thee. Again, didst thou with thy sons, banish him to Indraprastha? While there, he brought all the kings of the earth to subjection and yet looked up to thy face, O king, without seeking to disregard thee. Although he behaved in this way, yet Suvala's son, desirous of robbing him of his dominions and wealth and possessions, applied the very efficacious means of dice. Reduced to that condition and even beholding Krishna dragged into the assembly, Yudhishtira of immeasurable soul, did not yet swerve from the duties of a Kshatriya. As regards myself, I desire, O Bharata, thy good as also theirs. For the sake of virtue, of profit, of happiness, make peace, O king, and do not allow the Earth's population to be slaughtered, regarding evil as good and good as evil. Restrain thy sons, O monarch, who have from covetousness proceeded too far. As regards the sons of Pritha, they are equally ready to wait upon thee in dutiful service or to fight. That which, O chastiser of foes, seems to thee to be for thy good, do thou adopt!

"Vaisampayana continued, 'All the rulers of earth there present highly applauded these words of Kesava within their hearts, but none of them ventured to say anything in the presence of Duryodhana.'

SECTION 96

"Vaisampayana said, 'Hearing these words uttered by the high-souled Kesava, all the persons who sat in that assembly remained silent, their hair standing on their ends. And all the kings thought within themselves that there was no man who could dare reply to that speech. And seeing that all the kings sat silent, Jamadagni's son (addressing Duryodhana) then said these words in that assembly of Kurus, 'Listen confidingly to my words illustrated by an example, and seek thy own good if my speech recommends itself to thee. There was a king of yore named Dambhodbhava, who was the Head of the earth. It

hath been heard by us that his sovereignty extended over the whole world. And that mighty car-warrior, rising every morning after the night had passed away, called the Brahmanas and the Kshatriyas unto himself and asked them, saying, 'Be he a Sudra, a Vaisya, a Kshatriya, or a Brahmana, is there any one who is superior or even equal to me in battle?' And uttering these words that king wandered over the earth, intoxicated with pride and thinking of nothing else. And it so happened that certain Brahmanas endued with high souls, conversant with the Vedas, and fearing nothing on earth, counselled the monarch, repeatedly boasting of his prowess, to curb his pride. But though forbidden by those Brahmanas to boast in that way, the king continued to ask the Brahmanas as before the same question day after day. And some high-souled Brahmanas then, endued with ascetic merit and acquainted with the proofs furnished by the Vedas, were inflamed with anger, and addressing that proud and boastful king intoxicated with prosperity, told him, 'There are two persons who are foremost of all men and who are always victorious in battle. Thou, O king, wilt by no means be equal to them if thou seekest an encounter with any one of them.' And thus addressed by them, the king asked those Brahmanas, saying, 'Where may those two heroes be found? In what race are they born? What feats have they achieved? And who are they? And the Brahmanas answered him, saying, It had been heard by us that those two persons are ascetics called Nara and Narayana. They have both taken their births in the race of man. Go and fight with them, O king. It is that illustrious pair, Nara and Narayana, who are now practising the severest of penances in some hidden region of the mountains of Gandhamadana.' Hearing those words of the Brahmanas, that king speedily mustered his large army consisting of six kinds of forces, [Cars (meaning chariots), elephants, horses, infantry, vehicles other than cars, and warriors fighting from the backs of camels.] and unable to bear their reputation, marched to the spot where those unvanquished ascetics were, and arrived at the rugged and frightful mountains of Gandhamadana. He began to search after those Rishis, and at last, came upon them concealed within the woods. And beholding those two best of persons emaciated with hunger and thirst, their veins swollen and visible, and themselves much afflicted with cold winds, and the hot rays of the sun, he approached them, and touching their feet, enquired after their welfare. And the two Rishis received the king hospitably, with fruits and roots, and a seat and water. And they then enquired after the king's business, saying, 'Let it be done.' And thus addressed by them, the king said unto them the same words that he was in the habit of saying unto all. And he said, 'The whole earth has been conquered by the might of my arms. All my foes have been slain. Desiring a battle with you both I have come to this mountain. Offer me this hospitality. I have been cherishing this wish from a long time.' Thus addressed, Nara and Narayana said, 'O best of kings, wrath and covetousness have no place in this retreat. How can a battle, therefore, be possible here? There are no weapons here, and nothing of unrighteousness and malice. Seek battle elsewhere. There are many Kshatriyas on earth.'

"Rama continued, 'Although thus addressed, the king still pressed them for giving him battle. The Rishis, however, continually soothed him and overlooked his importunity. King Dambhodbhava, still desirous of battle, repeatedly summoned those Rishis to fight. Nara, then, O Bharata, taking up a handful of grass-blades, said, 'Desirous of battle as thou art, come, O Kshatriya, and fight! Take up all thy arms, and array thy troops. I will curb thy eagerness for battle hereafter!' Dambhodbhava then said, 'If, O ascetic, thou thinkest this weapon of thine fit to be used against us, I shall fight with thee though thou mayest use that weapon, for I have come hither desirous of fighting.' Saying this, Dambhodbhava with all his troops, desirous of slaying that ascetic, covered all sides with a shower of arrows. That ascetic, however, by means of those blades of grass, baffled all those terrible shafts of the king that were capable of mangling the bodies of hostile warriors. The invincible Rishi then let off towards the king his own terrible weapon made of grass-blades and which was incapable of being counteracted. And highly wonderful was that which happened, for that ascetic, incapable of missing his aim, pierced and cut off, by those grass-blades alone, the eyes and ears and noses of the hostile warriors, aided also by his power of illusion. And beholding the entire welkin whitened by those grass-blades, the king fell at the feet of the Rishi and said, 'Let me be blessed! Ever inclined to grant protection unto those that sought it, Nara then, O king, said unto that monarch, 'Be obedient to the Brahmanas and be virtuous. Never do so again. O king, O tiger among monarchs, a conqueror of hostile towns, a Kshatriya mindful of the duties of his own or, should never, within even his heart, be as thou art. Filled with pride, never insult anybody on any occasion, be inferior or superior to thee. Even such conduct would befit thee. Acquiring wisdom, abandoning covetousness and pride, controlling thy soul, restraining thy passions, practising forgiveness and humility, and becoming amiable, O king, go, and cherish thy subjects. Without ascertaining the strength and weakness of men, never

insult any one under any circumstances. Blessed be thou, and with our leave, go hence, and never again behave in this way. At our command, enquire thou always of the Brahmanas as to what is for thy good! The king then, worshipping the feet of those two illustrious Rishis, returned to his city, and from that time began to practise righteousness. Great indeed, was that feat achieved of old by Nara. Narayana, again, became superior to Nara in consequence of many more qualities. Therefore, O king, besides such weapons as Kakudika, Suka, Naka, Akshisanantarjana, Santana, Nartana, Ghora, and Asyamodaka, are placed on the string of that best of bows called Gandiva, go thou unto Dhananjaya, laying aside thy pride. Struck with these weapons, men always yield up their lives. Indeed, these weapons have other means corresponding with the eight passions, such as lust, wrath, covetousness, vanity, insolence, pride, malice, and selfishness. Struck with them, men are confounded, and move about frantically deprived of their senses. Under their influence, persons always sleep heavily, cut capers, vomit, pass urine and excreta, weep, and laugh incessantly. Indeed, that Arjuna is irresistible in fight, who hath for his friend Narayana--the Creator and Lord of all the worlds--fully acquainted with the course of everything. Who is there in the three worlds, O Bharata, who would venture to vanquish that hero--the Ape-bannered Jishnu--who hath no equal in battle? Countless are the virtues that reside in Partha. Janardana again, is superior to him. Thou art thyself well-acquainted with Dhananjaya, the son of Kunti. They that were Nara and Narayana in days of yore are now Arjuna and Kesava. Know then, O great king, who those brave and foremost of persons are. If thou believest in this and dost not mistrust me adopt thou a virtuous resolution and make peace with the sons of Pandu. If thou regardest this as thy good, viz., that there should be no disunion in thy family, then make peace. O foremost of Bharata's race, and do not set thy heart upon battle. O thou, that are foremost of Kurus' line, the race to which thou belongest is highly regarded on earth. Let that regard continue to be paid to it. Blessed be thou, think of what conduces to thy own welfare."

SECTION 97

"Vaisampayana said, 'Having listened to the words of Jamadagnya, the illustrious Rishi Kanwa also said these words unto Duryodhana in that assembly of the Kurus.'

"Kanwa said, 'Brahman, the Grand sire of the universe, is indestructible and eternal. Those illustrious Rishis, Nara and Narayana, are of the same character. Of all the sons of Aditi, Vishnu alone is eternal. He alone is unconquerable and indestructible, existing for ever, the Lord of all, and the possessor of divine attributes. All others, such as the sun and the moon, earth and water, wind, fire and firmament, planets, and stars, are liable to destruction. All these, when the end of the universe cometh, take leave of the three worlds. They are destroyed and created again and again. Others also, such as men and animals and birds, and creatures belonging to other orders of living existence,--indeed, all that move on this world of men,--are ended with short lives. And as regards kings, all of them, having enjoyed great prosperity, reach, at last, the hour of destruction and are reborn in order to enjoy the fruits of good and evil deeds. It behoveth thee then to make peace with Yudhishtira. Let the Pandavas and the Kauravas both rule this earth. O Suyodhana, one should not think in this way, viz., I am strong!--for O bull among men, it is seen that there are persons stronger than those generally regarded strong. O son of Kurus' race, physical strength is scarcely regarded as strength by those that are really strong. As regards the Pandavas, endued as they all are with prowess equal to that of the celestials, they are also regarded as strong. In this connexion is cited an old story, as an example, the story, viz., of Matali searching for a bridegroom upon whom to bestow his daughter. The king of the three worlds (Indra) had a charioteer, named Matali, whom he dearly loved. Unto him was born a daughter celebrated over the world for beauty. Endued with the celestial beauty, that daughter of Matali was known by the name of Gunakesi. And, indeed, in both loveliness and symmetry of bodily figure, she far excelled other members of her sex. Knowing that the time for giving her way had come, Matali with his wife became very anxious, thinking, O monarch, of what he was to do next. And he thought within himself, 'Alas, the birth of a daughter in the families of those that are well-behaved and high-born and possess reputation and humility of character, is always attended with evil results. Daughters, when born in respectable families, always endanger the honour of three families, viz., their maternal and paternal families and the family into which they are adopted by marriage. Glancing in my mind's eye the worlds of gods and men, I have searched both, but no eligible bridegroom have I found.'

"Kanwa continued, 'And it so happened that amongst the gods, the Daityas and Gandharvas, men and numerous Rishis, none was regarded by Matali as an eligible husband for his daughter. And having held a consultation then in the night with his wife Sudharma, Matali set his heart upon making a journey to the world of the Nagas. And he thought within himself, 'Amongst both gods and men I have not found a

husband fit, in respect of beauty, for my Gunakesi. Surely, one may be found amongst the Nagas.' And saying this, he took his wife's leave and sniffing the head of his daughter, Matali entered the nether regions."

SECTION 98

"Kanwa said, 'When Matali was wending his way, he saw the great Rishi Narada proceeding at his pleasure to pay a visit to Varuna (the god of the waters). And beholding Matali, Narada asked him, saying, 'Whither dost thou go? Is it, O charioteer, on any mission of thy own, or is it at Satakratu's command, that this journey of thine is undertaken?' Thus addressed on the way by Narada who was proceeding towards his destination, Matali duly informed Narada, of his mission. And the Rishi, informed of everything, then said unto Matali, 'We shall go together. As regards myself, it is to see the Lord of the waters that I am proceeding, having left the heavens, searching the nether regions, I shall tell you everything. After a good search there, we shall select a bridegroom, O Matali! And penetrating then into nether regions, that illustrious couple, Matali and Narada, beheld that Regent of the world--the Lord of the waters. And there Narada received worship due to a celestial Rishi, and Matali received that equal to what is offered to the great Indra. And both of them skilful in business, informed Varuna of their purpose, and obtaining his leave they began to wander in that region of the Nagas. And Narada who knew all the residents of the nether regions then began to describe in detail unto his companion all about the dwellers of the Naga world.'

"And Narada said, 'Thou hast, O charioteer, seen Varuna surrounded by his sons and grandsons. Behold the dominions of the Lord of the waters. It is delightful all round, and full of riches. The son, endowed with great wisdom, of Varuna, the Lord of the Ocean, is even much distinguished for his conduct and disposition and for his holiness. Possessed of eyes like lotus leaves, this Pushkara is, indeed, Varuna's much-loved son, endowed with great beauty and delightful to behold. He has been chosen by Soma's daughter as her husband. That daughter of Soma, equal in beauty unto a second Sree, is known by the name of Jyotsnakali. Indeed, it is said, that she had once before chosen the eldest and foremost of Aditi's son as her lord. Behold now, O companion of the Lord of the celestials, that abode, made entirely of gold, and full of the wine called Varuni. Indeed, having obtained that wine, the gods acquired their god-heads. These blazing weapons also of every kind that thou seest, belonged, O Matali, to the Daityas who have been deprived of their sovereignty. These weapons are incapable of deterioration, and when hurled at the foe always return into the hand that hurleth them. Obtained by the gods as the booty of war, they require considerable mental energy to be used against foes. Here dwell in days of yore many tribes of Rakshasas and Daityas, possessed of many kinds of celestial weapons, but they were all vanquished by the gods. Behold, there, in Varuna's lake is that fire of blazing flames, and that discus of Vishnu surrounded by the lustrous splendour of mighty caloric. Behold, there lieth that knotty bow that was created for the destruction of the world. It is always protected with great vigilance by the gods, and it is from this bow that the one wielded by Arjuna hath taken its name. Endued with the strength of hundred thousand bows, the power it assumes at the hour of battle is indescribably great. It punishes all punishable wicked kings endowed with the nature of Rakshasas. This fierce weapon was first created by Brahman, the utterer of the Vedas. The great preceptor Sukra hath said that this weapon is a terrible one in respect of all kings. Endued with great energy, it is held by the sons of the Lord of waters. Behold, there in the umbrella-room is the umbrella of the Lord of the waters. It droppeth refreshing showers like the clouds. The water dropped from this umbrella, though pure as the moon, is yet enveloped by such darkness that it cannot be seen by anybody. There, in these regions, O Matali, innumerable are the wonders to be seen. Your business, however, will suffer if we spend more time here. We will, therefore, leave this region soon."

SECTION 99

"Narada continued, 'Here in the very centre of the world of the Nagas is situated the city known by the name of Patalam. Celebrated over all the universe, it is worshipped by the Daityas and the Danavas. Creatures inhabiting the earth, if brought hither by force of the water's current, shriek loudly, afflicted with fear. Here the fire known by the name of the Asura-fire [Called also the Badava fire.] and which is fed by water, continually blazeth forth. Held fast by the flat of the celestials, it moveth not, regarding itself as bound and confined. It was here that' the gods, having first vanquished and slain their foes, quaffed the Amrita and deposited the residue. It is from this place that the waning and waxing of the moon are seen. It is here that son of Aditi, the Horse-headed (Vishnu), on the recurrence of every auspicious occasion, riseth, filling at such times the universe, otherwise called Suvarna", with the sound of Vedic hymns and Mantras. [* The allusion is to the incarnation of Vishnu as the Horse-necked, Nilakantha explains suvarnakhyam Jagat to be Veda

prancha i.e., the whole Vedas with all their contents, According to him, the sense of the passage is that Vishnu in that form swells with his own voice the Vedic notes chanted by the Brahmanas.] And because all watery forms such as the Moon and others shower their water on the region, therefore hath this excellent region been called Patala [Patauti Jalam sravantiti patalam. Thus Nilakantha.]. It is from here that the celestial elephant Airavata, for the benefit of the universe, taketh up cool water in order to impart it to the clouds, and it is that water which Indra poureth down as rain. Here dwell diverse kinds of aquatic animals, of various shapes such as the Timi and others, which subsist on the rays of the moon. O charioteer, here are many kinds of creatures that die during the day, being pierced by the rays of the sun, but all of whom revive in the night, the reason being that the moon, rising here every day, laying those deceased creatures with Amrita by means of rays, that constitute his arms, resuscitate them by that touch. Deprived of their prosperity by Vasava, it is here that many sinful Danavas live confined, defeated by him and afflicted by Time. It was here that the Lord of creatures--that great Master of all created things--Mahadeva--had practised the severest of ascetic austerities for the benefit of all creatures. Here dwell many regenerate and great Rishis observant of vows called 'Go' and emaciated with the recitation and study of the Vedas, and who, having suspended the vital air called Prana, have attained to heaven by force of their austerities. A man is said to adopt the vow called Go, when he sleepeeth wherever he listeth, and when he subsisteth on anything that others place before him, and is clad with robes that others may supply. Here in the race of the celebrated elephant Supratika were born those best of elephants known by the names of Airavata, Vamana, Kumuda and Anjana, the first being the king of his tribe. Look, O Matali, if there be any bridegroom here, that is distinguished by the possession of superior merits, for then I will go to him for respectfully soliciting him to accept thy daughter. Behold, here lieth an egg in these waters, blazing with beauty. From the commencement of the creation it is here. It moveth not, nor doth it burst. I have never heard any body speaking of its birth or nature. Nobody knoweth who its father or mother is. It is said, O Matali, that when the end of the world cometh, mighty fire burst forth from within it, and spreading consumeth the three worlds with all their mobile and immobile objects.' Hearing those words of Narada, Matali answered him, saying, 'No one here seems to me to be eligible. Let us go hence, therefore, without delay!'"

SECTION 100

"Narada continued, 'Here is that spacious and celebrated city of cities, called Hiranyapura, belonging to the Daityas and Danavas, possessing a hundred diverse kinds of illusion. Here in these regions called Patala, it hath been built with great care by the divine artificer, and planned by the Danava Maya. Endued with great energy and heroism, many Danavas, having obtained boons (from Brahman) in days of old, lived here, exhibiting a thousand different kinds of illusion. They were incapable of being vanquished by Sakra or any other celestial, that is, by either Yama, or Varuna, or the Lord of treasures (Kuvera). Here dwell, O Matali, those Asuras called Kalakhanjas who sprang from Vishnu, and those Rakshasas also called Yatudhanas who sprang from the feet of Brahman. All of them are endued with frightful teeth, terrible impetus, the speed and prowess of the wind, and great energy depending on powers of illusion. Besides these, another class of Danavas called Nivatakavachas, who are invincible in battle, have their abode here. Thou knowest bow Sakra is unable to vanquish them. Many times, O Matali, thou, with thy son Gomukha, and the chief of the celestials and lord of Sachi, along with his son, had to retreat before them. Behold their homes, O Matali, that are all made of silver and gold, and well-adorned with decorations done according to the rules of art. All those mansions are decked with lapis lazuli and corals, and made effulgent with the lustre of the Arkasphatika, and the radiance of gem called Vajrasara. And many of those palatial residences seem, as if, they have been made of the shine of these gems called Padmaragas, or of bright marble, or of excellent wood. And they are also possessed of the radiance of the sun, or blazing fire. And all the edifices, adorned with gems and jewels, are very high and stand close to another. Of spacious proportions and great architectural beauty, it is impossible to say of what material these mansions are built or to describe their style of beauty. Indeed, they are exceedingly beautiful in consequence of their decorations. Behold these retreats of the Daityas for recreation and sport, these beds of theirs for sleep, these costly utensils of theirs set with precious stones, and these seats also for their use. Behold these hills of theirs, looking like clouds, those fountains of water, these trees also that move of their own will and that yield all fruits and flowers that one may ask. See, O Matali, if any bridegroom may be had here, acceptable to thee. If no one can be found, we shalt, if thou likest, go hence to some other part of the world.' Thus addressed, Matali answered Narada, saying, 'O celestial Rishi, it behoveth me not to do anything that may be disagreeable to

dwellers of heaven. The gods and the Danavas, though brothers, are ever at hostility with each other. How can I, therefore, make an alliance with those that are our enemies? Let us repair, therefore, to some other place. It behoveth me not to search among the Danavas. As regards thyself, I know thy heart is ever set on fomenting quarrels."

SECTION 101

"Narada said, 'This region belongeth to the birds, all of whom possess excellent feathers. They all subsist on snakes. They never feel any fatigue in putting forth their prowess, or in making journeys, or in bearing burthens. This race, O charioteer, hath multiplied from the six sons of Garuda. They are Sumukha, Sunaman, Sunetra, Suvarchas, Suanch and that prince of birds called Suvala. Born of Kasyapa's line and enhancing the glory of Vinata's race, many winged creatures, the foremost of their species, have by begetting children founded and increased a thousand dynasties of birds, all endued with nobility of blood. All these creatures are endued with great prosperity, have the auspicious whirl called Sreevatsa, possess great wealth, and are inspired with great might. By their acts they may be said to belong to the Kshatriya order, but they are all without any compassion, subsisting as they do on snakes. They never attain to spiritual enlightenment in consequence of their preying on their kinsmen. I will now enumerate the chiefs by their names, listen to me, O Matali. This race is much regarded in consequence of the favour that, is shown to it by Vishnu. They all worship Vishnu, and Vishnu is their protector. Vishnu always dwelleth in their hearts, and Vishnu is their great refuge. These then are their names--Suvarnachuda, Nagasin Daruna, Chandatundaka, Anala, Vaisalaksha, Kundalin, Pankajit, Vajraviskambha, Vainateya, Vamana, Vatavega, Disachakshu, Nimisha, Animisha, Trirava, Saptarava, Valmiki, Dipaka, Daityadwipa, Saridwipa, Sarasa, Padmaketana, Sumukha, Chitraketu, Chitravara, Anagha, Meshahrit, Kumuda, Daksha, Sarpanta, Somabhajana, Gurubhara, Kapota, Suryanetra, Chirantaka, Vishnudharman, Kumara, Parivarha, Hari, Suswara, Madhuparka, Hemavarna, Malaya, Matariswan, Nisakara and Divakara. These sons of Garuda that I name dwell in only a single province of this region. I have mentioned those only that have won distinction by might, fame and achievements. If thou likest none here, come, we will go hence, O Matali. I will take thee to another region where thou mayest find an eligible husband for thy daughter."

SECTION 102

"Narada said, 'The region where we now are is called Rasatala and is the seventh stratum below the Earth. Here dwelleth Surabhi, the mother of all kine, she, who was born of the Amrita. She always yieldeth milk which is the essence of all the best things of the earth, and which, excellent as it is, and of one taste, springeth from the essence of the six different kinds of tastes (that are talked of). The faultless Surabhi herself sprang in days of old from the mouth of the Grandsire, gratified with drinking the Amrita and vomiting the best things. A single jet only of her milk, falling on the earth, created what is known as the sacred and the excellent "Milky Ocean." The verge of that ocean all round is always covered with white foam resembling a belt of flowers. Those best of ascetics that are known by the name of the Foam-drinkers dwell around this ocean, subsisting on that foam only. They are called Foam-drinkers because they live, O Matali, on nothing else save that foam. Engaged in the practice of the severest of austerities, the very gods are known to fear them. From her are born four other kine, O Matali, supporting the four quarters and therefore, are they called the supporters of the quarters (Dikpali). Born of Surabhi herself, she who supporteth the eastern quarter is called Surupa. She, who supporteth the southern quarter is called Hansika. That illustrious cow, O Matali, of universal form, who supporteth the western quarter ruled by Varuna is known by the name of Subhadra. The northern quarter comprising the region of virtue, and called after Kuvera the Lord of treasures, is supported by the cow named Sarva-kamadugha. The gods, uniting with the Asuras, and making the Mandara mountain their pole, churned the waters of the ocean and obtained the wine called Varuni, and (the Goddess of Prosperity and Grace called) Lakshmi, and Amrita, and that prince of steeds called Uchchhairsava, and that best of gems called Kaustubha. Those waters, O Matali, that yielded these precious things had all been mixed with the milk of these four cows. As regards Surabhi, the milk she yielded becometh Swaha unto those that live on Swaha, Swadha unto those that live on Swadha, and Amrita unto those that live on Amrita. The couplet that was sung by the dwellers of Rasatala in day of old, is still heard to be recited in the world by the persons of learning. That couplet is this,--Neither in the region of the Nagas, nor in Swarga, nor in Vimana, nor in Tripishtapa is residence so happy as in Rasatala!'"

SECTION 103

"Narada said, 'This foremost of cities that thou beholdest and which resembles the Amaravati of the chief of the

celestials himself, is known by the name of Bhogavati. It is ruled over by Vasuki, the king of the Nagas. That Shesha dwelleth here, who, in consequence of his ascetic austerities of the foremost order, is able to support this earth with all her vastness. His body is like that of a white mountain. He is decked in celestial ornaments. He hath a thousand heads. His tongues are blazing like flames of fire, and he is endowed with great strength. There dwell in happiness innumerable Nagas--sons of Surasa--possessed of diverse forms, and decked on ornaments of diverse kinds, bearing the signs of gems, Swastika, circles and drinking vessels. All of them endowed with great strength are by nature fierce. Some have a thousand heads, some five hundred, and some three. And some have two heads, and some five, and some have seven faces. And all of them are possessed of huge bodies that resemble the mountains stretching over the earth. Millions and tens of millions are they, in fact, uncountable, even as regards those of them that belong to a single race. Listen, however, to me as I name a few of the more famous ones amongst them. They are Vasuki, Takshaka, Karkotaka, Dhanjaya, Kaliya, Nahusha, Aswatara, Vakyakunda, Mani, Apurana, Khaga, Vamana, Elapatra, Kukura, Kukuna, Aryaka, Nandaka, Kalasa, Potaka, Kalilasaka, Pinjaraka, Airavata, Sumannukha, Dadhimukha, Sankha, Nanda, Upanandaka, Apta, Kotaraka, Sikhi, Nishthuraka, Tittiri, Hastubhadra, Kumuda, Maylapindaka, the two Padmas, Pundarika, Pushpa, Mudgaraparnaka, Karavira, Pitharaka, Samvritta, Vritta, Pindara, Vilwapatra, Mushikada, Sirishaka, Dilpa, Sankha-sirsha, Jyotishka, Aparajita, Kauravya, Dhritarashtra, Kuhara, Krisaka, Virajas, Dharana, Savahu, Mukhara, Jaya, Vidhira, Andha, Visundi, Virasa, and Sarasa. These and many others there are amongst the sons of Kasyapa. See O Matali, if there is anybody here whom thou canst elect.'

"Kanwa continued, 'Matali, meanwhile, had been looking attentively at a person that stood by. And after Narada had ceased speaking, the celestial charioteer with gratified mind asked the Rishi, saying, 'Of what race is he the delighter--that comely youth of great radiance--who standeth before Aryaka of Kauravya's line? Who is his father, and who is his mother? Of what Naga's race is he? Indeed, of what line doth he stand as a high flag-staff? In consequence of his intelligence, his patience, his beauty, and his youth, my heart, O celestial Rishi, hath been attracted towards him. That youth will make the best of husbands for my Gunakesi.'

"Kanwa continued, 'Beholding Matali's gratification at seeing the Naga called Sumukha, Narada informed him of the nobility of his parentage and of his feats. And he said, 'Born in the race of Airavata this prince of Nagas is named Sumukha. He is the favourite grandson of Aryaka, and the daughter's son of Vamana. The father of this youth was, O Matali, the Naga called Chikura. Not long before was he slain by Vinata's Son.' Hearing this Matali became highly pleased, and addressing Narada, the charioteer said, 'This best of Nagas is, O sire, very acceptable to me for a son-in-law. Make an endeavour to secure him, for I am highly pleased at the thought of bestowing on this Naga, O Muni, my dear daughter.'"

SECTION 104

"Narada then said, 'This one is the charioteer of the name of Matali. He is besides a dear friend of Sakra. Pure in conduct, he hath an excellent disposition and possesses numerous virtues. Endued with strength of mind, he hath great energy and great might. He is the friend, counsellor, and charioteer of Sakra. It has been seen in every battle that small is the difference that exists between him and Vasava as regards prowess and strength. In all the battles between the gods and Asuras, it is this Matali that driveth, by his mind alone, that ever-victorious and best of cars belonging to Indra, which is drawn by thousand steeds. Vanquished by his management of the steeds, the enemies of the gods are subjugated by Vasava by the use of his hands. Defeated before-hand by Matali, the Asuras are subsequently slain by Indra. Matali hath an excellent daughter, who in beauty is unrivalled in the world. Truthful and possessed of every accomplishment, she is known by the name of Gunakesi. He was searching the three worlds for an eligible bridegroom. O thou that art possessed of the splendour of a celestial, thy grandson, Sumukha, hath become acceptable to him as a husband for his daughter. If O best of serpents, his proposal be acceptable to thee, quickly make up thy mind, O Aryaka, to take his daughter in gift for thy grandson. As Lakshmi in Vishnu's house, or Swaha in that of Agni so let the slender-waisted Gunakesi be a wife in thy race. Let Gunakesi, therefore be accepted by thee for thy grandson, like Sachi for Vasava who deserveth her. Although this youth hath lost his father, yet we choose him for his virtues, and for the respectability of Airavata and thy own. Indeed, it is in consequence of Sumukha's merits, his disposition, purity, self-restraint and other qualifications that Matali hath become himself desirous of giving away his daughter unto him. It behoveth thee, therefore, to honour Matali.'

"Kanwa continued, 'Thus addressed by Narada, Aryaka beholding his grandson elected as a bridegroom and remembering the death of his son was filled with delight and

sorrow at the same time. And he then addressed Narada and said, 'How, O celestial Rishi, can I desire Gunakesi for a daughter-in-law! It cannot be, O great Rishi, that thy words are not highly honoured by me, for who is there that would not desire an alliance with the friend of Indra? I hesitate, however, O great Muni, in consequence of the instability of the very cause that would not make that alliance lasting. O thou of great effulgence, the author of this youth, viz., my son, hath been devoured by Garuda. We are afflicted with sorrow on that account. But worse still, O lord, Vinata's son, at the time of leaving these regions, said, 'After a month I will devour this Sumukha also. Surely, it will happen as he hath said, for we know with whom we have to deal. At these words, therefore, of Suparna we have become cheerless!'

"Kanwa continued, 'Matali then said unto Aryaka, 'I have formed a plan. This thy grandson is elected by me as my son-in-law. Let this Naga then, proceeding with me and Narada, come to the Lord of heaven the chief of the celestials, O best of Nagas. I shall then endeavour to place obstacles in the way of Suparna, and as a last resource, we will ascertain the period of life that hath been vouchsafed to Sumukha. Blessed be thou, O Naga, let Sumukha, therefore, come with me to the presence of the Lord of the celestials.' Saying this, they took Sumukha with them, and all the four, endued with great splendour, coming to heaven beheld Sakra the chief of the gods seated in all his glory. And it so happened that the illustrious Vishnu of four arms was also present there. Narada then represented the whole story about Matali and his choice.'

"Kanwa continued, 'Hearing all that Narada said, Vishnu directed Purandara, the Lord of the universe, saying, 'Let Amrita be given to this youth, and let him be made immortal like gods themselves. Let Matali, and Narada, and Sumukha, O Vasava, all attain their cherished wish through thy grace.' Purandara, however, reflecting on the prowess of Vinata's son, said unto Vishnu, 'Let Amrita be given unto him by thee.' Thus addressed, Vishnu said, 'Thou art the Lord of all mobile and immobile creatures. Who is there, O lord, that would refuse a gift that may be made by thee?' At these words Sakra gave unto that Naga length of days. The slayer of Vala and Vritra did not make him a drinker of Amrita. Sumukha, having obtained that boon, became Sumukha* (in reality) for his face was suffused with marks of joy. And having married Matali's daughter, he cheerfully returned home. And Narada and Aryaka also filled with delight at the success of their object, went away, after having worshipped the glorious chief of the celestials.'" [*Literally, one that hath a beautiful or excellent face.]

SECTION 105

"Kanwa said, 'Meanwhile, O Bharata, the mighty Garuda heard what had happened, viz., the bestowal by Sakra of length of days on the Naga Sumukha. And inflamed with great anger, that ranger of the firmament, Suparna, smiting the three worlds by the hurricane caused by the flappings of his wings, quickly came to Vasava. And Garuda said, 'O illustrious one, disregarding me why hast thou interfered with my sustenance. Having granted me a boon of thy own will, why dost thou now withdraw it? The Supreme Lord of all creatures hath, from the beginning, ordained what my food is to be. Why dost thou then stand in the way of that divine decree? I had selected this great Naga and had fixed time, for O god, I had intended to offer the meat of his body, as sustenance to my numerous progeny. When he, therefore, hath obtained a boon from thee and hath become indestructible by me, how can I henceforth dare kill another of his species? Dost thou sport thus, O Vasava, as thou listest? I, however, shall have to die, as also the members of my family and the servants whom I have engaged in my house. That will, I think, gratify thee, O Vasava! Indeed, O slayer of Vala and Vritra, I deserve all this, nay more, since being the lord of the three worlds in might. I yet consented to become the servant of another. O monarch of the three worlds, Vishnu, however, is not the only cause of my inferiority, for though, O Vasava, I am quite thy equal, yet the sovereignty of the three worlds resteth on thee, O chief of the celestials. Like thee, I also have a daughter of Daksha for my mother and Kasyapa for my father. Like thee, I also can, without any fatigue, bear the weight of the three worlds. I have strength that is immeasurable and incapable of being resisted by any creature. In the war with the Daityas I also achieved grand feats. Srutasri and Srutasena and Vivasvat, and Rochanamukha, and Prasura, and Kalakaksha amongst the sons of Diti were slain by me. Perching yet on the flag-staff of thy younger brother's car I carefully protect it in battle, and sometimes also I bear that brother of thine on my back. It is, perhaps, for this that thou disregardest me. Who else in the universe is there that is capable of bearing such heavy burthens? Who is there that is stronger than myself? Superior though I am, I yet bear on my back this younger brother of thine with all his friends. When, however, disregarding me thou hast interfered with my foods, thou hast, O Vasava, inflicted disgrace on me, like this younger brother of thine that had hitherto been disgracing me by making me bear him on my back. As regards thyself, O Vishnu, amongst all those endued with prowess and

strength that have been born of Aditi's womb, thou art superior in strength. Yet thee I bear without any fatigue, with only one of my feathers. Think coolly then, O brother, who amongst us is stronger?'

"Kanwa continued, 'Hearing the proud words of that bird foreshadowing danger the bearer of the discus, provoking Tarkshya still more, said unto him, 'Though so very weak, why dost thou, O Garuda, yet regard thyself strong, O oviparous creature, it ill behoveth thee to vaunt thus in our presence. The three worlds united together cannot bear the weight of my body. I myself bear my own weight and thine also. Come now, bear thou the weight of this one right arm of mine. If thou canst bear even this, thy boast would be regarded as reasonable. Saying this, the holy one placed his arms on Garuda's shoulders. Thereupon the latter fell down, afflicted with its weight, confounded, and deprived of his senses. And Garuda, felt that the weight of that one arm of Vishnu was as great as that of the entire Earth with her mountains. Endued with might infinitely greater, Vishnu, however, did not afflict him much. Indeed, Achyuta did not take his life. That ranger of the sky, afflicted then by that immense weight, gasped for breath, and began to cast off his feathers. With every limb weakened, and utterly confounded, Garuda was almost deprived of his senses. The winged offspring of Vinata then, thus confounded and almost deprived of his senses, and rendered utterly helpless, bowing unto Vishnu with bent head, feebly addressed him, saying, 'O illustrious Lord, the essence of that strength which sustains the universe dwelleth in this body of thine. What wonder, therefore, that I should be crushed down to the earth by a single arm of thine, stretched out at thy pleasure. It behoveth thee, O divine Lord, to forgive this winged creature that perches on thy flag-staff--this fool intoxicated with pride of strength, but now rendered utterly helpless. Thy great strength, O divine Lord, was never known to me before. It was for this that I regarded my own might to be unequalled.' Thus addressed, the illustrious Vishnu became gratified, and addressing Garuda with affection, said, 'Let not thy behaviour be such again.' And saying this, Upendra threw Sumukha with the toe of his foot upon Garuda's breast. And from that time, O king, Garuda hath ever lived in friendship with that snake. It was thus, O king, that mighty and illustrious Garuda, the son of Vinata, afflicted by the might of Vishnu, was cured of his pride.'

"Kanwa continued, 'In the same way, O son of Gandhari, thou livest, O son, as long as thou approachest not the heroic sons of Pandu in battle. Who is there whom Bhima, that foremost of smiters, that mighty son of Vayu and Dhananjaya, the son of Indra, cannot slay in battle? Vishnu himself, and Vayu and Dharmata, and the Aswins--these gods are thy enemies. Let alone an encounter with them, thou art not competent even to look at them on the field. Therefore, O prince, do not set thy heart upon war; let peace be made through the agency of Vasudeva. It behoveth thee to save thy race thus. This great ascetic Narada witnessed with his own eyes the incident (I have related to thee) which shows the greatness of Vishnu, and know that this Krishna is that bearer of the discus and the mace!'

"Vaisampayana continued, 'Hearing these words of the Rishi, Duryodhana contracted his eye-brows and began to breathe heavily. And casting his eyes then on Radha's son, he burst out into a loud laughter. And setting at naught those words of the Rishi, that wicked wretch began to slap his thigh that resembled the trunk of an elephant. And addressing the Rishi, he said, 'I am, O great Rishi, precisely what the Creator hath made me. What is to be, must be. What also hath been ordained in my case must happen, I cannot act otherwise. What can these senseless declamations, therefore, avail?'"

SECTION 106

"Janamejaya said, 'Interminably wedded to evil, blinded by avarice, addicted to wicked courses, resolved upon bringing destruction on his head, inspiring grief in the hearts of kinsmen, enhancing the woes of friends, afflicting all his well-wishers, augmenting the joys of foes, and treading the wrong path, why did not his friends seek to restrain him, and why also did not that great friend (of Kuru's race), the holy One; with tranquil soul, or the Grandsire tell him anything from affection?'

"Vaisampayana said, 'Yes, the holy one did speak. Bhisma also spoke what was beneficial. And Narada too said much. Listen to all that these said.'

"Vaisampayana continued, 'Narada said, 'Persons that listen to the counsels of friends are rare. Friends again are rare that offer beneficial counsels, for a friend (in need of counsel) is never there where a friend (offering counsel) is. O son of Kuru's race, I think, the word of friends ought to be listened to. Obstnacy ought to be avoided; for it is fraught with great evil. In this connexion is cited an old story regarding Galava's having met with disgrace through obstnacy. In ancient times, in order to test Vishwamitra, who was then engaged in ascetic austerities Dharma personally came to him, having assumed the form of the Rishi, Vasishta. Thus assuming, O Bharata, the form of the one of the seven

Rishis, and feigning himself hungry and desirous of eating, he came, O king, to the hermitage of Kausika. Thereupon, Viswamitra struck with awe, began to cook Charu (which was a preparation of rice and milk). And in consequence of the care he took in preparing that excellent food, he could not properly wait upon his guest. And it was not till after the guest had dined on the food offered by the other hermits that Viswamitra succeeded in approaching him with the Charu he had cooked and which was still steaming. 'I have already dined; wait here,'--were the words that the holy one said. And having said that the holy one went away. And thereupon, the illustrious Viswamitra, O king, waited there. And bearing that food on his head and holding it with his arms, that ascetic of rigid vow stood in his hermitage, still as a post, subsisting on air. And as he stood there, an ascetic of the name of Galava, from motives of respect and reverence and from affection and desire of doing what was agreeable, began to wait upon him. And after a hundred years had passed away, Dharma, again assuming the form of Vasishtha, came to Kausika from desire of eating. And beholding the great Rishi Viswamitra, who was endowed with high wisdom, standing there with that food on his head, himself subsisting all the while on air, Dharma accepted that food which was still warm and fresh. And having eaten that food, the god said,--'Gratified am I, O regenerate Rishi. And saying this, he went away. And at those words of Dharma, Viswamitra divested of Kshatriyahood because endowed with the status of a Brahmana and was filled with delight'. And pleased as he was with the services and devotion of his discipline, the ascetic Galava, Viswamitra, addressed him and said, 'With my leave, O Galava, go whithersoever thou mayest wish.' Thus commanded by his preceptor, Galava, highly pleased, said in a sweet voice unto Viswamitra of great effulgence, 'What final gift shall I make thee in consequence of thy services as preceptor? O giver of honours, it is in consequence of the (final) present that a sacrifice becometh successful. The giver of such gifts obtains emancipation. Indeed, these gifts constitute the fruit (that one enjoys in heaven). They are regarded as peace and tranquillity personified. What, therefore, shall I procure for my preceptor? Oh, let that be said. 'The illustrious Viswamitra knew that he had really been conquered by Galava by means of the latter's services, and the Rishi, therefore, sought to dismiss him by repeatedly saying, 'Go, Go.' But thou repeatedly commanded by Viswamitra to go away, Galava still addressed him saying, 'What shall I give?' And seeing this obstinacy on the part of ascetic Galava, Viswamitra felt a slight rise of anger and at last said, 'Give me eight hundred steeds, every one of which should be as white as the rays of the moon, and every one of which should have one ear black. Go now, O Galava, and tarry not.'"

[*The story of Viswamitra's promotion to the status of a Brahmana is highly characteristic. Engaged in a dispute with the Brahmana Rishi Vasishtha, Viswamitra who was a Kshatriya king (the son of Kusika) found, by bitter experience, that Kshatriya energy and might backed by the whole science of arms, availed nothing against a Brahmana's might, for Vasishtha by his ascetic powers created myriads and myriads of fierce troops who inflicted a signal defeat on the great Kshatriya king. Baffled thus, Viswamitra retired to the breast of Himavat and paid court to Siva. The great God appeared and Viswamitra begged him for the mastery of the whole science of weapons. The god granted his prayer. Viswamitra then came back and sought an encounter with Vasishtha, but the latter by the aid only of his Brahmaal (bamboo) stick baffled the fiercest weapons of Viswamitra, of even celestial efficacy. Humiliated and disgraced, Viswamitra set his heart on becoming a Brahmana. He gave up his kingdom and retiring into the woods with his queen began to practise to severest austerities. After the expiration of ten thousand years, the Creator Brahma appeared before him and addressed him as a royal Rishi. Dispirited at this, he devoted himself to still severer austerities. At last, at Dharma's command (as here referred to) the great Kshatriya king became a Brahmana. This, in the Hindu scriptures, is the sole instance of a person belonging to a lower order becoming a Brahmana by ascetic austerities.]

SECTION 107

"Narada said, 'Thus addressed by Viswamitra of great intelligence Galava was filled with such anxiety that he could not sit or lie down, or take his food. A prey to anxiety and regret, lamenting bitterly, and burning with remorse, Galava grew pale, and was reduced to a skeleton. And smitten with sorrow, O Suyodhana, he indulged in these lamentations, 'Where shall I find affluent friends? Where shall I find money? Have I any savings? Where shall I find eight hundred steeds of lunar whiteness? What pleasure can I have in eating? What happiness can be mine in objects of enjoyment? The very love of life is extinct in me. What need have I of life? Repairing to the other shore of the great ocean, or to the furthest verge of the earth, I will relinquish my life. Of what use can life be to me? What happiness, without severe exertion, can be his who is poor, unsuccessful, deprived of all the good things of life, and burthened with debt? Death is preferable to life as regards

him who having enjoyed the wealth of friends through their friendship for himself, is unable to return their favour. The religious acts of that man lose their efficacy who having promised to do an act fails to perform it and is thus stained with falsehood. One that is stained by falsehood cannot have beauty, or children, or power, or influence. How, therefore, can such a one attain to a blissful state? What ungrateful man hath ever earned fame? Where, indeed, is his place, and where his happiness? An ungrateful person can never win esteem and affection. Salvation also can never be his. He that is destitute of wealth is a wretch that can scarcely be said to live. Such a wretch cannot support his kinsmen and friends. Unable to make any return for the benefits he receiveth, he certainly meeteth with destruction. Even I am that wretch, ungrateful, destitute of resources, and stained with falsehood, for having obtained my objects from my preceptor, I am unable to do his bidding. Having first endeavoured to the utmost, I will lay down my life. Before this, I never craved for any thing from the very gods. The deities regard me for this in sacrificial place. I will go and seek the protection of Vishnu, the divine Lord of the three worlds, of Krishna the great refuge of all who are blessed with protection. Bowing down unto him, I desire to see that highest of all ascetics, the Eternal Krishna from whom flow all those possessions and enjoyments that are owned by both gods and Asuras.' And while Galava was thus lamenting, his friend Garuda, the son of Vinata, appeared in his sight. And Garuda, from desire of doing him good, cheerfully addressed him, saying, 'Thou art a dear friend, of mine. It is the duty of a friend, when himself in prosperity, to look to the accomplishment of the wishes of his friends. The prosperity that I have, O Brahmana, is constituted by Vasava's younger brother Vishnu. Before this, I spoke to him on thy behalf and he hath been pleased to grant my wishes. Come now, we will go together. I will bear thee comfortably to the other shore of the ocean, or to the furthest extremity of the earth. Come, O Galava, do not tarry [wait, await, linger].'"

SECTION 108

"Garuda said, 'O Galava, commanded I have been by God, who is the cause of all knowledge. I ask thee, towards which quarter shall I first take thee to see what lie there? The eastern, the southern, the western, or the northern, towards which, O best of regenerate persons, shall I go, O Galava? That quarter towards which Surya the illuminator of the universe first riseth; where, at eve, the Sadhyas engage in their ascetic austerities; where that Intelligence, which pervades the whole universe first springeth; where the two eyes of Dharma, as well as he himself, are stationed; where the clarified butter first poured in sacrifice subsequently flowed all around; that quarter, O best of all regenerate persons, is the gate of Day and Time. There the daughters of Daksha, in primeval times, gave birth to their children. There the sons of Kasyapa first multiplied. That quarter is the source of all the prosperity of the gods, for it was there that Sakra was first anointed as the king of the celestials. It was there, O regenerate Rishi, that both Indra and the gods underwent their ascetic penances. It is for this, O Brahmana, that this quarter is called Purva (the first). And because in the earliest of times this quarter was overspread by the Suras, it is for this that it is called Purva. The gods, desirous of prosperity, performed all their religious ceremonies here. It was here that the divine Creator of the universe first sang the Vedas. It was here that the Gayatri was first preached by Surya unto the reciters of that sacred hymn. It was here, O best of Brahmanas, that the Yajurved was delivered by Surya (unto Yajnavalkya). It was here that the Soma juice, sanctified by boons, was first drunk in sacrifices by Suras. It was here that the Homa-fires, (gratified by mantras), first drank articles of cognate origin. [These articles of cognate origin are clarified butter, milk, and other things used as libations in sacrifices.] It was here that Varuna first repaired to the nether regions, and attained to all his prosperity. It was here, O bull among the twice-born, that the birth, growth, and death of the ancient Vasishtha took place. Here first grew the hundred different branches of Om! [i.e., the subdivisions of the Pranava, the mysterious Mantra, which is the beginning of everything, were first promulgated here. Nilakantha supposes this to refer to the origin of the Vedas, the Upanishads, and the various branches of the Srutis and the Smritis.] It was here that the smoke-eating Munis are the smoke of sacrificial fires. It was in that region that myriads of boars and other animals were killed by Sakra and offered as sacrificial portions unto the gods. It is here that the thousand-rayed sun, arising, consumeth, out of ire, all those that are wicked and ungrateful among men and the Asuras. This is the gate of the three worlds. This is the path of heaven and felicity. This quarter is called Purva (east). We will go hither, if it pleaseth thee. I shall always do what is agreeable to him who is my friend. Tell me, O Galava, if any other quarter pleaseth thee, for we will then go there. Listen now to what I say of another quarter.'"

SECTION 109

"Garuda continued, 'In days of yore, Vivasvat, having performed a sacrifice, gave this quarter away as a present (Dakshina) unto his preceptor. And it is for this that this region is known by the name of Dakshina (south). It is here that the Pitris of the three worlds have their habitation. And, O Brahmana, it is said that a class of celestials subsisting upon smoke alone also live there. Those celestials also that go by the name of Viswedevas always dwell in this region along with the Pitris. Worshipped in sacrifices in all the worlds, they are equal sharers with the Pitris. This quarter is called the second door of Yama. It is here that the periods allotted to men are calculated in Trutis and Lavas [Small divisions of time.]. In this region always dwell the celestial Rishis, the Pitriloka Rishis, and the royal Rishis, in great happiness. Here are religion and truth. It is here that the acts (of persons) exhibit their fruits. This region, O best of the twice-born, is the goal of the acts of the dead. It is this region, O best of regenerate persons, whither all must repair. And as creatures are all overwhelmed by darkness, they cannot, therefore, come hither in bliss. Here, O bull among regenerate persons, are many thousands of Malevolent Rakshasas in order to be seen by the sinful. Here, O Brahmana, in the bowers on the breast of Mandara and in the abodes of regenerate Rishis, the Gandharvas chant psalms, stealing away both the heart and the intellect. It was here that Raiyata (a Daitya), hearing the Sama hymns sung in a sweet voice, retired to the woods, leaving his wife and friends and kingdom. In this region, O Brahmana, Manu and Yavakrita's son together set a limit which Surya can never overstep. It was here that the illustrious descendant of Pulastya, Ravana, the king of the Rakshasas, undergoing ascetic austerities, solicited (the boon of) immortality from the gods. It was here that (the Asura) Vritra, in consequence of his wicked conduct, incurred the enmity of Sakra. It is in this region that lives of diverse forms all come and are then dissociated into their five (constituent) elements. It is in this region, O Galava, that men of wicked deeds rot (in tortures). It is here that the river Vaitarani flows, filled with the bodies of persons condemned to hell. Arrived here, persons attain to the extremes of happiness and misery. Reaching this region, the sun droppeth sweet waters and thence proceeding again to the direction named after (Vasishtha), once more droppeth dew. It was here that I once obtained (for food), a prodigious elephant battling with an enormous tortoise. It was here that the great sage Chakradhanu took his birth from Surya. That divine sage afterwards came to be known by the name of Kapila, and it was by him that the (sixty thousand) sons of Sagara were afflicted. It was here that a class of Brahmanas named Sivas, fully mastering the Vedas, became crowned with (ascetic) success. Having studied all the Vedas they at last attained eternal salvation. In this region is the city called Bhogavati that is ruled by Vasuki, by the Naga Takshaka and also by Airavata. They that have to journey hither (after death) encounter here a thick gloom. And so thick is that gloom that it cannot be penetrated by either the Sun himself or by Agni. Worthy of worship as thou art, even thou shalt have to pass this road. Tell me now if thou wishest to sojourn towards this direction. Else, I listen to an account of the western direction.'"

SECTION 110

"Garuda said, 'This quarter is the favourite one of king Varuna, the ruler of the ocean. Indeed, the lord of the waters had his origin here, and it is hither that sovereignty lieth. And since it is here that towards the day's end (paschat) the sun dismiseth his rays that this quarter, O best of the twice-born ones, is called the west (paschima). For ruling over all aquatic creatures and for the protection of the water themselves, illustrious and divine Kasyapa installed Varuna here (as the king of this region). Quaffing all the six juices of Varuna, the moon, the dispeller of darkness, becometh young again in the beginning of the fortnight. It was in the quarter, O Brahmana, that the Daityas were routed and bound fast by the wind-god. And afflicted by a mighty tempest, and breathing hard (as they fled), they at last laid themselves down in this region to sleep (the sleep that knows no waking). Hither is that mountain called Asta which is the cause of the evening twilight, and which (daily) receiveth the sun lovingly turning towards it. It is from this quarter that both Night and Sleep, issuing out at the close of day, spread themselves, as if, for robbing all living creatures of half their allotted periods of life. It was here that Sakra, beholding (his stepmother) the goddess Diti lying asleep in a state of pregnancy, cut off the foetus (into forty-nine parts), whence sprang the (forty-nine) Maruts. It is towards this direction that the roots of Himavat stretch towards the eternal Mandara (sunk in the ocean). By journeying for even a thousand years one cannot attain to the end of those roots. It is in this region that Surabhi (the mother of cows), repairing to the shores of the extensive lake, adorned with golden lotuses, poureth forth her milk. Here in the midst of the ocean is seen the headless trunk of the illustrious Swarbhahu (Rahu) who is always bent upon devouring both sun and the moon.

Here is heard the loud chanting of the Vedas by Suvarnasiras, who is invincible and of immeasurable energy, and whose hair is eternally green. It is in this region that the daughter of Muni Harimedhas remained transfixed in the welkin in consequence of Surya's injunction couched in the words--Stop, Stop, Here, O Galava, wind, and fire, and earth, and water, are all free, both day and night, from their painful sensations. It is from this region that the sun's course begins to deviate from the straight path, and it is in this direction that all the luminous bodies (the constellations) enter the solar sphere. And having moved for twenty-eight nights with the sun, they come out of the sun's course to move in accompaniment with the moon. It is in this region that the rivers which always feed the ocean have their sources. Here, in the abode of Varuna, are the waters of the three worlds. In this region is situate the abode of Anarta, the prince of snakes. And here is the unrivalled abode also of Vishnu, who is without beginning and without end. In this region is also situate the abode of the great Rishi Kasyapa, the son of Maricha. The western quarter is thus narrated to thee in course of telling thee of the different points. Tell me now, O Galava, towards which side, O best of regenerate persons, shall we go?"

SECTION 111

"Garuda said, 'O Brahmanas, since this quarter saveth from sin, and since one attaineth to salvation here, it is for this saying (Uttarana) power that it is called the north (uttara). And, O Galava, because the abode of all the treasures of the north stretches in a line towards the east and the west, therefore is the north sometimes called the central region (madhyama). And, O bull among the twice-born, in this region that is superior to all, none can live that is unamiable, or of unbridled passions, or unrighteous. Hither, in the asylum, known by the name of Vadari, eternally dwell Krishna who is Narayana's self, and Jishnu that most exalted, of all male beings, and Brahman (the Creator). Hither, on the breast of Himavat always dwelleth Maheswara ended with the effulgence of the fire that blazeth up at the end of the Yuga. As Purusha, he sporteth here with Prakriti (the universal mother). Except by Nara and Narayana, he is incapable of being seen by the diverse classes of Munis, the gods with Vasava at their head, the Gandharvas, the Yakshas, and the Siddhas. Though invested with Maya, him the eternal Vishnu alone, of a thousand heads and thousand legs, can behold. It was in this region that Chandramas (the moon) was installed into the sovereignty of the entire regenerate order. It was in this region, O thou foremost of all acquainted with Brahma, that Mahadeva first receiving her on his head, afterwards let (the sacred stream) Ganga fall from the heavens to the world of men. It was here that the Goddess (Uma) underwent her ascetic austerities from her desire of obtaining Maheswara (as her Lord). It was in this region that Kama, the wrath (of Siva), Himavat, and Uma, all together shone brilliantly. It was here, on the breast of Kailasa, O Galava, that Kuvera, was installed on the sovereignty of the Rakshasas, the Yakshas, and the Gandharvas. It is in this region that (Kuvera's gardens called) Chitraraatha lie, and it is here that the asylum of (the Munis called the) Vaikhanasas is situate. It is here, O bull among the twice-born, that the celestial stream called Mandakini, and the mountain Mandara are to be seen. It is here that the gardens called Saugandhi-kanaka are always guarded by the Rakshasas. Here are many plains covered with grassy verdure, as also the plantain forest, and those celestial trees called the Sautanakas. It is in this, region, O Galava, that the Siddhas, with souls ever under control and always sporting at will, have their fit abodes, abounding with every object of enjoyment. It is here that the seven Rishis with Arundhati may be seen. It is here that the constellation Swati is to be seen, and it is here that it first rises to the view. It is in this region that the Grandisre Brahman dwelleth in the vicinity of Yajna (sacrifice embodied). It is in this quarter that the sun, the moon, and the other luminaries are seen to revolve regularly.

It is in this region, O foremost of Brahmanas, that those illustrious and truth-speaking Munis called by the name of Dharma, guard the source of the Ganges. The origin and physical features and ascetic penances of these Munis are not known to all. The thousand dishes they use for serving the food offered in hospitality and the edibles also they create at will, are all a mystery, The man, O Galava, that passeth beyond the point guarded by these Munis, is certain, O foremost of Brahmanas, to meet with destruction. None else, O bull among Brahmanas, save the divine Narayana, and the eternal Nara called also Jishnu, succeeded in passing beyond the point so guarded. It is in this region that the mountains of Kailasa lie, the abode of Ailavila (Kuvera). It is here that the ten Apsaras known by the name of Vidyutprabha had their origin. In covering, O Brahmana, the three worlds with three steps in the sacrifice of Vali (the Asura king), Vishnu had covered this whole northern region; and, accordingly, there is a spot here called Vishnupada. And it is so called after the footprint of Vishnu caused on that occasion. Here, in this quarter, at a place called Usiravija, by the side of the golden lake, king Marutta performed, O foremost of Brahmanas, a

sacrifice. It is here that the brilliant and shining gold mines of Himavat exhibit themselves to the illustrious and regenerate Rishi Jimuta. And Jimuta gave away the whole of that wealth to the Brahmanas. And having given it away, that great Rishi solicited them to call it after his own name. And hence that wealth is known by the name of the Jaimuta gold. Here, in this region, O bull among Bharatas, the regents of the worlds, O Galava, every morning and evening, proclaim, 'What business of what person shall we do?' It is for these, O foremost of Brahmanas, and other incidents, that the northern region is superior to all quarters. And because this region is superior (uttara) to all, therefore, it is called the north (uttara). The four regions have thus, O sire, been, one after another described to thee in details. Towards which quarter then dost thou desire to go? I am ready, O foremost of Brahmanas, to show thee all the quarters of the earth!"

SECTION 112

"Galava said, 'O Garuda, O slayer of foremost snakes, O thou of beautiful feathers, O son of Vinata, carry me, O Tarkhya, to the east where the two eyes of Dharma are first opened, O, take me to the east which thou hast first described, and whither, thou hast said, the gods are always present. Thou hast said that thither both truth and virtue reside. I desire to meet all the gods. Therefore, O younger brother of Aruna, take me thither, so that I may behold the gods.'

"Narada continued, 'Thus addressed, the son of Vinata replied unto that Brahma saying, 'Mount thou on my back.' And thereupon, the Muni Galava rode on the back of Garuda. And Galava said, 'Thy beauty, O devourer of snakes, as thou proceedest, seemeth to be like that of the sun himself in the morning, that maker of the day ended with a thousand rays. And, O ranger of the skies, thy speed is so great that the very trees, broken by the storm caused by the flapping of thy wings, seem to pursue thee in the course. Thou seemest, O tenant of the welkin, to drag by the storm caused by the wings, the very Earth with all the waters of her oceans, and with all her mountains, woods and forests. Indeed, the tempest caused by the motion of thy wings seems to continually raise into mid air the waters of the sea, with all their fishes and snakes and crocodiles. I see fishes possessed of similar faces, and Timis and Timingilas and snakes endowed with human faces, all crushed by the tempest raised by thy wings. My ears are deafened by the roar of the deep. So stunned am I that I can neither hear nor see anything. Indeed, I have forgotten my own purpose. Slacken thy speed, O ranger of the sky, remembering the risk to a Brahmana's life. O sire, neither the sun, nor the cardinal points, nor the welkin itself, is any longer perceptible to me. I see only a thick gloom around me. The body is no longer visible to me. I see only thy two eyes, O oviparous being, resembling two radiant gems. I cannot see either thy body or my own. At every step, I behold sparks of fire emitted from thy frame. Stop without delay these sparks of fire and extinguish the dazzling radiance of thy eyes. O son of Vinata, slacken this exceeding speed of thy course. O devourer of snakes, I have no business to go with thee. Desist, O blessed one, I am unable to bear this speed of thine. I have promised to give my preceptor eight hundred white steeds of lunar effulgence, each having one ear black in hue. I see no way, O oviparous being, of fulfilling my pledge. There is but one way that I can see, and that is to lay down my own life. I have no wealth of my own, nor any wealthy friend, nor can wealth, however immense, procure the accomplishment of my object.'

"Narada continued, 'Unto Galava uttering these and many other words of entreaty and sorrow, the son of Vinata, without slackening his speed, laughingly replied, saying, 'Thou hast little wisdom, O regenerate Rishi, since thou wishest to put an end to thy own life. Death can never be brought about by one's effort. Indeed, Death is God himself. Why didst thou not, before this, inform me of thy purpose? There are excellent means by which all this may be accomplished. Here is this mountain called Rishabha on the seaside. Resting here for some time and refreshing ourselves with food, I will, O Galava, return.'"

SECTION 113

"Narada said, 'Alighting then on the peak of the Rishabha, the Brahmana and the Bird beheld a Brahmana lady of the name of Sandili, engaged there on ascetic penances. And Galava and Garuda both saluted her by bending their heads, and worshipped her. And thereupon, the lady enquired after their welfare and gave them seats. And having taken their seats, both of them took the cooked food the lady offered them, after having first dedicated it to the gods with Mantras. And having taken that food, they laid themselves down on the ground and fell into a profound sleep. And Garuda, from desire of leaving that place, upon awakening, found that his wings, had fallen off. Indeed, he had become like a ball of flesh, with only his head and legs. And beholding him come to that plight, Galava sorrowfully enquired, saying, 'What is this condition that has overtaken thee as the consequence of thy sojourn here? Alas, how long shall we have to reside here? Hadst thou harboured any evil and sinful thought in thy mind? It cannot, I am sure, be any trivial sin of which thou hast been

guilty.' Thus addressed, Garuda replied unto the Brahmana, saying, 'Indeed, O regenerate one, I entertained the thought of carrying away this lady crowned with ascetic success from this spot to where the Creator himself, the divine Mahadeva, the eternal Vishnu, and both Virtue and Sacrifice personified, live together, for as I thought this lady should live there, I shall now, from desire of doing myself good, prostrate myself before this holy lady, and pray unto her, saying,--with a heart full of pity, I had, indeed, entertained such a thought. Whether I acted rightly or wrongly, even this was the wish, evidently against thy own, that was cherished by me from my respect for thee. It behoveth thee, therefore, to grant me forgiveness, from the nobility of thy heart.' That lady became gratified with that prince of birds and that bull of Brahmanas. And addressing Garuda, she said, 'Fear not, O thou of beautiful feathers. Resume thy wings, and cast off thy fears. I was contempered by thee, but know that I do not pardon contempt. That sinful being who entertains contempt for me, would speedily fall away from all blissful regions. Without a single inauspicious indication about me, and perfectly blameless as I am, I have, in consequence of the purity of my conduct, attained to high ascetic success. Purity of conduct beareth virtue as its fruit. Purity of conduct beareth wealth as its fruit. It is purity of conduct that bringeth on prosperity. And it is purity of conduct that driveth away all inauspicious indications. Go thou, O blessed prince of birds, whithersoever thou wishest, from this place. Never entertain contempt for me, and take care that thou dost not contempt women that may even be truly blamable. Thou shalt again be, as before, invested with both strength and energy.' At these words of that lady Garuda had his wings again, and they became even stronger than before. And then with Sandili's leave, Garuda with Galava on his back took his departure. But they failed to find the kind of steeds they were in search of. And it so happened that Viswamitra met Galava on the way. And thereupon, that foremost of speakers addressed Galava in the presence of Vinata's son and said, 'O regenerate one, the time is already come when thou shouldst give me the wealth thou hadst promised me of thy own accord. I do not know what thou mayst. I have waited so long. I will wait for some time more. Seek thou the way by which thou mayst succeed (in the matter of thy promise).' Hearing these words, Garuda addressed cheerless Galava who was overwhelmed with sorrow, saying, 'What Viswamitra said unto thee before hath now been repeated in my presence. Come, therefore, O Galava, best of Brahmanas, we will deliberate on the matter. Without giving thy preceptor the whole of the wealth (promised by thee), thou canst not even sit down.'

SECTION 114

"Narada said, 'Garuda then, that foremost of winged beings, addressed the cheerless Galava and said, 'Because it is created by Agni, in the bowels of the earth and augmented by Vayu, and because also the earth itself is said to be Hiranmaya, therefore, is wealth called Hiranya. And because wealth supports the world and sustains life, therefore, is it called Dhana. It is for serving these ends that Dhana (wealth) exists from the beginning in the three worlds. On that Friday, when either of the two constellations--the Purvabhadra or the Uttarabhadra--is ascendant, Agni, creating wealth by a fiat of his will, bestoweth it on mankind for the increase of Kuvera's stock. The wealth that is embowelled in the Earth is guarded by the deities called the Ajaikapats and the Ahivradas, and also by Kuvera. Exceedingly difficult of attainment, that wealth, therefore, O bull among Brahmanas, is rarely attained. Without wealth there is no chance of thy acquisition of the promised steeds. Beg thou, therefore, of some king born in the race of some royal sage, who may, without oppressing his subjects, crown our suit with success. There is a king born in the lunar race, that is my friend. We shall go to him, for he, amongst all on Earth, hath great wealth. That royal sage is known by the name of Yayati, and he is the son of Nahusha. His prowess is incapable of being baffled. Solicited by thee in person, and urged by me, he will give what we seek, for he hath immense wealth, equal unto what belongeth to Kuvera, the lord of treasures. Even thus, by accepting a gift, O learned one, pay off thy debt to thy preceptor.' Talking thus, and thinking upon what was best to be done, Garuda and Galava together went to king Yayati, who was then in his capital called Pratisthana. The king received them hospitably and gave them excellent Arghya and water to wash their feet. And the king then asked them the cause of their advent. And thereupon Garuda answered, saying, 'O son of Nahusha, this ocean of asceticism, called Galava, is my friend. He had been, O monarch, a disciple of Viswamitra for many thousand years. This holy Brahmana, when commanded by Viswamitra to go away whithersoever he chose, addressed his preceptor at that time, saying,--I desire to give something as preceptor's fee. Knowing this one's resources to be poor, Viswamitra did not ask for anything. But when he was repeatedly addressed by this Brahma on the subject of the tutorial fee, the preceptor, under a slight accession of wrath, said, 'Give me eight hundred white steeds of good pedigree and of lunar radiance, and each having one ear black in hue. If, O Galava, thou

desire to give anything to thy preceptor, let this then be given!' It was thus that Viswamitra endued with wealth of asceticism said unto him in anger. And this bull among Brahmanas is on that account smarting with great grief. Unable to fulfil that command (of his preceptor), he hath now come to take thy shelter. O tiger among men, accepting this as alms from thee, and filled once more with cheerfulness, he will, after paying his preceptor's debt, devote himself again to serve ascetic penances. A royal Rishi as thou art, and, therefore, endued with wealth of asceticism of thy own, this Brahmana, by giving thee a portion of his wealth of asceticism, will make thee richer in wealth of that kind. As many hairs, O lord of men, as there are on a horse's body, so many regions of bliss, O ruler of Earth, are attained by him that giveth away a horse in gift. This one is as fit to accept a gift as thou art to make a gift. Let therefore, thy gift in this instance be like milk deposited in a conch-shell."

SECTION 115

"Narada said, 'Thus addressed by Suparna in excellent words fraught with truth, that performer of thousand sacrifices, that foremost of givers, that liberal ruler of all the Kasis, the lord Yayati, revolving those words in his mind and reflecting on them coolly, and seeing before him his dear friend, Tarkshya, and that bull among Brahmanas, Galava, and regarding the alms sought as an indication, highly praiseworthy, of (Galava's) ascetic merit, and in view particularly of the fact that those two came to him having passed over all the kings of the Solar race, said, 'Blessed is my life today, and the race also in which I am born, hath, indeed, been blessed today. This very province also of mine hath equally been blessed by thee, O sinless Tarkshya. There is one thing, however, O friend, that I desire to say unto thee, and that is, I am not so rich now as thou thinkest, for my wealth hath suffered a great diminution. I cannot, however, O ranger of the skies, make thy advent here a fruitless one. Nor can I venture to frustrate the hopes entertained by this regenerate Rishi. I shall, therefore, give him that which will accomplish his purpose. If one having come for alms, returneth disappointed, he may consume the (host's) race. O son of Vinata, it is said that there is no act more sinful than that of saying, 'I have nothing'--and thus destroying the hope of one that cometh, saying, 'Give.' The disappointed man whose hopes have been killed and his object not accomplished, can destroy the sons and grandsons of the person that faileth to do him good. Therefore, O Galava, take thou this daughter of mine, this perpetrator of four families. In beauty, she resembleth a daughter of the celestials. She is capable of prompting every virtue. Indeed, owing to her beauty, she is always solicited (at my hands) by gods and men, and Asuras. Let alone twice four hundred steeds each with a black ear, the kings of the earth will give away their whole kingdoms as her dower. Take thou, therefore, this daughter of mine, named Madhavi. My sole desire is that I may have a daughter's son by her. Accepting that daughter in gift, Galava then, with Garuda, went away, saying, 'We will again see thee'. And they took that maiden with them. And Galava's oviparous friend addressed him, saying, 'The means have at last been obtained whereby the steeds may be bought.' And saying this, Garuda went away to his own abode, having obtained Galava's permission. And after the prince of birds had gone, Galava, with that maiden in his company, began to think of going to some one among the kings who would be able to give (fit) dower for the maiden. And he first thought of that best of kings, Haryyaswa of Ikshaku's race, who ruled at Ayodhya, was endued with great energy, possessed of a large army consisting of four kinds of forces, had a well-filled treasury and abundance of corn, and who was dearly loved by his subjects, and who loved the Brahmanas well. Desirous of offspring, he was living in quiet and peace, and engaged in excellent austerities. And the Brahmana Galava, repairing unto Haryyaswa, said, 'This maiden, O king of kings, will increase the family of her husband by bringing forth offspring. Accept her from me, O Haryyaswa, as thy wife, by giving me a dower. I will tell thee what dower thou shalt have to give. Hearing it, settle what thou shalt do.'"

SECTION 116

"Narada said, 'That best of monarchs, king Haryyaswa, after reflecting for a long while and breathing a long and hot sigh about the birth of a son, at last said, 'Those six limbs* that ought to be high are high in this maiden. Those seven, again, that ought to be slender are slender in her. Those three, again, which ought to be deep are deep in her. And lastly, those five that ought to be red are red in her. It seems that she is worth being looked at by even the gods and the Asuras, and is accomplished in all the arts and sciences. Possessed of all auspicious signs, she will certainly bring forth many children. She is even capable of bringing forth a son who may become an emperor. Having regard to my wealth, tell me, O foremost of Brahmanas, what should be her dower.' Galava said, 'Give me eight hundred steeds, born in a good country, of lunar whiteness, and each with one ear black in hue. This auspicious

and large-eyed maiden will then become the mother of thy sons, like the fire-stick becoming the genetrix of fire.'"

["The limbs that should be 'prominent' or 'elevated' in order to constitute an indication of beauty or auspiciousness are variously mentioned. The general opinion seems to be that these six only, viz., the back of each palm, the two dorsa, and the two bosoms should be elevated. Another opinion would seem to indicate that the two bosoms, the two hips, and the two eyes should be so. The seven that should be delicate or slender are unanimously mentioned as the skin, the hair, the teeth, the fingers of the hands, the fingers of the feet, the waist, and the neck. The three that should be deep are the navel, the voice, and the understanding. The five that should be red are the two palms, the two outer corners of the eyes, the tongue, the nether and the upper-lips, and the palate. These five also, are variously given.]

"Narada continued, 'Hearing these words, that royal sage, king Haryyaswa, filled with sorrow, but blinded by lust, addressed Galava, that foremost of Rishis, saying, 'I have only two hundred steeds about me of the kind wanted by thee, although of other kinds all worthy of sacrifice, I have many thousand moving about (in my dominions), O Galava, I desire to beget only one son upon this damsel. Kindly grant this request of mine.' Hearing these words of the king, that damsel said unto Galava, 'A reciter of Brahma granted me a boon that I would after each delivery, be a maiden again. Give me away, therefore, to this king, accepting his excellent steeds. In this way, full eight hundred steeds may be obtained by thee from four kings in succession, and I also may have four sons. Collect thou the wealth intended for thy preceptor, in this way. Even this is what I think. It depends, however, oil thee, O Brahmana, as to how thou shouldst act.' Thus addressed by that maiden, the Muni Galava said these words unto king Haryyaswa, 'O Haryyaswa, O best of men, accept this damsel for a fourth part of the dower that I have settled, and beget only one son upon her.' Taking then that maiden and worshipping Galava, the king in due time and place had by her a son of the kind wished for. And the son so born came to be called by the name of Vasumanas. Richer than all the wealthy kings of the earth, and resembling one of the Vasus themselves he became a king and giver of great wealth.

"After some time, intelligent Galava came back and approaching the delighted Haryyaswa, said unto him, 'Thou hast, O king obtained a son. Indeed, this child is like the sun himself in splendour. The time hath come, O foremost of men, for me to go to some other king for alms.' Hearing these words, Haryyaswa who was even truthful in speech and steady in acts of manliness, and remembering that the balance of six hundred steeds could not be made up by him, gave Madhavi back to Galava. And Madhavi also, abandoning that blazing, kingly prosperity, and once more becoming a maiden, followed the footsteps of Galava. And Galava too, saying, 'Let the steeds remain with thee' then went, accompanied by the maiden, to king Divodasa."

SECTION 117

"Narada said, 'Galava then, addressing Madhavi, said, 'The ruler of the Kasis is an illustrious king known by the name of Divodasa. He is the son of Bhimasena, is endued with great prowess, and is a mighty sovereign. O blessed maiden, we are now going to him. Follow me slowly and grieve not. That ruler of men is virtuous and devoted to truth and hath his passions under control.'

"Narada Continued, 'When the muni came before that king he was received with due hospitality by the latter. Galava, then, began to urge the monarch for begetting a child. Thus addressed, Divodasa said, 'I heard of all this before. Thou needest not speak much. O Brahmana. I may tell thee, O best of Brahmanas, that as soon as I heard of this matter, my heart was set upon it. This also is a mark of great honour to me that passing over all other kings thou hast come to me. Without doubt, thy object will be gained. In the matter of the steeds, O Galava, my wealth is like that of king Haryyaswa. I shall, therefore, beget only one royal son upon this maiden.' Hearing these words, that best of Brahmanas gave that damsel unto the king, and, the king, thereupon, duly wedded her. And the royal sage then sported with her, as Surya with Prabhavati, Agni with Swaha, Vasava with Sachi, Chandra with Rohini, Yama with Urmila, Varuna with Gauri, Kuvera with Riddhi, Narayana with Lakshmi, Sagara with Jahnavi, Rudra with Rudrani, the Grandsire with Saraswati, Vasishtha's son Saktri with Adrisyanti, Vasishtha with Arundhati (called also Akshamala), Chyavana with Sukanya, Pulastya with Sandhya, Agastya with the princess of Vidarbha Lopamudra, Satyavan with Savitri, Bhrgu with Puloma, Kasyapa with Aditi, Richika's son Jamadagni with Renuka, Kusika's son Viswamitra with Himavati, Vrihaspati with Tara, Sukra with Sataptra, Bhumipati with Bhumi, Pururavas with Urvasi, Richika with Satyavati, Manu with Saraswati, Dushyanta with Sakuntala, the eternal Dharma with Dhriti, Nala with Damayanti, Narada, with Satyavati, Jaratkaru with Jaratkaru, Pulastya with Pratichya, Urnayus with Menaka, Tumvuru with Rambha, Vasuki with Satasirsha, Dhananjaya with Kamari, Rama with the princess of Videha

Sita, or Janardana with Rukmini. And unto king Divodasa, that sporting with and taking delight in her, Madhavi bore a son named Prataradana. And after she had borne him a son, the holy Galava came to Divodasa at the appointed time, and said unto him, 'Let the maiden come with me, and let the steeds also thou art to give me remain with thee, for I desire to go elsewhere, O ruler of Earth, for dower.' Thus addressed, the virtuous king Divodasa, who was devoted to truth, thereupon, gave back the maiden to Galava at the appointed time."

SECTION 118

"Narada said, 'The illustrious Madhavi, faithful to her promise, abandoning that prosperity and once more becoming a maiden, followed the footsteps of the Brahmana Galava. And Galava, whose heart was set upon the accomplishment of his own business, reflecting upon what he should do next then went to the city of the Bhojas for waiting upon king Usinara. And arrived before that king of un baffled prowess, Galava addressed him, saying, 'This maiden will bear thee two royal sons. And, O king, begetting upon her two sons equal unto the Sun and the Moon, thou mayst attain all thy objects both here and hereafter. As her dower, however, O thou that art conversant with every duty, thou shalt have to give me four hundred steeds of lunar splendour, each having ear black of hue. This effort of mine for obtaining the steeds is only on account of my preceptor, otherwise I myself have nothing to do with them. If thou art able to accept (my terms), do as I bid thee without any hesitation. O royal sage, thou art now childless. Beget, O king, a couple of children. With offspring so begot as a raft, save thy Pitris and thyself also. O royal sage, he that hath fruit in the shape of offspring to enjoy, never falleth from heaven. Nor hath such a person to go to that frightful hell whither the childless are doomed to go.' Hearing these and other words of Galava, king Usinara, replied unto him, saying, 'I have heard what thou, O Galava, hast said. My heart also is inclined to do thy bidding. The Supreme Ordainer, however, is all-powerful. I have only two hundred steeds of the kind indicated by thee, O best of Brahmanas. Of other kinds, I have many thousands moving about in my dominions. I will, O Galava, beget only one son upon her, by treading the path that hath been told by others such as Haryyaswa and Divodasa. I will act after their manner in the matter of the dower. O best of Brahmanas, my wealth exists for only my subjects residing in the city and the country, and not for my own comforts and enjoyment. That king, O virtuous one, who giveth away for his own pleasure the wealth that belongeth to others, can never earn virtue or fame. Let this maiden, endued with the radiance of a celestial girl, be presented to me. I will accept her for begetting only one child.' Hearing these and many other words that Usinara spoke, that best of Brahmanas, Galava, then applauded the monarch and gave him the maiden. And making Usinara accept that damsel, Galava went into the woods. And like a righteous man enjoying the prosperity (won by his deeds), Usinara began to sport with and enjoy that damsel in valleys and dales of mountains by fountains and falls of rivers, in mansions, delightful chambers, variegated gardens, forests and woods, agreeable places, and terraces of houses. And, in due time, was born unto him a son of the splendour of the morning sun, who afterwards became an excellent king, celebrated by the name Sivi. And after the birth of that son, the Brahmana Galava came to Usinara, and taking back from him the maiden went, O king, to see the son of Vinata."

SECTION 119

"Narada said, 'Seeing Galava, Vinata's son smilingly addressed him, saying, 'By good luck it is, O Brahmana, that I behold thee successful.' Galava, however, hearing the words spoken by Garuda informed him that a fourth part of the task was still un-finished.' Garuda then, that foremost of all speakers, said unto Galava, 'Do not make any endeavour (to obtain the remaining two hundred), for it will not succeed. In days of yore, Richika sought at Kanyakujya Gadhi's daughter, Satyavati, for making her his wife.' Thereupon Gadhi, O Galava, addressing the Rishi, said, 'O holy one, let a thousand steeds of lunar brightness, each with one ear black of hue, be presented to me.' Thus requested, Richika said, 'So be it'. And then wending his way to the great mart of steeds (Aswatirtha) in Varuna's abode, the Rishi obtained what he sought and gave them unto the king. Performing a sacrifice then of the name of Pundarika, that monarch gave away those steeds (as Dakshina) unto the Brahmanas. The three kings to whom thou hadst applied had purchased those horses from the Brahmanas, each to the number of two hundred. The remaining four hundred, O best of Brahmanas, while being transported over the river, were taken by the Vitasta'. [*The latter half of this Sloka is variously read. The correct reading, I apprehend, is Niyamanani Santare Hritanyasan Vitastaya, i.e., 'while transported across, were taken (down) by the (river) Vitasta--the latter being one of the five rivers of the Punjab.] Therefore, O Galava, thou canst never have that which is not to be had. Do thou then, O virtuous one, present unto Viswamitra this maiden as an equivalent for two

hundred steeds, along with the six hundred thou hast already obtained. Thou wilt then, O best of Brahmanas, be freed from thy grief and crowned with success. Galava then, saying, 'So be it,' and taking with him both the maiden and the steeds, went with Garuda in his company unto Viswamitra. And arrived in his presence, Galava said, 'Here are six hundred steeds of the kind demanded by thee. And this maiden is offered as an equivalent for the remaining two hundred. Let all these be accepted by thee. Upon this maiden have been begotten three virtuous sons by three royal sages. Let a fourth, foremost of all, be begotten upon her by thee. And thus let the number of steeds, eight hundred, be regarded by thee as full, and let me also, being freed from thy debt, go and practise ascetic penances as I list.' Viswamitra then, beholding Galava in the company of the bird, and that highly beautiful maiden, said, 'Why, O Galava, didst thou not give me this maiden before? Four sons then, sanctifiers of my race, would all have been mine alone. I accept this maiden of thine for begetting upon her one son. As regards the steeds, let them graze in my asylum.' Saying this, Viswamitra of great effulgence began to pass his time happily with her. And Madhavi bore him a son of the name of Ashtaka. And as soon as that son was born, the great Muni Viswamitra addressed him to both virtue and profit, and gave him those six hundred steeds. Ashtaka then went to a city, bright as the city of Soma. And Kusika's son Viswamitra also having made over the damsel to his disciple, himself went into the Woods. And Galava also, with his friend Suparna, having in this way succeeded in giving his preceptor the fee he had demanded, with a cheerful heart addressed that maiden and said, 'Thou hast borne a son who is exceedingly charitable, and another who is exceedingly brave, and a third who is devoted to truth and righteousness, and yet another who is a performer of great sacrifices. O beautiful maiden, thou hast, by these sons, saved not only thy father, but four kings and myself, also. Go now, O thou of slender waist.' Saying this, Galava dismissed Garuda that devourer of snakes, and returning the maiden unto her father himself went into the woods.'"

SECTION 120

"Narada said, 'King Yayati then, desirous again of disposing of his daughter in Swayamvara, went to a hermitage on the confluence of the Ganga and the Yamuna, taking Madhavi with him on a chariot, her person decked with garlands of flowers. And both Puru and Yadu followed their sister to that sacred asylum. And in that spot was assembled a vast concourse of Nagas and Yakshas and human beings, of Gandharvas and animals and birds, and of dwellers of mountains and trees and forests, and of many inhabitants of that particular province. And the woods all around that asylum were filled with numerous Rishis resembling Brahman himself. And while the selection had commenced of husband, that maiden of the fairest complexion, passing over all the bridegrooms there assembled, selected the forest as her lord. Descending from her chariot and saluting all her friends, the daughter of Yayati went into the forest which is always sacred, and devoted herself to ascetic austerities. Reducing her body by means of fasts of various kinds and religious rites and rigid vows, she adopted the deer's mode of life. And subsisting upon soft and green grass-blades, resembling the sprouts of lapis lazuli and which were both bitter and sweet to the taste, and drinking the sweet, pure, cool, crystal, and very superior water of sacred mountain-streams, and wandering with the deer in forests destitute of lions and tigers, in deserts free from forest-conflagration, and in thick woods, that maiden, leading the life of a wild doe, earned great religious merit by the practice of Brahmacharya austerities.

'(Meanwhile) king Yayati, following the practice of kings before him, submitted to the influence of Time, after having lived for many thousands of years. The progeny of two of his sons--those foremost of men--Puru and Yadu, multiplied greatly, and in consequence thereof, Nahusha's son won great respect both in this and the other world. O monarch, dwelling in heaven, king Yayati, resembling a great Rishi, became an object of much regard, and enjoyed the highest fruits of those regions. And after many thousands of years had passed away in great happiness, on one occasion while seated among the illustrious royal sages and great Rishis, king Yayati, from folly, ignorance, and pride, mentally disregarded all the gods and Rishis, and all human beings. Thereat the divine Sakra--the slayer of Vala--at once read his heart. And those royal sages also addressed him saying, 'Fie, fie.' And beholding the son of Nahusha, the questions were asked, 'Who is this person? What king's son is he? Why is he in heaven? By what acts hath he won success? Where did he earn ascetic merit? For what hath he been known here? Who knoweth him? The dwellers of heaven, thus speaking of that monarch, asked one another these questions about Yayati, that ruler of men. And hundreds of heaven's charioteers, and hundreds of those that kept heaven's gates, and of those what were in charge of heaven's seats, thus questioned, all answered, 'We do not know him.' And the minds of all were temporarily clouded, so that none recognised the king and thereupon the monarch was soon divested of his splendour.'"

SECTION 121

"Narada said, 'Removed from his place and pushed away from his seat with heart trembling in fear, and consumed by burning remorse, with his garlands dimmed in lustre and his knowledge clouded, shorn of his crown and bracelets, with head swimming and every limb relaxed divested of ornaments and robes, incapable of being recognised, sometimes not seeing the other residents of heaven, filled with despair, and his understanding a perfect blank, king Yayati fell headlong towards the earth. And before the king fell down, he thought within himself, 'What inauspicious and sinful thought was entertained by me in consequence of which I am hurled from my place?' And all the kings there, as also the Siddhas and the Apsaras, laughed at seeing Yayati losing his hold, and on the point of falling down. And soon, O king, at the command of the king of the gods, there came a person whose business it was to hurl down those whose merits were exhausted. And coming there, he said unto Yayati, 'Extremely intoxicated with pride, there is none whom thou hast not disregarded. In consequence of this thy pride, heaven is no longer for thee. Thou deservest not a residence here, O son of a king. Thou art not recognised here, go and fall down.' Even thus the celestial messenger spoke unto him, Nahusha's son then said, repeating the words three times, 'If fall I must, let me fall amongst the righteous.' And saying this, that foremost of persons that had won high regions by their acts, began to think of the particular region whereon he should fall. Beholding meanwhile four mighty kings, viz., Prataradana, Vasumanas, Sivi, the son of Usinara, and Ashtaka, assembled together in the woods of Naimisha, the king fell amongst them. And those monarchs were then engaged in gratifying the lord of the celestials by performance of the sacrifice known by the name of Vajapeya. And the smoke arising from their sacrificial altar reached the very gates of heaven. And the smoke that rose thus, looked like a river connecting both the earth and the heaven. And it resembled the sacred stream Ganga while descending from heaven to earth. And smelling that smoke and guiding his course by it, Yayati, the lord of the universe, descended on the earth. And the king thus fell amongst those four lions among rulers, who were all endued with great beauty, who were foremost of all the performers of sacrifices, who were, indeed, his own relatives, and who resembled the four regents of the four quarters, and looked like four mighty sacrificial fires. And thus, in consequence of the exhaustion of his merits, the royal sage Yayati fell amongst them. And beholding him blazing with beauty, those kings asked him, saying, 'Who art thou? Of what race, country, or city art thou? Art thou a Yaksha, or a god, a Gandharva, or a Rakshasa? Thou does not seem to be a human being. What object hast thou in view?' Thus questioned, Yayati answered, 'I am the royal sage Yayati. Fallen am I from heaven in consequence of the expiration of my virtue. Having desired to fall amongst the righteous, I have fallen amongst you.' The kings then said, 'O foremost of persons, may that wish of thine, be realized. Accept thou our virtues and the fruits of all our sacrifices.' Yayati replied saying, 'I am not a Brahmana competent to accept a gift. On the other hand, I am a Kshatriya. Nor is my heart inclined towards lessening the virtues of others.'

"Narada continued, 'About this time, Madhavi, in course of her purposeless wanderings, came there. Beholding her, those monarchs saluted her and said, 'What object hast thou in coming here? What command of thine shall we obey? Thou deservest to command us, for all of us are thy sons, O thou that art endued with wealth of asceticism!' Hearing these words of theirs, Madhavi was filled with delight and approaching then her father, she reverentially saluted Yayati. And touching the heads of all her sons, that lady engaged in ascetic austerities said to her father, 'Being my sons these all are thy daughter's sons, O king of kings. They are not strangers to thee. These will save thee. The practice is not new, its origin extends to antiquity. I am thy daughter Madhavi, O king, living in the woods after the manner of the deer. I also have earned virtue. Take thou a moiety. And because, O king, all men have a right to enjoy a portion of the merits earned by their offspring, it is for this that they desire to have daughter's sons. Even this was the case with thyself, O king (when thou madest me over to Galava).' At these words of their mother, those monarchs saluted her, and bowing down unto also their maternal grandsire, repeated those very words in a loud, incomparable, and sweet voice, and making, as it were, the whole earth resounded therewith, in order to rescue that maternal grandsire of theirs who had fallen down from heaven. And at that time Galava also came there, and addressing Yayati, said, 'Accepting an eighth part of my ascetic austerities, ascend thou to heaven again.'"

SECTION 122

"Narada said, 'As soon as that bull among men, king Yayati was recognised by those virtuous persons, he rose again to heaven, without having had to touch the surface of the earth. And he regained his celestial form and had all his anxieties entirely dispelled. And he rose again, decked with celestial garlands and robes, adorned with celestial ornaments, sprinkled with celestial scents, and furnished with heavenly

attributes, and without having been compelled to touch the earth with his feet. Meanwhile, Vasumanas who was celebrated in the world for his liberality, first addressing the king, uttered these words in a loud voice, 'The merit that I have won on earth by my unblamable conduct towards men of all orders, I give unto thee. Be it all thine, O king. The merit that one winneth by liberality and forgiveness, the merit that is mine in consequence of the sacrifices I have performed, let all that also be thine.' After this, Prataradana, that bull among Kshatriyas, said, 'Ever devoted to virtue as also to war, the fame that hath here been mine as a Kshatriya, in consequence of the appellation of hero (by which I am known),--be that merit thine. After this, Sivi, the intelligent son of Usinara, said these sweet words, 'Unto children and women in jest, danger, or calamity, in distress, or at dice, I have never spoken a falsehood. By that truth which I never sacrificed ascend thou to heaven. I can, O king, give up all objects of desire and enjoyment, my kingdom, yea, life itself, but truth I cannot give up. By that truth, ascend thou to heaven; that truth for which Dharma, that truth for which agni, that truth for which he of a hundred sacrifices, have each been gratified with me, by that truth ascend thou to heaven.' And lastly, the royal sage Ashtaka, the offspring of Kusika's son and Madhavi, addressing Nahusha's son Yayati who had performed many hundreds of sacrifices, said, 'I have, O lord, performed hundreds of Pundarika, Gosava and Vajapeya sacrifices. Take thou the merit of these. Wealth, gems, robes, I have spared nothing for the performance of sacrifices. By that truth ascend thou to heaven.' And that king thereupon leaving the earth, began to ascend towards heaven, higher and higher, as those daughter's sons of his, one after another, said those words unto him. And it was thus that those kings by their good acts, speedily saved Yayati, who had been hurled from heaven. It was thus that those daughter's sons born in four royal lines, those multipliers of their races, by means of their virtues, sacrifices, and gifts, caused their wise maternal grandfather to ascend again to heaven. And those monarchs jointly said, 'Endued with the attributes of royalty and possessed of every virtue, we are, O king, thy daughter's sons! (By virtue of our good deeds) ascend thou to heaven.'"

SECTION 123

"Narada said, 'Sent back to heaven by those righteous kings, distinguished by the liberality of their sacrificial presents, Yayati possessed of daughter's sons, dismissed them and reached the celestial regions. Attaining to the eternal region obtained through the merit of his daughter's sons, and adorned by his own deeds, Yayati, bathed in shower of fragrant flowers and hugged by perfumed and delicious breezes, blazed forth with great beauty. And cheerfully, received back into heaven with sounds of cymbals, he was entertained with songs and dances by various tribes of Gandharvas and Asuras. And diverse celestial and royal Rishis and Charanas began to pay their adorations to him. And deities worshipped him with an excellent Arghya and delighted him with other honours. And after he had thus regained heaven and tranquillity of heart, and had once more become freed from anxiety, the Grandsire, gratifying him by his words said, 'Thou hadst earned the full measure of virtue by thy earthly deeds, and this region (that thou hadst won) is eternal, as thy deeds are in heaven. Thou hadst, however, O royal sage, destroyed thy acquisition by thy vanity alone, and thereby covered the hearts of all the denizens of heaven with darkness in consequence of which none of them could recognise thee. And since thou couldst not be recognised, thou wert hurled hence! Saved once more by the love and affection of thy daughter's sons, thou hast once more arrived here, and regained this unchangeable, eternal, sacred, excellent, stable, and indestructible region won before by thy own deeds.' Thus addressed, Yayati said, 'O holy one, I have a doubt, which, it behoveth thee, to dispel. O Grandsire of all the worlds, it behoveth me not to ask any one else. Great was my merit, augmented by a (virtuous) rule over my subjects for many thousands of years and won by innumerable sacrifices and gifts. How could merit (so great) be exhausted so soon in consequence of which I was hurled hence? Thou knowest, O holy one, that the regions created for me were all eternal. Why were all those regions of mine destroyed, O thou of great effulgence? The Grandsire answered, saying, 'Thy merit, augmented by a (virtuous) rule over thy subjects for many thousands of years and won by innumerable sacrifices and gifts, was exhausted by only one fault, in consequence of which thou wert hurled (from this region). That fault, O king of kings, was thy vanity for which thou hadst become an object of contempt with all the residents of heaven. O royal sage, this region can never be rendered eternal by vanity, or pride of strength, or malice, or deceitfulness, or deception. Never disregard those that are inferior, or superior, or in the middle station. There is not a greater sinner than he who is consumed by the fire of vanity. Those men that will converse upon this fall and re-ascension of thine, will, without doubt, be protected even if overtaken by calamity.'

"Narada continued, 'O monarch, even such was the distress into which Yayati fell in consequence of vanity, and such was

the distress into which Galava fell owing to his obstinacy. They that desire their own good should listen to friends that wish them well. Obstinacy should never be entertained, for obstinacy is always the root of ruin. For this reason, O son of Gandhari, forsake vanity and wrath, O hero, make peace with the sons of Pandu. Avoid anger, O king, that which is given away, that which is done, the austerities that are practised, the libations that are poured on fire, nor one of these is ever destroyed or suffereth any diminution. None else, again, enjoyeth the fruits of these save he that is their agent. He that succeedeth in understanding this truly superior and excellent history, that is approved by persons of great learning as well as by those that are freed from anger and lust, and that is enforced by various references to scriptures and reason, obtaineth a knowledge of virtue and profit and desire, and enjoyeth the sovereignty of the whole world!"

SECTION 124

"Dhritarashtra said, 'O holy one, it is even so as thou, O Narada, sayest. My wish also is precisely such, but, O holy one, I have no power (to carry them out)!'"

"Vaisampayana continued, 'The Kuru king, having said these words unto Narada, then addressed Krishna and said, 'Thou hast, O Kesava, told me that which leadeth to heaven, what is beneficial to the world, consistent with virtue, and fraught with reason. I am not, however, O sire, independent. Duryodhana never doth what is agreeable to me. Do thou, therefore, O mighty-armed Krishna, O best of persons, strive to persuade that foolish and wicked son of mine, who disobeyeth my commands. O mighty-armed one, he never listeneth to the beneficial words, O Hrishikesa, of Gandhari, or of wise Vidura, or of other friends headed by Bhishma, all of whom seek his good. Do thou, therefore, thyself counsel that crooked, senseless, and wicked-souled prince, of evil disposition and sinful heart. By doing this, O Janardana, thou shalt have done that noble act which a friend should ever do.' Thus addressed, he of Vrishni's race, conversant with the truths of virtue and profit, approached nearer to the ever-wrathful Duryodhana and said unto him these sweet words, 'O Duryodhana, O best of the Kurus, listen to these words of mine, uttered especially for thy good, as also, O Bharata, for that of thy followers. Thou art born in a race that is distinguished for its great wisdom. It behoveth thee to act righteously as I indicate. Possessed of learning and endued with excellent behaviour, thou art adorned with every excellent quality. They that are born in ignoble families, or are wicked-souled, cruel, and shameless, they only, O sire, act in the way that seemeth acceptable to thee. In this world, the inclinations of those only that are righteous seem to be consistent with the dictates of virtue and profit. The inclinations, however, of those that are unrighteous seem to be perverse. O bull of Bharata's race, the disposition that thou art repeatedly manifesting is of that perverse kind. Persistence in such behaviour is sinful, frightful, highly wicked, and capable of leading to death itself. It is besides, causeless, while, again, thou canst not, O Bharata, adhere to it long. If by avoiding this which is productive only of woe, thou wilt achieve thy own good, if, O chastiser of foes, thou wilt escape from the sinful and disreputable deeds of thy brothers, followers, and counsellors, then, O tiger among men, make peace. O bull among the Bharatas, with the sons of Pandu who are all endued with great wisdom and great bravery with great exertion and great learning an all of whom have their souls under complete control. Such conduct will be agreeable to and conducive to the happiness of Dhritrashtra who is endued with great wisdom, of grandsire (Bhishma), Drona, the high-souled Kripa, Somadatta, wise Vahluka, Aswathaman, Vikarna, Sanjaya, Vingsati, and of many of thy kinsmen, O chastiser of foes, and many of thy friends also. The whole world, O sire, will derive benefit from that peace. Thou art endued with modesty, born in a noble race, hast learning and kindness of heart. Be obedient, O sire, to the commands of thy father, and also of thy mother, O bull of Bharata's race. They that are good sons always regard that to be beneficial which their fathers command. Indeed, when overtaken by calamity, every one recollects the injunctions of his father. Peace with the Pandavas, O sire, recommend itself to thy father. Let it, therefore, O chief of the Kurus recommend itself to thee also with thy counsellors. That mortal who having listened to the counsels of friends doth not act according to them, is consumed at the end by the consequences of his disregard, like him who swalloweth the fruit called Kimpaka. He that from folly doth not accept beneficial counsels, unnerved by procrastination and unable to attain his object, is obliged to repent at last. He, on the other hand, who having listened to beneficial counsels accepteth them at once, abandoning his opinion, always winneth happiness in the world. He that rejects the words of well-meaning friends, regarding those words as opposed to his interest, but accepts words that are really so opposed, is soon subjugated by his foes. Disregarding the opinions of the righteous he that abideth by the opinions of the wicked, soon maketh his friends weep for him in consequence of his being plunged into distress. Forsaking superior counsellors he that

seeketh the advice of inferior ones, soon falleth into great distress and succeedeth not in saving himself. That companion of the sinful, who behaveth falsely and never listeneth to good friends, who honoureth strangers but hateth those that are his own, is soon, O Bharata, cast off by the Earth. O bull of Bharata's race, having quarrelled with those (the sons of Pandu), thou seekest protection from others viz., those that are sinful, incapable, and foolish. What other man is there on earth besides thee, who, disregarding kinsmen, that are all mighty charioteers, and each of whom resembleth Sakra himself, would seek protection and aid from strangers? Thou hast persecuted the sons of Kunti, from their very birth. They have not been angry with thee, for the sons of Pandu are indeed virtuous. Although thou hast behaved deceitfully towards the Pandavas from their very birth, yet, O mighty-armed one, those distinguished persons have acted generously towards thee. It behoveth thee, therefore, O bull of Bharata's race, to act towards those principal kinsmen of thine with equal generosity. Do not yield thyself to the influence of wrath. O bull of Bharata's race, the exertions of the wise are always associated with virtue, profit, and desire. If, indeed, all these three cannot be attained, men follow at least virtue and profit. If, again, these three are pursued separately, it is seen that they that have their hearts under control, choose virtue; they that are neither good nor bad but occupy a middle station, choose profit, which is always the subject of dispute; while they that are fools choose the gratification of desire. The fool that from temptation giveth up virtue and pursueth profit and desire by unrighteous means, is soon destroyed by his senses. He that speaketh profit and desire, should yet practise virtue at the outset, for neither profit nor desire is (really) dissociated from virtue. O king, it hath been said that virtue alone is the cause of the three, for he that seeketh the three, may, by the aid of virtue alone, grow like fire when brought into contact with a heap of dry grass. O bull of Bharata's race, thou seeketh, O sire, by unrighteous means this extensive empire, flourishing with prosperity and well-known to all the monarchs of the earth. O king, he that behaveth falsely towards those that live and conduct themselves righteously, certainly cutteth down his own self, like a forest with an axe. One must not seek to confound his understanding whose overthrow one doth not like, for, if one's understanding is confounded, one can never devote his attention to what is beneficial. One that hath his soul under control never, O Bharata, disregardeth anybody in the three worlds,—no, not even the commonest creature, far less those bulls among men, the sons of Pandu. He that surrendereth himself to the influence of anger loseth his sense of right and wrong. Rank growth must always be cut off. Behold, O Bharata, this is the proof. At present, O sire, union with the sons of Pandu is better for thee than thy union with the wicked. If thou makest peace with them, thou mayst obtain the fruition of all thy wishes. O best of kings, while enjoying the kingdom that has been founded by the Pandavas, thou seekest protection from others, disregarding the Pandavas themselves. Reposing the cares of thy state on Dussasana, Durvisaha, Karna, and Suvala's son, thou desirest the continuance of thy prosperity, O Bharata. These, however, are far inferior to the Pandavas in knowledge, in virtue, in capacity for acquiring wealth, and in prowess. Indeed, O Bharata, (let alone the four I have mentioned) all these kings together, with thee at their head, are incapable of even looking at the face of Bhima, when angry, on the field of battle. O sire, this force consisting of all the kings of the earth is, indeed, at thy elbow. There are also Bhishma, and Drona, and this Karna, and Kripa, and Bhurisrava, and Somadatta, and Aswathaman, and Jayadratha. All these together are incapable of fighting against Dhananjaya. Indeed, Arjuna is incapable of being vanquished in battle even by all the gods, Asuras, men, and Gandharvas. Do not set thy heart for battle. Seest thou the man in any of the royal races of the earth, who having encountered Arjuna in battle can return home safe and sound? O bull of Bharata's race, what advantage is there in a universal slaughter? Show me a single man who will defeat that Arjuna, by defeating whom alone victory may be thine? Who will encounter that son of Pandu in battle, who had vanquished all the celestials with the Gandharvas, Yakshas and Pannagas at Khandavaprastha? Then also the marvellous account that is heard of what happened at Virata's city, touching that encounter between one and many, is sufficient proof of this. Hopeth thou to vanquish in battle Arjuna who when excited with rage is invincible, irresistible, ever-victorious, and undeteriorating Arjuna, that hero, who gratified the God of gods, Siva himself in fight? With myself again as his second when that son of Pritha will rush to the field of battle against an enemy, who is there that is competent to challenge him then? Can Purandara himself do so? He that would vanquish Arjuna in battle would support the Earth on his arms, consume in rage the whole population of the Earth, and hurl the very gods from heaven. Look at these sons, thy brothers, kinsmen, and other relatives. Let not these chiefs of Bharata's race all perish on thy account. Let not the race of Kauravas be exterminated or reduced. O king, let not people say that thou art the exterminator of thy race and the

destroyer of its achievements. Those mighty car-warriors, the Pandavas (if peace be made) will install thee as the Yuvaraja, and thy father Dhritrashtra, that lord of men, as the sovereign of this extensive empire. Do not, O sire, disregard the prosperity that is awaiting thee and is sure to come. Giving to the sons of Pritha half the kingdom, win thou great prosperity. Making peace with the Pandavas and acting according to the counsels of thy friends, and rejoicing with them, thou art sure to obtain what is for thy good for ever and ever."

SECTION 125

"Vaisampayana said, 'Hearing, O bull of Bharata's race, these words of Kesava, Bhishma, the son of Santanu, then said unto vindictive Duryodhana, Krishna hath spoken to thee, desirous of bringing about peace between kinsmen. O sire, follow those counsels, and do not yield to the influence of wrath. If thou dost not act, O sire, according to the words of the high-souled Kesava, neither prosperity, nor happiness nor what is for thy good, wilt thou ever have. The mighty-armed Kesava, O sire, hath said unto thee what is consistent with virtue and profit. Accept thou that object, and do not, O king, exterminate the population of the earth. This resplendent prosperity of the Bharatas amongst all the kings of the earth, thou wilt, during the very life of brothers, and kinsmen, of life, if, O thou foremost of Bharata's race, thou transgresseth the words of Kesava, thy father, and of wise Vidura,—words that are consistent with truth and fraught with benefit to thyself. Be not the exterminator of thy race, be not a wicked man, let not thy heart be sinful, do not tread the path of unrighteousness. Do not sink thy father and mother into an ocean of grief.' After Bhishma had concluded, Drona also said these words unto Duryodhana, who, filled with wrath, was then breathing heavily, 'O sire, the words that Kesava hath spoken unto thee are fraught with virtue and profit, Santanu's son Bhishma also hath said the same. Accept those words, O monarch. Both of them are wise, endued with great intelligence, with souls under control, desirous of doing what is for thy good, and possessed of great learning. They have said what is beneficial. Accept their words, O king, O thou possessed of great wisdom, act according to what both Krishna and Bhishma have said. O chastiser of foes, do not, from delusion of understanding, disregard Madhava. They that are always encouraging thee, are unable to give thee victory. During the time of battle they will throw the burthen of hostility on other's necks. Do not slaughter the Earth's population. Do not slay thy sons and brothers. Know that host is invincible in the midst of which are Vasudeva and Arjuna. If, O Bharata, thou dost not accept the truthful words of thy friends, Krishna and Bhishma, then, O sire, thou wilt surely have to repent. Arjuna is even greater than what Jamadagni's son hath described him to be. As regards Krishna, the son of Devaki, he is incapable of being resisted by even the gods. O bull of Bharata's race, what use is there in telling thee what is really conducive to thy happiness and good? Everything hath now been said unto thee. Do what thou wishest. I do not wish to say anything more unto thee, O foremost of Bharata's race.'

"Vaisampayana continued, 'After Drona had ceased, Vidura also, otherwise called Kshattri, casting his eyes on Duryodhana, said unto that vindictive son of Dhritrashtra, 'O Duryodhana, O bull of Bharata's race, I do not grieve for thee. I grieve, however, for this old couple, viz., Gandhari and thy father. Having thee, of wicked soul for their protector (of whom they will shortly be deprived), they will have to wander with anybody to look after them, and deprived also of friends and counsellors, like a pair of birds shorn of their wings. Having begotten such a wicked son who is the exterminator of his race, alas, these two will have to wander over the earth in sorrow, subsisting on alms.' After this, king Dhritrashtra, addressing Duryodhana, seated in the midst of his brothers and surrounded by all the kings, said, 'Listen, O Duryodhana, to what the high-souled Sauri hath said. Accept those words which are eternal, highly beneficial and conducive to what is for thy highest good. With the aid of this Krishna of faultless deeds, we amongst all the kings, are sure to have all our cherished objects. Firmly united by Kesava, be reconciled, O sire, with Yudhishtira. Seek thou this great good of the Bharatas like unto an august ceremony of propitiation. Through Vasudeva's agency, bind thyself closely with the Pandavas. I think, the time for that is come. Do not let the opportunity pass away. If, however, thou disregardst Kesava, who from a desire of achieving what is for good, is soliciting thee to make peace, then victory will never be thine."

SECTION 126

"Vaisampayana said, 'Hearing these words of Dhritrashtra, both Bhishma and Drona who sympathised with the old king, again addressed disobedient Duryodhana and said, 'As yet the two Krishnas are not accoutred in mail, as yet Gandiva resteth inactive, as yet Dhaumya doth not consume the enemy's strength by pouring libations on the war-fire, as yet that mighty bowman Yudhishtira, having modesty for his

ornament, doth not cast angry glances on thy troops, so let hostility cease. As yet that mighty Bowman, Bhimasena, the son of Pritha, is not seen stationed in the midst of his division, so let hostility cease. As yet Bhimasena, doth not, mace in hand, stalk on the field of battle, grinding (hostile) divisions, so let peace be made with the Pandavas. As yet Bhima doth not, with his hero-slaying mace, make the heads of warriors fighting from the backs of elephants roll on the field of battle, like the palmyra-fruits in the season of their ripening, so let hostility cease. As yet Nakula, and Sahadeva, Dhristadyumna of Prishata's race, and Virata, and Sikhandin, and Sisupal's son, accoutred in mail and all well-versed in arms, do not penetrate thy ranks, like huge crocodiles penetrating the deep, and pour their arrowy showers, so let hostility cease. As yet fierce-winged shafts do not fall upon the delicate bodies of the assembled kings, so let hostility cease. As yet fierce weapons made of iron and steel, shot unerringly by mighty bowmen well-skilled in arms, endowed with lightness of hand and capable of hitting howsoever long distance, do not penetrate the breasts of warriors, smeared with sandal and other fragrant unguents, and adorned with golden garlands and gems, so let hostility cease. Let that elephant among kings, Yudhishtira the Just, receive thee with an embrace while thou salutes him bending thy head. O bull of Bharata's race, let that king, distinguished for the liberality of his sacrificial presents, place on thy shoulder that right arm of his, the palm of which beareth the marks of the banner and the hook. Let him, with hands begemmed and red, adorned with fingers, pat thy back while thou art seated. Let the mighty-armed Vrikodara, with shoulder broad as those of the sala tree, embrace thee, O bull of Bharata's race, and gently converse with thee for peace. And, O king, saluted with reverence by those three, viz., Arjuna and the Twins, smell thou their heads and converse with them affectionately. And beholding the united with thy heroic brothers—the sons of Pandu—let all these monarchs shed tears of joy. Let the tidings of this cordial union be proclaimed in the cities of all the kings. Let the Earth be ruled by thee with feelings of brotherly affection (in thy bosom), and let thy heart be freed from the fever (of jealousy and wrath)."

SECTION 127

"Vaisampayana said, 'Hearing in that assembly of the Kurus these words that were disagreeable to him, Duryodhana replied unto the mighty-armed Kesava of great fame, saying, "It behoveth thee, O Kesava, to speak after reflecting on all circumstances. Indeed, uttering such harsh words, thou, without any reason, findest fault with me alone, addressed regardfully as thou always art by the sons of Pritha, O slayer of Madhu. But dost thou censure me, having surveyed the strength and weakness (of both sides)? Indeed, thyself and Kshatri, the King, the Preceptor, and the Grand sire, all reproach me alone and not any other monarch. I, however, do not find the least fault in myself. Yet all of you, including the (old) king himself, hate me. O repressor of foes, I do not, even after reflection, behold any grave fault in me, or even O Kesava, any fault however minute. In the game at dice, O slayer of Madhu, that was joyfully accepted by them, the Pandavas were vanquished and their kingdom was won by Sakuni. What blame can be mine as regards that? On the other hand, O slayer of Madhu, the wealth that was won from the Pandavas then, was ordered by me, to be returned unto them. It cannot, again, O foremost of victors, be any fault of ours that the invincible Pandavas, were defeated once again at dice and had to go to the Woods. Imputing what fault to us, do they regard us as their enemies? And, O Krishna, though (really) weak, why do the Pandavas yet so cheerfully seek a quarrel with us, as if they were strong? What have we done to them? For what injury (done to them) do the sons of Pandu, along with the Srinjayas, seek to slaughter the sons of Dhritarashtra? We shall not in consequence of any fierce deed, or (alarming) word (of theirs), bow down to them in fear, deprived of our senses. We cannot bow down to Indra himself, let alone the sons of Pandu. I do not, O Krishna, see the man, observant of Kshatriya virtues, who can, O slayer of foes, venture to conquer us in battle. Let alone the Pandavas, O slayer of Madhu, the very gods are not competent to vanquish Bhishma, Kripa, Drona and Karna, in battle. If, O Madhava, we are, in the observance of the practices of our order, cut off with weapons in battle, when our end comes, even that will lead us to heaven. Even this, O Janardana, is our highest duty as Kshatriyas, viz., that we should lay ourselves down on the field of battle on a bed of arrows. If, without bowing to our enemies, ours be the bed of arrows in battle, that, O Madhava, will never grieve us. Who is there, born in a noble race and conforming to Kshatriya practices, that would from fear bow to an enemy, desirous only of saving his life? Those Kshatriyas that desire their own good, accept regardfully this saying of Matanga, viz., that (as regards a Kshatriya), one should always keep himself erect, and never bow down, for exertion alone is manliness; one should rather break at the knots than bend. A person like me should only bow down to the Brahmanas for the sake of piety, without regarding anybody

(As regards persons other than Brahmanas), one should, as long as one lives, act according to Matanga's saying. Even this is the duty of Kshatriyas; even this is ever my opinion. That share in the kingdom which was formerly given them by my father shall never again, O Kesava, be obtainable by them as long as I live. As long, O Janardana, as king Dhritarashtra liveth, both ourselves and they, sheathing our weapons, O Madhava, should live in dependence on him. Given away formerly from ignorance or fear, when I was a child and dependent on others, the kingdom, O Janardana, incapable of being given away again, shall not, O delighter of Vrishni's race, be obtainable by the Pandavas. At present, O Kesava of mighty arms, as long as I live, even that much of our land which may be covered by the point of a sharp needle shall not, O Madhava, be given by us unto the Pandavas."

SECTION 128

"Vaisampayana said, 'Reflecting (for a moment), with eyes red in anger, he, of Dasarha's race, addressing Duryodhana in that assembly of the Kurus, then said these words, "Wishest thou for a bed of heroes? Verily, thou shalt have it, with thy consellers. Wait (for a short while), a great slaughter will ensue. Thou thinkest, O thou of little understanding, that thou hast committed no offence against the Pandavas? Let the (assembled) monarchs judge. Grieved at the prosperity of the high-souled Pandavas, thou conspirest, O Bharata, with Suvala's son about the gambling match. O sire, how could those virtuous, honest, and superior kinsmen of thine (otherwise) engage in such a wicked act with the deceitful Sakuni? O thou that art endowed with great wisdom, gambling robs even the good of their understanding, and as regards the wicked, disunion and dire consequence spring from it. It was thou who hadst devised with thy wicked consellers, that terrible source of calamity in the form of the gambling match, without consulting with persons of righteous behaviour. Who else is there, capable of insulting a brother's wife in the way thou didst or of dragging her into the assembly and addressing her in language thou hadst used towards Draupadi? Of noble parentage, and endowed with excellent behaviour, and dearer to them than their very lives, the queen-consort of Pandu's sons was treated even thus by thee. All the Kauravas know what words were addressed in their assembly by Dussasana unto those chastisers of foes,—the sons of Kunti,—when they were about to set out for the woods. Who is there capable of behaving so wretchedly towards his own honest kinsmen, that are ever engaged in the practice of virtue, that are untainted by avarice, and that are always correct in their behaviour? Language such as becomes only those that are heartless and despicable, was frequently repeated by Karna and Dussasana and also by thee. Thou hadst taken great pains to burn to death, at Varanavata, the sons of Pandu with their mother, while they were children, although that effort of thine was not crowned with success. After this, the Pandavas with their mother were obliged to live for a long while, concealed in the town of Ekachakra in the abode of a Brahmana. With poison, with snakes and cords, thou hadst, by every means, sought the destruction of the Pandavas, although none of thy designs was successful. With such feelings when thou hadst always acted towards them so deceitfully, how canst thou say that thou hast not offended against the high-souled Pandavas? Thou art not, O sinful man, willing to give them their paternal share in the kingdom, although they are begging it of thee. Thou shalt have to give it them, this, when divested of prosperity, thou shalt be laid low. Having, like a heartless fellow, done innumerable wrongs to the Pandavas and behaved so deceitfully towards them, thou seekest now to appear in a different garb. Though repeatedly solicited by thy parents, by Bhishma, Drona, and Vidura, to make peace, thou dost not yet, O king, make peace. Great is the advantage in peace, O king, both to thyself and Yudhishtira. Peace, however, does not recommend itself to thee. To what else can it be due, but to thy loss of understanding? Transgressing the words of thy friends, thou canst never attain to what is for thy benefit. Sinful and disreputable is that act, which thou, O king, art about to do.'

"Vaisampayana continued, 'While he, of Dasarha's race, was saying this, Dussasana addressed vindictive Duryodhana and said unto him these words in the midst of the Kurus, If, O king, thou dost not willingly make peace with the Pandavas, verily the Kauravas will bind thee (hand and foot) and make over thee to the son of Kunti. Bhishma, and Drona, and thy (own) father, O bull amongst men, will make over us three, viz., Vikartana's son, thyself, and myself, to the Pandavas!'

"Vaisampayana continued, 'Hearing these words of his brother, Dhritarashtra's son, wicked, shameless, disobedient, disrespectful, and vain Suyodhana, breathing heavily like a great snake rose up from his seat in anger, and disregarding Vidura, and Dhritarashtra and the great king Vahluka, and Kripa, and Somadatta, and Bhishma, and Drona, and Janardana, in fact, all of them, went out of the court, and beholding that bull among men leave the court, his brother and all his consellers, and all the kings, followed him. And seeing Duryodhana rise and leave the court in anger with his brothers, Santanu's son, Bhishma said, 'The enemies of that

person, who, abandoning both virtue and profit, followeth the impulses of wrath, rejoice on beholding him plunged into distress at no distant date. This wicked son of Dhritarashtra, this one unacquainted with the true means (of accomplishing his objects), this fool that is wrongly vain of his sovereignty, obeyeth only the dictates of wrath and avarice. I see also, O Janardana, that the hour of all those Kshatriyas is arrived, for all those kings, from delusion, have with their consellers followed Duryodhana.' Hearing these words of Bhishma, the lotus-eyed hero of Dasarha's race, possessed of great powers, addressing all those (that were still there) headed by Bhishma and Drona, said, 'Even this is great transgression, of which all the elders of the Kuru race are becoming guilty, for they do not forcibly seize and bind this wicked king in the enjoyment of sovereignty. Ye chastiser of foes, I think the time hath come for doing this. If this is done, it may still be productive of good. Listen to me, ye sinless ones. The words I will speak will soon lead to beneficial results, if, indeed, ye Bharatas, ye accept what I say in consequence of its recommending itself to you. The wicked son, of ill-regulated soul, of the old Bhoja king, having usurped his father's sovereignty during the latter's life-time, subjected himself to death. Indeed, Kansa, the son of Ugrasena, abandoned by his relatives, was slain by me in a great encounter, from desire of benefiting my kinsmen. Ourselves with our kinsmen then, having paid due honours to Ugrasena, the son of Ahuka, installed that extender of Bhoja's kingdom on the throne. And all the Yadavas and Andhakas and the Vrishnis, abandoning a single person, viz., Kansa for the sake of their whole race, have prospered and obtained happiness. O king, when the gods and Asuras were arrayed for battle and weapons were upraised for striking, the lord of all creatures, Parameshthin said thus (something which applies to the case at hand). Indeed, O Bharata, when the population of the worlds was divided into two parties and was about to be slaughtered, the divine and holy Cause of the universe, viz., the Creator, said, 'The Asuras and the Daityas with the Danavas will be vanquished, and the Adityas, the Vasus, the Rudras and other dwellers of heaven will be victorious. Indeed, the gods, and Asuras, and human beings, and Gandharvas, and Snakes, and Rakshasas, will in rage slaughter one another in this battle.' Thinking so, the Lord of all creatures, Parameshthin, commanded Dharma, saying, 'Binding fast, the Daityas and the Danavas, make them over to Varuna.' Thus addressed, Dharma, at the command of Parameshthin, binding the Daityas and the Danavas, made them over to Varuna. And Varuna, the Lord of the waters, having bound those Danavas, with Dharma's noose, as also with his own, keepeth them within the depths of the ocean, always guarding them carefully. Binding in the same way Duryodhana and Karna and Sakuni, the son of Suvala, and Dussasana, make them over to the Pandavas. For the sake of a family, an individual may be sacrificed. For a village, a family may be sacrificed. For the sake of a province, a village may be sacrificed. And lastly, for the sake of one's self, the whole earth may be sacrificed. O monarch, binding Duryodhana fast, make peace with the Pandavas. O bull among Kshatriyas, let not the whole Kshatriya race be slaughtered on thy account.'"

SECTION 129

"Vaisampayana said, 'Hearing these words of Krishna, king Dhritarashtra lost no time in addressing Vidura, who was conversant with all the dictates of virtue. And the king said, 'Go, O child, unto Gandhari, possessed of great wisdom and foresight and bring her hither. With her I will solicit this wicked-hearted (son of mine). If she can pacify this wicked wretch, of evil heart, we may yet be able to act according to the words of our friend Krishna. It may be that speaking words in recommendation of peace, she may yet succeed in pointing out the right path to this fool, afflicted by avarice and having wicked allies. If she can dispel this great and dreadful calamity (about to be) occasioned by Duryodhana, it will then conduce to the attainment and preservation of happiness and peace for ever and ever.' Hearing these words of the king, Vidura, at Dhritarashtra's command, brought (thither) Gandhari, possessed of great foresight. And Dhritarashtra then addressed Gandhari and said, 'Behold, O Gandhari, this son of wicked soul, transgressing all my commands, is about to sacrifice both sovereignty and life in consequence of his lust for sovereignty. Of wicked soul and little understanding, he hath, like one of uncultivated mind, left the court, with his sinful consellers, disregarding his superiors and setting at naught the words of his well-wishers.'

"Vaisampayana said, 'Hearing these words of her husband, that princess of great fame, Gandhari, desirous of what was highly beneficial, said these words, 'Bring hither, without loss of time, that kingdom-coveting, sick son of mine. He that is of uncultivated heart and sacrificeth both virtue and profit, doth not deserve to govern a kingdom. For all that, however, Duryodhana, who is destitute of humility hath, by every means, obtained a kingdom. Indeed, O Dhritarashtra, thou so fond of thy son, art very much to be blamed for this, for knowing well his sinfulness, thou followest yet his counsel. That son of thine, completely possessed by lust and wrath is now the slave of delusion, and is, therefore, incapable, O king,

of being now forcibly turned back by thee. Thou art now reaping the fruit, O Dhritarashtra, of having made over the kingdom to an ignorant fool of wicked soul, possessed by avarice and having wicked counsellors. Why is the king indifferent (today) to that disunion, which is about to take place between persons related so closely? Indeed, beholding these disunited with those that are thy own, thy enemies will laugh at thee. Who is there that would use force for getting over that calamity, O king, which can be overcome by conciliation and gift?"

"Vaisampayana continued, 'Kshattri then, and at Dhritarashtra's command, and of his mother's also, once more caused vindictive Duryodhana to enter the court. Expectant of his mother's words, the prince re-entered the court, with eyes red as copper from wrath, and breathing heavily as a snake. And beholding her son, who was treading in a wrong path, enter the court, Gandhari rebuked him severely and said these words for bringing about peace.'

"Gandhari said, 'O Duryodhana, attend, O dear son, to these words of mine that are beneficial to thee as also to all thy followers,—words that thou art competent to obey and that will conduce to thy happiness. O Duryodhana, obey thou the words of thy well-wishers, those words, viz., which that best of the Bharatas—thy father—and Bhishma, and Drona, and Kripa, and Kshattri, have spoken. If thou makest peace, thou wouldst by that render homage to Bhishma, to thy father, to me, and to all thy well-wishers with Drona at their head. O thou of great wisdom, nobody, O best of the Bharatas, succeedeth by his own desire alone in acquiring and keeping or enjoying a kingdom. One that hath not his senses under control, cannot enjoy sovereignty for any length of time. He that hath his soul under control and is endowed with great intelligence, can rule a kingdom. Lust and wrath wean away a man from his possessions and enjoyments. Conquering these foes first, a king bringeth the earth under his subjection. Sovereignty over men is a great thing. Those that are of wicked souls may easily desire to win a kingdom, but they are not competent to retain a kingdom (when won). He that desireth to obtain extensive empire must bind his senses to both profit and virtue, for if the senses are restrained, intelligence increaseth, like fire that increaseth when fed with fuel. If not controlled, these can even slay their possessor, like unbroken and furious horses, capable of killing an unskilful driver. One that seeketh to conquer his counsellors without conquering his own self, and to conquer foes without conquering his counsellors, is soon vanquished himself and is ruined. He who conquereth his own self first, taking it for a foe, will not seek in vain to conquer his counsellors and enemies afterwards. Prosperity worshippeth greatly that person who hath conquered his senses and his counsellors, who inflicteth punishments on transgressors, who acteth after deliberation, and who is possessed of wisdom. Lust and wrath that dwell in the body are deprived of their strength by wisdom, like a couple of fishes ensnared in a net with close holes. Those two in consequence of which the gods shut the gates of heaven against one, who freed from worldly propensities is desirous of going thither, are excited by lust and wrath. That king who knoweth well how to conquer lust and wrath and avarice and boastfulness and pride, can own the sovereignty of the whole earth. That king who is desirous of gaining wealth and virtue and vanquishing his enemies, should always be engaged in controlling his passions. Influenced by lust, or from wrath, he that behaveeth deceitfully towards his own kinsmen or others, can never win many allies. Uniting thyself with those chastisers of foes—the heroic sons of Pandu—who are all endowed with great wisdom, thou canst, O son, enjoy the earth in happiness. What Bhishma, the son of Santanu, and that mighty car-warrior, Drona, have told thee is, O son, quite true,—Krishna and Dhananjaya are invincible. Seek thou, therefore, the protection of this mighty-armed one, this one that is not worried by exertion, for if Kesava becometh gracious, both sides will be happy. That min, who is not obedient to the wishes of wise and learned friends, always seeking his prosperity, only gladdeneth his enemies. O son, there is no good in battle, no virtue, no profit. How can it bring happiness then? Even victory is not always certain. Do not set thy heart, therefore, on battle. O thou of great wisdom, Bhishma and thy father and Vahlika (formerly) gave unto the Pandavas their share (of the kingdom) from fear. O chastiser of foes, never think of disunion with them. Thou beholdest today the fruit of that (peaceful) cession in the fact of thy sovereignty over the whole earth, with all its thorns removed by those heroes. Give, O chastiser of foes, unto the son of Pandu what is their due. If thou wishest to enjoy, with the counsellors even half (the empire), let their share then be given unto them. Half the earth is sufficient to yield the means of support unto thee and thy counsellors. By acting according to the words of thy well-wishers, thou wilt, O Bharata, win great fame. A quarrel with the sons of Pandu who are all endowed with prosperity, who have their souls under complete control, who are possessed of great intelligence and have conquered their passions, will only divest thee of thy great prosperity. Dispelling the wrath of all thy well-wishers, rule thou thy kingdom as becometh thee, giving, O bull of

Bharata's race, unto the sons of Pandu the share that belongeth to them. O son, persecution of the sons of Pandu for full thirteen years hath been enough. Augmented by lust and wrath, quench (that fire) now, O thou of great wisdom. Thou that covetest the wealth of the Pandavas are not a match for them, nor this Dussasana, who is exceedingly wrathful, nor this thy brother Dussasana. Indeed, when Bhishma and Drona and Kripa and Karna and Bhimasena and Dhananjaya and Dhritadyumna will be enraged, the population of the earth will be exterminated. Under the influence of wrath, do not, O son, exterminate the Kurus. Let not the wide earth be destroyed for thy sake. Of little understanding as thou art, thou thinkest that Bhishma, and Drona, and Kripa, all others will fight (for thee) with all their might. That will never happen, for as regards these, that are endowed with self-knowledge, their affection towards the Pandavas and yourselves is equal. If for the sake of the sustenance they have obtained from the king (Dhritarashtra), they consent to yield up their very lives, they will not yet be able to cast angry glances upon king Yudhishtira. It is never seen in this world that men acquire wealth by avarice. Give up thy avarice then, O son, and desist, O bull of Bharata's race.'"

SECTION 130

"Vaisampayana said, 'Disregarding these words of grave import, spoken by his mother, Duryodhana went away, in anger, from that place to the presence of wicked persons. And wending away from the court, the Kuru prince began to consult with Suvala's royal son, Sakuni, most clever in dice. And this was the resolution which Duryodhana and Karna and Suvala's son Sakuni, with Dussasana as their fourth, arrived at, 'This Janardana, quick in action, seeketh, with the king Dhritarashtra and Santanu's son, to seize us first. We, however, shall forcibly seize this tiger among men, Hrishikesa, first, like Indra forcibly seizing Virochana's son (Vali). Hearing that this one of Vishni's race hath been seized, the Pandavas will lose their heart and become incapable of exertion, like snakes whose fangs have been broken. This mighty-armed one is, indeed, the refuge and protection of them all. If this grantor of wishes, this bull of all the Satwatas, be confined, the Pandavas with the Somakas will become depressed and incapable of any exertion. Therefore, disregarding Dhritarashtra's cries, we will seize even here this Kesava, who is quick in action, and then fight with the foe.' After those sinful men of wicked souls had come to this sinful resolution, highly intelligent Satyaki, capable of reading the heart by signs, soon came to know of it. And because of that knowledge, he soon issued out of the court, accompanied by Hridika's son (Kritavarma). And Satyaki addressed Kritavarma, saying, 'Array the troops soon. And accoutred in mail and with thy troops arrayed for battle, wait thou at the entrance of the court, till I represent this matter unto Krishna, unwearied by exertion.' Saying this, that hero re-entered the court, like a lion entering a mountain-cave. And he (first) informed the high-souled Kesava and then Dhritarashtra, and then Vidura of that conspiracy. And having informed them of that resolution, he laughingly said, 'These wicked men intended to commit an act here, that is disapproved by the good from consideration of virtue, profit, and desire. They will, however, never be able to actually achieve it. These fools of sinful souls assembled together, these wretches overwhelmed by lust, anger and yielding themselves up to wrath and covetousness, are about to perpetrate a highly unbecoming deed. Those wretches of little understanding and desirous of seizing the lotus-eyed, are like idiots and children desiring to seize a blazing fire by means of their garments.' Hearing these words of Satyaki, Vidura, endowed with great foresight, said these words unto the mighty-armed Dhritarashtra in the midst of the Kurus, 'O king, O chastiser of foes, the hour of all thy sons is come, for they are endeavouring to perpetrate a highly infamous act, however incapable they may be of actually accomplishing it. Alas, united together they desire to vanquish this younger brother of Vasava, and seize this lotus-eyed one. Indeed, encountering this tiger among men, this invincible and irresistible one, they will all perish like insects in a blazing fire. If Janardana wisheth, he can send all of them, even if they fight in a body, unto the abode of Yama, like an enraged lion dispatching a herd of elephants. He will, however, never do any such sinful and censurable act. This best of persons, of unfading glory, will never deviate from virtue.' After Vidura had said these words, Kesava, casting his eyes on Dhritarashtra, said in the midst of those well-meaning persons, who listen to others' words, 'O king, if these (men) desire to chastise me by using violence, permit them to chastise me. O monarch, as regards my chastising them, for I dare chastise all of them together that are so excited with rage, I will not, however, perpetrate any sinful and censurable act. Coveting the possessions of the Pandavas, thy sons will lose their own. If they desire to perpetrate such a deed, Yudhishtira's object will then be (easily) accomplished, for, this very day, O Bharata, seizing these with all that follow them, I can make them over to the sons of Pritha. What is there that is difficult of attainment by me? I will not, however,

O Bharata, commit in thy presence, O great monarch, any such censurable deed, that can proceed only from wrath and a sinful understanding. Let it be, O king, as this Duryodhana desireth. I give permission, O monarch, to all thy sons to do it.'

"Hearing these words (of Kesava), Dhritarashtra addressed Vidura saying, 'Quickly bring hither sinful Duryodhana, who is so covetous of sovereignty, with his friends, counsellors, brothers, and followers. I shall see if indeed, making one more effort I can bring him to the right path.'

"Thus addressed by Dhritarashtra, Kshattri once more caused unwilling Duryodhana to enter the court with his brothers, and surrounded by the kings (that followed him). King Dhritarashtra then addressed Duryodhana, surrounded by Karna and Dussasana and all those kings, saying, 'O wretch of accumulated sins, having for thy allies men of despicable acts, infamous is the deed that thou, uniting with sinful friends, seekest to do. Of little understanding, thou, infamy of thy race, one like thee alone can seek to do an act so infamous and disapproved by the good, however impossible it may be of being actually achieved. Uniting with sinful allies, wishest thou to chastise this invincible and irresistible one of eyes like lotus-leaves? Like a child wishing to have the moon, seekest thou, O fool, to do what cannot be done by the very gods, headed by Vasava with all their strength? Knowest thou not, that Kesava is incapable of being withstood in battle by gods and men and Gandharvas and Asuras and Uragas? Like the wind which none can seize of being seized with his hands, like the moon which no hand can reach, like the Earth which none can support on his head, Kesava is incapable by force.'

"After Dhritarashtra had said these words, Vidura (casting) his eyes on Duryodhana, addressed that vindictive son of Dhritarashtra, saying, 'O Duryodhana, listen now to these words of mine. At the gates of Saubha, that foremost of monkeys, known by the name of Dwivida, covered Kesava with a mighty shower of stones. Desirous of seizing Madhava by putting forth all his prowess and exertion, he did not yet succeed in seizing him. Seekest thou to apprehend that Kesava by force? When Sauri went to Pragyotisha, Naraka with all the Danavas succeeded not in seizing him there. Seekest thou to seize him by force? Slaying that Naraka in battle, he brought away (from his city) a thousand damsels and married them all, according to the ordinance. In the city of Nirmochana, six thousand mighty Asuras failed to seize him with their nooses. Seekest thou to seize that Kesava by force? While only a child, he slew Putana and two Asuras assuming the shape of birds, and O bull of Bharata's race, he held up the mountains of Govardhana (on his little finger) for protecting the kine (from a continuous rain). He hath also slain Arishta, and Dhenuka and Chanura of great strength, and Aswaraja, and Kansa, the doer of evil. He hath slain Jarasandha, and Vakra, and Sisupala of mighty energy, and Vana in battle, and numerous other kings also have been slain by him. Of immeasurable might, he vanquished king Varuna and also Pavaka (Agni), and on the occasion of bringing (down from the celestial regions) the (heavenly flower called) Parijata, he defeated the lord of Sachi himself. While floating on the vast deep, he slew Madhu and Kaitabha, and in another birth he slew Hayagriva (Horse-necked). He is the maker of everything but is himself made by none. He is the Cause of all power. Whatever Sauri wisheth, he accomplisheth without any effort. Knowest thou not sinless Govinda, of terrible prowess and incapable of deterioration? This one, resembling an angry snake of virulent poison, is the never-ending source of energy. In seeking to use violence towards Krishna, endowed with mighty arms and unwearied by exertion, thou wilt, with all thy followers, perish like an insect failing into fire.'"

SECTION 131

"Vaisampayana said, 'After Vidura had said this, Kesava, that slayer of hostile divisions, endowed with great energy, addressed Dhritarashtra's son, Duryodhana, and said, 'From delusion, O Suyodhana, thou regardest me to be alone, and it is for this, O thou of little understanding, that thou seekest to make me a captive after vanquishing me by violence. Here, however, are all the Pandavas and all the Vrishnis and Andhakas. Here are all the Adityas, the Rudras, and the Vasus, with all the great Rishis. Saying this Kesava, that slayer of hostile heroes burst out into a loud laughter. And as the high-souled Sauri laughed, from his body, that resembled a blazing fire, issued myriads of gods, each of lightning effulgence, and not bigger than the thumb. And on his forehead appeared Brahman, and on his breast Rudra. And on his arms appeared the regents of the world, and from his mouth issued Agni, the Adityas, the Sadhyas, the Vasus, the Aswins, the Marutas, with Indra, and the Viswedevas. And myriads of Yakshas, and the Gandharvas, and Rakshasas also, of the same measure and form, issued thence. And from his two arms issued Sankarshana and Dhananjaya. And Arjuna stood on his right, bow in hand, and Rama stood on his left, armed with the plough. And behind him stood Bhima, and Yudhishtira, and the two sons of Madri, and before him were all the Andhakas and the Vrishnis with Pradyumna and other chiefs bearing mighty weapons upraised. And on his diverse arms were seen

the conch, the discus, the mace, the bow called Saranga, the plough, the javelin, the Nandaka, and every other weapon, all shining with effulgence, and upraised for striking. And from his eyes and nose and ears and every part of his body, issued fierce sparks of fire mixed with smoke. And from the pores of his body issued sparks of fire like unto the rays of the sun. And beholding that awful form of the high-souled Kesava, all the kings closed their eyes with affrighted hearts, except Drona, and Bhishma, and Vidura, endowed with great intelligence, greatly blessed Sanjaya, and the Rishis, possessed of wealth of asceticism, for the divine Janardana gave unto them this divine sight on the occasion. And beholding in the (Kuru) court that highly wonderful sight, celestial drums beat (in the sky) and a floral shower fell (upon him). And the whole Earth trembled (at the time) and the oceans were agitated. And, O bull of the Bharata's race, all the denizens of the earth were filled with great wonder. Then that tiger among men, that chastiser of foes, withdrew that divine and highly wonderful, and extremely varied and auspicious form. And arm-in-arm with Satyaki on one side and Hridika's son (Kritavarma) on the other, and obtaining permission of the Rishis, the slayer of Madhu went out. And during the uproar that then took place, the Rishis, Narada and others vanquished, for repairing to their respective places. And this also was another wonderful incident that happened. And seeing that tiger among men leave the court, the Kauravas with all the kings followed him, like the gods following Indra. Sauri, however, of immeasurable soul, without bestowing a single thought on those that followed him, issued from the court, like a blazing fire mixed with smoke. And he beheld (at the gate his charioteer) Daruka waiting with his large white car, furnished with rows of tinkling bells, decked with golden ornaments, and endowed with great speed, the clatter of whose wheels resounded like the rumbling of the clouds, and which was covered all over with white tiger-skins, and unto which were harnessed his steeds Saivya (and others). And there also appeared, mounted on his car, that favourite hero of Vrishnis, the mighty car-warrior Kritavarma, the son of Hridika. And that chastiser of foes, Sauri, who had his car ready, was about to depart, king Dhritarashtra addressed him once more and said, 'O grinder of foes, thou hast seen, O Janardana, the power I wield over my sons! Thou hast, indeed, witnessed all with thy own eyes. Nothing now is unknown to thee. Seeing me endeavour to bring about peace between the Kurus, and the Pandavas, in fact, knowing the state (in which I am), it behoveth thee not to entertain any suspicion regarding me. O Kesava, I have no sinful feelings towards the Pandavas. Thou knowest what words have been spoken by me to Suyodhana. The Kauravas and all the kings of the Earth, also know, O Madhava, that I have made every endeavour to bring about peace.'

"Vaisampayana continued, 'The mighty-armed Janardana then addressed Dhritarashtra, Drona, grandsire Bhishma, Kshatri, Vahluka, and Kripa and said, 'Ye have yourselves witnessed all that hath happened in the assembly of the Kurus, viz., how wicked Duryodhana, like an uneducated wretch, left the court from anger, and how king Dhritarashtra also describeth himself to be powerless. With the permission of you all, I shall now go back to Yudhishtira.' Saluting them, that bull amongst men, Sauri then mounted his car and set out. And those heroic bulls amongst the Bharatas, those mighty bowmen, viz., Bhishma, Drona, and Kripa, and Kshatri, and Aswathaman and Vikarna, and that mighty car-warrior Yuyutsu, all began to follow him. And Kesava, on his large white car, furnished with rows of tinkling bells, proceeded then, in the very sight of the Kurus, to the abode of his paternal aunt (Kunti).'"

SECTION 132

"Vaisampayana said, 'Entering her abode and worshipping her feet, Kesava represented to her briefly all that had transpired in the assembly of the Kurus. And Vasudeva said, 'Diverse words, worthy of being accepted and fraught with reasons, were said both by myself and the Rishis, but Duryodhana accepted them not. As regards Suyodhana and his followers, their hour is come. With thy leave now, I shall speedily repair unto the Pandavas. What should I say unto the Pandavas as thy instructions to them? Tell me that, O thou endowed with great wisdom. I desire to hear thy words.'

"Kunti said, 'O Kesava, say unto king Yudhishtira of virtuous soul these words, 'Thy virtue, O son, is decreasing greatly. Do not act vainly. O king, like a reader of the Vedas incapable of catching their real meaning, and, therefore, truly unlearned. Thy understanding, affected by only the words of the Vedas, vieweth virtue alone. Cast thy eyes on the duties of thy own order, as ordained by the Self-create. For all ruthless deeds and for the protection of the people, from his (Brahmana's) arms was created the Kshatriya, who is to depend upon the prowess of his own arms. Listen, an instance is cited in this connexion, that hath been heard by me from the aged. In days of yore, Vaisravana, having been gratified, made a gift of this Earth to the royal sage Muchukunda. The latter without accepting the gift, said, 'I desire to enjoy that sovereignty which is won by prowess of arms.' At this,

Vaisravana was highly delighted and filled with wonder. King Muchukunda then, fully observing the duties of the Kshatriya order ruled this earth, having conquered it by the prowess of his arms. Then again, a sixth part of the virtue, practised by subjects well-protected by the king, is obtained, 'O Bharata, by the king. The virtue again that the king himself practiseth conferreth godhead on him, while if he perpetrateth sin, he goeth to hell. The penal code properly applied by the ruler, maketh the four orders adhere to their respective duties, and leadeth to an acquisition (by the ruler himself) of virtue (profit, and salvation). When the king properly abideth by the penal code, without making any portion of it a dead letter, then that best of periods called the Krita Yuga setteth in. Let not this doubt be thine, viz., whether the era is the cause of the king, or the king the cause of the era, for (know this to be certain that) the king is the cause of the era. It is the king that createth the Krita, the Treta, or the Dwapara age. Indeed, it is the king that is the cause of also the fourth Yuga (viz., the Kali). That king who causeth the Krita age to set in, enjoyeth heaven exceedingly. That king who causeth the Treta age to set in, doth enjoy heaven but not exceedingly. For thus causing the Dwapara age to set in, a king enjoyeth heaven according to his due. The king, however, who causeth the Kali age to set in, earneth sin exceedingly. Thereupon, that king of wicked deeds redeth in hell for countless years. Indeed, the king's sins affect the world, and the world's sins affect him. Observe thou those kingly duties of thine that befit thy ancestry. That is not the conduct of a royal sage in which thou wishest to abide. Indeed, he that is stained by weakness of heart and adhereth to compassion, and is unsteady, never obtaineth the merit born of cherishing his subjects with love. That understanding according to which thou art now acting was never wished (to thee) by Pandu, or myself, or thy grandsire, while we uttered blessings on thee before; sacrifice, gift, merit, and bravery, subjects and children, greatness of soul, and might, and energy, these were always prayed by me for thee. Well-wishing Brahmanas duly worshipped and gratified the gods and the Pitris for your long life, wealth, and children, by adding Swaha and Swadha. The mother and the father, as also the gods always desire for their children liberality and gift and study and sacrifice and sway over subjects. Whether all this be righteous or unrighteous, you are to practise it, in consequence of your very birth. (Behold, O Krishna, so far from doing all this), though born in a high race, they are yet destitute of the very means of support, and are afflicted with misery. Hungry men, approaching a brave and bountiful monarch, are gratified, and live by his side. What virtue can be superior to this? A virtuous person, upon acquiring a kingdom, should in this world make all persons his own, attaching some by gift, some by force, and some by sweet words. A Brahmana should adopt mendicancy; a Kshatriya should protect (subjects); a Vaisya should earn wealth; and a Sudra should serve the other three. Mendicancy, therefore, is forbidden to thee. Nor is agriculture suited to thee. Thou art a Kshatriya and therefore, the protector of all in distress. Thou art to live by the prowess of thy arms. O thou of mighty arms, recover thy paternal share of the kingdom which thou hast lost, by conciliation, or by working disunion among thy foes, or by gift of money or violence, or well-directed policy. What can be a matter of greater grief than that I, deprived of friends, should live upon food supplied by others, after having brought thee forth, thou enhancer of the joys of friends? Fight, according to the practices of kings. Do not sink thy ancestors (in infamy). With thy merit worn out, do not, with thy younger brothers, obtain a sinful end.'"

SECTION 133

"Kunti said, 'In this connexion, O chastiser of foes, is cited an old story of the conversation between Vidula and her son. It behoveth thee to say unto Yudhishtira anything that can be gathered from this or anything more beneficial than that.'

"There was a high-born dame of great foresight, named Vidula. She was famous, slightly wrathful, of crooked disposition, and devoted to Kshatriya virtues. Well-educated, she was known to all the kings of the earth. Of great learning, she had listened to the speeches and instructions of diverse men. And the princess Vidula, one day, rebuked her own son, who, after his defeat by the king of the Sindhus, lay prostrate with heart depressed by despair. And she said, 'Thou art not my son, O enhancer of the joys of foes. Begotten thou hast not been by myself and thy father! Whence hast thou come? Without wrath as thou art, thou canst not be counted as a man. Thy features betray thee to be a eunuch. Sinkest thou in despair as long as thou livest? If thou art desirous of thy own welfare, bear thou the burthen (of thy affairs on thy shoulders). Do not disgrace thy soul. Do not suffer it to be gratified with a little. Set thy heart on thy welfare, and be not afraid. Abandon thy fears. Rise, O coward. Do not lie down thus, after thy defeat, delighting all thy foes and grieving the friends, and reft of all sense of honour. Little streams are filled up with only a quantity of water. The palms of a mouse are filled with only a small quantity. A coward is soon gratified, with acquisitions that are small. Rather perish in plucking the

fangs of a snake than die miserable like a dog. Put forth thy prowess even at the risk of thy life. Like a hawk that fearlessly rangeth the sky, do thou also wander fearlessly or put forth thy prowess, or silently watch thy foes for an opportunity. Why dost thou lie down like a carcass or like one smitten by thunder? Rise, O coward, do not slumber after having been vanquished by the foe. Do not disappear from the sight of all so miserably. Make thyself known by thy deeds. Never occupy the intermediate, the low, or the lowest station. Blaze up (like a well-fed fire). Like a brand of Tinduka wood, blaze up even for a moment, but never smoulder from desire, like a flameless fire of paddy chaff. It is better to blaze up for a moment than smoke for ever and ever. Let no son be born in a royal race, who is either exceedingly fierce or exceedingly mild. Repairing to the field of battle and achieving every great feat that is possible for man to achieve, a brave man is freed from the debt he oweth to the duties of the Kshatriya order. Such a person never disgraceth his own self. Whether he gaineth his object or not, he that is possessed of sense never indulgeth in grief. On the other hand, such a person accomplisheth what should be next done, without caring for even his life. Therefore, O son, display thy prowess, or obtain that end which is inevitable. Why, indeed, dost thou live, disregarding the duties of thy order? All thy religious rites, O eunuch, and all thy achievements are gone. The every root of all thy enjoyments is cut off. What for then dost thou live? If fall and sink one must, he should seize the foe by the hips (and thus fall with the foe). Even if one's roots are cut off, he should not yet give way to despair. Horse of high mettle put forth all their prowess for dragging or bearing heavy weights. Remembering their behaviour, muster, all thy strength and sense of honour. Know also in what thy manliness consists. Exert thyself in raising that race which hath sunk, in consequence of thee. He that hath not achieved a great feat forming the subject of men's conversation, only increaseth the number of population. He is neither man nor woman. He whose fame is not founded in respect of charity, asceticism, truth, learning and acquisition of wealth, is only his mother's excreta. On the other hand, he that surpasseth others in learning, asceticism, wealth, prowess, and deeds, is (truly) a man. It behoveth thee not to adopt the idle, wretched, infamous, and miserable profession of mendicancy that is worthy only of a coward. Friends never derive any happiness on obtaining that weak person for a friend, at whose sight foes are delighted, who is despised by men, who is without seats and robes, who is gratified with small acquisitions, who is destitute, and who hath no courage, and is low. Alas, exiled from our kingdom, driven from home, deprived of all means of enjoyment and pleasure, and destitute, of resources, we shall have to perish from want of the very means of life! Misbehaving in the midst of those that are good, and the destroyer of thy race and family, by bringing thee forth, O Sanjaya, I have brought forth Kali himself in the shape of a son. Oh, let no woman bring forth such a son (as thou) that art without wrath, without exertion, without energy, and that art the joy of foes. Do not smoulder. Blaze thou up, effectively displaying thy prowess. Slay thy foes. For but a moment, for ever so small a space of time, blaze thou up on the heads of thy enemies. He is a man who cherisheth wrath and forgiveth not. He, on the other hand, who is forgiving and without wrath, is neither a man nor woman. Contentment and softness of heart and these two, viz., want of exertion and fear, are destructive of prosperity. He that is without exertion never winneth what is great. Therefore, O son, free thyself, by thy own exertions, from these faults that lead to defeat and downfall. Steel thy heart and seek to recover thy own. A man is called Purusha because he is competent to trouble his foe (param). He, therefore, who liveth like a woman is misnamed Purusha (man). A brave king of mighty strength, and who moveth like a lion, may go the way of all creatures. The subjects, however, that reside in his dominions do not yet become unhappy. That king, who, disregarding his own happiness and pleasures, seeketh the prosperity of his kingdom, succeedeth soon in gladdening his counsellors and friends.'

"Hearing these words, the son said, 'If thou dost not behold me, of what use would the whole earth be to thee, of what use thy ornaments, of what use all the means of pleasure and even life itself?' The mother said, 'Let those regions be obtained by our foes which belong to those that are low. Let those again that are friends go to those regions which are obtainable by persons whose souls are held in respect. Do not adopt the course of life that is followed by those wretched persons, who, destitute of strength, and without servants and attendants (to do their bidding) live upon the food supplied by others. Like the creatures of the earth that depend on the clouds, or the gods depending on Indra, let the Brahmanas and thy friends all depend on thee for their sustenance. His life, O Sanjaya, is not vain on whom all creatures depend for their sustenance, like birds repairing to a tree abounding with ripe fruits. The life of that brave man is, indeed, praiseworthy, through whose prowess friends derive happiness, like the gods deriving happiness through the prowess of Sakra. That man who liveth in greatness depending on the prowess of his own arms,

succeedeth in winning fame in this world and blessed state in the next!"

SECTION 134

"Vidula said, 'If, having fallen into such a plight, thou wishest to give up manliness, thou shalt then have, in no time, to tread the path that is trod by those that are low and wretched. That Kshatriya, who, from desire of life, displayeth not his energy according to the best of his might and prowess, is regarded as a thief. Alas, like medicine to a dying man, these words that are fraught with grave import, and are proper and reasonable, do not make any impression on thee! It is true, the king of the Sindhus hath many followers. They are, however, all discounted. From weakness, and ignorance of proper means, they are waiting for the distress of their master (without being able to effect a deliverance for themselves by their own exertions). As regards others (his open enemies), they will come to thee with their auxiliaries if they behold thee put forth thy prowess. Uniting with them, seek refuge now in mountain fastness, waiting for that season when calamity will overtake the foe, as it must, for he is not free from disease and death. By name thou art Sanjaya (the victorious). I do not, however, behold any such indication in thee. Be true to thy name. Be my son. Oh, do not make thy name untrue. Beholding thee while a child, a Brahmana of great foresight and wisdom, said, 'This one falling into great distress will again win greatness.' Remembering his words, I hope for thy victory. It is for that, O son, I tell thee so, and shall tell thee again and again. That man who pursueth the fruition of his objects according to the ways of policy and for the success of whose objects other people strive cordially, is always sure to win success. Whether what I have is gained or lost, I will not desist, with such a resolve, O Sanjaya, O learned one, engage in war, without withdrawing thyself from it. Samvara hath said, 'There is no more miserable state than that in which one is anxious for his food from day to day.' A state such as his hath been said to be more unhappy than the death of one's husband and sons. That which hath been called poverty is only a form of death. As regards myself, born in a high race, I have been transplanted from one take into another. Possessed of every auspicious thing, and worshipped by my husband, my power extended over all. Staying in the midst of friends, our friends formerly beheld me decked in costly garlands and ornaments, with body well-washed, attired in excellent robes, and myself always cheerful. When thou wilt behold both me and thy wife weakened (from want of food), thou wilt then, O Sanjaya, scarcely desire to live. Of what use will life be to thee when thou wilt behold all our servants engaged in attending on us, our preceptors and our ordinary and extraordinary priests, leaving us from want of sustenance? If, again, I do not now see in thee those laudable and famous achievements in which thou wert formerly engaged, what peace can my heart know? If I have to say--Nay--to a Brahmana, my heart will burst, for neither I nor my husband ever said--Nay--to a Brahmana before. We were the refuge of others, without ourselves having ever taken refuge with others. Having been such, if I have to support life by depending on another, I will surely cast off my life. Be thou our means of crossing the ocean that is difficult to cross. In the absence of boats, be thou our boat. Make for us a place where place there is none. Revive us that are dead. Thou art competent to encounter all foes if thou dost not cherish the desire of life. If, however, thou art for adopting this mode of life that is fit only for a eunuch, then with troubled soul and depressed heart it would be better for thee to sacrifice thy life. A brave man winneth fame by slaying even a single foe. By slaying Vritra, Indra became the great Indra and acquired the sovereignty of all the gods and the cup for drinking Soma, and the lordship of all the worlds. Proclaiming his name in battle, challenging his foes accoutred in steel, and grinding or slaying the foremost warriors of hostile ranks, when a hero winneth far-extending fame in fair fight, his enemies then are pained and bow down unto him. They that are cowards become helpless and contribute by their own conduct to bestow every object of desire on those that are skilled and brave and that fight recklessly of their lives. Whether kingdoms be overtaken by mighty ruin, or whether life itself be endangered, they that are noble never desist till they exterminate the foes within their reach. Sovereignty is either the door of heaven or Amrita. Regarding it as one of these, and bearing it in mind that is now shut against thee, fall thou like a burning brand in the midst of thy foes. O king, slay thy foes in battle. Observe the duties of thy order. Let me not behold thee cheerless, O enhancer of the fears of thy foes. Let me not in dejection behold thee standing in misery, surrounded by our sorrowing selves and rejoicing foes. Rejoice, O son, and make thyself happy in the possession of wealth in the company of the daughters of the Sauviras and do not, in weakness of heart, be ruled over by the daughters of the Saindhavas. If a young man like thee, who is possessed of beauty of person, learning and high birth, and world-wide fame, acteth in such unbecoming a way, like a vicious bull in the matter of bearing its burthen, then that, I think, would be equal to death itself. What peace can my heart know if I

behold thee uttering laudatory speeches in honour of others or walking (submissively) behind them? Oh, never was one born in this race that walked behind another. O son, it behoveth thee not to live as a dependant on another. I know what the eternal essence of Kshatriya virtues is as spoken of by the old and the older ones and by those coming late and later still. Eternal and unswerving, it hath been ordained by the Creator himself. He that hath, in this world, been born as a Kshatriya in any high race and hath acquired a knowledge of the duties of that order, will never from fear or the sake of sustenance, bow down to any body on earth. One should stand erect with courage and not bow down, for exertion is manliness. One should rather break in the joints than yield in this world here to any body. A high-souled Kshatriya should always roam like an infuriated elephant. He should, O Sanjaya, bow down unto Brahmanas only, for the sake of virtue. He should rule over all other orders, destroying all evil-doers. Possessed of allies, or destitute of them, he should be so as long as he liveth."

SECTION 135

"Kunti said, 'Hearing these words of his mother the son said, O ruthless and wrathful mother, O thou that thinkest highly of martial heroism, thy heart is surely made of steel beat into that shape. Fie on Kshatriya practices, in accordance with which thou urged me to battle, as if I were a stranger to thee, and for the sake of which thou speakest to me--thy only son--such words as if thou wert not my mother. If thou beholdest me not, if thou art dissociated with me--thy son, of what use then would the whole earth be to thee, of what use all thy ornaments and all the means of enjoyment, indeed, of what use would life itself be to thee?'

"The mother said, 'All the acts of those that are wise, are (undertaken), O son, for the sake of virtue and profit. Eyeing these (virtue and profit) only, I urge thee, O Sanjaya, to battle. The fit hour hath come for exhibiting thy prowess. If at such a time thou dost not resort to action, then disrespected by the people thou wouldst do that which would be most disagreeable to me. If, O Sanjaya, thou art about to be stained with infamy and I do not (from affection) tell thee anything, then that affection, worthless and unreasonable, would be like that of the she-ass's for her young. Do not tread the path that is disapproved by the wise and adopted by the fool. Great is the ignorance here. Innumerable creatures of the world have taken refuge in it. If thou, however, adoptest the behaviour of the wise, thou wilt then be dear to me. Indeed, if thou hast recourse to virtue and profit, if with God above thou reliest upon human exertion, if thy conduct becometh like that of the good, then it is by this and not by any other means that thou wilt become dear to me. He that taketh delight in sons and grandsons that are well-instructed (enjoyeth a delight that is real). He, on the other hand, that taketh delight in a son who is destitute of exertion, refractory, and wicked minded, hath not the very object accomplished for which a son is desired. Those worst of men that never do what is proper and always do what is censurable, do not obtain happiness here or hereafter. A Kshatriya, O Sanjaya, hath been created for battle and victory. Whether he winneth or perisheth, he obtaineth the region of Indra. The happiness that a Kshatriya obtaineth by reducing his foes to subjection is such that the like of it doth not exist in heaven in the sacred region of Indra. Burning with wrath, a Kshatriya of great energy, if vanquished many times, should wait desiring to vanquish his foes. Without either casting away his own life or slaying his foes, how can he obtain peace of mind by any other course? He that is possessed of wisdom regardeth anything little as disagreeable. Unto that person to whom anything little becomes agreeable, that little (ultimately) becometh a source of pain. The man that hath not what is desirable soon becometh wretched. Indeed, he soon feleth every want and is lost like the Ganga on entering the ocean.'

"The son said, 'Thou shouldst not, O mother, give expression to such views before thy son. Show him kindness now, staying by his side, like a silent and dumb being.'

"The mother said, 'Great is my gratification since thou sayest so. I who may be urged (by thee to what is my duty) am thus urged by thee. I shall, therefore, urge thee more (for doing what thou shouldst do). I will, indeed, honour thee then when I will behold thee, crowned with complete success after the slaughter of all the Saindhavas.'

"The son said, 'Without wealth, without allies, how can success and victory be mine? Conscious of this exceedingly miserable state of mine, I have myself abstained from desire of kingdom, like an evil-doer abstaining from desire of heaven. If, therefore, O thou of mature wisdom, thou seest any means (by which all this can be effected), speak fully of it to me as I ask thee, for I shall do all that thou mayst command me to do.'

"The mother said, 'Do not disgrace thy soul, O son, by anticipations of failure. Objects unattained have been attained; while those attained have been lost. The accomplishment of objects should never be sought with wrath and folly. In all acts, O son, the attainment of success is always uncertain. Knowing that success is uncertain, people still act, so that

they sometimes succeed, and sometimes do not. They, however, who abstain from action, never obtain success. In the absence of exertion, there is but one result, viz., the absence of success. There are, however, two results in the case of exertion, viz., the acquisition of success or its non-acquisition. He, O prince, who hath settled beforehand that all acts are uncertain in respect of their results, maketh both success and prosperity unattainable by himself. This will be--with such a belief should one, casting off all sloth, exert and wake up and address himself to every act. That wise king, who, O son, engageth in acts, having performed all auspicious rites and with the gods and the Brahmanas on his side, soon winneth success. Like the sun embracing the east, the goddess of prosperity embraceth him. I see thou hast shown thyself fit for the various suggestions and means and encouraging speeches thou hast had from me. Display (now) thy prowess. It behoveth thee to win, by every exertion, the object thou hast in view. Bring together to thy own side those that are angry (with thy foes), those that are covetous, those that have been weakened (by thy foes), those that are jealous (of thy foes), those that have been humiliated (by them), those that always challenge (them) from excess of pride, and all others of this class. By this means thou wilt be able to break the mighty host (of thy enemy) like an impetuous and fierce-rising tempest scattering the clouds. Give them (thy would be allies) wealth before it is due, seek their food, be up and doing, and speak sweetly unto them all. They will then do the good, and place thee at their head. When the enemy cometh to know that his foe hath become reckless of his life, then is he troubled on the latter's account, from a snake living in his chamber? If, knowing one to be powerful, one's enemy doth not strive to subjugate him, he should at least make one friendly by the application of the arts of conciliation, gift, and the like. Even that would be tantamount to subjugation. Obtaining a respite by means of the art of conciliation, one's wealth may increase. And if one's wealth increaseth, one is worshipped and sought as a refuge by one's friends. If, again, one is deprived of wealth, one is abandoned by friends and relatives, and more than that mistrusted and even despised by them. It is perfectly impossible for him to ever regain his kingdom, who, having united himself with his foe, liveth confidently."

SECTION 136

"The mother said, 'Into whatever calamity a king may fall, he should not still betray it. Beholding the king afflicted with fright, the whole kingdom, the army, the counsellors, all yield to fear, and all the subjects become disunited. Some go and embrace the side of the enemy; others simply abandon the king; and others again, that had before been humiliated, strive to strike. They, however, that are intimate friends wait by his side, and though desiring his welfare yet from inability to do anything wait helplessly, like a cow whose calf hath been tethered. As friends grieve for friends that are plunged into distress, so those well-wishers also grieve upon beholding their lord plunged into grief. Even thou hast many friends whom thou hadst worshipped before. Even thou hast many friends after thy heart, who feel for thy kingdom and who desire to take a state of thy calamities on themselves. Do not frighten those friends, and do not suffer them to abandon thee on beholding thee afflicted with fear. Desiring to test thy might, manliness, and understanding, and wishing also to encourage thee, I have said all this for enhancing thy energy. If thou understandest what I have said, and if all I have said appears proper and sufficient, then, O Sanjaya, muster thy patience and gird up thy lions for victory. We have a large number of treasure-houses unknown to thee. I alone know of their existence, and no other person. I will place all these at thy disposal. Thou hast also, O Sanjaya, more than one friend who sympathise with thee in thy joys and woes, and who, O hero, never retreat from the field of battle. O grinder of foes, allies such as these, always play the part of faithful counsellors to a person who seeketh his own welfare and desireth to acquire what is agreeable to himself.'

"Kunti continued, 'Hearing this speech of his mother fraught with excellent words, and sense, the despair that had overtaken Sanjaya's heart left instantly, although that prince was not gifted with great intelligence. And the son said, 'When I have thee that are so observant of my future welfare for my guide, I shall certainly either rescue my paternal kingdom that is sunk in water or perish in the attempt. During thy discourse I was almost a silent listener. Now and then only I interposed a word. It was, however, only with the view of drawing thee out, so that I might hear more on the subject. I have not been satiated with thy words, like a person not satiated with drinking amrita. Deriving support from any allies, behold, I gird up my loins for repressing my foes and obtaining victory.'

"Kunti continued, 'Pierced by the wordy arrows of his mother, the son roused himself like a steed of proud mettle and achieved all that his mother had pointed out. When a king is afflicted by foes and overcome with despair, his minister should make him hear this excellent history that enhanceth energy and inspirith might. Indeed, this history is called Jaya and should be listened to by every one desirous of

victory. Indeed, having listened to it, one may soon subjugate the whole earth and grind his foes. This history causeth a woman to bring forth a heroic son, the woman quick with child that listeneth to it repeatedly, certainly giveth birth to a hero. The Kshatriya woman that listeneth to it bringeth forth a brave son of irresistible prowess, one that is foremost in learning, foremost in ascetic austerities, foremost in liberality, devoted to asceticism, blazing forth with Brahmic beauty, enumerable with the good, radiant with effulgence, endowed with great might, blessed, a mighty car-warrior, possessed of great intelligence, irresistible (in battle), ever victorious, invincible, a chastiser of the wicked and a protector of all practisers of virtue."

SECTION 137

"Kunti said, 'Say unto Arjuna, these words, when thou wert brought forth in the lying-in room and when I was sitting in the hermitage surrounded by ladies, a celestial and delightful voice was heard in the sky, saying, 'O Kunti, this thy son will rival the deity of a thousand eyes. This one will vanquish in battle all the assembled Kurus. Aided by Bhima, he will conquer the whole Earth and his fame will touch the very heavens. With Vasudeva as his ally, he will slay the Kurus in battle and recover his lost paternal share in the kingdom. Endued with great prosperity, he will, with his brothers, perform three great sacrifices.' O thou of unfading glory, thou knowest how steady, in truth, is Vibhatsu, otherwise called Savyasachin, how irresistible he is. O thou of Dasarha's race, let it be as that (celestial) voice said. If, O thou of Vrishni's race, there is anything like righteousness, those words will be true, for then, Krishna, thou wilt thyself accomplish it all. I do not doubt what that voice said. I bow to righteousness which is superior to all. It is righteousness that supports all creatures. Thou shalt say these words unto Dhananjaya. Unto Vrikodara again, who is always ready for exertion, thou shalt say these words, 'The time hath come for that in view of which Kshatriya lady bringeth forth a son! They that are foremost among men never become cheerless when they have hostilities to wage--Thou knowest what the state of Bhima's mind is. That grinder of foes is never pacified until he exterminates his foes. Thou shalt, O Madhava, next say unto the auspicious Krishna of great fame, that daughter-in-law of the high-souled Pandu, who is conversant with the details of every virtue, these words, 'O thou that art highly blessed, O thou of noble parentage, O thou that art endued with great fame, that becoming behaviour which thou always showest towards my sons is, indeed, worthy of thee.' Thou must also say unto the sons of Madri who are always devoted to Kshatriya virtues, these words, 'Covet ye more than life itself, those enjoyments that are acquired by prowess. Objects won by prowess always please the heart of a person that liveth according to Kshatriya practices. Engaged as ye are in acquiring every kind of virtue, before your eyes the princess of Panchala was addressed in cruel and abusive epithets. Who is there that can forgive that insult? The deprivation of their kingdom grieved me not. Their defeat at dice grieved me not. But that noble and fair Draupadi, however, while weeping in the midst of the assembly, had to hear those cruel and insulting words is what grieveth me most. Alas, exceedingly beautiful Krishna, ever devoted to Kshatriya virtues, found no protector on that occasion, though she was wedded to such powerful protectors. O thou of mighty arms, say unto that tiger among men, Arjuna, that foremost of all wielders of weapons, that he should always tread in the path that may be pointed out by Draupadi. Thou knowest it very well, Kesava, that Bhima and Arjuna--that pair of fierce and all-destroying Yamas, are capable of making the very gods go the way of all creatures. Is not this an insult to them that (their wife) Krishna was dragged into the assembly? O Kesava, recall to their remembrance all those cruel and harsh words that Dussasana said unto Bhima in the very presence of all the warriors of Kuru's race. Enquire (in my name) after the welfare of the Pandavas with their children and Krishna. Say unto them, O Janardana, that I am well. Go thou on thy auspicious way, and protect my sons!'

"Vaisampayana continued, 'Saluting and walking round her, the mighty-armed Krishna whose gait resembled the majestic gait of the lion, then issued out of Pritha's abode. And he then dismissed those chiefs among the Kurus with Bhishma at their head (who had followed him), and taking Karna upon his chariot, left (the Kuru city), accompanied by Satyaki. And after he of Dasarha's race had departed, the Kurus assembled together and began to talk of that highly wonderful and marvellous incident connected with him. And they said, 'Overcome with ignorance, the whole earth hath been entangled in the meshes of death!' And they also said, 'Through Duryodhana's folly, all this is doomed to destruction.'

'Having issued out of the (Kuru) city, that foremost of persons proceeded, deliberating with Karna for a long time. And that delighter of all the Yadavas then dismissed Karna and urged his steeds to greater speed. And driven by Daruka, those swift coursers endued with the speed of the tempest of the mind, went on as if drinking the skies. And quickly

traversing a long way like fleet hawks, they reached Ulaplaya very soon, bearing the wielder of Saranga."

SECTION 138

"Vaisampayana said, 'Hearing the words of Kunti, the mighty car-warriors, Bhishma and Drona, then spoke these words unto the disobedient Duryodhana, 'Hast thou, O tiger among men, heard the fierce words of grave import, excellent and consistent with virtue, that Kunti had spoken in the presence of Krishna? Her sons will act according to them, especially as they are approved by Vasudeva. O Kaurava, they will not assuredly desist, without their share of the kingdom (being given to them). Thou hast inflicted much pain on the sons of Pritha. And Draupadi also was afflicted by thee in the assembly. They were, however, bound then by the bounds of truth and it was for this that, they tolerated that treatment. Obtaining Arjuna now, who is skilled in every weapon, and Bhima of firm resolution, and Gandiva and the couple of (inexhaustible) quivers, and that car (of Arjuna) and that banner (bearing the device of the ape), and Nakula and Sahadeva, both endued with great might and energy, and Vasudeva also, as his allies, Yudhishtira will not forgive (thee). O mighty-armed one, thou hast witnessed with thy own eyes how intelligent Arjuna vanquished us all in battle before, in the city of Virata. Indeed, after this, that Ape-bannered (warrior) consumed in battle, taking up his fierce weapons, those Danavas of terrible deeds called the Nivatakavachas. On the occasion also of the tale of cattle, when captured by the Gandharvas, this Karna and all these thy counsellors and thyself accoutred in mail and on thy car, were all liberated from the grasp of the Gandharvas by that Arjuna. That is a sufficient proof. Therefore, O foremost of the Bharatas, with all thy brothers make peace with the sons of Pandu. Save this whole earth from the Destruction's jaws. Yudhishtira is thy elder brother, virtuous in behaviour, affectionate towards thee, sweet-speeched and learned. Abandoning thy sinful intentions, unite thyself with that tiger among men. If Pandu's son beholdeth thee divested of thy bow, and without the wrinkles of rage on thy brow, and cheerful, even that would be for the good of our race. Approaching with all thy counsellors embrace him fraternally. O repressor of foes, salute the king respectfully as before. And let Yudhishtira, the son of Kunti, the elder brother of Bhima, hold from affection, thy saluting self with his arms. And let that foremost of smiters, Bhima, possessed of leonine shoulders and thighs round, and long, and mighty arms, embrace thee. And then let that son of Kunti, Dhananjaya, called also Partha, of eyes like lotus-petals, and curly hair and conch-like neck salute thee respectfully. Then let those tigers among men, the twin Aswins, unrivalled on earth for beauty, wait on thee with affection and reverence as on their preceptor. And let all the kings with him of Dasarha's race at their head, shed tears of joy. Abandoning thy pride, unite thyself with thy brothers. Rule thou the whole earth, with thy brothers. Let all the kings joyfully return to their respective homes, having embraced one another. There is no need of battle, O king of kings. Listen to the dissuasions of thy friends. In the battle that will ensue a great destruction of the Kshatriyas is certainly indicated. The stars are all hostile. The animals and birds have all assumed fearful aspects. Diverse portents, O hero, are visible, all indicating the slaughters of the Kshatriyas. All these portents, again, are particularly visible in our abodes. Blazing meteors are afflicting thy host. Our animals are all cheerless and seem, O king, to be crying. Vultures are wheeling around thy troops. Neither the city nor the palace looks as before. Jackals, setting forth ominous yells, are running about the four quarters which are ablaze with conflagrations. Obey thou the counsels of thy father and mother as also of ourselves who are thy well-wishers. War and peace, O thou of mighty arms, are within thy control. If, O grinder of foes, thou dost not act according to the words of thy friends, thou shalt have to repent upon beholding thy army afflicted with the arrows of Partha. Hearing in battle the terrible yells uttered by the mighty Bhima and the twang of Gandiva, thou wilt remember our these words. Indeed, if what we say appears unacceptable to thee, then it will be as we say."

SECTION 139

"Vaisampayana said, 'Thus addressed by them, Duryodhana, contracting the space between his eye-brows, became cheerless, and with face bent down began to cast oblique glances. And he said not a word in reply. Beholding him cheerless, those bulls among men, Bhishma and Drona, looking at each other, once more addressed him, and said (these words).'

"Bhishma said, 'What can be a matter of greater grief to us than that we shall have to light against that Yudhishtira who is devoted to the service of his superiors, destitute of envy, conversant with Brahma, and truthful in speech.'

"Drona said, 'My affection for Dhananjaya is greater than that which I bear for my son Aswatthaman. There is greater reverence also and humility (towards me) in that Ape-bannered hero (than in Aswatthaman). Alas, in observance of the Kshatriya duties, I shall have to light even against that

Dhananjaya who is dearer to me than my son. Fie on the Kshatriya profession. That Vibhatsu who hath no other bowman in the world as his equal, hath, through my grace, acquired this superiority over all bowmen. He that hateth his friends, he that is of wicked disposition, he that denieth Godhead, he that is crooked and deceitful, never obtaineth the worship of the righteous, like an ignorant person present at a sacrifice. Though dissuaded from sin, a sinful man would still wish to commit sinful acts; while he that is righteous, though tempted by sin, would not yet abandon righteousness. Though thou hast conducted thyself with falsehood and deceit towards them, the Pandavas are still desirous of doing what is agreeable to thee. As regards thyself, O thou best of the Bharatas, all thy faults are calculated to bring about disasters on thee. Thou hast been addressed by the eldest of the Kurus, by me, by Vidura, and by Vasudeva. Thou dost not yet understand what is beneficial for thyself. I have a large force,--with this conviction thou desirest to pierce the Pandava host, abounding with heroes, like the current of the Ganga piercing the ocean abounding with sharks and alligators and makaras. Having obtained Yudhishtira's prosperity like the cast off robes or garlands of another, thou regardest it as thy own. If the son of Pritha and Pandu stayeth even in the woods with Draupadi, and surrounded by his armed brothers, who is there, even in the possession of a kingdom, that is competent to vanquish him? In the presence of even that Ailavila (Kuvera) under whose command all the Yakshas live as servants, Yudhishtira the Just, shone with splendour. Having proceeded to Kuvera's abode and having procured wealth therefrom, the Pandavas are now desirous of attacking thy swelling kingdom and winning sovereignty for themselves. (As regards us two), we have made gifts, poured libations on fire, studied (the scriptures), and gratified the Brahmanas by presents of wealth. The (allotted) periods of our life have also run out. Know that our work has been done. (As regards thyself however), giving up happiness, kingdom, friends, and wealth, great will be thy calamity if thou seekest war with the Pandavas. How canst thou vanquish the son of Pandu, when Draupadi who is truthful in speech and devoted to rigid vows and austerities, prayeth for his success? How wilt thou vanquish that son of Pandu who hath Janardana, for his counsellor, and who hath for a brother that Dhananjaya who is the foremost of wielders of weapons? How wilt thou vanquish that son of Pandu, of severe austerities, who hath for his allies so many Brahmanas, endued with intelligence and mastery over their senses? In accordance with what a prosperity-wishing friend should do when he sees his friends sinking in an ocean of distress, I again tell thee, there is no necessity for war. Make peace with those heroes for the sake of prosperity to the Kuru. Do not court defeat, with thy sons, counsellors, and the army!"

SECTION 140

"Dhritarashtra said, 'O Sanjaya, in the midst of all the princes and the servants, the slayer of Madhu took Karna upon his car and went out (of our city). What did that slayer of hostile heroes, that one of immeasurable soul, say unto Radha's son? What conciliatory words did Govinda speak unto the Suta's son? Tell me, O Sanjaya, what those words were, mild or fierce, that Krishna, possessed of a voice deep as that of newly-risen clouds during the rainy season said unto Karna?'

"Sanjaya said, 'Listen to me, O Bharata, as I repeat in due order those words, both intimidating and mild, agreeable and consistent with virtue, true and beneficial, and pleasing to the heart, which the slayer of Madhu, of immeasurable soul, said unto Radha's son.'

"Vasudeva said, 'O son of Radha, thou hast worshipped many Brahmanas fully conversant with the Vedas. With concentrated attention and mind free from envy thou hast also (on many an occasion) enquired of them after truth. Thou knowest, therefore, O Karna, what the eternal saying of the Vedas are. Thou art also well-versed in all the subtle conclusions of the scriptures. It is said by those conversant with the scriptures that the two kinds of sons called Kanina and Sahoda that are born of a maiden, have him for their father who weddeth the maid. Thou, O Karna, hast been born in this way. Thou art, therefore, morally the son of Pandu. Come, be a king, according to the injunction of the scriptures. On the side of thy father, thou hast the sons of Pritha, on the side of thy mother, thou hast the Vrishnis, (for thy kinsmen). O bull among men, know that thou hast these two for thy own. Proceeding this very day with me hence, O sire, let the Pandavas know thee as a son of Kunti born before Yudhishtira. The brothers, the five Pandavas, the son of Draupadi, and the invincible son of Subhadra, will all embrace thy feet. All the kings and princes, again, that have been assembled for the Pandava-cause, and all the Andhakas and Vrishnis, will also embrace thy feet. Let queens and princesses bring golden and silver and earthen jars (full of water) and delicious herbs and all kinds of seeds and gems, and creepers, for thy installation. During the sixth period, Draupadi also will come to thee (as a wife). Let that best of Brahmanas, Dhaumya, of restrained soul, pour libations of

clarified butter on the (sacred) fire, and let those Brahmanas regarding all the four Vedas as authoritative (and who are acting as priests unto the Pandavas), perform the ceremony of thy installation. Let the family priest of the Pandavas who is devoted to Vedic rites, and those bulls among men-those brothers, the five sons of Pandu,--and the five sons of Draupadi, and the Panchalas, and the Chedis, and myself also, install thee as the lord of the whole earth. Let Dharma's son Yudhishtira, of righteous soul and rigid vows, be thy heir presumptive, ruling the kingdom under thee. Holding the white chamara in his hand (for fanning thee), let Yudhishtira, the son of Kunti, ride on the same car behind thee. After thy installation is over, let that other son of Kunti, the mighty Bhimasena, hold the white umbrella over thy head. Indeed, Arjuna then will drive thy car furnished with a hundred tinkling bells, its sides covered with tiger-skins, and with white steeds harnessed to it. Then Nakula and Sahadeva, and the five sons of Draupadi, and the Panchalas with that mighty car-warrior Sikhandin, will all proceed behind thee. I myself, with all the Andhakas and the Vrishnis, will walk behind thee. Indeed, all the Dasarhas and the Dasarinas, will, O king, be numbered with thy relatives. Enjoy the sovereignty of the earth. O thou of mighty arms, with thy brothers the Pandavas, with yapas and homas and auspicious rites of diverse kinds performed in thy honour. Let the Dravidas, with the Kuntalas, the Andhras, and the Talacharas, and the Shuchupas, and the Venupas, all walk before thee. Let chanters and panegyrist praise thee with innumerable laudatory hymns. Let the Pandavas proclaim,--Victory to Vasusena. Surrounded by the Pandavas, like the moon by the stars, rule thou the kingdom. O son of Kunti, and gladden Kunti herself. Let thy friends rejoice, and thy enemies grieve. Let there be, this day, a brotherly union between thee and thy brothers, the sons of Pandu."

SECTION 141

"Karna said, 'Without doubt, O Kesava, thou hast said these words from thy love, affection, and friendship for me, as also in consequence of thy desire of doing me good. O thou of Vrishni's race. I know all that thou hast said unto me. Morally, I am the son of Pandu, as also in consequence of the injunctions of the scriptures, as thou, O Krishna, thinkest. My mother, while a maiden, bore me in her womb. O Janardana, through her connexion with Surya. And at the command of Surya himself, she abandoned me as soon as I was born. Even thus, O Krishna, I came into the world. Morally, therefore, I am the son of Pandu. Kunti, however, abandoned me without thinking of my welfare. The Suta, Adhiratha, as soon as he beheld me, took me to his home, and from her affection for me, Radha's breasts were filled with milk that very day, and she, O Madhava, cleansed my urine and evacuations. How can one like us, conversant with duties and ever engaged in listening to scriptures deprive her of her Pinda? So also Adhiratha of the Suta class regardeth me as a son, and I too, from affection, always regard him as (my) father. O Madhava, that Adhiratha, O Janardana, from paternal affection caused all the rites of infancy to be performed on my person, according to the rules prescribed in the scriptures. It is that Adhiratha, again, who caused the name Vasusena to be bestowed upon me by the Brahmanas. When also I attained to youth, I married wives according to his selections. Through them have been born my sons and grandsons, O Janardana. My heart also, O Krishna, and all the bonds of affection and love, are fixed on them. From joy or fear. O Govinda. I cannot venture to destroy those bonds even for the sake of the whole earth or heaps of gold. In consequence also of my connexion with Duryodhana of Dhritarashtra's race, I have, O Krishna, enjoyed sovereignty for thirteen years, without a thorn on my side. I have performed many sacrifices, always however in connexion with persons of the Suta tribe. All my family rites and marriage rites have been performed with the Sutas. Obtaining me, O Krishna, Duryodhana hath, O thou of Vrishni's race, made this preparations for an armed encounter and provoked hostilities with the sons of Pandu. And it is for this, O Achyuta, that in the battle (that will ensue), I, O Krishna, have been chosen as the great antagonist of Arjuna to advance against him in a single combat. For the sake of death, or the ties of blood, or fear, or temptation, I cannot venture, O Janardana, to behave falsely towards the intelligent son of Dhritarashtra. If I do not now engage in a single combat with Arjuna, this will, O Hrishikesa, be inglorious for both myself and Partha. Without doubt, O slayer of Madhu, thou hast told me all this for doing me good. The Pandavas also, obedient as they are to thee, will, without doubt, do all that thou hast said. Thou must, however, conceal this our discourse for the present. O slayer of Madhu. Therein lies our benefit, I think, O delighter of all the Yadavas. If king Yudhishtira, of virtuous soul and well-controlled senses, cometh to know me as the firstborn son of Kunti, he will never accept the kingdom. If, again, O slayer of Madhu, this mighty and swelling empire becometh mine. I shall, O repressor of foes, certainly make it over to Duryodhana only. Let Yudhishtira of virtuous soul become king for ever. He that hath Hrishikesa for his guide, and Dhananjaya and that

mighty car-warrior Bhima for his combatants, as also Nakula and Sahadeva, and the sons of Draupadi, is fit, O Madhava, to rule over the whole earth. Dhrishtadyumna, the prince of the Panchalas, that mighty car-warrior Satyaki, Uttamaugas, Yudhamanyu, the prince of Somakas who is devoted to truth, the ruler of the Chedis, Chekitana, the invincible Sikhandin, the Kekaya brothers, all of the hue of Indragopaka insects, Bhimasena's uncle Kuntibhoja of high soul and possessed of steeds endowed with the colours of the rainbow, the mighty car-warrior Syenajit, Sanka the son of Virata, and thyself, O Janardana, like an ocean,--great is this assemblage, O Krishna, of Kshatriyas (that hath been made by Yudhishtira). This blazing kingdom, celebrated among all the kings of the earth, is already won (by Yudhishtira). O thou of Vrishni's race, a great sacrifice of arms is about to be celebrated by Dhritarashtra's son. Thou, O Janardana, will be the Upadrashti of that sacrifice. The office of Adhyaryu also, O Krishna, in that sacrifice, will be thine. The ape-bannered Vibhatsu accoutred in mail will be the Hotri (his bow), Gandiva will be the sacrificial ladle, and the prowess of the warriors will be the clarified butter (that is to be consumed). The weapons called Aindra, Pasupata, Brahma, and Sthunakarna, applied by Arjuna, will, O Madhava, be the mantras (of that sacrifice). Resembling his father, or perhaps, excelling him in prowess, Subhadra's son (Abhimanyu) will be the chief Vedic hymn to be chanted. That destroyer of elephant ranks that utterer of fierce roars in battle, that tiger among men, the exceedingly mighty Bhima, will be Udgatri and Prastoti in this sacrifice. King Yudhishtira of virtuous Soul, ever engaged in Yapa and Homa, will himself be the Brahma of that sacrifice. The sounds of conchs, tabors, and drums, and the leonine roaring rising high in the welkin, will be the calls upon the invited to eat. The two sons of Madri, Nakula and Sahadeva, of great fame and prowess, will be the slayers of the sacrificial animals; rows of bright cars furnished with standards of variegated hue, will, O Govinda, be stakes (for tying the animals), O Janardana, in this sacrifice. Barbed arrows and Nalikas, and long shafts, and arrows with heads like calf's tooth, will play the part of spoons (wherewith to distribute the Soma juice) while Tomaras will be the vessels of Soma, and bows will be pavitras. The swords will be Kapalas, the heads (of slain warriors) the Purodhas and the blood of warriors the clarified butter. O Krishna, in this sacrifice. The lances and bright maces (of the warriors) will be pokers (for stirring the sacrificial fire) and the corner stakes (for keeping the fire-wood from falling down). The disciples of Drona and Kripa, the son of Saradwat, will be the Sadasyas (assisting priests). The arrows shot by the wielder of Gandiva and by (other) mighty car-warriors, and by Drona and Drona's son, will play the part of ladders for distributing the Soma. Satyaki will discharge the duties of the chief assistant of the Adhyaryu. Of this sacrifice, Dhritarashtra's son will be installed as the performer, while this vast army will be his wife. O thou of mighty arms, when the nocturnal rites of sacrifice will begin, the mighty Ghatokacha will play the part of the slayer of (devoted) victims. The mighty Dhrishtadyumna, who sprang into life from the sacrificial fire, having for its mouth the rites celebrated with mantras, will, O Krishna, be the Dakshina of that sacrifice. For those harsh words, O Krishna, that I said before unto the sons of Pandu for the gratification of Dhritarashtra's son,--for that wicked conduct of mine,--I am consumed with repentance. When O Krishna, thou wilt behold me slain by Arjuna, then will the Punachiti of this sacrifice commence. When the (second) son of Pandu will drink the blood of the loudly roaring Dussasana, then will the Soma-drinking of this sacrifice have taken place! When the two princes of Panchala (Dhrishtadyumna and Sikhandin) will overthrow Drona and Bhisma, then, O Janardana, will this sacrifice be suspended for an interval. When mighty Bhimasena will slay Duryodhana, then, O Madhava, will this sacrifice of Dhritarashtra's son be concluded. When the wives of Dhritarashtra's sons and grandsons assembled together, deprived, O Kesava, of their husbands and sons and without protectors, will indulge in lamentations with Gandhari in their midst, on the field of battle haunted by dogs and vultures and other carnivorous birds, then, O Janardana, will the final bath of this sacrifice take place.

'I pray to thee, O bull of the Kshatriya race, let not the Kshatriyas, old in learning and old in years, perish miserably, O Janardana, for thy sake. Oh, let this swelling host of Kshatriyas perish by means of weapons on that most sacred of all spots in the three worlds, viz. Kurukshetra, O Kesava. O thou of eyes like lotus-leaves, accomplish on this spot what thou hast in thy mind, so that, O thou of Vrishni's race, the whole Kshatriya order may attain to heaven. As long, O Janardana, as the hills and the rivers will last, so long will the fame of these achievements last. The Brahmanas will recite this great war of the Bharatas. The fame, O thou of Vrishni's race, that they achieve in battles is the wealth that Kshatriyas own. O Kesava, bring Kunti's son (Arjuna) before me for battle, keeping for ever this our discourse a secret. O chastiser of foes."

SECTION 142

"Sanjaya said, 'Hearing these words of Karna, Kesava, that slayer of hostile heroes, spoke unto him these words smilingly, 'Do not the means of winning an empire recommend themselves to thee. O Karna? Wished thou not to rule over the whole earth given by me to thee? The victory of the Pandavas, therefore, is very certain. There seems to be no doubt in this. The triumphal banner of Pandu's son, with the fierce ape on it, seems to be already set up. The divine artificer, Bhaumana, hath applied such celestial illusion (in its construction) that it standeth high, displayed like Indra's banner. Various celestial creatures of terrific shape, indicating victory, are seen on that standard. Extending for a yojana upwards and all around, that beautiful standard of Arjuna, resembling fire in radiance, is never, O Karna, when set up, obstructed by hills or trees. When thou wilt behold in battle Arjuna, on his car drawn by white steeds and driven by Krishna, applying Aindra, Agneya and Maruta weapons, and when thou wilt hear the twang of Gandiva piercing the welkin like the very thunder, then all signs of the Krita, the Treta, and the Dwapara ages will disappear (but, instead, Kali embodied will be present). When thou wilt behold in battle Kunti's son, invincible Yudhishtira, devoted to Yapa and Homa and resembling the very sun in brilliance, protecting his own mighty army and burning the army of his foes, then all signs of the Krita, the Treta, and the Dwapara ages will disappear. When thou wilt behold in battle the mighty Bhimasena dancing, after having quaffed the blood of Dussasana, like a fierce elephant with rent temples after having killed a mighty antagonist, then all signs of the Krita, the Treta, and the Dwapara ages will disappear. When thou wilt behold in battle Arjuna checking Drona and Santanu's son and Kripa and king Suyodhana, and Jayadratha of Sindhu's race, all rushing fiercely to the encounter, then all signs of the Krita, the Treta and the Dwapara ages will disappear. When thou wilt behold in battle the two mighty sons of Madri,--those heroic car-warriors, capable of breaking into pieces all hostile cars,--agitating, from the very moment when weapons will begin to clash, the army of Dhritarashtra's sons like a couple of infuriated elephants, then all signs of the Krita, the Treta and the Dwapara ages will disappear. Returning hence, O Karna, say unto Drona and Santanu's son and Kripa that the present month is a delightful one, and that food, drink, and fuel are abundant now. All plants and herbs are vigorous now, all trees full of fruits, and flies there are none. The roads are free from mire, and the waters are of agreeable taste. The weather is neither very hot nor very cold and is, therefore, highly pleasant. Seven days after, will be the day of the new moon. Let the battle commence then, for that day, it hath been said, is presided over by Indra. Say also unto all the kings that have come for battling that I will fully accomplish the desire cherished by them. Indeed, all the kings and princes that are obedient to the orders of Duryodhana, obtaining death by weapons, will attain to an excellent state."

SECTION 143

"Sanjaya said, 'Hearing these beneficial and auspicious words of Kesava, Karna worshipped Krishna, the slayer of Madhu, and said these words, 'Knowing (everything), why dost thou yet, O thou of mighty arms, seek to beguile me? The destruction of the whole earth that is at hand for its cause, Sakuni, and myself, and Dussasana, and king Duryodhana, the son of Dhritarashtra. Without doubt, O Krishna, a great and fierce battle is at hand between the Pandavas and the Kurus which will cover the earth with bloody mire. All the kings and princes following the lead of Duryodhana, consumed by the fire of weapons will proceed to the abode of Yama. Diverse frightful visions are seen. O slayer of Madhu, and many terrible portents, and fierce disturbances also. All these omens, making the hairs (of the spectators) stand on their ends, indicate, O thou of Vrishni's race, the defeat of Dhritarashtra's son and the victory of Yudhishtira. That fierce planet of great effulgence, Sanaishchra (Saturn), is afflicting the constellation called Rohini, in order to afflict greatly the creatures of the earth. The planet Angaraka (Mars), wheeling, O slayer of Madhu, towards the constellation Jeshthya, approacheth towards Anuradhas, indicating a great slaughter of friends. Without doubt, O Krishna, a terrible calamity approacheth the Kurus when specially, O thou of Vrishni's race, the planet Mahapat afflicteth the constellation Chitra. The spot on the lunar disc hath changed its position; and Rahu also approacheth towards the sun. Meteors are falling from the sky with loud noise and trembling motion. The elephants are sending forth frightful cries, while the steeds, O Madhava, are shedding tears, without taking any delight in food and drink. They say, O thou of mighty arms, that on the appearance of these portents, a terrible calamity approacheth, productive of a great slaughter. O Kesava, amongst the steeds, elephants and soldiers, in all the divisions of Duryodhana's army, it is seen, O slayer of Madhu, that while small is the food these take, ample is the excreta they evacuate. The wise have said that this is an indication of defect. The elephants and steeds of the

Pandavas, O Krishna, all seem to be cheerful, while all the animals wheel along their right. This also is an indication of their success. The same animal, O Kesava, pass by the left side of Duryodhana's army, while incorporeal voices are constantly heard (over their heads). All this is an indication of defeat. All auspicious birds, such as peacocks, swans, cranes, Chatakas, Jivajivas, and large flights of Vakas, follow the Pandavas, while vultures, Kankas, hawks, Rakshasas, wolves and bees, in flights and herds, follow the Kauravas. The drums in the army of Dhritarashtra's son yield no sounds, while those of the Pandavas yield sounds without being struck. The wells in the midst of Duryodhana's encampment send forth loud roars like those of huge bulls. All this is an indication of defeat. The gods are showering flesh and blood, O Madhava, on Duryodhana's soldiers. Vapoury edifices of great effulgence with high walls, deep trenches, and handsome porches, are suddenly appearing in the skies (over the Kuru encampment). A black circle surrounding the solar disc appears to the view. Both twilights at sunrise and sunset indicate great terrors. The jackals yell hideously. All this is an indication of defeat. Diverse birds, each having but one wing, one eye, and one leg, utter terrible cries. All this, O slayer of Madhu, indicates defeat. Fierce birds with black wings and red legs hover over the Kuru encampment at nightfall. All this is an indication of defeat. The soldiers of Duryodhana betray hatred for Brahmanas first, and then for their preceptors, and then for all their affectionate servants. The eastern horizon of (Duryodhana's encampment) appeareth red; the southern of the hue of weapons; and western, O slayer of Madhu, of an earthy hue. All the quarters around Duryodhana's encampment seem, O Madhava, to be ablaze. In the appearance of all these portents, great is the danger that is indicated.

I have in a vision, O Achyuta, beheld Yudhishtira ascending with his brothers a palace supported by a thousand columns. All of them appeared with white head-gears and in white robes. And all of them appeared to me to be seated on white seats. In the midst of the same vision, thou, O Janardana, wast beheld by me to be employed in enveloping the blood-dyed earth with weapons. Yudhishtira at the same time, of immeasurable energy, ascending upon a heap of bones, was gladly eating buttered payasa of a golden cup. I further beheld Yudhishtira to be employed in swallowing the earth handed over to him by thee. This indicates that he will verily rule the earth I beheld that tiger among men, Vrikodara, of fierce deeds, standing on the summit, mace in hand, and as if devouring this earth. This plainly indicates that he will slay all of us in fierce battle. It is known to me, O lord of the senses, that victory is there where righteousness is. I saw also Dhananjaya, the wielder of Gandiva, seated on the back of a white elephant, with thee, O lord of the senses, and blazing forth with great beauty. I have no doubt, O Krishna, that ye will slay in battle all the kings headed by Duryodhana. I saw Nakula and Sahadeva and that mighty car-warrior Satyaki, adorned with white bracelets, white cuirasses, white garlands, and white robes. This tiger among men were seated upon excellent vehicles borne on the shoulders of men. And I saw that umbrellas were held over the heads of all the three. Amongst the soldiers of Dhritarashtra's son, these three, O Janardana, were beheld by me decked with white head-gears. Know, O Kesava, that those three were Aswatthaman, Kripa, and Kritavarman of Satwata's race. All other kings, O Madhava, were seen by me to have blood-red head-ears. I saw also, O thou of mighty arms, that those mighty car-warriors Bhishma and Drona, ascending on a vehicle drawn by camels, and by myself, and Dhritarashtra's son, proceeded, O lord, to the quarter, O Janardana, ruled by Agastya. This indicates that we shall soon have to proceed to Yama's abode. I have no doubt that myself and the other kings, indeed, the entire assemblage of Kshatriyas shall have to enter into the Gandiva fire.'

"Krishna said, 'Indeed, the destruction of the earth is at hand when my words, O Karna, do not become acceptable to thy heart. O sire, when the destruction of all creatures approacheth, wrong assuming the semblance of right leaveth not the heart.'

"Karna said, 'If, O Krishna, we come out of this great battle that will be so destructive of heroic Kshatriyas, with life, then, O thou of mighty arms may we meet here again. Otherwise, O Krishna, we shall certainly meet in heaven. O sinless one, it seemeth to me now that there only it is possible for us to meet.'

"Sanjaya said, 'Having spoken these words, Karna closely pressed Madhava to his bosom. Dismissed by Kesava, he then descended from the car. And riding on his own car decked with gold, Radha's son greatly dejected, came back with us!'"

SECTION 144

"Vaisampayana said, 'Upon the failure of Krishna's solicitations (for peace), and after he had started for the Pandavas from the Kurus, Kshatriya approached Pritha and said these words slowly in grief, 'O mother of living children, thou knowest that my inclination is always for peace, and although I cry myself hoarse, yet Suyodhana doth not accept

my words. King Yudhishtira, having the Chedis, the Panchalas, and the Kekayas, Bhima and Arjuna, Krishna, Yuuyudhana, and the twins for his allies, stayeth yet at Upaplavya, and from affection for kinsmen, looketh up to righteousness only, like a weak man, though he is possessed of great strength. King Dhritarashtra here, though old in years, doth not effect peace, and intoxicated with pride of children, treadeth a sinful path. In consequence of the wickedness of Jayadratha and Karna and Dussasana and Suvala's son, intestine dissensions will break out. They that behave unrighteously towards him that is righteous, verily that sin of theirs soon produceth its consequences. Who is there that will not be filled with sorrow at the sight of the Kurus persecuting righteousness in this way? When Kesava returneth without being able to bring about peace, the Pandavas will certainly address themselves for battle. Thereupon, the sin of the Kurus will lead to a destruction of heroes. Reflecting on all this, I do not get sleep by day or by night.'

"Hearing these words uttered by Vidura, who always wished her sons the accomplishment of their objects, Kunti began to sigh heavily, afflicted with grief, and began to think within herself, 'Fie to wealth, for the sake of which this great slaughter of kinsmen is about to take place. Indeed, in this war, they that are friends will sustain defeat. What can be a greater grief than this that the Pandavas, the Chedis, the Panchalas, and the Yadavas, assembled together, will fight with the Bharatas? Verily, I behold demerit in war. (On the other hand) if we do not fight, poverty and humiliation would be ours. As regards the person that is poor, even death is beneficial (to him). (On the other hand) the extermination of one's kinsmen is not victory. As I reflect on this, my heart swelleth with sorrow. The grandsire (Bhishma), the son of Santanu, the preceptor (Drona), who is the foremost of warriors, and Karna, having embraced Duryodhana's side, enhance my fears. The preceptor Drona, it seemeth to me, will never fight willingly against his pupils. As regards the Grandsire, why will he not show some affection for the Pandavas? There is only this sinful Karna then, of deluded understanding and ever following the deluded lead of the wicked Duryodhana, that hateth the Pandavas. Obstinately pursuing that which injureth the Pandavas, this Karna is, again, very powerful. It is this which burneth me at present. Proceeding to gratify him. I will today disclose the truth and seek to draw his heart towards the Pandavas. Pleased with me, while I was living in the inner apartments of the palace of my father, Kuntibhoja, the holy Durvasa gave me a boon in the form of an invocation consisting of mantras. Long reflecting with a trembling heart on the strength or weakness of those mantras and the power also of the Brahmana's words, and in consequence also of my disposition as a woman, and my nature as a girl of unripe years, deliberating repeatedly and while guarded by a confidential nurse and surrounded by my waiting-maids, and thinking also of how not to incur any reproach, how to maintain the honour of my father, and how I myself might have an accession of good fortune without being guilty of any transgression, I, at last, remembered that Brahmana and bowed to him, and having obtained that mantras from excess of curiosity and from folly, I summoned, during my maidenhood, the god Surya. He, therefore, who was held in my womb during my maidenhood,—why should he not obey my words that are certainly acceptable and beneficial to his brothers? And reflecting in this strain, Kunti formed an excellent resolution. And having formed that resolution, she went to the sacred stream called after Bhagiratha. And having reached the banks of Ganga, Pritha heard the chanting of the Vedic hymns by her son, endued with great kindness and firmly devoted to truth. And as Karna stood with face directed to the east and arms upraised, then helpless Kunti, for the sake of her interest stayed behind him, waiting the completion of prayers. And the lady of Vrishni's race, that wife of Kuru's house, afflicted by the heat of the sun began to look like a faded garland of lotuses. And, at last, she stood in the shade afforded by the upper garments of Karna. And Karna, of regulated vows, said his prayers until his back became heated by the rays of the sun. Then turning behind, he beheld Kunti and was filled with surprise. And saluting him in proper form and with joined palms that foremost of virtuous persons, endued with great energy and pride, viz., Vrisha, the son of Vikartana, bowed to her and said (the following words).'"

SECTION 145

"Karna said, 'I am Karna, son of Radha and Adhiratha. For what, O lady, hast thou come here? Tell me what I am to do for thee?'

"Kunti said, 'Thou art Kunti's son, and not Radha's. Nor is Adhiratha thy father. Thou, O Karna, art not born in the Suta order. Believe what I say. Thou wert brought forth by me while a maiden. I held thee first in my womb. O son, thou wert born in the palace of Kuntiraja. O Karna, that divine Surya who blazeth forth in light and maketh everything visible, O foremost of all wielders of weapons, begat thee upon me. O irresistible one, thou, O son, wert brought forth by me in my father's abode, decked with (natural) ear-rings and

accounted in a (natural) coat of mail, and blazing forth in beauty. That thou, without knowing thy brothers, shouldst, therefore, from ignorance, wait upon Dhritarashtra's son, is not proper. It is improper in thee especially, O son. The gratification of one's father and one's mother, who is the sole displayer of affection (for her child), hath, O son, in the matter of ascertaining the duties of men, been declared to be the highest of all duties. Acquired formerly by Arjuna, the prosperity of Yudhishtira hath, from avarice, been wrested by wicked persons. Snatching it back from Dhritarashtra's sons, do thou enjoy that prosperity. Let the Kurus behold today the union of Karna and Arjuna. Beholding thee and thy brother united together in bonds of brotherly love, let those wicked persons bow down unto ye. Let Karna and Arjuna be named in the same breath as Rama and Janardana. If you two are united together, what cannot be accomplished in the world? O Karna, surrounded by thy brothers, thou wilt, without doubt, blaze forth like Brahma Himself, surrounded by the gods on the platform of a great sacrifice. Endued with every virtue, thou art the first of all my relations. Let not the epithet Suta's son attach to thee. Thou art a Partha, endued with great energy.'"

SECTION 146

"Vaisampayana said (After Kunti had said this), Karna heard an affectionate voice issued out of the solar circle. Coming from a great distance, that voice was uttered by Surya himself with paternal affection. (And it said)—The words said by Pritha are true. O Karna, act according to the words of thy mother. O tiger among men, great good will result to thee if thou fully followest those words.'

"Vaisampayana continued, 'Though, thus addressed by his mother, and by also his father Surya himself, Karna's heart did not yet waver, for he was firmly devoted to truth. And he said, 'O Kshatriya lady, I cannot admit what thou hast said, viz., that obedience to thy commands constituteth (in my case) the highest of my duties. O mother, I was abandoned by thee as soon as I was born. This great injury, involving risk to life itself, that thou didst me, hath been destructive of my achievements and fame. If, indeed, I am a Kshatriya, I have, for thee, been deprived of all the rites of a Kshatriya. What enemy would have done me a greater injury? Without showing me mercy, when thou shouldst have shown it, and having kept me divested of all the rites (that are obligatory in consequence of the order of my birth), thou wouldst however, lay thy command on me today! Thou hadst never before sought my good as a mother should. Thou addressest me today, however, desiring to do good to thyself. Who is there that would not be afraid of Dhananjaya having Krishna with him (for the driver of his car)? If, therefore, I go today unto the Parthas, who is there that would not regard me as doing so from fright? Hitherto, nobody knew me to be their brother. If, giving out on the eve of battle that I am their brother, I go to the Pandavas, what would all the Kshatriyas say? Furnished with every object of desire, and worshipped by them with a view to make me happy, how can I render that friendship of Dhritarashtra's sons utterly futile? Having provoked hostilities with others, they always wait on me respectfully, and always bow down to me, as the Vasus bow down to Vasava. They think that aided by my might, they are capable of encountering the foe. How can I then frustrate that cherished hope of theirs? With me as their boat, they desire to cross the impassable ocean of battle. How can I then abandon them that are desirous of crossing that ocean which hath no other ferry? This is the time when all those have been supported by Dhritarashtra's sons should exert themselves for their masters. I shall certainly act for them, reckless of even my life. Those sinful men of unsteady heart, who, well-fed and well-furnished (with every necessary) by their masters, undo the benefit received by them when the time cometh for paying back, are thieves of their master's cakes, have neither this nor the other world for them. I will not speak deceitfully unto thee. For the sake of Dhritarashtra's son, I shall fight against thy sons to the best of my strength and might. I must not, however, abandon kindness and the conduct that becometh the good. Thy words, therefore, however beneficial cannot be obeyed by me now. This thy solicitation to me will not yet be fruitless. Except Arjuna, thy other sons, Yudhishtira, Bhima, and the twins, though capable of being withstood by me in tight and capable also of being slain, shall not yet be slain by me. It is with Arjuna alone, among all the combatants of Yudhishtira, that I will fight. Slaying Arjuna in battle, I shall achieve great merit, or slain by Savayasachin, I shall be covered with glory. O famous lady, the number of thy sons will never be less than five. Five it will always be,—either with me, or with Arjuna, and myself slain.'

"Hearing these words of Karna, Kunti who was trembling with grief, embraced her son who was unmoved in consequence of his fortitude, and said, 'Indeed, O Karna, even if what thou sayest seemeth to be possible, the Kauravas will certainly be exterminated. Destiny is all. Thou hast, however, O grinder of foes, granted to four of thy brothers the pledge of safety. Let that pledge be borne in thy remembrance at the time of shooting of weapons in battle.' And having told all

this, Pritha also addressed Karna, saying, 'Blessed be thou, and let health be thine.' And Karna replied unto her, saying, 'Be it so!' And they then left the spot, wending in different directions."

SECTION 147

"Vaisampayana said, 'Coming back to Upaplavya from Hastinapura, that chastiser of foes, Kesava, represented unto the Pandavas all that had happened, and conferring with them for a long space of time, and holding repeated consultations, Sauri went to his own quarters for rest. And dismissing all the kings, with Virata and others at their heads, the five brothers--the Pandavas--when the sun had set, said their evening prayers. And with hearts ever fixed on Krishna they began to think of him. And, at last, bringing Krishna of Dasarha's race into their midst, they began to deliberate again about what they should do. And Yudhishtira said, 'O thou of eyes like lotus-petals, it behoveth thee to tell us all that thou saidst unto Dhritarashtra's son in the assembly (of the Kurus), having gone to Nagapura.' Vasudeva said, 'Having gone to Nagapura, I addressed Dhritarashtra's son in the assembly such words as were true, reasonable, and beneficial. That wicked minded fellow did not, however, accept them.'

"Yudhishtira said, 'When Duryodhana desired to tread along the wrong path, what did the aged Kuru grandsire say, O Hrishikea, unto that vindictive prince? What also did the highly-blessed preceptor--the son of Bharadwaja, say? And what did his parents Dhritarashtra and Gandhari say? What did our junior father Kshattri, who is the foremost of all persons conversant with virtue, and who is always afflicted with sorrow on account of ourselves whom he regards as his sons, say unto Dhritarashtra's son? What also did all the kings who sat in that assembly say? O Janardana, say it all unto us, exactly as it happened. Thou hast already told us all the disagreeable words that the Kuru chiefs (Bhishma and Dhritarashtra) and others in that assembly of the Kurus said unto the wicked Duryodhana who is overwhelmed with lust and covetousness, and who regardeth himself wise. Those words, however, O Kesava, have flitted away from my memory. O Govinda, I desire to hear, O lord, all those words again. Act thou in such a way that the opportunity may not pass away. Thou, O Krishna, art our refuge, thou art our lord, thou art our guide!'

"Vasudeva said, 'Hear, O king, the words that were addressed to king Suyodhana in the midst of the assembly of the Kurus, and, O king of kings, bear them in thy mind. After my words were ended, Dhritarashtra's son laughed aloud. Highly incensed at this, Bhishma then said, 'Hear, O Duryodhana, what I say for (the preservation of) our race, and having heard it, O tiger among kings, do what is beneficial to thy own house. O sire, O king, my father Santanu, was widely known in the world. I was, at first, his only son. A desire sprung up in his heart as to how he might obtain a second son, for the wise say that an only son is no son.--Let not my race be extinct may my fame be spread. Even this was his desire. Knowing this to have been his desire, I procured Kali to become my mother, having myself made a promise highly difficult to observe, for the sake of my father as also for the sake of our race. How, in consequence of that promise I could not be king and have drawn up my vital seed, are, of course, well-known to thee. (I do not grieve for that). Observing that vow of mine, behold, I am living in happiness and joy. In her, O king, was born my younger brother, that mighty-armed and handsome supporter of Kuru's race, viz., Vichitravirya of virtuous soul. After my father's ascension to heaven, I installed Vichitravirya as a ruler of the kingdom, that was mine, while I placed myself under him as a servant of his. O king of kings, I then brought him suitable wives, having vanquished many assembled monarchs. Thou hast heard of it often. Sometime after, I was engaged in a single combat with the (great) Rama. From fear of Rama, my brother fled, the more so as his subject deserted him. During this period, he became very much attached to his wives and accordingly had an attack of phthisis. Upon his death, there was anarchy in the kingdom and the chief of the gods poured not a drop of rain (on the realm)!' The subjects then, afflicted by fear of hunger, hastened to me and said, 'Thy subjects are on the point of being exterminated. Be thou our king for the sake of our good. Dispel this drought. Blessed be thou, O perpetrator of Santanu's race. Thy subjects are being greatly afflicted by severe and frightful maladies. Very few of them are still alive. It behoveth thee, O son of Ganga, to save them. Dispel these tortures. O hero, cherish thy subjects righteously. When thou art alive, let not the kingdom go to destruction.' Hearing these words of theirs uttered in a weeping voice, my heart was undisturbed. Remembering the behaviour of good, I desired to maintain my vow. Then, O king, the citizens, my auspicious mother Kali herself, our servants, the priests and the preceptors (of our house), and many Brahmanas of great learning, all afflicted with great woe, solicited me to occupy the throne.' And they said, 'When thou art alive, shall the kingdom, ruled by Pratipa (of old), go to ruin? O thou of magnanimous heart, be thou the king for our good.' Thus addressed by them, I joined my hands together and, myself

filled with grief and greatly afflicted, I represented to them the vow I had made from filial respect. I repeatedly informed them that for the sake of our race, I had vowed to live with vital seed drawn up and foreswearing the throne. It was especially for my mother, again, that I did so. I, therefore, begged them not to put me to the yoke. I again joined my hands and conciliated my mother, saying, 'O mother, begot by Santanu and being a member of Kuru's race, I cannot falsify my promise.' I repeatedly told her this. And, O king, I said further, It is for thee especially, O mother, that I took this vow; I am verily thy servant and slave, O mother, thou that art distinguished for parental affection.' Having begged my mother and the people thus, I then solicited the great sage Vyasa for begetting children upon the wives of my brother. Indeed, O king, both myself and my mother gratified that Rishi. At last, O king, the Rishi granted our prayers in the matter of the children. And he begot three sons in all, O best of Bharata's race. Thy father was born blind, and in consequence of this congenital defect of a sense, he could not become king. The high-souled and celebrated Pandu became king. And when Pandu became king, his sons must obtain their paternal inheritance. O sire, do not quarrel, give them half the kingdom. When I am alive, what other man is competent to reign? Do not disregard my words. I only wish that there should be peace amongst you. O sire, O king, I make no distinction between thee and then (but love all of you equally). What I have said unto thee represents also the opinion of thy father, of Gandhari, and also of Vidura. The words of those that are old should always be listened to. Do not disregard these words of mine. Do not destroy all thou hast and the earth also.'"

SECTION 148

"Vasudeva said, 'After Bhishma had said these words, Drona, always competent to speak, then addressed Duryodhana in the midst of the (assembled) monarchs and said these words that are beneficial to thee. And he said, 'O sire, as Pratipa's son, Santanu, was devoted to the welfare of his race, and as Devavrata, otherwise called Bhishma was devoted to the welfare of his race, so was the royal Pandu, that king of the Kurus, who was firmly devoted to truth, who had his passions under control, who was virtuous, of excellent vows, and attentive to all duties. (Though king by right) that perpetrator of Kuru's race yet made over the sovereignty to his elder brother, Dhritarashtra, endowed with great wisdom, and to his younger brother Kshattri (Vidura). And placing this Dhritarashtra of unending glory on the throne, that royal son of Kuru's race went to the woods with his two wives. And that tiger among men, Vidura, with great humility, placing himself in subjection to Dhritarashtra, began to wait on him like a slave, fanning him with the branch of a tender palm. And all the subjects then, O sire, duly tendered their submission to king Dhritarashtra just as they had done to king Pandu himself. And having made over the kingdom to Dhritarashtra and Vidura, that conqueror of hostile cities, Pandu, wandered over the whole earth. Always devoted to truth, Vidura then took charge of the finances, gifts, superintendence of the servants (of the state), and the feeding of all, while that conqueror of hostile cities, Bhishma, of mighty energy, supervised the making of war and peace and the necessity of making or withholding gifts to kings. When king Dhritarashtra of great strength was on the throne, the high-souled Vidura was near him. Born in Dhritarashtra's race how dost thou venture to bring about a disunion in the family? Uniting with thy brothers (the Pandavas) enjoy all objects of enjoyment. O king, I do not say this to you from cowardice, nor for the sake of wealth. I am enjoying the wealth that Bhishma gave me, and not thou, O best of kings. I do not desire, O king, to have from thee my means of sustenance. Where Bhishma is, there Drona must be. Do what Bhishma hath told thee. O grinder of foes, give unto the sons of Pandu half the kingdom. O sire, I acted as their preceptor as much as thine. Indeed, even as Aswathaman is to me, so is Arjuna of white steeds. What use is there of much declamation? Victory is there where righteousness is.'

"Vasudeva continued, 'After Drona, of immeasurable energy, had said this, the virtuous Vidura then, O king, who is devoted to truth, said these words, turning towards his uncle (Bhishma) and looking at his face. And Vidura said, 'O Devavrata, attend to the words I speak. This race of Kuru, when it became extinct, was revived by thee. It is for this that thou art indifferent to my lamentations now. In this our race, its stain is this Duryodhana, whose inclinations are followed by thee, although he is enslaved by avarice, and is wicked and ungrateful and deprived of his senses by lust. The Kurus will certainly bear consequence of the acts of that Duryodhana who transgresseth the command of his father, observant of virtue and profit. O great king, act thou so that the Kurus may not perish. Like a painter producing a picture, it was thou, O king, who hadst caused me and Dhritarashtra to spring into life. The Creator, having created creatures, destroys them again. Do not act like him. Seeing before thy very eyes this extinction of thy race, be not indifferent to it. If, however, thy understanding is gone in consequence of the

universal slaughter that is at hand, go then to the woods, taking me and Dhritarashtra with thee. Otherwise, binding this very day wicked Duryodhana that hath deceit for his wisdom, rule this kingdom with the sons of Pandu guarding it around. Relent, O tiger among kings. A great slaughter of the Pandavas, the Kurus, and of other kings of immeasurable energy is before us.'

"Having said this, Vidura ceased, his heart overflowing with sorrow. And reflecting on the matter, he began to draw repeated sighs. Then the daughter of king Suvala, alarmed at the prospect of the destruction of a whole race, said, from wrath, these words fraught with virtue and profit, to cruel Duryodhana of wicked heart, in the presence of the assembled monarchs, 'Let all the kings present in this royal assembly and let the regenerate Rishis that form the other members of this conclave, listen (to me) as I proclaim the guilt of thy sinful self backed by all thy counsellors. The kingdom of the Kurus is enjoyable in due order of succession. Even this hath always been the custom of our race. Of sinful soul and exceedingly wicked in acts, thou seekest the destruction of the Kuru kingdom by thy unrighteousness. Wise Dhritarashtra is in possession of the kingdom, having Vidura of great foresight under him (as his adviser). Passing over these two, why, O Duryodhana, dost thou, from delusion, covet the sovereignty now? Even the high-souled king and Kshattri, when Bhishma is alive, should both be subordinate to him. Indeed, this foremost of men, this offspring of Ganga, the high-souled Bhishma, in consequence of his righteousness, doth not desire the sovereignty. It is for this reason that this invincible kingdom became Pandu's. His sons, therefore, are masters today and no other. The extensive kingdom, then by paternal right, belongeth to the Pandavas, and their sons and grandsons in due order. Observing the customs of our race and the rule with respect to our kingdom, we all fully accomplish that which this high-souled and wise chief of the Kurus, Devavrata, firmly adhering to truth, sayeth. 'Let this king (Dhritarashtra) and Vidura also, at the command of Bhishma of great vows, proclaim the same thing. Even that is an act that should be done by those that are well-wishers (of this race). Keeping virtue in front, let Yudhishtira, the son of Dharma, guided by king Dhritarashtra and urged by Santanu's son, rule for many long years this kingdom of the Kuru lawfully obtainable by him.'"

SECTION 149

"Vasudeva said, 'After Gandhari had said this, that ruler of men, Dhritarashtra, then said these words to Duryodhana in the midst of the (assembled) monarchs, 'O Duryodhana, listen, O son, to what I say, and blessed be thou; do that if thou hast any respect for thy father. The lord of creatures, Soma, was the original progenitor of the Kuru race. Sixth in descent from Soma, was Yayati, the son of Nahusha. Yayati had five best of royal sages as his sons. Amongst them, lord Yadu of mighty energy was the eldest-born. Younger to Yadu was Puru, who, as our progenitor, brought forth by Sarmistha the daughter of Vrishaparvan. Yadu, O best of the Bharatas, was born of Devayani and, therefore, O sire, was the daughter's son of Sukra, otherwise called Kavya, of immeasurable energy. Endued with great strength and prowess, that progenitor of the Yadavas, filled with pride and possessed of wicked understanding, humiliated all the Kshatriyas. Intoxicated with pride of strength, he obeyed not the injunctions of his father. Invincible in battle, he insulted his father and brother. On this earth girt on four sides by the sea, Yadu became all-powerful, and reducing all to subjection, he established himself in this city called after the elephant. His father Yayati, the son of Nahusha, enraged with him, cursed that son of his, and, O son of Gandhari, even expelled him from the kingdom. Angry Yayati also cursed those brothers of Yadu who were obedient to that eldest brother of theirs, who was so proud of his strength. And having cursed his these sons, that best of kings placed on his throne his youngest son Puru who was docile and obedient to him. Thus even the eldest son may be passed over and deprived of the kingdom, and younger sons may, in consequence of their respectful behaviour to the aged, obtain the kingdom. So also, conversant with every virtue there was my father's grandfather, king Pratipa, who was celebrated over the three worlds. Unto that lion among kings, who ruled his kingdom virtuously were born three sons of great fame and resembling three gods. Of them, Devapi was the eldest, Vahlika the next and Santanu of great intelligence, who, O sire, was my grandfather, was the youngest. Devapi, endued with great energy, was virtuous, truthful in speech, and ever engaged in waiting upon his father. But that best of kings had a skin-disease. Popular with both the citizens and the subjects of the provinces, respected by the good, and dearly loved by the young and the old, Devapi was liberal firmly adhering to truth, engaged in the good of all creatures, and obedient to the instructions of his father as also of the Brahmanas. He was dearly loved by his brother Vahlika as also the high-souled Santanu. Great, indeed, was the brotherly love that prevailed between him and his high-souled brothers. In course of time, the old and best of kings, Pratipa, caused all preparations to be made according to the scriptures

for the installation of Devapi (on the throne). Indeed, the lord Pratipa caused every auspicious preparation. The installation of Devapi, however, was forbidden by the Brahmanas and all aged persons amongst the citizens and the inhabitants of the provinces. Hearing that the installation of his son was forbidden, the voice of the old king became choked with tears and he began to grieve for his son. Thus, though Devapi was liberal, virtuous, devoted to truth, and loved by the subjects, yet in consequence of his skin-disease, he was excluded from his inheritance. The gods do not approve of a king that is defective of a limb. Thinking of this, those bulls among Brahmanas forbade king Pratipa to install his eldest son. Devapi then, who was defective of one limb, beholding the king (his father) prevented (from installing him on the throne) and filled with sorrow on his account, retired into the woods. As regards Vahlika, abandoning his (paternal) kingdom he dwelt with his maternal uncle. Abandoning his father and brother, he obtained the highly wealthy kingdom of his maternal grandfather. With Vahlika's permission, O prince, Santanu of world-wide fame, on the death of his father (Pratipa), became king and ruled the kingdom. In this way also, O Bharata, though I am the eldest, yet being defective of a limb, I was excluded from the kingdom by intelligent Pandu, no doubt, after much reflection. And Pandu himself, though younger to me in age, obtained the kingdom and became king. At his death, O chastiser of foes, that kingdom must pass to his sons. When I could not obtain the kingdom, how canst thou covet it? Thou art not the son of a king, and, therefore, hast no right to this kingdom. Thou, however, desirous to appropriate the property of others. High-souled Yudhishtira is the son of a king. This kingdom is lawfully his. Of magnanimous soul, even he is the ruler and lord of this race of Kuru. He is devoted to truth, of clear perception, obedient to the counsels of friends, honest, loved by the subjects, kind to all well-wishers, master of his passions, and the chastiser of all that are not good. Forgiveness, renunciation, self-control, knowledge of the scriptures, mercy to all creatures, competence to rule according to the dictates of virtue, of all these attributes of royalty exist in Yudhishtira. Thou art not the son of a king, and art always sinfully inclined towards thy relatives. O wretch, how canst thou succeed in appropriating this kingdom that lawfully belongeth to others? Dispelling this delusion, give half the kingdom with (a share of the) animals and other possessions. Then, O king, mayest thou hope to live for some time with thy younger brothers."

SECTION 150

"Vasudeva said, 'Though thus addressed by Bhishma, and Drona, and Vidura, and Gandhari, and Dhritarashtra, that wicked might could not yet be brought to his senses. On the other hand, the wicked Duryodhana, disregarding them all, rose (and left the assembly) with eyes red in anger. And all the kings (invited by him), prepared to lay down their lives, followed him behind. King Duryodhana then repeatedly ordered those wicked-hearted rulers, saying, 'Today constellation Pushya is ascendant--march ye (this very day) to Kurukshetra. Impelled by Fate, those monarchs then, with their soldiers, gladly set out, making Bhishma their generalissimo. Eleven Akshauhini of troops have been, O King, assembled for the Kauravas. At the head of that host, shineth Bhishma, with the device of the palmyra on the banner of his car. In view, therefore, of what hath happened, do now, O monarch, that which seemeth to be proper. I have told thee, O king, everything that, O Bharata, that was said by Bhishma, Drona, Vidura, Gandhari and Dhritarashtra, in my presence. The arts beginning with conciliation were all, O king, employed by me from desire of establishing brotherly feelings (between yourselves and your cousins), for the preservation of this race, and for the growth and prosperity of the (earth's) population. When conciliation failed, I employed the art of (producing) dissensions and mentioned, ye Pandavas, all your ordinary and extraordinary feats. Indeed, when Suyodhana showed no respect for the conciliatory words, (I spoke), I caused all the kings to be assembled together and endeavoured to produce dissension (amongst them). Extraordinary and awful and terrible and superhuman indications, O, Bharata, were then manifested by me. O lord, rebuking all the kings, making a straw of Suyodhana, terrifying Radha's son and repeatedly censuring Suvala's son for the gambling match of Dhritarashtra's sons, and once again endeavouring to disunite all the kings by means of both words and intrigues, I again had recourse to conciliation. For the unity of Kuru's race and in view of the special requirements of the business (at hand), I spoke also of gift. Indeed, I said, 'Those heroes, the sons of Pandu, sacrificing their pride, will live in dependence on Dhritarashtra, Bhishma and Vidura. Let the kingdom be given to thee. Let them have no power. Let: it all be as the king (Dhritarashtra), as Ganga's son (Bhishma) and as Vidura say for thy good. Let the kingdom be thine. Relinquish but five villages (to the Pandavas). O best of kings, without doubt they deserve to be supported by thy father. Though addressed thus, that wicked soul do not still give you your share. I, therefore, see that chastisement, and nothing else, is now the means that should

be employed against those sinful persons. Indeed, all those kings have already marched to, Kurukshetra. I have now told thee everything that had happened in the assembly of the Kurus. They will not, O son of Pandu, give thee thy kingdom without battle. With death waiting before them, they have all become the cause of a universal destruction."

SECTION 151

"Vaisampayana said, 'Hearing these words of Janardana, king Yudhishtira the Just, of virtuous soul, addressed his brothers in the presence of Kesava and said, 'Ye have heard all that had happened in the court of the assembled Kurus. Ye have also understood the words uttered by Kesava. Ye, best of men, draw up, therefore, my troops now in battle-array in which they are to fight. Here are seven Akshauhini of troops assembled for our victory. Hear the names of those seven celebrated warriors that would lead those seven Akshauhini. They are Drupada, and Virata, and Dhristadyumna, and Sikhandin, and Satyaki, Chekitana, and Bhimasena of great energy. Those heroes will be the leaders of my troops. All of them are conversant with the Vedas. Endued with great bravery, all of them have practised excellent vows. Possessed of modesty, all of them are conversant with policy, and accomplished in war. Well-skilled in arrows and weapons, all of them are competent in the use of every kind of weapon. Tell us now, O Sahadeva, O son of Kuru's race, who that warrior, is conversant with all kinds of battle-array, that may become the leader of these seven and may also withstand in battle Bhishma who is like unto a fire having arrows for its flames. Give us thy own opinion, O tiger among men, as who is fit to be our generalissimo.'

"Sahadeva said, 'Closely related to us, sympathising with us in our distress, endued with great might, conversant with every virtue, skilled in weapons, and irresistible in battle, the mighty king of the Matsyas, Virata, relying upon whom we hope to recover our share of the kingdom, will be able to bear in battle both Bhishma and all those mighty car-warriors.'

"Vaisampayana continued, 'After Sahadeva had said this, eloquent Nakula then said these words, 'He that in years, in knowledge of scriptures, in perseverance, in family and birth, is respectable; he that is endued with modesty, strength, and prosperity; he that is well-versed in all branches of learning; he that studied the science of weapons (with the sage Bharadwaja); he, who is irresistible and firmly devoted to truth; he that always challenges Drona and mighty Bhishma; he that belongs to one of the foremost of royal houses; he that is a famous leader of hosts; he that resembles a tree of hundred branches in consequence of sons and grandsons that surround him; that king, who, with his wife, performed, moved by wrath, the austere penances for the destruction of Drona; that hero, who is an ornament of assemblies; that bull among monarchs who always cherishes us like a father; that father-in-law of ours, Drupada, should be our generalissimo. It is my opinion that he will be able to withstand both Drona and Bhishma rushing to battle, for that king is the friend of Angira's descendant Drona and is conversant with celestial weapons.'

'After the two sons of Madri had thus expressed their individual opinions, Vasava's son, Savayasachin, who was equal to Vasava himself, said these words, 'This celestial person of the hue of fire and endued with mighty arms, who sprang into life through the power of ascetic penances and the gratification of sages; who issued from the sacrificial fire-hole armed with bow and sword, accoutred in armour of steel, mounted on a car unto which were yoked excellent steeds of the best breed, and the clatter of whose car-wheels was as deep as the roar of mighty masses of clouds; this hero endued with that energy and strength and resembling the very lion in his frame of body and prowess, and possessed of leonine shoulders, arms, chest, and voice like the lion's roar; this hero of great effulgence; this warrior of handsome brows, fine teeth, round cheeks, long arms, of stout make, excellent thighs, large expansive eyes, excellent legs, and strong frame; this prince who is incapable of being penetrated by weapons of any kind, and who looks like an elephant with rent temples; this Dhristadyumna, truthful in speech, and with passions under control, was born for the destruction of Drona. It is this Dhristadyumna, I think, that will be able to bear Bhishma's arrows which strike with the vehemence of the thunderbolt and look like snakes with blazing mouths, which resemble the messengers of Yama in speed, and fall like flames of fire (consuming everything they touch), and which were borne before by Rama alone in battle. I do not, O king, see the man except Dhristadyumna, who is able to withstand Bhishma of great vows. This is just what I think. Endued with great lightness of hand and conversant with all the modes of warfare, accoutred in coat of mail that is incapable of being penetrated by weapons, this handsome hero, resembling the leader of a herd of elephants, is according to my opinion, fit to be our generalissimo.'

"Bhima then said, 'That son of Drupada, Sikhandin, who is born for the destruction of Bhishma, as is said, 'O king, by the sages and Siddhas assembled together, whose form on the field of battle, while displaying celestial weapons, will be seen by

men to resemble that of the illustrious Rama himself, I see not, O king, the person who is able to pierce with weapons that Sikhandin, when he is stationed for battle on his car, accoutred in mail. Except the heroic Sikhandin, there is no other warrior who is able to slay Bhishma in single combat. It is for this, O king, that I think Sikhandin is fit to be our generalissimo.'

"Yudhishtira said, 'O sire, the strength and weakness, might and feebleness, of everything in the universe, and the intentions of every person here, are well-known to virtuous Kesava. Skilled or unskilled in weapons, old or young, let him be the leader of my forces, who may be indicated by Krishna of Dasarha's race. Even he is the root of our success or defeat. In him are our lives, our kingdom, our prosperity and adversity, our happiness and misery. Even he is the Ordainer and Creator. In him is established the fruition of our desires. Let him, therefore, be the leader of our host, who may be named by Krishna. Let that foremost of speakers say, for the night approacheth. Having selected our leader, worshipped our weapons with offerings of flowers and perfumes, we will, at day-break, under Krishna's orders march to the field of battle'

"Vaisampayana continued, 'Hearing these words of the intelligent king, Yudhishtira the Just, the lotus-eyed Krishna said, eyeing Dhananjaya, the white, O king, I fully approve of all those powerful warriors whom ye have named for becoming the leaders of thy troops. All of them are competent to withstand thy foes. Indeed, they can frighten Indra himself in great battle, let alone the covetous and wicked-minded sons of Dhritarashtra. O thou of mighty arms, for thy good I made great efforts to prevent the battle by bringing about peace. By that we have been freed from the debt we owed to virtue. Fault-finding persons will not be able to reproach us for anything. Foolish Duryodhana, destitute of understanding, regardeth himself as skilled in weapons, and though really weak thinketh himself to be possessed of strength. Array thy troops soon, for slaughter is the only means by which they can be made to yield to our demands. Indeed, the sons of Dhritarashtra will never be able to keep their ground when they will behold Dhananjaya with Yuudhana as his second, and Abhimanyu, and the five sons of Draupadi, and Virata, and Drupada, and the other kings of fierce prowess,--all lords of Akshauhini. Our army is possessed of great strength, and is invincible and incapable of being withstood. Without doubt, it will slay the Dhritarashtra host. As regards our leader, I would name that chastiser of foes, Dhristadyumna."

SECTION 152

"Vaisampayana said, 'When Krishna had said this, all the monarchs there were filled with joy. And the shout sent forth by those delighted kings was tremendous. And the troops began to move about with great speed, saying, 'Draw up, Draw up.' And the neighing of steeds and roars of elephants and the clatter of car-wheels and the blare of conchs and the sound of drums, heard everywhere, produced a tremendous din. And teeming with cars and foot-soldiers and steeds and elephants, that invincible host of the marching Pandavas moving hither and thither, donning their coats of mail, and uttering their war-cries, looked like the impetuous current of the Ganga when at its full, agitated with fierce eddies and waves. And in the van of that host marched Bhimasena, and the two sons of Madri encased in their coats of mail, and Subhadra's son and the five sons of Draupadi and Dhristadyumna of Prishata's race. And the Prabhadrakas and the Panchalas marched behind Bhimasena. And the din made by the marching hosts, filled with joy, was like unto the roars of the deep when the tide is highest on the day of the new moon. Indeed, the tumult was such that it seemed to reach the very heavens. And capable of breaking hostile ranks, those warriors cased in armour marched thus, filled with joy. And Kunti's son, king Yudhishtira, amongst them marched, taking with him the cars and other vehicles for transport, the food-stores and fodder, the tents, carriages, and draught-cattle, the cash-chests, the machines and weapons, the surgeons and physicians, the invalids, and all the emaciated and weak soldiers, and all the attendants and camp-followers. And truthful Draupadi, the princess of Panchala, accompanied by the ladies of the household, and surrounded by servants and maids, remained at Upaplavya. And causing their treasure and ladies to be guarded by bodies of soldiers, some of whom were placed as permanent lines of circumvallation and some ordered to move about at a distance from this line, the Pandavas set out with their mighty host. And having made presents of kine and gold to the Brahmanas, who walked around them and uttered blessings, the sons of Pandu commenced the march on their cars decked with jewels. And the princes of Kekaya, and Dhristaketu, and the son of the king of the Kasis, and Srenimat, and Vasudana, and the invincible Sikhandin, all hale and hearty, cased in armour and armed with weapons and decked with ornaments, marched behind Yudhishtira, keeping him in their centre. And in the rear, were Virata, Yajnasena's son of the Somaka race (Dhristadyumna), Susarman, Kuntibhoja,

Dhrishtadyumna's sons, forty thousand cars, five times as much cavalry, infantry ten times more numerous (than the last), and sixty thousand elephants. And Anadhrishti, and Chekitana and Dhrishtaketu and Satyaki all marched, surrounding Vasudeva and Dhananjaya. And reaching the field of Kurukshetra with their forces in battle-array, those smiters, the sons of Pandu, looked like roaring bulls. And entering the field, those chastisers of foes blew their conchs. And Vasudeva and Dhananjaya also blew their conchs. And hearing the blare of the conch called Panchajanya, which resembled the roll of the thunder, all the warriors (of the Pandava army) were filled with joy. And the leonine roars of those warriors, ended with lightness of hand and speed of motion, mingling with the blare of conchs and beat of Drums, made the whole earth, the welkin, and the oceans resound therewith."

SECTION 153

"Vaisampayana said, 'King Yudhishtira then caused his troops to encamp on a part of the field that was level, cool, and abounding with grass and fuel. Avoiding cemeteries, temples and compounds consecrated to the deities, asylums of sages, shrines, and other sacred plots. Kunti's high-souled son, Yudhishtira, pitched his camp on a delightful, fertile, open and sacred part of the plain. And rising up, again, after his animals had been given sufficient rest, the king set out joyously surrounded by hundreds and thousands of monarchs. And Kesava accompanied by Partha began to move about, scattering numerous soldiers of Dhritarashtra (kept as outposts). And Dhrishtadyumna of Prishata's race and that mighty car-warrior of great energy, viz., Yuyudhana, otherwise called Satyaki, measured the ground for the encampment. And arrived, O Bharata, at the holy Hiranwati which flows through Kurukshetra, which was filled with sacred water, and whose bed was divested of pointed pebbles and mire, and which was regarded as an excellent tirtha, Kesava caused a moat to be excavated there, and for its protection stationed a sufficient number of troops with proper instructions. And the rules that were observed in respect of the tents of the high-souled Pandavas, were followed by Kesava in the matter of the tents he caused to be set up for the kings (that came as their allies). And, O monarch, costly tents, incapable of being attacked, apart from one another, were, by hundreds and thousands, set up for those kings on the surface of the earth, that looked like palatial residences and abounded with fuels and edibles and drinks. And there were assembled hundreds upon hundreds of skilled mechanics, in receipt of regular wages and surgeons and physicians, well-versed in their own science, and furnished with every ingredient they might need. And king Yudhishtira caused to be placed in every pavilion large quantities, high as hills, of bow-strings and bows and coats of mail and weapons, honey and clarified butter, pounded lac, water, fodder of cattle, chaff and coals, heavy machines, long shafts, lances, battleaxes, bow-staffs, breast-plates, scimitars and quivers. And innumerable elephants cased in plates of steel with prickles thereon, huge as hills, and capable of fighting with hundreds and thousands, were seen there. And learning that the Pandavas had encamped on that field, their allies, O Bharata, with their forces and animals, began to march thither. And many kings who had practised Brahmacharya vows, drunk (consecrated) Soma and had made large presents to Brahmanas at sacrifices, came there for the success of the sons of Pandu.'"

SECTION 154

"Janamejaya said, 'Hearing that Yudhishtira had, with his troops marched from the desire of battle and encamped on Kurukshetra, protected by Vasudeva, and aided by Virata and Drupada with their sons, and surrounded by the Kekayas, the Vrishnis, and other kings by hundreds, and watched over by numerous mighty car-warriors, like the great Indra himself by the Adityas, what measures were concerted by king Duryodhana? O high-souled one, I desire to hear in detail all that happened in Kurujangala on that frightful occasion. The son of Pandu, with Vasudeva and Virata and Drupada and Dhrishtadyumna, the Panchala prince and that mighty car-warrior Sikhandin and powerful Yudhamanyu, incapable of being resisted by the very gods, might trouble the deities themselves in battle with Indra at their head. I, therefore, desire to hear in detail, O thou that art possessed of wealth of asceticism, all the acts of the Kurus and the Pandavas as they had happened.'

"Vaisampayana said, 'When he of Dasarha's race had departed (from the Kuru court), king Duryodhana, addressing Karna and Dussasana and Sakuni, said these words, 'Kesava hath gone to the sons of Pritha, without having been able to achieve his object. Filled with wrath as he is, he will surely stimulate the Pandavas. A battle between myself and Pandavas is much desired by Vasudeva. Bhimasena and Arjuna are ever of the same mind with him. Yudhishtira, again, is very much under the influence of Bhimasena. Before this, Yudhishtira with all his brothers was persecuted by me. Virata and Drupada whom I had waged hostilities with,

obedient to Vasudeva, both of them have become the leaders of Yudhishtira's host. The battle, therefore, that will take place, will be a fierce and terrific one. Casting off all sloth, cause every preparation to be made for the encounter. Let the kings (my allies) pitch their tents by hundreds and thousands on Kurukshetra, all of which must be spacious, incapable of being approached by enemies, near enough to places abounding with water and fuel, in such positions that the communications thereto for sending supplies may not be stopped at any time by the foe,—full of weapons of diverse kinds, and decked with streamers and flags. Let the road from our city to the camp be made level for their march. Let it be proclaimed this very day, without loss of time, that our march will commence tomorrow.' (Hearing these words of the king), they said, 'So be it,—and when the morrow came, those high-souled persons did everything they had been commanded to do for the accommodation of the monarchs. And all those monarchs (meanwhile), hearing the king's command, rose up from their costly seats, with wrath having the foe for its objects. And they began to slowly rub their mace-like arms, blazing with bracelets of gold, and decked with the paste of sandal and other fragrant substances. And they also commenced, with those lotus-like hands of theirs, to wear their head-gears and lower and upper garments and diverse kinds of ornaments. And many foremost of car-warriors began to superintend the furnishing of their cars, and persons conversant with horse-lore began to harness their steeds, while those versed in matters relating to elephants began to equip those huge animals. And all those warriors began to wear diverse kinds of beautiful armour made of gold, and arm themselves with diverse weapons. And the foot-soldiers began to take up various kinds of arms and case their bodies in various kinds of armour decorated with gold. And, O Bharata, the city of Duryodhana then, filled as it was with rejoicing millions, wore the bright aspect of a festive occasion. And, O king, the Kuru capital at the prospect of battle looked like the ocean on the appearance of the moon, with the vast crowds of humanity representing its waters with their eddies; the cars, elephants, and horses representing its fishes; the tumult of conchs and drums, its roar; the treasure-chests, its jewels and gems; the diverse kinds of ornaments and armour its waves; the bright weapons its white foam; the rows of houses the mountains on its beach; and the roads and shops, like lakes!'"

SECTION 155

"Vaisampayana said, 'Recollecting the words spoken by Vasudeva, Yudhishtira once more addressed that scion of Vrishni's race, saying, 'How, O Kesava, could wicked Duryodhana say it? O thou of unfading glory, what should we do in view of the occasion that hath come? By acting in what way may we keep on the track of our duty? Thou, O Vasudeva, art acquainted with the views of Duryodhana, Karna, and Sakuni, the son of Suvala. Thou knowest also what views are entertained by myself and my brothers. Thou hast heard the words uttered by both Vidura and Bhishma. O thou of great wisdom, thou hast also heard in their entirety the words of wisdom spoken by Kunti. Overlooking all these, tell us, O thou of mighty arms, after reflection, and without hesitation, what is for our good.'

"Hearing these words of king Yudhishtira the Just, that were fraught with virtue and profit. Krishna replied, in a voice deep as that of the clouds or cymbals, saying, 'Responding to his advantage and consistent with both virtue and profit, those words that were uttered by me in the Kuru court found no response in the Kuru prince Duryodhana with whom deceit supplieth the place of wisdom. That wretch of wicked understanding listeneth not in the least to the counsels of Bhishma or Vidura or mine. He transgresseth everybody. He wisheth not to earn virtue, nor doth he wish for fame. That wicked-souled wight, relying upon Karna, regardeth everything as already won. Indeed, Suyodhana of wicked heart and sinful in his resolves, even ordered my incarceration but he did not, however, obtain the fruition of that wish. Neither Bhishma nor Drona said anything on that subject. Indeed, all of them follow Duryodhana, except Vidura. O thou of unfading glory, Sakuni, the son of Suvala, and Karna, and Dussasana, all equally foolish, gave foolish and vindictive Duryodhana much improper advice regarding thee. Indeed, what use is there in my repeating to thee all that the Kuru prince hath said? In brief, that wicked-souled wight beareth no good will towards thee. Not even in all these kings together, that form thy army, is that measure of sinfulness and wickedness which resideth in Duryodhana alone. As regards ourselves, we do not desire to make peace with the Kauravas by abandoning our property. War, therefore, is that which should now take place.'

"Vaisampayana continued, 'Hearing these words uttered by Vasudeva, all the kings (there present), O Bharata, without saying anything, looked at Yudhishtira's face. And Yudhishtira, understanding the intention of those monarchs, said, with Bhima and Arjuna and the twins, 'Draw up the troops in battle array.' And the word of command having been passed, a great uproar rose amongst the Pandava army and all the soldiers were filled with joy. King Yudhishtira

the Just, however, beholding the (impending) slaughter of those that deserved not to be slain, began to sigh deeply, and addressing Bhimasena and Vijaya, said, 'That for the sake of which I accepted an exile into the woods and for which I suffered so much misery, that great calamity overtaketh us of a set purpose. That for which we strove so much leaveth us as if on account of our very striving. On the other hand, a great distress overtaketh us, although we did nothing to invite it. How shall we fight with those reverend superiors (of ours) whom we on no account can slay? What kind of victory shall we achieve by slaying our preceptors of venerable age?'

"Hearing these words of king Yudhishtira the Just, Savyasachin repeated to his elder brother all those words that Vasudeva had said. And addressing Yudhishtira, Arjuna continued, 'Thou hast, O king, certainly understood all the words spoken by Kunti and Vidura, that were repeated to thee by Devaki's son. I know it for certain that neither Vidura nor Kunti would say anything that is sinful. Besides this, O son of Kunti, we cannot withdraw without engaging in battle.'

"Hearing this speech of Savyasachin, Vasudeva also said unto Partha, 'It is even so (as thou hast said). The sons of Pandu then, O great king, made up their minds for war, and passed that night with their soldiers in great happiness.'"

SECTION 156

"Vaisampayana said, 'After that night had passed away, king Duryodhana, O Bharata, distributed (in proper order) his eleven Akshauhini of troops. And arranging his men, elephants, cars, and steeds, into three classes, viz., superior, middling, and inferior, the king distributed them amongst his divisions (by placing them in the van, centre, and rear of the ranks). And furnished with timber and planks for repairing the damages their cars might sustain in the press of battle, with large quivers borne on cars, with tiger-skins and other stiff leather for enveloping the sides of cars, with barbed javelins to be hurled by the hand, with quivers borne on the backs of steeds and elephants, with long-handled spears of iron and missiles, with quivers borne on the backs of foot-soldiers with heavy clubs of woods, with flagstaffs and banners, with long heavy shafts shot from bows, with diverse kinds of nooses and lassoes, with armour of various kinds, with short-pointed clubs of wood, with oil, treacle, and sand, with earthen pots filled with poisonous snakes, with pulverised lac and other inflammable matter, with short spears furnished with tinkling bells, with diverse weapons of iron, and machines, for hurling hot treacle, water, and stones, with whistling clubs of hard wood, with wax and heavy mallets, with clubs of wood having iron spikes, with plough-poles and poisoned darts, with long syringes for pouring warm treacle and planks of cane, with battle-axes and forked lances with spiked gauntlets, with axes and pointed iron-spikes, with cars having their sides covered with skins of tigers, and leopards, with sharp-edged circular planks of wood, with horns, with javelins and various other weapons of attack, with axes of the kuthara species, and spades, with cloths steeped in oil, and with clarified butter, the divisions of Duryodhana, glittering with robes embroidered with gold and decked with various kinds of jewels and gems and consisting of warriors endowed with handsome persons, blazed forth like fire. And cased in coats of mail and well-skilled in weapons, accomplished in horse-lore, brave persons of good birth were employed as car-drivers. And all the cars were furnished with various drugs, and with horses having rows of bells and pearls on their heads, and with banners and flagstaffs, and with ornaments gracing their steeples and turrets and with shields, swords, and lances, and javelins and spiked maces. And unto each of those cars were yoked four steeds of the best breed. And upon each of them were kept a hundred bows. And each car had one driver in charge of the couple of steeds in front, and two drivers in charge of the couple of steeds attached to the wheels on the two sides. And both of the last-mentioned drivers were skilled car-warriors, while the car-warrior himself was also skilled in driving steeds. And thousands of cars thus furnished and decked with gold, and protected like fortified town and incapable of being conquered by foes, were stationed on all sides. And the elephants also were furnished with rows of bells and pearls and decked with diverse ornaments. And on the back of each of those animals, mounted seven warriors. And in consequence of such accoutrements those animals looked like hills graced with jewels. And amongst the seven, two were armed with hooks, two were excellent bowmen, two were first-rate swordsmen, and one, O king, was armed with a lance and trident. And, O king, the army of the illustrious Kuru king, teemed with innumerable infuriate elephants, bearing on their backs loads of weapons and quivers filled with arrows. And there were also thousands of steeds ridden by brave soldiers accoutred in mail, decked in ornaments, and furnished with flags. And numbering in hundreds and thousands, all those steeds were free from the habit of scratching the ground with their forehoofs. And they were all well-trained, and decked with ornaments of gold, and exceedingly obedient to their riders. And of foot-soldiers, there were hundreds of thousands

of diverse mien, accoutred in armours of diverse kinds and armed also with weapons of diverse species, and decked with golden ornaments. And unto each car, were assigned ten elephants, and unto each elephant ten horses, and unto each horse ten foot-soldiers, as protectors. Again, a large body of troops was kept as a reserve for rallying the ranks that would be broken. And this reserve consisted of cars, unto each of which were attached fifty elephants; and unto each elephant were attached a hundred horses; and unto each horse were attached seven foot-soldiers. Five hundred cars, as many elephants (fifteen hundred horses, and two thousand five hundred foot-soldiers) constitute a Sena. Ten Senas constitute a Pranita; and ten Pritanas, a Vahini. In common parlance, however, the words Sena, Vahini, Pranita, Dhvajini, Chamu, Akshauhini, and Varuthini are used in the same sense.

It was thus that the intelligent Kaurava arrayed his force. Between the two sides, the total number was eighteen Akshauhinis. Of this, the Pandava force consisted of seven Akshauhinis, while the Kaurava force consisted of ten Akshauhinis and one more. Five times fifty men constitute a Patti. Three Pattis make a Senamukha or Gulma. Three Gulmas make a Gana. In Duryodhana's army, there were thousands and hundred of such Ganas consisting of warriors capable of smiting (the foe) and longing for battle. And the mighty-armed king Duryodhana, selecting from among them brave and intelligent warriors, made them the leaders of his troops. And placing an Akshauhini of troops under each of those best of men, viz., Kripa, Drona, Salya, Jayadratha, the king of the Sindhus, Sudakshina the ruler of the Kamvojas, Kritavarman, Drona's son (Aswatthaman), Karna, Bhurisravas, Sakuni, the son of Suvala, and the mighty Vahlika, the king used to bring them daily before him and at all hours, and speak to them. And he repeatedly offered them worship before his very eyes. And thus appointed, all warriors, with all their followers, became desirous of doing what was most agreeable to the king."

SECTION 157

"Vaisampayana said, Dhritarashtra's son, accompanied by all the kings, then addressed Bhishma, son of Santanu, and with joined hands said these words, 'Without a commander, even a mighty army is routed in battle like a swarm of ants. The intelligence of two persons can never agree. Different commanders, again, are jealous of one another as regards their prowess. O thou of great wisdom, it is heard (by us) that (once on a time) the Brahmanas, raising a standard of Kusa grass, encountered in battle the Kshatriyas of the Haihaya clan endued with immeasurable energy. O grandsire, the Vaisyas and the Sudras followed the Brahmanas, so that all the three orders were on one side, while those bulls among the Kshatriyas were alone on the other. In the battles, however, that ensued, the three orders repeatedly broke, while the Kshatriyas, though alone, vanquished large army that was opposed to them. Then those best of Brahmanas enquired of the Kshatriyas themselves (as to the cause of this). O grandsire, those that were virtuous among the Kshatriyas returned the true answer to the enquirers, saying, 'In battle we obey the orders of one person endued with great intelligence, while ye are disunited from one another and act according to your individual understanding.' The Brahmanas then appointed one amongst themselves as their commander, who was brave and conversant with the ways of policy. And they then succeeded in vanquishing the Kshatriyas. Thus people always conquer their foes in battle who appoint a skilled, brave, and sinless commander, observing the good of the forces under him. As regards thee, thou art equal to Usanas himself, and always seekest my good. Incapable of being slain, thou art, again devoted to virtue. Be thou, therefore, our commander. Like the sun among all luminaries, like the moon unto all delicious herbs, like Kuvera among the Yakshas, like Vasava among the gods, like Meru among mountains, Suparna among the birds, Kumara among the gods, Havyavaha among Vasus, thou art amongst ourselves. Like the gods protected by Sakra, ourselves, protected by thee, will assuredly become invincible by the very gods. Like Agni's son (Kumara) at the head of the gods, march thou at our head, and let us follow thee like calves following the lead of a mighty bull.'

"Bhishma said, 'O mighty-armed one, it is even so, 'O Bharata, as thou sayest. But the Pandavas are as dear to me as ye yourselves. Therefore, O king, I should certainly seek their good as well, although I shall certainly fight for thee, having given thee a pledge (before) to that effect. I do not see the warrior on earth that is equal to me, except that tiger among men, Dhananjaya, the son of Kunti. Endued with great intelligence, he is conversant with innumerable celestial weapons. That son of Pandu, however, will never fight with me openly. With the power of my weapons, I can, in a trice, destroy this universe consisting of gods, Asuras, Rakshasas, and human beings. The sons of Pandu, however, O king, are incapable of being exterminated by me. I shall, therefore, slay every day ten thousand warriors. If, indeed, they do not slay me in battle first, I will continue to slaughter their forces thus. There is another understanding on which I may willingly become the commander of thy forces. It behoveth thee to listen

to that. O lord of earth, either Karna should fight first, or I will fight first. The Suta's son always boasts of his prowess in battle, comparing it with mine.'

"Karna said, 'As long as Ganga's son liveth, O king, I shall never fight. After Bhishma is slain, I shall fight with the wielder of Gandiva.'

"Vaisampayana continued, 'After this, Dhritarashtra's son duly made Bhishma the commander of his force, distributing large presents. And after, his installation in the command, he blazed forth with beauty. And at the king's behest, musicians cheerfully played upon drums and blew conchs by hundreds and thousands. And numerous leonine roars were sent forth and all the animals in the camp uttered their cries together. And although the sky was cloudless, a bloody shower fell and made the ground miry. And fierce whirl-winds, and earthquakes, and roars of elephants, occurring, depressed the hearts of all the warriors. Incorporal voices and flashes of meteoric falls were heard and seen in the welkin. And jackals, howling fiercely, foreboded great calamity. And, O monarch, these and a hundred other kinds of fierce portents made their appearance when the king installed Ganga's son in the command of his troops. And after making Bhishma--that grinder of hostile hosts--his general, and having also caused by abundant gifts of kine and gold to the Brahmanas to pronounce benedictions on him, and glorified by those benedictions, and surrounded by his troops, and with Ganga's son in the van, and accompanied by his brothers, Duryodhana marched to Kurukshetra with his large host. And the Kuru king, going over the plain with Karna in his company, caused his camp to be measured out on a level part, O monarch, of that plain. And the camp, pitched on a delightful and fertile spot abounding with grass and fuel, shone like Hastinapura itself.'"

SECTION 158

"Janamejaya said, 'When Yudhishtira heard that Bhishma, the high-souled son of Ganga, the foremost of all wielders of weapons, the grandsire of the Bharatas, the head of all the kings, the rival of Vrihaspati in intellect, resembling the ocean in gravity, the mountains of Himavat in calmness, the Creator himself in nobleness, and the sun in energy, and capable of slaying hostile hosts like great Indra himself by showering his arrows, was installed, till his removal by death, in the command of the Kuru army on the eve of the great sacrifice of battle, terrific in its mien and capable of making one's hairs stand on their ends, what did that mighty-armed son of Pandu, that foremost of wielders of weapons, say? What also did Bhima and Arjuna say? And what too did Krishna say?'

"Vaisampayana said, 'When news was received of this, Yudhishtira endued with great intelligence and well-acquainted with what should be done in view of dangers and calamities summoned all his brothers and also the eternal Vasudeva (to his presence). And that foremost of speakers then said in a mild voice, 'Make your rounds among the soldiers, and remain carefully, casing yourselves in mail. Our first encounter will be with our grandsire. Look ye for (seven) leaders for the seven Akshauhinis of my troops.'

"Krishna said, 'Those words of grave import, which, O bull of the Bharata race, it behoveth thee to utter on an occasion like this, have, indeed, been uttered by thee. Even this, O mighty armed one, is what I also like. Let therefore, that be done which should be done next. Let, indeed, seven leaders be selected for thy army.'

"Vaisampayana continued, 'Summoning then those warriors eager for battle, viz., Drupada and Virata, and that bull of Sim's race, and Dhristadyumna the prince of Panchala, and king Dhristaketu, and prince Shikhandi of Panchala, and Sahadeva, the ruler of the Magadhas, Yudhishtira duly appointed them in the command of his seven divisions. And above them all was placed in command of all the troops that Dhristadyumna who had sprung from the blazing (sacrificial) fire for the destruction of Drona. And Dhananjaya, of curly hair, was made the leader of all those high-souled leaders. And handsome Janardana endued with great intelligence, he who was the younger brother of Sankarshana, was chosen as the guide of Arjuna and the driver of his steeds.'

"And beholding that a very destructive battle was about to take place, there came, O king, into the Pandava encampment, Halayudha, accompanied by Akruva, and Gada and Samva, and Udhava, and Rukmini's son (Pradyumna), and Ahuka's sons, and Charudeshna, and others. And surrounded and guarded by those foremost warriors of the Vrishni race, resembling a herd of mighty tigers, like Vasava in the midst of the Maruts, the mighty-armed and handsome Rama, attired in garments of blue silk and resembling the peak of the Kailasa mountain, and endued with the sportive gait of the lion and possessed of eyes having their ends reddened with drink, came there (at such a time). And beholding him, king Yudhishtira the Just, and Kesava of great effulgence, and Pritha's son Vrikodara of terrible deeds, and (Arjuna) the wielder of Gandiva, and all the other kings that were, rose from their

seats. And they all offered worship unto Halayudha as he came to that place. And the Pandava king touched Rama's hands with his own. And that chastiser of foes, Halayudha, in return, accosting them all with Vasudeva at their head, and saluting (respectfully) both Virata and Drupada who were senior in years, sat down on the same seat with Yudhishtira. And after all the kings had taken their seats, Rohini's son, casting his eyes on Vasudeva, began to speak. And he said, 'This fierce and terrible slaughter is inevitable. It is, without doubt, a decree of fate, and I think that it cannot be averted. Let me hope, however, to behold all of you, with your friends, come safely out of this strife, with sound bodies and perfectly hale. Without doubt, all the Kshatriyas of the world that are assembled together have their hour come. A fierce mele covering with a mire of flesh and blood is sure to take place. I said unto Vasudeva repeatedly in private, 'O slayer of Madhu, unto those that bear equal relationship to us, observe thou an equal behaviour. As are the Pandavas to us, even so is king Duryodhana. Therefore, give him also the same aid. Indeed, he repeatedly soliciteth it. For thy sake, however, the slayer of Madhu regarded not my words. Looking at Dhananjaya, he hath with his whole heart, been devoted to your cause. Even this is what I certainly think, viz., that the victory of the Pandavas is sure, for Vasudeva's wish, O Bharata, is even so. As regards myself, I dare not cast my eyes on the world without Krishna (on my side). It is for this that I follow whatever Krishna seeketh to achieve. Both of these heroes, well-skilled in encounter with the mace, are my disciples. My affection, therefore, for Bhima is equal to that for king Duryodhana. For these reasons, I shall now repair to the tirtha of the Saraswati for ablutions, for I shall not be able to behold with indifference the destruction of the Kauravas.'

"Having said this, the mighty-armed Rama, obtaining the leave of the Pandavas, and making the slayer of Madhu desist (from following him farther), set out on his journey for the sacred waters.'"

SECTION 159

"Vaisampayana said, 'About this time, there came into the Pandava camp Bhishmaka's son, foremost among all persons of truthful resolution, and known widely by the name of Rukmi. The high-souled Bhishmaka, who was otherwise called king Hiranyaroman, was the friend of Indra. And he was most illustrious among the descendants of Bhoja and was the ruler of the whole southern country. And Rukmi was a disciple of that lion among the Kimpurushas who was known by the name of Drona, having his abode on the mountains of Gandhamadana. And he had learnt from his preceptor the whole science of weapons with its four divisions. And that mighty-armed warrior had obtained also the bow named Vijaya of celestial workmanship, belonging to the great Indra, and which was equal to Gandiva in energy and to also Sarnga (held by Krishna). There were three celestial bows owned by the denizens of heaven, viz., Gandiva owned by Varuna, the bow called Vijaya owned by Indra, and that other celestial bow of great energy said to have been owned by Vishnu. This last (Sarnga), capable of striking fear into the hearts of hostile warriors, was held by Krishna. The bow called Gandiva was obtained by Indra's son (Arjuna) from Agni on the occasion of the burning of Khandava, while the bow called Vijaya was obtained from Drona by Rukmi of great energy. Baffling the nooses of Mura and slaying by his might that Asura, and vanquishing Naraka, the son of the Earth, Hrishikesa, while recovering the begemmed ear-rings (of Aditi), with sixteen thousand girls and various kinds of jewels and gems, obtained that excellent bow called Sarnga. And Rukmi having obtained the bow called Vijaya whose twang resembled the roar of the clouds came to the Pandavas, as if inspiring the whole universe with dread. Formerly, proud of the might of his own arms, the heroic Rukmi could not tolerate the ravishment of his sister Rukmini by wise Vasudeva. He had set out in pursuit, having sworn that he would not return without having slain Janardana. And accompanied by a large army consisting of four kinds of forces that occupied (as it marched) a very large portion of the earth, accoutred in handsome coats of mail and armed with diverse weapons and resembling the swollen current of the Ganga, that foremost of all wielders of weapons set out in pursuit of Vasudeva of Vrishni's race. And having come up to him of Vrishni's race who was lord and master of everything obtainable by ascetic austerities, Rukmi, O king, was vanquished and covered with shame. And for this he returned not to (his city) Kundina. And on the spot where that slayer of hostile heroes was vanquished by Krishna, he built an excellent city named Bhojakata. And, O king, that city filled with large forces and teeming with elephants, steeds, is widely known on the earth by that name. Endued with great energy, that hero, cased in mail and armed with bows, fences, swords and quivers, quickly entered the Pandava camp, surrounded by an Akshauhini of troops. And Rukmi entered that vast army, under a standard effulgent as the sun, and made himself known to the Pandavas, from desire of doing what was agreeable to Vasudeva. King Yudhishtira, advancing a few steps, offered him worship. And duly worshipped and eulogised by the Pandavas, Rukmi saluted

them in return and rested for a while with his troops. And addressing Dhananjaya, the son of Kunti in the midst of the heroes there assembled, he said, 'If, O son of Pandu, thou art afraid, I am here to render thee assistance in the battle. The assistance I will give thee will be unbearable by thy foes. There is no man in this world who is equal to me in prowess. I will slay those foes of thine whom thou, O son of Pandu, wilt assign to me. I will slay one of those heroes, viz., Drona and Kripa, and Bhishma, and Karna. Or, let all these kings of the earth stand aside. Slaying in battle thy foes myself, I will give thee Earth.' And he said this in the presence of king Yudhishtira the Just and of Kesava and in the hearing of the (assembled) monarchs and all others (in the camp). Then casting his eyes on Vasudeva and Pandu's son king Yudhishtira the Just, Dhananjaya the intelligent son of Kunti smilingly but in a friendly voice said these words, 'Born in the race of Kuru, being especially the son of Pandu, naming Drona as my preceptor, having Vasudeva for my ally, and bearing, besides the bow called Gandiva, how can I say that I am afraid? O hero, when on the occasion of the tale 'of cattle, I fought with the mighty Gandharvas, who was there to assist me? In that terrific encounter also with the Gods and Danavas banded together in great numbers at Khandava, who was my ally when I fought? When, again, I fought with the Nivatakavachas and with those other Danavas called Kalakeyas, who was my ally? When, again, at Virata's city I fought with the numberless Kurus, who was my ally in that battle? Having paid my respects, for battle's sake, to Rudra, Sakra, Vaisravana, Yama, Varuna, Pavaka, Kripa, Drona, and Madhava, and wielding that tough celestial bow of great energy called Gandiva, and accoutred with inexhaustible arrows and armed with celestial weapons, how can a person like me, O tiger among men, say, even unto Indra armed with the thunderbolt, such words as I am afraid!--words that rob one of all his fame? O thou of mighty arms, I am not afraid, nor have I any need of thy assistance. Go therefore, or stay, as it pleaseth or suiteth thee.' Hearing these words of Arjuna, Rukmi taking away with him his army vast as the sea, repaired then, O bull of Bharata's race, to Duryodhana. And king Rukmi, repairing thither, said the same words unto Duryodhana. But that king proud of his bravery, rejected him in the same way.

'Thus, O king, two persons withdrew from the battle, viz., Rohini's son (Rama) of Vrishni's race and king Rukmi. And after Rama had set out on his pilgrimage to the tirthas, and Bhishmaka's son Rukmi had departed thus, the sons of Pandu once more sat down for consulting with one another. And that conclave presided over by king Yudhishtira the Just, abounding with numerous monarchs, blazed forth like the firmament bespangled with lesser luminaries with the moon in their midst.'

SECTION 160

'Janamejaya said, 'After the soldiers had arrayed thus in order of battle (on the field of Kurukshetra), what, O bull among Brahmanas, did the Kauravas then do, urged as they were by destiny itself?'

'Vaisampayana said, 'After the soldiers, O bull of the Bharata race, had been arrayed thus in order of battle, Dhritarashtra, O, king, said these words to Sanjaya.'

'Dhritarashtra said, 'Come, O Sanjaya, tell me with the fullest details all that hath happened in the encampment of the Kurus and the Pandava troops. I regard destiny to be superior, and exertion useless, for although I understand the evil consequences of war that will lead only to ruin, still I am unable to restrain my son who rejoices in gambling and considers deceit to be wisdom. Understanding everything, I am not yet able to secure my own welfare. O Suta, my understanding is capable of seeing the defects (of measures), but when I approach Duryodhana, that understanding of mine turneth away (from that right path). When such is the case, O Sanjaya, that will be which must be. Indeed, the sacrifice of one's corporeal body in battle is the laudable duty of every Kshatriya.'

'Sanjaya said, 'This question, O great king, that thou hast put, is indeed, worthy of thee. It behoveth thee not, however, to impute entire fault to Duryodhana only. Listen to me, O king, as I speak of this exhaustively. That man who cometh by evil in consequence of his own misconduct, should never impute the fault to either time or the gods. O great king, he amongst men who perpetrates every wicked act, deserveth to be slain in consequence of his perpetrating those acts. Afflicted with injuries in consequence of the match at dice, the sons of Pandu, however, with all their counsellors quietly bore all those injuries, looking up, O best of men, to thy face alone. Hear from me fully, O king, of the slaughter that is about to take place in battle, of steeds and elephants and kings endowed with immeasurable energy. Hearing patiently, O thou that art endowed with great wisdom, of the destruction of the world in the fierce battle that has been brought about, come to this conclusion and no other, viz., that man is never the agent of his acts right or wrong. Indeed, like a wooden machine, man is not an agent (in all he does). In this respect, three opinions are entertained; some say that everything is

ordained by God; some say that our acts are the result of free-will; and others say that our acts are the result of those of our past lives. Listen then, therefore, with patience, to the evil that hath come upon us.'

SECTION 161

(Uluka Dutagamana Parva)

'Sanjaya said, 'After the high-souled Pandavas, O king, had encamped by the side of the Hiranwati, the Kauravas also fixed their camps. And king Duryodhana having strongly posted his troops and paid homage to all the kings (on his side) and planted outposts and bodies of soldiers for the protection of warriors, summoned those rulers of men, viz., Karna and Dussasana and Sakuni, the son of Suvala, and began O Bharata, to consult with them. And king Duryodhana, O Bharata, having (first) consulted with Karna, and (next), O monarch, with Karna and his (own) brother Dussasana, and Suvala's son all together, then summoned, O bull among men, Uluka and bringing him into his presence in private, told him, O king, these words, 'O Uluka, O son of an adept at dice, repair thou unto the Pandavas and the Somakas. And repairing thither, repeat these my words (unto Yudhishtira) in the hearing of Vasudeva. That terrible battle between the Kurus and the Pandavas which had been expected from a long time back has, at last come. Those boastful words which Sanjaya brought to me, in the midst of the Kurus and which thou hadst, with Vasudeva and thy younger brothers, uttered in deep roar,--the time, O son of Kunti, hath at last come for making them good. Do ye achieve, therefore, all which ye have pledged yourselves to achieve. Unto the eldest son of Kunti thou must say, as my words, the following, 'Virtuous as thou art, how canst thou, with all thy brothers, with the Somakas, and the Kekayas, set thy heart upon unrighteousness? How canst thou wish the destruction of the universe, when, as I think thou shouldst be the dispeller of the fears of all creatures. O bull of Bharata's race, this sloka sung of old by Prahlada when his kingdom had been wrested from him by the gods, hath been heard by us,--Ye gods, that person whose standard of righteousness is always up, but whose sins are always concealed is said to adopt the behaviour of the cat (in the story). I will here repeat to thee, O king, this excellent story recited by Narada to my father. A wicked cat, O king, once on a time took up his abode on the banks of the Ganges, abandoning all work and with his hands upraised (after the manner of a devotee). Pretending to have purified his heart, he said unto all creatures these words, for inspiring confidence in them, viz.,--I am now practising virtue. After a long time, all oviparous creatures reposed trust in him, and coming unto him all together, O monarch, they all applauded that cat. And worshipped by all feathery creatures, that devourer of feathery creatures, regarded his purpose already accomplished, as also the purpose of his austerities. And after some more time, the mice went to that place. And these also all beheld him to be a virtuous person engaged in the observance of vows, and proudly exerting himself in a grand act. And having arrived at that settled conviction, they entertained the following wish, O king,--'Many foes we have. Let this one, therefore, become our maternal uncle, and let him always protect all the old and young ones of our race. And going at last to the cat, all of them said, 'Through thy grace we desire to roam in happiness. Thou art our gracious shelter, thou art our great friend. For this, all of us place ourselves under thy protection. Thou art always devoted to virtue, thou art always engaged in the acquisition of virtue. O thou of great wisdom, protect us, therefore, like the wielder of the thunderbolt protecting the celestials.' Thus addressed, O king, by all the mice, the cat answered them, saying, 'I do not see the consistency of these two, viz., my ascetic pursuits and this protection (that I am called upon to grant). I cannot avoid, however, doing good to you agreeably to your request. You all, at the same time, should always obey my words. Staying as I am in the observance of a severe vow, I am weakened by my ascetic practices. I do not, therefore, see the means of my moving from place to place. Ye all should, therefore, bear me hence every day to the river-side.' Saying, 'So be it,' the mice then, O bull of Bharata's race, made over all their old and young ones to that cat. Then that sinful creature of wicked soul, feeding on mice, gradually became fat and of good complexion and strong in his limbs. And thus while the mice began to be reduced in number, the cat began to grow in vigour and strength. Then all the mice, coming together, said unto one another, 'Our uncle is daily growing stout, while we are being daily reduced (in number)!' Then a certain mouse endowed with wisdom, named Dindika, said, O king these words unto the large swarm of mice gathered there, 'Go all of ye to the river-side together. I will follow ye, accompanying our uncle.' 'Excellent, Excellent,' they said, and applauded that one of their number. And they all did just as those words of grave import spoken by Dindika seemed to indicate. The cat, however, not knowing all this, ate up Dindika that day. All the mice then, without losing much time, began to take counsel of one another. Then a very old mouse, named Kilika, said these just words, O king, in the presence of all his kinsfolk, 'Our uncle is not really desirous of earning virtue.

He hath, like a hypocrite, become our friend when in reality he is our enemy. Indeed, the excreta of a creature that liveth only upon fruits and roots never containeth hair of fur. Then again, while his limbs are growing, our number is decaying. Besides, Dindika cannot be seen for these eight days.' Hearing these words, the mice ran away in all directions. And that cat also of wicked soul returned to whence he came. O thou of wicked soul, thou too art a practiser of such feline behaviour. Thou behavest towards thy kinsmen after the manner of the cat (in the story) towards the mice. Thy speech is of one kind, and thy conduct is of another. Thy (devotion to) scripture and thy peacefulness of behaviour are only for display before men. Giving up this hypocrisy, O king, adopt the practices of a Kshatriya and do all that one should do as such. Art thou not virtuous, O bull among men? Acquiring the earth by means of the prowess of thy arms, make gifts, O best of the Bharatas, unto the Brahmanas and to the means of thy deceased ancestors as one should. Seeking the good of that mother of thine who hath been afflicted with distress for a series of years, dry up her tears, and confer honours on her by vanquishing (thy foes) in battle. Thou hadst with great abjectness, solicited only five villages. Even that was rejected by us, for how could we bring about a battle, how could we succeed in angering the Pandavas, was all that we sought. Remembering that it was for thee that the wicked Vidura was driven (by us) and that we had tried to burn you all in the house of lac, be a man now; at the time of Krishna's setting out (from Upaplavya) for the Kuru court, thou hadst through him communicated this message (to us), viz.,--Hear, O king, I am prepared for either war or peace! Know, O monarch, that the hour hath come for battle. O Yudhishtira, I have made all these preparations in view of that. What doth a Kshatriya regard as a more estimable accession (of good fortune) than battle? Born thou hast been in the Kshatriya order. Known also thou art in the world. Having obtained weapons again from Drona and Kripa, why, O bull of the Bharata race, dost thou rely on Vasudeva who belongeth to the same order of life as thyself and who is, not superior to thee in might.'

'Thou must also say unto Vasudeva in the presence of the Pandavas these words,--For thy own sake, as also for the sake of the Pandavas, withstand me in battle to the best of thy power! Assuming once more that form which thou hadst assumed before in the Kuru court, rush thou with Arjuna against me (on the field)! A conjuror's tricks or illusions may (sometimes) inspire fright. But as regards the person that stands armed for fight, such deceptions (instead of inspiring fight) only provoke anger! We also are competent, by our powers of illusion, to ascend to heaven or the firmament, or penetrate into the nether region, or the city of Indra! We also can display various forms in our own body! The great Ordainer bringeth all creatures to subjection by a fiat of His will (and never by such conjuror's tricks)! Thou always sayest, O thou of Vrishni's race, these words, viz.,--Causing the sons of Dhritarashtra to be slain in battle, I will confer undisputed sovereignty on the sons of Pritha!--These words of thine were brought to me by Sanjaya. Thou hadst also said, 'Know, ye Kauravas that it is with Arjuna, having me for his second, ye have provoked hostilities!' Truthfully adhering to that pledge, put forth thy energy for the Pandavas and fight now in battle to the best of thy power! Show us that thou canst be a man! He is said to be truly alive, who, having ascertained (the weight of his) foes inspireth grief in them by resorting to true manliness! Without any reason, O Krishna, great hath been thy fame spread in the world! It will, however, presently be known that there are many persons, in the world that are really eunuchs though possessed of the signs of manhood. A slave of Kansa, especially as thou art, a monarch like me should not cover himself in mail against thee!

'Say (next) repeatedly, from me, O Uluka, unto that stupid, ignorant, gluttonous Bhimasena, who is even like a bull though divested of horns, these words, viz.,--O son of Pritha, a cook thou hadst become, known by the name of Vallabha, in the city of Virata! All this is evidence of thy manliness! Let not the vow thou hadst made before in the midst of the Kurus court be falsified! Let Dussasana's blood be drunk if thou art able! O son of Kunti, thou often sayest,--Speedily shall I slay Dhritarashtra's sons in battle!--The time for accomplishing it hath now come! O Bharata, thou deservest to be rewarded in cookery! The difference, however, is very great between dressing food and fighting! Fight now, be a man! Indeed, thou shalt have to lie down, deprived of life, on the earth, embracing thy mace, O Bharata! The boast in which thou hadst indulged in the midst of thy assembly is all vain, O Vrikodara!

'Say, O Uluka, unto Nakula, from me, these words, viz.,--Fight now, O Bharata, patiently! We desire, O Bharata, to behold thy manliness, thy reverence for Yudhishtira, and thy hatred of myself! Recall to mind the sufferings in their entirety that Krishna had suffered!

'Next, thou must say these words of mine unto Sahadeva in the presence of the (assembled) monarchs.--Fight in battle now, to the best of thy power! Remember all your woes!

'Say next, from me, unto both Virata and Drupada, these words, viz.,--Since the beginning of the creation, slaves,

ended even with great accomplishments, have never been able to fully understand their masters. Nor have affluent kings been always able to understand their slaves! This king deserveth no praise,—possibly, under such a belief, ye have come against me! United together, fight ye, therefore, against me for achieving my death, and accomplish the objects ye have in view, as also those that the Pandavas have!

Say also, from me, unto Dhrishtadyumna, the prince of Panchalas, these words, viz.,—The hour hath now come for thee, and thou also hast come for thy hour! Approaching Drona in battle thou wilt know what is best for thee! Achieve thou the business of thy friend! Accomplish that feat which is difficult of accomplishment!

Tell, next, repeatedly from me, O Uluka, unto Sikhandin, these words, viz.,—The mighty-armed Kaurava, foremost of all bowmen, Ganga's son (Bhishma), will not slay thee, knowing thee to be only a female! Fight now without any fear! Achieve in battle what canst to the best of thy power! We desire to behold thy prowess!

"Vaisampayana continued, 'Having said this, king Duryodhana laughed aloud. And addressing Uluka again, he said, 'Say once more unto Dhananjaya in the bearing of Vasudeva these words, viz.,—O hero, either vanquishing us rule thou this world, or vanquished by us lie thou down on the field (deprived of life)! Recalling to thy mind the sufferings occasioned by your banishment from the kingdom, the woes of your sojourn in the woods, and the affliction of Krishna, be a man, O son of Pandu! That for which a Kshatriya lady bringeth forth a son is now arrived! Displaying, therefore, in battle, thy might, energy, courage, manliness, and great dexterity and speed in the use of weapons, appease thy wrath! Afflicted with woe, and dispirited and exiled (from home) for a long time, and driven from his kingdom, who is there whose heart would not break? Who is there, well-born, and brave, and uncovetous of other's wealth, that would not have his wrath excited when his kingdom descending from generation to generation is attacked? Realise in deeds those high words that thou hadst said! One that only boasts without being able to do anything is regarded as a worthless man by those that are good. Recover thy kingdom and those possessions that are now owned by thy foes! Even these two are the purposes which a person desirous of war hath in view. Exert, therefore, thy manliness! Thou wert won (as a slave) at dice! Krishna was caused by us to be brought into the assembly! One that regardeth himself a man should certainly display his wrath at this! For twelve long years hadst thou been exiled from home into the woods, and one whole year hadst thou passed in Virata's service! Remembering the pangs of banishment from the kingdom and of thy sojourn in the woods, as also those which Krishna had suffered, be thou a man! Display thy wrath towards those that repeatedly utter harsh words at thee and thy brothers! indeed, wrath (such as that) would consist in manliness! Let thy anger, thy might and prowess, and knowledge, and thy lightness of hand in the use of weapons, be exhibited? Fight, O son of Pritha, and prove to be a man! The incantations in respect of all thy weapons have been performed. The field of Kurukshetra is free from mire. Thy steeds are hale and strong. Thy soldiers have received their pay. With Kesava, therefore, as (thy) second, fight (with us)! Without encountering Bhishma as yet, why dost thou indulge in such boasts? Like a fool, who, without having ascended the Gandhamadana mountains, boasts (of his would-be feat), thou, O son of Kunti, art indulging in a similar bragging, be a man! Without having vanquished in battle the invincible Karna of the Suta race, or Salya, that foremost of persons, or Drona, the first of all mighty warriors and equal unto the lord of Sachi in battle, how canst thou, O Partha, covet for thy kingdom? He that is a preceptor of both Vedic lore and bowmanship, he that hath crossed both those branches of learning, he that is foremost in battle and impracticable (as a tower), he whose might knoweth no diminution, that commander of armies, Drona of great effulgence,—him, O Partha, thou wishest in vain to conquer! It is never heard that the Sumeru peak hath been crushed by the wind. Yet even the wind will bear away Sumeru, heaven itself will fall down on the earth, the very Yugas will be altered in respect of their course, if what thou hast said unto me cometh true! What man is there, desirous of life, be it Partha or any body else, who having approached that grinder of foes, would be able to return home with sound body? What person is there, treading upon the earth with his feet, who, encountered by Drona and Bhishma and struck with their arrows, would escape from the battle with life? Like a frog having its abode in a well, why art thou not able to realise the might of this vast army of the assembled monarchs, invincible, looking like the very celestial host, and protected by these lords of men, as the heavenly host by the gods themselves,—protected that is, by the kings of the East, the West, the South and the North, by the Kamvojas, the Sakas, the Khasas, the Salwas, the Matsyas, the Kurus of the middle country, the Mlechchhas, the Pulindas, the Dravidas, the Andhras, and the Kanchis,—this host of many nations, ready for battle, and resembling the uncrossable current of the Ganga. O thou of little understanding, how canst thou, O fool, venture to fight

with me when stationed in the midst of my elephant-host? Thy inexhaustible quivers, thy car given thee by Agni, and thy celestial banner, O Partha, will all, O Bharata, be tested by us in battle! Fight, O Arjuna, without bragging! Why dost thou indulge in too much boast! Success in battle resulteth from the method in which it is fought. A battle is never gained by bragging. If, O Dhananjaya, acts in this world succeeded in consequence of vauntings, all persons would then have succeeded in their objects, for who is there that is not competent to brag? I know that thou hast Vasudeva for thy ally. I know that thy Gandiva is full six cubits long. I know that there is no warrior equal to thee. Knowing all this, I retain thy kingdom yet! A man never winneth success in consequence of the attributes of lineage. It is the Supreme Ordainer alone who by his fiat of will maketh things (hostile) friendly subservient. For these thirteen years, I have enjoyed sovereignty while ye were weeping. I shall continue to rule in the same way, slaying thee with thy kinsmen. Where was thy Gandiva then, when thou wert made slave won at stake? Where, O Falguni, was Bhima's might then? Your deliverance then came neither from Bhimasena, armed with mace, nor from you armed with Gandiva, but from the faultless Krishna. It was she, the daughter to Prishata's house, that delivered you all, sunk in slavery, engaged in occupations worthy only of the low, and working as servitors. I characterised you all as sesame seeds without kernel. That is true. For, did not Partha (some time after) bear a braid when living in Virata's city? In the cooking apartments of Virata, Bhimasena was fatigued with doing the work of a cook. Even this, O son of Pritha, is (evidence of) my manliness! Flying from an encounter with hips and braids and waist-bands, thyself binding thy hair, wert engaged in teaching the girls to dance? It is thus that Kshatriyas always inflict punishment on Kshatriyas! From fear of Vasudeva, or from fear of thyself, O Falguni, I will not give up the kingdom! Fight with Kesava as thy ally! Neither deception, nor conjuror's tricks, nor jugglery, can terrify the armed man addressed for fight. On the other hand, these provoke only his wrath. A thousand Vasudevas, a hundred Falgunis, approaching me whose arms and weapons never go for nothing, will surely fly away in all directions. Encounter Bhishma in combat, or strike the hill with thy head, or cross with the aid of thy two arms alone the vast and deep main! As regards my army, it is a veritable main with Saradwat's son as its large fish, Vivingsati as its huge snake, Bhishma as its current of immeasurable might, Drona as its unconquerable alligator, Karna and Salwa and Salya its fishes and whirlpools, the ruler of the Kamvojas its equine head emitting fire, Vrihadvala its fierce waves, Somadatta's son its whale, Yuyutsu and Durmarshana its waters, Bhagadatta its gale, Srutayus and Hridika's son its gulfs and bays, Dussasana its current, Sushena and Chitrayuda its water-elephants (hippotamus) and crocodile, Jayadratha its (submarine) rock, Purumitra its depth, and Sakuni its shores! When having plunged into this surging ocean with its inexhaustible waves of weapons, thou wilt, from fatigue, be deprived of senses and have all thy relatives and friends slain, then will repentance possess thy heart! Then also will thy heart turn away from the thought of ruling the earth, like the heart of a person of impure deeds turning away from (hope of) heaven. Indeed, for thee to win a kingdom to rule is as impossible as for one not possessed of ascetic merit to obtain heaven!"

SECTION 162

"Sanjaya said, 'Having reached the Pandava camp, the gambler's son (Uluka) presented himself before the Pandavas, and addressing Yudhishtira said, 'Thou art fully conversant with what envoys say! It behoveth thee not, therefore, to be angry with me if I repeat those words only which Duryodhana hath instructed me to tell!

"Hearing this, Yudhishtira said, 'Thou hast no fear., O Uluka! Tell us, without any anxiety what are the views of the covetous Duryodhana of limited sight! Then in the midst and presence of the illustrious and high-souled Pandavas, of the Srinjayas, and Krishna possessed of great fame, of Drupada with his sons, of Virata, and of all monarchs, Uluka said these words.'

"Uluka said, 'Even this is what the high-souled king Duryodhana hath in the presence of all the Kuru heroes, said unto thee! Listen to those words, O Yudhishtira! Thou wert defeated at dice, and Krishna was brought into the assembly! At this, a person who regardeth himself a man would be justified in giving way to wrath! For twelve years wert thou banished from home into the woods! For one whole year didst thou live in Virata's service. Remembering the reason there is for wrath, thy exile, and the persecution of Krishna, be a man, O son of Pandu! Though weak, Bhima yet, O Pandava, made a vow! Let him, if able, drink the blood of Dussasana! Thy weapons have been properly worshipped and their presiding deities have been invoked! The field of Kurukshetra also is without mire. The roads are even. Thy steeds are well-fed. Engage in battle, therefore, on the morrow, with Kesava as thy ally! Without having yet approached Bhishma in battle, why dost thou indulge in boasts? Like a fool that boasteth of his intention to ascend the mountains of Gandhamadana,

thou, O son of Kunti, art indulging in a vain boast. Without having vanquished in battle the Suta's son (Karna) who is invincible, and Salya, that foremost of mighty persons, and that first of all warriors and equal unto Sachi's lord himself in combat, why, O son of Pritha, dost thou wish for sovereignty? A preceptor in both the Vedas and the bow, he hath reached the end of both these branches of learning. Thou desirest in vain, O son of Pritha, to vanquish that leader of troops, the illustrious Drona, who fighteth in the van, is incapable of being agitated, and whose strength knows no diminution. Never have we heard that the mountains of Sumeru have been crushed by the wind! But the wind will bear away Sumeru, heaven itself will fall down on the earth, the very Yugas will be reversed if what thou hast said unto me really taketh place! Who is there fond of life, fighting from the back of an elephant or of a horse or from a car, that would return home (safe and sound), after having encountered that grinder of foes? What creature treading the earth with his feet, would escape with life from battle, having been attacked by Drona and Bhishma, or pierced with their terrible shafts? Like a frog within a well, why dost thou not realise the strength of this assembled host of monarchs, which resembleth the very celestial host, and which is protected by these kings like the gods protecting theirs in heaven, and which, swarming with the kings of the East, West, South, and North, with Kamvojas, Sakas, Khasas, Salwas, Matsyas, Kurus of the middle country, Mlechchhas, Pulindas, Dravidas, Andhras, and Kanchis, indeed, with many nations, all addressed for battle, is uncrossable like the swollen tide of Ganga? O fool of little understanding, how wilt thou fight with me while I am stationed in the midst of my elephant force?"

"Having said these words unto king Yudhishtira, the son of Dharmma, Uluka, turning his face then towards Jishnu, said unto him these words, 'Fight without bragging, O Arjuna! Why dost thou brag so much? Success resulteth from the application of method. A battle is never won by bragging. If acts in this world, O Dhananjaya, succeeded in consequence only of boasts, then all men would have succeeded in their objects, for who is there that is not competent to brag? I know that thou hast Vasudeva for thy ally. I know that thy Gandiva is full six cubits long. I know that there is no warrior equal to thee. Knowing all this, I retain thy kingdom yet! A man never winneth success in consequence of the attribute of lineage. It is the Supreme Ordainer alone who by his fiat maketh (things hostile) friendly and subservient. For these thirteen years have I enjoyed sovereignty, while ye were weeping! I shall continue to rule in the same way, slaying thee with thy kinsmen! Where was thy Gandiva then when thou wert made a slave won at dice? Where, O Falguni, was Bhimasena's might then? Your deliverance then came neither from Bhimasena armed with mace, nor from you armed with Gandiva, but from faultless Krishna. It was she, the daughter of Prishata's house, that delivered you all, sunk in slavery, engaged in occupations worthy only of the low, and working as servitors! I characterised ye as sesame seeds without kernel. That is very true, for, did not Partha bear a braid while living in Virata's city? In the cooking apartments of Virata, Bhimasena was fatigued with doing the work of a cook. Even this, O son of Kunti, is (evidence of) thy manliness! Flying from an encounter with braids and waist-bands thyself binding thy hair into a braid, thou wert employed in teaching the girls to dance! It is thus that Kshatriyas always inflict punishment on a Kshatriya! From fear of Vasudeva, or from fear of thyself, O Falguni, I will not give up the kingdom. Fight, with Kesava as thy ally! Neither deception, nor conjuror's tricks, nor jugglery can terrify an armed man ready for fight. On the other hand, all this provokes only his wrath! A thousand Vasudevas, a hundred Falgunis, approaching me whose aim and weapons never go for nothing, will fly away in all directions, Encounter Bhishma in combat, or pierce the hills with thy head, or cross with the aid of thy two arms the vast and deep main! As regards my army, it is a veritable ocean with Saradwat's son as its large fish; Vivingsati, its smaller fish; Vrihadvala its waves; Somadatta's son its whale; Bhishma its mighty force; Drona its unconquerable alligator; Karna and Salya, its fishes and whirlpools; Kamvoja its equine head vomiting fire, Jayadratha its (submarine) rock, Purumitra its depth, Durmarshana its waters, and Sakuni its shores! When having plunged into this swelling ocean with its inexhaustible waves of weapons thou wilt from fatigue be deprived of thy senses, and have all thy relatives and friends slain, then will repentance possess thy heart! Then will thy heart turn away, O Partha, from the thought of ruling the earth like the heart of a person of impure deeds turning away from (hope of) heaven. Indeed, for thee to win a kingdom to rule is as impossible as for one not possessed of ascetic merit to obtain heaven!"

SECTION 163

"Sanjaya said, 'O monarch, provoking Arjuna still further who was like a snake of virulent poison, by means of those wordy strokes of his Uluka once more repeated the words he had once spoken. The Pandavas had before such repetition, been sufficiently provoked, but hearing these words (a second

time) and receiving those censures through the gambler's son, they were provoked beyond endurance. They all stood up, and began to stretch their arms. And looking like enraged snakes of virulent poison, they began to cast their eyes on one another. And Bhimasena, with face downwards, and breathing heavily like a snake, began to glance obliquely at Kesava, directing the blood-red corners of his eyes towards him. And beholding the Wind-god's son to be greatly afflicted and extremely provoked with rage, he of Dasarha's race smilingly addressed the gambler's son and said, 'Depart hence without a moment's delay. O gambler's son, and say unto Suyodhana these words, viz.,--Thy words have been heard and sense understood. Let that take place which thou desirest.' Having said this, O best of monarchs, the mighty-armed Kesava looked once more at Yudhishtira endued with great wisdom. Then in the midst and presence of all the Srinjayas, of Krishna possessed of great fame, of Drupada with his sons, of Virata, and all the kings (there assembled), Uluka once more repeated unto Arjuna the words he had said, provoking him still further thereby, like one annoying wrathful snake of virulent poison by means of a stake. And he also said unto all of them, viz.,--Krishna and others, those words that Duryodhana had instructed him to say. And hearing those harsh and highly disagreeable words uttered by Uluka, Partha was greatly excited and wiped the sweat off his forehead. And beholding Partha, O king, in that condition, that assembly of monarchs could not bear it at all. And at that insult to Krishna and the high-souled Partha, the car-warriors of the Pandavas were greatly agitated. Though endued with great steadiness of mind, those tigers among men began to burn with anger. And Dhrishtadyumna and Sikhandin and that mighty car-warrior, Satyaki, and the five Kekaya brothers, and the Rakshasa Ghatotkacha, the sons of Draupadi, and Abhimanyu, and king Dhrishtaketu, and Bhimasena, endued with great prowess, and those mighty car-warriors--the twins,--jumped up from their seats, their eyes red with anger, tossing their handsome arms decked with red sandal-paste and ornaments of gold. Then Vrikodara, the son of Kunti, understanding their gestures and hearts, sprang up from his seat. And gnashing his teeth, and licking with his tongue the corners of his mouth, and burning with rage, and squeezing his hands and turning his eyes fiercely, said these words unto Uluka, Ignorant fool, thy words have now been heard which Duryodhana said unto thee for the object of provoking us as if we were a set of imbeciles! Hear now the words which I say and which thou art to repeat unto the inaccessible Suyodhana in the midst of all the Kshatriyas and in the hearing of the Suta's son and the wicked-hearted Sakuni. We always seek to gratify our elder brother! It was for this, O thou of wicked behaviour, that we tolerated thy acts. Dost thou not regard this as highly fortunate for thee? It was for only the good of our race that king Yudhishtira the Just, endued with great intelligence, sent Hrishikesa to the Kurus for bringing about a peace! Impelled by Fate, without doubt, thou art desirous of repairing unto Yama's abode! Come, fight with us. That, however, is certainly to take place tomorrow! I have, indeed, vowed to slay thee with thy brothers! O sinful fool, do not entertain the slightest doubt, for it will be as I have vowed! The very ocean, the abode of Varuna--may all on a sudden transgress its continents. The very mountains may split, yet my words can never be false! If Yama himself, or Kuvera, or Rudra, assist thee, the Pandavas will still accomplish what they have vowed! I shall certainly drink Dussasana's blood according to my pleasure! And I also vow that Kshatriya whatsoever may then angrily approach me, even if he cometh with Bhishma himself at the van, I will send him to Yama's abode! That which I have said in the midst of a Kshatriya assembly will certainly be true. I swear this by my soul!

Hearing these words of Bhimasena, the wrathful Sahadeva also, with eyes red in anger, said these words in the presence of the (assembled) troops,--words that become that proud hero. And he said, 'Listen, O sinful one, to the words I utter and which must be repeated to thy father! A difference would never have arisen between us and the Kurus, if Dhritrashtra had no relationship with thee! Of sinful acts and the exterminator of thy own race, thou hast been born as an embodiment of quarrel for the destruction of the whole world as also for the destruction of Dhritrashtra's race! From our very birth, O Uluka, that sinful father of thine hath always sought to do us injury and evil. I desire to attain the opposite shore of that hostile relation. Slaying thee first before the very eyes of Sakuni, I shall then slay Sakuni himself in the sight of all bowmen!'

Hearing these words of both Bhima and Sahadeva, Falguni smilingly addressed Bhima, saying, 'O Bhimasena, they that have provoked hostilities with thee, cannot live! Though they may dwell happily in their homes, those fools become yet entangled in the meshes of death! O best of men, Uluka doth not deserve to be addressed harshly by thee! What fault do envoys commit, repeating as they only do what they are instructed (to say)? And having thus addressed Bhima of terrible prowess that mighty-armed hero then addressed his heroic allies and well-wishers headed by Dhrishtadyumna,

saying, 'Ye have heard the words of the sinful son of Dhritrashtra in dispraise of Vasudeva and especially of myself! And hearing them ye have been filled with anger because ye wish us well! But through Vasudeva's might and your endeavours, I do not reckon even all the Kshatriyas of the earth assembled together! With your permission I will now communicate to Uluka what the reply to those words is, what, indeed, he should say unto Duryodhana!--When the morrow cometh, stationed at the head of my division, the answer to these words shall I give through Gandiva! For they that are eunuchs, answer in words!'

Hearing this, all those best of kings applauded Dhananjaya, wondering at the ingenuity of that reply. King Yudhishtira the Just, then, having spoken mildly unto all the kings each according to his age and as each deserved said, at last, unto Uluka these words so that he might carry them to Duryodhana. And Yudhishtira said, 'No good king should patiently bear an insult. Having so long heard what thou hadst to say, I shall now tell thee what my reply is!'

'Having heard then, O best of Bharata's race, those words of Duryodhana, Yudhishtira, that bull of the Bharata race, with eyes exceedingly red in anger and himself sighing like a snake of virulent poison, licking the corners of his mouth with his tongue, as if swelling with wrath, and casting his eyes on Janardana and his own brothers, said unto Uluka these words that were fraught with both mildness and vigour. And tossing his massive arms he said unto the gambler's son, 'Go, O Uluka, and say unto Duryodhana, that ungrateful, wicked-minded embodiment of hostilities, that infamous wretch of his race, these words, viz.,--O sinful wretch, thou always behavest with crookedness towards the Pandavas! O sinful fool, he that displayeth his prowess relying on his own might and summoneth his foes (to battle) and fulfilleth his own words, even he is a man of the Kshatriya order! Be thou a Kshatriya, O sinful wretch, and summon us to battle! O infamous one of thy race, do not come to battle, placing at thy head others for whom we profess respect! O Kaurava, relying on thy own might and on that of thy servants, summon the sons of Pritha to battle! Be Kshatriya in every way! He, who summoneth his foes, relying on the might of others, and incapable of receiving them himself is, indeed, a eunuch! Thou, however, thinkest highly of thyself, relying on the might of others! Being weak and unable thyself, why then dost thou roar so (in words) at us?'

'Krishna said, 'My words also, O gambler's son, should be communicated unto Suyodhana. Let that morrow come to thee on which the battle is to take place. O thou of wicked soul, be a man! O fool, thou thinkest Janardana will not fight, since he hath been chosen by the Pandavas to act only as a charioteer, so thou art not alarmed. That, however, will not be, even for a moment. If my wrath is excited, I may then consume all the kings (assembled by thee) like a fire consuming a heap of straw. At Yudhishtira's command, however, I shall only discharge the functions of charioteer to the high-souled Falguni, of senses under complete control and who alone, (amongst us two) will fight! If thou fliest beyond the limits of the three worlds, if thou sinkest into the depths of the earth, thou shalt, even at these places, behold Arjuna's car tomorrow morning. Thou thinkest that Bhima's words have been spoken in vain! But know that Dussasana's blood hath already been quaffed. Know this also that although thou hast uttered such cross and perverse words, yet neither Partha, nor king Yudhishtira, nor Bhimasena, nor any of the twins, regardeth thee as straw!''

SECTION 164

'Sanjaya said, 'Having heard those words of Duryodhana, Gudakesha of great fame looked at the gambler's son with eyes exceedingly red. And eyeing Kesava also and tossing his massive arms, he addressed the gambler's son, saying, 'He, who, relying on his own strength, summoneth his foes and fighteth with them fearlessly, is spoken of as a man. He, however, who, relying on the strength of others, summoneth his foes, is an infamous Kshatriya. In consequence of his incapacity, such a one is regarded as the lowest of men. Relying on the strength of others, thou (O Duryodhana), being a coward thyself, desirest yet, O fool, to rebuke thy foes. Having installed (Bhishma) the oldest of all the Kshatriyas, whose heart is ever bent in doing what is good, who hath all his passions under control, and who is endued with great wisdom, in the command of thy troops and made him liable to certain death, thou indulgest in brag! O thou of wicked understanding, thy object (in doing this) is fully known to us, O wretch of thy race! Thou hast done it, believing that sons of Pandu will not, from kindness, slay the son of Ganga. Know, however, O Dhritrashtra's son, that I will slay that Bhishma first in the sight of all the bowmen, relying upon whose strength thou indulgest in such boasts! O gambler's son, repairing (hence) unto the Bharatas and approaching Duryodhana the son of Dhritrashtra, say unto him that Arjuna hath said,--So be it! After this night will have passed away, the fierce encounter of arms will take place. Indeed, Bhishma of unfailing might and firmly adhering to truth, hath told thee in the midst of the Kurus these words, viz.,--I

will slay the army of the Srinjayas and the Salweyas. Let that be my task. Excepting Drona I can slay the whole world. Thou needest not, therefore, entertain any fear oil the Pandavas! At this, thou, O Duryodhana, regardest the kingdom as thy own and thinkest that the Pandavas have sunk into distress. Thou hast been filled with pride at this. Thou seest not, however, danger that is in thy own self. I shall, therefore, in battle, first slay before thy very eyes, Bhishma the eldest of the Kurus! At sunrise (tomorrow) at the head of the troops, with standards and cars protect ye that leader of thy forces firm in his promises. I shall, with my arrows, throw him down who is your refuge from his car before the eyes of you all! When the morrow cometh, Suyodhana will know what it is to indulge in brag, beholding the grandsire covered with my arrows! Thou shalt, O Suyodhana, very soon see the fulfilment of that which Bhimasena in anger had said, in the midst of the assembly, unto thy brother, that man of limited sight, viz., Dussasana, wedded to unrighteousness, always quarrelsome, of wicked understanding, and cruel in behaviour. Thou shalt soon see the terrible effects of vanity and pride, of wrath and arrogance, of bragging and heartlessness, cutting words and acts, of aversion from righteousness, and sinfulness and speaking ill of others, of transgressing the counsels of the aged, of oblique sight, and of all kinds of vices! O scum of humanity, how canst thou, O fool, hope for either life or kingdom, if I, having Vasudeva for my second, give way to anger? After Bhishma and Drona will have been quieted and after the Suta's son will have been overthrown, thou shalt be hopeless of life, kingdom and sons! Hearing of the slaughter of thy brothers and sons, and struck mortally by Bhimasena, thou wilt, O Suyodhana, recollect all thy misdeeds!--Tell him, O gambler's son, that I do not vow a second time. I tell thee truly that all this will be true!--Departing hence, O Uluka, say, O sire, these words of mine, unto Suyodhana! It behoveth thee not to apprehend my behaviour by the light of thy own!'

Know the difference there is between thy conduct and mine, which is even the difference between truth and falsehood! I do not wish harm to even insects and ants. What shall I say, therefore, of my ever wishing harm to my kinsmen? O sire, it was for this that five villages only were solicited by me! Why, O thou of wicked understanding, dost thou not see the dire calamity that threatens thee? Thy soul overwhelmed with lust, thou indulgest in vauntings from defectiveness of understanding. It is for this also thou acceptest not the beneficial words of Vasudeva. What need now of much talk? Fight (against us) with all thy friends! Say, O gambler's son, unto the Kuru prince who always doth what is injurious to me (these words also, viz.,)--Thy words have been heard; their sense also hath been understood. Let it be as thou wishest!'

'O son of king, Bhimasena then once more said these words, 'O Uluka, say those words of mine unto the wicked-minded, deceitful, and unrighteous Suyodhana, who is an embodiment of sin, who is wedded to guile, and whose behaviour is exceedingly wicked. Thou shalt have to dwell in the stomach of a vulture or in Hastinapura. O scum of human kind, I shall assuredly fulfil the vow I have made in the midst of the assembly. I swear in the name of Truth, slaying Dussasana in battle, I shall quaff his life-blood! Slaying also thy (other) brothers, I shall smash thy own thighs. Without doubt, O Suyodhana, I am the destroyer of all the sons of Dhritrashtra, as Abhimanyu is of all the (younger) princes! I shall by my deeds, gratify you all! Hearken once more to me. O Suyodhana, slaying thee, with all thy uterine brothers, I shall strike the crown of thy head with my foot in the sight of the king Yudhishtira the Just!'

'Nakula, then, O king, said these words, 'O Uluka, say unto Dhritrashtra's son, Suyodhana, of Kuru's race that all the words uttered by him have now been heard and their sense understood. I shall, O Kauravya, do all that thou hast commended me to do.'

'And Sahadeva also, O monarch, said these words of grave import, 'O Suyodhana, it will all be as thou wishest! Thou shalt have to repent, O great king, along with thy children, kinsmen, and counsellors, even as thou art now bragging joyously in view of our sufferings.'

'Then Virata and Drupada, both venerable in years, said these words unto Uluka. It is even our wish that we become slaves of a virtuous person! Whether, however, we are slaves or masters, will be known tomorrow, as also who owns what manliness!'

'After them, Sikhandin said these words unto Uluka, 'Thou must say unto king Duryodhana who is always addicted to sinfulness, these words, viz.,--See, O king, what fierce deed is perpetrated by me in battle! I shall slay grandsire of thine from his car, relying upon whose prowess thou art certain of success in battle! Without doubt, I have been created by the high-souled Creator for the destruction of Bhishma. I shall assuredly slay Bhishma in the sight of all bowmen.'

'After this, Dhrishtadyumna also said unto Uluka, the gambler's son, these words, 'Say unto prince Suyodhana these my words, viz., I shall slay Drona with all his followers and friends. And I shall do a deed which none else will ever do.'

'King Yudhishtira once more said these high words fraught with clemency, viz.,--O monarch, I never desire the

slaughter of my kinsmen. O thou of wicked understanding, it is from thy fault that all this will assuredly take place. I shall, of course, have to sanction the fulfilment of their great feats by all these (around me). Go hence, O Uluka, without delay or stay here, O sire, for, blessed be thou, we too are thy kinsmen.'

'Uluka, then, O king, thinking permission of Yudhishtira, the son of Dharma, went thither where king Suyodhana was. Thus addressed, the gambler's son carefully bearing in mind all he had heard, returned to the place from which he had come. And arriving there, he fully represented unto the vindictive Duryodhana all that Arjuna had charged him with. And he also faithfully communicated unto Dhritarashtra's son the words of Vasudeva, of Bhima, of king Yudhishtira the Just, of Nakula and Virata and Drupada, O Bharata and the words of Sahadeva and Dhrishtadyumna and Sikhandin, and the words also that were spoken (subsequently) by Kesava and Arjuna. And having listened to the words of the gambler's son, Duryodhana, that bull of Bharata's race, ordered Dussasana and Karna and Sakuni, O Bharata, and their own troops and the troops of the allies, and all the (assembled) kings, to be arrayed in divisions and be ready for battle before sunrise (next morrow). Messengers then, instructed by Karna and hastily mounting on cars and camels and mares and good steeds ended with great fleetness, quickly rode through the encampment. And at Karna's command they promulgated the order--Array (yourselves) before sunrise tomorrow!'"

SECTION 165

'Sanjaya said, 'Having listened to Uluka's words, Yudhishtira, the son of Kunti, moved his army headed by Dhrishtadyumna and others. And that vast army commanded by Dhrishtadyumna, consisting of four kinds of forces, viz., foot-soldiers and elephants and cars and cavalry, terrible, and immovable like the earth herself, and guarded by mighty car-warriors led by Bhimasena and Arjuna, could be compared to the vast ocean lying in stillness. And at the head of that vast force was that mighty Bowman, the prince of Panchalas, invincible in battle, viz., Dhrishtadyumna, desirous of obtaining Drona for his antagonist. And Dhrishtadyumna began to select combatants (from his own army) for pitting them against particular warriors of the hostile force. And he gave orders unto his car-warriors, suited to their strength and courage. And he pitted Arjuna against the Suta's son (Karna), Bhima against Duryodhana, Dhrishtaketu against Salya, Uttamaujas against Gautama's son (Kripa), Nakula against Kritavarma, Yuyudhana against the ruler of the Sindhus (Jayadratha). And he placed Sikhandin in the van, pitting him against Bhishma. And he urged Sahadeva against Sakuni, and Chekitana against Sala, and the five sons of Draupadi against the Trigartas. And he urged Subhadra's son (Abhimanyu) against Vrishasena (the son of Karna), and also against all the rest of the kings, for he regarded Abhimanyu as superior to Arjuna himself in battle. And distributing his warriors thus, individually and collectively, that mighty Bowman, of the hue of blazing fire, kept Drona for his own share. And that leader of leaders of troops, the mighty and intelligent Bowman Dhrishtadyumna, having arrayed his troops duly, waited for battle with a firm heart. And having arrayed the combatants, as indicated above, of the Pandavas, he waited, with collected mind, on the field for securing victory to the sons of Pandu.'"

SECTION 166

'Dhritarashtra said, After Falguni had vowed the slaughter of Bhishma in battle, what did my wicked sons headed by Duryodhana do? Alas, I already beheld my father, Ganga's son, slain in battle, by that Bowman of firm grasp, viz., Partha, having Vasudeva for his ally! And what also did that mighty Bowman, that foremost of smiters, Bhishma, endowed with immeasurable wisdom, say on hearing the words of Partha. Having accepted also the command of the Kauravas, what did that foremost of warriors, Ganga's son, of exceeding intelligence and prowess, do?'

'Vaisampayana continued, 'Thus questioned, Sanjaya told him everything about what that eldest one of the Kurus, Bhishma of immeasurable energy, had said.'

'Sanjaya said, 'O monarch, obtaining the command, Bhishma, the son of Santanu said these words unto Duryodhana, gladdening him greatly, 'Worshipping the leader of celestial forces, viz., Kumara, armed with the lance, I shall, without doubt, be the commander of thy army today! I am well-versed in all mighty affairs, as also in various kinds of array. I know also how to make regular soldiers and volunteers act their parts. In the matter of marching the troops and arraying them, in encounters and withdrawing, I am as well-versed, O great king, as Vrishapati (the preceptor of the celestials), is! I am acquainted with all the methods of military array prevalent amongst the celestials, Gandharvas, and human beings. With these I will confound the Pandavas. Let thy (heart's) fever be dispelled. I will fight (the foe), duly protecting thy army and according to the rules of (military) science! O king, let thy heart's fever be dispelled!'

Hearing these words, Duryodhana said, 'O Ganga's son of mighty arms, I tell thee truly, I have no fear from even all the

gods and Asuras united together! How much less, therefore, is my fear when thy invincible self hath become the leader of my forces and when that tiger among men, Drona, also waiteth willingly for battle! When you two foremost of men, are addressed for battle on my side, victory, nay, the sovereignty of even the celestial cannot assuredly be unattainable by me! I desire, however, O Kaurava, to know who amongst all the warriors of the foe and my own are to be counted as Rathas and who Atirathas. Thou, O grandsire, art well-acquainted with the (prowess of the) combatants of the foe, also of ourselves! I desire to hear this, with all these lords of earth!'

"Bhishma said, 'Listen, O son of Gandhari, O king of kings, to the tale of Rathas in thy own army! Hear, O king, as to who are Rathas and who Atirathas! They are in thy army, many thousands, many millions, and many hundreds of millions of Rathas. Listen, however, to me as I name only the principal ones. Firstly, with thy country of brothers including Dussasana and others, thou art of the foremost of Rathas! All of you are skilled in striking, and proficient in cutting chariots and piercing. All of you are accomplished drivers of chariots while seated in the driver's box, and accomplished managers of elephants while seated on the necks of those animals. All of you are clever smiters with maces and bearded darts and swords and bucklers. You are accomplished in weapons and competent in bearing burthens of responsibility. Ye all are disciples of Drona and of Kripa, the son of Saradwat, in arrows and other arms. Wronged by the sons of Pandu, these Dhartarashtras, endowed with energy, will assuredly slay in the encounter the Panchalas irresistible in combat. Then, O foremost of the Bharatas, come I, the leader of all thy troops, who will exterminate thy foes, vanquishing the Pandavas! It behoveth me not to speak of my own merits. I am known to thee. The foremost of all wielders of weapons, Bhoja (chief) Kritavarma is Atiratha. Without doubt, he will accomplish thy purpose in battle. Incapable of being humiliated by persons accomplished in arms, shooting or hurling his weapons to a great distance, and a severe smiter, he will destroy the ranks of the foe, as the great Indra destroying the Danavas. The ruler of the Madras, the mighty Bowman Salya, is, as I think, an Atiratha. That warrior boasteth himself as Vasudeva's equal, in every battle (that he fighteth). Having abandoned his own sister's sons, that best of kings, Salya, hath become thine. He will encounter in battle the Maharathas of the Pandava party, flooding the enemy with his arrows resembling the very surges of the sea. The mighty Bowman Bhurisravas, the son of Somadatta, who is accomplished in arms and is one of thy well-meaning friends, is a leader of leaders of car-divisions. He will, certainly, make a great havoc among the combatants of thy enemies. The king of the Sindhus, O monarch, is in my judgement, equal to two Rathas. That best of car-warriors will fight in battle, displaying great prowess. Humiliated, O king, by the Pandavas on the occasion of his, abducting Draupadi, and bearing that humiliation in mind, that slayer of hostile heroes will fight (for thee). Having practised after that, O king, the severest austerities, he obtained a boon, highly difficult of acquisition, for encountering the Pandavas in battle. That tiger among car-warriors, therefore, remembering his old hostility, will, O sire, fight with the Pandavas in battle, reckless of his very life which is so difficult to lay down.'"

SECTION 167

"Bhishma said, 'Sudhakshina, the ruler of the Kamvojas, is in my judgement, equal to a single Ratha. Desiring the success of thy object, he will certainly fight with the enemy in battle. O best of kings, the Kauravas will behold the prowess of this lion among car-warriors exerted for thee, to be equal to that of Indra himself in battle. As regards the car-army of this king, O monarch, those smiters of fierce impetus, the Kamvojas, will cover a large area like a flight of locusts! Coming from (the province of) Mahishmati, Nila, accoutred in blue mail, is one of thy Rathas. With his car-army he will cause a great havoc among thy foes, O child, he had hostilities with Sahadeva. O king, he will continually fight for thee, O thou of Kuru's race. Accomplished in battle, and of fierce energy and prowess, (the princes) Vinda and Anuvinda of Avanti are both regarded as excellent Rathas. These two heroes among men will consume the troops of thy foes, with maces and bearded darts, and swords and long shafts, and javelins hurled from their hands. Like a couple of (elephant) leaders sporting in the midst of their herds, these two princes, O monarch, longing for battle, will range the field, each like Yama himself. The five (royal) brothers of Trigarta are, in my judgement, all foremost of Rathas. The sons of Pritha provoked hostilities with them at Virata's city on that (well-known) occasion. Like huge Makaras, O king, agitating the stream of the Ganges crested with high waves, they will agitate the ranks of the Parthas in battle. All the five, O king, are Rathas, having Satyaratha (amongst them) as their first. Remembering the wrongs inflicted on them of old by that son of Pandu who is Bhima's younger brother, when the latter, O Bharata, on his car drawn by white steeds, was engaged, O monarch, in subjugating all the kings of the earth, they will certainly exert themselves bravely in battle. Encountering many Maharathas

-chief of bowmen--leaders of Kshatriyas--on the side of the Parthas, they will certainly slay them. Thy son Lakshmana and the son also of Dussasana--those tigers among men are both unretreating in battle. In prime of youth, of delicate limbs, endowed with great activity, those two princes, well-versed with battles and capable of leading all, those tigers among Kurus, those car-warriors, are, I think, two of our best Rathas. Devoted to the duties of the Kshatriya order, those two heroes will achieve great feats. Dandadhara, O monarch, is, O bull among men, equal to a single Ratha. Guarded by his own soldiers, he will fight in battle for thee. Endued with great impetus and prowess, king Vrihadvala, the ruler of the Kosalas, is, in my judgement, O sire, equal to one Ratha. Fierce in arms, this mighty Bowman, devoted to the good of the Dhartarashtras, will exert himself powerfully in battle, gladdening his own friends. Kripa, the son of Saradwat is, O king, a leader of leaders of car-ranks. Reckless even of life which is so dear, he will consume thy foes. Born among a clump of heath as the son of that great sage, viz., the preceptor Gautama, otherwise called Saradwat, he is invincible like Kartikeya himself. Consuming untold warriors armed with various weapons and bows, he will, O sire, roam forth on the field of battle like a blazing fire.'"

SECTION 168

"Bhishma said, 'This thy maternal uncle Sakuni is, O king, equal to a single Ratha. Having caused the (present) hostilities (to break out) with the sons of Pandu, he will fight. There is no doubt in this. His troops are irresistible when rushing to battle. Armed with various kinds of weapons in abundance, in speed, they are equal to the very wind. The mighty Bowman (Aswathaman) who is Drona's son surpasseth all bowmen. Acquainted with all modes of warfare, and of un baffled weapons, he is a Maharatha. Like the wielder of Gandiva, the shafts of this warrior, shot from his bow, proceed in a continuous line, touching one another. If he wishes it, this Maharatha is capable of consuming the three worlds. Engaged in austerities in his hermitage, he hath, by these, increased both his fury and energy. Possessed of great intelligence, he hath been favoured by Drona with (the gift of all) celestial weapons. There is, however, O bull of Bharata's race, one great defect in him, in consequence of which, O best of kings, I do not regard him either as a Ratha or a Maharatha. This regenerate man is exceedingly fond of living, life being very dear to him. Amongst the warriors of both armies there is no one who can be regarded as his peer. On even a single car he can annihilate the very army of the celestials. Possessed of a strong frame, he can split the very mountains by the flaps of his bow-string, striking against the leathern fence on his left arm. Endued with innumerable qualities, this smiter of fierce effulgence will wander (over the field of battle), incapable of being withstood like Yama himself, mace in hand. Resembling the fire at the end of the Yuga as regards his fury, possessed of leonine neck, and endowed with great lustre, Aswathaman will extinguish the embers of this battle between the Bharata's. His father (Drona) is endowed with great energy, and though aged, is still superior to many young men. He will achieve great feats in battle. I have no doubt of this. Staying immovably (on the field), he will consume Yudhishtira's troops. The Pandava army will play the part of the dry grass and fuel in which that fire will originate, while the impetus of his own weapons will be the wind for fanning it into a (mighty) flame. This bull among men, is a leader of bands of car-warriors. The son of Bharadwaja will achieve fierce feats for thy good! The preceptor of all Kshatriyas of royal lineage, the venerable preceptor, will exterminate the Srinjayas. Dhananjaya, however, is dear to him. This mighty Bowman, therefore, remembering his own celebrated and highly meritorious services as preceptor, will never be able to slay Partha who is capable of achieving great feats without any trouble. O hero, Drona always boasteth of the numerous accomplishments of Partha. Indeed, Bharadwaja looketh on him with greater affection than on his own son. Endued with great prowess, he can, on a single car, beat in battle, by means of his celestial weapons, all the gods, Gandharvas, and human beings united together. That tiger among kings, is, O monarch, one of thy Maharathas. Capable of breaking the car-ranks of hostile heroes, he, in my judgement, is one of thy foremost of car-warriors. Afflicting the ranks of the enemy at the head of his own large force, he will consume the Panchalas like fire consuming a heap of dry grass. Possessed of true fame, prince Vrihadvala is equal to single Ratha. He, O monarch, will roam amid thy enemy's troops like Death himself. His troops, O king of kings, accoutred in various kinds of mail and armed with diverse kinds of weapons, will wander on the field, slaying all the warriors opposed to them. Vrishasena, the son of Karna, is one of thy foremost of car-warriors and is a Maharatha. That foremost of mighty men will consume the troops of thy enemy. Endued with great energy, Jalasandha, O king, is one of thy foremost of Rathas. Born in Madhu's race, that slayer of hostile heroes, is prepared to cast away his very life in battle. Skilled in battle, that mighty-armed warrior, scattering the enemy's ranks before him, will fight in

battle mounted on car or from the elephant's back. That best of kings, O monarch, is in my judgement, a Ratha. He will, in fierce battle, cast away for thy sake his very life with all, his troops possessed of great prowess and acquainted with all the modes of warfare, he will, O king, fight fearlessly with thy foes in battle. Never retreating from battle, brave, and resembling Yama himself, Vahlika, O king, is in my judgement, an Atiratha. Rushing to the encounter he never cometh back. Indeed, he will slay hostile warriors in battle like the Wind-god himself. That router of hostile car-ranks, that car-warrior of wonderful feats in battle, commander of thy forces, Satyavan is, O king, a Maharatha. He never cherisheth grief at the prospect of battle. Confounding those warriors that stand in the way of his car, he falleth upon them. Always displaying his prowess against the enemy, that best of men will, for thy sake, in fierce press of battle, achieve all that a good Kshatriya should. Thai chief of Rakshasas, Alambhusha, of cruel deeds, is a Maharatha. Remembering his old hostilities (with the Pandavas), he will commit great execution among the foe. He is the best of Rathas amongst all the Rakshasa-warriors. Possessing powers of illusion, and firm in enmity, he will wander fiercely on the field. The ruler of Pragiyotisha, the brave Bhagadatta of exceeding prowess, is the foremost of those holding the elephant hook, and is skilled also in fighting from a car. An encounter took place between him and the wielder of Gandiva for days together, O king, each desirous of victory over the other. Then Bhagadatta, O son of Gandhari, who regarded Indra as his friend, made friendship with (Indra's son) the high-souled Pandava. Skilled in fight from the elephant's neck, this king will fight in battle, like Vasava among the celestials, fighting from his Airavata."

SECTION 169

"Bhishma said, 'Both the brothers Achala and Vrisha are Rathas. Invincible (in battle) they will slay thy foes. Endued with great strength, those tigers among men, those foremost of Gandharvas, are firm in wrath. Young and handsome, they are possessed of great strength. As regards this thy dear friend, this one who is always boastful of his skill in battle, this one who always urgeth thee, O king, to fight with the Pandavas, this vile braggart, Karna, the son of Surya, this one who is thy counsellor, guide, and friend, this vain wight who is destitute of sense, this Karna, is neither a Ratha nor an Atiratha. Without sense, this one hath been deprived of his natural coat of mail. Always kind, he hath also been deprived of his celestial ear-rings. In consequence of the curse of Rama (his preceptor in arms) as also of the words of a Brahmana (who cursed him on another occasion), owing also to his deprivation of the accoutrements of battle, he, in my judgement, is only half a Ratha. Having approached Falguni (in battle), he will not certainly escape with life! Hearing this, Drona, that foremost of all wielders of weapons, said, 'It is even so as thou hast said. That is not untrue! He boasteth on the eve of every battle, but yet he is seen to retreat from every engagement. Kind (out of season) and blundering, it is for this that Karna, in my judgement, is only half a Ratha!'

"Hearing these words, Radha's son, expanding his eyes in rage, and afflicting Bhishma with words like sharp hooks, said unto Ganga's son these words, 'O grandsire, though I am innocent yet from thy aversion to me, thou manglest me thus, according to thy pleasure, with thy wordy arrows at every step. I tolerate, however, all this for the sake of Duryodhana. Indicating me as only half a Ratha, thou regardest me worthless, as if, indeed, I were a coward! What doubt is there in this? I do not speak an untruth when I say that thou, O Ganga's son, art an enemy of the whole universe, and especially of all the Kurus! The king, however, doth not know this! Who else is there that would thus seek to disunite and abate the energy of these kings that are all equal and that are all equally brave, as thou, from thy hatred of merit, seekest to do? O Kaurava, neither years, nor wrinkles, nor wealth, nor possession of friends, would entitle a Kshatriya to be regarded as a Maharatha! It hath been said that a Kshatriya acquirith eminence only through might, as Brahmanas acquire eminence through superiority in mantras, as Vaisyas through wealth, and Sudras through age. Influenced, however, by lust and envy, and acting from ignorance, thou hast indicated Rathas and Atirathas according only to thy own caprice! Blessed be thou, O mighty-armed Duryodhana, judge properly! Let this wicked Bhishma, who only wrongeth thee, be abandoned by thee! Thy warriors, once disunited, can with difficulty be united again. O tiger among men, thy main army, under such circumstances, can with difficulty be united; far greater will the difficulty be in uniting an army gathered from various provinces! Behold, O Bharata, doubt (of success) hath already arisen in the hearts of thy warriors! This Bhishma weakeneth our energy in our very presence! Where is the task of ascertaining the merits of Rathas, and where is Bhishma of little understanding? I alone will withstand the army of Pandavas. Coming in contact with me, whose arrows never go for nothing, the Pandavas and the Panchalas will fly away in all directions like oxen when they come in contact with a tiger! Where, Oh, are battle, the press of armed encounter, good

counsels and well-expressed words, and where is Bhishma, who is superannuated and of wicked soul, and who is impelled by the very fates to become their victim? Alone he challengeth the whole universe! Of false vision he regardeth none else as a man. It is true the scriptures teach that the words of the old should be listened to. That, however, doth not refer to those that are very old, for these, in my judgement, become children again. Alone I will exterminate the army of the Pandavas! The fame, however, of such a feat will attach to Bhishma, O tiger among kings, for this Bhishma, O monarch, hath been made by thee the commander of thy forces, and the renown always attacheth to the leader and not to those that fight under him. I will not, therefore, O king, fight as long as Ganga's son liveth! After Bhishma, however, hath been laid low, I will fight with all the Maharathas of the enemy united together!'

"Bhishma said, 'This burden, vast as the ocean, in the matter of Duryodhana's battle (with the Pandavas), is about to be taken up by me. I have thought of it for many years. Now that the hour is come for that terrible encounter, dissensions amongst ourselves should not be created by me. It is for this, Suta's son, that thou livest! Else, superannuated though I am and young in years thou art, I would quell thy desire for battle and crush thy hope of life! (Thy preceptor) Rama, the son of Jamadagni, shooting his great weapons, could not cause me the slightest pain. What canst thou, therefore, do to me? They that are good, do not approve self-praise. Infamous wretch of thy race, know that I indulge in little boast because I am enraged. Vanquishing on a single car all the assembled Kshatriyas of the world at the Swayamvara of the daughters of the ruler of Kasi, I abducted those maidens. Alone, I stopped on the field of battle the rush of countless kings with their soldiers! Obtaining thee as embodiment of strife, a great calamity is ready to overtake the Kurus! Strive then for slaying our antagonists. Be a man, fight with that Partha, whom thou so often challengest. O thou of wicked understanding, I desire to see thee come out of that encounter with thy life!'

"King Duryodhana then said unto Bhishma, of great prowess, 'Cast thy eyes on me, O Ganga's son! Great is the business that is at hand! Think earnestly as how I may be most benefited! Both of you will render me great services! I desire now to bear of the best car-warriors among the enemy, that is, of those that are Atirathas among them and of those that are leaders of car-division. O Kaurava, I desire to hear of the strength and weakness of my foes, since when this night will dawn, our great battle will take place.'"

SECTION 170

"Bhishma said, 'I have now, O king, indicated who thy Rathas are and who thy Atirathas and half Rathas. Listen now to the tale of Rathas and Atirathas among the Pandavas. If thou feelest any curiosity, listen then, O king, with these monarchs, to the tale of Rathas in the army of the Pandavas. The king himself, son of Pandu and Kunti, is a mighty Ratha. Without doubt, O sire, he will glide along the field of battle like a blazing fire; Bhimasena, O king, is regarded equal to eight Rathas. In an encounter with the mace or even with arrows, there is none equal to him. Endued with the strength of ten thousand elephants, and filled with pride, in energy he is superhuman. Those two bulls among men, the sons of Madri, are both Rathas. In beauty, they are equal to the twin Aswinis, and they are endued with great energy. Stationed at the head of their divisions, all of them, remembering their great sufferings, without doubt, wander along the field like so many Indras! All of them are endued with high souls, and are tall in stature like the trunks of Sala trees. Taller than other men by half-a-cubit in stature, all the sons of Pandu are brave as lions and endued with great strength. All of them, O sire, have practised Brahmacharya vows and other ascetic austerities. Endued with modesty, those tigers among men are possessed of fierce strength like the veritable tigers. In speed, in smiting, and in crushing (foes), all of them are more than human. All of them, on the occasion of the campaign of universal conquest, vanquished great kings, O bull of Bharata's race! No other men can wield their weapons, maces, and shafts. Indeed, O Kaurava, there are no men that can even string their bows, or uplift their maces, or shoot their arrows in battle. In speed, in hitting the aim, in eating, and in sports on the dust, they used to beat all of you even when they were children. Possessed of fierce might they will, when they encounter this force, exterminate it in battle. A collision, therefore, with them is not desirable. Each of them can alone slay all the kings of the earth! That which happened, O great king, on the occasion of the Rajasuya sacrifice, had occurred before thy very eyes! Remembering the sufferings of Draupadi and the harsh speeches uttered after their defeat at dice, they will wander in battle like so many Rudras. As regards Gudakesha, of reddish eyes, having Narayana for his ally, there is not among both the armies any brave car-warrior that can be regarded as his equal. Let men alone, it hath not been heard by us that even among gods, Asuras, Urugas, Rakshasas and Yakshas, there ever was born before, or there ever will be born hereafter, any car-warrior like unto him! O great king, intelligent Partha owneth that car which is furnished with the

banner bearing the device of the ape; the driver of that car is Vasudeva! Dhananjaya himself is the warrior who fighteth from it; his, again, is that celestial bow called Gandiva; he owneth again those steeds fleet as the wind; his coat of mail is impenetrable and of celestial make; his two large quivers are inexhaustible; his arms have been obtained from the great Indra, Rudra, Kuvera, Yama and Varuna; and upon his car, again, are those maces of frightful mien, and diverse other great weapons having the thunderbolt amongst them! What car-warrior can be regarded as his equal, who, stationed on a single car' slew in battle a thousand Danavas, having their abode in Hiranyapura? Inflamed with wrath, possessed of great might and prowess, incapable of being baffled, that mighty-armed warrior, while protecting his own army, will certainly exterminate thy troops! Myself and preceptor (Drona) among the two armies, and no third car-warrior, O great king, can advance against Dhananjaya, that scatterer of arrow showers! Pouring his shafts, like the very clouds during the rainy season when propelled by mighty winds, that son of Kunti when Vasudeva as his second, steppeth for battle! He is skilful and young, while both of us are old and worn out!'

"Vaisampayana continued, 'Hearing these words of Bhishma, and recollecting with trembling heart, the well-known valour of the sons of Pandu and thinking of it, as if it were present before their eyes, the massive arms of kings, decked with bracelets and smeared with sandal-paste, seemed to hang down divested of might.'"

SECTION 171

"Bhishma said, 'All the five sons of Draupadi, O monarch, are Maharathas. Virata's son Uttara is, in my judgement, one of the foremost of Rathas. The mighty-armed Abhimanyu is a leader of leaders of car-divisions. Indeed, that slayer of foes is equal in battle to Partha himself or Vasudeva. Endued with great lightness of hand in shooting weapons, and acquainted with all the modes of warfare, he is possessed of great energy and is steady in the observance of vows. Remembering the sufferings of his own father, he will put forth his prowess. The brave Satyaki of Madhu's race is a leader of leaders of car-divisions. Foremost among the heroes of the Vrishni race, he is endued with great wrath, and is perfectly dauntless. Uttamaujas also, O king, is an excellent car-warrior in my judgement. And Yudhamanyu, too, of great prowess, is, in my judgement, an excellent car-warrior. All those chiefs own many thousands of cars and elephants and horses, and they will fight, reckless of their very lives, from desire of doing what is agreeable to Kunti's sons. Uniting with the Pandavas, they will, O great king, sweep through thy ranks like fire or the wind, challenging thy warriors. Invincible in battle, those bulls among men, old Virata and old Drupada, both endued with great prowess, are, in my judgement, both Maharathas. Though old in years yet both of them are devoted to the observance of Kshatriya virtues. Treading along the path that is trod by heroes, both of them will exert to the best of their might. In consequence of their relationship (to the Pandavas) and owing also, O king, to their being endued with strength and prowess, those great bowmen devoted to pure vows, have both derived additional strength from the strength of their affection. According as the cause is, all strong-armed men become, O bull of Kuru's race, heroes or cowards. Actuated by a singleness of purpose, both these kings, who are powerful bowmen, will lay down their very lives in causing a great massacre of thy troops to the best of their might, O slayer of foes! Fierce in battle, these distinguished heroes, these mighty bowmen, regardless, O Bharata, of their lives, will, at the head of their respective Akshauhinis, achieve great feats, justifying their relationship and the confidence that is reposed on them (by the Pandavas)."

SECTION 172

"Bhishma said, 'That subjugator of hostile cities, Sikhandin, the son of the king of the Panchalas, is, O king, in my judgement, one of the foremost of Yudhishtira's Rathas. Having divested himself on his former sex, he will fight in battle and earn great fame, O Bharata, among thy troops! He hath a large number of troops,--Panchalas and Prabhadrakas,--to support him. With those hosts of cars he will achieve great feats. Dhrishtadyumna also, O Bharata, the leader of all Yudhishtira's army, that mighty car-warrior who is also a disciple of Drona, is, O king, in my judgement, an Atiratha. Afflicting all foes in battle, he will singly sweep the field, like Pinaka,--bearing God himself in rage on the occasion of the universal dissolution. Even great warriors will speak of his car-divisions, so multitudinous are they, as resembling the very ocean or that of the gods, in battle! Kshattradharman, the son of Dhrishtadyumna, owing to his immature years, as also in consequence of his want of exercise in arms, is, in my judgement, O king, only half a Ratha. That relative of the Pandavas, the mighty bowman Dhrishtaketu, the heroic son of Sisupala, the king of the Chedis, is a Maharatha. That brave ruler of the Chedis will, O king, with his son, achieve feats such as are difficult for even a Maharatha. Kshattradeva, that subjugator of hostile cities, who is devoted

to Kshatriya virtues, is, O great king, in my judgement, one of the best Rathas among the Pandavas. Those brave warriors among the Panchalas, viz., Jayanta and Amitajnas and the great car-warrior Satyajit are all, O king, high-souled Maharathas. They will all, O sire, fight in battle like furious elephants. Aja and Bhoja, both endowed with great prowess, are both Maharathas. Possessed of great might, those two heroes will fight for the Pandavas. Both of them are endowed with great lightness of hand in the use of weapons. Both of them are conversant with all the modes of warfare, both are well-skilled and possessed of firm prowess. The five Kshatriya brothers, O king, who are difficult of being vanquished, and all of whom have blood red banners, are foremost of the Rathas. Kasika, and Sukumara, and Nila, and that other one, viz., Suryadatta, and Sankha, otherwise called Madiraswa, are all in my judgement, the foremost of Rathas. Possessed of every qualification that renders them fit for battle, they are acquainted with all weapons, and all of them are endowed with high souls. Vardhakhshemi, O king, is in my judgement, a Maharatha. King Chitrayudha is, in my judgement, one of the best of Rathas. He is, besides, an asset in battle and devotedly attached to the diadem-decked (Arjuna). Those mighty car-warriors, those tigers among men, Chekitana, and Satyadhriti, are two of the best Rathas of the Pandavas in my judgement. Vyaghradatta, O monarch, and Chandrasena also, O Bharata, are without doubt two of the best Rathas, as I think, of the Pandavas. Senavindu, O king, otherwise called Krodhahantri by name, who, O lord, is regarded as equal of Vasudeva and of Bhimasena, will contend with great prowess in battle against your warriors. Indeed, that best of kings, ever boasting of his feats in battle, should be regarded by thee, precisely as myself, Drona and Kripa are regarded by thee. That best of men, worthy of praise, viz., Kasya, is endowed with great lightness of hand in the use of weapons. Indeed, that subjugator of hostile cities is known to me as equal to one Ratha. Drupada's son, Satyajit, young in years and displaying great prowess in battle, should be regarded as equal to eight Rathas. Indeed being Dhrishtadyumna's equal, he is an Atiratha. Desirous of spreading the fame of the Pandavas, he will achieve great feats. Devoted to the Pandavas and endowed with great bravery, there is another great Ratha of the Pandavas, viz., king Pandya, that Bowman of mighty energy. The mighty Bowman Dhridadhanwan is another Maharatha of the Pandavas. O subjugator of hostile cities, that foremost of Kurus, viz., Srenimat and king Vasudeva are both, in my judgement, Atirathas."

SECTION 173

"Bhishma said, 'O great king, Rochamana is another Maharatha of the Pandavas. He will, O Bharata, contend in battle against hostile warriors, like a second god. That subjugator of foes, the mighty Bowman Kuntibhoja of great strength, the maternal uncle of Bhimasena, is, in my judgement, an Atiratha. This mighty and heroic Bowman is well-versed and highly skilled in fight. Acquainted with all modes of warfare, this bull among car-warriors is regarded by me as exceedingly competent. Displaying his prowess he will fight, like a second Indra against the Danavas. Those celebrated soldiers that he owns are all accomplished in fight. Stationed on the side of the Pandavas and devoted to what is agreeable and beneficial to them, that hero will, for the sake of his sister's sons achieve extra-ordinary feats. That prince of Rakshasas (Ghatotkacha), O king, born of Bhima and Hidimva, and endowed with ample powers of illusion, is, in my judgement, a leader of the leaders of car-divisions. Fond of battle, and endowed with powers of illusion, he will, O sire, fight earnestly in battle. Those heroic Rakshasas who are his counsellors or dependents will also fight under him.

'These and many other rulers of provinces, headed by Vasudeva, have assembled for the sake of Pandu's son. These, O king, are principally the Rathas, Atirathas, and half Rathas of the high-souled Pandava, and these, O king, will lead in battle the terrible army of Yudhishtira which is protected, again, by that hero, the diadem-decked (Arjuna), who is even like the great Indra himself. It is with them (thus) endowed with powers of illusion and fired by the desire of success that I shall contend in battle, expectant of victory or death. I shall advance against these two foremost of car-warriors, Vasudeva and Arjuna, bearing (respectively) Gandiva and the discus, and resembling the sun and the moon as seen together in the evening. I shall, on the field of battle, encounter also those other car-warriors of Yudhishtira (whom I have, mentioned) at the head of their respective troops.

'The Rathas and Atirathas, according to their precedence, have now been declared by me to thee, and they also that are half Rathas, belonging to thee or them, O chief of the Kauravas! Arjuna and Vasudeva and other lords of earth that may be there, all of them, upon whom my eyes may fall, I will withstand, O Bharata! But, thou of mighty arms, I will not strike or slay Sikhandin the prince of Panchalas, even if I behold him rushing against me in battle with weapons upraised. The world knows how from a desire of doing what was agreeable to my father, that I gave up the kingdom that had become mine and lived in the observance of the

Brahmacharya vow. I then installed Chitrangada in the sovereignty of the Kauravas, making at the same time the child Vichitravirya the Yuvaraja. Having notified my god-like vow among all the kings of the earth, I shall never slay a woman or one that was formerly a woman. It may be known to you, O king, that Sikhandin was formerly a woman. Having been born as a daughter, she afterwards became metamorphosed into the male sex. I shall not, O Bharata, fight against him. I shall certainly smite all other kings, O bull of Bharata's race, whom I may encounter in battle. I will not, however, O king, be able to slay the sons of Kunti!"

SECTION 174

"Duryodhana said, 'For what reason, O chief of the Bharatas, wilt thou not slay Sikhandin even if thou beholdest him approach thee as a foe with arms upraised? Thou hadst, O mighty-armed one, formerly told me,--I will slay the Panchalas with the Somakas'--O son of Ganga, tell me, O grandsire (the reason of the present reservation).'

"Bhishma said, 'Listen, O Duryodhana, to this history, with all these lords of earth, as to why I will not slay Sikhandin even if I behold him in battle! My father, Santanu, O king, was celebrated over all the world. O bull of the Bharata race, that king of virtuous soul paid his debt to nature in time. Observing my pledge, O chief of the Bharatas, I then installed my brother, Chitrangada, on the throne of the extensive kingdom of the Kurus. After Chitrangada's demise, obedient to the counsels of Satyawati, I installed, according to the ordinance, Vichitravirya as king. Although young in age, yet being installed lured by me, O monarch, the virtuous Vichitravirya looked up to me in everything. Desirous of marrying him, I set my heart upon procuring daughters from a suitable family. (At that time) I heard, O thou of mighty arms, that three maidens, all unrivalled for beauty, daughters of the ruler of Kasi, by name Amva, Amvika, and Amvalika would select husbands for themselves, and that all the kings of the earth, O bull of the Bharata's race, had been invited. Amongst those maidens Amva was the eldest, Amvika the second, while the princess Amvalika, O monarch, was the youngest. Myself repairing on a single car to the city of the ruler of Kasi, I beheld, O thou of mighty arms, the three maidens adorned with ornaments and also all the kings of the earth invited thither on the occasion. Then, O bull of Bharata's race, challenging to battle all those kings who were ready for the encounter, I took up those maidens on my car and repeatedly said unto all the kings assembled there these words--Bhishma, the son of Santanu, is carrying away by force these maidens. Ye kings, strive ye all to the best of your power for rescuing them! By force do I take them away, ye bulls among men, making you spectators of my act!--At these words of mine those rulers of the earth sprang up with weapons unsheathed. And they angrily urged the drivers of their cars, saying, 'Make ready the cars.--Make ready the cars.' And those monarchs sprang up to the rescue, with weapons unsheathed; car-warriors on their cars resembling masses of clouds, those fighting from elephants, on their elephants, and others on their stout and plump steeds. Then all those kings, O monarch, surrounded me on all sides with a multitudinous number of cars. With a shower of arrows, I stopped their onrush on all sides and vanquished them like the chief of celestials vanquishing hordes of Danavas. Laughingly, with easiness I cut down the variegated standards, decked with gold, of the advancing kings, with blazing shafts, O bull of Bharata's race! In that combat I overthrew their steeds and elephants and car-drivers, each with a single arrow. Beholding that lightness (of hand) of mine, they desisted (from the fight) and broke. And having vanquished all those rulers of the earth, I came back to Hastinapura, I then, O thou of mighty arms, made over those maidens, intending them for my brothers to Satyawati and represented unto her everything I had done."

SECTION 175

"Bhishma said, 'Then, O chief of the Bharatas, approaching my mother, that daughter of the Dasa clan, and saluting that parent of heroes, I said these words,--Having vanquished all the kings, these daughters of the ruler of Kasi, having beauty alone for their dowry, have been abducted by me for the sake of Vichitravirya!--Then, O king, Satyawati with eyes bathed in tears, smelt my head, and joyously said, 'By good luck it is, O child, that thou hast triumphed!' When next, with Satyawati's acquiescence, the nuptials approached, the eldest daughter of the ruler of Kasi said these words in great bashfulness,--O Bhishma, thou art conversant with morality, and art well-versed in all our scriptures! Hearing my words, it behoveth thee to do towards me that which is consistent with morality. The ruler of the Salwas was before this mentally chosen by me as my lord. By him also, without my father's knowledge, I was privately solicited. How wouldst thou, O Bhishma, born especially as thou art in Kuru's race, transgress the laws of morality and cause one that longeth for another to live in thy abode? Knowing this, O bull of Bharata's race, and deliberating in thy mind, it behoveth thee, O mighty-armed one, to accomplish what is proper. O monarch, it is clear that

the ruler of the Salwas waiteth (for me). It behoveth thee, therefore, O best of the Kurus' to permit me to depart. O mighty-armed one, be merciful to me, O foremost of righteous persons! Thou, O hero, art devoted to truth, it is well-known all over the earth!"

SECTION 176

"Bhishma said, 'I then placed the matter before (my mother) Kali, otherwise called Gandhavati, as also all our counsellors, and also before our special and ordinary priests and then permitted, O king, the eldest of those maidens, Amva, to depart. Permitted by me, that maiden then went to the city of the ruler of the Salwas. And she had for her escort a number of old Brahmanas and was also accompanied by her own nurse. And having travelled the whole distance (between Hastinapura and Salwa's city), she approached king Salwa and said these words, 'I come, O thou of mighty arms, expectant of thee, O high-souled one! Unto her, however, O king, the lord of the Salwas said with a laughter, 'O thou of the fairest complexion, I no longer desire to make a wife of thee who wast to be wedded to another. Therefore, O blessed one, go back thither unto Bhishma's presence. I no longer desire thee that was forcibly ravished by Bhishma. Indeed, when Bhishma, having vanquished the kings, took thee away, thou didst go with him cheerfully. When having humiliated and vanquished all the kings of the earth, Bhishma took thee away, I no longer desire thee, O thou of the fairest complexion, for a wife,--thee that was to have been wedded to another! How can a king like myself, who is acquainted with all branches of knowledge and who lays down laws for the guidance of others, admit (into his abode) a woman who was to have been wedded to another? O blessed lady, go whithersoever thou wishest, without spending thy time in vain! Hearing these words of his, Amva then, O king, afflicted with the arrows of the god of love, addressed Salwa, saying, 'Say not so, O lord of the earth, for it is not so! O grinder of foes, cheerful I was not when taken away by Bhishma! He took me away by force, having routed all the kings, and I was weeping all the while. An innocent girl that I am and attached to thee, accept me, O lord of the Salwas! The abandonment (by one) of those that are attached (to him) is never applauded in the scriptures. Having solicited Ganga's son who never retreats from battle, and having at last obtained his permission, I come to thee! Indeed, the mighty-armed Bhishma, O king, desireth me not! It hath been heard by me that his action (in this matter) hath been for the sake of his brother. My two sisters Amvika and Amvalika, who were abducted with me at the same time, have, O king, been bestowed by Ganga's son on his younger brother Vichitravirya! O lord of the Salwas, I swear, O tiger among men, by touching my own head that I have never thought of any other husband than thee! I do not, O great king, come to thee as one who was to have been wedded to another! I tell thee the truth, O Salwa, truly swearing by my soul! Take me, O thou of large eyes, me--a maiden come to thee of her own accord--one unbetrothed to another, one desirous of thy grace!' Although she spoke in this strain, Salwa, however, O chief of the Bharatas, rejected that daughter of the ruler of Kasi, like a snake casting off his slough. Indeed, although that king was earnestly solicited with diverse expressions such as these, the lord of the Salwas still did not, O bull of the Bharata race, manifest any inclination for accepting the girl. Then the eldest daughter of the ruler of Kasi, filled with anger, and her eyes bathed in tears, said these words with a voice choked with tears and grief, 'Cast off, O king, by thee, whithersoever I may go, the righteous will be my protectors, for truth is indestructible!'

"It thus, O thou of Kuru's race, that the lord of the Salwas rejected that maiden who addressed him in language such as this and who was sobbing in grief so tenderly. Go, go,--were the words that Salwa said unto her repeatedly. I am in terror of Bhishma, O thou of fair hips, thou art Bhishma's capture! Thus addressed by Salwa destitute of foresight, that maiden issued out of his city sorrowfully and wailing like a she-osprey."

SECTION 177

"Bhishma said, 'Issuing out of the city, Amva reflected sorrowfully in this strain. 'There is not in the whole world a young woman in such a miserable plight as I! Alas, destitute of friends, I am rejected by Salwa also! I cannot go back to the city named after an elephant, for I was permitted by Bhishma to leave that city, expectant of Salwa! Whom then shall I blame? Myself? Or, the invincible Bhishma? Or, that foolish father of mine who made arrangements for my self-choice? Perhaps, it is my own fault! Why did I not leap down before from Bhishma's car, when that fierce battle took place, for coming to Salwa? That I am so afflicted now, as if deprived of my senses, is the fruit of that omission of mine! Cursed be Bhishma! Cursed be my own wretched father of foolish understanding, who had arranged prowess to be my dower, sending me out as if I were a woman (disposed) for a consideration! Cursed be myself Cursed be king Salwa himself and cursed be my creator too! Cursed be they through whose

fault such great misery hath been mine! Human beings always suffer what is destined for them. The cause, however, of my present affliction is Bhisma, the son of Santanu; I, therefore, see that at present my vengeance should fall upon him, either through ascetic austerities or by battle, for he is the cause of my woe! But what king is there that would venture to vanquish Bhisma in battle? Having settled this, she issued out of the city for repairing to an asylum of the high-souled ascetics of virtuous deeds. The night she stayed there, surrounded by those ascetics. And that lady of sweet smiles told those ascetics, O Bharata, all that had happened to herself with the minutest details, O mighty-armed one, about her abduction, and her rejection by Salwa.'

"There lived in that asylum an eminent Brahmana of rigid vows, and his name was Saikhavaty. Endued with ascetic merit of a high order, he was a preceptor of the scriptures and the Aranyakas. And the sage Saikhavaty, of great ascetic merit, addressed that afflicted maiden, that chaste girl sighing heavily in grief, and said, 'If it hath been so, O blessed lady, what can high-souled ascetics residing in their (woody) retreats and engaged in penances do?' That maiden, however, O king, answered him, saying, 'Let mercy be shown to me; I desire a life in the woods, having renounced the world. I will practise the severest of ascetic austerities. All that I now suffer is certainly the fruit of those sins that I had committed from ignorance in my former life. I do not venture to go back to my relatives, ye ascetics, rejected and cheerless that I am knowing that I have been humiliated by Salwa! Ye that have washed away your sins, godlike as ye are, I desire that ye should instruct me in ascetic penance! Oh, let mercy be shown to me!' Thus addressed, that sage then comforted the maiden by examples and reasons borrowed from the scriptures. And having consoled her thus, he promised, with the other Brahmanas, to do what she desired.'"

SECTION 178

"Bhisma said, 'Those virtuous ascetics then set themselves about their usual avocations, thinking all the while as to what they should do for that maiden. And some amongst them said, 'Let her be taken to her father's abode.' And some amongst them set their hearts upon reproaching ourselves. And some thought that repairing to the ruler of the Salwas, he should be solicited to accept the maiden. And some said, 'No, that should not be done, for she hath been rejected by him.' And after some time had passed thus, those ascetics of rigid vows once more said unto her, 'What, O blessed lady, can ascetics with senses under control do? Do not devote thyself to a life in the woods, renouncing the world! O blessed lady, listen to these words that are beneficial to thee! Depart hence, blessed be thou, to thy father's mansion! The king, thy father, will do what should next be done. O auspicious one, surrounded by every comfort, thou mayest live there in happiness. Thou art a woman! At present, therefore, O blessed one, thou hast no other protector save thy father. O thou of the fairest complexion, as regards a woman, she hath her father for her protector or her husband. Her husband is her protector when she is in comfortable circumstances, but when plunged in misery, she hath her father for her protector. A life in the woods is exceedingly painful, especially to one that is delicate. Thou art a princess by birth; over this, thou art, again, very delicate. O beautiful dame! O blessed lady, there are numerous discomforts and difficulties attaching to a life in a (woody) retreat, none of which, O thou of the fairest complexion, shalt thou have to bear in thy father's abode!' Other ascetics, beholding that helpless girl said to her, 'Seeing thee alone in deep and solitary woods, kings may court thee! Therefore, set not thy heart upon such a course!'

"Hearing these words, Amva said, 'I am incapable of going back to my father's abode in the city of Kasi, for without doubt I shall then be disregarded by all my relatives. Ye ascetics, I lived there, in my father's abode, during my childhood. I cannot, however, now go to thither where my father is. Protected by the ascetics, I desire to practise ascetic austerities, so that in even future life of mine such sore afflictions may not be mine! Ye best of ascetics, I desire, therefore, to practise ascetic austerities!'

"Bhisma continued, 'When those Brahmanas were thinking thus about her, there came into that forest that best of ascetics, the royal sage Hotravahana. Then those ascetics revered the king with worship, enquiries of welcome and courtesy, a seat, and water. And after he was seated and had rested for a while, those denizens of the forest once more began to address that maiden in the hearing of that royal sage. Hearing the story of Amva and the king of Kasi, that royal sage of great energy became very anxious at heart. Hearing her speak in that strain, and beholding her (distressed), that royal sage of rigid austerities, viz., the high-souled Hotravahana, was filled with pity. Then, O lord, that maternal grandsire of her rose up with trembling frame and causing that maiden to sit on his lap, began to comfort her. He then acquired of her in details about that distress of hers from its beginning. And she, thereupon, represented to him minutely all that had happened. Hearing all she said, the royal sage was filled with pity and grief. And that great sage

settled in mind what she would do. Trembling from agitation he addressed the afflicted maiden sunk in woe, saying, 'Do not go back to thy father's abode, O blessed lady! I am the father of thy mother. I will dispel thy grief. Rely on me, O daughter! Great, indeed, must thy affliction be when thou art so emaciated! At my advice, go unto the ascetic Rama, the son of Jamadagni. Rama will dispel this great affliction and grief of thine. He will slay Bhisma in battle if the latter obeyeth not his behest. Go, therefore, unto that foremost one of Bhriгу's race who resembleth the Yuga-fire itself in energy! That great ascetic will place thee once more on the right track!' Hearing this, that maiden, shedding tears all the while, saluted her maternal grandsire, Hotravahana, with a bend of her head and addressed him, saying, 'Go I will at thy command! But shall I succeed in obtaining a sight of that reverend sire celebrated over the world? How will he dispel this poignant grief of mine? And how shall I go to that descendant of Bhriгу? I desire to know all this.'

"Hotravahana said, 'O blessed maiden, thou wilt behold Jamadagni's son, Rama, who is devoted to truth and endued with great might and engaged in austere penances in the great forest. Rama always dwelleth in that foremost of the mountains called Mahendra. Many Rishis, learned in the Vedas, and many Gandharvas and Apsaras also dwell there. Go, blessed be thou, and tell him these words of mine, having saluted with thy bent head that sage of rigid vows and great ascetic merit. Tell him also, O blessed girl, all that thou seekest. If thou namest me, Rama will do everything for thee, for Rama, the heroic son of Jamadagni, that foremost of all bearers of arms, is a friend of mine highly pleased with me, and always wisheth me well! And while king Hotravahana, was saying all this unto that maiden, thither appeared Akritavrana, a dear companion of Rama. And on his advent those Munis by hundreds, and the Srinjaya king Hotravahana, old in years, all stood up. And those denizens of the forest, uniting with one another, did him all the rites of hospitality. And they all took their seats surrounding him. And filled, O monarch, with gratification and joy, they then started various delightful, laudable, and charming subjects of discourse. And after their discourse was over, that royal sage, the high-souled Hotravahana enquired of Akritavrana about Rama that foremost of great sages, saying, 'O thou of mighty arms, where, O Akritavrana, may that foremost of persons acquainted with the Vedas, viz., Jamadagni's son of great prowess be seen?' Akritavrana answered him saying, 'O lord, Rama always speaketh of thee, O king, saying,--That royal sage of the Srinjayas is my dear friend,--I believe, Rama will be here tomorrow morning. Thou wilt see him even here when he cometh to behold thee. As regards this maiden, for what, O royal sage, hath she come to the wood? Whose is she, and what is she to thee? I desire to know all this.' Hotravahana said, 'The favourite daughter of the ruler of Kasi, she is, O lord, my daughter's child! The eldest daughter of the king of Kasi, she is known by the name of Amva. Along with her two younger sisters, O sinless one, she was in the midst of her Swayamvara ceremonies. The names of her two younger sisters are Amvika and Amvalika, O thou endued with wealth of asceticism! All the Kshatriya kings of the earth were assembled together at the city of Kasi. And, O regenerate Rishi, great festivities were going on there on account of (the self-choice of) these maidens. In the midst of these, Santanu's son, Bhisma, of mighty valour, disregarding all the kings, abducted the girls. Vanquishing all the monarchs, the pure-souled prince Bhisma of Bharata's race then reached Hastinapura, and representing everything unto Satyavati, ordered his brother Vichitravirya's marriage to take place with the girls he had brought. Beholding the arrangements for those nuptials complete, this maiden, O bull among Brahmanas, then addressed Ganga's son in the presence of his ministers and said,--I have, O hero, within my heart chosen the lord of the Salwas to be my husband. Conversant as thou art with morality, it behoveth thee not to bestow me on thy brother, whose heart is given away to another!--Hearing these words of hers, Bhisma took counsel with his ministers. Deliberating on the matter, he, at last, with Satyavati's consent, dismissed this maiden, Permitted thus by Bhisma, this girl gladly repaired to Salwa, the lord of Saubha, and approaching him said,--Dismissed I have been by Bhisma. See that I do not fall off from righteousness! In my heart, I have chosen thee for my lord, O bull among kings. Salwa, however, rejected her, suspecting the purity of her conduct. Even she hath come to these woods, sacred for asceticism, being ardently inclined to devote herself to ascetic penances! She was recognised by me from the account that she gave of her parentage. As regards her sorrow, Bhisma is considered by her to be its root! After Hotravahana had ceased, Amva herself said, 'O holy one, it is even so as this lord of earth, this author of my mother's body, Hotravahana of the Srinjaya race hath said. I cannot venture to go back to my own city, O thou that art endued with wealth of asceticism, for shame and fear of disgrace, O great Muni! At present, O holy one, even this is what hath been my determination, viz., that that would be my highest duty which the holy Rama, O best of Brahmanas, might point out to me!'"

SECTION 179

"Akritavrana said, 'Of these two afflictions of thine, for which, O blessed lady, dost thou seek a remedy? Tell me this. Is it thy wish that the lord of Saubha should be urged to wed thee, the high-souled Rama will certainly urge him from desire of doing thee good? Or, if thou wishest to behold Ganga's son, Bhisma, defeated in battle by intelligent Rama Bhargava will gratify even that wish of thine. Hearing what Srinjaya has to say, and what thou also, O thou of sweet smiles, may have to say, let that be settled this very day what should be done for thee.' Hearing these words, Amva said, 'O holy one, abducted I was by Bhisma acting from ignorance, for, O regenerate one, Bhisma knew not that my heart had been given away to Salwa. Thinking of this in thy mind, let that be resolved upon by thee which is consistent with justice, and let steps be taken for accomplishing that resolution. Do that, O Brahmana, which is proper to be done towards either that tiger among the Kurus, viz., Bhisma, singly, or towards the ruler of the Salwas, or towards both of them! I have told thee truly about the root of my grief. It behoveth thee, O holy one, to do that which is consistent with reason.'

"Akritavrana said, 'This, O blessed lady, O thou of the fairest complexion, that thou sayest with eyes fixed upon virtue, is, indeed, worthy of thee. Listen, however, to what I say! If Ganga's son had never taken thee to the city called after the elephant, then, O timid girl, Salwa would have, at Rama's behest, taken thee on his head! It is because Bhisma bore thee away by force that king Salwa's suspicions have been awakened in respect of thee, O thou of slender-waist! Bhisma is proud of his manliness and is crowned with success. Therefore, thou shouldst cause thy vengeance to fall upon Bhisma (and no other)! Hearing these words of the sage, Amva said, 'O regenerate one, this desire hath been cherished by me also in my heart, viz., that, if possible, Bhisma should be caused by me to be slain in battle! O thou of mighty arms, be it Bhisma or be it king Salwa, punish that man whom thou thinkest to be guilty and through whose act I have been so miserable!'

"Bhisma continued, 'In conversation such as this, that day passed and the night also, O best of Bharata's race, with its delicious breeze which was neither cold nor hot. Then Rama appeared there, beaming with energy. And that sage wearing matted-locks on his head and attired in deer-skins was surrounded by his disciples. And endued with magnanimous soul, he had his bow in hand. And bearing also a sword and a battle-axe, that sinless one, O tiger among kings, approached the Srinjaya king (Hotravahana) in that forest. And the ascetics dwelling there and that king also who was endued with great ascetic merit, beholding him, all stood up and waited, O king, with joined hands. And that helpless maiden too did the same. And they all cheerfully worshipped Bhargava with the offer of honey and curds. Being worshipped duly by them, Rama sat with them seated round him. Then, O Bharata, Jamadagni's son and Hotravahana, seated thus together, began to discourse. And after their discourse was over, the sage Hotravahana opportunely said in a sweet voice these words of grave import unto that foremost one of Bhriгу's race, viz., Rama of mighty strength, 'O Rama, this is my daughter's daughter, O lord, being the daughter of the king of Kasi. She hath something to be done for her! Oh, listen to it duly, O thou that art skilled in all tasks!' Hearing these words of his friend, Rama addressed that maiden saying, 'Tell me what thou hast to say.' At these words, Amva approached Rama who resembled a blazing fire, and worshipping both his feet with her bent head, touched them with her two hands that resembled, in radiance, a couple of lotuses and stood silently before him. And filled with grief, she wept aloud, her eyes bathed in tears. And she then sought the protection of that descendant of Bhriгу, who was the refuge of all distressed persons. And Rama said, 'Tell me what grief is in thy heart. I will act according to thy words!' Thus encouraged, Amva said, 'O thou of great vows, O holy one, today I seek thy protection! O lord, raise me from this unfathomable ocean of sorrow.'

"Bhisma continued, 'Beholding her beauty and her youthful body and its great delicacy, Rama began to think,--What will she say? And that perpetrator of Bhriгу's line, thinking inwardly of this, sat long in silence, filled with pity. He then addressed that maiden of sweet smiles again, saying, 'Tell us what thou hast to say!' Thus encouraged, she represented everything truly unto Bhargava. And Jamadagni's son, hearing these words of the princess, and having first settled what he should do, addressed that damsel of the fairest complexion, saying, 'O beautiful lady, I will send word unto Bhisma, that foremost one of Kuru's race. Having beard what my behest is, that king will certainly obey it. If, however, the son of Jahnavi do not act according to my words, I will then consume him in battle. O blessed girl, with all his counsellors! Or, O princess, if thou desirest it, I may even address the heroic ruler of the Salwas to the matter in hand.' Hearing these words of Rama, Amva said, 'Dismissed I was by Bhisma, O son of Bhriгу's race, as soon as he heard that my heart had previously been freely given away to the ruler of the Salwas. Approaching then the lord of Saubha, I addressed

him in language that was unbecoming. Doubtful of the purity of my conduct, he refused to accept me. Reflecting on all this, with the aid of thy own understanding, it behoveth thee, O son of Bhṛigu's race, to do that which should be done in view of these circumstances. Bhishma, however, of great vows is the root of my calamity, for he brought me under his power taking me up (on his car) by violence! Slay that Bhishma, O thou of mighty arms, for whose sake, O tiger of Bhṛigu's race, overwhelmed with such distress, I suffer such poignant misery! Bhishma, O thou of Bhṛigu's race, is covetous, and mean, and proud of his victory. Therefore, O sinless one, thou shouldst give him his deserts. While, of lord, I was being abducted by him, even this was the desire that I cherished in my heart, viz., that I should cause that hero of great vows to be slain. Therefore, O sinless Rama, gratify this desire of mine! O thou of mighty arms, slay Bhishma, even as Purandara slew Vṛitra."

SECTION 180

"Bhishma said, 'O lord, repeatedly urged by that maiden to slay Bhishma, Rama replied unto that weeping girl, saying, 'O daughter of Kasi, O thou of the fairest complexion, I do not, on any account, take up arms now except for the sake of those that are conversant with the Vedas. Tell me, therefore, what else I can do for thee? Both Bhishma and Salwa are, O princess, exceedingly obedient to me. Do not grieve, I will accomplish thy object. I will not, however, O beautiful lady, take up arms, except at the command of Brahmanas. This hath been my rule of conduct.'

"Amva said, 'My misery, O holy one, should by any means be dispelled by thee. That misery of mine hath been caused by Bhishma. Slay him, therefore, O lord, without much delay.'

"Rama said, 'O daughter of Kasi, say but the word and Bhishma, however, deserving of reverence from thee, will, at my word, take up thy feet on his head!'

"Amva said, 'O Rama, slay in battle that Bhishma who roareth like an Asura. Indeed, summoned to the encounter (by him), slay him, O Rama, if thou wishest (to do) what is agreeable to me. It behoveth thee, besides, to make thy promise true.'

"Bhishma continued, 'While, O king, Rama and Amva were talking with each other, the Rishi (Akṛitavṛana) of highly virtuous soul said these words, 'It behoveth thee not, O mighty-armed one, to desert this girl that seeketh thy protection! If summoned to battle, Bhishma cometh to the encounter and sayeth--I am vanquished, or, if he obeyeth thy words, then that which this maiden seeketh will be accomplished, O son of Bhṛigu's race, and the words spoken by thee, O hero, will also, O lord, be true! This also was, O great Muni, the vow then made by thee, O Rama,--the vow made by thee before Brahmanas after thou hadst conquered all the Kshatriyas, viz., that thou wouldst slay in battle the person, be he a Brahmana, a Kshatriya, a Vaisya, or a Sudra, who would be a foe to the Brahmanas. Thou hadst further promised that as long as thou wouldst live thou wouldst not abandon those that would come to thee in fright and seek thy protection, and that thou wouldst, O Bhṛigava, slay that proud warrior who would vanquish in battle all the assembled Kshatriyas of the earth! O Ram, even Bhishma, that perpetrator of Kuru's race, hath achieved such success (over all the Kshatriyas)! Approaching him, O son of Bhṛigu's race, encounter him now in battle!'

"Rama said, 'O best of Rishis, I recollect that vow of mine made before. I will, however (in the present instance) do that which conciliation may point out. That task which the daughter of Kasi hath in her mind is a grave one, O Brahmana! Taking this maiden with me, I will repair myself to the place where Bhishma is. If Bhishma, proud of his achievements in battle, do not obey my behest, I will then slay that arrogant wight. Even this is my fixed resolve. The arrows shot by me do not stick to the bodies of embodied creatures (but pass them through). This is known to you from what you saw in my encounters with the Kshatriyas! Having said this, Rama then, along with all those seekers of Brahma, resolved to depart from that asylum! and the great ascetic then rose from his seat. Then all those ascetics passing that night there, performed (on the next morning) their homa-rites and recited their prayers. And then they all set out, desirous of taking my life. And Rama, accompanied by all those devotees of Brahma, then came to Kurukshetra, O monarch, with that maiden, O Bharata, in their company. And those high-souled ascetics, with that foremost one of Bhṛigu's race at head, having arrived on the banks of the stream of Saraswati, quartered themselves there.'"

SECTION 181

"Bhishma said, 'After he had quartered there, on third day, O king, Jamadagni's son of high vows, sent a message to me, saying, 'I have come here, do what is agreeable to me.' Hearing that Rama, of great might, had come to the confines of our kingdom, I speedily went with a joyous heart to that master who was an ocean of energy. And I went to him, O king, with a cow placed in the van of my train, and accompanied by many Brahmanas, and (ordinary) priests (of

our family), and by others, resembling the very gods in splendour, employed by us on special occasions. And beholding me arrived at his presence, Jamadagni's son, of great prowess, accepted the worship I offered unto him and said these words unto me.'

"Rama said, 'Thyself, divested of desire, with what mood of mind, O Bhishma, didst thou abduct, on the occasion of her self-choice, his daughter of the king of Kasi and again dismiss her subsequently? By thee hath this famous lady been dissociated from virtue! Contaminated by the touch of thy hands before, who can marry her now? Rejected she hath been by Salwa, because thou, O Bharata, hadst abducted her. Take her therefore, to thyself, O Bharata, at my command. Let this daughter of a king, O tiger among men, be charged with the duties of her sex! O king, O sinless one, it is not proper that this humiliation should be hers!'

"Seeing him plunged into sorrow (on account of the maiden) I said unto him,--O Brahmana, I cannot, by any means, bestow this girl on my brother. O thou of Bhṛigu's race, it was to myself that she said, I am Salwa! And it was by me that she was permitted to go to Salwa's city. As regards myself, even this is my firm vow that I cannot abandon Kshatriya practices from fear or pity, or avarice of wealth, or lust!--Hearing these words of mine, Rama addressed me, with eyes rolling in anger, saying, 'If, O bull among men, thou dost not act according to my words, I will slay thee this very day along with all thy counsellors! Indeed, with eyes rolling in anger, Rama in great wrath told me these words repeatedly. I, however, O chastiser of foes, then beseeched him in sweet words. But though beseeched by me, he did not cool down. Bowing down with my head unto that best of Brahmanas I then enquired of him the reason for which he sought battle with me. I also said,--O thou of mighty arms, while I was a child it was thou who instructed me in the four kinds of arms. [The science of arms (Dhanurved) classes arms under four heads, viz., Mukta, Amukta, Muktamukta, and Yantramukta. A Mukta weapon is one that is hurled from the hand, as a discus. An Amukta is not hurled from the hand, as a sword. A Muktamukta is one that is sometimes hurled and sometimes not, as a mace. A Yantramukta is one shot from a machine, as an arrow or a ball. All Mukta weapons are Astras, while all Amukta ones are called sastras.] I am, therefore, O thou of Bhṛigu's race, thy disciple! Then Rama answered me with eyes red in anger, 'Thou knowest me, O Bhishma, to be thy preceptor, and yet, O Kauravya, thou acceptest not, for pleasing me, this daughter of the ruler of Kasi! O delighter of the Kurus, I cannot be gratified unless thou actest in this way! O mighty-armed one, take this maiden and preserve thy race! Having been abducted by thee, she obtaineth not a husband. Unto Rama that subjugator of hostile cities, I replied, saying,--This cannot be, O regenerate Rishi! All thy labour is vain, O son of Jamadagni, remembering thy old preceptorship, I am striving, O holy one, to gratify thee! As regards this maiden, she hath been refused by me before knowing what the faults, productive of great evils, of the female sex are, who is there that would admit into his abode a woman whose heart is another's and who (on that account) is even like a snake of virulent poison? O thou of high vows, I would not, even from fear of Vasava, forsake duty! Be gracious unto me, or do me without delay that which thou hast thought proper. This sloka also, O thou of pure soul, is heard in the Puranas, O lord, sung by the high-souled Marutta, O thou of great intelligence! The renunciation is sanctioned by the ordinance of a preceptor who is filled with vanity, who is destitute of the knowledge of right and wrong, and who is treading in a devious path.--Thou art my preceptor and it is for this that I have from love revered thee greatly. Thou, however, knowest not the duty of a preceptor, and it is for this that I will fight with thee. I would not slay any preceptor in battle, especially again a Brahmana, and more specially one endued with ascetic merit. It was for this that I forgive thee. It is well-known truth, gatherable from the scriptures, that he is not guilty of slaying a Brahmana who killeth in battle a person of that order that taketh up weapons like Kshatriya and fighteth wrathfully without seeking to fly. I am a Kshatriya stationed in the practice of Kshatriya duties. One doth not incur sin, nor doth one incur any harm by behaving towards a person exactly as that person deserveth. When a person acquainted with the proprieties of time and place and well-versed in matters affecting both profit and virtue, feels doubtful, as regards anything, he should without scruples of any kind, devote himself to the acquisition of virtue which would confer the highest benefit on him. And since thou, O Rama, in a matter connected with profit of doubtful propriety, actest unrighteously, I would certainly fight with thee in a great battle. Behold the strength of my arms and my prowess that is superhuman! In view of such circumstances, I shall certainly do, O son of Bhṛigu, what I can. I shall fight with thee, O regenerate one, on the field of Kurukshetra! O Rama of great effulgence, equip thyself as thou listest for single combat! Come and station thyself on the field of Kurukshetra where, afflicted with my shafts in great battle, and sanctified by my weapons, thou mayest obtain those regions that have been won by thee (thought for thy austerities). O thou of mighty

arms and wealth of asceticism, there I will approach thee for battle,--thee that art so fond of battle! There, O Rama, where in days of yore thou hadst propitiated thy (deceased) fathers (with oblations of Kshatriya blood), slaying thee there, O son of Bhṛigu, I will propitiate the Kshatriya slain by thee! Come there, O Rama, without delay! There, O thou that art difficult of being vanquished, I will curb thy old pride about which the Brahmanas speak! For many long years, O Rama, thou hast boasted, saying,--I have, single-handed, vanquished all the Kshatriyas of the Earth!--Listen now to what enabled thee to indulge in that boast! In those days no Bhishma was born, or no Kshatriyas like unto Bhishma! Kshatriyas really endued with valour have taken their births later on! As regards thyself, thou hast consumed only heaps of straw! The person that would easily quell thy pride of battle hath since been born! He, O mighty-armed one, is no other than myself, even Bhishma, that subjugator of hostile cities! Without doubt, O Rama, I shall just quell thy pride of battle!'

"Bhishma continued, 'Hearing these words of mine, Rama addressed me, laughingly saying, 'By good luck it is, O Bhishma, that thou desirest to fight with me in battle! O thou of Kuru's race, even now I go with thee to Kurukshetra! I will do what thou hast said! Come thither, O chastiser of foes! Let thy mother, Jahnvi, O Bhishma, behold thee dead on that plain, pierced with my shafts, and become the food of vultures, crows, and other carnivorous birds! Let that goddess worshipped by Siddhas and Charanas, that blessed daughter of Bhagiratha, in the form of a river, who begat thy wicked self, weep today, O king, beholding thee slain by me and lying miserably on that plain, however undeserving she may be of seeing such a sight! Come, O Bhishma, and follow me, O proud wight, always longing for battle! O thou of Kuru's race, take with thee, O bull of Bharatas' line, thy cars and all other equipments of battle! Hearing these words of Rama that subjugator of hostile towns, I worshipped him with a bend of my head and answered him, saying,--So be it! Having said all this, Rama then went to Kurukshetra from desire of combat, and I also, entering our city, represented everything unto Satyawati. Then causing propitiatory ceremonies to be performed (for my victory), and being blessed also by my mother, and making the Brahmanas utter benedictions on me, I mounted on a handsome car made of silver and unto which, O thou of great glory, were yoked steeds white in hue. And every part of that car was well-built, and it was exceedingly commodious and covered on all sides with tiger-skin. And it was equipped with many great weapons and furnished with all necessities. And it was ridden by charioteer who was well-born and brave, who was versed in horse-lore, careful in battle, and well-trained in his art, and who had seen many encounters. And I was accoutred in a coat of mail, white in hue, and had my bow in hand. And the bow I took was also white in hue. And thus equipped, I set out, O best of Bharata's race! And an umbrella, white in hue, was held over my head. And, O king, I was fanned with fans that also were white in colour. And clad in white, with also a white head-gear, all my adornments were white. And eulogised (with laudatory hymns) by Brahmanas wishing me victory, I issued out of the city named after the elephant, and proceeded to Kurukshetra, which, O bull of Bharata's race, was to be the field of battle! And those steeds, fleet as the mind or the wind, urged by my charioteer, soon bore me, O king, to that great encounter. And arrived in the field of Kurukshetra, both myself and Rama, eager for battle, became desirous of showing each other our prowess. And arrived within view of the great ascetic Rama, I took up my excellent conch and blew a loud blast. And many Brahmanas, O king, and many ascetics having their abodes in the forest, as also the gods with Indra at their head, were stationed there for beholding the great encounter. And many celestial garlands and diverse kinds of celestial music and many cloudy canopies could be noticed there. And all those ascetics who had come with Rama, desiring to become spectators of the fight, stood all around the field. Just at this juncture, O king, my divine mother devoted to the good of all creatures, appeared before me in her own form and said, 'What is this that thou seekest to do? Repairing to Jamadagni's son, O son of Kuru's race, I will repeatedly solicit him saying,--Do not fight Bhishma who is thy disciple!--O son, being a Kshatriya do not obstinately set thy heart on an encounter in battle with Jamadagni's son who is a Brahmana! Indeed, it was thus that she reproved me. And she also said, 'O son, Rama, equal in prowess unto Mahadeva himself, is the exterminator of the Kshatriya order! It is not known to thee, that thou desirest an encounter with him.' Thus addressed by her, I saluted the goddess reverentially and replied unto her with joined hands, giving her, O chief of the Bharatas, an account of all that had transpired in that self-choice (of the daughter of Kasi). I also told her every thing, O king of kings, about how I had urged Rama (to desist from the combat). I also gave her a history of all the past acts of the (eldest) daughter of Kasi. My mother then, the great River, wending to Rama, began, for my sake, to beseech the Rishi of Bhṛigu's race. And she said unto him these words, viz.,--Do not fight Bhishma who is thy disciple!--Rama, however, said unto her while she was beseeching him thus, 'Go and make

Bhishma desist! He doth not execute out my wish! It is for this that I have challenged him!"

"Vaisampayana continued, 'Thus addressed by Rama, Ganga, from affection for her son, came back to Bhishma. But Bhishma, with eyes rolling in anger, refused to do her bidding. Just at this time, the mighty ascetic Rama, that foremost one of Bhriugu's race, appeared in Bhishma's sight. An then that best of the twice-born ones challenged him to the encounter.'"

SECTION 182

"Bhishma said, 'I then smilingly addressed Rama stationed for battle, saying,--Myself on my car, I do not wish to fight with thee that art on the earth! Mount on a car, O hero, and case thy body in mail, O mighty-armed one, if indeed, O Rama, thou wishest to fight me in battle!--Then Rama smilingly replied unto me on that field of battle, saying, 'The Earth, O Bhishma, is my car, and Vedas, like good steeds, are the animals that carry me! The wind is my car-driver, and my coat of mail is constituted by those mothers in the Vedas (viz., Gayatri, Savitri and Saraswati). Well-covered by these in battle, O son of Kuru's race, I will fight!' Having said this, O Gandhari's son. Rama of prowess incapable of being baffled, covered me on all sides with a thick shower of arrows. I then beheld Jamadagni's son stationed on a car equipped with every kind of excellent weapons! And the car he rode was exceedingly handsome and was of wonderful appearance. And it had been created by a fiat of his will, and it was beautiful like a town. And celestial steeds were yoked unto it, and it was well-protected by the necessary defences. And it was decked all over with ornaments of gold. And it was well-covered with tough skins all around, and bore the device of the sun and the moon. Rama was armed with bow and equipped with a quiver, and with fingers cased in leathern fences! Akritavrana, the dear friend of Bhargava, well-versed in the Vedas, did the duties of a car-driver for that warrior. And he, of Bhriugu's race, repeatedly summoning me to battle, saying,--Come, come,--gladden my heart. And I then, myself, singly obtained for my adversary that invincible and mighty exterminator of the Kshatriya race, viz., Rama risen like the sun himself in splendour, desirous (on his part) of fighting singly! And after he had poured three showers of arrows on me curbing my steeds, I came down from my car and placing my bow aside I proceeded on foot to that best of Rishis. And arriving before him, I worshipped the best of Brahmanas with reverence. And having saluted him duly, I told him these excellent words,--O Rama, whether thou art equal or superior to me, I will fight with thee, my virtuous preceptor, in battle! O lord, bless me, wishing me victory!"

"Rama, thus addressed, said, 'O foremost one of Kuru's race, he that desires prosperity should act even thus! O thou of mighty arms, they that fight with warriors more eminent than themselves, have this duty to perform. O king, I would have cursed thee if thou hadst not approached me thus! Go, fight carefully and summoning all thy patience, O thou of Kuru's race! I cannot, however, wish thee victory, for I myself stand here to vanquish thee! Go, fight fairly! I am pleased with thy behaviour!--Bowling unto him, I then speedily came back, and mounting on my car, I once more blew my conch decked with gold. And then, O Bharata, the combat commenced between him and me. And it lasted for many days. each of us, O king, having been desirous of vanquishing the other. And in that battle, it was Rama who struck me first with nine hundred and sixty straight arrows furnished with vulturine wings. And with that arrowy shower, O king, my four steeds and charioteer were completely covered! Notwithstanding all this, however, I remained quiet in that encounter, accounted in my coat of mail! Bowling unto the gods, and especially unto the Brahmanas, I then smilingly addressed Rama stationed for battle, saying,--Although thou hast shown little regard for me, yet I have fully honoured thy preceptorship! Listen again, O Brahmana, to some other auspicious duty that should be discharged if virtue is to be earned! The Vedas that are in thy body, and the high status of Brahmana that is also in thee, and the ascetic merit thou hast earned by the severest of austerities, I do not strike at these! I strike, however, at that Kshatriyahood which thou, O Rama, hast adopted! When a Brahmana taketh up weapons, he becometh a Kshatriya. Behold now the power of my bow and the energy of my arms! Speedily shall I cut off that bow of thine with a sharp shaft!--Saying this I shot at him, O bull of Bharata's race, a sharp broad-headed arrow, And cutting off one of the horns of his bow with it. I caused it to drop on the ground. I then shot at Jamadagni's car a hundred straight arrows winged with vulturine feathers. Piercing through Rama's body and borne along by the wind, those arrows coursing through space seemed to vomit blood (from their mouths) and resembled veritable snakes. Covered all over with blood and with blood issuing out of his body. Rama, O king, shone in battle, like the Sumeru mountain with streams of liquid metal rolling down its breast, or like the Asoka tree at the advent of spring, when covered with red bunches of flowers, or, O king, like the Kinsuka tree when clad in its flowery attire! Taking up then another bow, Rama, filled with wrath, showered upon me numerous arrows of excessive sharpness, furnished with

golden wings. And those fierce arrows of tremendous impetus, resembling snakes, or fire, or poison, coming at me from all sides, pierced my very vitals and caused me to tremble. Summoning all my coolness then addressed myself for the encounter, and filled with rage I pierced Rama with a hundred arrows. And afflicted with those hundred blazing shafts resembling either fire, or the sun or looking like snakes of virulent poison, Rama seemed to lose his senses! Filled, O Bharata, with pity (at the sight), I stopped of my own accord and said,--Oh, fie on battle! Fie on Kshatriya practices! And overwhelmed, O king, with grief, I repeatedly said,--Alas, great is the sin committed by me through observance of Kshatriya practices, since I have afflicted with arrows my preceptor who is a Brahmana endued with a virtuous soul!--After that, O Bharata, I ceased striking Jamadagni's son any more. At this time, the thousand-rayed luminary, having heated the earth with his rays, proceeded at the close of day to his chambers in the west and the battle also between us ceased.'"

SECTION 183

"Bhishma said, 'After the battle had ceased, my charioteer, well-skilled in such operations, drew out from his own body, from the bodies of my steeds, and from my body as well, the arrows that struck there. Next morning, when the sun rose, the battle commenced again, my horses having (a little while before) been bathed and allowed to roll on the ground and having had their thirst slaked and thereby re-invigorated. And beholding me coming quickly to the encounter attired in a coat of mail and stationed on my car, the mighty Rama equipped his car with great care. And I myself also, beholding Rama coming towards me from desire of battle, placed aside my bow and quickly descended from my car. Saluting Rama I re-ascended it, O Bharata, and desirous of giving battle, stood fearlessly before that son of Jamadagni. I then overwhelmed him with a thick shower of arrows, and he too covered me with an arrowy shower in return. And filled with wrath. Jamadagni's son once more shot at me a number of fierce shafts of great force and blazing mouths looking like veritable snakes! And I too, O king, shooting sharp shafts by hundreds and thousands, repeatedly cut: off Rama's arrows in mid-air before they could come at me. Then the mighty son of Jamadagni began to hurl celestial weapons at me, all of which I repelled, desirous of achieving mightier feats, O thou of strong arms, with-my weapons. And loud was the din that then arose in the welkin all around. At that time, I hurled at Rama the weapon named Vayavya which Rama neutralised, O Bharata, by the weapon called Guhyaka. Then I applied, with proper mantras, the weapon called Agneya but the lord Rama neutralised that weapon of mine by one (of his) called Varuna. And it was in this way that I neutralised the celestial weapons of Rama, and that chastiser of foes, Rama also, endued with great energy and acquainted with celestial weapons, neutralised the weapons shot by me. Then, O monarch, that best of Brahmanas, the mighty son of Jamadagni, filled with wrath, suddenly wheeling to my right, pierced me in the breast. At this, O best of the Bharatas, I swooned on my best of cars. And beholding me, reft of consciousness, my charioteer quickly bore me away from the field. And seeing me afflicted and pierced with Rama's weapons and borne away drooping and in a swoon, all the followers of Rama, including Akritavrana and others and the princess of Kasi, filled with joy, O Bharata, began to shout aloud! Regaining consciousness then, I addressed my charioteer, saying,--Go where Rama stayeth! My pains have left me, and I am ready for battle!--Thus instructed, my charioteer soon took me where Rama was, with the aid of those exceedingly handsome steeds of mine that seemed to dance as they coursed (through the plain) and that were endued with the speed of the wind. And approaching Rama then, O thou of Kuru's race, and filled with wrath, from desire of vanquishing his angry self, I overwhelmed him with an arrowy shower! But Rama, shooting three for every single of mine, cut into fragments every one of my straight-going arrows in mid air before any of them could reach him! And beholding those well-furnished arrows of mine by hundreds and thousands, each cut off in twain by Rama's arrows, all the followers of Rama were filled with joy. Impelled then by the desire of slaying him, I shot at Rama, the son of Jamadagni, a good-looking arrow of blazing effulgence with Death's self sitting at its head. Struck very forcibly therewith and succumbing to its impetus, Rama fell into a swoon and dropped down on the ground. And when Rama thus dropped on the ground, exclamations of Oh and Alas arose on all sides, and the whole universe, O Bharata, was filled with confusion and alarm, such as may be witnessed if the sun himself were ever to fall down from the firmament! Then all those ascetics together with the princess of Kasi, quietly proceeded, O son of Kuru's race, with great anxiety towards Rama. And embracing him, O Kaurava, they began to comfort him softly with the touch of their hands, rendered cold by contact with water, and with assurances of victory. Thus comforted, Rama rose up and fixing an arrow to his bow he addressed me in an agitated voice, saying, 'Stay, O Bhishma! Thou art already slain! And let off by him, that arrow quickly

pierced my left side in that fierce encounter. And struck therewith, I began to tremble like a tree shaken by the tempest. Slaying my horses then in terrific combat, Rama, fighting with great coolness, covered me with swarms of winged arrows, shot with remarkable lightness of hand. At this, O mighty-armed one, I also began to shoot arrows with great lightness of hand for obstructing Rama's arrowy shower. Then those arrows shot by myself and Rama covering the welkin all around, stayed even there (without falling down). And, thereupon, enveloped by clouds of arrows the very sun could not shed its rays through them. And the very wind, obstructed by those clouds, seemed to be unable to pass through them. Then, in consequence of the obstructed motion of the wind, the rays of the sun, and the clash of the arrows against one another, a conflagration was caused in the welkin. And then those arrows blazed forth in consequence of the fire generated by themselves, and fell on the earth, consumed into ashes! Then Rama, O Kaurava, filled with rage, covered me with hundreds and thousands and hundreds of thousands and hundreds of millions arrows! And I also, O king, with my arrows resembling snakes of virulent poison, cut into fragments all those arrows of Rama and caused them to fall down on the earth like snakes cut into pieces. And it was thus, O best of the Bharatas, that combat took place. When, however, the shades of evening approached, my preceptor withdrew from the fight.'"

SECTION 184

"Bhishma said, 'The next day, O bull of Bharata's race, frightful again was the combat that took place between me and Rama when I encountered him once more. That hero of virtuous soul, conversant with celestial weapons,--the lord Rama, from day to day, began to use diverse kinds of celestial weapons. Regardless of life itself, which is so difficult of being sacrificed, in that fierce combat, O Bharata, I baffled all those weapons with such of mine as are capable of baffling them. And, O Bharata, when diverse weapons were in this way neutralised and baffled by means of counter-weapons, Rama, of mighty energy began to contend against me in that battle, reckless of his own life. Seeing all his weapons baffled, the high-souled son of Jamadagni then hurled at me a fierce lance, blazing like a meteor, with flaming mouth, filling the whole world, as it were, with its effulgence, and resembling the dart hurled by Death himself! I, however, with my arrows cut into three fragments that blazing dart rushing against me, and resembling in effulgence the sun that rises at the end of the Yuga! At this, breezes charged with fragrant odours began to blow (around me). Beholding that dart of his cut off, Rama, burning with anger, hurled a dozen other fierce darts. Their forms, O Bharata, I am incapable of describing in consequence of their great effulgence and speed. How, indeed, shall I describe their forms? Beholding those diverse-looking darts approach me from all sides, like long tongues of fire and blazing forth with fierce energy like the dozen suns that arise at the time of the destruction of the universe, I was filled with fear. Seeing an arrowy net advancing against me, I baffled it with an arrowy downpour of mine, and then sent a dozen shafts by which I consumed those fierce-looking dozen darts of Rama. Then, O king, the high-souled son of Jamadagni showered on me numerous fierce-looking darts, furnished with variegated handles decked with gold, possessed of golden wings, and resembling flaming meteors! Baffling those fierce darts by means of my shield and sword, and causing them in that combat to fall down on the ground, I then, with clouds of excellent arrows, covered Rama's excellent steeds and his charioteer. Then that high-souled smiter of the lord of the Haihayas*, beholding those darts of mine equipped with gold-decked handles and resembling snakes emerged out of their holes, and filled with wrath at the sight, had recourse once more to celestial weapons! [*The thousand-handed Arjuna, called also Kartaviryarjuna, the vanquisher of Ravana, the chief of Haihaya clan of Kshatriyas having his capital at Mahishmati on the banks of the Narmada (Nerbuda), was slain by Rama.] Then swarms of fierce arrows, looking like flights of locusts fell upon me and overwhelmed me, my steeds, my charioteer, and my car! Indeed, O king, my car, horses, and charioteer, were covered all over with those arrows! And the yoke, shaft, wheels, and the wheel-spokes of my car, overwhelmed with that arrowy shower, at once broke. After that arrowy shower, however, was over, I also covered my preceptor with a thick shower of arrows. Thereupon, that mass of Brahmnic merit, mangled with that arrowy downpour, began to bleed copiously, and continuously. Indeed, like Rama afflicted with my clouds of arrows, I too was densely pierced with his arrows. When at last in the evening, the sun set behind the western hills, our combat came to an end.'"

SECTION 185

"Bhishma said, 'Next morning, O king, when the sun rose brightly, the combat between myself and him of Bhriugu's race, again, commenced. Then Rama, that foremost of smiters, stationed on his quickly-moving car, rained on me a thick downpour of arrows like the clouds on the mountain-breast. My beloved charioteer then, afflicted by that arrowy shower,

swerved from his place in the car, filling me with grief on his account. A total unconsciousness then came over him. And thus wounded by that arrowy downpour he fell down upon the earth in a swoon. And afflicted as he had been by Rama's shafts, he soon gave up his life. Then, O great king, fear entered my heart. And when, on the death of my charioteer, I was still lamenting for him with heart unbinged by sorrow, Rama began to shoot at me many death-dealing shafts. Indeed, even when endangered at the death of my charioteer I was lamenting for him, he of Bhriugu's race, drawing the bow with strength, pierced me deep with an arrow! O king, that blood-drinking shaft, falling upon my breast, pierced me through and fell simultaneously with my person upon the earth! Then, O bull of Bharata's race, thinking I was dead, Rama repeatedly roared aloud like the clouds and rejoiced exceedingly! indeed, O king, when thus I fell down on the earth, Rama, filled with joy, sent forth loud shouts along with his followers, while all the Kauravas who stood beside me and all those who came there to witness the combat were afflicted with great woe on seeing me fall. While lying prostrate, O lion among kings, I beheld eight Brahmanas endued with the effulgence of the sun or the fire. They stood surrounding me on that field of battle and supporting me on their arms. Indeed, borne up by those Brahmanas I had not to touch the ground. Like friends they supported me in mid-air while I was breathing heavily. And they were sprinkling me with drops of water. And bearing me up as they stood, they then, O king, repeatedly said unto me, 'Do not fear! Let prosperity be thine!' Comforted then by those words of theirs, I quickly rose up. I then beheld my mother Ganga--that foremost of the rivers, stationed on my car. Indeed, O king of the Kurus, it was that great river-goddess who had controlled my steeds in the combat (after my charioteer's fall)! Worshipping then the feet of my mother and of the spirits of my ancestors, I ascended my car. My mother then protected my car, steeds, and all the implements of battle. With joined bands I entreated her to go away. Having dismissed her, I myself restrained those steeds endued with the speed of the wind, and fought with Jamadagni's son, O Bharata, till the close of the day! Then, O chief of the Bharatas, in course of that combat, I shot at Rama a powerful and heart-piercing arrow endued with great speed. Afflicted with that shaft, Rama then, his bow loosened from his grasp, fell down upon the earth on his knees, reft of consciousness! And when Rama, that giver of many thousands (of golden coins) fell, masses of clouds covered the firmament, pouring a copious shower of blood! And meteors by hundreds fell, and thunder-rolls were heard, causing everything to tremble! And suddenly Rahu enveloped the blazing sun, and rough winds began to blow! And the earth itself began to tremble. And vultures and crows and cranes began to alight in joy! And the points of the horizon seemed to be ablaze and jackals began repeatedly to yell fiercely! And drums, unstruck (by human hands), began to produce harsh sound! Indeed, when the high-souled Rama embraced the earth, reft of consciousness, all these frightful and alarming omens of evil were seen! Then all on a sudden rising up, Rama approached me once more, O Kaurava, for battle, forgetting everything and deprived of his senses by anger. And that mighty-armed one took up his bow endued with great strength and also a deadly arrow. I, however, resisted him successfully. The great Rishis then (that stood there) were filled with pity at the sight, while he, however, of Bhriugu's race, was filled with great wrath. I then took up a shaft, resembling the blazing fire that appears at the end of the Yuga, but Rama of immeasurable soul baffled that weapon of mine. Then covered by clouds of dust, the splendour of the solar disc was dimmed, and the sun went to the western mount. And night came with its delicious and cool breezes, and then both of us desisted from the fight. In this way, O king, when evening came the fierce battle ceased, and (next day) with the re-appearance of the sun it commenced again. And it lasted for three and twenty days together."

SECTION 186

"Bhishma said, 'Then, O great king, during the night, having bowed unto the Brahmanas, the Rishis, the gods, and all those creatures that wander during the dark, and also all the kings of the earth, I laid myself down on my bed, and in the solitude of my room, I began to reflect in the following way.--For many days hath this fierce combat of terrible consequence lasted between myself and Jamadagni. I am unable, however, to vanquish on the field of battle that Rama of mighty energy. If indeed, I am competent to vanquish in battle that Brahmana of mighty strength, viz., Jamadagni's son of great prowess, then let the gods kindly show themselves to me this night!--Mangled with arrows as I lay asleep, O great king, that night on my right side, towards the morning, those foremost of Brahmanas who had raised me when I had fallen down from my car and held me up and said unto me--Do not fear--and who had comforted me, showed themselves to me, O king, in a dream! And they stood surrounding me and said these words. Listen to them as I repeat them to thee, O perpetrator of Kuru's race! Rise, O Ganga's son, thou

needst have no fear! We will protect thee, for thou art our own body! Rama, the son of Jamadagni, will never be able to vanquish thee in battle! Thou, O bull of Bharata's race, wilt be the conqueror of Rama in combat! This beloved weapon, O Bharata, called Praswapa, appertaining to the lord of all creatures, and forged by the divine artificer, will come to thy knowledge, for it was known to thee in thy former life! Neither Rama, nor any person on earth is acquainted with it. Recollect it, therefore, O thou of mighty arms, and apply it with strength! O king of kings, O sinless one, it will come to thee of itself! With it, O Kaurava, thou wilt be able to check all persons endued with mighty energy! O king, Rama will not be slain outright by it, thou shalt not, therefore, O giver of honours, incur any sin by using it! Afflicted by the force of this thy weapon, the son of Jamadagni, will fall asleep! Vanquishing him thus, thou wilt again awaken him in battle, O Bhishma, with that dear weapon called Samvodhana! Do what we have told thee, O Kaurava, in the morning, stationed on thy car. Asleep or dead we reckon it as the same, O king, Rama will not surely die! Apply, therefore, this Praswapa weapon so happily thought of--Having said this, O king, those foremost of Brahmanas, eight in number and resembling one another in form, and possessed of effulgent bodies, all vanished from my sight!"

SECTION 187

"Bhishma said, 'After the night had passed away, I awoke, O Bharata, and thinking of my dream I was filled with great joy. Then, O Bharata, the combat began between him and me--a combat that was fierce and unrivalled and that made the hairs of all creatures stand on their ends. And Bhargava poured on me an arrowy shower which I baffled with an arrowy shower of mine. Then filled with wrath at what he had seen the day before and what he saw that day, Rama hurled at me a dart, hard as Indra's thunderbolt and possessed of effulgence, resembling the Yama's mace! It came towards me like a blazing flame of fire and drinking up, as it were, all the quarters of that field of battle! Then, O tiger among the Kurus, it fell, O perpetrator of Kuru's line, upon my shoulder, like the lightning's flame that ranges the sky. Wounded thus by Rama, O thou of red eyes, my blood, O mighty-armed one, began to flow copiously like streams of red earth from a mountain (after a shower)! Filled with great wrath, I then shot at Jamadagni's son a deadly shaft, fatal as the poison of a snake. That heroic and best of Brahmanas, struck therewith at the forehead, O monarch, then appeared as beautiful as a crested hill! Extremely angry, that hero then, changing his position and drawing the bow-string with great strength, aimed at me a terrible shaft resembling all-destructive Death himself, and capable of grinding all foes! That fierce arrow fell upon my breast, hissing (through the air) like a snake. Covered with blood, I fell down on the earth, O king, thus struck. Regaining consciousness, I hurled at Jamadagni's son a frightful dart, effulgent as the thunderbolt. That dart fell upon the bosom of that foremost of Brahmanas. Deprived of his senses at this, Rama began to tremble all over. That great ascetic then, viz., his friend, the regenerate Akritavrana, embraced him and with diverse words of comfort soothed him. Reassured thus, Rama of high vows was then filled with wrath and vindictiveness. He invoked the great Brahma weapon. For baffling it I also used the same excellent weapon. Clashing against each other, the two weapons began to blaze forth brightly, showing what happens at the end of the Yuga! Without being able to reach either myself or Rama, those two weapons, O best of the Bharatas, met each other in the mid-air. Then the whole welkin seemed to be ablaze, and all creatures, O monarch, became highly distressed. Afflicted by the energy of those weapons, the Rishis, the Gandharvas, and the gods were all greatly pained. Then earth, with her mountains and seas and trees began to tremble, and all creatures, heated with the energy of the weapons, were greatly afflicted. The firmament, O king, became ablaze and the ten points of the horizon became filled with smoke. Creatures, therefore, that range the welkin were unable to stay in their element. When, at all this, the whole world with the gods, the Asuras and the Rakshasas began to utter exclamations of woe.--This is the time--thought I and became desirous, O Bharata, of speedily shooting the Praswapa weapon at the command of those utterers of Brahma (that had appeared to me in my dream)! The Mantras also for invoking excellent weapon suddenly came to my mind!"

SECTION 188

"Bhishma said, 'When I had formed this resolution, O king, a din of tumultuous voices arose in the sky. And it said,--O son of Kuru's race, do not let off the Praswapa weapon!--Notwithstanding this, I still aimed that weapon at Bhriugu's descendant. When I had aimed it, Narada addressed me, saying, 'Yonder, O Kaurava, stay the gods in the sky! Even they are forbidding thee today! Do not aim the Praswapa weapon! Rama is an ascetic possessed of Brahma merit, and he is, again, thy preceptor! Never, Kaurava, humiliate him.' While Narada was telling me this, I beheld those eight utterers of Brahma stationed in the sky. Smilingly, O king,

they said unto me slowly,--O chief of the Bharatas, do even what Narada sayeth. Even that, O best of Bharata's race, is highly beneficial to the world! I then withdrew that great weapon called Praswapa and invoked according to the ordinance the weapon called Brahma in the combat. Beholding the Praswapa weapon withdrawn, O lion among kings, Rama was in great huff, and suddenly exclaimed, 'Wretch that I am, I am vanquished, O Bhishma!' Then Jamadagni's son beheld before him his venerable father and his father's fathers. They stood surrounding him there, and addressed him in these words of consolation, 'O sire, never display such rashness again, the rashness, viz., of engaging in battle with Bhishma, or especially with any Kshatriya, O descendant of Bhriugu's race, to fight is the duty of a Kshatriya! Study (of the Vedas) and practice of vows are the highest wealth of Brahmanas! For some reason, before 'this, thou hadst been ordered by us to take up weapons. Thou hadst then perpetrated that terrible and unbecoming feat. Let this battle with Bhishma be thy very last, for enough of it thou hadst already. O thou of mighty arms, leave the combat. Blessed be thou, let this be the very last instance of thy taking up the bow! O invincible one, throw thy bow aside, and practice ascetic austerities, O thou of Bhriugu's race! Behold, Bhishma, the son of Santanu, is forbidden by all the gods! They are endeavouring to pacify him, repeatedly saying,--Desist from this battle! Do not light with Rama who is thy preceptor. It is not proper for thee, O perpetrator of Kuru's race, to vanquish Rama in battle! O son of Ganga, show this Brahmana every honour on the field of battle! As regards thee, we are thy superiors and therefore forbid thee! Bhishma is one of the foremost of Vasus! O son, it is fortunate, that thou art still alive! Santanu's son by Ganga--a celebrated Vasu as he is,--how can he be defeated by thee? Desist, therefore, O Bhargava! That foremost of the Pandavas, Arjuna, the mighty son of Indra, hath been ordained by the Self-create to be the slayer of Bhishma!"

"Bhishma continued, 'Thus addressed by his own ancestors, Rama answered them, saying, 'I cannot give up the combat. Even this is the solemn vow I have made. Before this, I never left the field, giving up battle! Ye grandsires, if you please, cause Ganga's son to desist from the fight! As regards myself, I can, by no means, desist from the combat!' Hearing these words of his, O king, those ascetics with Richika at their head, coming to me with Narada in their company, told me, 'O sire, desist from battle! Honour that foremost of Brahmanas! For the sake of Kshatriya morality, I replied unto them, saying. Even this is the vow I have taken in this world, viz., that I would never desist from battle turning my back, or suffer my back to be wounded with arrows! I cannot, from temptation or distress, or fear, or for the sake of wealth, abandon my eternal duty! Even this is my fixed resolution! Then all those ascetics with Narada at their head, O king, and my mother Bhagirathi, occupied the field of battle (before me). I, however, stayed quietly with arrows and bow as before, resolved to fight. They then once more turned towards Rama and addressed him, saying, 'The hearts of Brahmanas are made of butter. Be pacified, therefore, O son of Bhriugu's race! O Rama, O Rama, desist from this battle, O best of Brahmanas! Bhishma is incapable of being slain by thee, as indeed, thou, O Bhargava, art incapable of being slain by him!' Saying these words while they stood obstructing the field, the Pitrīs caused that descendant of Bhriugu's race to place aside his weapons. Just at this time I once more beheld those eight utterers of Brahma, blazing with effulgence and resembling bright stars risen on the firmament. Stationed for battle as I was, they said these words unto me with great affection, 'O thou of mighty arms, go unto Rama who is thy preceptor! Do what is beneficial to all the worlds. Beholding then that Rama had desisted owing to the words of his well-wishers, I also, for the good of the worlds, accepted the words of my well-wishers. Though mangled exceedingly, I still approached Rama and worshipped him. The great ascetic Rama then, smilingly, and with great affection, said unto me, 'There is no Kshatriya equal to thee on the earth! Go now, O Bhishma, for in this combat thou hast pleased me highly! Summoning then in my presence that maiden (the daughter of Kasi), Bhargava sorrowfully said unto her these words in the midst of all those high-souled persons."

SECTION 189

"Rama said, 'O damsel, in the very sight of all these persons, I have fought according to the best of my power and displayed my prowess! By using even the very best of weapons I have not been able to obtain any advantage over Bhishma, that foremost of all wielders of weapons! I have exerted now to the best of my power and might. O beautiful lady, go whithersoever thou wishest! What other business of thine can I accomplish? Seek the protection of Bhishma himself! Thou hast no other refuge now! Shooting mighty weapons Bhishma hath vanquished me! Having said this, the high-souled Rama sighed and remained silent. That maiden then addressed him, saying, 'O holy one, it is even so as thy holy self hath said! This Bhishma of great intelligence is incapable of being vanquished in battle by even the gods! Thou hast done my business to the

best of thy exertion and power. Thou hast displayed in this battle energy incapable of being baffled and weapons also of diverse kinds. Thou hast yet been unable to obtain any advantage over Bhishma in combat. As regards myself, I will not go a second time to Bhishma. I will, however, O perpetrator of Bhṛigu's race, go thither, O thou endued with wealth of asceticism, where I may (obtain the means to) myself slay Bhishma in battle! Having said the words, that maiden went away, with eyes agitated with wrath, and thinking to compass my death, she firmly resolved to devote herself to asceticism. Then that foremost one of Bhṛigu's race, accompanied by those ascetics, bidding me farewell, departed, O Bharata, for the mountains whence he had come. I also, ascending my car, and praised by the Brahmanas, entered our city and represented, everything unto my mother Satyawati, everything that had transpired, and she, O great king, uttered benedictions on me. I then appointed persons endued with intelligence to ascertain the doings of that maiden. Devoted to the good of myself--their well-wisher, those spies of mine, with great application brought to me accounts of her course of action, her words and actions, from day to day. When that maiden went to the woods, resolved on ascetic austerities, even then I became melancholy, and afflicted with pain, I lost my heart's tenor. Except one acquainted with Brahma and observant of vows, that are praiseworthy owing to the austerities they involve, no Kshatriya hath ever by his prowess, vanquished me in battle! I then, O king, humbly represented to Narada as also to Vyasa all that the maiden did. They both told me, 'O Bhishma, do not give way to sorrow on account of the daughter of Kasi. Who is there that would venture to baffle destiny by individual exertion?' Meanwhile, O great king, that maiden, entering a cluster of retreats practised austerities, that were beyond human powers (of endurance). Without food, emaciated, dry, with matted-locks and begrimed with filth, for six months she lived on air only, and stood unmoved like a street-post. And that lady, possessed of wealth of asceticism, foregoing all food in consequence of the fast she kept, passed a whole year after this, standing in the waters of the Yamuna. Endued with great wrath, she passed the next whole year standing on her front toes and having eaten only one fallen leaf (of a tree). And thus for twelve years, she made the heavens hot by her austerities. And though dissuaded by her relatives, she could not by any means be weaned off (from that course of action). She then went unto Vatsabhumi resorted to by the Siddhas and Charanas, and which was the retreat of high-souled ascetics of pious deeds. Bathing frequently in the sacred waters of that retreat, the princess of Kasi roamed about according to her will. Proceeding next (one after another) to the asylum, O king, of Narada, and to the auspicious asylum of Uluka and to that of Chyavana, and to the spot sacred to Brahma, and to Prayaga the sacrificial platform of the gods, and to that forest sacred to the gods, and to Bhogawati, and, O monarch, to the asylum of Kusika's son (Viswamitra), and to the asylum of Mandavya, and also to the asylum of Dwilipa, and to Ramhrada, and, O Kaurava, to the asylum of Garga, the princess of Kasi, O king, performed ablutions in the sacred waters of all these, observing all the while the most difficult of vows. One day, my mother from the waters asked her, O Kauravya, saying, 'O blessed lady, for what dost thou afflict thyself so? Tell me the truth!' Thus asked, O monarch, that faultless damsel answered her with joined hands, saying, 'O thou of handsome eyes, Rama hath been vanquished in battle by Bhishma. What other (Kshatriya) king then would venture to defeat the latter when ready with his weapons? As regards myself, I am practising the severest penances for the destruction of Bhishma. I wander over the earth, O goddess, so that I may slay that king! In every thing I do, O goddess, even this is the great end of my vows!' Hearing these words of hers, the Ocean-going (river Ganga) replied unto her, saying, 'O lady, thou art acting crookedly! O weak girl, this wish of thine thou shalt not be able to achieve, O faultless one? if, O princess of Kasi, thou observest these vows for destruction of Bhishma, and if thou takest leave of thy body while observing them, thou shalt (in thy next birth) become a river, crooked in her course and of water only during the rains! All the bathing places along thy course will be difficult of approach, and filled only during the rains, thou shalt be dry for eight months (during the year)! Full of terrible alligators, and creatures of frightful mien thou shalt inspire fear in all creatures! Addressing her thus, O king, my mother, that highly-blessed lady, in seeming smiles, dismissed the princess of Kasi. That highly fair damsel then once more began to practise vows, foregoing all food, aye, even water, sometimes for eight months and sometimes for ten months! And the daughter of the king of Kasi, wandering hither and thither for her passionate desire of tirthas, once more came back, O Kauravya, to Vatsabhumi. And it is there, O Bharata, that she is known to have become a river, filled only during the rainy seasons, abounding with crocodiles, crooked in her course, and destitute of easy access to her water. And, O king, in consequence of her ascetic merit only half her body became such a river in Vatsabhumi, while with the other half, she remained a maiden as before!

SECTION 190

"Bhishma said, 'Then all those ascetics (that dwell in Vatsabhumi), beholding the princess of Kasi firmly resolved on ascetic austerities, dissuaded her and enquired of her, saying, 'What is thy business?' Thus addressed, the maiden answered those ascetics, old in ascetic penances, saying, 'Expelled I have been by Bhishma, prevented by him from the virtue that would have been mine by living with a husband! My observance of this vow is for his destruction and not for the sake of regions of bliss, ye that are endued with wealth of asceticism! Having compassed the death of Bhishma, peace will be mine. Even this is my resolve. He for whom mine hath been this state of continuous grief, he for whom I have been deprived of the region that would have been mine if I could obtain a husband, he for whom I have become neither woman nor man, without slaying in battle that son of Ganga I will not desist, ye that are endued with wealth of asceticism. Even this that I have said is the purpose that is in my heart. As a woman, I have no longer any desire. I am, however, resolved to obtain manhood, for I will be revenged upon Bhishma. I should not, therefore, be dissuaded by you.' Unto them she said these words repeatedly. Soon, the divine lord of Uma, bearing the trident, showed himself in his own form unto that female ascetic in the midst of those great Rishis. Being asked to solicit the boon she wished, she begged of the deity my defeat. Thou shalt slay him--were the words the god said unto that lady of great force of mind. Thus assured, the maiden, however, once more said unto Rudra, 'How can it happen, O god, that being a woman I shall yet be able to achieve victory in battle. O lord of Uma, as a woman, my heart is quite stilled. Thou hast, however, promised me, O lord of creatures, the defeat of Bhishma. O lord, having the bull for thy mount, act in such a way that promise of thine may become true, that encountering Bhishma, the son of Santanu, in battle I may be able to slay him.' The god of gods, having the bull for his symbol, then said unto that maiden, 'The words I have uttered cannot be false. O blessed lady, true they will be. Thou shalt slay Bhishma, and even obtain manhood. Thou shalt also remember all the incidents (of this life) even when thou shalt obtain a new body. Born in the race of Drupada, thou shalt become a Maharatha. Quick in the use of weapons and a fierce warrior, thou shalt be well-skilled in battle. O blessed lady, all that I have said will be true. Thou shalt become a man at the expiration of sometime (from thy birth)! Having said so, the god of gods, called also Kapardin, having the bull for his symbol, disappeared then and there, in the very sight of those Brahmanas. Upon this, that faultless maiden of the fairest complexion, the eldest daughter of the king of Kasi, procuring wood from that forest in the very sight of those great Rishis, made a large funeral pyre on the banks of the Yamuna, and having set fire to it herself, entered that blazing fire, O great king, with a heart burning with wrath, and uttering, O king, the words,--(I do so) for Bhishma's destruction!'"

SECTION 191

"Duryodhana said, 'Tell me, O grandsire, how Sikhandin, O Ganga's son, having before been born a daughter, afterwards became a man, O foremost of warriors.'

"Bhishma said, 'O great king, the eldest and beloved queen of king Drupada was, O monarch, childless (at first). During those years, king Drupada, O monarch, paid his adoration to the god Sankara for the sake of offspring, resolving in his mind to compass my destruction and practising the austerest of penances. And he begged Mahadeva, saying, 'Let a son, and not a daughter, be born unto me. I desire, O god, a son for revenging myself upon Bhishma.' Thereupon, that god of gods said unto him, 'Thou shalt have a child who will be a female and male. Desist, O king, it will not be otherwise.' Returning then to his capital, he addressed his wife, saying, 'O great goddess, great hath been the exertion made by me. Undergoing ascetic austerities, I paid my adorations to Siva, and I was told by Sambhu that my child becoming a daughter (first) would subsequently become a male person. And though I solicited him repeatedly, yet Siva said,--This is Destiny's decree. It will not be otherwise. That which is destined must take place! Then that lady of great energy, the queen of king Drupada, when her season came, observing all the regulations (about purity), approached Drupada. And in due time the wife of Prishata conceived, agreeably to Destiny's decree, as I was informed, O king, by Narada. And that lady, of eyes like lotus-petals, continued to hold the embryo in her womb. And, O son of Kuru's race, the mighty-armed king Drupada, from paternal affection, attended to every comfort of that dear wife of his. And, O Kaurava, the wife of that lord of earth, the royal Drupada, who was childless, had all her wishes gratified. And in due time, O monarch, that goddess, the queen of Drupada, gave birth to a daughter of great beauty. Thereupon, the strong-minded wife of that king, the childless Drupada, gave out, O monarch, that the child she had brought forth was a son. And then king Drupada, O ruler of men, caused all the rites prescribed for a male child to be performed in respect of that misrepresented daughter, as if she were really a son. And saying that the child was a son,

Drupada's queen kept her counsels very carefully. And no other man in the city, save Prishata, knew the sex of that child. Believing these words of that deity of unfading energy, he too concealed the real sex of his child, saying,--She is a son. And, O king, Drupada caused all the rites of infancy, prescribed for a son, to be performed in respect of that child, and he bestowed the name of Sikhandin on her. I alone, through my spies and from Narada's words, knew the truth, informed as I previously was of the words of the god and of the ascetic austerities of Amva!'"

SECTION 192

"Bhishma said, 'Drupada, O chastiser of foes, bestowed great attention on everything in connexion with that daughter of his, teaching her writing and painting and all the arts. And in arrows and weapons that child became a disciple of Drona. And the child's mother, of superior complexion, then urged the king (her husband) to find, O monarch, a wife for her, as if she were a son. Then Prishata, beholding that daughter of his to have attained the full development of youth and assured of her sex began to consult with his queen. And Drupada said, 'This daughter of mine that so enhanceth my woe, hath attained her youth. Concealed, however, she hath hitherto been by me at the words of the trident-bearing deity!' The queen replied, 'That, O great king, can never be untrue! Why, indeed, would the Lord of the three worlds say that would not occur? If it pleases thee, O king, I will speak, and listen to my words, and, O son of Prishata's race, having listened to me, follow thy own inclination! Let the wedding of this child with a wife be caused to be performed carefully. The words of that god will be true. This is my certain belief! Then that royal couple, having settled their resolution of that affair, chose the daughter of the king of the Dasarnakas as their son's wife. After this, the royal Drupada, that lion among kings, having enquired about the purity of descent, of all the rulers of the earth, selected the daughter of the king of Dasarnakas for wife to Sikhandin. He, who was called the king of the Dasarnakas was named Hiranyavarman; and he gave away his daughter to Sikhandin. And Hiranyavarman, the king of the Dasarnakas, was a powerful monarch, incapable of being easily vanquished. Incapable of being resisted, that high-souled monarch possessed a large army. And sometimes after the wedding, the daughter of Hiranyavarman, O best of monarchs, attained her youth while the daughter of Drupada also had attained hers. And Sikhandin, after marriage, came back to Kampilya. And the former soon came to know that the latter was a woman like herself. And the daughter of Hiranyavarman, having ascertained that Sikhandin was really a woman, bashfully represented unto her nurses and companions everything about the so-called son of the king of the Panchalas. Then, O tiger among kings, those nurses of the Dasarnakas country were filled with great grief and sent emissaries unto their king. And those emissaries represented unto the king of the Dasarnakas everything about the imposture that had taken place. And, thereupon, the king of the Dasarnakas was filled with wrath. Indeed, O bull of the Bharata race, Hiranyavarman, hearing the news after the expiry of a few days was much afflicted with wrath. The ruler of the Dasarnakas then, filled with fierce wrath, sent a messenger to Drupada's abode. And the messenger of king Hiranyavarman, having alone approached Drupada, took him aside and said unto him in private, 'The king of the Dasarnakas, O monarch, deceived by thee and enraged, O sinless one, at the insult thou hast offered him, hath said these words unto thee,--Thou hast humiliated me! Without doubt it was not wisely done by thee! Thou hadst, from folly, solicited my daughter for thy daughter! O wicked one, reap now the consequence of that act of deception! I will now slay thee with all thy relatives and advisers! Wait a little!'"

SECTION 193

"Bhishma said, 'Thus addressed, O king, by that messenger, king Drupada, like a thief caught (in the act), could not speak. He exerted himself greatly, by sending sweet-speeched emissaries with his own instruction to them, saying,--This is not so,--in order to pacify his brother. King Hiranyavarman, however, ascertaining once again, that the child of the king of the Panchalas was really a daughter, issued out of his city without losing any time. He then sent messages unto all his powerful friends about that deception practised on his daughter, of which he had heard from her nurses. Then, that best of kings, having mustered a large army, resolved, O Bharata, to march against Drupada. Then, O monarch, king Hiranyavarman held a consultation with his ministers about the ruler of the Panchalas. And it was settled among those high-souled kings that if, O monarch, Sikhandin was really a daughter, they should bind the ruler of the Panchalas and drag him from his city, and installing another king over the Panchalas they should slay Drupada with Sikhandin. Taking that to be the fixed resolution (of all whom he had summoned) king Hiranyavarman once more sent an envoy to the descendant of Prishata, saying 'I will slay thee, be calm.'

"Bhishma continued, 'King Drupada was not naturally courageous. In consequence, again, of that offence of his, he

became filled with fear. Sending his envoys again to the ruler of the Dasarnakas, king Drupada, afflicted with grief, approached his wife and took counsel with her. And possessed with great fright and with heart afflicted with grief, the king of the Panchalas said unto his favourite wife, the mother of Sikhandini, these words, 'My powerful brother, king Hiranyavarman, having mustered a large force, is coming towards me in anger. Fools that we both are, what are we now to do in respect of this our daughter? Thy son, Sikhandini, hath been suspected to be a daughter. Under this suspicion, Hiranyavarman with his allies and followed by his army wisheth to slay me thinking that he hath been received by me! O thou of beautiful hips, tell us now what is true or false in this, O beautiful lady! O blessed lady, hearing from thee first, I will settle how to act. I am very much endangered and this child, Sikhandini, also is equally so. Indeed, O queen, O lady of the fairest complexion, thou too art threatened with danger! For the relief of all, tell me who asketh thee what the truth is! O thou of beautiful hips and sweet smiles, hearing what thou hast to say I shall act suitably. Although I have been deceived by thee as to the duties I owe towards a son, yet, O beautiful lady, from kindness I will act towards you both in a suitable manner. Therefore, do not fear, nor let this daughter of thine fear anything. Indeed, I have deceived the king of the Dasarnakas. Tell me, O highly blessed lady, how may I act towards him so that all may yet turn up well! Indeed, although the king knew everything, yet he addressed his wife in the presence of others in this way, to proclaim his own innocence before others. His queen then answered him in the following words."

SECTION 194

"Bhishma said, 'Then, O mighty-armed king, Sikhandini's mother represented unto her lord the truth about her daughter, Sikhandini. And she said, 'Childless, O great king, as I was, from fear of my co-wives, when Sikhandini, my daughter, was born, I represented unto you that it was a son! For thy love of me, thou also hadst corroborated it, and, O bull among kings, thou hadst performed all the rites prescribed for a son in respect of this daughter of mine! Thou then didst marry her, O King, to the daughter of the king of the Dasarnakas. I also approved of this act, remembering the words of the (great) god! Indeed, I did not prevent it, remembering the words of Siva.--Born a daughter, she will become a son!' Hearing all this, Drupada, otherwise called Yajnasena, informed all his counsellors of these facts. And, O monarch, the king then took counsel with ministers for the proper protection of his subjects (from the would-be invader). Although he had himself deceived the king of the Dasarnakas, yet giving it out that the alliance he had made was proper, he began to settle his plans with undivided attention. King Drupada's city was, O Bharata, naturally well-protected. Yet at the advent of danger, O monarch, they began to protect it all the more carefully and fortify it (with defensive works). The king, however, with his queen, was greatly afflicted, thinking of how a war might not take place with his brother. Reflecting on this, he began to pay his adorations to the gods. His respected wife, beholding him relying on the god and paying his adorations to them, then addressed him, O king, and said, 'Homage to the gods is productive of benefits! It is, therefore, approved by the righteous. What shall I say, again, of those that are sunk in an ocean of distress? Therefore, pay homage to those that are thy superiors and let all the gods also be worshipped, making large presents the while (unto the Brahmanas)! Let oblations be poured on the fire for pacifying the ruler of the Dasarnakas. O lord, think of the means by which, without a war, thou mayst be able to pacify thy brother! Through the grace of the gods all this will happen. For the preservation of this city, O thou of large eyes, thou hast taken counsel with thy ministers. Do all, O king, that those counsels seem to indicate, for reliance on the gods, when supported by human exertion, always, O king, leadeth to success. If these two do not go hand-in-hand, success becometh unattainable. Therefore, with all thy advisers, make such arrangements in thy city as are proper, and pay homage, O monarch, as thou pleasest, to the gods.' While husband and wife were conversing with each other thus, both filled with grief, their helpless daughter, Sikhandini, was filled with shame. She then reflected, saying, 'It is for me that these two are plunged into grief!' Thinking so, she resolved upon putting an end to her own life. Having formed this determination, she left home, filled with heavy sorrow, and went into a dense and solitary forest that was the haunt, O king, of a very formidable Yaksha called Sthunakarna. From fear of that Yaksha men never went into that forest. And within it stood a mansion with high walls and a gateway, plastered over with powdered earth, and rich with smoke bearing the fragrance of fried paddy. Entering that mansion, Sikhandini, the daughter of Drupada, O king, began to reduce herself by foregoing all food for many days. Thereupon, the Yaksha named Sthuna, who was endowed with kindness, showed himself unto her. And he enquired of her, saying, 'For what object is this endeavour of thine? I will accomplish it, tell me without delay!' Thus asked, the maiden answered him,

repeatedly saying, 'Thou art unable to accomplish it!' The Guhyaka, however, rejoined, without a moment's delay, saying, 'Accomplish it I will! I am a follower of the Lord of treasures, I can, O princess, grant boons! I will grant thee even that which cannot be given! Tell me what thou hast to say!' Thus assured, Sikhandini represented in detail everything that had happened, unto that chief of Yakshas called Sthunakarna. And she said, 'My father, O Yaksha, will soon meet with destruction. The ruler of the Dasarnakas marcheth against him in rage. That king eased in golden mail is endowed with great might and great courage. Therefore, O Yaksha, save me, my mother, and my father! Indeed, thou hast already pledged thyself to relieve my distress! Through thy grace, O Yaksha, I would become a perfect man! As long as that king may not depart from my city, so long, O great Yaksha, show me grace, O Guhyaka!'"

SECTION 195

"Bhishma said, 'Hearing, O bull of Bharata's race, those words of Sikhandini, afflicted by destiny, that Yaksha, said after reflecting in his mind, these words, 'Indeed, it was ordained to be so, and, O Kaurava, it was ordained for my grief!' The Yaksha said, 'O Blessed lady, I will certainly do what thou wishest! Listen, however, to the condition I make. For a certain period I will give thee my manhood. Thou must, however, come back to me in due time. Pledge thyself to do so! Possessed of immense power, I am a ranger of the skies, wandering at my pleasure, and capable of accomplishing whatever I intend. Through my grace, save the city and thy kinsmen wholly! I will bear thy womanhood, O princess! Pledge thy truth to me, I will do what is agreeable to thee!' Thus addressed, Sikhandini said unto him, 'O holy one of excellent vows, I will give thee back thy manhood! O wanderer of the night, bear thou my womanhood for a short time! After the ruler of the Dasarnakas who is cased in a golden mail will have departed (from my city) I will once more become a maiden and thou wilt become a man!'"

"Bhishma continued, 'Having said this (unto each other), they both, O king, made a covenant, and imparted unto each other's body their sexes. And the Yaksha Sthuna, O Bharata, became a female, while Sikhandini obtained the blazing form of the Yaksha. Then, O king, Sikhandini of Panchala's race, having obtained manhood, entered his city in great joy and approached his father. And he represented unto Drupada everything that had happened. And Drupada, bearing it all became highly glad. And along with his wife the king recollected the words of Maheswara. And he forthwith sent, O king, messenger unto the ruler of the Dasarnakas, saying, 'This my child is a male. Let it be believed by thee!' The king of the Dasarnakas meanwhile, filled with sorrow and grief, suddenly approached Drupada, the ruler of the Panchalas. And arrived at Kampilya, the Dasarnaka king despatched, after paying him proper honours, an envoy who was one of the foremost of those conversant with the Vedas. And he addressed the envoy, saying, 'Instructed by me, O messenger, say unto that worst of kings the ruler of the Panchalas, these words,--viz., O thou of wicked understanding, having selected my daughter as a wife for one who is thy daughter, thou shalt today, without doubt, behold the fruit of that act of deception.' Thus addressed and despatched by him, O best of kings, the Brahmana set out for Drupada's city as Dasarnaka's envoy. And having arrived at the city, the priest went unto Drupada's presence. The king of the Panchalas then, with Sikhandini, offered the envoy, O king, a cow and honey. The Brahmana, however, without accepting that worship, said unto him these words that had been communicated through him by the brave ruler of the Dasarnakas who was cased in a golden mail. And he said, 'O thou of vile behaviours, I have been deceived by thee through thy daughter (as the means)! I will exterminate thee with thy counsellors and sons and kinsmen!' Having, in the midst of his counsellors, been made by that priest to hear those words fraught with censure and uttered by the ruler of the Dasarnakas, king Drupada then, O chief of Bharata's race, assuming a mild behaviour from motives of friendship, said, 'The reply to these words of my brother that thou hast said unto me, O Brahmana, will be carried to that monarch by my envoy!' And king Drupada then, sent unto the high-souled Hiranyavarman a Brahmana learned in the Vedas as his envoy. And that envoy, going unto king Hiranyavarman, the ruler of the Dasarnakas, said unto him, 'O monarch, the word that Drupada had entrusted him with.' And he said, 'This my child is really a male. Let it be made clear by means of witness! Somebody has spoken falsely to thee. That should not be believed!' Then the king of the Dasarnakas, having heard the words of Drupada, was filled with sorrow and despatched a number of young ladies of great beauty for ascertaining whether Sikhandini was a male or female. Despatched by him, those ladies, having ascertained (the truth) joyfully told the king of the Dasarnakas everything, viz., that Sikhandini, O chief of the Kurus, was a powerful person of the masculine sex. Hearing that testimony, the ruler of the Dasarnakas was filled with great joy, and wending then unto his brother Drupada, passed a few days with him in joy. And the king, rejoiced as he was, gave unto

Sikhandini much wealth, many elephants and steeds and kine. And worshipped by Drupada (as long as he stayed), the Dasarnaka king then departed, having rebuked his daughter. And after king Hiranyavarman, the ruler of the Dasarnakas had departed in joy and with his anger quelled, Sikhandini began to rejoice exceedingly. Meanwhile, sometime after (the exchange of sexes had taken place) Kuvera, who was always borne on the shoulders of human beings, in course of a journey (through the earth), came to the abode of Sthuna. Staying (in the welkin) above that mansion, the protector of all the treasures saw that the excellent abode of the Yaksha Sthuna was well-adorned with beautiful garland of flowers, and perfumed with fragrant roots of grass and many sweet scents. And it was decked with canopies, and scented incense. And it was also beautiful with standards and banners. And it was filled with edibles and drink of every kind. And beholding that beautiful abode of the Yaksha decked all over, and filled also with garlands of jewels and gems and perfumed with the fragrance of diverse kinds of flowers, and well-watered, and well-swept, the lord of the Yakshas addressed the Yakshas that followed him, saying, 'Ye that are endowed with immeasurable prowess, this mansion of Sthuna is well-adorned! Why, however, doth not that wight of wicked understanding come to me? And since that wicked-souled one, knowing I am here, approacheth me not, therefore, some severe punishment should be inflicted on him! Even this is my intention!' Hearing these words of his, the Yakshas said, 'O king, the royal Drupada had a daughter born unto him, of the name of Sikhandini! Unto her, for some reason, Sthuna had given his own manhood, and having taken her womanhood upon him, he stayeth within his abode having become a woman! Bearing as he doth a feminine form, he doth not, therefore, approach thee in shame! It is for this reason, O king, that Sthuna cometh not to thee! Hearing all this, do what may be proper!' Let the car be stopped here! Let Sthuna be brought to me,--were the words that the lord of the Yakshas uttered, and repeatedly said,--I will punish him!--Summoned then by the Lord of Yakshas, Sthuna bearing a feminine form came thither, O king, and stood before him in shame. Then, O thou of Kuru's race, the giver of wealth cursed him in anger, saying, 'Ye Guhyakas, let the femininity of the wretch remain as it is!' And the high-souled lord of the Yakshas also said, 'Since humiliating all the Yakshas, thou hast, O thou of sinful deeds, given away thy own sex to Sikhandini and taken from her, O thou of wicked understanding, her femininity,--since, O wicked wretch, thou hast done what hath never been done by anybody,--therefore from this day, thou shalt remain a woman and she shall remain a man!' At these words of his, all the Yakshas began to soften Vaisravana for the sake of Sthunakarna repeatedly saying, 'Set a limit to thy curse!' The high-souled lord of the Yakshas then said unto all these Yakshas that followed him, from desire of setting a limit to his curse, these words, viz.,--After Sikhandini's death, ye Yakshas, this one will regain his own form! Therefore, let this high-souled Yaksha Sthuna be freed from his anxiety! Having said this, the illustrious and divine king of the Yakshas, receiving due worship, departed with all his followers who were capable of traversing a great distance within the shortest space of time. And Sthuna, with that curse pronounced on him, continued to live there. And when the time came, Sikhandini without losing a moment came unto that wanderer of the night. And approaching his presence he said, 'It have come to thee, O holy one!' Sthuna then repeatedly said unto him, 'I am pleased with thee!' Indeed, beholding that prince return to him without guile, Sthuna told Sikhandini everything that had happened. Indeed, the Yaksha said, 'O son of a king, for thee I have been cursed by Vaisravana. Go now, and live happily amongst men as thou chooseth. Thy coming here and the arrival of Pulastya's son were, I think, both ordained from beforehand. All this was incapable of being prevented!'"

"Bhishma continued, 'Thus addressed by the Kaksha, Sthuna, Sikhandini, O Bharata, came to his city, filled with great joy. And he worshipped with diverse scents and garlands of flower and costly presents persons of the regenerate class, deities, big trees and crossways. And Drupada, the ruler of the Panchalas, along with his son Sikhandini whose wishes had been crowned with success, and with also his kinsmen, became exceedingly glad. And the king then, O bull of Kuru's race, gave his son, Sikhandini, who had been a woman, as a pupil, O monarch, to Drona. An prince Sikhandini obtained, along with yourselves, the whole science of arms with its four divisions. And (his brother) Dhrishtadyumna of Prishata's race also obtained the same. Indeed, all this way represented unto me, O sire, by the spies, disguised as idiots and as persons without the senses of vision, and hearing whom I had set upon Drupada. It is thus, O king, that that best of Rathas, Sikhandini, the son of Drupada, having first been born a female, subsequently became a person of the other sex. And it was the eldest daughter of the ruler of Kasi, celebrated by the name of Amva, who was, O bull of Bharata's race, born in Drupada's line as Sikhandini. If he approacheth me bow in hand and desirous of fight, I will not look at him even for a moment nor smite him, O thou of unfading glory! Even--this

is my vow, known over all the world, viz., that I will not, O son of Kuru's race, shoot weapons upon a woman, or one that was a woman before or one bearing a feminine name, or one whose form resembleth a woman's. I will not, for this reason, slay Sikhandin. Even this, O sire, is the story that I have ascertained of Sikhandin's birth. I will not, therefore, slay him in battle even if he approacheth me weapon in hand. If Bhishma slayeth a woman the righteous will all speak ill of him. I will not, therefore, slay him even if I behold him waiting for battle!"

"Sanjaya continued, 'Hearing these words of Bhishma, king Duryodhana of Kuru's race, reflecting for a moment, thought even that behaviour was proper for Bhishma.'"

SECTION 196

"Sanjaya said, 'When the night passed away and morning came, thy sons once more, in the midst of all the troops, asked their grandsire, saying, 'O son of Ganga, this army that is ready for fight, of Pandu's son, that abounds with men, elephants, and steeds, that is crowded with Maharathas, that is protected by these mighty bowmen endowed with great strength, viz., Bhima and Arjuna and others headed by Dhrishtadyumna and all resembling the very regents of the world, that is invincible and incapable of being withstood, that resembles the unbounded sea.--this sea of warriors incapable of being agitated by the very gods in battle, in how many days, O son of Ganga, O thou of great effulgence, canst thou annihilate it, and in what time can that mighty bowman, our preceptor (Drona), in what time also the mighty Kripa, in what time Karna who taketh a pleasure in battle, and in what time that best of Brahmanas, viz., the son of Drona, can each annihilate it? Ye that are in my army are all acquainted with celestial weapons! I desire to know this, for the curiosity I feel in my heart is great! O thou of mighty arms, it behoveth thee to say this to me!'

"Bhishma said, 'O foremost one of the Kurus, O lord of the earth, thou enquirest about the strength and weakness of the foe. This, indeed, is worthy of thee. Listen, O king, as I tell thee the utmost limit of my power in battle, or of the energy of my weapons, or of the might of my arms, O thou of mighty arms! As regards ordinary combatants, one should fight with them artlessly. As regards those that are possessed of powers of deception, one should fight with them aided by the ways of deception. Even this is what hath been laid down in respect of the duties of warriors. I can annihilate the Pandava army, O blessed monarch, taking every morning ten thousand (ordinary) warriors and one thousand car-warriors as my share from day to day. Cased in mail and always exerting myself actively, I can, O Bharata, annihilate this large force, according to this arrangement as regards both number and time. If, however, stationed in battle, I shoot my great weapons that slay hundreds and thousands at a time, then I can, O Bharata, finish the slaughter in a month.'

"Sanjaya continued, 'Hearing these words of Bhishma, king Duryodhana then asked Drona, O monarch, that foremost one of Angira's race, saying, 'O preceptor, in what time canst thou annihilate the troops of Pandu's son?' Thus addressed by him, Drona said smilingly, 'I am old, O mighty-armed one! My energy and activity have both become weak. With the fire of my weapons I can consume the army of the Pandavas, like Santanu's son Bhishma, I think, in a month's time.' Even this is the limit of my power, even this is the limit of my strength.' Then Saradwat's son Kripa said that he could annihilate the foe in two month's time. Dron's son (Aswatthaman) pledged himself to annihilate the Pandava army in ten nights, Karna, however, acquainted as he was with weapons of high efficacy, pledged himself to achieve that feat in five days. Hearing the words of the Suta's son the son of the ocean-going (Ganga) laughed aloud and said, 'As long, O son of Radha, as thou encounterest not in battle Partha with his arrows, conch, and bows and rushing to the combat on his car with Vasudeva in his company, so long mayest thou think so! Why, thou art capable of saying anything, even what thou pleasest!'"

SECTION 197

"Vaisampayana said, 'Hearing these words (of the leaders of the Kuru army), Kunti's son Yudhishtira, summoning all his brothers, said unto them these words in private.'

"Yudhishtira said, 'The spies I had placed in the army of Dhritrashtra's son, brought me this news in the morning. Duryodhana, asked Ganga's son of great vows, saying, 'O lord, in what time canst thou annihilate the troops of Pandu's sons?' Indeed, the wicked Duryodhana was answered by him in these words, viz.,--In a month! Drona also declared that he could do the same feat in about the same time. Gautama (Kripa) indicated twice that period, as hath been heard by us. Drona's son acquainted with weapons of high efficacy declared the period (in his case) to be ten nights. Karna also, acquainted with weapons of high efficacy, asked in the midst of the Kurus, declared that the could complete the slaughter in five days. Therefore, I also, O Arjuna, am desirous of hearing thy words, 'In what time canst thou, O Falguni, exterminate the foe?' Thus addressed by the king, Dhananjaya of curly hair, casting a look upon Vasudeva, said these words, 'All these (Bhishma

and others) are high-souled (warriors), accomplished in arms and acquainted with all modes of warfare. Without doubt, O king, they can exterminate (our forces) even thus! Let thy heart's anguish, however, be dispelled. I tell thee truly that with Vasudeva as my ally, I can, on a single car, exterminate the three worlds with even the immortals, indeed, all mobile creatures that were, are, will be, in the twinkling of the eye. This is what I think. That terrible and mighty weapon which the Lord of all creatures (Mahadeva) gave me on the occasion of my hand-to-hand encounter with him (in the guise of) a hunter, still existeth with me. Indeed, O tiger among men, that weapon which the Lord of all creatures useth at the end of Yuga for destroying created things, existeth with me. Ganga's son knoweth not that weapon; nor Drona nor Gautama (Kripa); nor Drona's son, O king! How, therefore, can the Suta's son know it. It is not, however, proper to slay ordinary men in battle by means of celestial weapons. We shall (on the other hand) vanquish our foes in a fair fight. Then, these tigers among men, O king, are thy allies! All of them are well-versed in celestial weapons, and all of them are eager for battle. All of them after their initiation in the Vedas, have undergone the final bath in sacrifices. All of them are unvanquished. They are competent, O son of Pandu, to slay in battle the army of even the celestials. Thou hast for thy allies Sikhandin, and Yuyudhana and Dhrishtadyumna of Prishata's race; and Bhimasena, and these twins, and Yudhamanyu, and Uttamaujas, and Virata and Drupada who are equal in battle unto Bhishma and Drona; and the mighty-armed Sankha, and Hidimva's son of great might; and this latter's son Anjanparvan endowed with great strength and prowess; and Sini's descendant of mighty arms and well-versed in battle, and the mighty Abhimanyu and the five sons of Draupadi! Thou art thyself, again, competent to exterminate the three worlds! O thou that art endowed with effulgence equal unto that of Sakra himself, I know it, O Kaurava, for it is manifest, that that man upon whom thou mayest cast thy eyes in anger is sure to be annihilated!'"

SECTION 198

"Vaisampayana said, 'Next morning, under a cloudless sky, all the kings, urged by Dhritrashtra's son, Duryodhana,--set out against the Pandavas. And all of them had purified themselves by baths, were decked in garlands, and attired in white robes. And having poured libations on fire, caused Brahmanas to utter benedictions on them, they took up their weapons and raised their (respective) standards. And all of them were conversant with the Vedas, and endowed with great bravery, and had practised excellent vows. And all of them were grantors of (other people's) wishes, and all were skilled in battle. Endued with great strength, they set out, reposing confidence on one another, and with singleness of purpose desiring to win in battle the highest regions. And first Vinda and Anuvinda, both of Avanti, and Kekayas, and the Vahlikas, all set out with Bharadwaja's son at their head. Then came Aswatthaman, and Santanu's son (Bhishma), and Jayadratha of the country of the Sindhu, and the kings of the southern and the western countries and of the hilly regions, and Sakuni, the ruler of the Gandharas, and all the chiefs of the eastern and the northern regions, and the Sakas, the Kiratas, and Yavanas, the Sivas and the Vasatis with their Maharathas at the heads of their respective divisions. All these great car-warriors marched in the second division. Then came Kritavarman at the head of his troops, and that mighty car-warrior, viz., the ruler of the Trigartas, and the king Duryodhana surrounded by his brothers, and Sala, and Bhurisravas, and Salya, and Vrihadra, the ruler of the Kosalas. These all marched in the rear, with Dhritrashtra's sons at their head. And all these Dhartarashtras endowed with great might, uniting together in proper order, and all clad in mail, took up their position at the other end of Kurukshetra, and, O Bharata, Duryodhana caused his encampment to be so adorned as to make it look like a second Hastinapura. Indeed, O king, even those that were clever among the citizens of Hastinapura could not distinguish their city from the encampment. And the Kuru king caused inaccessible pavilions, similar to his own, to be erected by hundreds and thousands for the (other) kings (in his army). And those tents, O king, for the accommodation of the troops were well-planted on an area measuring full five yojanas of that field of battle. And into those tents by thousands that were full of provisions, the rulers of the earth entered, each according to his courage according to the strength he possessed. And king Duryodhana ordered excellent provisions to be supplied for all those high-souled kings with their troops consisting of infantry, elephants, and horses, and with all their followers. And as regards all those that subsisted upon mechanical arts and all the bards, singers, and panegyrist devoted to his cause, and vendors and traders, and prostitutes, and spies, and persons who had come to witness the battle, the Kuru king made due provision for all of them.'"

SECTION 199

"Vaisampayana said, 'Like Duryodhana, king Yudhishtira also, the son of Kunti and Dharma, ordered out, O Bharata, his heroic warriors headed by Dhrishtadyumna. Indeed, he ordered that slayer of foes and commander of force, that leader, steady in prowess, of the Chedis, the Kasis, and the Karushas, viz., Dhrishtaketu, as also Virata, and Drupada, and Yuyudhana, and Sikhandin, and those two mighty bowmen, those two princes of Panchala, viz., Yudhamanyu and Uttamaujas, to set out. Those brave warriors, cased in handsome coats of mail and decked with golden ear-rings, blazed forth like fires on the sacrificial altar when fed with clarified butter. Indeed, those mighty bowmen looked resplendent like the planets in the firmament. Then that bull among men king Yudhishtira, having duly honoured all his combatants, ordered them to march. And king Yudhishtira ordered excellent provisions of food for those high-souled kings with their troops consisting of infantry, and elephants and horses, and with all their followers, as also for all those that subsisted on mechanical arts. And the son of Pandu first ordered Abhimanyu, and Vrihanta, and the five sons of Draupadi, to march with Dhrishtadyumna at their head. And he then despatched Bhima, and Dhananjaya the son of Pandu, in the second division of his forces. And the din made by the men moving and running about for harnessing their steeds and elephants and loading the cars with implements of battle, and the shouts of the cheerful combatants, seemed to touch the very heavens. And last of all, the king marched himself, accompanied by Virata and Drupada and the other monarchs (on his side). And that army of fierce bowmen commanded by Dhrishtadyumna, hitherto stationed in one place, but now extended into columns for marching, looked like the (impetuous) current of Ganga. The then intelligent Yudhishtira depending on his wisdom, disposed his divisions in a different order, confounding the sons of Dhritrashtra. And the son of Pandu ordered that those mighty bowmen, the (five) sons of Draupadi and Abhimanyu, and Nakula, and Sahadeva, and all the Prabhadrakas, and ten thousand horses, and two thousand elephants, and ten thousand foot-soldiers, and five hundred cars, constituting the first irresistible division of his army, should be placed under the command of Bhimasena. And he placed in the middle division of his army Virata and Jayatsena, and those two mighty car-warriors, viz., Yudhamanyu and Uttamauja, the two high-souled princes of Panchala, both endowed with great prowess and both armed with mace and bow. And in this middle division marched Vasudeva and Dhananjaya. There were (placed) combatants highly accomplished in arms and burning with anger. Amongst them were steeds ridden by brave warriors, and five thousand elephants, and crowds of cars all around. And foot-soldiers in thousands, that were all brave and armed with bows, swords, and maces, marched behind them, as thousand marched before them. And in that part of that sea of troops, where Yudhishtira himself was, there were stationed numerous lords of earth. And there also were thousands of elephants, and steeds by ten thousands, and cars and foot-soldiers also by thousands. And there also marched, O bull among kings, Chekitana with his own large force, and king Dhrishtaketu, the leader of the Chedis. And there also was that mighty bowman, Satyaki, the foremost car-warrior of the Vrishnis, that mighty combatant, surrounded by hundreds and thousands of cars and leading (them to battle)! And those bulls among men, Kshatrahana and Kshatradeva, mounted on their cars, marched behind, protecting the rear. And there (in the rear) were the waggons, stalls, uniforms, vehicles and draft animals. There also were thousands of elephants and horses by tens of thousands. And taking all the invalids and women, and all that were emaciated and weak, and all the animals carrying his treasures, and all his granaries, with the aid of his elephant-divisions, Yudhishtira marched slowly. And he was followed by Sauchitti, who steadily adhered to truth and was invincible in battle, and Srenimat, and Vasudeva and Vibhu, the son of the ruler of Kasi, with twenty thousand cars, and hundred million steeds of high mettle, each bearing scores of bells on its limbs, and twenty thousand smiting elephants with tusks as long as plough-shares, all of good breed and divided temples and all resembling moving masses of clouds. Indeed, these usually walked behind those monarchs. Besides these, O Bharata, the elephants that Yudhishtira had in his seven Akshauhinis, numbering seventy thousand with humour trickling down their trunks and from their mouths, and resembling (on that account) showering clouds, also followed the king, like moving hills.

"Thus was arrayed that terrible force of the intelligent son of Kunti. And relying upon that force he battled with Suyodhana, the son of Dhritrashtra. Besides those already named, other men by hundreds and thousands and tens of thousands, in divisions numbering by thousands, followed (the Pandava army), roaring loudly. And the warriors by thousands and ten thousands, filled with joy, beat their drums by thousands and blew conchs by tens of thousands!'"

The End of Udyoga Parva

THE MAHABHARATA, BOOK 6
(OF KRISHNA-DWAIPAYANA VYASA)
BHISHMA PARVA

SECTION 1

(Jamvu-khanda Nirmana Parva)

OM! HAVING BOWED down to Narayana, and Nara, the most exalted of male beings, and also to the goddess Saraswati, must the word 'Jaya' be uttered.

Janamejaya said,--"How did those heroes, the Kurus, the Pandavas, and the Somakas, and the high-souled kings assembled together from various countries, fight?"

Vaisampayana said,--"Listen thou, O lord of the earth, how those heroes,--the Kurus, the Pandavas, and the Somakas,--fought on the sacred plain of the Kurukshetra. [Tapas-kshetra because Kuru, the common ancestor of the rival houses, performed his ascetic austerities there. Since Kuru's time, many ascetics took up their abode there.] Entering Kurukshetra, the Pandavas endured with great might, along with the Somakas, advanced, desirous of victory, against the Kauravas. Accomplished in the study of the Vedas, all (of them) took great delight in battle. Expectant of success in battle, with their troops (they) faced the fight. Approaching the army of Dhritarashtra's son, those (warriors) invincible in battle stationed themselves with their troops on the western part (of the plain), their faces turned towards the east. Yudhishtira, the son of Kunti, caused tents by thousands to be set up according to rule, beyond the region called Samantapanchaka. The whole earth seemed then to be empty, divested of horses and men, destitute of cars and elephants, and with only the children and the old left (at home). From the whole area of Jamvudwipa over which the sun sheds his rays [Literally, "gives heat".], was collected that force, O best of kings. Men of all races ['Varna' is used here in the sense of races and not castes.], assembled together, occupied an area extending for many Yojanas over districts, rivers, hills, and woods. That bull among men, king Yudhishtira, ordered excellent food and other articles of enjoyment for all of them along with their animals. And Yudhishtira fixed diverse watch-words for them; so that one saying this should be known as belonging to the Pandavas. And that descendant of Kuru's race also settled names and badges for all of them for recognition during time of battle.

"Beholding the standard-top of Pritha's son, the high-souled son of Dhritarashtra, with a white umbrella held over his head, in the midst of a thousand elephants, and surrounded by his century of brothers, began with all the kings (on his side) to array his troops against the son of Pandu. Seeing Duryodhana, the Panchalas who took delight in battle, were filled with joy and blew their loud-sounding conches and cymbals of sweet sounds. Beholding those troops so delighted, Pandu's son and Vasudeva of great energy had their hearts filled with joy. And those tigers among men, Vasudeva and Dhananjaya, seated on one car, having felt great joy, both blew their celestial conches. And hearing the blare of Gigantea and the loud blast of Theodotes belonging unto the two, the combatants ejected urine and excreta. As other animals are filled with fear on hearing the voice of the roaring lion, even so became that force upon hearing those blasts. A frightful dust arose and nothing could be seen, for the sun himself, suddenly enveloped by it, seemed to have set. A black cloud poured a shower of flesh and blood over the troops all around. All this seemed extraordinary. A wind rose there, bearing along the earth myriads of stony nodules, and afflicting therewith the combatants by hundreds and thousands. (For all that), O monarch, both armies, filled with joy, stood adrest for battle, on Kurukshetra like two agitated oceans. Indeed, that encounter of the two armies was highly wonderful, like that of two oceans when the end of the Yuga is arrived. The whole earth was empty, having only the children and the old left (at home), in consequence of that large army mustered by the Kauravas. Then the Kurus, the Pandavas, and the Somakas made certain covenants, and settled the rules, O bull of Bharata's race, regarding the different kinds of combat. Persons equally circumstanced must encounter each other, fighting fairly. And if having fought fairly the combatants withdraw (without fear of molestation), even that would be gratifying to us. Those who engaged in contests of words should be fought against with words. Those that left the ranks should never be slain [i.e., stragglers should not be slain.]. A car-warrior should have a car-warrior for his antagonist; he on the neck of an elephant should have a similar combatant for his foe; a horse should be met by a horse, and a foot-soldier, O Bharata; should be met by a foot-soldier. Guided by considerations of fitness, willingness, daring and might, one should strike another, giving notice. No one should strike another that is unprepared [Literally, "confiding."] or panic-struck. One engaged with another, one seeking quarter, one retreating, one whose weapon is rendered unfit, uncased in mail, should never be struck. Car-drivers, animals (yoked to cars or carrying weapons) men engaged in the transport of weapons [The Bombay text has "castropanayishu;" the Bengal texts have "castropojibishu."], players on drums and blowers of

conches should never be struck. Having made these covenants, the Kurus, and the Pandavas, and the Somakas wondered much, gazing at each other. And having stationed (their forces thus), those bulls among men, those high-souled ones, with their troops, became glad at heart, their joy being reflected on their countenances."

SECTION 2

Vaisampayana said,--"Seeing then the two armies (standing) on the east and the west for the fierce battle that was impending, the holy Rishi Vyasa, the son of Satyawati, that foremost of all persons acquainted with the Vedas, that grandsire of the Bharatas, conversant with the past, the present, and the future, and beholding everything as if it were present before his eyes, said these words in private unto the royal son of Vichitravirya who was then distressed and giving way to sorrow, reflecting on the evil policy of his sons.

"Vyasa said,--"O king, thy sons and the other monarchs have their hour arrived [Rather, "have their periods run out."]. Mustered in battle they will kill one another. O Bharata, their hour having come, they will all perish. Bearing in mind the changes brought on by time, do not yield thy heart to grief. O king, if thou wish to see them (fighting) in battle, I will, O son, grant thee vision. Behold the battle."

"Dhritarashtra said,--"O best of regenerate Rishi, I like not to behold the slaughter of kinsmen. I shall, however, through thy potency hear of this battle minutely."

Vaisampayana continued,--"Upon his not wishing to see the battle but wishing to hear of it, Vyasa, that lord of boons, gave a boon to Sanjaya. (And addressing Dhritarashtra he said),--"This Sanjaya, O king, will describe the battle to thee. Nothing in the whole battle will be beyond this one's eyes.' Endued, O king with celestial vision, Sanjaya will narrate the battle to thee. He will have knowledge of everything. Manifest or concealed, (happening) by day or by night, even that which is thought of in the mind, Sanjaya shall know everything. Weapons will not cut him and exertion will not fatigue him. This son of Gavalgani will come out of the battle with life. As regards myself, O bull of Bharata's race, the fame of these Kurus, as also of all the Pandavas, I will spread. Do not grieve. This is destiny. O tiger among men. It behoveth thee not to give way to grief. It is not capable of being prevented. As regards victory, it is there where righteousness is."

Vaisampayana continued,--"That highly-blessed and holy grandsire of the Kurus, having said so, once more addressed Dhritarashtra and said,--"Great will the slaughter be, O monarch, in this battle. I see here also (numerous) omens indicative of terror. Hawks and vultures, and crows and herons, together with cranes, are alighting on the tops of trees and gathering in flocks. These birds, delighted at the prospect of battle, are looking down (on the field) before them. Carnivorous beasts will feed on the flesh of elephants and steeds. Fierce herons, foreboding terror, and uttering merciless cries, are wheeling across the centre towards the southern region. In both the twilights, prior and posterior, I daily behold, O Bharata, the sun during his rising and setting to be covered by headless trunks. Tri-coloured clouds with their extremities white and red and necks black, charged with lightning, and resembling maces (in figure) envelope the sun in both twilights. I have seen the sun, the moon, and the stars to be all blazing. No difference in their aspect is to be noted in the evening. I have seen this all day and all night. All this forbodes fear. On even the fifteenth night of the lighted-fortnight (in the month of) Kartika, the moon, divested of splendour, became invisible, or of the hue of fire, the firmament being of the hue of the lotus. Many heroic lords of earth, kings and princes, endued with great bravery and possessed of arms resembling maces, will be slain and sleep lying down on the earth. Daily I notice in the sky during night time the fierce cries of battling boars and cats. The images of gods and goddesses sometimes laugh, sometimes tremble, and sometimes again these vomit blood through their mouths and sometimes they sweat and sometimes fall down. O monarch! drums, without being beaten, give sounds, and the great cars of Kshatriyas move without (being drawn by) animals yoked to them. Kokilas, wood-peckers, jaws, water-cocks, parrots, crows, and peacocks, utter terrible cries. Here and there, cavalry soldiers, cased in mail, armed with weapons, send forth fierce shouts. At sun-rise flights of insects, by hundreds are seen. In both twilights, the cardinal quarters seem to be ablaze, and the clouds, O Bharata, shower dust and flesh. She, O king, who is celebrated over the three worlds and is applauded by the righteous, even that (constellation) Arundhati keepeth (her lord) Vasistha on her back. The planet Sani also, O king, appeareth afflicting (the constellation) Rohini. The sign of the deer in the Moon hath deviated from its usual position. A great terror is indicated. Even though the sky is cloudless, a terrible roar is heard there. The animals are all weeping and their tears are falling fast."

SECTION 3

"Vyasa said,--"Asses are taking births in kine. Some are having sexual pleasure with mothers. The trees in the forests are exhibiting unseasonable flowers and fruits. Women quick

with child, and even those that are not so, are giving birth to monsters. Carnivorous beasts, mingling with (carnivorous) birds, are feeding together. Ill-omened beasts, some having three horns, some with four eyes, some with five legs, some with two sexual organs, some with two heads, some with two tails, some having fierce teeth, are being born, and with mouths wide open are uttering unholy cries. Horses with three legs, furnished with crests, having four teeth, and endued with horns, are also being born. O king! in thy city is also seen that the wives of many utterers of Brahma are bringing forth Garudas and peacocks. The mare is bringing forth the cow-calf and the bitch is bringing forth, O king, jackals and cocks, and antelopes and parrots are all uttering inauspicious cries. Certain women are bringing forth four or five daughters (at a time), and these as soon as they are born, dance and sing and laugh. The members of the lowest orders are laughing and dancing and singing, and thus indicating direful consequences. Infants, as if urged by death, are drawing armed images, and are running against one another, armed with clubs, and desirous of battle are also breaking down the towns (they erect in sport). Lotuses of different kinds and lilies are growing on trees. Strong winds are blowing fiercely and the dust ceaseth not. The earth is frequently trembling, and Rahu approacheth towards the sun. The white planet (Ketu) stayeth, having passed beyond the constellation Chitra. All this particularly bodeh the destruction of the Kurus. A fierce comet riseth, afflicting the constellation Pusya. This great planet will cause frightful mischief to both the armies. Mars wheeleth towards Magha and Vrihaspati (Jupiter) towards Sravana. The Sun's offspring (Sani) approaching towards the constellation Bhaga, afflicteth it. The planet Sukra, ascending towards Purva Bhadra, shineth brilliantly, and wheeling towards the Uttara Bhadra, looketh towards it, having effected a junction (with a smaller planet). The white planet (Ketu), blazing up like fire mixed with smoke, stayeth, having attacked the bright constellation Jeshtha that is sacred to Indra. The constellation Dhruva, blazing fiercely, wheeleth towards the right. Both the Moon and the Sun are afflicting Rohini. The fierce planet (Rahu) hath taken up its position between the constellations Chitra and Swati. The red-bodied (Mars) possessed of the effulgence of fire, wheeling circuitously, stayeth in a line with the constellation Sravana over-ridden by Vrihaspati. The earth that produceth particular crops at particular seasons is now covered with the crops of every season. Every barley-stalk is graced with five ears, and every paddy-stalk with a hundred. They that are the best of creatures in the worlds and upon whom depends the universe, viz., kine, when milked after the calves have their suck, yield only blood. Radiant rays of light emanate from bows, and swords blaze forth brilliantly. It is evident that the weapons behold (before them) the battle, as if it were already arrived. The hue of weapons and the water, as also of coats of mail and standards, is like that of fire. A great slaughter will take place. In this battle, O Bharata, of the Kurus with the Pandavas, the earth, O monarch, will be a river of blood with the standards (of warriors) as its rafts. Animals and birds on all sides, with mouths blazing like fire, uttering fierce cries, and displaying these evil omens, are foreboding terrible consequences. A (fierce) bird with but one wing, one eye, and one leg, hovering over the sky in the night, screameth frightfully in wrath, as if for making the hearers vomit blood? It seemeth, O great king, that all weapons are now blazing with radiance. The effulgence of the constellation known by the name of the seven high-souled Rishis, hath been dimmed. Those two blazing planets, viz., Vrihaspati and Sani, having approached the constellation called Visakha, have become stationary there for a whole year. Three lunations twice meeting together in course of the same lunar fortnight, the duration of the latter is shortened by two days. On the thirteenth day therefore, from the first lunation, according as it is the day of the full moon or the new moon, the moon and the sun are afflicted by Rahu. Such strange eclipses, both lunar and solar, forebode a great slaughter. All the quarters of the earth, being overwhelmed by showers of dust, look inauspicious. Fierce clouds, portentous of danger, drop bloody showers during the night. Rahu of fierce deeds is also, O monarch, afflicting the constellation Kirtika. Rough winds, portending fierce danger, are constantly blowing. All these beget a war characterised by many sad incidents. [Vishamam is battle or war, and akranda is weeping or productive of grief. The latter word may also mean a fierce battle. If understood in this sense, Vishamam may be taken as indicating hostility, or absence of peace.] The constellations are divided into three classes. Upon one or another of each class, a planet of evil omen has shed its influence, foreboding terrible dangers. [Nilakantha explains this in a long note the substance of which is appended below. Kings are divided into three classes, viz., owners of elephants (Gajapati), owners of horses (Aswapati), and owners of men (Narapati). If an evil-omened planet (papa-graha) sheds its influence upon any of the nine constellations beginning with Aswini, it forebodes danger to Aswapatis; if on any of the nine beginning with Magha, it forebodes danger to Gajapatis; and if on any of the nine beginning with Mula, it forebodes danger to Narapatis. What

Vyasa says here, therefore, is that one or another papa-graha has shed its influence upon one another of each of the three classes of constellations, thus foreboding danger to all classes of kings.] A lunar fortnight had hitherto consisted of fourteen days, or fifteen days (as usual), or sixteen days. This, however, I never knew that the day of new-moon would be on the thirteenth day from the first lunation, or the day of full-moon on the thirteenth day from the same. And yet in course of the same month both the Moon and the Sun have undergone eclipses on the thirteenth days from the day of the first lunation. The Sun and the Moon therefore, by undergoing eclipses on unusual days, will cause a great slaughter of the creatures of the earth. Indeed, Rakshasas, though drinking blood by mouthful, will yet not be satiated. The great rivers are flowing in opposite directions. The waters of rivers have become bloody. The wells, foaming up, are bellowing like bulls. Meteors, effulgent like Indra's thunder-bolt, fall with loud hisses. When this night passeth away, evil consequences will overtake you. People, for meeting together, coming out of their houses with lighted brands, have still to encounter a thick gloom all round. Great Rishis have said that in view of such circumstances the earth drinks the blood of thousands of kings. From the mountains of Kailasa and Mandara and Himavat thousands of explosions are heard and thousands of summits are tumbling down. In consequence of the Earth's trembling, each of the four oceans having swelled greatly, seems ready to transgress its continents for afflicting the Earth. Fierce winds charged with pointed pebbles are blowing, crushing mighty trees. In villages and towns trees, ordinary and sacred, are falling down, crushed by mighty winds and struck by lightning. The (sacrificial) fire, when Brahmanas pour libations on it, becomes blue, or red, or yellow. Its flames bend towards the left, yielding a bad scent, accompanied by loud reports. Touch, smell, and taste have, O monarch, become what they were not. The standards (of warriors), repeatedly trembling are emitting smoke. Drums and cymbals are throwing off showers of coal-dust. And from the tops of tall trees all around, crows, wheeling in circles from the left, are uttering fierce cries. All of them again are uttering frightful cries of pakka, pakka and are perching upon the tops of standards for the destruction of the kings. Vicious elephants, trembling all over, are running hither and thither, urinating and ejecting excreta. The horses are all melancholy, while the elephants are resorting to the water. Hearing all this, let that be done which is suitable, so that, O Bharata, the world may not be depopulated."

Vaisampayana continued.--"Hearing these words of his father, Dhritarashtra said,--"I think all this hath been ordained of old. A great slaughter of human beings will take place. If the kings die in battle observing the duties of the Kshatriya order, they will then, attaining to the regions reserved for heroes, obtain only happiness. These tigers among men, casting away their lives in great battle, will win fame in this and great bliss for ever in the next world."

Vaisampayana continued,--"O best of kings, thus addressed by his son Dhritarashtra, that prince of poets, the Muni (Vyasa) concentrated his mind in supreme Yoga. Having contemplated for only a short space of time, Vyasa once more said,--"Without doubt, O king of kings, it is Time that destroyeth the universe. It is Time also that createth the worlds. There is nothing here that is eternal. Show the path of righteousness to the Kurus, to thy kinsmen, relatives, and friends. Thou art competent to restrain them. The slaughter of kinsmen hath been said to be sinful. Do not do that which is disagreeable to me. O king, Death himself hath been born in the shape of thy son. Slaughter is never applauded in the Vedas. It can never be beneficial. The usages of one's race are as one's own body. Those usages slay him that destroyeth them. For the destruction of this race and of those kings of the earth it is Time that maketh thee deviate into the wrong path like one in distress, although thou art competent (to walk along the path of righteousness). O king, in the shape of thy kingdom hath calamity come to thee. Thy virtue is sustaining a very great diminution. Show what righteousness is unto thy sons. O thou that art invincible, of what value is that kingdom to thee which bringeth sin to thee? Take care of thy good name, thy virtue, and thy fame. Thou wilt then win heaven. Let the Pandavas have their kingdom, and let the Kauravas have peace."

"While that best of Brahmanas was saying these words in a sorrowful tone, Dhritarashtra, the son of Ambika, accomplished in speech, once more addressed him, saying,--"My knowledge of life and death is similar to thine. The truth is known to me as regards these. Man, however, in what concerns his own interests, is deprived of judgement. O sire, know me to be one who is an ordinary person. Of immeasurable power thou art. I pray thee to extend thine towards us. Of soul under complete control, thou art our refuge and instructor. My sons are not obedient to me, O great Rishi. My understanding too is not inclined to commit sin. Thou art the cause of the fame, the achievements, and the inclination for virtue, of the Bharatas. Thou art the reverend grandsire of both the Kurus and the Pandavas."

"Vyasa said,--"O royal son of Vichitravirya, tell me freely what is in thy mind. I will remove thy doubts."

"Dhritarashtra said,--"O holy one, I desire to hear from thee of all those indications that happen unto those that become victorious in battle."

"Vyasa said,--"The (sacred) fire assumes a cheerful radiance. Its light ascends upwards. Its flame bends towards the right. It blazes up without being smoky. The libations poured on it yield a fragrant scent. It is said that these are the indications of future success. The conches and cymbals yield sounds that are deep and loud. The Sun as well as the Moon gives pure rays. It is said that these are the indications of future success. Crows, whether stationary or on their wings, utter cries that are agreeable. They again that are behind, urge the warriors to advance; while they that are ahead, forbid all advance. Where vultures, swans, parrots, cranes, and wood-peckers utter delightful cries, and wheel towards the right, the Brahmanas say that their victory in battle is certain. They whose divisions, in consequence of ornaments, coats of mail, and standards, or the melodious neigh of their steeds, become resplendent and incapable of being gazed at, always conquer their foes. They who utter cheerful shouts, those warriors, O Bharata, whose energies are not damped and whose garlands do not fade, always cross the ocean of battle. They who utter cheerful shouts having penetrated into the divisions of the foe, who utter even kind words [Such as "don't fight, for you will be dead men soon." etc], to the enemy, and who, before striking, forewarn the foe, win victory. The objects of hearing, vision, taste, touch, and smell, without undergoing any change for the worse, become auspicious. This also is another indication of a victorious army, viz., there is joy among the combatants at all time. This also is another indication of success, viz. the winds that blow, the clouds, and the birds, all become favourable; while the clouds (so favourable) and the rain-bows drop beneficial showers. These, O king, are the indications of armies to be crowned with victory, while O monarch, all these become otherwise in the case of those that are about to be destroyed. Whether the army be small or large, cheerfulness, as an attribute of the combatants, is said to be a certain indication of victory. One soldier, struck with panic, can cause even a large army to take fright and fly. And when an army, struck with panic, takes to flight, it causes even heroic warriors to take fright. If a large army is once broken and put to rout, it cannot like a herd of deer disordered in fright or a mighty current of water be easily checked. If a large army is once routed, it is incapable of being rallied; on the other hand, beholding it broken, even those well-skilled in battle, O Bharata, become heartless. Beholding soldiers struck with fear and flying, the panic spreads in other directions, and soon, O king, the whole army is broken and flies in all directions. And when an army is routed, even brave leaders, O king, at the head of large divisions consisting of the four kinds of forces, are incapable of rallying them. An intelligent man, always exerting himself with activity, should strive (to win success) by the aid of means. It is said that success which is won by negotiation and other means is the very best. That which is achieved by producing disunion (among the foe) is indifferent. While that success, O king, which is won by battle, is the worst. In battle are many evils, the initial one, as it is said, being slaughter. Even fifty brave men who know one another, who are underpressed, who are free from family ties, and who are firmly resolved, can crush a large army. Even five, six, seven men, who are unretreating, win victory. Vinata's son Garuda, O Bharata, beholding even a large concourse of birds, asketh not the aid of many followers (to vanquish them). The strength in number, therefore of an army is not always the cause of victory. Victory is uncertain. It depends on chance. Even they that become victorious have to sustain loss."

SECTION 4

Vaisampayana said,--"Having said these words unto Dhritarashtra, Vyasa took his departure. And Dhritarashtra also, having heard those words, began to reflect in silence. And having reflected for only a short space of time, he began to sigh repeatedly. And, soon, O bull of Bharata's race, the king asked Sanjaya of soul worthy of praise,--saying,--"O Sanjaya, these kings, these lords of earth, so brave and taking delight in battle, are for smiting one another with weapons of diverse kinds, being prepared to lay down their very lives for the sake of earth. Incapable of being restrained, they are, indeed, smiting one another for increasing the population of Yama's domain. Desirous of prosperity connected with the possession of earth they are incapable of bearing one another. I, therefore, think that earth must be possessed of many attributes. Tell me all these, O Sanjaya. Many thousands, many millions, many tens of millions, many hundreds of millions, heroic men have come together at Kurujangala. I desire to hear, O Sanjaya, with accurate details, about the situation and dimensions of those countries and cities from which they have come. Through the potency of that regenerate Rishi Vyasa of immeasurable energy, thou art endowed with the lamp of celestial perception and the eye of knowledge."

"Sanjaya said,--"O thou of great wisdom, I will recount to thee the merits of earth according to my knowledge. Behold them with thy eye of wisdom. I bow to thee, O bull of Bharata's race. Creatures in this world are of two kinds, mobile and immobile. Mobile creatures are of three kinds according to their birth, viz., oviparous, viviparous, and those engendered by heat and damp. Of mobile creatures, O king, the foremost are certainly those called viviparous. Of viviparous creatures the foremost are men and animals. Animals, O king, of diverse forms, are of fourteen species. Seven have their abodes in the woods, and seven of these are domestic. Lions, tigers, boars, buffaloes, and elephants as also bears and apes, are, O king, regarded as wild. Kine, goats, sheep, men, horses, mules, and asses,--these seven amongst animals are reckoned as domestic by the learned. These fourteen, O king, complete the tale of domestic and wild animals, mentioned, O lord of earth, in the Vedas, and on which the sacrifices rest. Of creatures that are domestic, men are foremost, while lions are the foremost of those that have their abode in the woods. All creatures support their life by living upon one another. Vegetables are said to be immobile, and they are of four species viz., trees, shrubs, creepers, creeping plants existing for only a year, and all stemless plants of the grass species. [Nilakantha explains these five species thus: trees such as the peepul; gulma (shrub), as kusa, kasa, etc., growing from a clump underneath; creepers, such as all plants growing upon the soil but requiring some support to twine round; Valli, those that creep on the earth and live for a year only, such, as the gourd, the pumpkin, etc., and lastly, Trina, such as grass and all plants that are stemless, having only their barks and leaves.] Of mobile and immobile creatures, there are thus one less twenty; and as regards their universal constituents, there are five. Twenty-four in all, these are described as Gayatri (Brahma) as is well-known to all. [When Gayatri, or Brahma or the Universe, is mentioned, these twenty-four are indicated, five of which exist independently, the remaining nineteen being the result of five in those various proportions.] He who knows these truly to be the sacred Gayatri possessed of every virtue, is not liable, O best of the Bharatas, to destruction in this world. Everything springeth from the earth and everything, when destroyed, mergeth into the Earth. The Earth is the stay and refuge of all creatures, and the Earth is eternal. He that hath the Earth, hath the entire universe with its mobile and immobile population. It is for this that longing for (the possession of the) Earth, kings slay one another."

SECTION 5

"Dhritarashtra said,--"The names of rivers and mountains, O Sanjaya, as also of provinces, and all other things resting on the earth, and their dimensions, O thou that are acquainted with the measures of things of the earth in its entirety and the forests, O Sanjaya, recount to me in detail."

"Sanjaya said,--"O great king, all things in the universe, in consequence of the presence (in them) of the five elements, have been said to be equal by the wise. These elements, are space, air, fire, water, and earth. Their (respective) attributes are sound, touch, vision, taste, and scent. Every one of these elements possesses (in addition to what is especially its own) the attribute or attributes of that or those coming before it. The earth, therefore, is the foremost of them all, possessing as it does the attributes of all the other four, besides what is specially its own, as said by Rishis acquainted with truth. There are four attributes, O king, in water. Scent does not exist in it. Fire has three attributes viz., sound, touch, and vision. Sound and touch belong to air, while space has sound alone. These five attributes, O king, exist (in this way) in the five principal elements depending on which all creatures in the universe exist. They exist separately and independently when there is homogeneity in the universe. When, however, these do not exist in their natural state but with one another, then creatures spring into life, furnished with bodies. This is never otherwise. The elements are destroyed, in the order of the one succeeding, merging into the one that proceeds; and they spring also into existence, one arising from the one before it. All of these are immeasurable, their forms being Brahma itself. In the universe are seen creatures consisting of the five elements. Men endeavour to ascertain their proportions by exercising their reason. Those matters, however, that are inconceivable, should never be sought to be solved by reason. That which is above (human) nature is an indication of the inconceivable."

"O son of Kuru's race, I will, however, describe to thee the island called Sudarsana. This island, O king, is circular and of the form of a wheel. It is covered with rivers and other pieces of water and with mountains looking like masses of clouds, and with cities and many delightful provinces. It is also full of trees furnished with flowers and fruits, and with crops of diverse kinds and other wealth. And it is surrounded on all sides with the salt ocean. As a person can see his own face in a mirror, even so is the island called Sudarsana seen in the lunar disc. Two of its parts seem to be a peepul tree, while two others look like a large hare. It is surrounded on all sides with an assemblage of every kind of deciduous plants. Besides these

portions, the rest is all water. What remains I will describe to thee shortly. The rest I will speak of afterwards. Listen now to this that I describe in brief."

SECTION 6

"Dhritarashtra said.--"Thou art intelligent, O Sanjaya, and acquainted with the truth (about everything). Thou hast duly given a description of the island in brief. Tell us now of the island in detail. Tell us now of the dimension of the expanse of land that lies in the portion looking like a hare. Thou mayst then speak of the portion resembling peepul tree."

Vaisampayana said.--"Thus addressed by the king, Sanjaya began to say.

"Sanjaya said.--"Stretching from east to west, are these six mountains that are equal and that extend from the eastern to the western ocean. They are Himavat, Hemakuta, that best of mountains called Nishadha, Nila abounding with stones of lapis lazuli, Sweta white as the moon, and the mountains called Sringavat composed of all kinds of metals. These are the six mountains, O king, which are always the resorts of Siddhas and Charanas. The space lying between each of these measures a thousand Yojanas, and thereon are many delightful kingdoms. And these divisions are called Varshas, O Bharata. In all those kingdoms reside creatures of diverse species. This (the land where we are) is in the Varsha that is called after Bharata. Next to it (northwards) is the Varsha called after Himavat. The land that is beyond Hemakuta is called Harivarsha, South of the Nila range and on the north of the Nishadha is a mountain, O king, called Malyavat that stretches from east to west. Beyond Malyavat northwards is the mountain called Gandhamadana. Between these two (viz., Malyavat and Gandhamadana) is a globular mountain called Meru made of gold. Effulgent as the morning sun, it is like fire without smoke. It is eighty-four thousand Yojanas high, and, O king, its depth also is eighty-four Yojanas. It standeth bearing the worlds above, below and transversely. Besides Meru are situated, O lord, these four islands, viz., Bhadrasha, and Ketumala, and Jamvudwipa otherwise called Bharata, and Uttar-Kuru which is the abode of persons who have achieved the merit of righteousness. The bird Sumukha, the son of Suparna, beholding that all the birds on Meru were of golden plumage, reflected that he should leave that mountain inasmuch as there was no difference between the good, middling, and bad birds. The foremost of luminaries, the sun, always circumambulates Meru, as also the moon with (his) attendant constellation, and the Wind-god too. The mountain, O king, is endowed with celestial fruits and flowers, and it is covered all over with mansions made of furnished gold. There, on that mountain, O king, the celestials, the Gandharvas, the Asuras, and the Rakshasas, accompanied by the tribes of Apsaras, always sport. There Brahman, and Rudra, and also Sakra the chief of the celestials, assembled together, performed diverse kinds of sacrifices with plentiful gifts. Tumvuru, and Narada and Viswvasu, and the Hahas and the Huhus, repairing thither, adored the foremost of the celestials with diverse hymns. The high-souled seven Rishis, and Kasyapa the lord of creatures, repair thither, blessed be thou, on every parva day. Upon the summit of that mountain, Usanas, otherwise called the Poet, sporteth with the Daityas (his disciples). The jewels and gems (that we see) and all the mountains abounding in precious stones are of Meru. Therefrom a fourth part is enjoyed by the holy Kuvera. Only a sixteenth part of that wealth he giveth unto men. On the northern side of [Mount] Meru is a delightful and excellent forest of Karnikaras, covered with the flowers of every season, and occupying a range of hills. There the illustrious Pasupati himself, the creator of all things, surrounded by his celestial attendants and accompanied by Uma, sporteth bearing a chain of Karnikara flowers (on his neck) reaching down to his feet, and blazing with radiance with his three eyes resembling three risen suns. Him Siddhas truthful in speech, of excellent vows and austere ascetic penances, can behold. Indeed, Maheswara is incapable of being seen by persons of wicked conduct. From the summit of that mountain, like a stream of milk, O ruler of men, the sacred and auspicious Ganga, otherwise called Bhagirathi, adored by the most righteous, of universal form and immeasurable and issuing out with terrific noise, falleth with impetuous force on the delightful lake of Chandramas. Indeed that sacred lake, like an ocean, hath been formed by Ganga herself. (While leaping from the mountains), Ganga, incapable of being supported by even the mountains, was held for a hundred thousand years by the bearer of Pinaka on his head. On the western side of Meru, O king, is Ketumala. And there also is Jamvukhanda. Both are great seats of humanity, O king. There, O Bharata, the measure of human life is ten thousand years. The men are all of a golden complexion, and the women are like Apsaras. And all the residents are without sickness, without sorrow, and always cheerful. The men born there are of the effulgence of melted gold. On the summits of Gandhamadana, Kuvera the lord of the Guhyakas, with many Rakshasas and accompanied by tribes of Apsaras, passeth his time in joy. Besides Gandhamadana there are many smaller mountains and hills.

The measure of human life there is eleven thousand years. There, O king, the men are cheerful, and endowed with great energy and great strength and the women are all of the complexion of the lotus and highly beautiful. Beyond Nila is (the Varsha called) Sweta, beyond Sweta is (the Varsha called) Hiranayaka. Beyond Hiranayaka is (the Varsha called) Airavata covered with provinces. The last Varsha in the (extreme) north and Bharata's Varsha in the (extreme) south are both, O king, of the form of a bow. These five Varshas (viz., Sweta, Hiranayaka, Elavrita, Harivarsha, and Haimavat-varsha) are in the middle, of which Elavrita exists in the very middle of all. Amongst these seven Varshas (the five already mentioned and Airavata and Bharata) that which is further north excels the one to its immediate south in respect of these attributes, viz., the period of life, stature, health, righteousness, pleasure, and profit. In these Varshas, O Bharata, creatures (though of diverse species) yet, live together. Thus, O king, is Earth covered with mountains. The huge mountains of Hemakuta are otherwise called Kailasa. There, O king, Vaisravana passeth his time in joy with his Guhyakas. Immediately to the north of Kailasa and near the mountains of Mainaka there is a huge and beautiful mountain called Manimaya endowed with golden summits. Beside this mountain is a large, beautiful, crystal and delightful lake called Vindusaras with golden sands (on its beach). There king Bhagirathi, beholding Ganga (since) called after his own name, resided for many years. There may be seen innumerable sacrificial stakes made of gems, and Chaitya tree made of gold. It was there that he of a thousand eyes and great fame won (ascetic) success by performing sacrifices. There the Lord of all creatures, the eternal Creator of all the worlds, endowed with supreme energy surrounded by his ghostly attendants, is adored. There Nara and Narayana, Brahman, and Manu, and Sthanu as the fifth, are (ever present). And there the celestial stream Ganga having three currents, issuing out of the region of Brahman, first showed herself, and then dividing herself into seven streams*, became Vaswokasara, Nalini, the sin-cleansing Saraswati, Jamvunadi, Sita, Ganga and Sindhu as the seventh. [*The sacred River Ganga is believed to have three currents. In heaven the current is called Mandakini; on earth, it is called Ganga; and in the subterranean world it is called Bhogavati.] The Supreme Lord bath (himself) made the arrangement with reference to that inconceivable and celestial stream. It is there that I sacrifices have been performed (by gods and Rishis) on a thousand occasions after the end of the Yuga (when creation begins). As regards the Saraswati, in some parts (of her course) she becometh visible and in some parts not so. This celestial sevenfold Ganga is widely known over the three worlds. Rakshasas reside on Himavat, Guhyakas on Hemakuta, and serpents and Nagas on Nishadha, and ascetics on Gokarna. The Sweta mountains are said to be the abode of the celestial and the Asuras. The Gandharvas always reside on Nishadhas, and the regenerate Rishis on Nila. The mountains of Sringavat also are regarded as the resort of the celestials.

"These then, O great king, are the seven Varshas of the world as they are divided. Diverse creatures, mobile and immobile, are placed in them all. Diverse kinds of prosperity, both providential and human, are noticeable in them. They are incapable of being counted. Those desirous, however, of their own good believe (all this), I have now told thee of that delightful region (of land) of the form of a hare about which thou hadst asked me. At the extremities of that region are the two Varshas, viz., one on the north and the other on the south. Those two also have now been told to thee. Then again the two islands Naga-dwipa and Kasyapa-dwipa are the two ears of this region of the form of a hare. The beautiful mountains of Maleya, O king, having rocks like plates of copper, form another (prominent) part of Jamvudwipa that having its shape resembling a hare."

SECTION 7

"Dhritarashtra said.--"Tell me, O Sanjaya, thou of great intelligence, of the regions to the north and the east side of Meru, as also of the mountains of Malyavat, in detail.

"Sanjaya said.--"On the south of the Nila mountain and the northern side of Meru are the sacred Northern Kurus, O king, which are the residence of the Siddhas. The trees there bear sweet fruits, and are always covered with fruits and flowers. All the flowers (there) are fragrant, and the fruits of excellent taste. Some of the trees, again, O king, yield fruits according to (the) will (of the plucker). There are again some other trees, O king, that are called milk-yielding. These always yield milk and the six different kinds of food of the taste of Amrita itself. Those trees also yield cloths and in their fruits are ornaments (for the use of man). The entire land abounds with fine golden sands. A portion of the region there, extremely delightful, is seen to be possessed of the radiance of the ruby or diamond, or of the lapis lazuli or other jewels and gems. All the seasons there are agreeable and nowhere does the land become miry, O king. The tanks are charming, delicious, and full of crystal water. The men born there have dropped from the world of the celestials. All are of pure birth and all are extremely handsome in appearance. There twins (of opposite sexes) are

born and the women resemble Apsaras in beauty. They drink the milk, sweet as Amrita, of those milk-yielding trees (already mentioned). And the twins born there (of opposite sexes) grow up equally. Both possessed of equal beauty, both endowed with similar virtues, and both equally dressed, both grow up in love, O monarch, like a couple of chakrabakas. The people of that country are free from illness and are always cheerful. Ten thousand and ten hundred years they live, O king, and never abandon one another. A class of birds called Bharunda, furnished with sharp beaks and possessed of great strength, take them up when dead and throw them into mountain caves. I have now described to thee, O king, the Northern Kurus briefly.

"I will now describe to thee the eastern side of Meru duly. Of all the regions there, the foremost, O king, is called Bhadrasha, where there is a large forest of Bhadra-salas, as also a huge tree called Kalamra. This Kalamra, O king, is always graced with fruits and flowers. That tree again is a Yojana in height and is adored by Siddhas and the Charanas. The men there are all of a white complexion, endowed with great energy, and possessed of great strength. The women are of the complexion of lilies, very beautiful, and agreeable to sight. Possessed of radiance of the moon, and white as the moon, their faces are as the full-moon. Their bodies again are as cool as the rays of the moon and they are all accomplished in singing and dancing. The period of human life there, O bull of the Bharata's race, is ten thousand years. Drinking the juice of the Kalamra they continue youthful for ever. On the south of Nila and the north of Nishadha, there is a huge Jamvu tree that is eternal. Adored by the Siddhas and Charanas, that sacred tree granteth every wish. After the name of that tree this division hath ever been called Jamvudwipa. O bull of Bharata race, a thousand and a hundred Yojanas is the height of that prince of trees, which touches the very heavens, O king of men. Two thousand and five hundred cubits measure the circumference of a fruit of that tree which bursts when ripe. In falling upon the earth these fruits make a loud noise, and then pour out, O king, a silvery juice on the ground. That juice of the Jamvu, becoming, O king, a river, and passing circuitously round Meru, cometh to the (region of the) Northern Kurus. If the juice of that fruit is quaffed, it conduces to peace of mind. No thirst is felt ever after, O king. Decrepitude never weakens them. And there a species of gold called Jamvunada and used for celestial ornaments, very brilliant and like the complexion of Indragopoka insects, is produced. The men born there are of the complexion of the morning sun.

"On the summit of Malyavat is always seen, O bull of Bharata's race, the fire called Samvataka which blazeth forth at the end of the Yuga for the destruction of the universe. On Malyavat's summit towards the east are many small mountains and Malyavat, O king, measures eleven thousand Yojanas [A yojana, Sanskrit: a measure of distance that was used in ancient India. A yojana is about 12-15 km, i.e. 60 kosh = 1 yojana and 1 kosh is 200 m]. The men born there are of the complexion of gold. And they are all fallen from the region of Brahman and are utterers of Brahma. They undergo the severest of ascetic austerities, and their vital seed is drawn up. For the protection of creatures they all enter the sun. Numbering sixty-six thousand, they proceed in advance of Aruna, surrounding the sun. Heated with the sun's rays for sixty-six thousand years, they then enter the lunar disc."

SECTION 8

"Dhritarashtra said.--"Tell me truly, O Sanjaya, the names of all the Varshas, and of all the mountains, and also of all those that dwell on those mountains.

"Sanjaya said.--"On the south of Sweta and the north of Nishadha, is the Varsha, called Romanaka. The men that are born there are all of white complexion, of good parentage, and handsome features. And the men born there are also all without enemies. And they live, O king, for eleven thousand and five hundred years, being ever of cheerful hearts. On the south of Nishadha is the Varsha called Hiranmaya where is the river called Hiranwati. There, O king, liveth that foremost of birds named Garuda. And the people there, O monarch, are all followers of the Yakshas, wealthy, and of handsome features. And, O king, the men there are endowed with great strength and have: cheerful hearts. And they live for twelve thousand and five hundred years., O king, which is the measure of their lives. The mountains of Sringavat, O ruler of men, have three beautiful summits. One of these is made of jewels and gems, another is very wonderful, being made of all kinds of gems and adorned with palatial mansions. There the self-luminous lady named Sandili always liveth. On the north of Sringavat and up to the margin of the sea, O king, the Varsha called Airavat. And because this jewelled mountain is there, therefore is this Varsha superior to all. The sun giveth no heat there and men are not subject to decay. And the moon there, with the stars, becoming the only source of light, covereth (the firmament). Possessing the radiance and complexion of the lotus, and endowed with eyes that resemble lotus-petals, the men born there have the fragrance of the lotus. With winkless eyes, and agreeable scent

(emanating from their bodies), they go without food and have their senses under control. They are all fallen from the region of the celestials, and are all, O king, without sin of any kind. And they live, O monarch, for thirteen thousand years, that being, O best of the Bharatas, the measure of their lives. And so on the north of the milky ocean, the Lord Hari of unlimited puissance dwelleth on his car made of gold. That vehicle is endued with eight wheels, with numerous supernatural creatures stationed on it, and having the speed of the mind. And its complexion is that of fire, and it is endued with mighty energy and adorned with Jamvunada gold. He is the Lord of all creatures, and is possessed, O bull of Bharata's race, of every kind of prosperity. In him the universe merges (when dissolution comes), and from him it again emanates (when the creative desire seizes him). He is the actor, and it is He that makes all others act. He, O monarch, is earth, water, space, air, and fire. He is Sacrifice's self unto all creatures, and fire is His mouth."

Vaisampayana continued.--"The high-souled king Dhritarashtra, thus addressed by Sanjaya, became, O monarch, absorbed in meditation about his sons. Endued with great energy, he then, having reflected, said these words: 'Without doubt, O Suta's son, it is Time that destroyeth the universe. And it is Time that again createth everything. Nothing here is eternal. It is Nara and Narayana, endued with omniscience, that destroyeth all creatures [They are but portions of the same Supreme Being.]. The gods speak of him as Vaikuntha (of immeasurable puissance), while men call him Vishnu (one that pervadeth the Universe)!"

SECTION 9

"Dhritarashtra said,--'Tell me truly (O Sanjaya) of this Varsha that is called after Bharata, where this senseless force hath been collected, in respect of which this my son Duryodhana hath been so very covetous, which the sons of Pandu also are desirous of obtaining, and in which my mind too sinketh. O, tell me this, for thou art, in my judgement endued with intelligence.

"Sanjaya said,--'Listen to me, O king The sons of Pandu are not covetous about this country. On the other hand, it is Duryodhana that is covetous, and Sakuni the son of Suvala, as also many other Kshatriyas who are rulers of the provinces, who being covetous of this country are not able to bear one another. I will now will thee, O thou of Bharata's race, of the tract of land known by Bharata's name. This land is the beloved one of Indra, and, O thou of Bharata's race, this land, O monarch, that is called after Bharata, is also the beloved land of Manu, the son of Vivasvat, of Prithu, of Vainya, of the high-souled Ikshvaku, of Yayati, of Amvashira, of Mandhatri, of Nahusha, of Muchukunda, of Sivi the son of Usinara, of Rishava, of Ila, of king Nrigha, of Kusika, O invincible one, of the high-souled Gadhi, of Somaka, O irrepresible one, and of Dilipa, and also, O monarch, of many other mighty Kshatriyas. I will now, O chastiser of foes, describe to thee that country as I have heard of it. Listen to me, O king, as I speak of what thou hast asked me. Mahendra, Malaya, Sahya, Suktimat, Rakshavat, Vindhya, and Paripatra,--these seven are the Kala-mountains [i.e. mountains forming boundaries of divisions.] (of Bharatvarsha). Besides these, O king, there are thousands of mountains that are unknown, of hard make, huge, and having excellent valleys. Besides these there are many other smaller mountains inhabited by barbarous tribes. Aryans and Mlecchas, O Kauravya, and many races, O lord, mixed of the two elements, drink the waters of the following rivers, viz., magnificent Ganga, Sindhu, and Saraswati; of Godavari, and Narmada, and the large river called Yamuna; of Dhritashwati, and Vipava, and Vipasa and Stulavaluka; of the river Vetravati, and that other one called Krishna-vena; of Iravati, and Vitasta, and Payosini, and Devika; of Vedasmrita and Vedavati, and Tridiva, and Ikshumalavi; of Karishini, and Chitravaha, and the river called Chitrasena; of Gomati, and Dhutapada and the large river called Gandaki, of Kausiki, and Nischitra, and Kirtya, and Nichita, and Lohatarini; of Rashasi and Satakumbha, and also Sarayu; of Charmanwati, and Vetravati, and Hastisoma, and Disa; of the river called Saravati, and Venna, and Bhimarathi; of Kaveri, and Chuluka, and Vina, and Satavala; of Nivara, and Mahila, and Suprayoga, O king; of Pavitra, and Kundala, and Rajani, and Puramalini; of Purvabhira, and Vira, and Bhima, and Oghavati; of Palasini, and Papahara, and Mahendra, and Patalavati, of Karishini, and Asikni, and the large river Kusachira: of Makari, and Pravara, and Mena, and Hema, and Dhritavati; of Puravati, and Anushna, and Saiyya, and Kapi, O Bharata; of Sadanira, and Adhrishya, and the mighty stream Kusadhara; of Sadakanta, and Siva, and Viravati; of Vatsu, and Suvastu, and Kampana with Hiranwati; of Vara, and the mighty river Panchami, of Rathachitra, and Jyotiratha, and Viswamitra, and Kapinjala; of Upendra, and Vahula, and Kuchira, and Madhuvahini; of Vinadi, and Pinjala, and Vena, and the great river Pungavana; of Vidisa and Krishna-vena, and Tamra, and Kapila, of Salu, and Suvama, the Vedaswa, and the mighty river Harisarava; of Sigra, and Pischala, and the river Bharadwaji, of the river

Kausiki, and Sona, and Chandrama; of Durgamantrasila, and Brahma-vodhya, and Vrihadvati; of Yaksha, and Rohi, and Yamvunadi; of Sunasa and Tamasa, and Dasi, and Vasa, and Varuna, and Asi; of Nila, and Dhramati, and the mighty river Parnasa; of Pomasi, and Vrishabha, and Brahma-medhya, and Vrihaddhani. These and many other large rivers, O king, such as Sadonirmaya and Krishna, and Mandaga, and Mandavahini; and Mahagouri, and Durga, O Bharata; and Chitropala. Chitraratha, and Manjula, and Vahini; and Mandakini, and Vaitarani, and Kosa, and Mahanadi; and Suktimati, and Ananga, and Pushpaveni, and Utpalavati; and Lohitya, Karatoya, and Vrishasabha; and Kumari, and Rishikullya and Marisha, and Saraswati; and Mandakini, and Supunya, Sarvasanga, O Bharata, are all mothers of the universe and productive of great merit. Besides these, there are rivers, by hundreds and thousands, that are not known (by names), I have now recounted to thee, O king, all the rivers as far as I remember.

"After this, listen to the names of the provinces as I mention them. They are the Kuru-Panchalas, the Salwas, the Madreyas, the Jangalas, the Surasena, the Kalingas, the Vodhas, the Malas, the Matsyas, the Sauvalyas, the Kuntalas, the Kasi-kosalas, the Chedis, the Karushas, the Bhojas, the Sindhus, the Pulindakas, the Uttamas, the Dasarnas, the Mekalas, the Utkalas; the Panchalas, the Kausijas, the Nikarprishthas, Dhurandharas; the Sodhas, the Madrabhujingas, the Kasis, and the further-Kasis; the Jatharas, the Kukuras, O Bharata; the Kuntis, the Avantis, and the further-Kuntis; the Gomantas, the Mandakas, the Shandas, the Vidarbhias, the Rupaavahikas; the Aswakas, the Pansurashtras, the Goparashtras, and the Karityas; the Adhirjays, the Kuladyas, the Mallarashtras, the Keralas, the Varatrasayas, the Apavahas, the Chakras, the Vakratapas, the Sakas; the Videhas, the Magadhas, the Swakshas, the Malayas, the Vijayas, the Angas, the Vangas, the Kalingas, the Yakirillomans; the Mallas, the Suddellas, the Pranradas, the Mahikas, the Sasikas; the Valhikas, the Vatadhanas, the Abhiras, the Kalajoshakas; the Aparantas, the Parantas, the Pahnabhas, the Charamandalas; the Atavishikharas, the Mahabbutas, O sire; the Upavrittis, the Anupavrittis, the Surashtras, Kekayas; the Kutas, the Maheyas, the Kakhshas, the Samudranishkutis; the Andhras, and, O king, many hilly tribes, and many tribes residing on lands laying at the foot of the hills, and the Angamalajas, and the Manavanajakas; the Pravisheyas, and the Bhargavas, O king; the Pundras, the Bhargas, the Kiratas, the Sudeshnas, and the Yamunas, the Sakas, the Nishadhas, the Anartas, the Nairitas, the Durgalas, the Pratimasyas, the Kuntalas, and the Kusalas; the Tiragrahas, the Ijakas, the Kanyakagnas, the Tilabharas, the Samiras, the Madhumattas, the Sukandakas; the Kasmiras, the Sindhusauviras, the Gandharvas, and the Darsakas; the Abhisaras, the Utulas, the Saivalas, and the Valhikas; the Darvis, the Vanavadarvas, the Vatagas, the Amarathas, and the Uragas; the Vahuvadhas, the Kauravyas, the Sudamanas, the Sumalikas; the Vadhras, the Karishakas, the Kalindas, and the Upatyakas; the Vatayanas, the Romanas, and the Kusavindas; the Kacchas, the Gopalkacchas, the Kuruvarnakas; the Kiratas, the Varvasas, the Siddhas, the Vaidehas, and the Tamraliptas; the Andras, the Paundras, the Saisikatas, and the Parvatiyas, O sire.

"There are other kingdoms, O bull of Bharata's race, in the south. They are the Dravidas, the Keralas, the Prachyas, the Mushikas, and the Vanavashikas; the Karanatakas, the Mahishakas, the Vikalpas, and also the Mushakas; the Jhillikas, the Kuntalas, the Saunridas, and the Nalakananas; the Kankutakas, the Cholas, and the Malavayakas; the Samangas, the Kanakas, the Kukuras, and the Angaramishas; the Samangas, the Karakas, the Kukuras, the Angaras, the Marishas; the Dhvajinis, the Utsavas, the Sanketas, the Trigartas, and the Salwasena; the Vakas, the Kokarakas, the Pashtiris, and the Lamavegavasas; the Vindhya-chulakas, the Pulindas, and the Valkalas; the Malavas, the Vallavas, the further-Vallavas, the Kulindas, the Kalavas, the Kuntaukas, and the Karatas; the Mrishshakas, the Tanavalas, the Saniyas; the Alidas, the Pasivatras, the Tanayyas, and the Sulanyas; the Rishikas, the Vidarbhias, the Kakas, the Tanganas, and the further-Tanganas. Among the tribes of the north are the Mlecchas, and the Kruras, O best of the Bharatas; the Yavanas, the Chinas, the Kamvojas, the Darunas, and many Mleccha tribes; the Sukritvahas, the Kulatthas, the Hunas, and the Parasikas; the Ramanas, and the Damsalikas. These countries are, besides, the abodes of many Kshatriya, Vaisya, and Sudra tribes. Then again there are the Sudra-abhiras, the Dardas, the Kasmiras, and the Pattis; the Khasiras; the Atreyas, the Bharadwajas, the Stanaposhikas, the Poshakas, the Kalingas, and diverse tribes of Kiratas; the Tomaras, the Hansamargas, and the Karamanjakas. These and other kingdoms are on the east and on the north. O lord, alluding to them briefly I have told thee all. Earth, if its resources are properly developed according to its qualities and prowess, is like an ever-yielding [Kamadruk is that species of kine which always yield milk.] cow, from which the three-fold fruits of virtue, profit and pleasure, may be milked. Brave kings conversant with virtue and profit have

become covetous of Earth. Endued with activity, they would even cast away their lives in battle, from hunger of wealth. Earth is certainly the refuge of creatures endued with celestial bodies as also of creatures endued with human bodies. [Nilakantha explains this in this way. The gods depend on sacrifices performed by human beings; and as regards human beings, their food is supplied by the Earth. Superior and inferior creatures, therefore, are all supported by the earth; the Earth then is their refuge. The word Earth in these slokas is sometimes used to signify the world and sometimes the element of that name.] Desirous of enjoying Earth, the kings, O chief of the Bharatas, have become like dogs that snatch meat from one another. Their ambition is unbounded, knowing no gratification. It is for this that the Kurus and the Pandavas are striving for possession of Earth, by negotiation, disunion, gift, and battle, O Bharata. If Earth be well looked after, it becometh the father, mother, children, firmament and heaven, of all creatures, O bull among men."

SECTION 10

"Dhritarashtra said,--'Tell me, O Sanjaya, of the period of life, the strength, the good and bad things, the future, past and present, of the residents, O Suta, of this Varsha of Bharata, and of the Himavat-varsha, as also of Hari-varsha, in detail."

"Sanjaya said,--'O bull of Bharata's race, four Yugas set in Bharata's Varsha, viz., Krita, Treta, Dwapara, and Kali. The Yuga that sets in first is Krita. O Lord; after the expiry of Krita comes Treta; after expiry of Treta comes Dwapara; and after that last of all, sets in Kali. Four thousand years, O best of the Kurus, are reckoned as the measure of life, O best of kings, in the Krita epoch. Three thousand years is the period in Treta, O ruler of men. At present in Dwapara, persons live on Earth for two thousand years. In Kali, however, O bull of Bharata's race, there is no fixed limit of life's measure, in so much that men die while in the womb, as also soon after birth. In the Krita age, O king, men are born and beget children, by hundreds and thousands, that are of great strength and great power, endued with the attribute of great wisdom, and possessed of wealth and handsome features. In that age are born and begotten Munis endued with wealth of asceticism, capable of great exertion, possessed of high souls, and virtuous, and truthful in speech. The Kshatriyas also, born in that age are of agreeable features, able-bodied, possessed of great energy, accomplished in the use of the bow, highly skilled in battle and exceedingly brave. In the Treta age, O king, all the Kshatriya kings were emperors ruling from sea to sea. In Treta are begotten brave Kshatriyas not subject to any one, endued with long lives, possessed of heroism, and wielding the bow in battle with great skill. When Dwapara sets in, O king, all the (four) orders born become capable of great exertion, endued with great energy, and desirous of conquering one another. The men born in Kali, O king, are endued with little energy, highly wrathful, covetous, and untruthful. Jealousy, pride, anger, deception, malice and covetousness, O Bharata, are the attributes of creatures in the Kali age. The portion that remains, O king, of this the Dwapara age, is small, O ruler of men. The Varsha known as Haimavat is superior to Bharatavarsha, while Hariavarsha is superior to Hainavatvarsha, in respect of all qualities.'

SECTION 11

(Bhumi Parva)

"Dhritarashtra said,--'Thou hast, O Sanjaya, duly described Jamvukhanda to me. Tell me now its dimensions and extent truly. Tell me also, O Sanjaya, of the extent of the ocean of Sakadwipa, and Kusadwipa, of Salmalidwipa and Kraunchadwipa, truly and without leaving anything and tell me also, O son of Gavalgani, of Rahu and Soma and Surya.'

"Sanjaya said,--'There are, O king, many islands, over which the Earth extended. I will describe to thee, however, only seven islands, and the moon, and the sun, and the planet (Rahu), also. The Jamvu mountain, O king, extends over full eighteen thousand and six hundred Yojanas. The extent of the salt ocean is said to be twice this. That ocean is covered with many kingdoms, and is adorned with gems and corals. It is, besides, decked with many mountains that are variegated with metals of diverse kinds. Thickly peopled by Siddhas and Charanas, the ocean is circular in form.

"I will now tell thee truly of Sakadwipa, O Bharata. Listen to me, O son of Kuru's race, as I describe it to thee duly. That island, O ruler of men, is of twice the extent of Jamvudwipa. And the ocean also, O great king, is of twice the extent of that island. Indeed, O best of the Bharatas, Sakadwipa is surrounded on all sides by the ocean. The kingdoms there are full of righteousness, and the men there never die. How can famine take place there? The people are all endued with forgiveness and great energy. I have now, O bull of Bharata's race, given thee duly a brief description of Sakadwipa. What else, O king, dost thou wish to hear?"

"Dhritarashtra said,--'Thou hast given me, O Sanjaya, a description of Sakadwipa in brief. O thou that art possessed of great wisdom, tell me now everything in detail truly.'

"Sanjaya said,--In that island, O king, there are seven mountains that are decked with jewels and that are mines of gems, precious stones. There are many rivers also in that island. Listen to me as I recount their names. Everything there, O king, is excellent and delightful. The first of these mountains is called Meru. It is the abode of the gods, Rishis, and Gandharvas. The next mountain, O king, is called Malaya stretching towards the east. It is there that the clouds are generated and it is thence that they disperse on all sides. The next, O thou of Kuru's race, is the large mountain called Jaladhara. Thence Indra daily taketh water of the best quality. It is from that water that we get showers in the season of rains, O ruler of men. Next cometh the high mountain called Raivatata, over which, in the firmament, hath been permanently placed the constellation called Revati. This arrangement hath been made by the Grandsire himself. On the north of this, O great king, is the large mountain called Syama. It hath the splendour of newly-risen clouds, is very high, beautiful and of bright body. And since the hue of those mountains is dark, the people residing there are all dark in complexion, O king."

"Dhritarashtra said,--'A great doubt ariseth in my mind, O Sanjaya, from what thou hast said. Why, O Suta's son, would the people there be of dark complexion?'"

"Sanjaya said,--'O great king, in all islands, O son of Kuru's race, men may be found that are fair, and those that are dark, and those also that are produced by a union of the fair and the dark races. But because the people there are all dark, therefore is that mountain called the Dark Mountain. After this, O chief of the Kurus, is the large mountain called Durgasaila. And then cometh the mountain called Kesari. The breezes that blow from that mountain are all charged with (odoriferous) effluvia. The measure of each of these mountains is double that of the one mentioned immediately before. O thou of Kuru's race, it hath been said by the wise that there are seven Varshas in that island. The Varsha of Meru is called Mahakasa; that of the water-giving (Malaya) is called Kumudottara. The Varsha of Jaladhara is called Sukumara: while that of Raivatata is called Kaumara; and of Syama, Manikanchana. The Varsha of Kesara is called Mandaki, and that called after the next mountain is called Mahapuman. In the midst of that island is a large tree called Saka. In height and breadth the measure of that tree is equal to that of the Jamvu tree in Jamvudwipa. And the people there always adore that tree. There in that island are, many delightful provinces where Siva is worshipped, and thither repair the Siddhas, the Charanas, and the celestials. The people there, O king, are virtuous, and all the four orders, O Bharata, are devoted to their respective occupation. No instance of theft can be seen there. Freed from decrepitude and death and gifted with long life, the people there, O king, grow like rivers during the season of rains. The rivers there are full of sacred water, and Ganga herself, distributed as she hath been into various currents, is there, Sukumari, and Kumari, and Seta, and Keveraka, and Mahanadi, O Kauravya, and the river Manijala, and Chakshus, and the river Vardhanika, O thou best of the Bharatas,--these and many other rivers by thousands and hundreds, all full of sacred water, are there, O perpetrator of Kuru's race, from which Vasava draweth water for showering it as rain. It is impossible to recount the names and lengths of rivers. All of them are foremost of rivers and sin-cleansing. As heard by all men there, in that island of Saka, are four sacred provinces. They are the Mrigas, the Masakas, the Manasas, and the Mandagas. The Mrigas for the most part are Brahmanas devoted to the occupations of their order. Amongst the Masakas are virtuous Kshatriyas granting (unto Brahmanas) every wish (entertained by them). The Manasas, O king, live by following the duties of the Vaisya order. Having every wish of theirs gratified, they are also brave and firmly devoted to virtue and profit. The Mandagas are all brave Sudras of virtuous behaviour. In these provinces, O monarch, there is no king, no punishment, no person that deserves to be punished. Conversant with the dictates of duty they are all engaged in the practice of their respective duties and protect one another. This much is capable of being said of the island called Saka. This much also should be listened to about that island endowed with great energy."

SECTION 12

"Sanjaya said, 'O Kauravya, that which is heard about the islands in the north, I will recount to thee, O Great king. Listen to me now. (Thither in the north) is the ocean whose waters are clarified butter. Then is the ocean whose waters are curds. Next cometh the ocean whose waters are wine, and then is another ocean of water. The islands, O king, are double in area of one another as they proceed further and further towards the north. And they are surrounded, O king, by these oceans. In the island that is in the middle, there is a large mountain called Goura made of red arsenic; on the western island, O king, is the mountain Krishna that is the favourite (abode) of Narayana. There Kesava guardeth celestial gems (in profusion), and thence, inclined to grace, he bestoweth happiness on creatures. Along with the kingdoms there, O king, the (celestial) clump of Kusa grass in Kusadwipa, and

the Salmali tree in the island of Salmalika, are adored. In the Krauncha island also, the mountain called Maha-krauncha that is a mine of all kinds of gems is, O king, always adored by all the four orders of men. (There), O monarch, is the mountain called Gomanta that is huge and consists of all kinds of metals, and whereon always resideth, mingling with those that have been emancipated, the puissant Narayana, otherwise called Hari, graced with prosperity and possessed of eyes like lotus leaves. In Kusadwipa, O king of kings, there is another mountain variegated with corals and called after the name of that island itself. This mountain is inaccessible and made of gold. Possessed of great splendour, O Kauravya, there is a third mountain there that is called Sumida. The sixth is called Harigiri. These are the six principal mountains. The intervening spaces between one another of these six mountains increaseth in the ratio of one to two as they proceed further and further towards the north. The first Varsha is called Audhido; the second is Venumandala; the third is called Sarutha; the fourth is known by the name of Kamvala; the fifth Varsha is called Dhritimat; and the sixth is named Prabhakara; the seventh Varsha is called Kapila. These are the seven successive Varshas. In these, gods and Gandharvas, and other creatures of the universe, sport and take delight. In these Varshas the inhabitants never die. There, O king, are no robbers, nor any tribes of Mlecchas. All the residents are almost white in complexion, and very delicate, O king."

"As regards the rest of the islands, O ruler of men, I will recount all that hath been heard by me. Listen, O monarch, with an attentive mind. In the Krauncha island, O great king, there is a large mountain called Krauncha. Next to Krauncha is Vamanaka; and next to Vamanaka is Andhakara. And next to Andhakara, I O king, is that excellent of mountains called Mainaka. After Mainaka, O monarch, is that best of mountains called Govinda; and after Govinda, O king, is the mountain called Nivida. O multiplier of thy race, the intervening spaces between one another of these mountains increaseth in the ratio of one to two. I will now tell thee the countries that lie there. Listen to me as I speak of them. The region near Krauncha is called Kusala; that near Vamanaka is Manonuga. The region next to Manonuga, O perpetrator of Kuru's race, is called Ushna. After Ushna is Pravaraka; and after Pravaraka is Andhakara. The country after Andhakara is named Munidesa. After Munidesa the region is called Dundubhiswana teeming with Siddhas and Charanas. The people are almost white in complexion, O king. All these countries, O monarch, are the habitations of gods and Gandharvas. In (the island of) Pushkara is a mountain called Pushkara that abounds with jewels and gems. There always dwelleth the divine Prajapati himself. Him all the gods and great Rishis always adore with gratifying words and worship reverently, O king. Diverse gems from Jamvudwipa are used there. In all these islands, O king, Brahmacharyya, truth, and self-control of the dwellers, as also their health and periods of life, are in the ratio of one to two as the islands are more and more remote (northwards). O king, the land in those islands, O Bharata, comprises but one country, for that is said to be one country in which one religion is met with. The Supreme Prajapati himself, upraising the rod of chastisement, always dwelleth there, protecting those islands. He, O monarch, is the king. He is their source of bliss. He is the father, and he is the grand-father. He it is, O best of men, that protecteth all creatures there, mobile or immobile. Cooked food, O Kauravya, cometh there of itself and the creatures eat it daily. O mighty-armed one. After these regions is seen a habitation of the name of Sama. It is of a starry-shape having four corners, and it hath, O king, thirty-three mandalas. There dwell, O Kauravya, four princely elephants adored by all. [Dig-gaja, i.e. an elephant supporting the globe. There are four such in Hindu mythology or ten according to some accounts.] They are, O best of the Bharatas, Vamana, and Airavata, and another, and also Supratika. [i.e., with the juice trickling down from their cheeks and mouth. In the season of rut, a peculiar kind of juice issues from several parts of an elephant's body. It is believed to be the temporal-juice. The stronger and fiercer the elephant, the greater the quantity of the juice that issues out its body.] O king, with rent cheeks and mouth, I do not venture to calculate the proportions of these four elephants. Their length, breadth and thickness have for ever remained unascertained. There in those regions, O king, winds blow irregularly from all directions [lit. "unbound" or "unrestrained," i.e. freely or irregularly]. These are seized by those elephants with the tips of their trunks which are of the complexion of the lotus and endowed with great splendour and capable of drawing up everything in their way. And soon enough after seizing them they then always let them out. The winds, O king, thus let out by those respiring elephants, come over the Earth and in consequence thereof creatures draw breath and live."

"Dhritarashtra said,--'Thou hast, O Sanjaya, told me everything about the first subject very elaborately. Thou hast also indicated the positions of the islands. Tell now, O Sanjaya, about what remains.'

"Sanjaya said,--'Indeed, O great king, the islands have all been described to thee. Listen now to what I truly say about the heavenly bodies and about Swarbhahu [the Earth], O chief of the Kauravas, as regards its dimensions. It is heard, O king, that the planet Swarbhahu is globular. Its diameter is twelve thousand Yojanas*, and its circumference, because it is very large, is forty-two thousand Yojanas, O sinless one, as said by the learned of olden times. The diameter of the moon, O king, is stated to be eleven thousand Yojanas. Its circumference, O chief of the Kurus, is stated to be thirty-eight thousand nine hundred Yojanas of the illustrious planet of cool rays. It hath been heard that the diameter of the beneficent, fast going and light-giving Sun, O thou of Kuru's race, is ten thousand Yojanas, and his circumference, O king, is thirty-five thousand eight hundred miles, in consequence of his largeness, O sinless one. [* The ancient author seem not to know the true diameter of the Earth; Or has the translator confused 'one yojana' with 'one kilometre'? - A yojana (Sanskrit) is a measure of distance that was used in ancient India. A yojana is about 12-15km; i.e. 60 kosh = 1 yojana, and 1 kosh is 200m. It is a remarkable fact that the ratio between the diameter and the circumference of a circle (known as 'Pi' = 3.14159) was roughly known to the ancient Hindus of the Mahabharata Era. The circumference is nearly, as stated here, three times and a half of the diameter. The next ratio, of course, is slightly less, being three and one-seventh. By the way, the true equatorial diameter of the Earth is 12,756.27km and the circumference is 40,075km.] These are the dimensions reckoned here, O Bharata, of Arka. The planet Rahu, in consequence of his greater bulk, envelops both the Sun and the Moon in due times. I tell thee this in brief. With the eye of science, O great king, I have now told thee all that thou hadst asked. Let peace be thine. I have now told thee about the construction of the universe as indicated in the Shastras. Therefore, O Kauravya, pacify thy son Duryodhana."

"Having listened to this charming Bhumi Parva, O chief of the Bharatas, a Kshatriya becometh endowed with prosperity, obtaineth fruition of all his desires, and winneth the approbation of the righteous. 3 The king who listeneth to this on days of the full-moon or the new-moon, carefully observing vows all the while, hath the period of his life, his fame and energy, all enhanced. His (deceased) sires and grandsires become gratified. Thou hast now heard of all the merits that flow from this Varsha of Bharata where we now are!"

SECTION 13

(Bhagavat-Gita Parva)

Vaisampayana said,--'Possessing a knowledge of the past, the present and the future, and seeing all things as if present before his eyes, the learned son of Gavalgana, O Bharata, coming quickly from the field of battle, and rushing with grief (into the court) represented unto Dhritarashtra who was plunged in thought that Bhishma the grandsire of the Bharatas had been slain."

"Sanjaya said,--'I am Sanjaya, O great king. I bow to thee, O bull of Bharata's race. Bhishma, the son of Santanu and the grandsire of the Bharatas, hath been slain. That foremost of all warriors, that grandsire of the Bharatas, hath been slain. That foremost of all warriors, that embodied energy of all bowmen, that grandsire of the Kurus lieth to-day on a bed of arrows. That Bhishma, O king, relying on whose energy thy son had been engaged in that match at dice, now lieth on the field of battle slain by Sikhandin. That mighty car-warrior who on a single car had vanquished in terrific combat at the city of Kasi all the kings of the Earth mustered together, he who had fearlessly fought in battle with Rama, the son of Jamadagni, he whom Jamadagni's son could not slay, oh, even hath he been to-day slain by Sikhandin. Resembling the great Indra himself in bravery, and Himavat in firmness, like unto the ocean itself in gravity, and the Earth herself in patience, that invincible warrior having arrows for his teeth, that bow for his mouth, and the sword for his tongue, that lion among men, hath to-day been slain by the prince of Panchala. That slayer of heroes, beholding whom when address for battle the mighty army of the Pandavas, unmanned by fear, used to tremble like a herd of kine when beholding a lion, alas, having protected that army (of thine) for ten nights and having achieved feats exceedingly difficult of accomplishment, hath set like the Sun. He who like Sakra himself, scattering arrows in thousands with the utmost composure, daily slew ten thousand warriors for ten days, even he slain (by the enemy), lieth, though he deserveth it not, on the bare ground like a (mighty) tree broken by the wind, in consequence, O king, of thy evil counsels, O Bharata."

SECTION 14

"Dhritarashtra said,--'How hath Bhishma, that bull among the Kurus, been slain by Sikhandin? How did my father, who resembled Vasava himself, fall down from his car? What became of my sons, O Sanjaya, when they were deprived of the mighty Bhishma who was like unto a celestial, and who led life of Brahmacharyya for the sake of his father? Upon the fall of that tiger among men who was endowed with great wisdom,

great capacity for exertion, great might and great energy, how did our warriors feel? Hearing that bull amongst the Kurus, that foremost of men, that unwavering hero is slain, great is the grief that pierce my heart. While advancing (against the foe), who followed him and who proceeded ahead? Who stayed by his side? Who proceeded with him? What brave combatants followed behind (protecting his rear) that tiger among car-warriors, that wonderful archer, that bull among Kshatriyas, while he penetrated into the divisions of the foe? While seizing the hostile ranks, what warriors opposed that slayer of foes resembling the luminary of thousand rays, who spreading terror among the foe destroyed their ranks like the Sun destroying darkness, and who achieved in battle amongst the ranks of Pandu's sons feats exceedingly difficult of accomplishment? How, indeed, O Sanjaya, did the Pandavas oppose in battle the son of Santanu, that accomplished and invincible warrior when he approached them smiting? Slaughtering the (hostile) ranks, having arrows for his teeth, and full of energy, with the bow for his wide-open mouth, and with the terrible sword for his tongue, and invincible, a very tiger among men, endowed with modesty, and never before vanquished, alas, how did Kunti's son overthrow in battle that unconquered one, undeserving as he was of such a fate,—that fierce Bowman shooting fierce shafts, stationed on his excellent car, and plucking off the heads of foes (from their bodies)—that warrior, irresistible as the Yuga-fire, beholding whom address for battle the great army of the Pandavas always used to waver? Mangling the hostile troops for ten nights, alas, that slayer of ranks hath set like the Sun, having achieved feats difficult of achievement. He who, scattering like Sakra himself and inexhaustible shower of arrows, slew in battle a hundred millions of warriors in ten days, that scion of Bharata's race, now lieth, although he deserveth it not, on the bare ground, in the field of battle, deprived of life, a mighty tree uprooted by the winds, as a result of my evil counsels! Beholding Santanu's son Bhishma of terrible prowess, how indeed, could the army of the Pandavas succeed in smiting him there? How did the sons of Pandu battle with Bhishma? How is it, O Sanjaya, that Bhishma could not conquer when Drona liveth? When Kripa, again, was near him, and Drona's son (Aswatthaman) also, how could Bhishma, that foremost of smiters be slain? How could Bhishma who was reckoned as an Atiratha and who could not be resisted by the very gods, be slain in battle by Sikhandin, the prince of Panchala? He, who always regarded himself as the equal of the mighty son of Jamadagni in battle, he whom Jamadagni's son himself could not vanquish, he who resembled Indra himself in prowess,—alas, O Sanjaya, tell me how that hero, Bhishma, born in the race of Maharathas, was slain in battle, for without knowing all the particulars I cannot regain my equanimity. What great bowmen of my army, O Sanjaya, did not desert that hero of unfading glory? What heroic warriors, again, at Duryodhana's command, stood around that hero (for protecting him)? When all the Pandavas placing Sikhandin in their van advanced against Bhishma, did not all the Kurus, O Sanjaya, stay by the side of that hero of unfading prowess? Hard as my heart is, surely it must be made of adamant, for it breaketh not on hearing the death of that tiger among men, viz., Bhishma! In that irresistible bull of Bharata's race, were truth, and intelligence, and policy, to an immeasurable extent. Alas, how was he slain in battle? Like unto a mighty cloud of high altitude, having the twang of his bowstring for its roar, his arrows for its rain-drops, and the sound of his bow for its thunder, that hero showering his shafts on Kunti's sons with the Panchalas and the Srinjayas on their side, smote hostile car-warriors like the slayer of Vala smiting the Danavas. Who were the heroes that resisted, like the bank resisting the surging sea, that chastiser of foes, who was a terrible ocean of arrows and weapons, an ocean in which shafts were the irresistible crocodiles and bows were the waves, an ocean that was inexhaustible, without an island, agitated and without a raft to cross it, in which maces and swords were like sharks and steeds and elephants like eddies, and foot-soldiers like fishes in abundance, and the sound of conches and drums like its roar, and ocean that swallowed horses and elephants and foot-soldiers quickly, an ocean that devoured hostile heroes and that seethed with wrath and energy which constituted its Yadava-fire? When for Duryodhana's good, that slayer of foes, Bhishma, achieved (terrible) feats in battle, who were then in his van? Who were they that protected the right wheel of that warrior of immeasurable energy? Who were they that, mustering patience and energy, resisted hostile heroes from his rear? Who stationed themselves in his near front for protecting him? Who were those heroes that protected the fore-wheel of that brave warrior while he battled (with the foe)? Who were they that stationing themselves by his left wheel smote the Srinjayas? Who were they that protected the irresistible advance ranks of his van? Who protected the wings of that warrior who hath made the last painful journey? And who, O Sanjaya, fought with hostile heroes in the general engagement? If he was protected by (our) heroes, and if they were protected by him, why could he not then speedily vanquish in battle the army of the Pandavas, invincible though it be? Indeed, O

Sanjaya, how could the Pandavas succeed even in striking Bhishma who was like Parameshthi himself, that Lord and creator of all creatures? Thou tellest me, O Sanjaya, if the disappearance of that Bhishma, that tiger among men, who was our refuge and relying upon whom the Kurus were fighting with their foes, that warrior of mighty strength relying on whose energy my son had never reckoned the Pandavas, alas, how hath he been slain by the enemy? In days of yore, all the gods while engaged in slaying the Danavas, sought the aid of that invincible warrior, viz., my father of high vows. That foremost of sons endowed with great energy, on whose birth the world-renowned Santanu abandoned all grief, melancholy, and sorrows, how canst thou tell me, O Sanjaya, that that celebrated hero, that great refuge of all, that wise and holy personage who was devoted to the duties of his order and conversant with the truths of the Vedas and their branches, hath been slain? Accomplished in every weapon and endowed with humility, gentle and with passions under full control, and possessed of great energy as he was, alas, hearing that son of Santanu slain I regard the rest of my army as already slain. In my judgement, unrighteousness hath now become stronger than righteousness, for the sons of Pandu desire sovereignty even by killing their venerable superior! In days of yore, Jamadagni's son Rama, who was acquainted with every weapon and whom none excelled, when address for battle on behalf of Amvya, was vanquished by Bhishma in combat. Thou tellest me that that Bhishma, who was the foremost of all warriors and who resembled Indra himself in the feats he achieved, hath been slain. What can be a greater grief to me than this? Endued with great intelligence, he that was not slain even by that slayer of hostile heroes, that Rama, the son of Jamadagni, who defeated in battle crowds of Kshatriyas repeatedly, he hath now been slain by Sikhandin. Without doubt, Drupada's son Sikhandin, therefore who hath slain in battle that bull of Bharata's race, that hero acquainted with the highest weapons, that brave and accomplished warrior conversant with every weapon, is superior in energy, prowess, and might to the invincible Vargava endowed with the highest energy. In that encounter of arms who were the heroes that followed that slayer of foes? Tell me how the battle was fought between Bhishma and the Pandavas. The army of my son, O Sanjaya, ref of its hero, is like an unprotected woman. Indeed, that army of mine is like a panic-struck herd of kine ref of its herdsman. He in whom resided prowess superior to that of every one, when he was laid low on the field of battle, what was the state of mind of my army? What power is there, O Sanjaya, in our life, when we have caused our father of mighty energy, that foremost of righteous men in the world, to be slain? Like a person desirous of crossing the sea when he beholds the boat sunk in fathomless waters, alas, my sons, I ween, are bitterly weeping from grief on Bhishma's death. My heart, O Sanjaya, is surely made of adamant, for it rendeth not even after hearing the death of Bhishma, that tiger among men. That bull among men in whom were weapons, intelligence, and policy, to an immeasurable extent, how, alas, hath that invincible warrior been slain in battle? Neither in consequence of weapons nor of courage, nor of ascetic merit, nor of intelligence, nor of firmness, nor of gift, can a man free himself from death. Indeed, time, endowed with great energy, is incapable of being transgressed by anything in the world, when thou tellest me, O Sanjaya, that Santanu's son Bhishma is dead. Burning with grief on account of my sons, in fact, overwhelmed with great sorrow, I had hoped for relief from Bhishma, the son of Santanu. When he beheld Santanu's son, O Sanjaya, lying on earth like the Sun (dropped from the firmament), what else was made by Duryodhana as his refuge? O Sanjaya, reflecting with the aid of my understanding, I do not see what the end will be of the kings belonging to my side and that of the enemy and now mustered in the opposing ranks of battle. Alas, cruel are the duties of the Kshatriya order as laid down by the Rishis, since the Pandavas are desirous of sovereignty by even compassing the death of Santanu's son, and we also are desirous of sovereignty by offering up that hero of high vows as a sacrifice. The sons of Pritha, as also my sons, are all in the observance of Kshatriya duties. They, therefore, incur no sin (by doing) this. Even a righteous person should do this, O Sanjaya, when direful calamities come. The display of prowess and the exhibition of the utmost might have been laid down among the duties of the Kshatriyas.

"How, indeed, did the sons of Pandu oppose my father Bhishma, the son of Santanu, that unvanquished hero endowed with modesty, while he was engaged in destroying the hostile ranks? How were the troops arrayed, and how did he battle with high-souled foes? How, O Sanjaya, was my father Bhishma slain by the enemy? Duryodhana and Karna and the deceitful Sakuni, the son of Suvala, and Dussasana also,—what did they say when Bhishma was slain? Thither where the dice-board is constituted by the bodies of men, elephants, and steeds, and, where arrows and javelins and large swords and bearded darts from the dice, entering that frightful mansion of destructive battle's play, who were those wretched gamblers,—those bulls among men,—that gambled, making their very lives the frightful stakes? Who won, who were

vanquished, who cast the dice successfully, and who have been slain, besides Bhishma, the son of Santanu? Tell me all, O Sanjaya, for peace cannot be mine, hearing that Devavrata hath been slain,—that father of mine, of terrible deeds, that ornament of battle, viz., Bhishma! Keen anguish had penetrated my heart, born of the thought that all my children would die. Thou makest that grief of mine blaze forth, O Sanjaya, like fire by pouring clarified butter on it. My sons, I ween, are even now grieving, beholding Bhishma slain,—Bhishma celebrated in all worlds and who had taken upon himself a heavy burden. I will listen to all those sorrows arising from Duryodhana's act. Therefore, tell me, O Sanjaya, everything that happened there,—everything that happened in the battle, born of the folly of my wicked son. Ill-ordered or well-ordered, tell me everything, O Sanjaya. Whatever was achieved with the aid of energy in the battle by Bhishma desirous of victory,—by that warrior accomplished in arms,—tell me all fully and in detail. How, in fact, the battle took place between the armies of the Kurus and the manner in which each happened."

SECTION 15

Sanjaya said,—"Deserving as thou art, this question is, indeed, worthy of thee, O great king. It behoveth thee not, however, to impute this fault to Duryodhana. The man who incur eth evil as the consequence of his own misconduct, should not attribute that misconduct to others. O great king, the man that doth every kind of injury to other men, deserveth to be slain by all men in consequence of those censurable deeds of his. The Pandavas unacquainted with the ways of wickedness had, for a long time, with their friends and counsellors, looking up to thy face, borne the injuries (done to them) and forgiven them, dwelling in the woods.

"Of steeds and elephants and kings of immeasurable energy that which hath been seen by the aid of Yoga-power, hear, O lord of earth, and do not set thy heart on sorrow. All this was pre-destined, O king. Having bowed down to thy father, that (wise and high-souled) son of Parasara, through whose grace, (through whose boon bestowed on me), I have obtained excellent and celestial apprehension, sight beyond the range of the visual sense, and hearing, O king, from great distance, knowledge of other people's hearts and also of the past and the future, a knowledge also of the origin of all persons transgressing the ordinances, the delightful power of coursing through the skies, and untouchableness by weapons in battles, listen to me in detail as I recite the romantic and highly wonderful battle that happened between the Bharatas, a battle that makes one's hair stand on end.

"When the combatants were arrayed according to rule and when they were address for battle. Duryodhana, O king, said these words to Dussasana,—O Dussasana, let cars be speedily directed for the protection of Bhishma, and do thou speedily urge all our divisions (to advance). That hath now come to me of which I had been thinking for a series of years, viz., the meeting of the Pandavas and the Kurus at the head of their respective troops. I do not think that there is any act more important (for us) in this battle than the protecting of Bhishma. If protected he will slay the Pandavas, the Somakas, and the Srinjayas. That warrior of pure soul said,—'I will not slay Sikhandin. It is heard that he was a female before. For this reason he should be renounced by me in battle. For this, Bhishma should be particularly protected. Let all my warriors take up their positions, resolved to slay Sikhandin. Let also all the troops from the east, the west, the south, and the north, accomplished in every kind of weapon, protect the grandsire. Even the lion of mighty strength, if left unprotected may be slain by the wolf. Let us not, therefore, cause Bhishma to be slain by Sikhandin like the lion slain by the jackal. Yudhamanyu protects the left wheel, and Uttamauja protects the right wheel of Phalguni. Protected by those two, Phalguni himself protects Sikhandin. O Dussasana, act in such a way that Sikhandin who is protected by Phalguni and whom Bhishma will renounce, may not slay Ganga's son."

SECTION 16

Sanjaya said,—"When the night had passed away, loud became the noise made by the kings, all exclaiming, Array! Array! 'With the blare of conches and the sound of drums that resembled leonine roars, O Bharata, with the neigh of steeds, and the clatter of car-wheels, with the noise of obstreperous elephants and the shouts, clapping of arm-pits, and cries of roaring combatants, the din caused everywhere was very great. The large armies of the Kurus and the Pandavas, O king, rising at sunrise, completed all their arrangements. Then when the Sun rose, the fierce weapons of attack and defence and the coats of mail of both thy sons and the Pandavas, and the large and splendid armies of both sides, became fully visible. There elephants and cars, adorned with gold, looked resplendent like clouds mingled with lightning. The ranks of cars, standing in profusion, looked like cities. And thy father, stationed there, shone brilliantly, like the full moon. And the warriors armed with bows and swords and scimitars and maces, javelins and lances and bright weapons of diverse kinds, took up their positions in their (respective) ranks. And

resplendent standards were seen, set up by thousands, of diverse forms, belonging to both ourselves and the foe. And made of gold and decked with gems and blazing like fire, those banners in thousands ended with great effulgence, looked beautiful like heroic combatants cased in mail gazed [chain mail] at those standards, longing for battle. And many foremost of men, with eyes large as those of bulls ended with quivers, and with hands cased in leathern fences, stood at the heads of their divisions, with their bright weapons upraised. And Suvala's son Sakuni, and Salya, Jayadratha and the two princes of Avanti named Vinda and Anuvinda, and the Kekaya brothers, and Sudakshina the ruler of the Kamvojas and Srutayudha the ruler of the Kalingas, and king Jayatsena, and Vrihadvala the ruler of the Kosalas, and Kritavarman of Satwata's race,—these ten tigers among men, ended with great bravery and possessing arms that looked like maces,—these performers of sacrifices with plentiful gifts (to Brahmanas), stood each at the head of an Akshauhini of troops. These and many other kings and princes, mighty car-warriors conversant with policy, obedient to the commands of Duryodhana, all cased in mail, were seen stationed in their respective divisions. All of them, cased in black deer-skins, ended with great strength, accomplished in battle, and cheerfully prepared, for Duryodhana's sake, to ascend to the region of Brahma, stood there commanding ten efficient Akshauhinis. The eleventh great division of the Kauravas, consisting of the Dhritarashtra troops, stood in advance of the whole army. There in the van of that division was Santanu's son. With his white head-gear, white umbrella, and white mail, O monarch, we beheld Bhishma of unflinching prowess look like the risen moon. His standard bearing the device of a palmyra of gold himself stationed on a car made of silver, both the Kurus and the Pandavas beheld that hero looking like the moon encircled by white clouds. The great bowmen amongst the Srinjayas headed by Dhristadyumna, (beholding Bhishma) looked like little animals when they would behold a mighty yawning lion. Indeed, all the combatants headed by Dhristadyumna repeatedly trembled in fear. These, O king, were the eleven splendid divisions of thy army. So also the seven divisions belonging to the Pandavas were protected by foremost of men. Indeed, the two armies facing each other looked like two oceans at the end of the Yuga agitated by fierce Makaras, and abounding with huge crocodiles. Never before, O king, did we see or hear of two such armies encountering each other like these of the Kauravas.'

SECTION 17

Sanjaya said,—"Just as the holy Krishna-Dwaipayana Vyasa had said, in that very manner the kings of the Earth, mustered together, came to the encounter. On that day on which the battle commenced Soma approached the region of Pitris. The seven large planets, as they appeared in the firmament, all looked blazing like fire. [There are nine planets in all the Pauranic astronomy. Of these Rahu and Ketu are regarded Upagrahas, and hence, of grahas there are only seven. Thus Nilakantha, and the Burdwan pundits have made a mess of this line.] The Sun, when he rose, seemed to be divided in twain. Besides, that luminary, as it appeared in the firmament, seemed to blaze forth in flames. Carnivorous jackals and crows, expecting dead bodies to feast upon, began to utter fierce cries from all directions that seemed to be ablaze. Every day the old grandsire of the Kurus, and the son of Bharadwaja, rising from bed in the morning, with concentrated mind, said,—"Victory to the sons of Pandu"—while those chastisers of foes used (at the same time) yet to fight for thy sake according to the pledge they had given. Thy father Devavrata, fully conversant with every duty, summoning all the kings, said these words (unto them). 'Ye Kshatriyas, this broad door is open to you for entering heaven. Go ye through it to the region of Sakra and Brahman. The Rishis of olden times have showed you this eternal path [literally—"They of old and still older times"]. Honour ye yourselves by engaging in battle with attentive minds. Nabhaga, and Yayati, and Mandhatri, and Nahusa, and Nriga, were crowned with success and obtained the highest region of bliss by feats like these. To die of disease at home is sin for a Kshatriya. The death he meets with in battle is his eternal duty.'—Thus addressed, O bull of Bharata's race, by Bhishma, the kings, looking beautiful in their excellent cars, proceeded to the heads of their respective divisions. Only Vikartana's son Karna, with his friends and relatives, O bull of Bharata's race, laid aside his weapons in battle for the sake of Bhishma. Without Karna then, thy sons and all the kings on thy side proceeded, making the ten points of the horizon resound with their leonine roars. And their divisions shone brightly, O king, with white umbrellas, banners, standards, elephants, steeds, cars, and foot-soldiers. And the Earth was agitated with the sounds of drums and tabors and cymbals, and the clatter of car-wheels. And the mighty car-warriors, decked with their bracelets and armlets of gold and with their bows (variegated with gold), looked resplendent like hills of fire. And with his large palmyra-standard decked with five stars, Bhishma, the generalissimo of the Kuru army, looked like the resplendent Sun himself.

Those mighty bowmen of royal birth, O bull of Bharata's race, that were on thy side, all took up their positions. O king, as Santanu's son ordered. (King) Saivya of the country of the Govasanas, accompanied by all the monarchs, went out on a princely elephant worthy of royal use and graced with a banner on its back. And Aswathaman, of the complexion of the lotus, went out ready for every emergency, stationing himself at the very head of all the divisions, with his standard bearing the device of the lion's tail. And Srutayudha and Chitrasena and Purumitra and Vivinsati, and Salya and Bhurisravas, and that mighty car-warrior Vikarna,—these seven mighty bowmen on their carts and cased in excellent mail, followed Drona's son behind but in advance of Bhishma. The tall standards of these warriors, made of gold, beautifully set up for adorning their excellent cars, looked highly resplendent. The standard of Drona, the foremost of preceptors, bore the device of a golden altar decked with a water-pot and the figure of a bow. The standard of Duryodhana guiding many hundreds and thousands of divisions bore the device of an elephant worked in gems. Paurava and the ruler of the Kalingas, and Salya, these Rathas took up their position in Duryodhana's van. On a costly car with his standard bearing the device of a bull, and guiding the very van (of his division), the ruler of the Magadhas marched against the foe. That large force of the Easterners looking like the fleecy clouds of autumn was (besides) protected by the chief of the Angas (Karna's son Vrishaketu) and Kripa ended with great energy. Stationing himself in the van of his division with his beautiful standard of silver bearing the device of the boar, the famous Jayadratha looked highly resplendent. A hundred thousand cars, eight thousand elephants, and sixty thousand cavalry were under his command. Commanded by the royal chief of the Sindhus, that large division occupying the very van (of the army) and abounding with untold cars, elephants, and steeds, looked magnificent. With sixty thousand cars and ten thousand elephants, the ruler of the Kalingas, accompanied by Ketumat, went out. His huge elephants, looking like hills, and adorned with Yantras [Machines, perhaps catapults,], lances, quivers and standards, looked exceedingly beautiful. And the ruler of the Kalingas, with his tall standard effulgent as fire, with his white umbrella, and golden curass, and Chamaras (wherewith he was fanned), shone brilliantly. And Ketumat also, riding on an elephant with a highly excellent and beautiful hook, was stationed in battle, O King, like the Sun in the midst of (black) clouds. And king Bhagadatta, blazing with energy and riding on that elephant of his, went out like the wielder of the thunder. And the two princes of Avanti named Vinda and Anuvinda, who were regarded as equal to Bhagadatta, followed Ketumat, riding on the necks of their elephants. And, O king, arrayed by Drona and the royal son of Santanu, and Drona's son, and Valhika, and Kripa, the (Kaurava) Vyuha* consisting of many divisions of cars was such that the elephants formed its body; the kings, its head; and the steeds, its wings. With face towards all sides, that fierce Vyuha seemed to smile and ready to spring (upon the foe). [* 'Vyuha' is an array of troops in a certain formation. Many such will be spoken of in this and the other 'parvas' devoted to the battle.]

SECTION 18

Sanjaya said,—"Soon after, O king, a loud uproar, causing the heart to tremble was heard, made by the combatants ready for the fight. Indeed, with the sounds of conches and drums, the grunts of elephants, and the clatter of car-wheels, the Earth seemed to rend in twain. And soon the welkin and the whole Earth was filled with the neigh of chargers and the shouts of combatants. O irresistible one, the troops of thy sons and of the Pandavas both trembled when they encountered each other. There (on the field of battle) elephants and cars, decked in gold, looked beautiful like clouds decked with lightning. And standards of diverse forms, O king, belonging to the combatants on thy side, and adorned with golden rings, looked resplendent like fire. And those standards of thy side and theirs, resembled, O Bharata, the banners of Indra in his celestial mansions. And the heroic warriors all accoutred and cased in golden coats of mail ended with the effulgence of the blazing Sun, themselves looked like blazing fire or the Sun. All the foremost warriors amongst the Kurus, O king, with excellent bows, and weapons upraised (for striking), with leathern fences on their hands, and with standards,—those mighty bowmen, of eyes large as those of bulls, all placed themselves at the heads of their (respective) divisions. And these amongst thy sons, O king, protected Bhishma from behind, viz., Dussasana, and Durvishaha, and Durmukha, and Dussaha and Vivinsati, and Chitrasena, and that mighty car-warrior Vikarna. And amongst them were Satyavrata, and Purumitra, and Jaya, and Bhurisravas, and Sala. And twenty thousand car-warriors followed them. The Abhishahas, the Surasenas, the Sivas, and the Vasatis, the Swalyas, the Matsyas, the Amvashtas, the Trigartas, and the Kekayas, the Sauviris, the Kitavas, and the dwellers of the Eastern, Western, and the Northern countries,—these twelve brave races were resolved to fight reckless of the lives. And these protected the grandsire

with a multitudinous array of cars. And with a division that consisted of ten thousand active elephants, the king of Magadha followed that large car division. They that protected the wheels of the cars and they that protected the elephants, numbered full six millions. And the foot-soldiers that marched in advance (of the army), armed with bows, swords, and shields, numbered many hundreds of thousands. And they fought also using their nails and bearded darts. And the ten and one Akshauhinis of thy son, O Bharata, looked, O mighty king, like Ganga separated from Yamuna."

SECTION 19

Dhritarashtra said,—"Beholding our ten and one Akshauhinis arrayed in order of battle, how did Yudhishtira, the son of Pandu, make his counter-array with his forces smaller in number? How did Kunti's son, O Sanjaya, form his counter-array against that Bhishma who was acquainted with all kinds of arrays, viz., human, celestial, Gandharva, and Asura?"

Sanjaya said,—"Seeing the Dhritarashtra divisions arrayed in order of battle, Pandu's son of virtuous soul, king Yudhishtira the Just, addressed Dhananjaya, saying,—"Men are informed from the words of that great Rishi Vrihaspati that the few must be made to fight by condensing them, while the many may be extended according to pleasure. In encounters of the few with the many, the array to be formed should be the needle-mouthed one. Our troops compared with the enemy's are few. Keeping in view this precept of the great Rishi, array our troops, O son of Pandu.' Hearing this, that son of Pandu answered king Yudhishtira the Just, saying,—"That immovable array known by the name of Vajra, which was designed by the wielder of the thunder-bolt,—that invincible array is the one that I will make for thee, O best of kings. He who is like the bursting tempest, he who is incapable of being borne in battle by the foe, that Bhima the foremost of smiters, will fight at our head. That foremost of men, conversant with all the appliances of battle, becoming our leader, will fight in the van, crushing the energy of the foe. That foremost of smiters, viz., Bhima, beholding whom all the hostile warriors headed by Duryodhana will retreat in panic like smaller animals beholding the lion, all of us, our fears dispelled, will seek his shelter as if he were a wall, like the celestial seeking the shelter of Indra. The man breathes not in the world who would bear to cast his eyes upon that bull among men, Vrikodara of fierce deeds, when he is angry.'—Having said this, Dhananjaya of mighty arms did as he said. And Phalguni, quickly disposing his troops in battle-array, proceeded (against the foe). And the mighty army of the Pandavas beholding the Kuru army move, looked like the full, immovable, and quickly rolling current of Ganga. And Bhimasena, and Dhristadyumna ended with great energy, and Nakula, and Sahadeva, and king Dhristaketu, became the leaders of that force. And king Virata, surrounded by an Akshauhini of troops and accompanied by his brothers and sons, marched in their rear, protecting them from behind. The two sons of Madri, both ended with great effulgence, became the protectors of Bhima's wheels; while the (five) sons of Draupadi and the son of Subhadra all ended with great activity, protected (Bhima) from behind. And that mighty car-warrior, Dhristadyumna, the prince of Panchala, with those bravest of combatants and the foremost of car-warriors, viz., the Prabhadrakas, protected those princes from behind. And behind him was Sikhandin who (in his turn) was protected by Arjuna, and who, O bull of Bharata's race, advanced with concentrated attention for the destruction of Bhishma. Behind Arjuna was Yuuyudhana of mighty strength; and the two princes of Panchala, viz., Yudhamanyu and Uttamaujas, became protectors of Arjuna's wheels, along with the Kekaya brothers, and Dhristaketu, and Chekitana of great valour.—This Bhimasena, wielding his mace made of the hardest metal, and moving (on the field of battle) with fierce speed, can dry up the very ocean. And there also stay, with their counsellors looking on him. O king, the children of Dhritarashtra.—Even this, O monarch, was what Vibhatsu said, pointing out the mighty Bhimasena (to Yudhishtira). And while Partha was saying so, all the troops, O Bharata, worshipped him on the field of battle with gratulatory words. King Yudhishtira, the son of Kunti, took up his position in the centre of his army, surrounded by huge and furious elephants resembling moving hills. The high-souled Yajnasena, the king of the Panchalas, ended with great prowess, stationed himself behind Virata with an Akshauhini of troops for the sake of the Pandavas. And on the cars of those kings, O monarch, were tall standards bearing diverse devices, decked with excellent ornaments of gold, and ended with the effulgence of the Sun and the Moon. Causing those kings to move and make space for him, that mighty car-warrior Dhristadyumna, accompanied by his brothers and sons protected Yudhishtira from behind. Transcending the huge standards on all the cars on thy side and that of the enemy, was the one gigantic ape on Arjuna's car. Foot-soldiers, by many hundreds of thousands, and armed with swords, spears, and scimitars, proceeded ahead for protecting Bhimasena. And ten thousand elephants with (temporal) juice

trickling down their cheek and mouth, and resembling (on that account) showering clouds, endued with great courage, blazing with golden armour, huge hills, costly, and emitting the fragrance of lotuses, followed the king behind like moving mountains. And the high-souled and invincible Bhimasena, whirling his fierce mace that resembled a parigha [A thick club mounted with iron.] seemed to crush the large army (of thy son). Incapable of being looked at like the Sun himself, and scorching as it were, the hostile army (like fire), none of the combatants could bear to even look at him from any neat point. And this array, fearless and having its face turned towards all sides called Vajra, having bows for its lightning sign*, and extremely fierce, was protected by the wielder of Gandiva. Disposing their troops in this counter-array against thy army, the Pandavas waited for battle. And protected by the Pandavas, that array became invincible in the world of men. [* The name Vajra implies either a hard needle for boring diamonds and gems, or the thunder-bolt. In this sloka the word Vajra is used as associated with the thunder and therefore, as thunder is accompanied by lightning so the bows of the warriors are the lightning-marks of this particular Vajra.]

"And as (both) the armies stood at dawn of day waiting for sunrise, a wind began to blow with drops of water (falling), and although there were no clouds, the roll of thunder was heard. And dry winds began to blow all around, bearing a shower of pointed pebbles along the ground. And as thick dust arose, covering the world with darkness. And large meteors began to fall east-wards, O bull of Bharata's race, and striking against the rising Sun, broke in fragments with loud noise. When the troops stood arrayed, O bull of Bharata's race, the Sun rose divested of splendour, and the Earth trembled with a loud sound, and cracked in many places, O chief of the Bharatas, with loud noise. And the roll of thunder, O King, was heard frequently on all sides. So thick was the dust that arose that nothing could be seen. And the tall standards (of the combatants), furnished with strings of bells, decked with golden ornaments, garlands of flowers, and rich drapery, graced with banners and resembling the Sun in splendour, being suddenly shaken by the wind, gave a loud jingling noise like that of a forest of palmyra trees (when moved by the wind). It was thus that those tigers among men, the sons of Pandu, ever taking delight in battle, stood having disposed their troops in counter-array against the army of thy son, and sucking as it were, the marrow, O bull of Bharata's race, of our warriors, and casting their eyes on Bhimasena stationed at their head, mace in hand."

SECTION 20

Dhritarashtra said,--"When the Sun rose, O Sanjaya, of my army led by Bhishma and the Pandava army led by Bhima, which first cheerfully approached the other, desirous of fight? To which side were the Sun, the Moon and the wind hostile, and against whom did the beasts of prey utter inauspicious sounds? Who were those young men, the complexions of whose faces were cheerful? Tell me all these truly and duly."

Sanjaya said,--"Both armies, when arrayed, were equally joyful, O king. Both armies looked equally beautiful, assuming the aspect of blossoming woods, and both armies were full of elephants, cars and horses. Both armies were vast and terrible in aspect; and so also, O Bharata, none of them could bear the other. Both of them were arrayed for conquering the very heavens, and both of them consisted of excellent persons. The Kauravas belonging to the Dhritrashtra party stood facing the west, while the Parthas stood facing the east, address for fight. The troops of the Kauravas looked like the army of the chief of the Danavas, while that of the Pandavas looked like the army of the celestials. The wind began to blow from behind the Pandavas (against the face of the Dhartarashtras), and the beasts of prey began to yell against the Dhartarashtras. The elephants belonging to thy sons could not bear the strong odour of the temporal juice emitted by the huge elephants (of the Pandavas). And Duryodhana rode on an elephant of the complexion of the lotus, with rent temples, graced with a golden Kaksha (on its back), and cased in an armour of steel net-work. And he was in the very centre of the Kurus and was adored by eulogists and bards. And a white umbrella of lunar effulgence was held over his head graced with a golden chain. Him Sakuni, the ruler of the Gandharas, followed with mountaineers of Gandhara placed all around. And the venerable Bhishma was at the head of all the troops, with a white umbrella held over his head, armed with bow and sword, with a white headgear, with a white banner (on his car), and with white steeds (yoked thereto), and altogether looking like a white mountain. In Bhishma's division were all the sons of Dhritrashtra, and also Sala who was a countryman of the Valhikas, and also all those Kshatriyas called Amvastas, and those called Sindhus, and those also that are called Sauviras, and the heroic dwellers of the country of the five rivers. And on a golden car unto which were yoked red steeds, the high-souled Drona, bow in hand and with never-failing heart, the preceptor of almost all the kings, remained behind all the troops, protecting them like Indra. And Saradwat's son, that

fighter in the van, that high-souled and mighty bowman, called also Gautama, conversant with all modes of warfare, accompanied by the Sakas, the Kiratas, the Yavanas, and the Pahlavas, took up his position at the northern point of the army. That large force which was well protected by mighty car-warriors of the Vrishni and the Bhoja races, as also by the warriors of Surashtra well-armed and well-acquainted with the uses of weapons, and which was led by Kritavarman, proceeded towards the south of the army. Ten thousand cars of the Samasaptakas who were created for either the death or the fame of Arjuna, and who, accomplished in arms, intended to follow Arjuna at his heels all went out as also the brave Trigartas. In thy army, O Bharata, were a thousand elephants of the foremost fighting powers. Unto each elephant was assigned a century of cars; unto each car, a hundred horsemen; unto each horseman, ten bowmen; and unto each bowman ten combatants armed with sword and shield. Thus, O Bharata, were thy divisions arrayed by Bhishma. Thy generalissimo Bhishma, the son of Santanu, as each day dawned, sometimes disposed thy troops in the human army, sometimes in the celestial, sometimes in the Gandharva, and sometimes in the Asura. Thronged with a large number of Maharathas, and roaring like the very ocean, the Dhartarashtra army, arrayed by Bhishma, stood facing the west for battle. Illimitable as thy army was, O ruler of men, it looked terrible; but the army of the Pandavas, although it was not such (in number), yet seemed to me to be very large and invincible since Kesava and Arjuna were its leader."

SECTION 21

Sanjaya said,--"Beholding the vast Dhartarashtra army ready for battle, king Yudhishthira, the son of Kunti, gave way to grief. Seeing that impenetrable array formed by Bhishma and regarding it as really impenetrable, the king became pale and addressed Arjuna, saying,--O, mighty-armed Dhananjaya, how shall we be able to fight in battle with the Dhartarashtras who have the Grandsire for their (chief) combatant? Immovable and impenetrable is this array that hath been designed, according to the rules laid down in the scriptures, by that grinder of foes, Bhishma, of transcendent glory. With our troops we have become doubtful (of success), O grinder of foes. How, indeed, will victory be ours in the face of this mighty array?--Thus addressed, that slayer of foes Arjuna answered Yudhishthira, the son of Pritha, who had been plunged into grief at sight, O king, of thy army, in these words,--Hear, O king, how soldiers that are few in number may vanquish the many that are possessed of every quality. Thou art without malice; I shall, therefore, tell thee means, O king. The Rishi Narada knows it, as also both Bhishma and Drona. Referring to this means, the Grandsire himself in days of old on the occasion of the battle between the Gods and the Asuras said unto Indra and the other celestials,--They that are desirous of victory do not conquer by might and energy so much as by truth, compassion, righteousness and energy. Discriminating then between righteousness, and unrighteousness, and understanding what is meant by covetousness and having recourse to exertion fight without arrogance, for victory is there where righteousness is.--For this know, O king, that to us victory is certain in (this) battle. Indeed, as Narada said,--There is victory where Krishna is.--Victory is inherent to Krishna. Indeed, it followeth Madhava. And as victory is one of its attributes, so humility is his another attribute. Govinda is possessed of energy that is infinite. Even in the midst of immeasurable foes he is without pain. He is the most eternal of male beings. And there victory is where Krishna is. Even he, indestructible and of weapons incapable of being baffled, appearing as Hari in olden days, said in a loud voice unto the Gods and the Asuras,--Who amongst you would be victorious?--Even the conquered who said,--With Krishna* in the front we will conquer.--And it was through Hari's grace that the three worlds were obtained by the gods headed by Sakra. I do not, therefore, behold the slightest cause of sorrow in thee, thee that hast the Sovereign of the Universe and the Lord himself of the celestials for wishing victory to thyself." [* The sense is that they, viz., the gods, who accepted Krishna's lead, or selected him for their leader, became victorious. The Bengal reading is evidently superior, viz., Anu Krishna literally "behind Krishna," i.e., "with Krishna in the front, or "with Krishna as a leader." The Bombay reading is Katham Krishna. If this were adopted, the meaning would be, "How O Krishna, shall we conquer?" I do not understand how victory should be theirs who answered in this way. Of course, the answer implies modesty. But modesty is not the sole requisite of victory, nor is modesty inculcated here as the chief means of victory.]

SECTION 22

Sanjaya said,--"Then, O bull of Bharata's race, king Yudhishthira, disposing his own troops in counter array against the divisions of Bhishma, urged them on, saying,--The Pandavas have now disposed their forces in counter array agreeably to what is laid down (in the scriptures). Ye sinless ones, fight fairly, desirous of (entering) the highest heaven'--In the centre (of the Pandava army) was Sikhandin and his

troops, protected by Arjuna. And Dhristadyumna moved in the van, protected by Bhima. The southern division (of the Pandava army) was protected. O king, by that mighty bowman, the handsome Yuyudhana, that foremost combatant of the Satwata race, resembling Indra himself. Yudhishthira was stationed on a car that was worthy of bearing Mahendra himself, adorned with an excellent standard, variegated with gold and gems, and furnished with golden traces (for the steeds), in the midst of his elephant divisions. His pure white umbrella with ivory handle, raised over his head, looked exceedingly beautiful; and many great Rishis walked around the king uttering words in his praise. And many priests, and regenerate Rishis and Siddhas, uttering hymns in his praise wished him, as they walked around, the destructions of his enemies, by the aid of Japas, and Mantras, efficacious drugs, and diverse propitiatory ceremonies. That high-souled chief of the Kurus, then giving away unto the Brahmanas kine and fruits and flowers and golden coins along with cloths proceeded like Sakra, the chief of the celestials. The car of Arjuna, furnished with a hundred bells, decked with Jamvunada gold of the best kind, endued with excellent wheels, possessed of the effulgence of fire, and unto which were yoked white steeds, looked exceedingly brilliant like a thousand suns. [This is how I understand this verse, and I am supported by the Burdwan Pundits. Nilakantha, it seems, thinks that the car had a thousand wheels resembling a thousand suns.] And on that ape-bannered car the reins of which were held by Kesava, stood Arjuna with Gandiva and arrows in hand--a bowman whose peer exists not on earth, nor ever will. For crushing thy sons' troops he who assumeth the most awful form,--who, divested of weapons, with only his bare hands, poundeth to dust men, horses, and elephants,--that strong-armed Bhimasena, otherwise called Vrikodara, accompanied by the twins, became the protector of the heroic car-warriors (of the Pandava) army. Like unto a furious prince of lions of sportive gait, or like the great Indra himself with (earthly) body on the Earth, beholding that invincible Vrikodara, like unto a proud leader of an elephantine herd, stationed in the van (of the army), the warriors on thy side, their strength weakened by fear, began to tremble like elephants sunk in mire.

"Unto that invincible prince Gudakesa staying in the midst of his troops, Janardana, O chief of Bharata's race, said,--He, who scorching us with his wrath, stayeth in the midst of his forces, he, who will attack our troops like a lion, he, who performed three hundred horse-sacrifices,--that banner of Kuru's race, that Bhishma,--stayeth yonder! Yon ranks around him on all sides great warriors like the clouds shrouding the bright luminary. O foremost of men, slaying yon troops, seek battle with yonder bull of Bharata's race."

SECTION 23

Sanjaya said,--"Beholding the Dhartarashtra army approach for fight, Krishna said these words for Arjuna's benefit."

"The holy one said,--'Cleansing thyself, O mighty-armed one, utter on the eve of the battle thy hymn to Durga for (compassing) the defeat of the foe."

Sanjaya continued,--Thus addressed on the eve of battle by Vasudeva endued with great intelligence, Pritha's son Arjuna, alighting from his car, said the following hymn with joined hands.

"Arjuna said,--I bow to thee, O leader of Yogins, O thou that art judicial with Brahman, O thou that dwellest in the forest of Mandara, O thou that art freed from decrepitude and decay, O Kali, O wife of Kapala, O thou that art of a black and tawny hue, I bow to thee. O bringer of benefits to thy devotees, I bow to thee, O Mahakali, O wife of the universal destroyer, I bow to thee. O proud one, O thou that rescuest from dangers, O thou that art endued with every auspicious attribute. O thou that art sprung from the Kata race, O thou that deservest the most regardful worship, O fierce one, O giver of victory, O victory's self, O thou that bearest a banner of peacock plumes, O thou that art decked with every ornament, O thou that bearest an awful spear, O thou that holdest a sword and shield, O thou that art the younger sister of the chief of cow-herds, O eldest one, O thou that wert born in the race of the cowerd Nanda! O thou that art always fond of buffalo's blood, O thou that wert born in the race of Kusika, O thou that art dressed in yellow robes, O thou that hadst devoured Asuras assuming the face of a wolf, I bow to thee that art fond of battle! O Uma, Sakambhari, O thou that art white in hue, O thou that art black in hue, O thou that hast slain the Asura Kaitabha, O thou that art yellow-eyed, O thou that art diverse-eyed, O thou of eyes that have the colour of smoke, I bow to thee. O thou that art the Vedas, the Srutis, and the highest virtue, O thou that art propitious to Brahmanas engaged in sacrifice, O thou that hast a knowledge of the past, thou that art ever present in the sacred abodes erected to thee in cities of Jamvudwipa, I bow to thee. Thou art the science of Brahma among sciences, and thou that art that sleep of creatures from which there is no waking. O mother of Skanda, O thou that possesseth the six (highest) attributes, O Durga, O thou that dwellest in accessible

regions, thou art described as Swaha, and Swadha*, as Kala, as Kashta, and as Saraswati, as Savitra the mother of the Vedas, and as the science of Vedanta. [* Both Swaha and Swadha are mantras of high efficacy. Kala and Kashta are divisions of time. Saraswati implies speech.] With inner soul cleansed, I praise thee. O great goddess, let victory always attend me through thy grace on the field of battle. In inaccessible regions, where there is fear, in places of difficulty, in the abodes of thy worshippers and in the nether regions (Patala), thou always dwellest. Thou always defeatest the Danavas. Thou art the unconsciousness, the sleep, the illusion, the modesty, the beauty of (all creatures). Thou art the twilight, thou art the day, thou art Savitri, and thou art the mother. Thou art contentment, thou art growth, thou art light. It is thou that supportest the Sun and the Moon and that makes them shine. Thou art the prosperity of those that are prosperous. The Siddhas and the Charanas behold thee in contemplation! "

Sanjaya continued,--Understanding (the measure of) Partha's devotion, Durga who is always graciously inclined towards mankind, appeared in the firmament and in the presence of Govinda, said these words. "The goddess said,--'Within a short time thou shalt conquer thy foes, O Pandava. O invincible one, thou hast Narayana (again) for aiding thee. Thou art incapable of being defeated by foes, even by the wielder of the thunderbolt himself."

"Having said this, the boon-giving goddess disappeared soon. The son of Kunti, however, obtaining that boon, regarded himself as successful, and the son of Pritha then mounted his own excellent car. And then Krishna and Arjuna, seated on the same car, blew their celestial conches. The man that recites this hymn rising at dawn, hath no fear any time from Yakshas, Rakshasas, and Pisachas. He can have no enemies; he hath no fear, from snakes and all animals that have fangs and teeth, as also from kings. He is sure to be victorious in all disputes, and if bound, he is freed from his bonds. He is sure to get over all difficulties, is freed from thieves, is ever victorious in battle and winneth the goddess of prosperity for ever. With health and strength, he liveth for a hundred years. "I have known all this through the grace of Vyasa endued with great wisdom. Thy wicked sons, however, all entangled in the meshes of death, do not, from ignorance, know them to be Nara and Narayana. Nor do they, entangled in the meshes of death, know that the hour of this kingdom hath arrived. Dwaipayana and Narada, and Kanwa, and the sinless Rama, had all prevented thy son. But he did not accept their words. There where righteousness is, there are glory and beauty. There where modesty is, there are prosperity and intelligence. There where righteousness is, there is Krishna; and there where Krishna is, there is victory."

SECTION 24

Dhritarashtra said,--"There (on the field of battle) O Sanjaya, the warriors of which side first advanced to battle cheerfully? Whose hearts were filled with confidence, and who were spiritless from melancholy? In that battle which maketh the hearts of men tremble with fear, who were they that struck the first blow, mine or they belonging to the Pandavas? Tell me all this, O Sanjaya. Among whose troops did the flowery garlands and unguents emit fragrant odours? And whose troops, roaring fiercely, uttered merciful words?"

Sanjaya said,--"The combatants of both armies were cheerful then and the flowery garlands and perfumes of both troops emitted equal fragrance. And, O bull of Bharata's race, fierce was the collision that took place when the serried ranks arrayed for battle encountered each other. And the sound of musical instruments, mingled with the blare of conches and the noise of drums, and the shouts of brave warriors roaring fiercely at one another, became very loud. O bull of Bharata's race, dreadful was the collision caused by the encounter of the combatants of both armies, filled with joy and staring at one another, and the elephants uttering obstreperous grunts."

SECTION 25

(Bhagavad Gita, Chapter 1)

Dhritarashtra said,--"Assembled together on the sacred plain of Kurukshetra from desire of fighting what did my sons and the Pandavas do, O Sanjaya."

"Sanjaya said,--'Beholding the army of the Pandavas arrayed, king Duryodhana, approaching the preceptor (Drona) said these words: Behold, O preceptor, this vast army of the son of Pandu, arrayed by Drupada's son (Dhrishtadyumna), thy intelligent disciple. There (in that army) are many brave and mighty bowmen, who in battle are equal to Bhima and Arjuna. (They are) Yuyudhana, and Virata, and that mighty car-warrior Drupada, and Dhrishtaketu, and Chekitana, and the ruler of Kasi endued with great energy; and Purujit, and Kuntibhoja, and Saivya that bull among men; and Yudhamanyu of great prowess, and Uttamaujas of great energy; and Subhadra's son, and the sons of Draupadi, all of whom are mighty car-warriors. Hear, however, O best of regenerate ones, who are the distinguished ones among us, the leader of army. I will name them to thee for (thy) information. (They are) thyself, and Bhishma, and

Karna, and Kripa who is ever victorious; and Aswatthaman and Vikarna, and Saumadatta, and Jayadratha. [The text of the Gita has come down to us without, it may be ventured to be stated, any interpolation. The difference of reading are few and far between. For Jayadratha some texts read tathaivaacha.] Besides these, are many heroic warriors, prepared to lay down their lives for my sake, armed with diverse kinds of weapons, and all accomplished in battle. Our army, therefore, protected by Bhishma, is insufficient. This force, however, of these (the Pandavas), protected by Bhima, is sufficient. Stationing yourselves then in the entrances of the divisions that have been assigned to you, all of you protect Bhishma alone.--(Just at this time) the valiant and venerable grandsire of the Kurus, affording great joy to him (Duryodhana) by loudly uttering a leonine roar, blew (his) conch. Then conches and drums and cymbals and horns were sounded at once and the noise (made) became a loud uproar. Then Madhava and Pandu's son (Arjuna), both stationed on a great car unto which were yoked white steeds, blew their celestial conches. And Hrishikesha blew (the conch called) Panchajanya and Dhananjaya (that called) Devadatta; and Vrikodara of terrible deeds blew the huge conch (called) Paundra. And Kunti's son king Yudhishthira blew (the conch called) Anantavijaya; while Nakula and Sahadeva, (those conches called respectively) Sughosa and Manipushpaka. And that splendid Bowman, the ruler of Kasi and that mighty car-warrior, Sikhandini, Dhrishtadyumna, Virata, and that unvanquished Satyaki, and Drupada, and the sons of Draupadi, and the mighty-armed son of Subhadra--all these, O lord of earth, severally blew their conches. And that blare, loudly reverberating through the welkin, and the earth, rent the hearts of the Dhartarashtras. Then beholding the Dhartarashtra troops drawn up, the ape-bannered son of Pandu, rising his bow, when, the throwing of missiles had just commenced, said these words, O lord of earth, to Hrishikesha.

"Arjuna said,--'O thou that knoweth no deterioration, place my car (once) between the two armies, so that I may observe these that stand here desirous of battle, and with whom I shall have to contend in the labours of this struggle. I will observe those who are assembled here and who are prepared to fight for doing what is agreeable in battle to the evil-minded son of Dhritarashtra."

Sanjaya continued,--"Thus addressed by Gudakesa, O Bharata, Hrishikesha, placing that excellent car between the two armies, in view of Bhishma and Drona and all the kings of the earth, said,--'Behold, O Partha these assembled Kurus,--And there the son of Pritha beheld, standing (his) sires and grandsons, and friends, and father-in-law and well-wishers, in both the armies. Beholding all those kinsmen standing (there), the son of Kunti, possessed by excessive pity, despondingly said (these words).

"Arjuna said,--'Beholding these kinsmen, O Krishna, assembled together and eager for the fight, my limbs, become languid, and my mouth becomes dry. My body trembles, and my hair stands on end. Gandiva slips from my hand, and my skin burns. I am unable to stand (any longer); my mind seems to wander. I behold adverse omens, too, O Kesava. I do not desire victory, O Krishna, nor sovereignty, nor pleasures. Of what use would sovereignty be to us, O Govinda, or enjoyments, or even life, since they, for whose sake sovereignty, enjoyments, and pleasures are desired by us, are here arrayed for battle ready to give up life and wealth, viz., preceptors, sires, sons and grandsires, maternal uncles, father-in-laws, grandsons, brother-in-laws, and kinsmen. I wish not to slay these though they slay me, O slayer of Madhu, even for the sake of the sovereignty of the three worlds, what then for the sake of (this) earth? [The meaning is that even for the sake of such a rich reward in prospect I would not kill persons so dear and near to me. I would much rather suffer them strike me, myself not returning their blows.] What gratification can be ours, O Janardana, by slaying the Dhartarashtras? Even if they be regarded as foes, sin will overtake us if we slay them. Therefore, it behoveth us not to slay the sons of Dhritarashtra who are our own kinsmen. How, O Madhava can we be happy by killing our own kinsmen? Even if these, with judgements perverted by avarice, do not see the evil that ariseth from the extermination of a race, and the sin of internecine quarrels, why should not we, O Janardana, who see the evils of the extermination of a race, learn to abstain from that sin? A race being destroyed, the eternal customs of that race are lost; and upon those customs being lost, sin overpowers the whole race. From the predominance of sin, O Krishna, the women of that race become corrupt. And the women becoming corrupt, an intermingling of castes happeneth, O descendant of Vrishni. This intermingling of castes leadeth to hell both the destroyer of the race and the race itself. The ancestors of those fall (from heaven), their rites of pinda and water ceasing. By these sins of destroyers of races, causing intermixture of castes, the rules of caste and the eternal rites of families become extinct. We have heard, O Janardana, that men whose family rites become extinct, ever dwell in hell. Alas, we have resolved to perpetrate a great sin, for we are ready to slay our own kinsmen from lust of the sweets of sovereignty. Better would it

be for me if the sons of Dhritarashtra, weapon in hand, should in battle slay me (myself) unavenging unarmed.--"

Sanjaya continued,--"Having spoken thus on the field of battle, Arjuna, his mind troubled with grief, casting aside his bow and arrows, sat down on his car."

[Here ends the first lesson entitled "Survey of Forces" I in the dialogue between Krishna and Arjuna of the Bhagavadgita, the essence of religion, the knowledge of Brahma, and the system of Yoga, comprised within the Bhishma Parva of the Mahabharata of Vyasa containing one hundred thousand verses.]

SECTION 26

(Bhagavad Gita, Chapter 2)

Sanjaya said,--"Unto him thus possessed with pity, his eyes filled and oppressed with tears, and desponding, the slayer of Madhu said these words."

The Holy One said,--"Whence, O Arjuna, hath come upon thee, at such a crisis, this despondency that is unbecoming a person of noble birth, that shuts one out from heaven, and that is productive of infamy? Let no effeminacy be thine, O son of Kunti. This suits thee not. Shaking off this vile weakness of hearts, arise, O chastiser of foes.--"

Arjuna said,--"How, O slayer of Madhu, can I with arrows contend in battle against Bhishma and Drona, deserving as they are. O slayer of foes, of worship? I Without slaying (one's) preceptors of great glory, it is well (for one), to live on even alms in this world. By slaying preceptors, even if they are avaricious of wealth, I should only enjoy pleasures that are bloodstained! We know not which of the two is of greater moment to us, viz., whether we should conquer them or they should conquer us. By slaying whom we would not like to live,--even they, the sons of Dhritarashtra, stand before (us). My nature affected by the taint of compassion, my mind unsettled about (my) duty, I ask thee. Tell me what is assuredly good (for me). I am thy disciple. O, instruct me, I seek thy aid. I do not see (that) which would dispel that grief of mine blasting my very senses, even if I obtain a prosperous kingdom on earth without a foe or the very sovereignty of the gods."

Sanjaya said,--Having said this unto Hrishikesha, that chastiser of foes-Gudakesa--(once more) addressed Govinda, saying,--'I will not fight,--and then remained silent. Unto him overcome by despondency, Hrishikesha, in the midst of the two armies, said.

"The Holy One said,--'Thou mournest those that deserve not to be mourned. Thou speakest also the words of the (so-called) wise. Those, however, that are (really) wise, grieve neither for the dead nor for the living. It is not that, I or you or those rulers of men never were, or that all of us shall not hereafter be. Of an Embodied being, as childhood, youth, and decrepitude are in this body, so (also) is the acquisition of another body. The man, who is wise, is never deluded in this. The contacts of the senses with their (respective) objects producing (sensations of) heat and cold, pleasure and pain, are not permanent, having (as they do) a beginning and an end. Do thou, O Bharata, endure them. For the man whom these afflict not. O bull among men, who is the same in pain and pleasure and who is firm in mind, is fit for emancipation. There is no (objective) existence of anything that is distinct from the soul; nor non-existence of anything possessing the virtues of the soul. This conclusion in respect of both these hath been arrived at by those that know the truths (of things). Know that [the soul] to be immortal by which all this [universe] is pervaded. No one can compass the destruction of that which is imperishable. It hath been said that those bodies of the Embodied (soul) which is eternal, indestructible and infinite, have an end. Do thou, therefore, fight, O Bharata. He who thinks it (the soul) to be the slayer and he who thinks it to be the slain, both of them know nothing; for it neither slays nor is slain. It is never born, nor doth it ever die; nor, having existed, will it exist no more. Unborn, unchangeable, eternal, and ancient, it is not slain upon the body being perished. That man who knoweth it to be indestructible, unchangeable, without decay, how and whom can he slay or cause to be slain? As a man, casting off robes that are worn out, putteth on others that are new, so the Embodied (soul), casting off bodies that are worn out, entereth other bodies that are new. Weapons cleave it not, fire consumeth it not; the waters do not drench it, nor doth the wind waste it. It is incapable of being cut, burnt, drenched, or dried up. It is unchangeable, all-pervading, stable, firm, and eternal. It is said to be imperceivable, inconceivable and unchangeable. Therefore, knowing it to be such, it behoveth thee not to mourn (for it). Then again even if thou regardest it as constantly born and constantly dead, it behoveth thee not yet, O mighty-armed one, to mourn (for it) thus. For, of one that is born, death is certain; and of one that is dead, birth is certain. Therefore, it behoveth thee not to mourn in a matter that is unavoidable. All beings (before birth) were unmanifest. Only during an interval (between birth and death), O Bharata, are they manifest; and then again, when death comes, they become (once more) unmanifest. What grief then is there in this? One looks upon it as a marvel; another speaks of it as a

marvel. Yet even after having heard of it, no one apprehends it truly. The Embodied (soul), O Bharata, is ever indestructible in everyone's body. Therefore, it behoveth thee not to grieve for all (those) creatures. Casting thy eyes on the (prescribed) duties of thy order, it behoveth thee not to waver, for there is nothing else that is better for a Kshatriya than a battle fought fairly. Arrived of itself and (like unto) an open gate of heaven, happy are those Kshatriyas, O Partha, that obtain such a fight. But if thou dost not fight such a just battle, thou shalt then incur sin by abandoning the duties of thy order and thy fame. People will then proclaim thy eternal infamy, and to one that is held in respect, infamy is greater (as an evil) than death itself. All great car-warriors will regard thee as abstaining from battle from fear, and thou wilt be thought lightly by those that had (hitherto) esteemed thee highly. Thy enemies, decrying thy prowess, will say many words which should not be said. What can be more painful than that? Slain, thou wilt attain to heaven; or victorious, thou wilt enjoy the Earth. Therefore, arise, O son of Kunti, resolved for battle. Regarding pleasure and pain, gain and loss, victory and defeat, as equal, do battle for battle's sake and sin will not be thine. This knowledge, that hath been communicated to thee is (taught) in the Sankhya (system). Listen now to that (inculcated) in Yoga (system). Possessed of that knowledge, thou, O Partha, wilt cast off the bonds of action. In this (the Yoga system) there is no waste of even the first attempt. There are no impediments. Even a little of this (form of) piety delivers from great fear. Here in this path, O son of Kuru, there is only one state of mind, consisting in firm devotion (to one object, viz., securing emancipation). The minds of those, however, that are not firmly devoted (to this), are many-branched (un-settled) and attached to endless pursuits. That flowery talk which, they that are ignorant, they that delight in the words of the Vedas, they, O Partha, that say that there is nothing else, they whose minds are attached to worldly pleasures, they that regard (a) heaven (of pleasures and enjoyments) as the highest object of acquisition,--utter and promises birth as the fruit of action and concerns itself with multifarious rites of specific characters for the attainment of pleasures and power,--delude their hearts and the minds of these men who are attached to pleasures and power cannot be directed to contemplation (of the divine being) regarding it as the sole means of emancipation. The Vedas are concerned with three qualities, (viz., religion, profit, and pleasure). Be thou, O Arjuna, free from them, unaffected by pairs of contraries (such as pleasure and pain, heat and cold, etc.), ever adhering to patience without anxiety for new acquisitions or protection of those already acquired, and self-possessed, whatever objects are served by a tank or well, may all be served by a vast sheet of water extending all around; so whatever objects may be served by all the Vedas, may all be had by a Brahmana having knowledge (of self or Brahma). Thy concern is with work only, but not with the fruit (of work). Let not the fruit be thy motive for work; nor let thy inclination be for inaction. Staying in devotion, apply thyself to work, casting off attachment (to it), O Dhananjaya, and being the same in success or unsuccess. This equanimity is called Yoga (devotion). Work (with desire of fruit) is far inferior to devotion, O Dhananjaya. Seek thou the protection of devotion. They that work for the sake of fruit are miserable. He also that hath devotion throws off, even in this world, both good actions and bad actions. Therefore, apply thyself to devotion. Devotion is only cleverness in action. The wise, possessed of devotion, cast off the fruit born of action, and freed from the obligation of (repeated) birth, attain to that region where there is no unhappiness. When thy mind shall have crossed the maze of delusion, then shalt thou attain to an indifference as regards the hearable and the heard. When thy mind, distracted (now) by what thou hast heard (about the means of acquiring the diverse objects of life), will be firmly and immovably fixed on contemplation, then wilt thou attain to devotion.'

"Arjuna said,--What, O Kesava, are the indications of one whose mind is fixed on contemplation? How should one of steady mind speak, how sit, how move?"

"The Holy One said,--When one casts off all the desires of his heart and is pleased within (his) self with self, then is one said to be of steady mind. He whose mind is not agitated amid calamities, whose craving for pleasure is gone, who is freed from attachment (to worldly objects), fear and wrath, is said to be a Muni of steady mind. His is steadiness of mind who is without affection everywhere, and who feeleth no exultation and no aversion on obtaining diverse objects that are agreeable and disagreeable. When one withdraws his senses from the objects of (those) senses as the tortoise its limbs from all sides, even his is steadiness of mind. Objects of senses fall back from an abstinent person, but not so the passion (for those objects). Even the passion recedes from one who has beheld the Supreme (being). The agitating senses, O son of Kunti, forcibly draw away the mind of even a wise man striving hard to keep himself aloof from them. Restraining them all, one should stay in contemplation, making me his sole refuge. For his is steadiness of mind whose senses are

under control. Thinking of the objects of sense, a person's attachment is begotten towards them. From attachment springeth wrath; from wrath ariseth want of discrimination; from want of discrimination, loss of memory; from loss of memory, loss of understanding; and from loss of understanding (he) is utterly ruined. But the self-restrained man, enjoying objects (of sense) with senses freed from attachment and aversion under his own control, attaineth to peace (of mind). On peace (of mind) being attained, the annihilation of all his miseries taketh place, since the mind of him whose heart is peaceful soon becometh steady. He who is not self-restrained hath no contemplation (of self). He who hath no contemplation hath no peace (of mind). Whence can there be happiness for him who hath no peace (of mind)? For the heart that follows in the wake of the sense moving (among their objects) destroys his understanding like the wind destroying a boat in the waters. Therefore, O thou of mighty arms, his is steadiness of mind whose senses are restrained on all sides from the objects of sense. The restrained man is awake when it is night for all creatures; and when other creatures are awake that is night to a discerning Muni. He into whom all objects of desire enter, even as the waters enter the ocean which (though) constantly replenished still maintains its water-mark unchanged--(he) obtains peace (of mind) and not one that longeth for objects of desire. That man who moveth about, giving up all objects of desire, who is free from craving (for enjoyments) and who hath no affection and no pride, attaineth to peace (of mind). This, O Partha, is the divine state. Attaining to it, one is never deluded. Abiding in it one obtains, on death, absorption into the Supreme Self.'

SECTION 27

(Bhagavad Gita, Chapter 3)

"Arjuna said,--If devotion, O Janardana, is regarded by thee as superior to work, why then, O Kesava, dost thou engage me in such dreadful work? By equivocal words thou seemest to confound my understanding. Therefore, tell (me) one thing definitely by which I may attain to what is good.'

"The Holy One said,--It hath already been said by me, O sinless one, that here are, in this world, two kinds of devotion; that of the Sankhyas through knowledge and that of the yogins through work. A man doth not acquire freedom from work from (only) the non-performance of work. Nor doth he acquire final emancipation from only renunciation (of work). No one can abide even for a moment without doing work. 1 That man of deluded soul who, curbing the organs of sense, liveth mentally cherishing the objects of sense, is said to be a dissembler. He however, O Arjuna, who restraining (his) senses by his mind, engageth in devotion (in the form of) work with the organs of work, and is free from attachment, is distinguished (above all). (Therefore), do thou always apply yourself to work, for action is better than inaction. Even the support of thy body cannot be accomplished without work. 2 This world is fettered by all work other than that which is (performed) for Sacrifice. (Therefore), O son of Kunti, perform work for the sake of that, freed from attachment. 3 In olden times, the Lord of Creation, creating men and sacrifice together, said,--flourish by means of this (Sacrifice). Let this (Sacrifice) be to you (all) the dispenser of all objects cherished by you. Rear the gods with this, and let the gods (in return) rear you. Thus fulfilling the mutual interest you will obtain that which is beneficial (to you). 4 Propitiated with sacrifices the gods will bestow on you the pleasures you desire. He who enjoyeth (himself) without giving them what they have given, is assuredly a thief. The good who eat the remnant of sacrifices are freed from all sins. Those unrighteous ones incur sin who dress food for their own sake.--From food are all creatures; and sacrifice is the outcome of work. Know that work proceeds from the Vedas; Vedas have proceeded from Him who hath no decay. Therefore, the all-pervading Supreme Being is installed in sacrifice. He who conformeth not to this wheel that is thus revolving, that man of sinful life delighting (the indulgence of) his senses, liveth in vain, O Partha. The man, however, that is attached to self only, that is contented with self, and that is pleased in his self,--hath no work (to do). He hath no concern whatever with action nor with any omission here. Nor, amongst all creatures, is there any upon whom his interest dependeth. Therefore, always do work that should be done, without attachment. The man who performeth work without attachment, attaineth to the Supreme. By work alone, Janaka and others, attained the accomplishment of their objects. Having regard also to the observance by men of their duties, it behoveth thee to work. Whatever a great man doth, is also done by vulgar people. Ordinary men follow the ideal set by them (the great). There is nothing whatever for me, O Partha, to do in the three worlds, (since I have) nothing for me which hath not been acquired; still I engage in action. Because if at any time I do not, without sloth, engage in action, men would follow my path, O Partha, on all sides. The worlds would perish if I did not perform work, and I should cause intermixture of castes and ruin these people. As the ignorant work, O Bharata, having attachment to the performer, so should a wise man work without being attached, desiring to make men observant

of their duties. A wise man should not cause confusion of understanding amongst ignorant persons, who have attachment to work itself; (on the other hand) he should (himself) acting with devotion engage them to all (kinds of) work. All works are, in every way, done by the qualities of nature. He, whose mind is deluded by egoism, however, regards himself as the actor. But he, O mighty-armed one, who knoweth the distinction (of self) from qualities and work, is not attached to work, considering that it is his senses alone (and not his self) that engage in their objects. Those who are deluded by the qualities of nature, become attached to the works done by the qualities. A person of perfect knowledge should not bewilder those men of imperfect knowledge. Devoting all work to me, with (thy) mind directed to self, engage in battle, without desire, without affection and with thy (heart's) weakness dispelled. Those men who always follow this opinion of mine with faith and without cavil attain to final emancipation even by work. But they who cavil at and do not follow this opinion of mine, know, that, bereft of all knowledge and without discrimination, they are ruined. Even a wise man acts according to his own nature. All living beings follow (their own) nature. What then would restraint avail? The senses have, as regards the objects of the senses, either affection or aversion fixed. One should not submit to these, for they are obstacles in one's way. One's own duty, even if imperfectly performed, is better than being done by other even if well performed. Death in (performance of) one's own duty is preferable. (The adoption of) the duty of another carries fear (with it).

"Arjuna said, 'Impelled by whom, O son of the Vrishni race, doth a man commit sin, even though unwilling and as if constrained by force?'

"The Holy One said,--'It is desire, it is wrath, born of the attribute of passion; it is all devouring, it is very sinful. Know this to be the foe in this world. [Desire, if not gratified, results in wrath. Thus say the commentators.] As fire is enveloped by smoke, a mirror by dust, the foetus by the womb, so is this enveloped by desire. Knowledge, O son of Kunti, is enveloped by this constant foe of the wise in the form of desire which is insatiable and like a fire. The senses, the mind and the understanding are said to be its abode. With these it deludeth the embodied self, enveloping (his) knowledge. Therefore, restraining (thy) senses first, O bull of Bharata's race, cast off this wicked thing, for it destroyeth knowledge derived from instruction and meditation. It hath been said that the senses are superior (to the body which is inert). Superior to the senses is the mind. Superior to the mind is the knowledge. But which is superior to knowledge is He. [He is the Supreme Soul or Being.] Thus knowing that which is superior to knowledge and restraining (thy) self by self, slay, O mighty-armed one, the enemy in the shape of desire which is difficult to conquer.'"

SECTION 28

(Bhagavad Gita, Chapter 4)

"The Holy One said,--'This imperishable (system of) devotion I declared to Vivasvat: Vivasvat declared it to Manu; and Manu communicated it to Ikshaku. Descending thus from generation, the Royal sages came to know it. But, O chastiser of foes, by (lapse of a) long time that devotion became lost to the world. Even the same (system of) devotion hath today been declared by me to thee, for thou art my devotee and friend, (and) this is a great mystery.'

"Arjuna said,--'Thy birth is posterior; Vivasvat's birth is prior. How shall I understand then that thou hadst first declared (it)?'

"The Holy One said,--'Many births of mine have passed away, O Arjuna, as also of thine. These all I know, but thou dost not, O chastiser of foes. Though (I am) unborn and of essence that knoweth no deterioration, though (I am) the lord of all creatures, still, relying on my own (material) nature I take birth by my own (powers) of illusion. Whenever, O Bharata, loss of piety and the rise of impiety occur, on those occasions do I create myself. For the protection of the righteous and for the destruction of the evil doers, for the sake of establishing Piety, I am born age after age. He who truly knoweth my divine birth and work to be such, casting off (his body) is not born again; (on the other hand) he cometh to me, O Arjuna. Many who have been freed from attachment, fear, wrath, who were full of me, and who relied on me, have, cleansed by knowledge and asceticism, attained to my essence. In whatsoever manner men come to me, in the selfsame manner do I accept them. It is my way, O Partha, that men follow on all sides. Those in this world who are desirous of the success of action worship the gods, for in this world of men success resulting from action is soon attained. The quadruple division of castes was created by me according to the distinction of qualities and duties. Though I am the author thereof, (yet) know me to be not their author and undecaying. [i.e., both inactive and undecaying. Work implies exertion, and, therefore, loss of energy. In me there is no action, no loss of energy and therefore, no decay.] Actions do not touch me. I have no longing for the fruits of actions. He that knoweth me thus is not impeded by actions. Knowing this, even men of old

who were desirous of emancipation performed work. Therefore, do thou also perform work as was done by ancients of the remote past. What is action and what is inaction,--even the learned are perplexed at this. Therefore, I will tell thee about action (so that) knowing it thou mayest be freed from evil. One should have knowledge of action, and one should have knowledge of forbidden actions: one should also know of inaction. The course of action is incomprehensible. He, who sees inaction in action and action in inaction, is wise among men; he is possessed of devotion; and he is a doer of all actions. The learned call him wise whose efforts are all free from desire (of fruit) and (consequent) will, and whose actions have all been consumed by the fire of knowledge. Whoever, resigning all attachment to the fruit of action, is ever contented and is dependent on none, doth nought, indeed, although engaged in action. He who, without desire, with mind and the senses under control, and casting off all concerns, performeth action only for the preservation of the body, incurreth no sin. He who is contented with what is earned without exertion, who hath risen superior to the pairs of opposites, who is without jealousy, who is equable in success and failure, is not fettered (by action) even though he works. All his actions perish who acts for the sake of sacrifice, who is without affections, who is free (from attachments), and whose mind is fixed upon knowledge. Brahma is the vessel (with which the libation is poured); Brahma is the libation (that is offered); Brahma is the fire on which by Brahma is poured (the libation); Brahma is the goal to which he proceedeth by fixing his mind on Brahma itself which is the action. Some devotees perform sacrifice to the gods. Others, by means of sacrifice, offer up sacrifices to the fire of Brahma. [I.e., offering up sacrifice itself as a sacrifice to the Brahma fire, they cast off all action.] Others offer up (as sacrificial libation) the senses of which hearing is the first to the fire of restraint. Others (again) offer up (as libations) the objects of sense of which sound is the first to the fire of the senses. Others (again) offer up all the functions of the senses and the functions of the vital winds to the fire of devotion by self-restraint kindled by knowledge. Others again perform the sacrifice of wealth, the sacrifice of ascetic austerities, the sacrifice of meditation, the sacrifice of (Vedic) study, the sacrifice of knowledge, and others are ascetics of rigid vows. Some offer up the upward vital wind (Prana) to the downward vital wind (apana); and others, the downward vital wind to the upward vital wind; some, arresting the course of (both) the upward and the downward vital winds, are devoted to the restraint of the vital winds. Others of restricted rations, offer the vital winds to the vital winds. Even all these who are conversant with sacrifice, whose sins have been consumed by sacrifice, and who eat the remnants of sacrifice which are amrita, attain to the eternal Brahma. (Even) this world is not for him who doth not perform sacrifice. Whence then the other, O best of Kuru's race? Thus diverse are the sacrifices occurring in the Vedas. Know that all of them result from action, and knowing this thou wilt be emancipated. The sacrifice of knowledge, O chastiser of foes, is superior to every sacrifice involving (the attainment of) fruits of action, for all action, O Partha, is wholly comprehended in knowledge. Learn that (Knowledge) by prostration, enquiry, and service. They who are possessed of knowledge and can see the truth, will teach thee that knowledge, knowing which, O son of Pandu, thou wilt not again come by such delusion, and by which thou wilt see the endless creatures (of the universe) in thyself (first) and then in me. Even if thou be the greatest sinner among all that are sinful, thou shalt yet cross over all transgressions by the raft of knowledge. As a blazing fire, O Arjuna, reduceth fuel to ashes, so doth the fire of knowledge reduce all actions to ashes. For there is nothing here that is so cleansing as knowledge. One who hath attained to success by devotion finds it without effort within his own self in time. He obtaineth knowledge, who hath faith and is intent on it and who hath his senses under control; obtaining knowledge one findeth the highest tranquillity in no length of time. One who hath no knowledge and no faith, and whose minds is full of doubt, is lost. Neither this world, nor the next, nor happiness, is for him whose mind is full of doubt. Actions do not fetter him, O Dhananjaya, who hath cast off action by devotion, whose doubts have been dispelled by knowledge, and who is self-restrained. Therefore, destroying, by the sword of knowledge, this doubt of thine that is born of ignorance and that dwelleth in thy mind, betake to devotion, (and) arise, O son of Bharata.'

SECTION 29
(Bhagavad Gita, Chapter 5)

"Arjuna said,--"Thou applaudest, O Krishna, the abandonment of actions, and again the application (to them). Tell me definitely which one of these two is superior.

"The Holy One said--Both abandonment of actions and application to actions lead to emancipation. But of these, application to action is superior to abandonment. He should always be known to be an ascetic who hath no aversion nor desire. For, being free from pairs of opposites, O thou of mighty arms, he is easily released from the bonds (of action). Fools say, but not those that are wise, that Sankhya and Yoga

are distinct. One who stayeth in even one (of the two) reapeth the fruit of both. Whatever seat is attained by those who profess the Sankhya system, that too is reached by those who profess the Yoga. He seeth truly who seeth Sankhya and Yoga as one. But renunciation, O mighty-armed one, without devotion (to action), is difficult to attain. The ascetic who is engaged in devotion (by action) reacheth the Supreme Being without delay. He who is engaged in devotion (by action) and is of pure soul, who hath conquered his body and subdued his senses, and who indentifieth himself with all creatures, is not fettered though performing (action). The man of devotion, who knoweth truth, thinking--I am doing nothing--When seeing, hearing, touching, smelling, eating, moving, sleeping, breathing, talking, excreting, taking, opening the eyelids or closing them; he regardeth that it is the senses that are engaged in the objects of senses. He who renouncing attachment engageth in actions, resigning them to Brahma, is not touched by sin as the lotus-leaf (is not touched) by water. Those who are devotees, casting off attachment, perform actions (attaining) purity of self, with the body, the mind, the understanding, and even the senses (free from desire). He who is possessed of devotion, renouncing the fruit of action, attaineth to the highest tranquillity. He, who is not possessed of devotion and is attached to the fruit of action, is fettered by action performed from desire. The self-restrained embodied (self), renouncing all actions by the mind, remains at ease within the house of nine gates, neither acting himself nor causing (anything) to act. The Lord is not the cause of the capacity for action, or of the actions of men, or of the connexion of actions and (their) fruit. It is nature that engages (in action). The Lord receiveth no one's sin, nor also merit. By ignorance, knowledge is shrouded. It is for this that creatures are deluded. But of whomsoever that ignorance hath been destroyed by knowledge of self, that knowledge (which is) like the Sun discloseth the Supreme Being. Those whose mind is on Him, whose very soul is He, who abide in Him, and who have Him for their goal, depart never more to return, their sins being all destroyed by knowledge. Those, who are wise cast an equal eye on a Brahmana endued with learning and modesty, on a cow, an elephant, a dog, and a chandala. Even here has birth been conquered by them whose minds rest on equality; and since Brahma is faultless and equable, therefore, they (are said to) abide in Brahma. He whose mind is steady, who is not deluded, who knows Brahma, and who rests in Brahma, doth not exult on obtaining anything that is agreeable, nor doth he grieve on obtaining that is disagreeable. He whose mind is not attached to external objects of sense, obtaineth that happiness which is in self; and by concentrating his mind on the contemplation of Brahma, he enjoyeth a happiness that is imperishable. The enjoyments born of the contact (of the senses with their objects) are productive of sorrow. He who is wise, O son of Kunti, never taketh pleasure in these that have a beginning and an end. That man whoever here, before the dissolution of the body, is able to endure the agitations resulting from desire and wrath, is fixed on contemplation, and is happy. He who findeth happiness within himself, (and) who sporteth within himself, he whose light (of knowledge) is deprived from within himself, is a devotee, and becoming one with Brahma attaineth to absorption into Brahma. Those saintly personages whose sins have been destroyed, whose doubts have been dispelled, who are self-restrained, and who are engaged in the good of all creatures, obtain absorption into Brahma. For these devotees who are freed from desire and wrath, whose minds are under control, and who have knowledge of self, absorption into Brahma exists both here and thereafter. Excluding (from his mind) all external objects of sense, directing the visual glance between the brows, mingling (into one) the upward and the downward life-breaths and making them pass through the nostrils, the devotee, who has restrained the senses, the mind, and the understanding, being intent on emancipation, and who is freed from desire, fear, and wrath, is emancipated, indeed. Knowing me to be enjoyer of all sacrifices and ascetic austerities, the great Lord of all the worlds, and friend of all creatures, such a one obtaineth tranquillity.'

SECTION 30
(Bhagavad Gita, Chapter 6)

"The Holy One said,--"Regardless of fruit of action, he that performs the actions which should be performed, is a renouncer and devotee, and not one who discards the (sacrificial) fire, nor one that abstains from action. That which has been called renunciation, know that, O son of Pandu, to be devotion, since nobody can be a devotee who has not renounced (all) resolves. To the sage desirous of rising to devotion, action is said to be the means; and when he has risen to devotion, cessation of action is said to be the means. When one is no longer attached to the objects of the senses, nor to actions, and when one renounces all resolves, then is. One said to have risen to devotion. One should raise (his) self by self; one should not degrade (his) self; for one's own self is one's friend, and one's own self is one's enemy. To him (only) who has subjugated his self by his self is self a friend. But to him who has not subjugated his self, his self behaves inimically like

an enemy. The soul of one who has subjugated his self and who is in the enjoyment of tranquillity, is steadily fixed (on itself) amid cold and heat, pleasure and pain, and also honour and dishonour. That ascetic is said to be devoted whose mind is satisfied with knowledge and experience, who hath no affection, who hath subjugated his senses, and to whom a sod, a stone and gold are alike. He, who views equally well-wishers, friends, foes, strangers that are indifferent to him, those who take part with both sides, those who are objects of aversion, those who are related (to him), those who are good, and those who are wicked, is distinguished (above all others). A devotee should always fix his mind on contemplation, remaining in a secluded place alone, restraining both mind and body, without expectations (of any kind), and without concern (with anything). Erecting his seat immovably on a clean spot, not too high nor too low, and spreading over it a piece of cloth, a deer-skin, or blades of Kusa grass, and there seated on that seat, with mind fixed on one object, and restraining the functions of the heart and the senses, one should practise contemplation for the purification of self. Holding body, head, and neck even, unmoved and steady, and casting his glance on the tip of his nose, and without looking about in any of the different directions, with mind in tranquillity, freed from fear, observant of the practices of Brahmacharins, restraining the mind, with heart fixed on me, the devotee should sit down, regarding me as the object of his attainment. Thus applying his soul constantly, the devotee whose heart is restrained, attains to that tranquillity which culminates in final absorption and assimilation with me. Devotion is not one's, O Arjuna, who eateth much, nor one's who doth not eat at all; nor one's who is addicted to too much sleep, nor one's who is always awake, devotion that is destructive of misery is his who is temperate in food and amusements, who duly exerts himself temperately in all his works, and who is temperate in sleep and vigils. When one's heart, properly restrained, is fixed on one's own self, then, indifferent to all objects of desire, he is one called a devotee. As a lamp in a windless spot doth not flicker, even that is the resemblance declared of a devotee whose heart hath been restrained and who applieth his self to abstraction. That (condition) in which the mind, restrained by practice of abstraction, taketh rest, in which beholding self by self, one is gratified within self; in which one experienceth that highest felicity which is beyond the (sphere of the) senses and which the understanding (only) can grasp, and fixed on which one never swerveth from the truth; acquiring which one regards no other acquisition greater than it, and abiding in which one is never moved by even the heaviest sorrow; that (Condition) should be known to be what is called devotion in which there is a severance of connexion with pain. That devotion should be practised with perseverance and with an undespending heart. Renouncing all desires without exception that are born of resolves, restraining the group of the senses on all sides by mind alone, one should, by slow degrees, become quiescent (aided) by (his) understanding controlled by patience, and then directing his mind to self should think of nothing. Wheresoever the mind, which is (by nature) restless and unsteady, may run, restraining it from those, one should direct it to self alone. Indeed, unto such a devotee whose mind is in tranquillity, whose passions have been suppressed, who hath become one with Brahma and who is free from sin, the highest felicity cometh (of his own accord). Thus applying his soul constantly (to abstraction), the devotee, freed from sin, easily obtaineth that highest happiness, viz., with Brahma. He who hath devoted his self to abstraction casting an equal eye everywhere, beholdeth his self in all creatures and all creatures in his self. Unto him who beholdeth me in everything and beholdeth everything in me. I am never lost and he also is never lost to me. He who worshippeth me as abiding in all creatures, holding yet that all is one, is a devotee, and whatever mode of life he may lead, he liveth in me. That devotee, O Arjuna, who casteth an equal eye everywhere, regarding all things as his own self and the happiness and misery of others as his own, is deemed to be the best.'

"Arjuna said, 'This devotion by means of equanimity which thou hast declared, O slayer of Madhu,--on account of restlessness of the mind I do not see its stable presence. O Krishna, the mind is restless, boisterous, perverse, and obstinate. Its restraint I regard to be as difficult of accomplishment as the restraint of the wind.'

"The Holy One said, 'Without doubt, O thou of mighty arms the mind is difficult of subjugation and is restless. With practice, however, O son of Kunti, and with the abandonment of desire, it can be controlled. It is my belief that by him whose mind is not restrained, devotion is difficult of acquisition. But by one whose mind is restrained and who is assiduous, it is capable of acquisition with the aid of means.'

"Arjuna said, 'Without assiduity, though endued with faith, and with mind shaken off from devotion, what is the end of him, O Krishna, who hath not earned success in devotion? Fallen off from both*, is he lost like a separated cloud or not, being as he is without refuge, O thou of mighty arms, and deluded on the path leading to Brahma? This my doubt, O Krishna, it behoveth thee to remove without leaving anything.

Besides thee, no dispeller of this doubt is to be had. [* Fallen off from both, i.e., from heaven (through work) and absorption into Brahma (through devotion).]

"The Holy One said, 'O son of Pritha, neither here, nor hereafter, doth ruin exist for him, since none, O sire, who performs good (acts) comes by an evil end. Attaining to the regions reserved for those that perform meritorious acts and living there for many many years, he that hath fallen off from devotion taketh birth in the abode of those that art pious and endued with prosperity, or, he is born even in the family of devotees endued with intelligence. Indeed, a birth such as this is more difficult of acquisition in this world. There in those births he obtaineth contact with that Brahmic knowledge which was his in his former life; and from that point he striveth again, O descendant of Kuru, towards perfection. And although unwilling, he still worketh on in consequence of that same former practice of his. Even one that enquireth of devotion riseth above (the fruits of) the Divine Word. Striving with great efforts, the devotee, cleaned of all his sins, attaineth to perfection after many births, and then reacheth the supreme goal. The devotee is superior to ascetics engaged in austerities; he is esteemed to be superior to even the man of knowledge. The devotee is superior to those that are engaged in action. Therefore, become a devotee, O Arjuna. Even amongst all the devotees, he who, full of faith and with inner self resting on me, worshippeth me, is regarded by me to be the most devout."

SECTION 31

(Bhagavad Gita, Chapter 7)

"The Holy One said, 'Listen, O son of Pritha, how, without doubt, thou mayst know me fully, fixing thy mind on me, practising devotion, and taking refuge in me. I will now, without leaving anything speak to thee about knowledge and experience, knowing which there would be left nothing in this world (for thee) to know. One among thousands of men striveth for perfection. Of those even that are assiduous and have attained to perfection, only some one knoweth me truly. Earth, water, fire, air, space, mind, also understanding, and consciousness,—thus hath my nature been divided eight-fold. This is a lower (form of my) nature. Different from this, know there is a higher (form of my) nature which is animate, O thou of mighty arms, and by which this universe is held. Know that all creatures have these for their source. I am the source of evolution and also of the dissolution of the entire universe. There is nothing else, O Dhananjaya, that is higher than myself. Upon me is all this like a row of pearls on a string. Taste I am in the waters, O soil of Kunti, (and) I am the splendour of both the moon and the sun, I am the Om in all the Vedas, the sound in space, and the manliness in men. I am the fragrant odour in earth, the splendour in fire, the life in all (living) creatures, and penance in ascetics. Know me, O son of Pritha, to be the eternal seed of all beings. I am the intelligence of all creatures endued with intelligence, the glory of all glorious objects. I am also the strength of all that are endued with strength, (myself) freed from desire and thirst, and, O bull of Bharata's race, am the desire, consistent with duty, in all creatures. 3 And all existences which are of the quality of goodness, and which are of the quality of passion and quality of darkness, know that they are, indeed, from me. I am, however, not in them, but they are in me. This entire universe, deluded by these three entities consisting of (these) three qualities knoweth not me that am beyond them and undecaying; since this illusion of mine, depending on the (three) qualities, is exceedingly marvellous and highly difficult of being transcended. They that resort to me alone cross this illusion. Doers of evil, ignorant men, the worst of their species, robbed of their knowledge by (my) illusion and wedded to the state of demons, do not resort to me. Four classes of doers of good deeds worship me, O Arjuna, viz., he that is distressed, that is possessed of knowledge, being always devoted and having his faith in only One, is superior to the rest, for unto the man of knowledge I am dear above everything, and he also is dear to me. All these are noble. But the man of knowledge is regarded (by me) to be my very self, since he, with soul fixed on abstraction, taketh refuge in me as the highest goal. At the end of many births, the man possessed of knowledge attaineth to me, (thinking) that Vasudeva is all this. Such a high-souled person, however, is exceedingly rare. They who have been robbed of knowledge by desire, resort to their godheads, observant of diverse regulations and controlled by their own nature. Whatever form, (of godhead or myself) any worshipper desireth to worship with faith, that faith of his unto that (form) I render steady. Endued with that faith, he payeth his adorations to that (form), and obtaineth from that all his desire, since all those are ordained by me. The fruits, however, of those persons endued with little intelligence are perishable. They that worship the divinities, go to the divinities, (while) they that worship me come even to me. They that have no discernment, regard me who am (really) unmanifest to have become manifest, because they do not know the transcendent and undecaying state of mine than which there is nothing higher. Shrouded by the illusion of my inconceivable power, I am not manifest to all. This deluded

world knoweth not me that I am unborn and undecaying. I know, O Arjuna, all things that have been past, and all things that are present, and all things that are to be. But there is nobody that knoweth me. All creatures, O chastiser of foes, are deluded at the time of their birth by the delusion, O Bharata, of pairs of opposites arising from desire and aversion. But those persons of meritorious deeds whose sins have attained their end, being freed from the delusion of pairs of opposites, worship me, firm in their vow (of that worship). Those who, taking refuge in me, strive for release from decay and death, know Brahma, the entire Adhidaiva, and action. And they who know me with the Adhibhuta, the Adhidaiva, and the Adhiyajna, having minds fixed on abstraction, know me at the time of their departure (from this world).

SECTION 32

(Bhagavad Gita, Chapter 8)

"Arjuna said, 'What is that Brahman, what is Adhyatma, what is action, O best of male beings? What also has been said to be Adhibhuta, and what is called Adhidaiva? Who is here Adhiyajna, and how, in this body, O slayer of Madhu? And how at the time of departure art thou to be known by those that have restrained their self?--

"The Holy One said, 'Brahman is the Supreme and indestructible. Adhyatma is said to be its own manifestation. The offering (to any godhead in a sacrifice) which causeth the production and development of all—this is called action. Remembering me alone in (his) last moments, he that, casting off his body, departeth (hence), cometh into my essence. There is no doubt in this. Whichever form (of godhead) one remembereth when one casteth off, at the end, (his) body, unto that one he goeth. O son of Kunti, having habitually meditated on it always. Therefore, think of me at all times, and engage in battle. Fixing thy mind and understanding on me, thou wilt, without doubt, come even to me. Thinking (of the Supreme) with a mind not running to other objects and endued with abstraction in the form of uninterrupted application, one goeth, O son of Pritha, unto the Divine and Supreme male Being. He who at the time of his departure, with a steady mind, endued with reverence, with power of abstraction, and directing the life-breath called Prana between the eye-brows, thinketh of that ancient seer, who is the ruler (of all), who is minuter than the minutest atom, who is the ordainer of all, who is inconceivable in form, and who is beyond all darkness, cometh unto that Divine and Supreme Male Being. I will tell thee in brief about that seat which persons conversant with the Vedas declare to be indestructible, which is entered by ascetics freed from all longings, and in expectation of which (people) practise the vows of Brahmacharins. Casting off (this) body, he who departeth, stopping up all the doors, confining the mind within the heart, placing his own life-breath called Prana between the eye-brows, resting on continued meditation, uttering this one syllable Om which is Brahman, and thinking of me, attaineth to the highest goal. He who always thinketh of me with mind ever withdrawn from all other objects, unto that devotee always engaged on meditation, I am, O Partha, easy of access. High-souled persons who have achieved the highest perfection, attaining to me, do not incur re-birth which is the abode of sorrow and which is transient, All the worlds, O Arjuna, from the abode of Brahma downwards have to go through a round of births, on attaining to me, however, O son of Kunti, there is no re-birth. They who know a day of Brahman to end after a thousand Yugas, and a night (of his) to terminate after a thousand Yugas are persons that know day and night. On the advent of (Brahman's) day everything that is manifest springeth from the unmanifest; and when (his) night cometh, into that same which is called unmanifest all things disappear. That same assemblage of creatures, springing forth again and again, dissolveth on the advent of night, and springeth forth (again), O son of Pritha, when day cometh, constrained (by the force of action, etc.). There is, however, another entity, unmanifest and eternal, which is beyond that unmanifest, and which is not destroyed when all the entities are destroyed. It is said to be unmanifest and indestructible. They call it the highest goal, attaining which no one hath to come back. That is my Supreme seat. That Supreme Being, O son of Pritha, He within whom are all entities, and by whom all this is permeated, is to be attained by reverence undirected to any other object. I will tell thee the times, O bull of Bharata's race, in which devotees departing (from this life) go, never to return, or to return. The fire, the Light, the day, the lighted fortnight, the six months of the northern solstice, departing from here, the persons knowing Brahma go through this path to Brahma. Smoke, night, also the dark-foortnight (and) the six months of the southern solstice, (departing) through this path, devotee, attaining to the lunar light, returneth. The bright and the dark, these two paths, are regarded to be the eternal (two paths) of the universe. By the one, (one) goeth never to return; by the other, one (going) cometh back. Knowing these two paths, O son of Pritha, no devotee is deluded. Therefore, at all times, be endued with devotion, O Arjuna. The meritorious fruit that is prescribed for the (study of the) Vedas, for sacrifices, for ascetic austerities and for gifts,

a devotee knowing all this (that hath been said here), attaineth to it all, and (also) attaineth the Supreme and Primeval seat.'

SECTION 33

(Bhagavad Gita, Chapter 9)

"The Holy One said, 'Now I will tell thee that art without envy that most mysterious knowledge along with experience, knowing which thou wilt be freed from evil. This is royal science, a royal mystery, highly cleansing, directly apprehensible, consistent with the sacred laws, easy to practise, (and) imperishable. Those persons, O chastiser of foes, who have no faith in this sacred doctrine, not attaining to me, return to the path of this world that is subject to destruction. This entire universe is pervaded by me in my unmanifest form. All entities are in me, but I do not reside in them. Nor yet are all entities in me. Behold my divine power. Supporting all entities and producing all entities, myself doth not (yet) reside in (those) entities. As the great and ubiquitous atmosphere always occupieth space, understand that all entities reside in me in the same way. [The atmosphere occupies space without affecting it or its nature. So all things are in the Supreme Being without affecting him.] All entities, O son of Kunti, attain to my nature at the close of a Kalpa. I create them again at the beginning of a Kalpa. Regulating my own (independent) nature I create again and in this whole assemblage of entities which is plastic in consequence of its subjection to nature. Those acts, however, O Dhananjaya, do not fetter me who sitteth as one unconcerned, being unattached to those acts (of creation). Through me, the overlooker, primal nature produceth the (universe of) mobiles and immobiles. For the reason [i.e., my supervision.], O son of Kunti, the universe passeth through its rounds (of birth and destruction). Not knowing my supreme nature of the great lord of all entities, ignorant people of vain hopes, vain acts, vain knowledge, confounded minds, wedded to the delusive nature of Asuras and Rakshasas, disregard me (as one) that hath assumed a human body. But high-souled ones, O son of Pritha, possessed of divine nature, and with minds directed to nothing else, worship me, knowing (me) to be the origin of all entities and undestructible. Always glorifying me, (or) striving with firm vows, (or) bowing down to me, with reverence and ever devoted, (they) worship me. Others again, performing the sacrifice of knowledge, worship me, (some) as one, (some) as distinct, (some) as pervading the universe, in many forms. [Sreedhara says that these are different modes of worship; "with reverence and ever devoted" grammatically refers to each of the three classes of worshippers indicated.] I am the Vedic sacrifice, I am the sacrifice enjoined in the Smritis, I am Swadha, I am the medicament produced from herbs; I am the mantra, I am the sacrificial libation, I am the fire, and I am the (sacrificial) offering. I am the father of this universe, the mother, the creator, grandsire; (I am) the thing to be known, the means by which everything is cleaned, the syllable Om, the Rik, the Saman and the Yajus, (I am) the goal, the supporter, the lord, the on-looker, the abode, the refuge, the friend, the source, the destruction, the support, the receptacle; and the undestructible seed. I give heat, I produce and suspend rain; I am immortality, and also death; and I am the existent and the non-existent, O Arjuna. They who know the three branches of knowledge, also drink the Soma juice, and whose sins have been cleansed worshipping me by sacrifices, seek admission into heaven; and these attaining to the sacred region of the chief of the gods, enjoy in heaven the celestial pleasure of the gods. Having enjoyed that celestial world of vast extent, upon exhaustion of their merit they re-enter the mortal world. It is thus that they who accept the doctrines of the three Vedas and wish for objects of desires, obtain going and coming. Those persons who, thinking (of me) without directing their minds to anything else, worship me, of those who are (thus) always devoted (to me)—I make them gifts and preserve what they have. Even those devotees who, endued with faith worship other godheads even they, O son of Kunti, worship me alone, (though) irregularly. I am the enjoyer, as also the lord, of all sacrifices. They, however, do not know me truly; hence they fall off (from heaven). They whose vows are directed to the Pitris attain to the Pitris; who direct (their) worship to the inferior spirits called Bhutas attain to Bhutas; they who worship me, attain even to myself. They who offer me with reverence, leaf, flower, fruit, water—that offered with reverence, I accept from him whose self is pure. Whatever thou dost, whatever eatest, whatever drinkest, whatever givest, whatever austerities thou performest, manage it in such a way, O son of Kunti, that it may be an offering to me. Thus mayst thou be freed from the fetters of action having good and evil fruits. With self endued with renunciation and devotion, thou wilt be released and will come to me. I am alike to all creatures; there is none hateful to me, none dear. They, however, who worship me with reverence are in me and I also am in them. If even a person of exceedingly wicked conduct worshippeth me, without worshipping any one else, he should certainly be regard as good, for his efforts are well-directed. (Such a person) soon becometh of virtuous soul, and attaineth to eternal

tranquillity. Know, O son of Kunti, that none devoted to me is ever lost. For, O son of Pritha, even they who may be of sinful birth, women, Vaisyas, and also Sudras, even they, resorting to me, attain to the supreme goal. What then (shall I say) of holy Brahmanas and saints who are my devotees? Having come to this transient and miserable world, be engaged in my worship. Fix thy mind on me; be my devotee, my worshipper; bow to me; and thus making me thy refuge and applying thy self to abstraction, thou wilt certainly come to me.'

SECTION 34

(Bhagavad Gita, Chapter 10)

"The Holy One said, 'Once more still, O mighty-armed one, listen to my supernal words which, from desire of (thy) good, I say unto thee that wouldst be pleased (therewith). The hosts of gods know not my origin, nor the great Rishis, since I am, in every way, the source of the gods and the great Rishis. He that knoweth me as the Supreme Lord of the worlds, without birth and beginning, (he), undeluded among mortals, is free from all sins. Intelligence, knowledge, the absence of delusion, forgiveness, truth, self-restraint, and tranquillity, pleasure, pain, birth, death, fear, and also security, abstention from harm, evenness of mind, contentment, ascetic austerities, gift, fame, infamy, these several attributes of creatures arise from me. The Seven great Rishis, the four Maharishis before (them), and the Manus, partaking of my nature, were born from my mind, of whom in this world are these offsprings. He that knoweth truly this pre-eminence and mystic power of mine, becometh possessed of unswerving devotion. Of this (there is) no doubt. I am the origin of all things, from me all things proceed. Thinking thus, the wise, endued with my nature, worship me. Their hearts on me, their lives devoted to me, instructing one another, and glorifying me they are ever contented and happy. Unto them always devoted, and worshipping (me) with love, I give that devotion in the form of knowledge by which they come to me. Of them, for compassion's sake. I destroy the darkness born of ignorance, by the brilliant lamp of knowledge, (myself) dwelling in their souls.'

"Arjuna said, 'Thou art the Supreme Brahma, the Supreme Abode, the Holiest of the Holy, the eternal Male Being Divine, the First of gods Unborn, the Lord. All the Rishis proclaim thee thus, and also the celestial Rishi Narada; and Asita, Devala, (and) Vyasa; thyself also tellest me (so). All this that thou tellest me, O Kesava, I regard as true since, O Holy One, neither the gods nor the Danavas understand thy manifestation. Thou only knowest thyself by thyself. O Best of Male Beings. O Creator of all things; O Lord of all things, O God of gods, O Lord of the Universe, it behoveth thee to declare without any reservation, those divine perfections of thine by which perfections pervading these worlds thou abidest. How shall I, ever meditating, know thee, O thou of mystic powers, in what particular states mayst thou, O Holy One, be meditated upon by me? Do thou again, O Janardana, copiously declare thy mystic powers and (thy) perfections, for I am never satiated with hearing thy nectar-like words.'

"The Holy One said,--'Well, unto thee I will declare my divine perfections, by means of the principal ones (among them), O chief of the Kurus, for there is no end to the extent of my (perfections). I am the soul, O thou of curly hair, seated in the heart of every being, I am the beginning, and the middle, and the end also of all beings. I am Vishnu among the Adityas, the resplendent Sun among all luminous bodies; I am Marichi among the Maruts, and the Moon among constellations. I am the Sama Veda among the Vedas; I am Vasava among the gods; I am the mind among the senses; I am the intellect in (living) beings. I am Sankara among the Rudras, the Lord of treasures among the Yakshas and the Rakshasas; I am Pavaka among the Vasus, and Meru among the peaked (mountains). Know me, O son of Pritha, to be Vrihaspati, the chief of household priests. I am Skanda among commanders of forces. I am Ocean among receptacles of water. I am Bhrigu among the great Rishis, I am the One, undestructible (syllable Om) among words. Of sacrifices I am the Japa-sacrifice. Of immobiles I am the Himavat. I am the figtree among all trees, I am Narada among the celestial Rishis. I am Chitraratha among the Gandharvas and the ascetic Kapila among ascetics crowned with Yoga success. Know me to be Uchchaisravas among horses, brought forth by (the churning for) nectar, Airavata among princely elephants, and the king among men. Among weapons I am the thunderbolt, among cows I am (she called) Kamadhuk. I am Kandarpa the cause of reproduction, I am Vasuki among serpents. I am Ananta among Nagas, I am Varuna among aquatic beings, I am Aryaman among the Pitris, and Yama among those that judge and punish. I am Prahlada among the Daityas, and Time among things that count. I am the lion among the beasts, and Vinata's son among winged creatures. Of purifiers I am the wind. I am Rama among wielders of weapons. I am the Makara among fishes, and I am Jahnvi (Ganga) among streams. Of created things I am the beginning and the end and also the middle, O Arjuna. I am the knowledge of Supreme Spirit among all kinds of knowledge, and the disputation among disputants.

Among all letters I am the letter A, and (the compound called) Dvanda among all compounds. I am also Time Eternal, and I am the Ordainer with face turned on every side. I am Death that seizeth all, and the source of all, that is to be. Among females, I am Fame, Fortune, Speech, Memory, Intelligence, Constancy, Forgiveness. Of the Sama hymns, I am the Vrihat-sama and Gayatri among metres. Of the months, I am Margasirsha, of the seasons (I am) that which is productive of flowers. I am the game of dice of them that cheat, and the splendour of those that are splendid. I am Victory, I am Exertion, I am the goodness of the good. I am Vasudeva among the Vrishnis, I am Dhananjaya among the sons of Pandu. I am even Vyasa among the ascetics, and Usanas among seers. I am the Rod of those that chastise, I am the Policy of those that seek victory. I am silence among those that are secret. I am the Knowledge of those that are possessed of Knowledge. That which is the Seed of all things, I am that, O Arjuna. There is nothing mobile or immobile, which can exist without me. There is no end, O chastiser of foes, of my divine perfections. This recital of the extent of (those) perfections hath been uttered by me by way (only) of instancing them. Whatever of exalted things (there is) or glorious, or strong, understand thou that everything is born of a portion of my energy. Or rather, what hast thou to do, by knowing all this in detail, O Arjuna? Supporting this entire universe with only a portion (of myself), I stand."

SECTION 35

(Bhagavad Gita, Chapter 11)

"Arjuna said,--'This discourse about the supreme mystery, called Adhyatman, which thou hast uttered for my welfare, hath dispelled my delusion. For I have heard at large from thee of the creation and dissolution of beings, O thou of eyes like lotus petals, and also of thy greatness that knoweth no deterioration. What thou hast said about thyself, O great Lord, is even so. O best of Male Beings, I desire to behold thy sovereign form. If, O Lord, thou thinkest that I am competent to behold that (form), then, O Lord of mystic power, show me thy eternal Self.'

"The Holy One said, 'Behold, O son of Pritha, my forms by hundreds and thousands, various, divine, diverse in hue and shape. Behold the Adityas, the Vasus, the Rudras, the Aswins, and the Maruts. Behold, O Bharata, innumerable marvels unseen before (by thee). Behold, O thou of curly hair, the entire universe of mobiles and immobiles, collected together in this body of mine, whatever else thou mayst wish to see. Thou art, however, not competent to behold me with this eye of thine. I give thee celestial sight. Behold my sovereign mystic nature."

"Sanjaya continued,--'Having said this, O monarch, Hari, the mighty Lord of mystic power, then revealed to the son of Pritha his Supreme sovereign form, with many mouths and eyes, many wondrous aspects, many celestial ornaments, many celestial weapons uplifted, wearing celestial garlands and robes, (and) with unguents of celestial fragrance, full of every wonder, resplendent, infinite, with faces turned on all sides. If the splendour of a thousand suns were to burst forth at once in the sky, (then) that would be like the splendour of that Mighty One. The son of Pandu then beheld there in the body of that God of gods the entire universe divided and subdivided into many parts, all collected together. Then Dhananjaya, filled with amazement, (and) with hair standing on end, bowing with (his) head, with joined hands addressed the God.

"Arjuna said, 'I behold all the gods, O God, as also all the varied hosts of creatures, (and) Brahma seated on (his) lotus seat, and all the Rishis and the celestial snakes. I behold Thee with innumerable arms, stomachs, mouths, (and) eyes, on every side, O thou of infinite forms. Neither end nor middle, nor also beginning of thine do I behold, O Lord of the universe. O thou of universal form. Bearing (thy) diadem, mace, and discus, a mass of energy, glowing on all sides, do I behold thee that art hard to look at, endued on all sides with the effluence of the blazing fire or the Sun, (and) immeasurable. Thou art indestructible, (and) the Supreme object of this universe. Thou art without decay, the guardian of eternal virtue. I regard thee to be the eternal (male) Being. I behold thee to be without beginning, mean, end, to be of infinite prowess, of innumerable arms, having the Sun and the Moon for thy eyes, the blazing fire for thy mouth, and heating this universe with energy of thy own. For the space betwixt heaven and earth is pervaded by Thee alone, as also all the points of the horizon. At sight of this marvellous and fierce form of thine, O Supreme Soul, the triple world trembleth. For these hosts of gods are entering thee. Some, afraid, are praying with joined hands. Saying Hail to Thee--the hosts of great Rishis and Siddhas praise Thee with copious hymns of praise. The Rudras, the Adityas, the Vasus, they that (called) the Siddhas, the Viswas, the Aswins, the Maruts, also the Ushmapas, the Gandharvas, the Yakshas, the Asuras, the hosts of Siddhyas, behold Thee and are all amazed. Beholding Thy mighty form with many mouths and eyes, O mighty-armed one, with innumerable arms, thighs and feet, many stomachs, (and) terrible in consequence of many tusks, all

creatures are frightened and I also. Indeed, touching the very skies, of blazing radiance, many-hued, mouth wide-open, with eyes that are blazing and large, beholding thee, O Vishnu, with (my) inner soul trembling (in fright), I can no longer command courage and peace of mind. Beholding thy mouths that are terrible in consequence of (their) tusks, and that are fierce (as the all-destroying fire at the end of the Yuga), I cannot recognise the points of the horizon nor can I command peace of mind. Be gracious, O God of gods, O thou that art the refuge of the Universe. And all these sons of Dhritarashtra, together with the hosts of kings, and Bhishma, and Drona, and also this Suta's son (Karna), accompanied by even the principal warriors of our side, are quickly entering thy terrible mouths rendered fierce by thy tusks. Some, with their heads crushed, are seen striking at the interstices of (thy) teeth. As many currents of water flowing through different channels roll rapidly towards the ocean, so these heroes of the world of men enter thy mouths that flame all around. As moths with increasing speed rush for (their own) destruction to the blazing fire, so also do (these) people, with unceasing speed, enter thy mouths for (their) destruction. Swallowing all these men from every side, thou lickest them with thy flaming mouths. Filling the whole universe with (thy) energy, thy fierce splendours, O Vishnu, are heating (everything). Tell me who thou art of (such) fierce form. I bow to thee, O chief of the gods, be gracious to me. I desire to know thee that art the Primeval One, I do not understand thy action.'

"The Holy One said, 'I am Death, the destroyer of the worlds, fully developed. I am now engaged in slaying the race of men. Without thee all these warriors standing in the different divisions shall cease to be. Wherefore, arise, gain glory, (and) vanquishing the foe, enjoy (this) swelling kingdom. By me have all these been already slain. Be only (my) instrument. O thou that canst draw the bow with (even) the left hand. Drona and Bhishma, and Jayadratha, and Karna, and also other heroic warriors, (already) slain by me, do thou slay. Be not dismayed, fight; thou shalt conquer in battle (thy) foes."

"Sanjaya continued,--'Hearing these words of Kesava, the diadem-decked (Arjuna), trembling, (and) with joined-hands, bowed (unto him); and once more said unto Krishna, with voice choked up and overwhelmed with fear, and making his salutations (to him).--

Arjuna said, 'It is meet, Hrishikesa, that the universe is delighted and charmed in uttering thy praise, and the Rakshasas flee in fear in all directions, and the hosts of the Siddhas bow down (to thee). And why should they not bow down to thee, O Supreme Soul, that are greater than even Brahma (himself), and the primal cause? O thou that art Infinite. O God of the gods, O thou that art the refuge of the universe, thou art indestructible, thou art that which is, and that which is not and that which is beyond (both). Thou art the First God, the ancient (male) Being, thou art the Supreme refuge of this universe. Thou art the Knower, thou art the Object to be known, thou art the highest abode. By thee is pervaded this universe, O thou of infinite form. Thou art Vayu, Yama, Agni, Varuna, Moon, Prajapati, and Grandisire. Obeisance be to thee a thousand times, and again and yet again obeisance to thee. Obeisance to thee in front, and also from behind. Let obeisance be to thee from every side, O thou that art all. Thou art all, of energy that is infinite, and prowess that is immeasurable. Thou embracest the All. Regarding (thee) a friend whatever hath been said by me carelessly, such as--O Krishna, O Yadava, O friend,--not knowing thy greatness from want of judgement or from love either, whatever disrespect hath been shown thee for purpose of mirth, on occasions of play, lying, sitting, (or) at meals, while alone or in the presence of others, O undeteriorating one, I beg thy pardon for it, that art immeasurable. Thou art the father of this universe of mobiles and immobiles. Thou art the great master deserving of worship. There is none equal to thee, how can there be one greater? O thou whose power is unparalleled in even three worlds? Therefore bowing (to thee) prostrating (my) body, I ask thy grace, O Lord, O adorable one. It behoveth thee. O God, to bear (my faults) as a father (his) son's, a friend (his) friend's, a lover (his) loved one's. Beholding (thy) form (unseen) before, I have been joyful, (yet) my mind hath been troubled, with fear. Show me that (other ordinary) form, O God. Be gracious, O Lord of the gods, O thou that art the refuge of the universe. (Decked) in diadem, (and) armed) with mace, discus in hand, as before, I desire to behold thee. Be of that same four-armed form, O thou of a thousand arms, thou of universal form."

"The Holy One said, 'Pleased with thee, O Arjuna, I have, by my (own) mystic power, shown thee this supreme form, full of glory, Universal, Infinite, Primeval, which hath been seen before by none save thee. Except by thee alone, hero of Kuru's race, I cannot be seen in this form in the world of men by any one else, (aided) even by the study of the Vedas and of sacrifices, by gifts, by actions, (or) by the severest austerities. Let no fear be thine, nor perplexity of mind at seeing this awful form of mine. Freed from fear with a joyful heart, thou again see Me assuming that other form."

Sanjaya continued.--"Vasudeva, having said all this to Arjuna, once more showed (him) his own (ordinary) form, and that High-Souled one, assuming once more (his) gentle form, comforted him who had been afflicted."

"Arjuna said, 'Beholding this gentle human form of thine, O Janardana, I have now become of right mind and have come to my normal state.'

"The Holy One said, 'This form of mine which thou hast seen is difficult of being seen. Even the gods are always desirous of becoming spectators of this (my) form. Not by the Vedas, nor by austerities, nor by gifts, nor by sacrifices, can I be seen in this form of mine which thou hast seen. By reverence, however, that is exclusive (in its objects), O Arjuna, I can in this form be known, seen truly, and attained to, O chastiser of foes. He who doth everything for me, who hath me for his supreme object, who is freed from attachment, who is without enmity towards all beings, even he, O Arjuna, cometh to me.'

SECTION 36

(Bhagavad Gita, Chapter 12)

"Arjuna said, 'Of those worshippers who, constantly devoted, adore thee, and those who (meditate) on thee as the Immutible and Unmanifest, who are best acquainted with devotion.'

"The Holy One said, 'Fixing (their) mind on me, they that constantly adore me, being ended (besides) with the highest faith, are deemed by me to be the most devoted. They, however, who worship the Immutible, the Unmanifest, the All-pervading, the Inconceivable, the Indifferent, the Immutible, the Eternal, who, restraining the entire group of the senses, are equal-minded in respect of all around and are engaged in the good of all creatures, (also) attain to me. The trouble is the greater for those whose minds are fixed on the Unmanifest; for the path to the Unmanifest is hard to find by those that are embodied. They (again) who, reposing all action on me (and) regarding me as their highest object (of attainment), worship me, meditating on me with devotion undirected to anything else, of them whose minds are (thus) fixed on me, I, without delay, become the deliverer from the ocean of (this) mortal world. Fix thy heart on me alone, place thy understanding on me, Hereafter then shalt thou dwell in me. (There is) no doubt (in this). If however, thou art unable to fix thy heart steadily on me, then, O Dhananjaya, strive to obtain me by devotion (arising) from continuous application. If thou beest unequal to even (this) continuous application, then let actions performed for me be thy highest aim. Even performing all thy acts for my sake, thou wilt obtain perfection. If even this thou art unable to do, then resorting to devotion in me, (and) subduing thy soul, abandon the fruit of all actions. Knowledge is superior to application (in devotion); meditation is better than knowledge; the abandonment of the fruit of reaction (is better) than meditation, and tranquillity (results) immediately from abandonment. He who hath no hatred for any creature, who is friendly and compassionate also, who is free from egoism, who hath no vanity, attachment, who is alike in pleasure and pain, who is forgiving, contented, always devoted, of subdued soul, firm of purpose, with heart and understanding fixed on me, even he is dear to me. He through whom the world is not troubled, (and) who is not troubled by the world, who is free from joy, wrath, fear and anxieties, even he is dear to me. That devotee of mine who is unconcerned, pure, diligent, unconnected (with worldly objects), and free from distress (of mind), and who renounceth every action (for fruit), even he is dear to me. He who hath no joy, no aversion, who neither grieveth nor desireth, who renounceth both good and evil, (and) who is full of faith in me, even he is dear to me. He who is alike to friend and foe, as also in honour and dishonour, who is alike in cold and heat, (and) pleasure and pain, who is free from attachment, to whom censure and praise are equal, who is taciturn, who is contented with anything that cometh (to him), who is homeless, of steady mind and full of faith, even that man is dear to me. They who resort to this righteousness (leading to) immortality which hath been (already) declared,--those devotees full of faith and regarding me as the highest object (of their acquisition) are the dearest to me.'

SECTION 37

(Bhagavad Gita, Chapter 13)

"The Holy One said, 'This body, O son of Kunti, is called Kshetra. Him who knoweth it, the learned call Kshetrajna. [The learned, i.e., they that are themselves acquainted with is Kshetra and what not. As explained by Krishna himself below, Kshetra is Matter, and Kshetrajna is Soul.] Know me, O Bharata, to be Kshetras. The knowledge of Kshetra and Kshetrajna I regard to be (true) knowledge. What that Kshetra (is), and what (it is) like, and what changes it undergoes, and whence (it comes), what is he (viz., Kshetrajna), and what his powers are, hear from me in brief. All this hath in many ways been sung separately, by Rishis in various verses, in well-settled texts fraught with reason and giving indications of Brahman. The great elements, egoism,

intellect, the unmanifest (viz., Prakriti), also the ten senses, the one (manas), the five objects of sense, desire, aversion, pleasure, pain, body consciousness, courage,--all this in brief hath been declared to be Kshetra in its modified form. Absence of vanity, absence of ostentation, abstinence from injury, forgiveness, uprightness, devotion to preceptor, purity, constancy, self-restraint, indifference to objects of sense, absence of egoism, perception of the misery and evil of birth, death, decrepitude and disease, freedom from attachment, absence of sympathy for son, wife, home, and the rest, and constant equanimity of heart on attainment of good and evil, unswerving devotion to me without meditation on anything else, frequenting of lonely places, distaste for concourse of men, constancy in the knowledge of the relation of the individual self to the supreme, perception of the object of the knowledge of truth,--all this is called Knowledge; all that which is contrary to this is Ignorance. That which is the object of knowledge I will (now) declare (to thee), knowing which one obtaineth immortality. [It is] the Supreme Brahma having no beginning, who is said to be neither existent nor non-existent; whose hands and feet are on all sides, whose eyes, heads and faces are on all sides, who dwells pervading everything in the world, who is possessed of all the qualities of the senses (though) devoid of the senses, without attachment (yet) sustaining all things, without attributes (yet) enjoying (a) all attributes, without and within all creatures, immobile and mobile, not knowable because of (his) subtlety, remote yet near, undistributed in all beings, (yet) remaining as if distributed, who is the sustainer of (all) beings, the absorber and the creator (of all); who is the light of all luminous bodies, who is said to be beyond all darkness; who is knowledge, the Object of knowledge, the End of knowledge and seated in the hearts of all. Thus Kshetra, and Knowledge, and the Object of Knowledge, have been declared (to thee) in brief. My devotee, knowing (all) this, becomes one in spirit with me. Know that Nature and Spirit are both without beginning (and) know (also) that all modifications and all qualities spring from Nature. Nature is said to be the source of the capacity of enjoying pleasures and pains. For Spirit, dwelling in nature enjoyeth the qualities born of Nature. The cause of its births in good or evil wombs is (its) connexion with the qualities. [It is the embodied spirit only that can enjoy the qualities of Nature. Then again, the kind of connexion it has with those qualities settles its birth in good or evil wombs.] The Supreme Purusha in this body is said to be surveyor, approver, supporter, enjoyer, the mighty lord, and also the Supreme Soul. He who thus knows Spirit, and Nature, with the qualities, in whatever state he may be, is never born again. Some by meditation behold the self in the self by the self; others by devotion according to the Sankhya system; and others (again), by devotion through works. Others yet not knowing this, worship, hearing of it from others. Even these, devoted to what is heard, cross over death. Whatever entity, immobile or mobile, cometh into existence, know that, O bull of Bharata's race, to be from the connexion of Kshetra and Kshetrajna (matter and spirit). He seeth the Supreme Lord dwelling alike in all beings, the Imperishable in the Perishable. For seeing the Lord dwelling alike everywhere, one doth not destroy* himself by himself, and then reacheth the highest goal. [* Destroying self by self is to be deprived of true knowledge.] He seeth (truly) who seeth all actions to be wrought by nature alone in every way and the self likewise to be not the doer. When one seeth the diversity of entities as existing in one, and the issue (everything) from that (One), then is one said to attain to Brahma. This inexhaustible Supreme Self, O son of Kunti, being without beginning and without attributes, doth not act, nor is stained even when stationed in the body. As space, which is ubiquitous, is never, in consequence of its subtlety tainted, so the soul, stationed in every body, is never tainted. As the single Sun lights up the entire world, so the Spirit, O Bharata, lights up the entire (sphere of) matters. They that, by the eye of knowledge, know the distinction between matter and spirit, and the deliverance from the nature of all entities, attain to the Supreme.

SECTION 38

(Bhagavad Gita, Chapter 14)

"The Holy One said, 'I will again declare (to thee) that supernal science of sciences, that excellent science, knowing which all the munis have attained to the highest perfection from (the fetters of) this body. Resorting to this science, and attaining to my nature, they are not reborn even on (the occasion of) a (new) creation and are not disturbed at the universal dissolution. The mighty Brahma is a womb for me. Therein I place the (living) germ. Thence, O Bharata, the birth of all beings taketh place. Whatever (bodily) forms, O son of Kunti, are born in all wombs, of them Brahma is the mighty womb, (and) I the seed-imparting Sire. Goodness, passion, darkness, these qualities, born of nature, bind down, O thou of mighty arms, the eternal embodied [soul] in the body. Amongst these, Goodness, from its unsullied nature, being enlightening and free from misery, bindeth (the soul), O sinless one, with the attainment of happiness and of knowledge. Know that passion, having desire for its essence,

is born of thirst and attachment. That, O son of Kunti, bindeth the embodied (soul) by the attachment of work. Darkness, however, know, is born of ignorance, (and) bewilders all embodied [soul]. That bindeth, O Bharata, by error, indolence, and sleep. Goodness uniteth (the soul) with pleasure; Passion, O Bharata, uniteth with work; but darkness, veiling knowledge, uniteth with error. Passion and darkness, being repressed, Goodness remaineth, O Bharata. Passion and goodness (being repressed), darkness (remaineth); (and) darkness and goodness (being repressed), passion (remaineth). When in this body, in all its gates, the light of knowledge is produced, then should one know that goodness hath been developed there. Avarice, activity, performance of works, want of tranquillity, desire,--these, O bull of Bharata's race, are born when passion is developed. Gloom, inactivity, error, and delusion also,--these, O son of Kuru's race, are born when darkness is developed. When the holder of a body goeth to dissolution while goodness is developed, then he attaineth to the spotless regions of those that know the Supreme. Going to dissolution when passion prevails, one is born among those that are attached to work. Likewise, dissolved during darkness, one is born in wombs that beget the ignorant. The fruit of good action is said to be good and untainted. The fruit, however, of passion, is misery; (and) the fruit of Darkness is ignorance. From goodness is produced knowledge; from passion, avarice; (and) from darkness are error and delusion, and also ignorance. They that dwell in goodness go on high; they that are addicted to passion dwell in the middle; (while) they that are of darkness, being addicted to the lowest quality, go down. When an observer recognises none else to be an agent save the qualities, and knows that which is beyond (the qualities), he attaineth to my nature. The embodied [soul], by transcending these three qualities which constitute the source of all bodies, enjoyeth immortality, being freed from birth, death, decrepitude, and misery.'

"Arjuna said, 'What are indications, O Lord, of one who hath transcended these three qualities? What is his conduct? How also doth one transcend these three qualities?'"

"The Holy One said, 'He who hath no aversion for light, activity, and even delusion, O son of Pandu, when they are present, nor desireth them when they are absent [Light, activity, and delusion are the three qualities as indicated by their effects.], who, seated as one unconcerned, is not shaken by those qualities; who sitteth and moveth not, thinking that it is the qualities (and not he) that are engaged (in their respective functions); to whom pain and pleasure are alike, who is self-contained, and to whom a sod of earth, a stone, and gold are alike; to whom the agreeable and the disagreeable are the same; who hath discernment; to whom censure and praise are the same; to whom honour and dishonour are the same; who regardeth friend and foe alike; who hath renounced all exertion--is said to have transcended the qualities. He also who worshippeth Me with exclusive devotion, he, transcending those qualities, becometh fit for admission into the nature of Brahma. For I am the stay of Brahma, of immortality, of undestructibility, of eternal piety, and of unbroken felicity.'

SECTION 39

(Bhagavad Gita, Chapter 15)

"The Holy One said, 'They say that the Aswattha*, having its roots above and branches below, is eternal, its leaves are the Chhandas. He who knoweth it, knoweth the Vedas. [* The 'Aswattha' is the sacred Indian fig tree, here emblematical of the course of worldly life. Its roots are above; those roots are the Supreme Being. Its branches are below, these being the inferior deities. Its leaves are the sacred hymns of the Vedas, i.e., as leaves keep the tree alive and even conduce to its fruits, so the Vedas support this tree and lead to salvation.] Downwards and upwards* are stretched its branches which are enlarged by the qualities; its sprouts are the objects of senses. Downwards its roots, leading to action, are extended to this world of men. [*Upwards and downwards i.e., from the highest to the lowest of created things. Enlarged by the qualities, i.e., the qualities appearing as the body, the senses, etc. The sprouts are the objects of sense, being attached to the senses themselves as sprouts to branches. The roots extending downwards are the desires for diverse enjoyments. Thus Telang, following the commentators.] Its form cannot here (below) be thus known, nor (its) end, nor (its) beginning, nor (its) support. Cutting, with the hard weapon of unconcern, this Aswattha of roots firmly fixed, then should one seek for that place repairing whither one returneth not again (thinking)--I will seek the protection of that Primeval Sire from whom the ancient course of (worldly) life hath flowed.-- Those that are free from pride and delusion, that have subdued the evil of attachment, that are steady in the contemplation of the relation of the Supreme to the individual self, from whom desire hath departed, freed from the pairs of opposites known by the names of pleasure and pain (and the like), repair, undeluded, to that eternal seat. The sun lighteth not that [seat], nor the moon, nor fire. Whither going none returneth, that is my supreme seat. An

eternal portion of Me is that which, becoming an individual soul in the world of life, draweth to itself the (five) senses with the mind as the sixth which all depend on nature. When the sovereign (of this bodily frame) assumeth or quitteth (a) body, it departeth taking away these, like the wind (taking away) perfumes from their seats. Presiding over the ear, the eye, (the organs of) touch, taste, and smell, and also over the mind, he enjoyeth all objects of senses. They that are deluded do not see (him) when quitting or abiding in (the body), when enjoying or joined to the qualities. They (however) see that have the eye of knowledge. Devotees exerting (towards that end) behold him dwelling in themselves. They (however) that are senseless and whose minds are not restrained, behold him not, even while exerting (themselves). That splendour dwelling in the sun which illumines the vast universe, that (which is) in the moon, and that (which is) in the fire, know that splendour to be mine. Entering into the earth I uphold creatures by my force; and becoming the juicy moon I nourish all herbs. Myself becoming the vital heat (Vaiswanara) residing in the bodies of creatures that breathe, (and) uniting with the upward and the downward life-breaths, I digest the four kinds of food [which is (1st) masticated, that which is (2nd) sucked, that which is (3rd) licked, and that which is (4th) drunk.]. I am seated in the hearts of all. From Me are memory and knowledge and the loss of both. I am the objects of knowledge to be known by (the aid of) all the Vedas. I am the author of the Vedantas, and I alone am the knower of the Vedas. There are these two entities in the world, viz., the mutable and the immutable. The mutable is all (these) creatures. The unchangeable one is called the immutable. But there is another, the Supreme Being, called Paramatman, who was the Eternal Lord, pervading the three worlds, sustaineth (them) (and) since I transcend the mutable, and am higher than even the immutable; for this I am celebrated in the world (among men) and in the Veda as Purushottama (the Highest Being). He who, without being deluded, knoweth Me as this Highest Being,--he knowing all, O Bharata, worshippeth Me in every way. Thus, O sinless one, hath this knowledge, forming the greatest of mysteries, been declared by Me (to thee). Knowing this, O Bharata, one will become gifted with intelligence, and will have done all he needs do.'

SECTION 40
(Bhagavad Gita Chapter 16)

"The Holy One said, 'Fearlessness, purity of heart, perseverance in (the pursuit of) knowledge and Yoga meditation, gifts, self-restraint, sacrifice, study of the Vedas, ascetic penances, uprightness, abstention from injury, truth, freedom from anger, renunciation, tranquillity, freedom from reporting other's faults, compassion for all creatures, absence of covetousness, gentleness, modesty, absence of restlessness, vigour, forgiveness, firmness, cleanliness, absence of quarrelsome, freedom from vanity,--these become his, O Bharata, who is born to godlike possessions. Hypocrisy, pride, conceit, wrath, rudeness and ignorance, are, O son of Pritha, his who is born to demoniac possessions. God-like possessions are deemed to be for deliverance; the demoniac for bondage. Grieve not, O son of Pandu, for thou art born to god-like possessions. (There are) two kinds of created beings in this world, viz., the god-like and the demoniac. The god-like have been described at length. Hear now, from me, O son of Pritha, about the demoniac. Persons of demoniac nature know not inclination or disinclination. Neither purity, nor good conduct, nor truth exist in them. They say that the universe is void of truth, of guiding principle, (and) of ruler; produced by the union of one another (male and female) from lust, and nothing else. Depending on this view, these men of lost selves, little intelligence, and fierce deeds, these enemies (of the world), are born for the destruction of the universe. Cherishing desires that are insatiable, and ended with hypocrisy, conceit and folly, they adopt false notions through delusion and engage in unholy practices. Cherishing boundless thoughts limited by death (alone), and regarding the enjoyment of (their) desires as the highest end, they are persuaded that that is all. Fettered by the hundred nooses of hope, addicted to lust and wrath, they covet to obtain this wealth to-day,--This I will obtain later,--This wealth I have,--This (wealth) will be mine in addition,--This foe hath been slain by me,--I will slay even others,--I am lord,--I am the enjoyer,--I am successful, powerful, happy,--I am rich and of noble birth,--Who else is there that is like me?--I will sacrifice,--I will make gifts,--I will be merry,--thus deluded by ignorance,--tossed about by numerous thoughts, enveloped in the meshes of delusion, attached to the enjoyment of objects of desire, they sink into foul hell. Self-conceited, stubborn, filled with the pride and intoxication of wealth, they perform sacrifices that are nominally so, with hypocrisy and against the (prescribed) ordinance. Wedded to vanity, power, pride, lust and wrath, these revilers hate Me in their own bodies and those of others. These haters (of Me), cruel, the vilest among men, and unholy, I hurl continually down into demoniac wombs. Coming into demoniac wombs, deluded birth after birth, they, O son of Kunti, without attaining to Me go down to the vilest state. Three-fold is the way to hell, ruinous to the

self, viz., lust, wrath, likewise avarice. Therefore, these three, one should renounce. Freed from these three gates of darkness, a man, O son of Kunti, works out his own welfare, and then repairs to his highest goal. He who, abandoning the ordinances of the scriptures, acts only under the impulses of desire, never attains to perfection, nor happiness, nor the highest goal. Therefore, the scriptures should be thy authority in determining what should be done and what should not be done. It behoveth thee to do work here, having ascertained what hath been declared by the ordinances of the scriptures."

SECTION 41
(Bhagavad Gita, Chapter 17)

"Arjuna said, 'What is the state, O Krishna, of those who abandoning the ordinance of the scriptures, perform sacrifices endowed with faith? It is one of Goodness, or Passion, or Darkness?'

"The Holy One said, 'The faith of embodied (creatures) is of three kinds. It is (also) born of their (individual) natures. It is good, passionate, and dark. Hear now these. The faith of one, O Bharata, is conformable to his own nature. A being here is full of faith; and whatever is one's faith, one is even that. They that are of the quality of goodness worship the gods; they that are of the quality of passion (worship) the Yakshas and the Rakshasas; other people that are of the quality of darkness worship departed spirits and hosts of Bhutas. Those people who practise severe ascetic austerities not ordained by the scriptures, are given up to hypocrisy and pride, and ended with desire of attachment, and violence,--those persons possessed of no discernment, torturing the groups of organs in (their) bodies and Me also seated within (those) bodies,--should be known to be of demoniac resolves. Food which is dear to all is of three kinds. Sacrifice, penance, and gifts are likewise (of three kinds). Listen to their distinctions as follows. Those kinds of food that increase life's period, energy, strength, health, well-being, and joy, which are savoury, oleaginous, nutritive, and agreeable, are liked by God. Those kinds of food which are bitter, sour, salted, over-hot, pungent, dry, and burning, and which produce pain, grief and disease, are desired by the passionate. The food which is cold, without savour, stinking and corrupt, and which is even refuse, and filthy, is dear to men of darkness. That sacrifice is good which, being prescribed by the ordinance, is performed by persons, without any longing for the fruit (thereof) and the mind being determined (to it under the belief) that its performance is a duty. But that which is performed in expectation of fruit and even for the sake of ostentation, know that sacrifice, O chief of the sons of Bharata, to be of the quality of passion. That sacrifice which is against the ordinance, in which no food is dealt out, which is devoid of mantras (sacred verse), in which no fees are paid to the brahmanas assisting to it, and which is void of faith, is said to be of the quality of darkness. Reverence to the gods, regenerate ones, preceptors, and men of knowledge, purity, uprightness, the practices of a Brahmacharin, and abstention from injury, are said to constitute the penance of the body. The speech which causeth no agitation, which is true, which is agreeable and beneficial, and the diligent study of the Vedas, are said to be the penance of speech. Serenity of the mind, gentleness, taciturnity, self-restraint, and purity of the disposition,--these are said to be the penance of the mind. This three-fold penance performed with perfect faith, by men without desire of fruit, and with devotion, is said to be of the quality of goodness. That penance which is performed for the sake of (gaining) respect, honour, and reverence, with (and) which is unstable and transient is said to be of the quality of passion. That penance which is performed under a deluded conviction, with torture of one's self, and for the destruction of another, is said to be of the quality of darkness. That gift which is given because it ought to be given, to one who cannot return any service for it, in a proper time, and to a proper person, is said to be of the quality of goodness. That, however, which is given reluctantly, for return of services (past or expected), or even with an eye to fruit,--that gift is said to be of the quality of passion. In an unfit place and at an unfit time, the gift that is made to an unworthy object, without respect, and with contempt, is said to be of the quality of darkness. OM, TAT, SAT, this is said to be the three-fold designation of Brahma. By that (Brahma), the Brahmanas and the Vedas, and the Sacrifices, were ordained of old. Therefore, uttering the syllable OM, the sacrifices, gifts, and penances, prescribed by the ordinance, of all utterers of Brahma begin. Uttering TAT, the various rites of sacrifice, penance, and gifts, without expectation of fruit, are performed by those that are desirous of deliverance. SAT is employed to denote existence and goodness. Likewise, O son of Pritha, the word SAT is used in any auspicious act. Constancy in sacrifices, in penances and in gifts, is also called SAT, and an act, too, for the sake of That is called SAT. Whatever oblation is offered (to the fire), whatever is given away, whatever penance is performed, whatever is done, without faith, is, O son of Pritha, said to be the opposite of SAT; and that is sought both here and hereafter.'

SECTION 42
(Bhagavad Gita, Chapter 18)

"Arjuna said, 'Of renunciation, O thou of mighty arms, I desire to know the true nature, and also of abandonment, O lord of the senses distinctly, O slayer of Kesi.'

"The Holy One said, 'The rejection of the works with desire is known by the learned as renunciation. The abandonment of the fruit of all work, the discerning call abandonment. Some wise men say that work (itself) should be abandoned as evil; others (say) that the works of sacrifice, gifts, and penance, should not be abandoned. As to that abandonment, listen to my decision, O best of the sons of Bharata, for abandonment, O tiger among men, hath been declared to be of three kinds. The works of sacrifice, gifts, and penance should not be abandoned. They should, indeed, be done. Sacrifice, gift, and penance, are the purifications of the wise. But even those works should be done, abandoning attachment and fruit. This, O son of Pritha, is my excellent and decided opinion. The renunciation of an act prescribed (in the scriptures) is not proper. Its abandonment (is) from delusion, (and) is (therefore,) declared to be of the quality of darkness. (Regarding it) as (a source of) sorrow, when work is abandoned from (fear of) bodily pain, one making such an abandonment which is of the quality of passion never obtaineth the fruit of abandonment. (Regarding it) as one that should be done, when work that is prescribed (in the scriptures) is done, O Arjuna, abandoning attachment and fruit also, that abandonment is deemed to be of the quality of goodness. Possessed of intelligence and with doubts dispelled, an abandoner that is endowed with the quality of goodness hath no aversion for an unpleasant action and no attachment to pleasant (ones). Since actions cannot be absolutely abandoned by an embodied person, (therefore) he who abandons the fruit of actions is truly said to be an abandoner. Evil, good and mixed-action hath (this) three-fold fruit hereafter for those that do not abandon. But there is none whatever for the renouncer. Listen from me, O thou of mighty arms, to those five causes for the completion of all actions, declared in the Sankhya treating of the annihilation of actions. (They are) substratum, agent, the diverse kinds of organs, the diverse efforts severally, and with them the deities as the fifth. With body, speech, or mind, whatever work, just or the reverse, a man undertakes, these five are its causes. That being so, he that, owing to an unrefined understanding, beholdeth his own self as solely the agent, he, dull in mind, beholdeth not. He that hath no feeling* of egoism, whose mind is not sullied, he, even killing all these people, killeth not, nor is fettered (by action). [* Hath no feeling of egoism, i.e., doth not regard himself as the doer, Sullied, i.e., by the taint of desire of fruit.] --Knowledge, the object of knowledge, and the knower, form the three-fold impulse of action. Instrument, action, and the agent, form the three-fold complement of action. Knowledge, action, and agent, are declared in the enumeration of qualities to be three-fold, according to the difference of qualities. Listen to those also duly. That by which One Eternal Essence is viewed in all things, undivided in the divided, know that to be knowledge having the quality of goodness. That knowledge which discerneth all things as diverse essences of different kinds in consequence of their separateness, know that that knowledge hath the quality of passion. But that which is attached to (each) single object as if it were the whole, which is without reason, without truth, and mean, that knowledge hath been said to be of the quality of darkness. The action which is prescribed (by the scriptures), (done) without attachment, performed without desires and aversion, by one who longeth not for (its) fruit, is said to be of the quality of goodness. But that action which is done by one seeking objects of desire, or by one filled with egoism, and which is attended with great trouble, is said to be of the quality of passion. That action which is undertaken from delusion, without regard to consequences, loss, injury (to others), and (one's own) power also, is said to be of the quality of passion. The agent who is free from attachment, who never speaketh of himself, who is endowed with constancy and energy, and is unmoved by success and defeat, is said to be of the quality of goodness. The agent who is full of affections, who wisheth for the fruit of actions, who is covetous, endowed with cruelty, and impure, and who feeleth joy and sorrow, is declared to be of the quality of passion [Full of affections, i.e., for children, etc., as Sreedhara.]. The agent who is void of application, without discernment, obstinate, deceitful, malicious, slothful, desponding, and procrastinating, is said to be of the quality of darkness. Hear now, O Dhananjaya, the three-fold division of intellect and constancy, according to their qualities, which I am about to declare exhaustively and distinctly. The intellect which knoweth action and inaction, what ought to be done and what ought not to be done, fear and fearlessness, bondage and deliverance, is, O son of Pritha, of the quality of goodness. The intellect by which one imperfectly discerneth right and wrong, that which ought to be done and that which ought not to be done, is, O son of Pritha, of the quality of passion. That intellect which, shrouded by darkness, regardeth wrong to be right, and all things as reversed, is, O son of Pritha, of the quality of

darkness. That unswerving constancy by which one controls the functions of the mind, the life-breaths, and the senses, through devotion, that constancy, is, O son of Pritha, of the quality of goodness. But that constancy, O Arjuna, by which one holds to religion, desire, and profit, through attachment, desiring fruit, that constancy, O son of Pritha, is of the quality of passion. That through which an undiscerning person abandons not sleep, fear, sorrow, despondency, and folly, that constancy is deemed to be of the quality of darkness. Hear now from me, O bull of Bharata's race, of the three kinds of happiness. That in which one findeth pleasure from repetition (of enjoyment), which bringeth an end to pain, which is like poison first but resembleth nectar in the end, that happiness born of the serenity produced by a knowledge of self, is said to be of the quality of goodness. That which is from the contact of the senses with their objects which resembleth nectar first but is like poison in the end, that happiness is held to be of the quality of passion. That happiness which in the beginning and its consequences deludeth the soul, and springeth from sleep, indolence, and stupidity, that is described to be of the quality of darkness. There is not, either on earth or heaven among the gods, the entity that is free from these three qualities born of nature. The duties of Brahmanas, Kshatriyas, and Vaisyas, and of Sudras also, O chastiser of foes, are distinguished by (these three) qualities born of nature. Tranquillity, self-restraint, ascetic austerities, purity, forgiveness, rectitude, knowledge, experience, and belief (in an existence hereafter),--these are the duties of Brahmanas, born of (their proper) nature. Bravery, energy, firmness, skill, not flying away from battle, liberality, the bearing of a ruler,--these are the duties of Kshatriyas, born of (their proper) nature. Agriculture, tending of cattle, and trade, are the natural duties of Vaisyas. Of Sudras also, the natural duty consists in servitude. Every man, engaged in his own duties, attains to perfection. Hear now how one obtains perfection by application to his duties. Him from whom are the movements of all beings, Him by whom all this is pervaded, worshipping him by (the performance of) one's own duty, one obtaineth perfection. Better is one's own duty though performed faultily than another's duty well-performed. Performing the duty prescribed by (one's own) nature, one incurreth no sin. One must not abandon, O son of Kunti, one's natural duty though tainted with evil, for all actions are enveloped by evil like fire by smoke. He whose mind is unattached everywhere, who hath subdued his self, and whose desire hath departed, obtaineth, through renunciation, the supreme perfection of freedom from work. Learn from me, only in brief, O son of Kunti, how one, having obtained (this kind of) perfection, attaineth to Brahma which is the supreme end of knowledge. Endued with a pure mind, and restraining his self by constancy, renouncing sound and other objects of sense, and casting off affection and aversion, he who resideth in a lonely place, eateth little, and restraineth speech, body, and mind, who is ever intent on meditation and abstraction, who hath recourse to indifference, who, abandoning egoism, violence, pride, lust, wrath, and (all) surroundings, hath been freed from selfishness and is tranquil (in mind), becometh fit for assimilation with Brahma. Becoming one with Brahma, tranquil in spirit, (such a) one grieveth not, desireth not; alike to all beings, he obtaineth the highest devotion to Me. By (that) devotion he truly understandeth Me. What I am, and who I am; then understanding Me truly, he entereth into Me forthwith. Even performing all actions at all times having refuge in Me, he obtaineth, through my favour, the seat that is eternal and imperishable. Dedicating in thy heart all actions to Me, being devoted to Me, resorting to mental abstraction, fix thy thoughts constantly on Me. Fixing thy thoughts on Me, thou wilt surmount all difficulties through my grace. But if from self-conceit thou wilt not listen, thou wilt (then) utterly perish. If, having recourse to self-conceit, thou thinkest--I will not fight,--that resolution of thine would be vain, (for) Nature will constrain thee. That which, from delusion, thou dost not wish to do, thou wilt do involuntarily, bound by thy own duty springing from (thy own) nature. The Lord, O Arjuna, dwelleth in the region of the heart of beings, turning all beings as if mounted on a machine, by his illusive power. Seek shelter with Him in every way, O Bharata. Through his grace thou wilt obtain supreme tranquillity, the eternal seat. Thus hath been declared to thee by Me the knowledge that is more mysterious than any (other) matter. Reflecting on it fully, act as thou likest. Once more, listen to my supernal words, the most mysterious of all. Exceedingly dear art thou to Me, therefore, I will declare what is for thy benefit. Set thy heart on Me, become My devotee, sacrifice to Me, bow down to Me. Then shalt thou come to Me. I declare to thee truly, (for) thou art dear to Me. Forsaking all (religious) duties, come to Me as thy sole refuge. I will deliver thee from all sins. Do not grieve. This is not to be ever declared by thee to one who practiseth no austerities, to one who is not a devotee, to one who never waiteth on a preceptor, nor yet to one who calamitieth Me. He who shall inculcate this supreme mystery to those that are devoted to Me, offering Me the highest devotion, will come to Me, freed from (all his) doubts.

Amongst men there is none who can do Me a dearer service than he, nor shall any other on earth be dearer to Me than he. And he who will study this holy converse between us, by him will have been offered to Me the sacrifice of knowledge. Such is my opinion. Even the man who, with faith and without cavil, will hear it (read), even he freed (from re-birth), will obtain of the blessed regions of those that perform pious acts. Hath this, O son of Pritha, been heard by thee with mind undirected to any other objects? Hath thy delusion, (caused) by ignorance, been destroyed, O Dhananjaya?

"Arjuna said, 'My delusion hath been destroyed, and the recollection (of what I am) hath been gained by me, O Undeteriorating one, through thy favour. I am now firm. My doubts have been dispelled. I will do thy bidding.'"

Sanjaya continued, "Thus I heard this converse between Vasudeva and the high-souled son of Pritha, (that is) wonderful and causeth the hair to stand on end. Through Vyasa's favour heard I this supreme mystery, this (doctrine of) Yoga, from Krishna himself, the Lord of Yoga, who declared it in person. O King recollecting and (again) recollecting this wonderful (and) holy converse of Kesava and Arjuna, I rejoice over and over again. Recollecting again and again that wonderful form also of Hari, great is my amazement, O king, and I rejoice ever more. Thither where Krishna, the Lord of Yoga (is), thither where the great bowman (Partha) is, thither, in my opinion, are prosperity, and victory, and greatness, and eternal justice'."

End of the Bhagavad Gita (See page 6852)

SECTION 43

Sanjaya said,--"Beholding Dhananjaya then to take up once again (his) arrows and Gandiva, the mighty car-warriors (of the Pandava party) uttered a tremendous shout. And those heroes, viz., the Pandavas and the Somakas, and those who followed them, filled with joy, blew their sea-born conches. And drums, and Pesis, and Karkachas, and cow-horns were beaten and blown together, and the uproar made was very loud. And then, O ruler of men, there came the gods, with Gandharvas and the Pitris, and the hosts of Siddhas and Charanas, from desire of witnessing (the sight). And Rishis highly blessed came there in a body with him (Indra) of a hundred sacrifices at their head, for beholding that great slaughter. Then, O king, beholding the two armies, that looked like two oceans, ready for the encounter and continuously moving, the heroic king Yudhishtira, the Just, putting off his coat of mail and casting aside his excellent weapon and quickly descending from his car, with joined hands, proceeded on foot, eyeing the grandsire, with restrained speech, facing the east, towards the direction where the hostile host was (standing). And seeing him proceed (thus), Dhananjaya, the son of Kunti, speedily alighting from his car, followed him, accompanied by his (other) brothers. And the Lord Vasudeva also followed him behind. And the principal kings too (of his army), filled with anxiety, followed in the same path.

"Arjuna said, 'What is this act of thine, O king, that abandoning thy brothers, thou proceedest on foot, face eastwards, to the hostile host?'

"Bhimasena said, 'Where wilt thou go, O king of kings, having cast off thy coat of mail and weapons, towards the warriors of the foe cased in mail, and leaving thy brothers, O ruler of earth?'

"Nakula said, 'Thou art my eldest brother, O Bharata, (beholding) thee proceeding in this way, fear troubleth my bosom. Tell (us), whither wilt thou go?'

"Sahadeva said, 'When these hostile divisions, terrible and numerous, are here with whom we are to fight, whither dost thou go, O king, in the direction of our foes?'

Sanjaya continued, "Though thus addressed by his brothers, O son of Kuru's race, Yudhishtira of restrained speech said nothing but continued to proceed. Unto them (then), the high-souled Vasudeva of great wisdom smilingly said,--His object is known to me. Having paid his respects to all his superiors (such as) Bhishma, Drona, and Kripa, and Salya also, he will fight the foe. It is heard in histories of olden times that he who, having paid his respects according to the ordinance unto his preceptors, revered in years and his kinsmen, fighteth with those that are his superiors, is sure to obtain victory in battle. Even that is my opinion.--When Krishna was saying this, among the ranks of Dhritrashtra's son, a loud uproar of Alas, and Oh arose, but the other (army) remained perfectly still. Beholding Yudhishtira, the heroic warriors of Dhritrashtra's Son conversed with one another saying,--'This one is an infamous wretch of his race. It is plain that this king is coming in terror towards Bhishma's side. Yudhishtira, with his brothers, hath become a seeker after (Bhishma's) shelter. When Dhananjaya, however, is (his) protector, and Pandu's son Vrikodara, and Nakula, and Sahadeva also, why doth the (eldest) son of Pandu come (hither) in fear? Though celebrated in the world, this one, however, could never have been born in the Kshatriya order, since he is weak and his bosom is filled with fear (at the prospect) of battle.' Then those warriors all praised the Kauravas. And all of them, becoming rejoiced, with cheerful

hearts waved their garments. And, O monarch, all the warriors there (then) censured Yudhishtira with all his brothers and along with Kesava too. Then the Kaurava army, having said Fie to Yudhishtira, soon again, O monarch, became perfectly still,--'What will this king say? What will Bhishma say in reply? What will Bhima boastful of his powers in battle, (say), and what Krishna and Arjuna? What, indeed, hath (Yudhishtira) to say?--Great was the curiosity then, O king, of both the armies in respect of Yudhishtira. The king (meanwhile), penetrating the hostile array bristling with arrows and darts, proceeded quickly towards Bhishma, surrounded by his brothers. Seizing his feet with his two hands, the royal son of Pandu then said unto Santanu's son Bhishma who was there ready for battle, (these words).

"Yudhishtira said, 'I salute thee, O invincible one. With thee we will do battle. Grant (us) thy permission in that matter. Give (us) also (thy) blessing.'"

"Bhishma said, 'If, O lord of the earth, thou hadst not, in this battle come to me thus, I would have, O great king, cursed thee, O Bharata, for bringing about thy defeat. I am gratified (with thee), O son. Do battle, and obtain victory, O son of Pandu, What else may be desired by thee, obtain thou in battle. Solicit also the boon, O son of Pritha, which thou desirest to have from us. If it happens so, O great king, then defeat will not be thine. A man is the slave of wealth, but wealth is no one's slave. This is very true, O king. I have been bound by the Kauravas with (their) wealth. It is for this, O son of Kuru's race, that like a eunuch I am uttering these words, viz.,--Bound I am by the Kauravas with wealth. Battle excepted, what dost thou desire?'

"Yudhishtira said, 'O thou of great wisdom, do thou, desirous of my welfare, from day to day, consult my interests. Do battle, however for the sake of the Kauravas. Even this is always my prayer (to thee).'

"Bhishma said, 'O king, O son of Kuru's race, what aid can I render thee in this? I shall, of course, fight for (thy) foes. Tell me what thou hast to say.'"

"Yudhishtira said, 'Therefore, O Sire, I ask thee, I bow to thee, O grandsire, how shall we, in battle, vanquish thee that art invincible? Tell me this that is for my benefit, if indeed, thou seest any good in it.'"

"Bhishma said, 'I do not, O son of Kunti, see the person who, even if he were the chief of the celestials himself, can defeat me in battle when I fight.'"

"Yudhishtira said, 'My salutations to thee, O grandsire. Therefore, do I ask thee (this). Tell us how thy own death may be compassed by foes in battle.'"

"Bhishma said, 'I do not see the person, O sire, who can vanquish me in battle. The time also of my death is not yet come to me once again.'"

Sanjaya continued,--"Then, O son of Kuru's race, Yudhishtira, once more saluting him, accepted Bhishma's words with a bend of his head. And that mighty-armed one then proceeded towards the car of the preceptor (Drona) through the midst of all the soldiers who were eyeing him, accompanied by his brothers. Then saluting Drona and walking round him, the king spoke to that invincible warrior words that were for his own benefit. "Yudhishtira said, 'I ask thee, O invincible one, how I may fight without incurring sin, and how, with thy permission, O regenerate one, I may vanquish all my foes?'

"Drona said, 'If, having resolved to fight, thou hadst not come to me (thus), I would have cursed thee. O king, for thy complete overthrow. I am, however, gratified, O Yudhishtira, and honoured by thee, O sinless one. I permit thee, fight and obtain victory. I will also fulfil thy wish. Say what thou hast to say. Under these circumstances, battle excepted, what dost thou wish? A man is the slave of wealth, but wealth is not one's slave. This is quite true, O king! Bound I have been with (their) wealth by the Kauravas! It is for this that like a eunuch I shall fight for the sake of the Kauravas. It is for this that like a eunuch I am uttering these words--Battle excepted, what dost thou wish? I shall fight for the sake of the Kauravas, but will pray for thy victory.'"

"Yudhishtira said, 'Pray for my victory, O regenerate one, and counsel what is for my good. Fight, however, for the Kauravas. This is the boon solicited by me.'"

"Drona said, 'Victory, O king, is certain for thee that hast Hari for thy counsellor. I (also) grant thee that thou wilt vanquish thy foes in battle. Thither where righteousness is, thither is Krishna, and thither where Krishna is, thither is victory. Go, fight, O son of Kunti! Ask me, what shall I say unto thee?'

"Yudhishtira said, 'I ask thee, O foremost of regenerate ones, listen to what I have to say. How shall we in battle vanquish thee that art invincible?'

"Drona said, 'As long as I will fight, so long victory can never be thine. (Therefore) O king, seek with thy brothers, for my speedy slaughter.'"

"Yudhishtira said, 'Alas, for this, O thou of mighty arms, tell (us) the means of thy death. O preceptor, prostrating myself I ask thee this. (My) salutations to thee.'"

"Drona said, 'The foe, O sire, I see not who may slay me while standing in battle I am engaged in fight, with wrath

excited, and scattering (my) arrow showers continually. Except when address for death O king, having abandoned my arms and withdrawn (in Yoga meditation) from surrounding sights, none will be able to slay me. This that I tell thee is true. I also tell thee truly that I will cast off my arms in battle, having heard something very disagreeable from some one of credible speech.--"

Sanjaya continued, "Hearing these words, O king, of the wise son of Bharadwaja, and honouring the preceptor, (Yudhishtira then) proceeded towards the son of Saradwat. And saluting Kripa and walking round him, O king, Yudhishtira, accomplished in speech, said these words unto that warrior of great valour.

"Yudhishtira said, 'Obtaining thy permission, O preceptor, I will fight without incurring sin, and permitted by thee, O sinless one, I will vanquish all (my) foes.'

"Kripa said, 'If having resolved on fight, thou hadst not come to me (thus), I would have cursed thee, O king, for thy complete overthrow. A man is the slave of wealth, but wealth is no one's slave. This is very true, O king, and bound I have been with wealth by the Kauravas. I must, O king, fight for their sake. This is my opinion. I therefore, speak like a eunuch in asking thee,--Battle excepted, what dost thou desire?'"

"Yudhishtira said, 'Alas, I ask thee, therefore., O preceptor, listen to my words.--Saying this, the king, greatly agitated and deprived of his sense, stood silent.'

Sanjaya continued.--"Understanding, however, what he intended to say, Gautama (Kripa) replied to him, saying,--I am incapable of being slain, O king. Fight, and obtain victory. I am gratified with thy coming. Rising every day [from bed] I will pray for thy victory, O monarch. I say this to thee truly.--Hearing, O king, these words of Gautama, and paying him due honours, the king proceeded thither where the ruler of the Madra was. Saluting Salya and walking round him the king said unto that invincible warrior those words that were for his own benefit.

'Yudhishtira said,--'Obtaining thy permission, O invincible one, I will fight without incurring sin, and permitted by thee, O king, I will vanquish (my) valourous foes.'--

"Salya said, 'If, having resolved on fight, thou hadst not come to me (thus), I would have, O king, cursed thee for thy overthrow in battle. I am gratified (with thee) and honoured (by thee). Let it be as thou wishest. I grant thee permission, fight and obtain victory. Speak, O hero, for what hast thou any need? What shalt I give thee? Under these circumstances, O king, battle excepted, what dost thou desire? A man is the slave of wealth but wealth is no one's slave. This is true, O king. Bound I have been with wealth by the Kauravas, O nephew, it is for this that I am speaking to thee like a eunuch,--I will accomplish the desire thou mayst cherish. Battle excepted, what dost thou wish.'

"Yudhishtira said, 'Think, O king, daily of what is for my great good. Fight, according to thy pleasure, for the sake of the foe. This is the boon that I solicit.'

"Salya said, 'Under these circumstances, say, O best of kings what aid shall I render thee? I shall, of course, fight for the sake of (thy) enemy, for I have made one of their party by the Kauravas with their wealth.' Yudhishtira said, 'Even that is my boon, O Salya, which was solicited by me during the preparations (for the fight). The energy of the Suta's son (Karna) should be weakened by thee in battle.'

"Salya said, 'This thy wish, O Yudhishtira, shall be accomplished, O son of Kunti. Go, fight according to thy pleasure. I shall look after thy victory.'

Sanjaya continued, "Having obtained the permission of his maternal uncle, the ruler of the Madra, the son of Kunti, surrounded by his brothers, came out of that vast army. Vasudeva then went to Radha's son on the field of battle. And the elder brother of Gada, for the sake of the Pandavas, then said to Karna,--It hath been heard by me, O Karna, that from hatred of Bhishma thou wilt not fight. Come to our side, O son of Radha, and (stay with us) as long as Bhishma is not slain. After Bhishma is slain, O son of Radha, thou mayst then again engage in battle on Duryodhana's side, if thou hast no preference for any of the parties.--"

"Karna said, 'I will not do anything that is disagreeable to Dhritarashtra's son, O Kesava. Devoted to Duryodhana's good, know that I have cast off my life (for him).--Hearing these words (of Karna), Krishna ceased, O Bharata, and reunited himself with the sons of Pandu headed by Yudhishtira. Then amid all the warriors the eldest son of Pandu, loudly exclaimed,--He who will choose us, him we shall choose for our ally!--Casting his eyes then upon them, Yuyutsu said these words, with a cheerful heart, unto Kunti's son king Yudhishtira the Just,--I will fight under thee in battle, for the sake of you all, with the sons of Dhritarashtra, if, O king, thou wilt accept me, sinless one.'

"Yudhishtira said, 'Come, come, all of us will fight with thy foolish brothers. O Yuyutsu, both Vasudeva and we all say to thee--I accept thee, O thou of mighty arms, fight for my cause. On these rests, it seems, the thread of Dhritarashtra's line as also his funeral cake. O prince, O thou of great

splendour, accept us that accept thee. The wrathful Duryodhana of wicked understanding will cease to live.'"

Sanjaya continued, 'Yuyutsu then, abandoning the Kurus thy sons, went over to the army of the Pandavas, with beat of drums and cymbals. Then king Yudhishtira of mighty arms, filled with joy, again put on his shining coat of mail of golden effulgence. And those bulls among men then mounted their respective cars. And they counter-arranged their troops in battle-array as before. And they caused drums and cymbals in many hundreds to be sounded. And those bulls among men also set up diverse leonine roars. And beholding those tigers among men, viz., the sons of Pandu, on their cars, the kings (on their side) with Dhristadyumna and others, once more set up shouts of joy. And beholding the nobility of the sons of Pandu who had paid due honour to those that were deserving of honour, all the kings there present applauded them highly. And the monarchs, talked with one another about the friendship, the compassion, and the kindness to kinsmen, displayed at the proper season by those high-souled personages. Excellent,--Excellent,--were the delightful words everywhere bruited about, coupled with eulogistic hymns about those famous men. And in consequence of this the minds and hearts of every one there were attracted towards them. And the Mlechchhas and the Aryas there who witnessed or heard of that behaviour of the sons of Pandu, all wept with choked voices. And those warriors then, endowed with great energy, caused large drums and Pushkaras by hundreds upon hundreds to be sounded and also blew their conches all white as the milk of cows.'"

SECTION 44

Dhritarashtra said, 'When the divisions of both my side and the foe were thus arrayed, who struck first, the Kurus or the Pandavas?'

Sanjaya said, "Hearing those words of his (elder) brother, thy son Dussasana advanced with his troops, with Bhishma at their head, and the Pandavas also advanced with cheerful hearts, desiring battle with Bhishma, having Bhimasena at their head. Then leonine, shouts, and clamorous uproars and the noise of Krakachas, the blare of cow-horns, and the sound of drums and cymbals and tabors, arose in both armies. And the warriors of the foe rushed against us, and we also (rushed) against them with loud shouts. And the uproar (caused by this rush) was deafening. The vast hosts of the Pandavas and the Dhritarashtras, in that awfully murderous encounter shook in consequence of that uproar of conches and cymbals, like forests shaken by the wind. And the din made by those hosts teeming with kings, elephants, and steeds, rushing against one another in that evil hour, was as loud as that of oceans agitated by the tempest. And when that din, loud and causing the hair to stand on end, arose, the mighty-armed Bhimasena began to roar like a bull. And those roars of Bhimasena rose above the clamour of conches and drums, the grunts of elephants, and the leonine shouts of the combatants. Indeed, the shouts of Bhimasena transcended the noise made by the thousands of chargers neighing in (both) the armies. And hearing those shouts of Bhimasena who was roaring like the clouds, shouts that resembled the report of Sakra's thunder, thy warriors were filled with fear. And at those roars of the hero, the steeds and elephants all ejected urine and excreta like other animals at the roar of the lion. And roaring like a deep mass of clouds, and assuming an awful form, that hero frightened thy sons and fell upon them. Thereupon the brothers, viz., thy sons Duryodhana, and Durmukha and Dussaha, and that mighty car-warrior Dussasana, and Durmarshana, O king, and Vivingsati, and Chitrasena, and the great car-warrior Vikarna and also Purumitra, and Jaya, and Bhoja, and the valorous son of Somadatta, shaking their splendid bows like masses of clouds exhibiting the lightning's flashes, and taking out (of their quivers) long arrows resembling snakes that have just cast off their sloughs, surrounded that mighty bowman rushing (towards them) covering him with flights of arrows like the clouds shrouding the sun. And the (five) sons of Draupadi, and the mighty car-warrior Saubhadra [Subhadra's son Abhimanyu.], and Nakula, and Sahadeva, and Dhristadyumna of Prishata's race, rushed against (those) Dhritarashtras, tearing them with whetted shafts like summits of mountains with the impetuous bolts of heaven. And in that first encounter characterised by the awful twang of bow-strings and their flapping against the leathern fences (of the warriors) no combatant, either on thy side or that of the foe, turned back. And, O bull of Bharata's race, I beheld the lightness of hand of the disciples of Drona (in particular), who, shooting innumerable arrows, O king, always succeeded in hitting the mark. And the twang of sounding bowstrings ceased not for a moment, and the blazing arrows shot through (the air) like meteors (falling) from the firmament. And all the other kings, O Bharata, stood like (silent) spectators witnessing that interesting and awful encounter of kinsmen. And then those mighty car-warriors, with wrath excited and remembering the injuries sustained at one another's hands, strove in battle, O king, challenging one another. And the two armies of the Kurus and the Pandavas, teeming with elephants, steeds and

cars, looked exceedingly beautiful on the field of battle like painted figures on a canvas. And then the (other) kings all took up their bows. And the Sun himself was shrouded by the dust raised by the combatants. And they fell upon one another, at the heads of their (respective) troops, at the command of thy son. And the loud uproar made by the elephants and the chargers of those kings rushing to the combat, mingled with the leonine shouts of the combatants and the din made by the blare of conches and the sounds of drums. And the uproar of that ocean having arrows for its crocodiles, bows for its snakes, swords for its tortoises, and the forward leaps of the warriors for its tempest, resembled the din made by the (actual) ocean when agitated. And kings in thousands, commanded by Yudhishtira, with their (respective) troops fell upon the ranks of thy son. And the encounter between the combatants of the two hosts was fierce in the extreme. And no difference could be perceived between the combatants of our side or that of the foe, while battling, or retreating in broken array or rallying again to the fight. In that terrific and awful battle, thy father (Bhishma) shone, transcending that countless host.

SECTION 45

Sanjaya said, "On the forenoon of that awful day, O king, the terrible battle that mangled the bodies of (so many) kings commenced. And the loud shouts, resembling leonine roars of the Kurus and the Srinjayas, both desirous of victory in battle, made both the welkin and the earth resound therewith. And a tumultuous uproar was heard mingled with the flaps of leathern fences and the blare of conches. And many were the leonine roars that rose there of men shouting against one another. And, O bull of Bharata's race, the sound of bowstrings stretched by (hands cased in) fences, the heavy tread of infantry, the furious neigh of chargers, the falling of sticks and iron hooks (on the beads of elephants), the clash of weapons, the jingle of bells of elephants rushing against one another, and the clatter of cars resembling the roar of clouds, mingled together, produced a loud uproar making one's hair stand on end. And all the Kuru warriors, reckless of their very lives and with cruel intentions, rushed, with standards upraised, against the Pandavas. And Santanu's son himself, taking up a terrible bow that resembled the rod of Death, rushed, O king, on the field of battle, against Dhananjaya. And Arjuna also, endowed with great energy, taking up the bow Gandiva celebrated overall the world, rushed, on the field of battle, against Ganga's son. And both those tigers among the Kurus became desirous of slaying each other. The mighty son of Ganga however, piercing in battle the son of Pritha could not make him waver. And so, O king, the son of Pandu also could not make Bhishma waver in battle. And the mighty bowman Satyaki rushed against Kritavarman. And the battle between these two was fierce in the extreme and made the hair (of onlookers) stand on end. And Satyaki afflicted Kritavarman, and Kritavarman afflicted Satyaki, with loud shouts and each weakened the other. And pierced all over with arrows those mighty warriors shone like two blossoming Kinsukas in spring adorned with flowers. And the mighty bowman Abhimanyu battled with Vrihadvala. Soon, however, in that encounter, O king, the ruler of Kosala cut off the standard and overthrew the charioteer of Subhadra's son. The son of Subhadra then upon the overthrow of his charioteer, was filled with wrath and pierced Vrihadvala, O king, with nine shafts, and with a couple of sharp arrows that grinder of foes also cut off (Vrihadvala's) standard, and with one (more) cut off one of the protectors of his car-wheels and with the other his charioteer. [With two Bhallas Abhimanyu cut off his adversary's standard; with one, one of the protectors of his car-wheels; and with another, his charioteer. Thus Nilakantha. A Parshni is altogether a different person from a Sarathi. Hence Nilakantha is assuredly right.] And those chastisers of foes continued to weaken each other with sharp arrows. And Bhimasena struggled in battle with thy son Duryodhana, that mighty car-warrior, proud and inflated, who had injured (the sons of Pandu). Both of those foremost (princes) among the Kurus, are tigers among men and mighty car-warriors. And they covered each other, on the field of battle, with their arrow showers. And beholding those high-souled and accomplished warriors conversant with all modes of warfare, all creatures were filled with amazement of Bharata. And Dussasana, rushing against that mighty car-warrior Nakula, pierced him with many sharp arrows capable of penetrating into the very vitals. The son of Madri, then, laughing the while, cut off, with sharp arrows (of his), adversary's standard and bow, and then he struck him with five and twenty small-headed arrows. Thy son, however, then, who can with difficulty be vanquished, slew in that fierce encounter the steeds of Nakula and cut off his standard. And Durmukha rushing against the mighty Sahadeva battling in that terrific encounter, pierced him with a shower of arrows. The heroic Sahadeva then, in that fearful battle, overthrew Durmukha's charioteer with an arrow of great sharpness. Both of them, irrepressible in fight, approaching each other in combat, and each attacking the other and desirous of warding off the other's attack, began to strike terror into each

other with terrible shafts. And king Yudhishtira himself encountered the ruler of the Madras. The chief of the Madras then in his very sight cut off in twain Yudhishtira's bow. Thereupon the son of Kunti, throwing aside that broken bow, took up another that was stronger and capable of imparting a greater velocity. The king then, with straight arrows, covered the ruler of the Madras, and in great wrath said, 'wait, wait'. And Dhristadyumna, O Bharata rushed against Drona. And Drona, then, in great wrath, cut off in that encounter the hard bow of the high-souled prince of Panchala that was capable of always taking the lives of foes. And at the same time he shot in that conflict a terrible arrow that was like a second rod of Death. And the arrow shot penetrated the body of the prince. Taking up then another bow and fourteen arrows, the son of Drupada pierced Drona in that encounter. And enraged with each other, they battled on fiercely. And the impetuous Sankha encountered Somadatta's son who was equally impetuous in battle and addressed him, O king, saying 'wait, wait'. And that hero then pierced his (adversary's) right arm in that combat. And thereupon the son of Somadatta struck Sankha on the shoulders. And the battle that ensued between those two proud heroes, O king, soon became as terrible as a combat between the gods and the Danavas. And that mighty car-warrior Dhristaketu of immeasurable soul, with wrath excited, rushed in battle, O king, against Valhika, the very embodiment of wrath. Valhika, then, O king, setting up a leonine roar, weakened the wrathful Dhristaketu with innumerable arrows. The king of the Chedis, however, exceedingly provoked, quickly pierced Valhika in that encounter with nine arrows. Like an infuriated elephant against an infuriated elephant, in that combat they roared against each other repeatedly, both exceedingly enraged. And they encountered each other with great wrath and looked like the planets Angaraka and Sukra [Angaraka is the planet Mars, and 'Sukra' is the Venus.] And Ghatotkacha of cruel deeds encountered the Rakshasa Alamvusha of cruel deeds like Sakra (encouraging) Vala in battle. And Ghatotkacha, O Bharata, pierced that infuriated and powerful Rakshasa with ninety keen-edged shafts. And Alamvusha also in that combat pierced the mighty son of Bhimasena in many places with straight arrows (of his). And mangled with arrows they shone in that encounter like the mighty Sakra and the powerful Vala in the combat (of old) between the celestials and the Asuras. The powerful Sikhandin, O king, rushed against Drona's son, Aswathama, however deeply piercing the angry Sikhandin stationed (before him) with a keen-edged shaft, caused him to tremble, Sikhandin also, O king, smote Drona's son with a sharp-whetted shaft of excellent temper. And they continued in that encounter to strike each other with various kinds of arrows. And against the heroic Bhagadatta in battle, Virata, the commander of a large division, rushed impetuously, O king, and then commenced (their) combat. Virata, exceedingly provoked, poured on Bhagadatta an arrow shower like, O Bharata, the clouds showering rain on the mountain breast. But Bhagadatta, that lord of the earth, speedily enveloped Virata in that encounter (with arrows) like the clouds enveloping the risen sun. Kripa, the son of Saradwat, rushed against Vrihadkshatra, the ruler of the Kaikeyas. And Kripa, O Bharata, enveloped him with a shower of arrows. Vrihadkshatra also shrouded the infuriated son of Gautama with an arrow downpour. And those warriors, then, having slain each other's steeds and cut off each other's bows, were both deprived of their cars. And exceedingly enraged, they then approached each other for fighting with their swords. And the combat which then took place between them was terrible in aspect and unparalleled. That chastiser of foes, king Drupada, then, in great wrath rushed against Jayadratha, the ruler of the Sindhus, cheerfully waiting (for battle). The ruler of the Sindhus pierced Drupada in that combat with three shafts, and Drupada pierced him in return. And the battle that took place between them was terrible and fierce, and productive of satisfaction in the hearts of all the spectators and resembling a conflict between the planets Sukra and Angaraka. And Vikarna, son to thee, with fleet steeds, rushed against the mighty Sutasoma and the combat between them commenced. Vikarna, however, although he pierced Sutasoma with many arrows, failed to make him waver. Neither could Sutasoma make Vikarna waver. And that appeared wonderful (to all). And against Susarman, that mighty car-warrior and tiger among men, viz., Chekitana of great prowess, rushed in exceeding wrath for the sake of the Pandavas. And Susarman also, O great king, in that encounter checked the advance of that mighty car-warrior Chekitana with plentiful shower of arrows. And Chekitana also, greatly provoked, showered on Susarman, in that terrible conflict, a shower of arrows like a mighty mass of clouds showering rain on the mountain breast. And Sakuni, ended with great prowess, rushed, O king, against Prativindhya* of great prowess, like a lion against an infuriated elephant. [*Prativindhya was Yudhishtira's son by Draupadi.] Thereupon the son of Yudhishtira, in exceeding wrath, mangled Suvala's son in that combat, with sharp arrows, like Maghavat* (mangling) a Danava. [*Maghavat is Indra, the chief of the celestials.] And Sakuni also, in that

fierce conflict, pierced Prativindhya in return and mangled that warrior of great intelligence with straight arrows. And Srutakarman rushed in battle, O great king, against that mighty car-warrior Sudakshina of great prowess, the ruler of the Kamvojas. Sudakshina, however, O great king, piercing that mighty car-warrior, viz., the son of Sahadeva, failed to make him waver (for he stood) like the Mainaka mountain (against the assaults of Indra). Thereupon Srutakarman, exceedingly provoked, weakened that mighty car-warrior of the Kamvojas with innumerable arrows and mangled him in every part of his body. And Iravan, that chastiser of foes, in great wrath and exerting carefully, rushed in battle against the wrathful Srutayush. The powerful son of Arjuna, that mighty car-warrior, then slaying the steeds of his adversary, set up a loud roar, and thereupon, O king, all the warriors (who saw the feat) praised him greatly. And Srutasena also, exceedingly provoked, slew in that conflict the steeds of Falguni's son with a powerful mace, and the battle between them continued. And Vinda and Anuvinda, those two princes of Avanti, approached in battle that mighty car-warrior the heroic Kuntibhoja at the head of his troops accompanied by his son. And wonderful was the prowess we beheld of those two princes on that occasion, for they fought on very coolly though battling with a large body of troops. And Anuvinda hurled a mace at Kuntibhoja, but Kuntibhoja quickly covered him with a shower of arrows. And the son of Kuntibhoja pierced Vinda with many arrows, and the latter also pierced him in return. And the combat (between them) looked very wonderful. And the Kekaya brothers, O sire, at the head of their troops, encountered in battle the five Gandhara princes with their troops. And thy son Viravahu battled with that best of car-warriors Uttara, the son of Virata and pierced him with nine arrows. And Uttara also pierced that hero with sharp-edged arrows. And the ruler of the Chedis, O king, rushed in battle against Uluka. And he pierced Uluka with a shower of arrows, and Uluka also pierced him with sharp arrows furnished with excellent wing. And the combat that took place between them, O king, was fierce in the extreme, for unable to vanquish each other, they mangled each other terribly. And thus in that general engagement thousands of single combats took place between men on car, warriors on elephants and horsemen, and foot-soldiers, of their side and thine. For a short while only that engagement offered a beautiful sight. Soon, however, O king, it became furious and nothing could be discovered. In the battle (that ensued) elephants rushed against elephants, car-warriors against car-warriors, steed against steed and foot-soldier against foot-soldier. The conflict then became confused and fierce in the extreme, of heroes rushing against each other in the melee. And the celestial Rishi, and Siddhas and Charanas, that were present there, beheld that terrific battle to resemble the combat of the gods and the Asuras. And elephants in thousands, and cars also in thousands, and vast bodies of infantry, O sire, seemed to alter their character. And, O tiger among men, it was seen that cars and elephants and steeds and infantry fought with each other repeatedly on the same places.

SECTION 46

Sanjaya said,--"O king, I will now describe to thee the combats of hundreds and thousands of foot-soldiers. O Bharata, in utter forgetfulness of all consideration due to others. There the son recognised not the sire, the sire (recognised not) the son of his loins, the brother (recognised not) the brother, the sister's son (recognised not) the maternal uncle. The maternal uncle (recognised not) the sister's son, the friend not the friend. The Pandavas and the Kurus fought as if they were possessed by demons. Some tigers among men, fell with cars into pieces. And the shafts of cars broke clashing against shafts, and the spikes of car-yokes against spikes of car-yokes. And some (warriors) united together encountered others that were united together, all desirous of taking one another's life. And some cars, obstructed by cars, were unable to move. And huge-bodied elephants with rent temples, falling upon huge elephants, angrily tore one another in many places with their tusks. Others, O king, encountering impetuous and huge ones of their species with arched edifices and standards (on their backs) and trained to the fight struck with their tusks, shrieked in great agony. Disciplined by training and urged on by pikes and hooks, elephants not in rut rushed straight against those that were in rut. And some huge elephants, encountering peers in rut, ran, uttering cries like those of cranes, in all directions. And many huge elephants, well-trained, and with juice trickling down from rent temples and mouth, mangle with swords, lances, and arrows, and pierced in their vital parts, shrieked aloud and falling down expired. And some, uttering frightful cries, ran in all directions. The foot-soldiers that protected the elephants, ended with broad chests, and capable of smiting effectually, with wrath excited, and armed with pikes and bows, and bright battle-axes, and with maces and clubs, and short arrows, and lances, and with shafts, and stout bludgeons mounted with iron spikes and swords, well-grasped of the brightest polish, ran hither and thither, O king, and seemed resolved to take one another's life. And the sabres of

brave combatants rushing against one another steeped in human blood, seemed to shine brightly. And the whiz of swords whirled and made to descend by heroic arms and falling upon the vital parts (of the bodies) of foes, became very loud. And the heart-ending wails of combatants in multitudinous hosts, crushed with maces and clubs, and cut off with well-tempered swords, and pierced with the tusks of elephants, and grained by tuskers, calling upon one another, were heard, O Bharata, to resemble the wails of those that are doomed to hell. And horsemen, on chargers of exceeding speed and furnished with outstretched tails resembling (the Plumes of) swans, rushed against one another. And hurled by them, long-bearded darts adorned with pure gold, fleet, and polished, and sharp-pointed, fell like snakes. And some heroic horsemen, on coursers of speed, leaping high, cut off the heads of car-warriors from their cars. And (here and there) a car-warrior, getting bodies of cavalry within shooting distance, slew many with straight shafts furnished with heads. And many infuriated elephants adorned with trapping of gold, and looking like newly-risen clouds, throwing down steed, crushed them with their own legs. And some elephants struck on their frontal globes and flanks, and mangled by means of lances, shrieked aloud in great agony. And many huge elephants, in the bewildering of the melee, crushing steeds with their riders, threw them down. And some elephants, overthrowing with the points of their tusks, steeds with their riders, wandered, crushing cars with their standards. And some huge male elephants, from excess of energy and with the temporal juice gushing down in large quantities, slew steeds along with their riders by means of their trunks and legs. Fleet arrows polished and sharp-pointed and resembling snakes fell upon the heads, the temples, the flanks, and the limbs of elephants. And polished javelins of terrible mien, and looking like large meteoric flashes, hurled by heroic arms, felt hither and thither, O king, piercing through the bodies of men and horses, and cutting through coats of mail. And many taking out their polished sabres from sheaths made of the skins of leopards and tigers, slew the combatants opposed to them in battle. And many warriors, though themselves attacked and had the flanks of their bodies cut open, yet angrily fell upon (their foes) with swords, shields and battle-axes. And some elephants dragging down and overthrowing cars with their steeds by means of their trunks, began to wander in all directions, guided by the cries of those behind them. And hither and thither some pierced by javelins, and some cut asunder by battle-axes, and some crushed by elephants and others trod down by horses, and some cut by car-wheels, and some by axes, loudly called upon their kinsmen, O king. And some called upon their sons, and some upon their sires, and some upon brother and kinsmen. And some called upon their maternal uncles, and some upon their sister's sons. And some called upon others, on the field of battle. And a very large number of combatants, O Bharata, lost their weapons, or had their thighs broken. And other with arms torn off or sides pierced or cut open, were seen to wail aloud, from desire of life. And some, ended with little strength, tortured by thirst, O king, and lying on the field of battle on the bare ground, asked for water. And some, weltering in pools of blood and excessively weakened, O Bharata, greatly censured themselves and thy sons assembled together for battle. And there were brave Kshatriyas, who having injured one another, did not abandon their weapons or set up any wails, O sire. On the other hand, lying in those places where they lay, roared with joyful hearts, and biting from wrath with their teeth their own lips, looked at one another with faces rendered fierce in consequence of the contraction of their eyebrows. And others ended with great strength and tenacity in great pain, afflicted by arrows and smarting under their wounds, remained perfectly silent. And other heroic car-warriors, deprived, in the encounter, of their own cars and thrown down and wounded by huge elephants, asked to be taken up on the cars of others. And many, O king, looked beautiful in their wounds like blossoming Kinsukas. And in all the divisions were heard terrific cries, countless in number. And in that awful combat destructive of heroes, the sire slew the son, the son slew the sire, the sister's son slew the maternal uncle, the maternal uncle slew the sister's son, friend slew friend, and relatives slew kinsmen. Even thus the slaughter took place in that encounter of the Kurus with the Pandavas. And in that frightful and terrible battle in which no consideration was shown (by anybody for anybody), the divisions of the Pandavas, approaching Bhisma, began to waver. And, O bull of Bharata's race, the mighty-armed Bhisma, O king, with his standard which was made of silver and graced with the device of the palmyra with five stars, setting upon his great car, shone like the lunar orb under the peak of Meru*." [* Mount Meru, also known as Sumeru, Sineru or Mahameru, is the sacred five-peaked mountain of Hindu, Jain, and Buddhist cosmology and is considered to be the centre of all the physical, metaphysical and spiritual universes. It is 80,000 yojanas wide and 80,000 yojanas high according to the Abhidharma-kosabhasyam and 84,000 yojanas high according to the Long Agama Sutra. (Indian measure of distance: 1 yojana = 12-15 km, i.e. 60 kosh = 1

yojana and 1 kosh is 200 m) It is also the geographical centre of the world, and Jambūdvīpa is south of it. (The dvīpa, the "island" or "continent" of the terrestrial world, the realm where ordinary human beings live.) Scholars identify Mount Meru with the Pamir mountain range, northwest of Kashmir.]

SECTION 47

Sanjaya said,--"After the great part of the forenoon of that awful day had worn out, in that terrific engagement, O king, that was (so) destructive of foremost of men, Durmukha and Kritavarman, and Kripa, and Salya, and Vivinsati, urged by thy son, approached Bhishma and began to protect him. And protected by those five mighty car-warriors. O bull of Bharata's race, that great car-warrior penetrated the Pandava host. And the palmyra standard of Bhishma was seen to glide continually, O Bharata, through the Chedis, the Kasis, the Karushas, and the Panchalas. And that hero, with broad-headed shafts of great swiftness which were again perfectly straight, cut off the heads (of foes) and their cars with yokes and standards. And, O bull of Bharata's race, Bhishma seemed to dance on his car as it coursed along its track. And some elephants, struck (by him) in their vital parts, shrieked in agony. Then Abhimanyu in great wrath, stationed on his car unto which were yoked excellent steeds of a tawny hue, rushed towards Bhishma's car. And with his standard adorned with pure gold and resembling a Karnikara tree, he approached Bhishma and those (five) foremost of car-warriors. And striking with a keen-edged shaft the standard of the palmyra-bannered (warrior), that hero engaged in battle with Bhishma and those other car-warriors that protected him. Piercing Kritavarman with one arrow, and Salya with five, he weakened his great-grand sire with nine arrows. And with one arrow well shot from his bow drawn to its fullest stretch, he cut off (his adversary's) standard adorned with pure gold. And with one broad-headed shaft capable of penetrating every cover, which was perfectly straight, he cut off from his body the head of Durmukha's charioteer. And with another keen-edged arrow he cut in twain the gold-decked bow of Kripa. And them also, with many sharp-pointed shafts, that mighty car-warrior smote in great wrath, seeming to dance (the while). And beholding his lightness of hand, the very gods were gratified. And in consequence of Abhimanyu's sureness of aim, all the car-warriors headed by Bhishma regarded him to be possessed of the capacity of Dhananjaya himself. [* Karshni is Krishna's or Arjuna's son Abhimanyu. Arjuna was sometimes called Krishna.] And his bow, emitting a twang like that of Gandiva, while stretched and re-stretched, seemed to revolve like a circle of fire. Bhishma then, that slayer of hostile heroes, rushing on him impetuously, speedily pierced the son of Arjuna in that combat with nine arrows. And he also, with three broad-headed shafts, cut off the standard of that warrior of great energy. Of rigid vows, Bhishma also struck his (adversary's) charioteer. And Kritavarman, and Kripa, and Salya also, O sire, piercing Arjuna's son, all failed to make him waver, for he stood firm like the Mainaka mountain. And the heroic son of Arjuna, though surrounded by those mighty car-warriors of the Dhartarashtra army, still showered on those five car-warriors arrow downpours. And baffling their mighty weapons by his arrowy showers, and pouring on Bhishma his shafts, the powerful son of Arjuna set up loud shout. And struggling in the battle thus and afflicting Bhishma with (his) arrows, the strength we saw of his arms then was very great. But though ended with such prowess Bhishma also shot his arrows at him. But he cut off in that combat the arrows shot from Bhishma's bow. And then that heroic warrior of arrows that were never lost, cut off with nine arrows, in that combat, the standard of Bhishma. And at that feat the people there set up a loud shout. Decked with jewels and made of silver, that tall standard bearing the device of the palmyra, cut off, O Bharata, by the shafts of Subhadra's son, fell down on the earth. And beholding, O bull of Bharata's race, that standard failing in consequence of the shafts of Subhadra's son, the proud Bhima set up a loud shout for cheering the son of Subhadra. Then in fierce combat, the mighty Bhishma caused many celestial weapons of great efficacy to appear. And the great grandsire of immeasurable soul then covered Subhadra's son with thousands of arrows. And at this, ten great bowmen and mighty car-warriors of the Pandavas, quickly rushed on their cars for protecting the son of Subhadra. And those were Virata with his son, and Dhrishtadyumna of Prishata's race, and Bhima, the five Kekaya brothers, and Satyaki also, O king. And as they were falling upon him with great impetuosity, Bhishma the son of Santanu, in that conflict, pierced the prince of Panchala with three arrows, and Satyaki with ten. And with one winged arrow, whetted and sharp-edged as a razor, and shot from his bow drawn to its fullest stretch, he cut off the standard of Bhimasena. And, O best of men, the standard of Bhimasena, made of gold and bearing the device of a lion, cut off by Bhishma, fell from the car. And Bhima then, piercing Santanu's son Bhishma in that combat with three arrows, pierced Kripa with one, and Kritavarman with eight. And Uttara also, the son of Virata, on a tusker with upraised trunk, rushed against the ruler of the Madras. Salya, however,

succeeded in checking the unparalleled impetuosity of that prince of elephants rushing quickly towards his car. That prince of elephants, in great wrath, placing his leg upon the yoke of (Salya's) car, killed his four large steeds of excellent speed. The ruler of the Madras then, staying on that car whose steeds had been slain, hurled a dart, all made of iron, and resembling a snake, for slaying Uttara outright. The latter's coat of mail being cut through by that dart, he became totally deprived of his senses and fell down from his elephant's neck, with the hook and the lance loosened from his grasp. And Salya then, taking up his sword and jumping down from his excellent car, and putting forth his prowess, cut off the large trunk of that prince of elephants. His coat of mail pierced all over with a shower of arrows, and his trunk cut off, that elephant uttered a loud shriek and fell down and expired. Achieving such a feat, O king, the ruler of the Madras speedily mounted on the splendid car of Kritavarman. And beholding his brother Uttara slain and seeing Salya staying with Kritavarman, Virata's son Sweta blazed up in wrath, like fire (blazing up) with clarified butter. And that mighty warrior, stretching his large bow that resembled the bow of Sakra himself, rushed with the desire of slaying Salya the ruler of the Madras. Surrounded on all sides with a mighty division of cars, he advanced towards Salya's car pouring an arrowy shower. And beholding him rush to the fight with prowess equal to that of an infuriate elephant, seven car-warriors of thy side surrounded him on all sides, desirous of protecting the ruler of Madras who seemed to be already within the jaws of Death. And those seven warriors were Vrihadvala the ruler of the Kosalas, and Jayatsena of Magadha, and Rukmaratha, O king, who was the valourous son of Salya, and Vinda and Anuvinda of Avanti, and Sudakshina the king of the Kamvojas, and Jayadratha, the ruler of the Sindhus and the kinsman of Vrihadkshatra. And the stretched bows of those high-souled warriors, decorated with diverse colours, looked like the lightning's flashes in the clouds. And they all poured on Sweta's head ceaseless showers of arrows like the clouds tossed by the wind dropping rain on the mountain breast on the expiry of summer. That mighty Bowman and commander of the forces, enraged at this, with seven broad-headed arrows of great impetuosity, struck their bows, and then continued to grind them. And those bows we saw were cut off. O Bharata, and thereupon they all took up, within half the time taken up in a wink of the eye, other bows. And they then shot at Sweta seven arrows. And once again that mighty-armed warrior of immeasurable soul, with seven fleet shafts, cut off those (other) bows of those bowmen. Those warriors then, whose large bows had been cut off, those mighty car-warriors swelling (with rage), grasping (seven) darts, set up a loud shout. And, O chief of the Bharatas, they hurled those seven darts at Sweta's car. And those blazing darts which coursed (through the air) like large meteors, with the sound of thunder, were all cut off, before they could reach him, that warrior conversant with mighty weapons, by means of seven broad-headed arrows. Then taking up an arrow capable of penetrating into every part of the body, he shot it, O chief of the Bharatas, at Rukmaratha. And that mighty arrow, surpassing (the force of) the thunder-bolt, penetrated into the latter's body. Then, O king, forcibly struck by that arrow, Rukmaratha sat down on the terrace of his car and fell into a deadly swoon. His charioteer then, without betraying any fear, bore him away, senseless and in a swoon, in the very sight of all. Then taking up six other (arrows) adorned with gold, the mighty-armed Sweta cut off the standard-tops of his six adversaries. And that chastiser of foes then, piercing their steeds and charioteers also, and covering those six warriors themselves with ceaseless shafts, proceeded towards the car of Salya. And beholding that generalissimo of the (Pandava) forces proceeding quickly towards Salya's car, a loud uproar of oh and alas arose in thy army, O Bharata. Then thy mighty son, with Bhishma at the head, and supported by heroic warriors and many troops, proceeded towards Sweta's car. And he (thus) rescued the ruler of the Madras who had already entered the jaws of Death. And then commenced a battle, terrific and making the hair stand on end, between thy troops and those of the enemy, in which cars and elephants all got mixed up in confusion. And upon Subhadra's son and Bhimasena, and that mighty car-warrior Satyaki, and upon the ruler of the Kekayas, and Virata, and Dhrishtadyumna of Prishata's race, and upon the Chedi troops, the old Kuru grandsire poured showers of arrows.

SECTION 48

Dhritarashtra said,--"When that great Bowman Sweta proceeded towards Salya's car, what did the Kauravas and the Pandavas do, O Sanjaya? And what also did Bhishma the son of Santanu do? Tell me who ask thee, all this."
Sanjaya said,--"O king, hundreds and thousands of bulls among Kshatriyas, all brave and mighty car-warriors, placing the generalissimo Sweta in the van, and displaying their strength. O Bharata, unto thy royal son and with Sikhandin also at their head, desired to rescue (Sweta). And those mighty car-warriors rushed towards Bhishma's car decked with gold desirous of slaying that foremost of warriors. And

the battle that ensued then was terrible. I shall describe to thee that wonderful and terrific battle as it occurred between thy troops and those of the enemy. The son of Santanu made the terraces of many cars empty, (for) that best of car-warriors showering (his) arrows, cut off many heads. Endued with energy equal to that of the Sun himself, he shrouded the very Sun with his arrows. And he removed his enemies from around him in that combat like the rising Sun dispelling the darkness around. And in that battle, O king, arrows were shot by him in hundreds and thousands that were powerful and possessed of great impetuosity and that took in that conflict the lives of numberless Kshatriyas. And in that combat he felled heads, by hundreds, of heroic warriors, O king, and elephants cased in thorny mail, like summits of mountains (felled) by heaven's bolt. And cars, O king, were seen to mingle with cars. A car might be seen upon another car, and a steed upon another steed, many impetuous chargers. O king, bore hither and thither heroic riders in the prime of youth, slain and hanging (from their saddles) with their bows (still in their grasp). With swords and quivers attached (to their persons) and coats of mail loosened (from their bodies), hundreds of warriors, deprived of life, lay on the ground, sleeping on beds (worthy) of heroes. Rushing against one another, falling down and rising up again and rushing again having risen up, the combatants fought hand to hand. Afflicted by one another, many rolled on the field of battle. Infuriate elephants rushed hither and thither, and car-warriors by hundreds were slain. And car-warriors, along with their cars, were crushed on all sides. And some warriors fell upon his car, slain by another with arrows. And a mighty car-warrior might be seen to fall down from high, his charioteer (also) having been slain. A thick dust arose, and thereupon unto the warrior struggling in battle, the twang of the (hostile) bow indicated the struggling adversary before. From the pressure also on their bodies, combatants guessed their foes. And the warriors, O king, fought on with arrows, guided by the sound of bow-strings and (hostile) division. The very hiss of the arrows shot by the combatants at one another could not be heard. And so loud was the sound of drums, that it seemed to pierce the ears. And in that tumultuous uproar making the hair stand on end, the name of the combatant uttered in the battle, while displaying his prowess, could not be heard. The sire could not recognise the son of his loins. One of the wheels being broken, or the yoke being torn off or one of the steeds being slain, the brave car-warrior was overthrown from his car, along with his charioteer, by means of straight arrows. And thus many heroic warriors, deprived of their cars, were seen to fly away. He who was slain had cut off; he who was not slain, was struck at the very vitals: but unstruck there was none, when Bhishma attacked the foe. And in that terrific battle, Sweta caused a great slaughter of the Kurus. And he slew many noble princes by hundreds upon hundreds. And he cut off, by means of his arrows, the heads of car-warriors by hundreds upon hundreds, and (their) arms decked with Angadas, and (their) bows all around. And car-warriors and car-wheels and others that were on cars, and the cars themselves, and standards both small and costly, O king, and large bodies of horses, and crowds of cars, and crowds of men, O Bharata's race, were destroyed by Sweta. Ourselves, from fear of Sweta, abandoning (Bhishma) that best of car-warriors, left the battle retreating to the rear and, therefore, do we (now) behold your lordship. And all the Kurus, O son of Kuru's race, beyond the range of arrows, and abandoning Bhishma the son of Santanu, in that battle, stood (as spectators though) armed for the combat. Cheerful in the hour of (universal) cheerlessness, that tiger among men Bhishma, alone of our army, in that terrible battle stood immovable like the mountain Meru. Taking the lives (of the foe) like the Sun at close of winter, he stood resplendent with the golden rays (of his car) like the Sun himself with his rays. And that great Bowman shot clouds of arrows and struck down the Asuras. [Chakrapani is Vishnu armed with the discus.] And while being slaughtered by Bhishma in that dreadful combat, those warriors breaking away from their ranks, they all fled from him, as if from a fire fed by fuel. Encountering the single warrior (Sweta), that slayer of foes, Bhishma, was the only one (amongst us) who was cheerful and whole. Devoted to the welfare of Duryodhana, he began to consume the Pandava (warrior). Reckless of his very life which is difficult of being cast off, and abandoning all fear he slaughtered, O king, the Pandava army in that fierce conflict. And beholding the generalissimo (Sweta) smiting the (Dhartarashtra) divisions, thy father Bhishma, called also Devavrata, impetuously rushed against him. Thereupon, Sweta covered Bhishma with an extensive net-work of arrows. And Bhishma also covered Sweta with a flight of arrows. And roaring like a couple of bulls, they rushed, like two infuriate elephants of gigantic size or two raging tigers, against each other. Baffling each other's weapons by means of their weapons, those bulls among men, viz., Bhishma and Sweta fought with each other, desirous of taking each other's life. In one single day Bhishma, infuriate with anger, could consume the Pandava army with his arrows, if Sweta did not protect it. Beholding the grandsire then turned off by Sweta, the

Pandavas were filled with joy, while thy son became cheerless. Duryodhana then, with wrath excited and surrounded by many kings, rushed with his troops against the Pandava host in battle. Then Sweta, abandoning the son of Ganga, slaughtered thy son's host with great impetuosity like the wind (uprooting) trees with violence. And the son of Virata, senseless with wrath, having routed thy army, advanced (once more), O king, to the place where Bhishma was stationed. And those two high-souled and mighty warriors then, both blazing with their arrows, battled with each other like Vritra and Vasava (of old), desirous, O king, of slaying each other. Drawing (his) bow to the fullest stretch, Sweta pierced Bhishma with seven arrows. The valourous (Bhishma) then, putting forth his prowess, quickly checked his foe's valour, like an infuriated elephant checking an infuriated compeer. And Sweta then, that delighter of Kshatriyas struck Bhishma, and Bhishma the son of Santanu also pierced him in return with ten arrows. And though pierced by him (thus), that mighty warrior stood still like a mountain. And Sweta again pierced Santanu's son with five and twenty straight arrows, at which all wondered. Then smiling and licking with his tongue the corners of his mouth, Sweta in that combat cut off Bhishma's bow into ten fragments with ten arrows. Then aiming a plumed arrow made wholly of iron, (Sweta) crushed the palmyra on the top of the standard of the high-souled (Bhishma). And beholding the standard of Bhishma cut down, thy sons thought that Bhishma was slain, having succumbed to Sweta. And the Pandavas also filled with delight, blew their conches all around. And beholding the palmyra standard of the high-souled Bhishma laid low, Duryodhana, from wrath, urged his own army to the battle. And they all began very carefully to protect Bhishma who 'was in great distress. Unto them, also unto those that stood (idle) spectators, the king said,--Either Sweta will die (today), or Bhishma the son of Santanu. I say this truly. Hearing the words of the king, the mighty car-warriors speedily with four kinds of forces, advanced protecting the son of Ganga. And Valhika and Krittavarman, and Kripa, and Salya also, O Bharata, and the son of Jarasandha, and Vikarna, and Chitrarasa, and Vivinsati, with great speed, when speed was so necessary, surrounding him on all sides, poured on Sweta ceaseless showers of arrows. That mighty warrior then, of immeasurable soul, quickly checked those angry warriors by means of sharp arrows, displaying his own lightness of hand. And checking them all like a lion and a multitude of elephants, Sweta then cut off Bhishma's bow with thick shower of arrows. Then Bhishma the son of Santanu, taking up another bow in that battle, pierced Sweta, O king, with arrows furnished with feathers of Kanka bird. Then the commander (of the Pandava army), with wrath excited, pierced Bhishma in that encounter O king, with a great many shafts in the very sight of all. Beholding Bhishma, that foremost of heroes in all the world, checked in battle by Sweta, the king (Duryodhana) became greatly troubled, and great also became the distress of thy whole army. And beholding the heroic Bhishma checked and mangled by Sweta with his arrows, all thought that Bhishma, having succumbed to Sweta, was slain by him. Then thy sire Devavrata, yielding to anger, and beholding his (own) standard overthrown and the (Dhritarashtra) army checked, shot a great many arrows, O king, at Sweta. Sweta, however, that foremost of car-warriors, baffling all those arrows of Bhishma, once more cut off, with a broad-headed shaft, thy sire's bow. Throwing aside that bow, O king, Ganga's son, senseless with anger, taking up another bow larger and stronger, and aiming seven large broad-headed arrows whetted on stone, slew with four arrows the four steeds of the generalissimo Sweta, cut off his standard with two and with the seventh shaft that warrior of great prowess, exceedingly provoked, cut off his charioteer's head. Thereupon, that mighty car-warrior, jumping down from his car whose steeds and charioteer had been slain, and yielding to the influence of wrath, became exceedingly troubled. The grandsire, beholding Sweta that foremost of car-warriors, deprived of car, began to smite him on all sides with showers of arrows. And smitten in that combat with arrows shot from Bhishma's bow, Sweta, leaving his bow on his (abandoned) car took up a dart decked with gold and taking up that terrible and fierce dart which resembled the fatal rod of Death and was capable of slaying Death's self. Sweta then, in great wrath, addressed Bhishma the son of Santanu in that combat, saying,--Wait a little, and behold me, O best of men,--And having said this unto Bhishma in battle, that great Bowman of exceeding prowess and immeasurable soul, hurled the dart resembling a snake, displaying his valour for the sake of the Pandavas and desiring to achieve thy evil. Then loud cries of oh and alas arose among thy sons, O king, upon beholding that terrible dart resembling the rod of Death in splendour. And hurled from Sweta's arms, (that dart), resembling a snake that had just cast off its slough, fell with great force, O king, like a large meteor from the firmament. Thy sire Devavrata then, O king, without the slightest fear, with eight sharp and winged arrows, cut off into nine fragments, that dart decked with pure gold and which seemed to be covered with flames of fire, as it coursed ablaze through the air. All thy troops then, O

bull of Bharata's race, set up loud shouts of joy. The son of Virata, however, beholding his dart cut off into fragments, became senseless with anger, and like one whose heart was overcome by (the arrival of) his hour, could not settle what to do. Deprived of his senses by anger, O king, the son of Virata, then, smiling, joyfully took up a mace for Bhishma's slaughter, with eyes red in wrath, and resembling a second Yama armed with mace, he rushed against Bhishma like a swollen torrent against the rocks. Regarding his impetuosity as incapable of cheek, Bhishma endured with great prowess and conversant with the might (of others), suddenly alighted on the ground for warding off that blow. Sweta then, O king, whirling in wrath that heavy mace, hurled it on Bhishma's car like the god Maheswara. And in consequence of that mace intended for Bhishma's destruction, that car was reduced to ashes, with standard, and charioteer, and steeds and shaft. Beholding Bhishma, that foremost of car-warriors, become a combatant on foot, many car-warriors, viz., Salya and others, speedily rushed (to his rescue). Mounting then upon another car, and cheerlessly stretching his bow, Bhishma slowly advanced towards Sweta, seeing that foremost of car-warriors. Meanwhile, Bhishma heard a loud voice uttered in the skies, that was celestial and fraught with his own good. (And the voice said),--O, Bhishma, O thou of mighty arms, strive without losing a moment. Even this is the hour fixed by the Creator of the Universe for success over this one'. Hearing those words uttered by the celestial messenger, Bhishma, filled with joy, set his heart upon Sweta's destruction. And beholding that foremost of car-warriors, Sweta become a combatant on foot, many mighty car-warriors (of the Pandava side) rushed unitedly (to his rescue). (They were) Satyaki, and Bhimasena, and Dhristadyumna of Prishata's race; and the (five) Kekaya brothers, and Dhristaketu and Abhimanyu of great energy. And beholding them rushing (to the rescue), with Drona and Salya and Kripa that hero of immeasurable soul (Bhishma) checked them all like the mountain resisting the force of the wind. And when all the high-souled warriors of the Pandava side were (thus) held in check, Sweta, taking up a sword cut off Bhishma's bow. Casting aside that bow, the grandsire, quickly made up his mind for Sweta's destruction, having heard the words of the celestial messenger. Though baffled (by Sweta), thy sire Devavrata then that mighty car-warrior quickly taking up another bow that resembled the bow of Sakra himself in splendour, strung it in a moment. Then thy sire, O chief of the Bharatas, beholding that mighty car-warrior Sweta, though the latter was then surrounded by those tigers among men with Bhimasena at their head,--(thy sire) the son of Ganga advanced steadily for the sake of the generalissimo Sweta alone. Beholding Bhishma advance, Bhimasena of great prowess pierced him with sixty shafts. But that mighty car-warrior, thy sire Devavrata, checking both Bhimasena and Abhimanyu and other car-warriors with terrible shafts, struck him with three straight arrows. And the grandsire of the Bharatas also struck Satyaki, in that combat, with a hundred arrows, and Dhristadyumna with twenty and the Kekaya brothers with five. And checking all those great bowmen with terrible arrows, thy sire Devavrata advanced towards Sweta alone. Then taking out an arrow resembling Death's self and capable of bearing a great strain and incapable of being resisted, the powerful Bhishma placed it on his bowstring. And that shaft, furnished with wings and duly endowed with the force of the Brahma weapon, was seen by the gods and Gandharvas and Pisachas and Uragas, and Rakshasas. And that shaft, of splendour like that of a blazing fire, piercing through his coat of mail (passed through his body and) struck into the earth, with a flash like that of heaven's bolt. Like the Sun when speedily retiring to his western chambers taking along with him the rays of light, even thus that shaft passed out of Sweta's body, bearing away with itself his life. Thus slain in battle by Bhishma, we beheld that tiger among men fall down like the loosened crest of a mountain. And all the mighty car-warriors of the Kshatriya race belonging to the Pandava side indulged in lamentations. Thy sons, however, and all the Kurus, were filled with delight. Then, O king, beholding Sweta overthrown, Dussasana danced in joy over the field in accompaniment With the loud music of conches and drums. And when that great Bowman was slain by Bhishma, that ornament of battle, the mighty bowmen (of the Pandava side) with Sikhandin at their head, trembled in fear. Then when their commander was slain, Dhananjaya, O king, and he of Vrishni's race, slowly withdrew the troops (for their nightly rest). And then, O Bharata, the withdrawal took place of both theirs and thine, while thine and theirs were frequently setting up loud roars. And the mighty car-warriors of the Parthas entered (their quarters) cheerlessly, thinking, O chastiser of foes, of that awful slaughter in single combat (of their commander)."

SECTION 49

Dhritarashtra said, "When the generalissimo Sweta, O son, was slain in battle by the enemy, what did those mighty bowmen, the Panchalas with the Pandavas, do? Hearing their commander Sweta slain, what happened between those that

strove for his sake and their foes that retreated before them? O Sanjaya, hearing of our victory, (thy) words please my heart? Nor doth my heart feel any shame in remembering our transgression. [The transgression of which Dhritarashtra alludes is the slaughter by Bhishma from his car, of Sweta who was then a combatant on foot. Or, it may be the very slaughter of Sweta, who was dear to the Pandavas and which act would, the king thought, provoke them more.] The old chief of Kuru's race is ever cheerful and devoted (to us). (As regards Duryodhana), having provoked hostilities with that intelligent son of his uncle, he sought at one time the protection of the sons of Pandu in consequence of his anxiety and fear due to Yudhishthira. At that time, abandoning everything he lived in misery. In consequence of the prowess of the sons of Pandu, and everywhere receiving checks--having placed himself amid entanglements--from his enemies Duryodhana had (for some time) recourse to honourable behaviour. Formerly that wicked-minded king had placed himself under their protection. Why, therefore, O Sanjaya, hath Sweta who was devoted to Yudhishthira, been slain. Indeed, this narrow-minded prince, with all his prospects, hath been hurled to the nether regions by a number of wretches. Bhishma liked not the war, nor even did the preceptor. Nor Kripa, nor Gandhari liked it. O Sanjaya, nor do I like it, nor Vasudeva of Vrishni's race, nor that just king the son of Pandu; nor Bhima, nor Arjuna, nor those bulls among men, the twins (liked it.) Always forbidden by me, by Gandhari, by Vidura, by Rama the son of Jamadagni, and by the high-souled Vyasa also, the wicked-minded and sinful Duryodhana, with Dussasana, O Sanjaya, always following the counsels of Karna and Sivala's son, behaved maliciously towards the Pandavas. I think, O Sanjaya, that he has fallen into great distress. After the slaughter of Sweta and the victory of Bhishma what did Partha, excited with rage, do in battle accompanied by Krishna? Indeed, it is from Arjuna that my fears arise, and those fears, O Sanjaya, cannot be dispelled. He, Dhananjaya, the son of Kunti, is brave and endowed with great activity. I think, with his arrows he will cut into fragments the bodies of his enemies. The son of Indra, and in battle equal unto Upendra the younger brother of Indra, a warrior whose wrath and purposes are never futile, alas, beholding him what becomes the state of your minds? Brave, acquainted with Vedas, resembling the fire and the Sun in splendour, and possessing a knowledge of the Aindra weapon, that warrior of immeasurable soul is ever victorious when he falleth upon the foe? His weapons always falling upon the foe with the force of the thunderbolt and his arms wonderfully quick in drawing the bowstring, the son of Kunti is a mighty car-warrior. The formidable son of Drupada also, O Sanjaya, is endowed with great wisdom. What, indeed, did Dhristadyumna do when Sweta was slain in battle? I think that in consequence of the wrongs they sustained of old, and of the slaughter of their commander, the hearts of the high-souled Pandavas blazed up. Thinking of their wrath I am never at my ease, by day or by night, on account of Duryodhana. How did the great battle take place? Tell me all about it, O Sanjaya.

Sanjaya said, "Hear, O king, quietly about thy transgressions. It behoveth thee not to impute the fruit to Duryodhana. As is the construction of an embankment when the waters have disappeared, so is thy understanding, or, it is like the digging of a well when house is on fire. When, after the forenoon had passed away, the commander Sweta was, O Bharata, slain by Bhishma in that fierce conflict, Virata's son Sankha, that grinder of hostile ranks ever delighting in battle, beholding Salya stationed with Krittavarman (on his car), suddenly blazed up with wrath, like fire with clarified butter. That mighty warrior, stretching his large bow that resembled the bow of Indra himself, rushed with the desire of slaying the ruler of the Madras in battle, himself supported on all sides by a large division of cars. And Sankha, causing an arrowy downpour rushed towards the car on which Salya was. And beholding him advancing like an infuriated elephant, seven mighty car-warriors of thy side surrounded him--desirous of rescuing the ruler of the Madras already within the jaws of death. Then the mighty-armed Bhishma, roaring like the very clouds, and taking up a bow full six cubits long, rushed towards Sankha in battle. And beholding that mighty car-warrior and great Bowman thus rushing, the Pandava host began to tremble like a boat tossed by a violence of the tempest. Then Arjuna, quickly advancing, placed himself in front of Sankha, thinking that Sankha should, then be protected from Bhishma. And then the combat commenced between Bhishma and Arjuna. And loud cries of oh and alas arose among the warriors engaged in battle. And one force seemed to merge into another force. And thus all were filled with wonder. Then Salya, mace in hand, alighting from his large car, slew, O bull of Bharata's race, the four steeds of Sankha. Jumping down from his car thus deprived of steeds, and taking a sword, Sankha ran towards Vibhatsu's car and (mounting on it) was once more at his ease. And then there fell from Bhishma's car innumerable arrows by which were covered the entire welkin and the earth. And that foremost of smiters, Bhishma, slaughtered with his arrows the Panchala,

the Matsya, the Kekaya, and the Prabhadraka host. And soon abandoning in that battle, Pandu's son (Arjuna) capable of drawing the bow with even his left hand, Bhishma rushed towards Drupada, the king of the Panchalas, surrounded by his host. And he soon covered his dear relative with innumerable arrows. Like a forest consumed by fire at the end of winter, the troops of Drupada were seen to be consumed. And Bhishma stood in that battle like a blazing fire without smoke, or like the Sun himself at midday scorching everything around with his heat. The combatants of the Pandavas were not able to even look at Bhishma. And afflicted with fear, the Pandava host cast its eyes around, and not beholding any protector, looked like a herd of kine afflicted by cold. Slaughtered or retreating in despondence being crushed the while, loud cries, O Bharata, of oh and alas arose among the troops of the Pandavas. Then Bhishma the son of Santanu, with bow always drawn to a circle, shot therefrom blazing arrows that resembled virulent poison. And creating continuous lines of arrows in all directions, that hero of rigid vows slew Pandava car-warriors, naming each, O Bharata, beforehand. And then when the troops of the Pandavas were routed and crushed all over the field, the sun set and nothing could be seen. And then beholding Bhishma, O bull of Bharata's race, proudly standing in battle, the Parthas withdrew their forces (for nightly rest)."

SECTION 50

Sanjaya said, "When the troops, O bull of Bharata's race, were withdrawn on the first day, and when Duryodhana was filled with delight upon (beholding) Bhishma excited with wrath in battle, king Yudhishthira the just, speedily repaired unto Janardana, accompanied by all his brothers and all the kings (on his side). Filled with great grief thinking of his defeat, and beholding Bhishma's prowess, O king, he addressed that scion of Vrishni's race, saying, 'Behold, O Krishna, that mighty Bowman Bhishma of terrible prowess. He consumes with his arrow my troops like fire (consuming) dry grass. How shall we even look at that high-souled (warrior) who is licking up my troops like fire fed with clarified butter? Beholding; that tiger among men, that mighty warrior armed with the bow, my troops fly away, afflicted with arrows. Enraged Yama himself, or He armed with the thunder, or even Varuna noose in hand, or Kuvera armed with mace, may be vanquished in battle but the mighty car-warrior Bhishma, of great energy is incapable of being vanquished. Such being the case, I am sinking in the fathomless ocean represented by Bhishma, without a boat (to rescue me). In consequence, O Kesava, of the weakness of my understanding, having obtained Bhishma (for a foe in battle), I shall, O Govinda, retire into woods. To live there is preferable to devoting these lords of earth to Death in the form of Bhishma. Conversant with mighty weapons, Bhishma, O Krishna, will annihilate my army. As insects rush into the blazing fire for their own destruction, the combatants of my army are even so. In putting forth prowess for the sake of kingdom, O thou of Vrishni's race, I am being led to destruction. My heroic brothers also are pained and afflicted with arrows for my sake, having been deprived of both sovereignty and happiness in consequence of their love for their eldest brother. We regard life very highly, for, under these circumstances, life is too precious (to be sacrificed). During the remainder of my days I will practise the severest of ascetic austerities. I will not, O Kesava, cause these friends of mine to be slain. The mighty Bhishma incessantly stays, with his celestial weapon, many thousands of my car-warriors who are foremost of smiters. Tell me, O Madhava, without delay, what should be done that might do me good. As regards Arjuna, I see that he is an indifferent spectator in this battle. Endued with great might, this Bhima alone, remembering Kshatriya duties, fighteth putting forth the prowess of his arms and to the utmost of his power. With his hero-slaying mace, this high-souled (warrior), to the full measure of his powers, achieveth the most difficult feats upon foot-soldiers and steeds and cars and elephants. This hero, however, is incapable, O sire, of destroying in fair fight the hostile host in even a century. This thy friend (Arjuna) alone (amongst) is conversant with (mighty) weapons. He, however, beholding us consumed by Bhishma and the high-souled Drona, looketh indifferently on us. The celestial weapons of Bhishma and the high-souled Drona, incessantly applied, are consuming all the Kshatriyas. O Krishna, such is his prowess, that Bhishma, with wrath excited, aided by the kings (on his side), will, without doubt annihilate us. O Lord of Yoga, look for that great Bowman, that mighty car-warrior, who will give Bhishma his quietus like rain-charged clouds quenching a forest conflagration. (Then) through thy grace, O Govinda, the son of Pandu, their foes being slain, will, after recovery of their kingdom, be happy with their kinsmen.

"Having said this, the high-souled son of Pritha, with heart afflicted by grief and mind turned within, remained silent for a long while in a reflected mood. Beholding the son of Pandu stricken with grief and deprived of his senses by sorrow, Govinda then gladdening all the Pandavas said, 'Do not grieve, O chief of the Bharatas. It behoveth thee not to grieve,

when thy brothers are all heroes and renowned bowmen in the world. I also am employed in doing thee good, as also that mighty car-warrior Satyaki and Virata and Drupada, both reverend in years, and Dhrishtadyumna of Prishata's line. And so also, O best of kings, all these monarchs with their (respective) troops are expectant of thy favour and devoted to thee, O king. This mighty car-warrior Dhrishtadyumna of Prishata's race placed in command of thy army is always desirous of thy welfare and engaged in doing that which is agreeable to thee, as also this Sikhandin, O thou of mighty arms, who is certainly the slayer of Bhishma. Hearing these words, the king (Yudhishthira), said, unto that mighty car-warrior Dhrishtadyumna, in that very assembly and in the hearing of Vasudeva, these words, O Dhrishtadyumna, mark these words that I say unto thee, O thou of Prishata's line. The words uttered by me should not be transgressed. Approved by Vasudeva, thou hast been the commander of our forces. As Kartikeya, in days of old, was ever the commander of the celestial host, so also art thou, O bull among men, the commander of the Pandava host. Putting forth thy prowess, O tiger among men, slay the Kauravas. I will follow thee, and Bhima, and Krishna also, O sire, and the sons of Madri united together, and the sons of Draupadi accoutred in mail, and all the other foremost of kings, O bull among men. Then gladdening (the listeners) Dhrishtadyumna said, 'Ordained of old by Sambhu himself, I am, O son of Pritha, the slayer of Drona. I shall now fight in battle against Bhishma, and Drona and Kripa and Salya and Jayadratha and all the proud monarchs (on the Kuru side)'. When that foremost of princes, that slayer of foes, the son of Prishata, said this defiantly, the Pandava warriors, endued with great energy and incapable of being defeated in battle, all set up a loud shout. And then Pritha's son Yudhishthira said unto the commander of his army, the son of Prishata, (these words), 'An array known by the name of Krauncharuma, that is destructive of all foes, and that was spoken of by Vrihaspati unto Indra in days of old when the gods and the Asuras fought,--that array destructive of hostile divisions, do thou form. Unseen before, the kings behold it, along with the Kurus.' Thus addressed by that god among men, like Vishnu addressed by the wielder of the thunderbolt, he (Dhrishtadyumna), when morning dawned, placed Dhananjaya in the van of the whole army. And Dhananjaya's standard, created at Indra's command by the celestial artificer, while moving through the skies, seemed wonderfully beautiful. Decked with banners bearing hues resembling those of Indra's bow, coursing through the air like a ranger of the skies, and looking like the fleeting edifice of vapour in the welkin, it seemed, O sire to glide dancingly along the track of the car (to which it was attached). And the bearer of Gandiva with that (standard) graced with gems, and that standard itself with the bearer of Gandiva, looked highly adorned, like the Self-create with the Sun (and the Sun with the Self-create). And king Drupada, surrounded by a large number of troops, became the head (of that array). And the two kings Kuntibhoja and Saivya became its two eyes. And the ruler of the Dasarnas, and the Prayaagas, with the Daserakas, and the Anupakas, and the Kiratas were placed in its neck, O bull of Bharata's race. And Yudhishthira, O king, with the Patachcharas, the Hunas, the Pauravakas and the Nishadas, became its two wings, so also the Pisachas, with the Kundavishas, and the Mandakas, the Ladakas, the Tanganas, and the Uddras, O Bharata, and the Saravas, the Tumbhumas, the Vatsas, and the Nakulas. And Nakula and Sahadeva placed themselves on the left wing. And on the joints of the wings were placed ten thousand cars and on the head a hundred thousand, and on the back a hundred millions and twenty thousand and on the neck a hundred and seventy thousand. And on the joints of the wings, the wings and the extremities of the wings proceeded elephants in large bodies, looking, O king, like blazing mountains. And the rear was protected by Virata aided by the Kekayas, and the ruler of Kasi and the king of the Chedis, with thirty thousand cars. Forming, O Bharata, their mighty array thus, the Pandavas, expectant of sunrise, waited for battle, all cased in armour. And their white umbrellas, clean and costly, and brilliant as the sun, shone resplendent on their elephants and cars."

SECTION 51

Sanjaya said, "Beholding the mighty and terrible array called Krauncha formed by Pandu's son of immeasurable energy, thy son, approaching the preceptor, and Kripa, and Salya, O sire, and Somadatta's son, and Vikarna, and Aswathaman also, and all his brothers too, headed by Dussasana, O Bharata, and other immeasurable heroes assembled there for battle, said these timely words, gladdening them all, 'Armed with various kinds of weapons, ye all are conversant with the meaning of the scriptures. Ye mighty car-warriors, each of you is singly capable of slaying in battle the sons of Pandu with their troops. How much more then, when ye are united together. Our host, therefore, which is protected by Bhishma, is immeasurable, while that host of theirs, which is protected by Bhima, is measurable. Let the Samsthanas, the Surasenas, the Venikas, the Kukkuras, the Rechakas, the Trigartas, the Madrakas, the Yavanas, with

Satrunjayas, and Dussasana, and that excellent hero Vikarna, and Nanda and Upanandaka, and Chitrasena, along with the Manibhadrakas, protect Bhishma with their (respective) troops.'--Then Bhishma and Drona and thy sons, O sire, formed a mighty array for resisting that of the Parthas. And Bhishma, surrounded by a large body of troops, advanced, leading a mighty army, like the chief of the celestials himself. And that mighty Bowman, the son of Bharadwaja, endued with great energy, followed him with the Kuntalas, the Dasarnas, and the Magadhas, O king, and with the Vidarbhas, the Melakas, the Karnas, and the Pravaranas also. And the Gandharas, the Sindhusaiviras, the Sivas and the Vasatis with all their combatants also, (followed) Bhishma, that ornament of battle, and Sakuni, with all his troops protected the son of Bharadwaja. And then king Duryodhana, united with all his brothers, with the Aswalakas, the Vikarnas, the Vamanas, the Kosalas, the Daradas, the Vrikas, as also the Kshudrakas and the Malavas advanced cheerfully against the Pandava host. And Bhurisravas, and Sala, and Salya, and Bhagadatta, O sire, and Vinda and Anuvinda of Avanti, protected the left flank. And Somadatta and Susarman, and Sudakshina, the ruler of the Kamvojas and Satayus, and Srutayus, were on the right flank. And Aswathaman, and Kripa, and Kritavarman of Satwata's race, with a very large division of the troops, were stationed at the rear of the army. And behind them were the rulers of many provinces, and Ketumat, and Vasudana, and the powerful son of the king of Kasi. Then all the troops on thy side cheerfully waiting for battle, O Bharata, blew their conches with great pleasure, and set up leonine roars. And hearing the shouts of those (combatants) filled with delight the venerable Kuru grandsire, endued with great prowess, uttering a leonine roar, blew his conch. Thereupon, conches and drums and diverse kinds of Pesis and cymbals, were sounded at once by others, and the noise made became a loud uproar. And Madhava and Arjuna, both stationed on a great car unto which were yoked white steeds, blew their excellent conches decked with gold and jewels. And Hrishikesa blew the conch called Panchajanya, and Dhananjaya (that called) Devadatta. And Vrikodara of terrible deeds blew the huge conch called Paundra. And Kunti's son king Yudhishthira blew the conch called Anantavijaya, while Nakula and Sahadeva (those conches called) Sugghosa and Manipushpaka. And the ruler of Kasi, and Saivya, and Sikhandin the mighty car-warrior, and Dhrishtadyumna, and Virata, and the mighty car-warrior Satyaki, and that great Bowman the king of the Panchalas, and the five sons of Draupadi, all blew their large conches and set up leonine roars. And that great uproar uttered there by those heroes, loudly reverberated through both the earth and the welkin. Thus, O great king, the Kurus and the Pandavas, both filled with delight, advanced against each other for battling again, and scorching each other thus."

SECTION 52

Dhritrashtra said, "When mine and the hostile hosts were thus formed into battle array, how did the foremost of smiters begin to strike?"

Sanjaya said, "When all the divisions were thus arrayed, the combatants waited, each cased in mail, and with their beautiful standards all upraised. And beholding the (Kuru) host that resembled the limitless ocean, thy son Duryodhana, O king, stationed within it, said unto all the combatants on thy side, 'Cased in mail (as ye are), begin ye the fight'. The combatants then, entertaining cruel intentions, and abandoning their very lives, all rushed against the Pandavas, with standards upraised. The battle that took place then was fierce and made the hair stand on end. And the cars and elephants all got mixed together. And shafts with beautiful feathers, and endued with great energy and sharp points, shot by car-warriors fell upon elephants and horses. And when the battle began in this way, the venerable Kuru grandsire, the mighty-armed Bhishma of terrible prowess, cased in mail, taking up his bow, and approaching them, showered an arrowy downpour on the heroic son of Subhadra, and the mighty car-warrior Arjuna, and the ruler of the Kekayas and Virata, and Dhrishtadyumna of Prishata's race, as also upon the Chedi and the Matsya warriors. And that mighty array (of the Pandavas) wavered at the onset of that hero. And terrific was the encounter that took place between all the combatants. And horse-men and car-warriors and foremost of steeds fell fast. And the car-divisions of the Pandavas began to fly away. Then that tiger among men, Arjuna, beholding that mighty car-warrior Bhishma, angrily said unto him of Vrishni's race. 'Proceed to the place where the grandsire is. O thou of Vrishni's race, it is evident that this Bhishma, with wrath excited, will annihilate for Duryodhana's benefit my host. And this Drona, and Kripa and Salya and Vikarna, O Janardana, united with Dhritrashtra's sons headed by Duryodhana, and protected by this firm Bowman, will slaughter the Panchalas. Even I, therefore, shall stay Bhishma for the sake of my troops, O Janardana.' Unto him Vasudeva then said, 'Be careful, O Dhananjaya, for I will soon take thee, O hero, towards the grandsire's car.' Having said this, O king, Saurin took that car, which was celebrated over the world, before the car of Bhishma. With numerous banners all waving,

with steeds looking handsome like a flight of (white) cranes, with standard upraised on which was the ape roaring fiercely, upon his large car of solar effulgence and whose rattle resembled roar of the clouds, slaughtering the Kaurava divisions and the Surasenas also, the son of Pandu, that enhancer of the joys of friends speedily came to the encounter. Him (thus) rushing impetuously like an infuriate elephant and (thus) frightening in a battle brave combatants and felling them with his shafts, Bhishma the son of Santanu, protected by the warriors headed by Saindhava and by the combatants of the East and the Sauviras and the Kekayas, encountered with great impetuosity. Who else save the Kuru grandsire and those car-warriors, viz., Drona and Vikartana's son (Karna), are capable of advancing in battle against the bearer of the bow called Gandiva? Then, O great king, Bhishma, the grandsire of the Kauravas, struck Arjuna with seventy-seven arrows and Drona (struck him) with five and twenty, and Kripa with fifty, and Duryodhana with four and sixty, and Salya with nine arrows; and Drona's son, that tiger among men, with sixty, and Vikarna with three arrows; and Saindhava with nine and Sakuni with five. And Artayani O king, pierced Pandu's son with three broad-headed arrows. And (though) pierced on all sides by them with sharp arrows, that great Bowman, that mighty-armed (warrior), wavered not like mountain that is pierced (with arrows). Thereupon he, the diadem-decked, of immeasurable soul, O bull of Bharata's race, in return pierced Bhishma with five and twenty, and Kripa with nine arrows, and Drona with sixty, O tiger among men, and Vikarna with three arrows; and Artayani with three arrows, and the king (Duryodhana) also with five. And then Satyaki, and Virata and Dhrishtadyumna of Prishata's race, and the sons of Draupadi, and Abhimanyu, all surrounded him, (proceeding to his support). Then the prince of the Panchalas, supported by the Somakas, advanced towards the great Bowman Drona who was engaged in seeking the welfare of Ganga's son. Then Bhishma, that foremost of car-warriors, speedily pierced the son of Pandu with eighty sharp arrows, upon which the combatants on thy side were much gratified. Hearing the shouts of those lions among car-warriors, Dhananjaya, endowed with great prowess, then cheerfully entered into the midst of those lions among car-warriors and sported with his bow, O king, (successively) aiming those mighty car-warriors. Then that ruler of men, king Duryodhana, said unto Bhishma, beholding his own troops (thus) afflicted in battle by the son of Pritha. 'This mighty son of Pandu, O sire, accompanied by Krishna, felling all our troops, cutteth down our roots, even though thou, O son of Ganga, and that foremost of car-warriors, Drona, are alive. O monarch, it is for thee only that this Karna, laying aside his weapons, doth not fight with the sons of Pritha in battle (though) he is ever a well-wisher of mine, Do, therefore, that, O son of Ganga by which Phalguni may be slain. 'Thus addressed, O king, thy sire Devavrata, saying, 'Fie to Kshatriya usage', then proceeded towards Partha's car. And all the kings, O monarch, seeing both those warriors with white steeds yoked unto their cars stationed (for battle), set up loud leonine roars, and also blew their conches, O sire. And Drona's son and Duryodhana, and thy son Vikarna, surrounding Bhishma in that combat, stood, O sire, for battle. And so all the Pandavas, surrounding Dhananjaya, stood for fierce conflict. And the battle then commenced. And the son of Ganga pierced Partha in that combat with nine shafts. And Arjuna pierced him in return with ten shafts penetrating into the very vitals. Then, with a thousand arrows, well shot, Pandu's son Arjuna, famed for his skill in battle, shrouded Bhishma on all sides. That arrowy net, however, of Partha, O king, Bhishma the son of Santanu baffled with an arrowy net (of his own). And both well-pleased, and both delighting in battle, fought with each other without each gaining any advantage over the other, and each desirous of counteracting the other's feats. And the successive flights of arrows shot from Bhishma's bow were seen to be dispersed by the shafts of Arjuna. And so the flights of arrows shot by Arjuna, cut off by the arrows of Ganga's son, all fell down on the ground. And Arjuna pierced Bhishma with five and twenty arrows of sharp points. And Bhishma, too, in that combat, pierced Partha in return with nine arrows. And those two mighty warriors, those chastisers of foes, piercing each other's steeds, and also the shafts and the wheels of each other's cars, began to sport. Then, O king, Bhishma, that foremost of smiters, struck Vasudeva between his two breasts with three arrows. And the slayer of Madhu, struck with those shafts shot from Bhishma's bow, shone in that battle, O king, like a flowering Kinsuka. Then Arjuna, indignant at seeing Madhava, pierced in that combat the charioteer of Ganga's son with three arrows. And both heroes, striving with each other against each other's car, succeeded not in taking aim at each other in the combat. And in consequence of the ability and dexterity of the charioteers of both those warriors, both displayed, O king, beautiful circles and advancing and retreatings in respect of their moving cars. And, O monarch, seeing the opportunity to strike, they frequently changed positions, O king, for obtaining what they sought. And both the heroes blew their conches, mingling that blare with their leonine roars. And

those mighty car-warriors twang their bows, both in the same manner. And with the blare of their conches and the rattle of their car-wheels, the very Earth was suddenly rent. And it began to tremble and produce subterranean noises. And nobody, O bull of Bharata's race, could detect any latches in either of them. Both of them was possessed of great might and great courage in battle, each was other's match. And by (the sight of) his standard alone, the Kauravas could approach him (for aid). And so the Pandavas approached Pritha's son (for aid), guided by his standard only. And beholding, O king, prowess thus displayed by those two foremost of men, O Bharata, all creatures (present) in that battle were filled with wonder. And none, O Bharata, observed any difference between the two, just as none finds any transgression in a person observant of morality. And both of them (at times) became perfectly invisible in consequence of clouds of arrows. And soon enough both of them in that battle became visible. And the gods with Gandharvas and the Charanas, and the great Rishis beholding their prowess, said unto one another. These mighty car-warriors when excited with rage, are incapable of ever being vanquished in battle by all the worlds with the gods, the Asuras and the Gandharvas. This highly wonderful battle would be wonderful in all the worlds. Indeed, a battle such as this will never take place again. Bhishma is incapable of being conquered in combat by Pritha's son of great intelligence, showering his arrows in battle, with bow and car and steeds. So also that great Bowman, the son of Pandu, incapable of being vanquished in battle by the very gods, Bhishma is not competent to conquer in combat. As long as the world itself will last, so long will this battle continue equally. We heard these words, O king, fraught with the praise of Ganga's son and Arjuna in battle bruited about there. And while those two were engaged in displaying their prowess, other warriors of thy side and of the Pandavas, O Bharata, slew one another in battle, with sharp-edged scimitars, and polished battle-axes, and innumerable arrows, and diverse kinds of weapons. And the brave combatants of both armies cut one another down, while that terrible and murderous conflict lasted. And the encounter also, O king, that took place between Drona and the prince of the Panchalas, was awful."

SECTION 53

Dhritrashtra said, "Tell me, O Sanjaya, how that great Bowman Drona and the Panchala prince of Prishata's race encounter each other in battle, each striving his best. I regard destiny to be superior, O Sanjaya, to exertion, when Santanu's son Bhishma (even) could not escape Pandu's son in battle. Indeed, Bhishma, when enraged in battle could destroy all mobile and immobile creatures, why, O Sanjaya, could he not then by his prowess, escape the son of Pandu in battle?"

Sanjaya said, 'Listen, O king, quietly to this terrific battle. The son of Pandu is incapable of being vanquished by the very gods with Vasava. Drona with diverse arrows pierced Dhrishtadyumna and felled the latter's charioteer from his niche in the car. And, O sire, the enraged hero also afflicted Dhrishtadyumna's four steeds with four excellent shafts. And the heroic Dhrishtadyumna too pierced Drona in the combat with nine sharp arrows and addressed him, saying, 'Wait--Wait'. 'Then, again, Bharadwaja's son of great prowess and immeasurable soul, covered with his arrows the wrathful Dhrishtadyumna. And he took up a dreadful arrow for the destruction of Prishata's son whose force resembled that of Sakra's bolt and which was like a second rod of death. And beholding that arrow aimed by Bharadwaja in battle, loud cries of oh and alas arose, O Bharata, among all the combatants. And then we beheld the wonderful prowess of Dhrishtadyumna inasmuch that the hero stood alone, immovable like a mountain. And he cut off that terrible and blazing arrow coming towards him like his own Death, and also showered an arrowy downpour on Bharadwaja's son. And beholding that difficult feat achieved by Dhrishtadyumna, the Panchalas with the Pandavas, filled with delight, set up loud shouts. And that prince, endowed with great prowess, desirous of slaying Drona hurled at him a dart of great impetuosity, decked with gold and stones of lapis lazuli. Thereupon the son of Bharadwaja, smiling the while, cut off into three fragments that dart decked with gold that was coming towards him impetuously. Beholding his dart thus baffled, Dhrishtadyumna of great prowess rained arrowy downpours on Drona, O king. Then that mighty car-warrior Drona, baffling that arrowy shower, cut off when the opportunity presented, the bow of Drupada's son. His bow (thus) cut off in the combat, that mighty warrior of great fame hurled at Drona a heavy mace endowed with the strength of the mountain. And hurled from his hands, that mace coursed through the air for Drona's destruction. And then we beheld the wonderful prowess of Bharadwaja's son. By (the) lightness (of his car's motion), he baffled that mace decked with gold, and having baffled it, he shot at Prishata's son many shafts of sharp edge, well-tempered, furnished with golden wings, and whetted on stone. And these, penetrating through Prishata's coat of mail, drank his blood in that battle. Then the high-souled Dhrishtadyumna, taking up another

bow, and putting forth his prowess pierced Drona in that encounter with five shafts. And then those two bulls among men, both covered with blood, looked beautiful like two blossoming Kinsukas in spring variegated with flowers. Then, O king, excited with wrath and putting forth his prowess at the head of his division, Drona once more cut off the bow of Drupada's son. And then that hero of immeasurable soul covered that warrior whose bow was cut off, with innumerable straight arrows like the clouds showering rain on a mountain. And he also felled his foe's charioteer from his niche in the car. And his four steeds, too, with four sharp arrows, Drona felled in that combat that set up a leonine roar. And with another shaft he cut off the leathern fence that cased Dhrishtadyumna's hand. His bow cut off, deprived of car, his steeds slain, and charioteer overthrown, the prince of Panchala alighted from his car, mace in hand, displaying great prowess. But before he could come down from his car, O Bharata, Drona with his shafts cut off that mace into fragments. This feat seemed wonderful to us. And then the mighty prince of the Panchalas of strong arms, taking a large and beautiful shield decked with a hundred moons, and a large scimitar of beautiful make, rushed impetuously from desire of slaying Drona, like a hungry lion in the forest towards an infuriate elephant. Then wonderful was the prowess that we beheld of Bharadwaja's son, and his lightness (of hand) in the use of weapons, as also the strength of his arms, O Bharata, in as much as, alone, he checked Prishata's son with a shower of arrows. And although possessed of great might in battle, he was unable to proceed further. And we beheld the mighty car-warrior Dhrishtadyumna staying where he did and warding off those clouds of arrows with his shield, using his arms with great dexterity. Then the mighty-armed Bhima endowed with great strength quickly came there, desirous of aiding in battle the high-souled son of Prishata. And he pierced Drona, O king, with seven sharp-pointed arrows, and speedily caused Prishata's son to be taken up on another car. Then king Duryodhana urged the ruler of the Kalingas supported by a large division, for the protection of Bharadwaja's son. Then that terrible and mighty division of the Kalingas, O ruler of men, rushed against Bhima at the command of thy son. And Drona then, that foremost of car-warriors, abandoning the prince of Panchala, encountered Virata and Drupada together. And Dhrishtadyumna also proceeded to support king Yudhishtira in battle. And then commenced a fierce battle, making the hair stand on end, between the Kalingas and the high-souled Bhima, a battle that was destructive of the universe, terrific, and awful."

SECTION 54

Dhritrashtra said, "How did the ruler of the Kalingas, that commander of a large division, urged by my son, and supported by his troops, fight in battle with the mighty Bhimasena of wonderful feats, that hero wandering over the field of battle with his mace like Death himself club in hand?"

Sanjaya said, "Thus urged by thy son, O great king, the mighty king of the Kalingas, accompanied by a large army advanced towards Bhima's car. And Bhimasena, then, O Bharata, supported by the Chedis, rushed towards that large and mighty army of the Kalingas, abounding with cars, steeds, and elephants, and armed with mighty weapons, and advancing towards him with Ketumat, the son of the king of the Nishadas. And Srutayus also, excited with wrath, accoutred in mail [protected by chain mail], followed by his troops in battle-array, and accompanied by king Ketumat, came before Bhima in battle. And the ruler of the Kalingas with many thousands of cars, and Ketumat with ten thousand elephants and the Nishadas, surrounded Bhimasena, O king, on all sides. Then the Chedis, the Matsyas, and Karushas, with Bhimasena at their head, with many kings impetuously rushed against the Nishadas. And then commenced the battle, fierce and terrible, between the warriors rushing at one another from desire of slaughter. And terrific was the battle that suddenly took place between Bhima and his foes, resembling the battle, O great king, between Indra and the mighty host of Diti's sons. And loud became the uproar, O Bharata, of that mighty army struggling in battle, that resembled the sound of the roaring ocean. And the combatants, O king, cutting one another, made the whole field resemble a crematorium strewn with flesh and blood. And combatants, impelled by the desire of slaughter could not distinguish friend from foe. And those brave warriors, incapable of being easily defeated in battle, even began to strike down their own friend. And terrific was the collision that took place between the few and many, between the Chedis (on the one side) and the Kalingas and the Nishadas, O king, (on the other). Displaying their manliness to the best of their power, the mighty Chedis, abandoning Bhimasena, turned back, and when the Chedis ceased to follow him, the son of Pandu, encountering all the Kalingas, did not turn back, depending upon the might of his own arms. Indeed, the mighty Bhimasena moved not, but from the terrace of his car covered the division of the Kalingas with showers of sharp arrows. Then that mighty Bowman, the king of the Kalingas, and that car-warrior, his son known by the name of Sakradeva, both began to strike the son of Pandu

with their shafts. And the mighty-armed Bhima, shaking his beautiful bow, and depending on the might of his own arms, fought with Kalinga, and Sakradeva, shooting in that battle innumerable arrows, slew Bhimasena's steeds with them. And beholding that chastiser of foes Bhimasena deprived of his car, Sakradeva rushed at him, shooting sharp arrows. And upon Bhimasena, O great king, the mighty Sakradeva showered arrow downpours like the clouds after summer is gone. But the mighty Bhimasena, staying on his car whose steeds had been slain, hurled at Sakradeva a mace made of the hardest iron. And slain by that mace, O king, the son of the ruler of the Kalingas, from his car, fell down on the ground, with his standard and charioteer. Then that mighty car-warrior, the king of the Kalingas beholding his own son slain, surrounded Bhima on all sides with many thousands of cars. Then the mighty-armed Bhima ended with great strength, abandoning mace, took up a scimitar, desirous of achieving a fierce feat. And that bull among men also took up, O king, crescents made of gold. And the ruler of the Kalingas also, excited with wrath, and rubbing his bowstring, and taking up a terrible arrow (deadly) as poison of the snake, shot it at Bhimasena, desirous at that monarch was of slaying (the Pandava). That sharp arrow, thus shot and coursing impetuously, Bhimasena, O king, cut in twain with his huge sword. And filled with delight he set up a loud shout, terrifying the troops. And the ruler of the Kalingas, excited with rage in that combat with Bhimasena, quickly hurled at him fourteen bearded darts whetted on stone. The mighty-armed son of Pandu, however, with that best of scimitars, fearlessly cut into fragments in a trice, O king, those darts while coursing through the welkin and before they could reach him. And having in that battle (thus) cut off those fourteen darts Bhima, that bull among men, beholding Bhanumat, rushed at him. Bhanumat then covered Bhima with a shower of arrows, and set up a loud shout, making the welkin resound with it. Bhima, however, in that fierce battle, could not bear that leonine shout. Himself ended with a loud voice, he also shouted very loudly. And at these shouts of his, the army of the Kalingas became filled with fear. In that battle they no longer regarded Bhima, O bull among men, as a human being. Then, O great king, having uttered a loud shout, Bhima, sword in hand impetuously jumping on (Bhanumat's) excellent elephant aided by the latter's tusks, gained, O sire, the back of that prince of usurers, and with his huge sword cut Bhanumat, dividing him in the middle. That chastiser of foes, then, having (thus) slain in battle the prince of the Kalingas, next made his sword which was capable of bearing a great strain, to descend upon the neck of that elephant. His head cut off, that prince of elephants fell down with a loud roar, like a crested mountain (whose base is) eaten away by the impetuous (surges of) the sea. And jumping down, O Bharata, from that failing elephant, the prince of Bharata's race, of undepressed soul, stood on the ground, sword in hand and accoutred in mail (as before). And felling numerous elephants on all sides, he wandered (over the field), making many paths (for himself). And then he seemed to be like a moving wheel of fire slaughtering whole divisions of cavalry, of elephants, and cars, and large bodies of infantry. And that lord among men, the mighty Bhima, was seen to move over the field with the activity of the hawk, quickly cutting off in that battle, with his sharp-edged sword, their bodies and heads, as also those of the combatants on elephant. And combatant on foot, excited with rage, all alone, and like Yama at the season of universal dissolution, he struck terror into his foes and confounded those brave warriors. Only they that were senseless rushed with loud shouts at him wandering in that great battle with impetuosity, sword in hand. And that grinder of foes, ended with great strength, cutting off the shafts and yokes of warriors on their cars, slew those warriors also. And Bhimasena was seen, O Bharata, to display diverse kinds of motions there. He wheeled about, and whirled about on high, and, made side-thrusts, and jumped forward, and ran above, and leapt high. And, O Bharata, he was also seen to rush forward and rush upward. And some mangled by the high-souled son of Pandu by means of his excellent sword, shrieked aloud, struck at their vitals or fell down deprived of life. And many elephants, O Bharata, some with trunks and the extremities of their tusks cut off, and others having their temporal globes cut open, deprived of riders, slew their own ranks and fell down uttering loud cries. And broken lances, O king, and the head of elephant drivers, and beautiful housings of elephants, and chords resplendent with gold, and collars, and darts and mallets and quivers, diverse kinds of machines, and beautiful bows, short arrows with polished heads, with hooks and iron crows for guiding elephants, bells of diverse shape, and hilts decked with gold, were seen by us falling down or (already) fallen along with riders of steeds. And with elephants (lying down) having the fore parts and hind parts of their bodies and their trunks cut off, or entirely slain, the field seemed to be strewn with fallen cliffs. That bull among men, having thus crushed the huge elephants, next crushed the steeds also. And, O Bharata, that hero also felled the foremost of cavalry soldiers. And the battle, O sire, that took place between him and them was

fierce in the extreme. And hilts and traces, and saddle girths resplendent with gold, and covers for the back of steeds, and bearded darts, and costly swords, and coats of mail, and shields, and beautiful ornaments, were seen by us strewn over the ground in that great battle. And he caused the earth to be strewn over (with blood) as if it were variegated with lilies. And the mighty son of Pandu, jumping high and dragging some car-warriors down with his sword felled them along with (their) standards. Frequently jumping up or rushing on all sides, that hero ended with great activity, wandering along many routes, caused the combatants to be amazed. And some he slew by his legs, and dragging down others he pressed them down under the earth. And others he cut off with his sword, and others he frightened with his roars. And others he threw down on the ground by the force of his thighs (as he ran). And others, beholding him, fled away in terror. It was thus that that vast force of the Kalingas ended with great activity, surrounding the terrible Bhimasena in battle, rushed at him. Then, O bull of Bharata's race, beholding Srutayush at the head of Kalinga troops, Bhimasena rushed at him. And seeing him advancing the ruler of the Kalingas, of immeasurable soul, pierced Bhimasena between his breasts with nine arrows. Struck with those shafts shot by the ruler of the Kalingas, like an elephant pierced with the hook, Bhimasena blazed up with wrath like fire fed with fuel. Then Asoka, that best of charioteers, bringing a car decked with gold, caused Bhima to mount on it. And thereupon that slayer of foes, the son of Kunti, speedily mounted on that car. And then he rushed at the ruler of the Kalingas, saying,--'Wait, Wait'. And then the mighty Srutayush excited with wrath, shot at Bhima many sharp arrows, displaying his lightness of hand, and that mighty warrior, Bhima, forcibly struck with those nine sharp arrows shot by Kalinga from his excellent bow, yielded to great wrath, O king, like a snake struck with a rod. Then that foremost of mighty men, Bhima, the son of Pritha, excited with rage and drawing his bow with great strength, slew the ruler of the Kalingas with seven shafts made wholly of iron. And with two shafts he slew the two mighty protectors of the car-wheels of Kalinga. And he also despatched Satyadeva and Satya to the abode of Yama. Of immeasurable soul, Bhima also, with many sharp arrows and long shafts, caused Ketumat to repair unto Yama's abode. Then the Kshatriyas of the Kalinga country, excited with rage and supported by many thousands of combatants, encountered the wrathful Bhimasena in battle. And armed with darts and maces and scimitars and lances and swords and battle-axes, the Kalingas, O king, hundreds upon hundreds surrounded Bhimasena. Baffling that risen shower of arrows, that mighty warrior then took up his mace and jumped down (from his car) with great speed. And Bhima then despatched seven hundred heroes to Yama's abode. And that grinder of foes despatched, in addition, two thousand Kalingas to the region of death. And that feat seemed highly wonderful. And it was thus that the heroic Bhima of terrible prowess repeatedly felled in battle large bands of the Kalingas. And elephants deprived by Pandu's son, in that battle, of their riders, and afflicted with arrows wandered on the field, treading down their own ranks and uttering loud roars like masses of clouds driven by the wind. Then the mighty-armed Bhima, scimitar in hand, and filled with delight, blew his conch of terrible loudness. And with that blare he caused the hearts of all the Kalinga troops to quake with fear. And, O chastiser of foes, all the Kalingas seemed at the same time to be deprived of their senses. And all the combatants and all the animals shook with terror. And in consequence of Bhimasena wandering in that battle through many paths or rushing on all sides like a prince of elephants, or frequently jumping up, a trance seemed to be engendered there that deprived his foes of their senses. And the whole (Kalinga) army shook with terror of Bhimasena, like a large lake agitated by an alligator. And struck with panic in consequence of Bhima of wonderful achievements, all the Kalinga combatants fled away in all directions. When, however, they were rallied again, the commander of the Pandava army (Dhrishtadyumna), O Bharata, ordered his own troops, saying,--'Fight'. Hearing the words of their commander, many leaders (of the Pandava army) headed by Sikhandin approached Bhima, supported by many car-divisions accomplished in smiting. And Pandu's son, king Yudhishtira the Just, followed all of them with a large elephant force of the colour of the clouds. And thus urging all his divisions, the son of Prishata, surrounded by many excellent warriors, took upon himself the protection of one of the wings of Bhimasena. There exists nobody on earth, save Bhima and Satyaki, who to the prince of the Panchalas is dearer than his very life. That slayer of hostile heroes, the son of Prishata, beheld the mighty-armed Bhimasena, that slayer of foes, wandering among the Kalingas. He set up many shouts, O king, and was filled with delight. O chastiser of foes. Indeed, he blew his conch in battle and uttered a leonine roar. And Bhimasena also, beholding the red standard of Dhrishtadyumna on his car decked with gold and unto which were yoked steeds white as pigeons, became comforted. And Dhrishtadyumna of immeasurable soul, beholding Bhimasena encountered by the Kalingas rushed to the battle for his rescue.

And both those heroes. Dhrishtadyumna and Vrikodara, ended with great energy, beholding Satyaki at a distance, furiously encountered the Kalingas in battle. And that bull among men, the grand son of Sini, that foremost of victorious warriors, quickly advancing to the spot took up the wing of both Bhima and Prishata's son. Bow in hand creating a great havoc there and making himself fierce in the extreme, he began to slay the enemy in battle. And Bhima caused a river to flow there of bloody current, mingled with the blood and flesh of the warriors born in Kalinga. And beholding Bhimasena then, the troops cried aloud, O king, saying, 'This is Death himself that is fighting in Bhima's shape with the Kalingas.' Then Santanu's son Bhishma, hearing those cries in battle, quickly proceeded towards Bhima, himself surrounded on all sides with combatants in army. Thereupon, Satyaki and Bhimasena and Dhrishtadyumna of Prishata's race, rushed towards that car of Bhima decked with gold. And all of them quickly surrounding Ganga's son in battle, pierced Bhishma, each with three terrible shafts, without losing a moment. Thy sire Devavrata, however, in return pierced each of those mighty bowmen striving (in battle) with three straight shafts. And checking those mighty car-warriors, with thousands of arrows he slew with his shafts the steeds of Bhima decked with golden armour. Bhima, however, ended with great energy, staying on that car whose steeds had been slain, with great impetuosity hurled a dart at Bhishma's car. Thy sire Devavrata then, in that battle, cut off that dart in twain before it could reach him, and thereupon it fell down on the earth. Then that bull among men, Bhimasena, taking up a heavy and mighty mace made of Saikyra iron speedily jumped down from his car. And Dhrishtadyumna quickly taking up that foremost of car-warriors on his own car, took away, in the very sight of all the combatants, that renowned warrior. And Satyaki then from desire of doing what was agreeable to Bhima, felled with his shafts the charioteer of the reverend Kuru grand-sire. Upon his charioteer being slain, that foremost of car-warriors, Bhishma, was borne away from the field of battle by his steeds with the speed of the wind. And when that mighty car-warrior was (thus) taken away from the field, Bhimasena then, O monarch, blazed up like a mighty fire while consuming dry grass. And slaying all the Kalingas, he stayed in the midst of the troops, and none, O bull of Bharata's race, of thy side ventured to withstand him. And worshipped by the Panchalas and the Matsyas, O bull of Bharata's race, he embraced Dhrishtadyumna and then approached Satyaki. And Satyaki, the tiger among the Yadus, of prowess incapable of being baffled, then gladdening Bhimasena, said unto him, in the presence of Dhrishtadyumna, (these words). 'By good luck the king of the Kalingas, and Ketumat, the prince of the Kalingas, and Sakradeva also of that country and all the Kalingas, have been slain in battle. With the might and prowess of thy arms, by thee alone, hath been crushed the very large division of the Kalingas that abounded with elephants and steeds and cars, and with noble warriors, and heroic combatants.' Having said this, the long-armed grandson of Sini, that chastiser of foes, quickly getting upon his car, embraced the son of Pandu. And then that mighty car-warrior, coming back to his own car, began to slay thy troops excited with rage and strengthening (the hands of) Bhima.

SECTION 55

Sanjaya said, "When the forenoon of that day had passed away, O Bharata, and when the destruction of cars, elephants, steeds, foot-soldiers and horse-soldiers, proceeded on, the prince of Panchala engaged himself in battle with these three mighty car-warriors, viz., Drona's son, Salya, and the high-souled Kripa. And the mighty heir of Panchala's king with many sharp shafts, slew the steeds of Drona's son that were celebrated over all the world. Deprived then of his animals, Drona's son quickly getting up on Salya's car, showered his shafts on the hair of the Panchala king. And beholding Dhrishtadyumna engaged in battle with Drona's son, the son of Subhadra, O Bharata, quickly came up scattering his sharp arrows. And, O bull of Bharata's race, he pierced Salya with five and twenty, and Kripa with nine arrows, and Aswatthaman with eight. Drona's son, however, quickly pierced Arjuna's son with many winged arrows, and Salya pierced him with twelve, and Kripa with three sharp arrows. Thy grandson Lakshmana then, beholding Subhadra's son engaged in battle, rushed at him, excited with rage. And the battle commenced between them. And the son of Duryodhana, excited with rage, pierced Subhadra's son with sharp shafts in that combat. And that (feat), O king, seemed highly wonderful. The light-handed Abhimanyu then, O bull of Bharata's race, excited with rage, quickly pierced his cousin with five hundred arrows. Lakshmana also, with his shafts, then cut off his (cousin's) bow-staff at the middle, at which, O monarch, all the people sent forth a loud shout. Then that slayer of hostile heroes, the son of Subhadra, leaving aside that broken bow, took up another that was beautiful and tougher. And thereupon those two bulls among men, thus engaged in combat and desirous of counteracting each other's feats, pierced each other with sharp shafts. King Duryodhana

then, O monarch, beholding his mighty son thus afflicted by thy grandson (Abhimanyu), proceeded to that spot. And when thy son turned (towards that spot), all the kings surrounded the son of Arjuna on every side with crowds of cars. Incapable of being defeated in battle and equal in prowess unto Krishna himself, that hero, O king, thus surrounded by those heroes, was not agitated in the least. Then Dhananjaya, beholding Subhadra's son engaged in battle, rushed to that spot, excited with wrath, desirous of rescuing his own son. Thereupon the kings (on the Kuru side), headed by Bhishma and Drona and with cars, elephants and steeds, rushed impetuously at Savyasachin. Then a thick earthly dust, suddenly raised by foot-soldiers and steeds and cars and cavalry troopers, covering the sky appeared on the view. And those thousands of elephants and hundreds of kings, when they came within reach of Arjuna's arrows, were all unable to make any further advance. And all creatures there set up loud wails, and the points of the compass became dark. And then the transgression of the Kurus assumed a fierce and dreadful aspect as regards its consequences. Neither the welkin, nor the cardinal points of the compass nor the earth, nor the sun, could be distinguished. O best of men, in consequence of the arrows shot by Kiritin [The sense is that all these were entirely shrouded by Arjuna's arrows.]. And many were the elephants then deprived of the standards (on their backs), and many car-warriors also, deprived of their steeds. And some leaders of car divisions were seen wandering, having abandoned their cars. And other car-warriors, deprived of their cars, were seen to wander hither and thither, weapon in hand and their arms graced with Angadas. And riders of steeds abandoning their steeds and of elephants abandoning their elephants from fear of Arjuna, O king, fled away in all directions. And kings were seen felled or falling from cars and elephants and steeds in consequence of Arjuna's shafts. And Arjuna, assuming a fierce countenance, cut off with his terrible shafts, the upraised arms of warriors, mace in grasp, and arms bearing swords, O king, or darts, or quivers, or shafts, or bows, or hooks, or standards, all over the field. And spiked maces broken in fragments, and mallets, O sire, and bearded darts, and short arrows, and swords also, in that battle, and sharp-edged battle-axes, and lances, O Bharata, and shields broken into pieces, and coats of mail also, O king, and standards, and weapons of all kinds thrown away and umbrellas furnished with golden staves, and iron hooks also, O Bharata, and goads and whips, and traces also, O sire, were seen strewn over the field of battle in heaps. There was no man in thy army, O sire, who could advance against the heroic Arjuna in battle. Whoever, O king, advanced against Pritha's son in battle, pierced by sharp shafts was despatched to the other world. When all these combatants of thine broke had fled away, Arjuna and Vasudeva blew their excellent conches. Thy sire Devavrata then, beholding the (Kuru) host routed, smilingly addressed the heroic son of Bharadwaja in the battle and said, "This mighty and heroic son of Pandu, viz., Dhananjaya, accompanied by Krishna, is dealing with (our) troops as he alone is competent to deal with them. He is incapable of being vanquished in battle today by any means, judging by his form that we see now so like unto that of the Destroyer himself at the end of the Yuga. This vast host again (of ours) is incapable of being rallied. Behold, looking at one another, our troops are flying away. Yon Sun, robbing in every way the vision of the whole world, is about to reach that best of mountains called Asta. For this, O bull among men, I think that the hour is come for the withdrawal (of the army). The warriors, who have all been tired and struck with panic, will never fight. Having said this unto Drona that best of preceptors, Bhishma, that mighty car-warrior, caused thy army to be withdrawn. And then when the sun set, the withdrawal of both thy army and theirs took place, O sire, and twilight set in."

SECTION 56

Sanjaya said,—"When the night having passed away, the dawn came, Santanu's son Bhishma, that chastiser of foes, gave the order for the (Kuru) army to prepare for battle. And the son of Santanu, the old Kuru grandsire, desirous of victory to thy sons, formed that mighty array known after the name of Garuda. And on the beak of that Garuda was thy sire Devavrata himself. And its two eyes were Bharadwaja's son and Kritavarman of Satwata's race. And those renowned warriors, Aswatthaman and Kripa, supported by the Trigartas, the Matsyas, the Kekayas, and the Vatadhanas, were in its head. And Bhurisaravas and Sala, and Salya and Bhagadatta, O sire, and the Madrakas, the Sindhu-Souviras, and they that were called the Pancha-nodas, together with Jayadratha, were placed on its neck. And on its back was king Duryodhana with all his followers. And Vinda and Anuvinda of Avanti, and the Kamvojas with the Sakas, and the Surasenas, O sire, formed its tail, O great king. And the Magadhas and the Kalingas, with all the tribes of the Daserakas, accoutred in mail, formed the right wing of that array. And the Karushas, the Vikunjas, the Mundas, and the Kaundivrisahas, with Vrithadvala, were stationed on the left wing. Then that chastiser of foes, Savyasachin, beholding the

host disposed in battle-array, aided by Dhrishtadyumna, disposed his troops in counter-array. And in opposition to that array of thine, the son of Pandu formed fierce array after the form of the half-moon. And stationed on the right horn, Bhimasena shone surrounded by kings of diverse countries abundantly armed with various weapons. Next to him were those mighty car-warriors Virata and Drupada; and next to them was Nila armed with venomous weapons. And next to Nila was the mighty car-warrior Dhrishtaketu, surrounded by the Chedis, the Kasis, the Karushas, and the Pauravas. And Dhrishtadyumna, and Sikhandin, with the Panchalas and the Prabhadrakas, and supported by other troops, were stationed in the middle, O Bharata, for battle. And thither also was king Yudhishtira the Just, surrounded by his elephant division. And next to him were Satyaki, O king, and the five sons of Draupadi. And immediately next to them was Iravan. And next to him were Bhimasena's son (Ghatotkacha) and those mighty car-warriors, the Kekayas. And next, on the left horn (of that array), was that best of men, viz., he who had for his protector, Janardana—that protector of the whole Universe. It was thus that the Pandavas formed their mighty counter-array for the destruction of thy sons and of those who had sided with them. Then commenced the battle between thy troops and those of the foe striking one another, and in which cars and elephants mingled in the clash of combat. Large numbers of elephants and crowds of cars were seen everywhere, O king, to rush towards one another for purposes of slaughter. And the rattle of innumerable cars rushing (to join the fray), or engaged separately raised a loud uproar, mingling with the beat of drums. And the shouts of the heroic combatants belonging to thy army and theirs, O Bharata, slaying one another in that fierce encounter, reached the very heavens."

SECTION 57

Sanjaya said, "After the ranks of thy army and theirs had been disposed in battle-array, that mighty car-warrior, Dhananjaya, felling in that conflict leaders of car-divisions with his arrows, caused a great carnage, O Bharata, among the car-ranks. The Dhartarashtras, (thus) slaughtered in battle by Pritha's son, like the Destroyer himself at the end of the Yuga, still fought perseveringly with the Pandavas. Desirous of (winning) blazing glory and (bent upon) making death (the only ground for) a cessation of the fight, with minds undirected to anything else, they broke the Pandava ranks in many places and were also themselves broken. Then both the Pandava and the Kaurava troops broke, changed positions, and fled away. Nothing could be distinguished. An earthly dust arose, shrouding the very sun. And nobody there could distinguish, either the cardinal or the subsidiary directions. And everywhere the battle raged, O king, the combatants being guided by the indications afforded by colours, by watch-words, names and tribal distinctions. And the array of the Kauravas, O king, could not be broken, duly protected as it was by Bharadwaja's son, O sire. And so the formidable array of the Pandava also, protected by Savyasachin, and well-guarded by Bhima, could not be broken. And the cars and elephants in close ranks, O king, of both the armies, and other combatants, coming out of their respective arrays, engaged in conflict. And in that fierce battle cavalry soldiers felled cavalry soldiers, with polished swords of sharp edges and long lances. And car-warriors, getting car-warriors (within reach) in that fierce conflict, felled them with shafts decked with golden wings. And elephant-riders, of thy side and theirs, felled large numbers of elephant-riders in close ranks, with broad-headed shafts and arrows and lances. And large bodies of infantry, inspired with wrath towards one another, cheerfully felled combatants of their own class with short arrows and battle-axes. And car-warriors, O king, getting elephant-riders (within reach) in that conflict, felled them along with their elephants. And elephant-riders similarly felled car-warriors. And, O bull of Bharata's race, the cavalry soldier with his lance felled the car-warrior in that conflict, and the car-warrior also felled the cavalry soldier. And both the armies the foot-soldier, felled the car-warrior in the combat, and the car-warrior felled the foot-soldiers, with sharp weapons. And elephant-riders felled horse-riders, and horse-riders felled warriors on the backs of elephants. And all this appeared exceedingly wonderful. And here and there foot-soldiers, were felled by foremost of elephant-riders, and elephant-riders were seen to be felled by the former. And bands of foot-soldiers, by hundreds and thousands, were seen to be felled by horse-riders and horse-riders by foot-soldiers. And strewn with broken standards and bows and lances and housings of elephants, and costly blankets and bearded darts, and maces, and clubs furnished with spikes, and Kampanas, and darts, and variegated coats of mail and Kunapas, and iron hooks, and polished scimitars, and shafts furnished with golden wings, the field, O best of Bharata's race, shone as if with floral wreaths. And the earth, miry with flesh and blood, became impassable with the bodies of men and steeds and elephants slain in that dreadful battle. And drenched with human blood, the earthy dust disappeared. And the cardinal points, all around, became perfectly clear, O Bharata. And innumerable headless trunks rose up all around indicating, O

Bharata, of the destruction of the world. And in that terrible and awful battle, car-warriors were seen to run away in all directions. Then Bhishma and Drona, and Jayadratha, the ruler of the Sindhus and Purumitra, and Vikarna, and Sakuni the son of Suvala—these warriors invincible in battle and possessed of leonine prowess—staying in battle broke the ranks of the Pandavas. And so Bhimasena and the Rakshasa Ghatotkacha, and Satyaki, and Chekitana, and the sons of Draupadi, O Bharata, supported by all the kings (on their side), began to grind thy troops and thy sons stationed in battle, like the gods grinding the Danavas. And those bulls among Kshatriyas, striking one another in battle, became terrible to behold and covered with blood shone like Kinsukas. And the foremost warriors of both armies, vanquishing their opponents, looked, O king, like the planetary luminaries in the firmament. Then thy son Duryodhana, supported by a thousand cars, rushed to battle with the Pandavas and the Rakshasa. And so all the Pandavas, with a large body of combatants rushed in battle against those chastisers of foes, the heroic Bhishma and Drona. And the diadem-decked (Arjuna) also, excited with rage rushed against the foremost of kings. And Arjuna's son (Abhimanyu), and Satyaki, both advanced against the forces of Suvala's son. And then commenced once more a fearful battle, making the hair to stand on end, between thine and the enemy's troops both desirous of vanquishing each other."

SECTION 58

Sanjaya said, "Then those kings, excited with rage, beholding Phalguni in battle, surrounded him on all sides with many thousands of cars. And having, O Bharata surrounded him with multitudinous division of cars, they shrouded him from all sides with many thousands of shafts. And bright lances of sharp points, and maces, and clubs endued with spikes, and bearded darts and battle-axes, and mallets and bludgeons they hurled at Phalguni's car, excited with rage. And that shower of weapons approaching (towards him) like a flight of locusts, Pritha's son checked on all sides with his gold-decked arrows. And beholding there on that occasion the superhuman lightness of hand that Vibhatsu possessed, the gods, the Danavas, the Gandharvas, the Pisachas, the Uragas and the Rakshasas eulogised Phalguni, O king, saying,—"Excellent, Excellent." And the heroic Gandharvas along with Suvala's son with a large force surrounded Satyaki and Abhimanyu. Then the brave warriors led by Suvala's son from anger, cut into pieces the excellent car of the Vishni hero, with weapons of diverse kinds. And in course of that fierce conflict, Satyaki, abandoning that car of his, speedily mounted on Abhimanyu's car, O chastiser of foes. And those two, mounted on the same car, then began to speedily slaughter the army of Suvala's son with straight arrows of sharp points. And Drona and Bhishma, steadily struggling in battle, began to slaughter the division of king Yudhishtira the Just, with sharp shafts furnished with the feathers of the Kanka bird. Then the son of Dharma and two other sons of Pandu by Madri, in the very sight of the whole army, began to grind the division of Drona. And the battle that took place there was fierce and awful, making the hair stand on end, like the terrible battle that took place between the gods and the Asuras in days of yore. And Bhimasena and Ghatotkacha, both achieved mighty feats. Then Duryodhana, approaching, checked them both. And the prowess we then beheld of Hidimva's son was exceedingly wonderful, inasmuch that he fought in battle, O Bharata, transcending his very father. And Bhimasena, the son of Pandu, excited with wrath, pierced the vindictive Duryodhana in the breast, with an arrow, smiling the while. Then king Duryodhana, afflicted by the violence of that blow, sat down on the terrace of his car and swooned away. And his charioteer then, beholding him senseless, speedily bore him away, O king, from battle. And then the troops that supported Duryodhana broke and fled. And thereupon Bhima, smiting that Kuru army thus flying away in all directions, with sharp-pointed shafts, pursued it behind. And Prishata's son (Dhrishtadyumna), that foremost of warriors, and Pandu's son king Yudhishtira, the just, in the very sight, O Bharata, of both Drona and Ganga's son, slew their army with sharp shafts capable of slaying hostile forces. That host of thy son, thus flying away in battle, those mighty car-warriors, Bhishma and Drona were incapable of checking. For though attempted to be checked by Bhishma and the high-souled Drona, that host fled away in the very sight of Drona and Bhishma. And then when (those) thousand of car-warriors fled away in all directions, Subhadra's son and that bull of Sini's race, both stationed on the same car, began, O chastiser of foes, to slaughter the army of Suvala's son of battle. And Sini's grandson and that bull of Kuru's race looked resplendent like the sun and the moon when together in the firmament after the last lunation of the dark fortnight has passed away. And then Arjuna also, O king, excited with rage, showered arrows on thy army like the clouds pouring rain in torrents. And the Kaurava army, thus slaughtered in battle with the shafts of Partha, fled away, trembling in grief and fear. And beholding the army flying away, the mighty Bhishma and Drona, excited with rage and both desirous of

Duryodhana's welfare sought to cheek it. Then king Duryodhana himself, comforting the combatants, checked that army, then flying away in all directions. And thereupon all the mighty Kshatriya car-warriors stopped, each at the spot where he saw thy son. And then others among the common soldiers, beholding them stop, stopped of their own accord, O king, from shame and desire of displaying their courage unto one another. And the impetuosity, O king, of that army thus rallied to the fight resembled that of the surging sea at the moment of the moon's rise. And king Duryodhana, beholding that army of his rallied for the fight, quickly repaired to Santanu's son Bhishma and said these words. 'O grandsire, listen to what I say, O Bharata. When, O son of Kuru, thou art alive, and Drona, that foremost of persons conversant with weapons, along with his son and with all our other friends (is alive), and then that mighty bowman Kripa also is alive, I do not regard it as at all creditable that my army should thus fly away. I do not regard the Pandavas to be, by any means, a match for thee or for Drona, in battle, or for Drona's son, or for Kripa. Without doubt, O grandsire, the sons of Pandu are being favoured by thee, inasmuch as thou forgiest, O hero, this slaughter of my army. Thou shouldst have told me, O king, before this battle took place, that thou wouldst not fight with the Pandavas. Hearing such words from thee, as also from the preceptor, O Bharata, I would then have, with Karna, reflected upon what course I should pursue. If I do not deserve to be abandoned by you two in battle, then, O bulls among men, do ye fight according to the measure of your prowess. Hearing these words, Bhishma, laughing repeatedly, and turning up his eyes in wrath, said to thy son, 'Many a time, O king, have I said unto thee words worthy of thy acceptance and fraught with thy good. The Pandavas are incapable of being vanquished in battle by the very gods with Vasava amongst them. That, however, which my aged self is capable of doing, I will do to the extent of my power, O best of kings, in this battle. Witness it now with thy kinsmen. Today, in the very sight of all, alone I shall check the sons of Pandu at the head of their troops and with all their kinsfolk.' Thus addressed by Bhishma, thy son, O king, filled with delight, caused conches to be blown and drums to be beaten. And the Pandavas also, O king, hearing that loud uproar, blew their conches, and caused their drums and cymbals to be played upon."

SECTION 59

Dhritarashtra said, "After that dreadful vow had been made in battle by Bhishma enraged by the words of my son, what, O Sanjaya, did Bhishma do unto the sons of Pandu or what did the Panchalas do unto the grandsire? Tell it all unto me, O Sanjaya."

Sanjaya said, "After the forenoon of that day, O Bharata, had passed away, and the sun in his westward course had passed a portion of his path, and after the high-souled Pandavas had won the victory, thy sire Devavrata, conversant with the distinction of all codes of morality, rushed carried by the fleetest steeds, towards the army of the Pandavas, protected by a large force and by all thy sons. Then, O Bharata, in consequence of thy sinful policy, commenced a dreadful battle, making the hair stand on end, between ourselves and the Pandavas. And the twang of bows, the flapping of bowstrings against the leathern fences (casing the hands of the bowman), mingling together, made a loud uproar resembling that of splitting hills. Stay--Here I stand,--Know this one,--Turn back,--Stand,--I wait for thee--Strike,--These were the words heard everywhere. And the sound of falling coats of mail made of gold, of crowns and diadems, and of standards resembled the sound of falling stones on a stony ground. And heads, and arms decked with ornaments, falling by hundreds and thousands upon the ground moved in convulsions. And some brave combatants, with heads severed from their trunks, continued to stand weapons in grasp or armed with drawn bow. And a dreadful river of blood began to flow there, of impetuous current, miry with flesh and blood, and with the bodies of (dead) elephants for its (sub-aequeous) rocks. Flowing from the bodies of steeds, men, and elephants, and delightful to vultures and jackals, it ran towards the ocean represented by the next world. A battle such as that, O king, which (then) took place between thy sons, O Bharata, and the Pandavas, was never seen or heard before. And in consequence of the bodies of combatants slain in that conflict, cars could not make their way. And the field of battle in consequence of the bodies of slain elephants seemed to be strewn over with blue crests of hills. And the field of battle, strewn with variegated coats of mail and turbans, O sire, looked beautiful like the firmament autumn. And some combatants were seen who, though severely wounded, yet rushed cheerfully and proudly upon the foe in battle. And many, fallen on the field of battle, cried aloud, saying--'O father, O brother, O friend, O kinsman, O companion, O maternal uncle, do not abandon me.'--And others cried aloud, saying,--'Come! Come thou here! Why art thou frightened? Where dost thou go? I stand in battle, do not be afraid.' And in that combat Bhishma, the son of Santanu, with bow incessantly drawn to a circle, shot shafts of blazing points,

resembling snakes of virulent poison. And shooting continuous line of arrows in all directions, that hero of rigid vows smote the Pandava car-warriors naming each beforehand, O Bharata. And displaying his extreme lightness of hands, and dancing (as it were) along the track of his car, he seemed, O king, to be present everywhere like a circle of fire. And in consequence of the lightness of his movements, the Pandavas in that battle, along with the Srinjayas, beheld that hero, though really alone, as multiplied a thousand-fold. And every one there regarded Bhishma as having multiplied his self by illusion. Having seen him now on the east, the next moment they saw him on the west. And so having seen him on the north, the next moment they saw him on the south. And the son of Ganga was thus seen fighting in that battle. And there was no one amongst the Pandavas capable of even looking at him. What they all saw were only the innumerable shafts shot from his bow. And heroic warriors, beholding him achieve such feats in battle, and (thus) slaughtering their ranks, uttered many lamentations. And, kings in thousands came in contact with thy sire, thus coursing over the field in a superhuman way, and fell upon that fire represented by the enraged Bhishma like flights of senseless insects (upon a blazing fire) for their own destruction. Not a single shaft of that light-handed warrior was futile, falling upon the bodies of men, elephants, and steeds, in consequence of the numbers (opposed to him). With a single straight shaft shot in that battle, he despatched a single elephant like hill riven by the thunderbolt. Two or three elephant-riders at a time, cased in mail and standing together, thy sire pierced with one shaft of sharp point. Whoever approached Bhishma, that tiger among men, in battle, seen for a moment was, next beheld to fall down on the ground. And that vast host of king Yudhishtira the Just, thus slaughtered by Bhishma of incomparable prowess, gave way in a thousand directions. And afflicted with that arrowy shower, the vast army began to tremble in the very presence of Vasudeva and the high-souled Partha. And although the heroic leaders of the Pandava army made great efforts, yet they could not check the flight of (even) the great car-warriors of their side afflicted with the shafts of Bhishma. The prowess, in consequence of which that vast army was routed, was equal to that of the chief of the gods himself. And that army was so completely routed, O great king, that no two persons could be seen together. And cars and elephants and steeds were pierced all over, and standards and shafts of cars were strewn over the field. And the army of the sons of Pandu uttered cries of oh and alas, and became deprived of senses. And the sire struck the son and the son struck the sire; and friend challenged the dearest of friends to battle as if under the influence of fate. And others amongst the combatants of Pandu's son were seen, O Bharata, to run away, throwing aside their coats of mail, and with dishevelled hair. And the army of the sons of Pandu, indulging in loud wails, including the very leaders of their best of car-warriors, was seen to be as confounded as a very herd of kine. The delight of the Yadavas then, beholding that army thus routed, said unto Partha, stopping that best of cars (which he guided), these words, 'The hour is now come, O Partha, which was desired by thee. Strike Bhishma, O tiger among men, else, thou wilt lose the senses. O hero, formerly, in the conclave of kings, thou hadst said,--'I will slay all the warriors of Dhritarashtra's sons, headed by Bhishma and Drona--all in fact, who will fight with me in battle'. O son of Kunti, O chastiser of foes, make those words of thine true. Behold, O Vibhatsu, this army of thine is being routed on all sides. Behold, the kings in Yudhishtira's host are all flying away, seeing Bhishma in battle, who looketh like the Destroyer himself with wide-open mouth. Afflicted with fear, they are making themselves scarce like the weaker animals at sight of the lion. Thus addressed, Dhananjaya replied unto Vasudeva, saying, 'Plunging through this sea of the hostile host, urge on the steeds to where Bhishma is. I will throw down that invincible warrior, the reverend Kuru grandsire'. Then Madhava urged those steeds of silvery hue to where, O king, the car of Bhishma was, that car which, like the very sun, was incapable of being gazed at. And beholding the mighty-armed Partha thus rushing to an encounter with Bhishma, the mighty army of Yudhishtira rallied for battle. Then Bhishma, that foremost of warriors amongst the Kurus, repeatedly roaring like a lion, quickly covered Dhananjaya's car with an arrowy shower. In a moment that car of his, with standard and charioter, became invisible, shrouded with that arrowy downpour. Vasudeva, however, endowed with great might fearlessly and summoning all his patience, began to guide those steeds mangled by Bhishma's shafts. Then Partha, taking up his celestial bow whose twang resembled the roar of the clouds, caused Bhishma's bow to drop down, cutting it off with his keen shafts. The Kuru warrior, thy sire, seeing his bow cut off, took up another and strung it within the twinkling of the eye. And he stretched that bow whose twang resembled the roar of the clouds, with his two hands. But Arjuna, excited with wrath, cut off that bow also of his. Then the son of Santanu applauded that lightness of hand (displayed by Arjuna), saying--'Excellent, O Partha, O thou of mighty arms, excellent, O son of Pandu. O Dhananjaya, such a

mighty feat is, indeed, worthy of thee. I have been pleased with thee. Fight hard with me, O son. And having applauded Partha thus, and taking up another large bow, that hero shot his shafts at Partha's car. And Vasudeva then displayed his great skill in the guiding of chariot, for he baffled those shafts of his, by guiding the car in quick circles. Then, O sire, Bhishma with great strength pierced both Vasudeva and Dhananjaya with keen shafts all over their bodies. And mangled by those shafts of Bhishma, those two tigers among men looked like two roaring bulls with the scratches of horns on their bodies. And once again, excited with rage, Bhishma covered the two Krishnas on all sides with shafts in hundreds and thousands. And with those keen shafts of his, the enraged Bhishma caused him of Vrishni's race to shiver. And laughing loudly he also made Krishna to wonder. Then the mighty-armed Krishna, beholding the prowess of Bhishma in battle as also the mildness with which Arjuna fought, and seeing that Bhishma was creating incessant showers of arrows in that conflict and looked like the all-consuming Sun himself in the midst of the two armies, and marking besides, that that hero was slaying the foremost of combatants in Yudhishtira's host and causing a havoc in that army as if the hour of dissolution had come,--the adorable Kesava, that slayer of hosts, endowed with immeasurable soul--unable to bear what he saw, thought that Yudhishtira's army could not survive that slaughter.--In a single day Bhishma can slaughter all the Daityas and the Danavas. With how much ease then can he slay in battle the sons of Pandu with all their troops and followers. The vast army of the illustrious son of Pandu is again flying away. And the Kauravas also beholding the Somakas routed, are rushing to battle cheerfully, gladdening the grandsire. Accounted in mail, even I will stay Bhishma to-day for the sake of the Pandavas. This burthen of the high-souled Pandavas even I will lighten. As regards Arjuna, though struck in battle with keen shafts, he knoweth not what he should do, from respect for Bhishma.--And while Krishna was reflecting thus the grandsire, excited with wrath, once again shot his shafts at Partha's car. And in consequence of very great number of those arrows all the points of the compass became entirely shrouded. And neither the welkin nor the quarters nor the earth nor the sun himself of brilliant rays, could be seen. And the winds that blew seemed to be mixed with smoke, and all the points of the compass seemed to be agitated. And Drona, and Vikarna, and Jayadratha, and Bhurisrava, and Kritavarman, and Kripa, and Srutayush and the ruler of the Amvashtas and Vinda and Anuvinda, Sudakshina and the westerners, and the diverse tribes of the Sauviras, the Vasatis, and the Kshudrakas, and the Malavas, all these, at the command of the royal son of Santanu, quickly approached Kiritin for battle. And the grandson of Sini saw that Kiritin was surrounded by many hundreds of horse, and infantry, and cars, and mighty elephants. And beholding both Vasudeva and Arjuna thus encompassed by infantry and elephants and horses and cars, on all sides, that foremost of all bearers of arms, viz., the chief of the Sinis, quickly proceeded to that spot. And that foremost of bowmen, the chief of the Sinis, quickly rushing at those troops, came to Arjuna's side like Vishnu coming to the aid of the slayer of Vritra. And that foremost warrior of Sini's race cheerfully said unto Yudhishtira's host all the combatants of which had been frightened by Bhishma and whose elephants, steeds, cars, and numberless standards had been mangled and broken into pieces, and which was flying away from the field, these words, 'Ye Kshatriyas, where do ye go? This is not the duty of the righteous as hath been declared by the ancients. Ye foremost of heroes, do not violate your pledges. Observe your own duties as heroes'. Beholding that those foremost of kings were flying together from the field of battle, and marking the mildness with which Partha fought, and beholding also that Bhishma was exerting himself very powerfully in battle, and that the Kurus were rushing from all sides, the younger brother of Vasava, the high-souled protector of all the Dasarhas, unable to bear it all, addressed the renowned grandson of Sini, and applauding him, said,--'O hero of Sini's race, they that are retreating, are, indeed, retreating. They that are yet staying, O thou of the Satwata race, let them also go away. Behold, I will soon throw Bhishma down from his car, and Drona also in battle, with all their followers. There is none in the Kuru host, O thou of the Satwata race, who is able to escape my angry self. Therefore, taking up my fierce discus, I will slay Bhishma of high vows. And slaying in battle those two foremost of car-warriors, viz., Bhishma along with his followers and Drona also, O grandson of Sini, I will gladden Dhananjaya, and the king, and Bhima, and the twin Aswins. And slaying all the sons of Dhritarashtra and all those foremost of kings who have embraced their side, I will joyfully furnish king Ajatasatru with a kingdom today.' Saying this, Vasudeva's son, abandoning (the reins of) the steeds, jumped down from the car, whirling with his (right) arm his discus of beautiful nave with edge sharp as a razor, effulgent as the sun and possessed of force equal to that of a thousand bolts of heaven. And making the earth tremble under his tread, the high-souled Krishna rushed impetuously towards Bhishma. And that grinder of foes, the younger brother of the chief of

the gods, excited with wrath, rushed towards Bhisma staying in the midst of his troops, like a lion from desire of slaying upon a prince of elephants blinded with fury and staying proudly for the attack. And the end of his yellow garments waving in the air looked like a cloud charged with lightning in the sky. And that lotus of a discus called Sudarsana, having for its stalk the beautiful arm of Saurin, looked as beautiful as the primeval lotus, bright as the morning sun, which sprung from the navel of Narayana. And Krishna's wrath was the morning sun that caused that lotus to blow. And the beautiful leaves of that lotus were as sharp as the edge of a razor. And Krishna's body was the beautiful lake, and his (right) arm the stalk springing therefrom, upon which that lotus shone. And beholding the younger brother of Mahendra, excited with wrath and roaring loudly and armed with that discus, all creatures set out a loud wail, thinking that the destruction of the Kurus was at hand. And armed with his discus Vasudeva looked like the Samvarta fire that appears at the end of the Yuga for consuming the world. And the preceptor of the universe blazed up like a fierce comet risen for consuming all creatures. And beholding that foremost of bipeds, that divine personage, advancing armed with the discus, Santanu's son stationed on his car, bow and arrow in hand, fearlessly said, 'Come, Come, O Lord of the gods, O thou that hast the universe for thy abode. I bow to thee, O thou that art armed with mace, sword and Saranga. O lord of the universe, forcibly throw me down from this excellent car, O thou that art the refuge of all creatures in this battle. Slain here by thee, O Krishna, great will be my good fortune both in this world and the next. Great is the respect thou payest me, O Lord of the Vrishnis and the Andhakas. My dignity will be celebrated in the three worlds.' Hearing these words of Santanu's son, Krishna rushing impetuously towards him said, 'Thou art the root of this great slaughter on earth. Thou wilt behold Duryodhana slain to-day. A wise minister who treadeth in the path of righteousness should restrain a king that is addicted to the evil of gambling. That wretch again of his race who transgresseth duty should be abandoned as one whose intelligence hath been misdirected by destiny.--The royal Bhisma, hearing these words, replied unto the chief of the Yadus, saying,--Destiny is all powerful. The Yadus, for their benefit, had abandoned Kansa. I said this to the king (Dhritrashtra) but he minded it not. The listener that hath no benefit to receive becometh, for (his own) misery, of perverted understanding through (the influence of destiny).' Meanwhile, jumping down from his car, Partha, himself of massive and long arms, quickly ran on foot after that chief of Yadu's race possessed of massive and long arms, and seized him by his two hands. That first of all gods devoted in self, Krishna, was excited with rage. And therefore, though thus seized, Vishnu forcibly dragged Jishnu after him, like a tempest bearing away a single tree. The high-souled Partha, however, seizing them with great force his legs as he was proceeding at a quick pace towards Bhisma, succeeded, O king, in stopping him with difficulty at the tenth step. And when Krishna stopped, decked as he was with a beautiful garland of gold, cheerfully bowed down to him and said, 'Quell this wrath of thine. Thou art the refuge of the Pandavas, O Kesava. I swear, O Kesava, by my sons and uterine brothers that I will not withdraw from the acts to which I have pledged myself. O younger brother of Indra, at thy command I will certainly annihilate the Kurus.' Hearing that promise and oath of his, Janardana became gratified. And ever engaged as he was in doing what was agreeable to Arjuna--that best of the Kurus.--he once more, discus on arm, mounted on his car. And that slayer of foes once more took up those reins (that he had abandoned), and taking up his conch called Panchajanya, Saurin filled all the points of the compass and the welkin with its blare. And thereupon beholding Krishna decked with necklace and Angada and ear-rings, with curved eye-lashes smeared with dust, and with teeth of perfect whiteness, once more take up his conch the Kuru heroes uttered a loud cry. And the sound of cymbals and drums and kettle-drums, and the rattle of car-wheels and the noise of smaller drums, mingling with those leonine shouts, set forth from all the ranks of the Kurus, became a fierce uproar. And the twang of Partha's Gandiva, resembling the roll of the thunder, filled the welkin and all the quarters. And shot from the bow of Pandu's son, bright and blazing shafts proceeded in all directions. Then the Kuru king, with a large force, and with Bhisma and Bhurisravas also, arrow in hand, and resembling a comet risen for consuming a constellation, rushed against him. And Bhurisravas hurled at Arjuna seven javelins furnished with wings of gold, and Duryodhana a lance of fierce impetuosity, and Salya a mace, and Santanu's son a dart. Thereupon, Arjuna, baffling with seven shafts the seven javelins, fleet as arrows, shot by Bhurisravas, cut off with another keen-edged shaft the lance hurled from Duryodhana's arm. And the blazing dart coming towards him--effulgent as lightning--hurled by Santanu's son, and the mace hurled from the arm of the ruler of the Madras, that hero cut off with two (other) shafts. Then drawing with his two hands and with great force his beautiful bow Gandiva of immeasurable energy, he invoked with proper mantras the highly wonderful and

terrible Mahendra weapon and caused it to appear in the welkin. And with that mighty weapon producing profuse showers of arrows endued with the effulgence of the blazing fire, that high-souled and mighty Bowman, decked with diadem and garland of gold, checked the entire Kaurava host. And those shafts from Partha's bow, cutting off the arms, bows, standard-tops, and cars, penetrated into the bodies of the kings and of the huge elephants and steeds of the foe. And filling the cardinal and the subsidiary directions with those sharp and terrible shafts of his, Pritha's son decked with diadem and garland of gold, agitated the hearts of his foes by means of the twang of Gandiva. And in that awful passage at arms, the blare of conches and beat of drums and the deep rattle of cars were all silenced by the twang of Gandiva. And ascertaining that twang to be of Gandiva, king Virata and other heroes among men, and the brave Drupada, the king of the Panchalas, all proceeded to that spot with undepressed hearts. And all thy combatants stood, struck with fear, each at the spot where he heard that twang of Gandiva. And none amongst them ventured to proceed to that place whence that sound was heard. And in that awful slaughter of kings, heroic combatants were slain and car-warriors with those that guided their cars. And elephants with resplendent housings of gold and gorgeous standards (on their backs), afflicted with broad-headed shafts failing upon them, suddenly fell down, deprived of life and their bodies mangled by Kiritin. And forcibly struck by Partha with his winged arrows of great impetuosity and broad-headed shafts of keen-edge and points, the standards of innumerable kings stationed at the heads of their yantras* and Indrajalas* were cut off. [* A Yantra (Sanskrit: "machine, device, contraption") is a mystical diagram (Tantric traditions) that might have had a practical origin. The Sanskrit word Indrajala is common to most Indian languages and means Indra's net, magic, deception, fraud, illusion, conjuring, jugglery, sorcery, and interpenetration in Buddhist philosophy. It is also called Indra's net, Indra's jewels, or Indra's pearls. As concept, it is related to General Sunzi's Art of War.] And bands of infantry and car-warriors, in that battle, and steeds and elephants, fell fast on the field, their limbs paralysed, or themselves speedily deprived of life, affected by Dhananjaya with those shafts. And, O king, many were the warriors who in that terrible conflict had their coats of mail and bodies cut through by that mighty weapon called after the name of Indra. And with those terrible and sharp shafts of his, Kiritin caused an awful river to run on the field of battle, having for its waters the blood flowing from the mangled bodies of the combatants and having for its froth their fat. And its current was broad and ran fiercely. And the bodies of elephants and steeds despatched to the other world formed its banks. And its mire consisted of the entrails, the marrow, and the flesh of human beings, and prodigious Rakshasas formed the (tall) trees (standing on its banks). And the crowns of human heads in profusion, covered with hair, formed its (floating) mess, and heaps of human bodies, forming its sandbanks, caused the current to flow in a thousand directions. And the coats of mail strewn all over formed its hard pebbles. And its banks were infested by large number of jackals and wolves and cranes and vultures and crows of Rakshasas, and packs of hyenas. And they that were alive beheld that terrible river of current consisting of fat, marrow, and blood, caused by the arrow showers of Arjuna--that embodiment of (man's) cruelty--to look like the great Vaitarani. 1 And beholding the foremost warriors of that army of the Kuru thus slain by Phalguni, the Chedis, the Panchalas, the Kurushas, the Matsyas, and all the combatants of the Pandava side, those foremost of men, elated with victory, together set up a loud shout for frightening the Kaurava warriors. And they uttered that cry indicative of victory, beholding the foremost combatants of the (Kuru) army, the very troops protected by mighty leaders of divisions, thus slain by Kiritin, that terror of foes, who frightened them like a lion frightening herds of smaller animals. And then the bearer of Gandiva himself, and Janardana both filled with delight, uttered loud roars. And the Kurus, with Bhisma, and Drona and Duryodhana and Valhika, exceedingly mangled by the weapons (of Arjuna), beholding the sun withdraw his rays, and seeing also that awful and irresistible weapon called after the name of Indra spread out and causing (as it were) the end of the Yuga to appear, withdraw their forces for the nightly rest. And that foremost of men, Dhananjaya also, having achieved a great feat and won great renown by crushing his foes, and beholding the sun assume a red hue and the evening twilight to set in, and having completed his work, retired with his uterine brothers to the camp for nightly rest. Then when darkness was about to set in, there arose among the Kuru troops a great and terrible uproar. And all said, 'In today's battle Arjuna hath slain ten thousand car-warriors, and full seven hundred elephants. And all the westerners, and the diverse tribes of the Sauviras, and the Kshudrakas and the Malavas, have all been slain. The feat achieved by Dhananjaya is a mighty one. None else is competent to achieve it. Srutayush, the ruler of the Amvashats, and Durmarshana, and Chitrasena, and Drona, and Kripa, and the ruler of the Sindhus, and Valhika, and Bhurisravas,

and Salya, and Sala, O king, and other warriors by hundreds united together, along with Bhisma himself, have on battle, by the prowess of his own arms, been vanquished today by the angry son of Pritha, viz., Kiritin, that one mighty car-warrior in the world.' Talking thus, O Bharata, all the warriors of thy side went to their tents from the field of battle. And all the combatants of the Kuru army frightened by Kiritin, then entered their tents illumined by thousands of torches, and beautified by innumerable lamps.

SECTION 60

Sanjaya said,--"When the night passed away, O Bharata, the high-souled Bhisma, with wrath engendered, supported by a large force, and stationed at the head of the Bharata army, proceeded against the foe. And Drona and Duryodhana and Valhika, and also Durmarshana and Chitrasena, the mighty Jayadratha, and other royal warriors, supported by large divisions accompanied, surrounding him all sides. And surrounded by those great and mighty car-warriors endued with great prowess and energy, O king, he shone, O best of monarchs, in the midst of those foremost of royal warriors, like the chief of the celestials in the midst of the gods. And the magnificent standards on the backs of the elephants stationed in front of those ranks, of diverse colours, viz., red, yellow, black and brown, waving in the air, looked exceedingly beautiful. And that army with the royal son of Santanu and other mighty car-warriors and with elephants and steeds, looked resplendent like a mass of clouds charged with lightning, or like the firmament, in the season of rains, with gathering clouds. And then the fierce army of the Kurus, bent on battle and protected by Santanu's son, rushed impetuously towards Arjuna like the fierce current of the ocean-going Ganga. Pervaded by diverse kinds of forces possessed of great strength, and having in its wings elephants, steeds, infantry, and cars in profusion, that array the high-souled (Arjuna) having the prince of apes on his banner beheld from a distance to resemble a mighty mass of clouds. That high-souled hero, that bull among men, upon his car furnished with tall standard and unto which were yoked white steeds, at the head of his (own) division and surrounded by a mighty force, proceeded against the whole hostile army. And all the Kauravas with thy sons, beholding that ape-bannered (warrior) with his excellent standard and handsome car-shaft wrapped (in costly cover), accompanied by that bull of Yadu's race, his charioteer in battle, were filled with dismay. And thy army beheld that best of arrays, which was protected by that mighty car-warrior of the world, viz., Kiritin, with weapons upraised to have at each of its corners four thousand elephants. Like the array which was formed on the day before by that best of Kurus viz., king Yudhishtira the Just, and like of which had never been seen or heard before by human beings, was this one of today (that the Pandavas formed). Then on the field of battle thousand of drums were loudly beaten, and there arose from all the divisions the loud blare of conches and the notes of trumpets and many leonine shouts. Then (innumerable) bows of loud twang, stretched by heroic warriors with shaft fixed on the bowstrings, and the blare of conches, silenced that uproar of drums and cymbals. And the entire welkin filled with that blare of conches was diffused with an earthly dust that made it wonderful to behold. And with that dust the sky looked as if a vast canopy were spread overhead. And beholding that canopy the brave warriors all rushed impetuously (to battle). And car-warriors, struck by car-warriors, were overthrown with charioteers, steeds, cars, and standards. And elephants, struck by elephants, fell down, and foot-soldiers struck by foot-soldiers. And rushing horsemen, struck down by rushing horsemen with lances and swords, fell down with frightful countenances. And all this seemed exceedingly wonderful. And excellent shields decked with golden stars and possessed of solar effulgence, broken by (strokes of) battle-axes, lances and swords dropped on the field. And many car-warriors mangled and bruised by the tusks and the strong trunks of elephants, fell down with their charioteers. And many bulls among car-warriors struck by bulls among car-warriors with their shafts, fell down on the ground. And many persons hearing the wails of horsemen and foot-soldiers struck with the tusks and other limbs of elephants or crushed by the impetus of those huge creatures rushing in close ranks, fell down on the field of battle.

"Then when cavalry and foot-soldiers were falling fast, and elephants and steeds and cars were flying away in fear, Bhisma, surrounded by many mighty car-warriors, obtained sight of him who had the prince of apes on his standard. And the palmyra-bannered warrior, viz. the son of Santanu, having five palmyras on his standard, then rushed against the diadem-decked (Arjuna) whose car, in consequence of the fleetness of the excellent steeds attached to it was endued with wonderful energy and which blazed like the very lightning in consequence of the energy of his mighty weapons. And so against that son of Indra who was like unto Indra himself, rushed many (other) warriors headed by Drona and Kripa and Salya and Vivinsati and Duryodhana and also Somadatta's son, O king. Then the heroic Abhimanyu, the son of Arjuna, conversant with all weapons and cased in a

handsome and golden coat of mail, rushing out of the ranks, quickly proceeded against all those warriors. And that son of Krishna of feats incapable of being borne, baffling the mighty weapons of all those warriors of great strength, looked resplendent like the adorable Agni himself, on the sacrificial altar, of blazing flames, invoked with high mantras. Then Bhishma of mighty energy, creating in that battle a very river whose waters were the blood of foes, and quickly avoiding Subhadra's son, encountered that mighty car-warrior, viz., Partha himself. Then Arjuna decked with diadem and garlands with his Gandiva of wonderful mien and twang loud as the roar of the thunder, shooting showers of arrows, baffled that shower of mighty weapons (shot by Bhishma). And that high-souled warrior having the prince of apes on his banner, of feats incapable of being borne, then poured in return upon Bhishma, that best of all wielders of bows a shower of sharp-edged arrows and polished shafts of broad heads. And so thy troops also beheld that shower of mighty weapons shot by him who had the prince of apes on his banner, opposed and dispersed by Bhishma like the maker of day dispelling (the gloom of night). And the Kurus and the Srinjayas, and all the people there, beheld that single combat between those two foremost of men, viz., Bhishma and Dhananjaya, proceeding thus steadily and thus distinguished by the terrible twang of the bows of both."

SECTION 61

Sanjaya said, "And Drona's son, and Bhurisravas, and Chitrasena, O sire, and the son of Samyamani also, all fought with Subhadra's son. And while fighting alone with five tigers among men, people beheld him possessed of exceeding energy, like a young lion fighting with five elephants. And no one among them equalled Krishna's son in sureness of aim, in bravery, in prowess, in lightness of hand or in knowledge of weapons. And beholding his son, that chastiser of foes thus struggling and displaying his prowess in battle, Partha set up a leonine roar. And seeing thy grandson, O king, thus afflicting thy host, thy warriors, O monarch, surrounded him on all sides. Then that smiter of foes, the son of Subhadra, depending upon his prowess and might, advanced with undepressed heart against the Dhritarashtra host. And while battling with the foe in that conflict, his mighty bow endued with the effulgence of the sun, was seen by all to be incessantly stretched for striking. And piercing the son of Drona with one shaft, and Salya with five, he overthrew the standard of Samyamani's son with eight shafts. And with another sharp-edged arrow he cut off the mighty dart of golden staff, resembling a snake, that was hurled at him by Somadatta's son. And the heir of Arjuna, baffling in the very sight of Salya, his hundreds of terrible shafts, slew his four steeds. Thereupon Bhurisravas, and Salya, and Drona's son and Samyamani, and Sala struck with the fear at the strength of arms displayed by Krishna's son could not stay before him. Then, O great king, the Trigartas and the Madras, with the Kekayas, numbering five and twenty thousand urged by thy son, all of whom were foremost of men accomplished in the science of arms and who were incapable of defeat by foes in battle, surrounded Kiritin with his son for slaying them both. Then, O king, that vanquisher of foes, the commander of the Pandava army, the prince of the Panchalas, beheld the cars of the father and the son (thus) surrounded (by the foe). Supported by many thousands of elephants and cars, and by hundred thousands of cavalry and infantry, and stretching his bow in great wrath he advanced against that division of the Madras and the Kekayas, O chastiser of foes, leading his troops with him. And that division (of the Pandava army), protected by that renowned and firm Bowman, and consisting of cars, elephants, and cavalry, looked resplendent as it advanced for the encounter. And while proceeding towards Arjuna, that perpetrator of Panchala's race struck Saradwat's son on his shoulder-joint with three arrows. And piercing the Madrakas then with ten sharp shafts, he speedily slew the protector of Kritavarman's rear. And that chastiser of foes then, with a shaft of broad head, slew Damana, the heir of the high-souled Paurava. Then the son of Samyamani pierced the Panchala prince incapable of defeat in the battle with ten shafts, and his charioteer also with ten shafts. Then that mighty Bowman, (thus) severely pierced, licked with his tongue the corners of his mouth, and cut off his enemy's bow with a broad-headed shaft of excessive sharpness. And soon the prince of Panchala afflicted his foe with five and twenty arrows, and then slew his steeds, O king, and then both the protectors of his wings. Then, O bull of Bharata's race, Samyamani's son, standing on that car whose steeds were slain, looked at the son of the renowned king of the Panchalas. Then taking up a terrible scimitar of the best kind, made of steel, Samyamani's son walking on foot, approached Drupada's son staying on his car. And the Pandavas, soldiers and Dhrishtadyumna also of Prishata's race beheld him coming like a wave and resembling a snake fallen from the skies. And he whirled his sword and looked like the sun and advanced with the tread of an infuriate elephant. The prince of Panchala then, excited with rage, quickly taking up a mace, smashed the head of Samyamani's son thus advancing towards him, sharp-edged scimitar in

grasp and shield in hand, as soon as the latter, having crossed the shooting distance, was near enough to his adversary's car. And then, O king, while falling down deprived of life, his blazing scimitar and shield, loosened from his grasp, fell down with his body on the ground. And the high-souled son of the Panchala king, of terrible prowess, having slain his foe with his mace, won great renown. And when that prince, that mighty car-warrior and great Bowman, was (thus) slain, loud cries of oh and alas arose among thy troops, O sire. Then Samyamani, excited with rage upon beholding his own son slain, impetuously rushed towards the prince of Panchala who was incapable of defeat in battle. And all the kings of both the Kuru and the Pandava armies beheld those two princes and foremost of car-warriors engaged in battle. Then that slayer of hostile heroes Samyamani, excited with wrath, struck Prishata's son with three shafts like (the conductor of an elephant striking) a mighty elephant with hooks. And so Salya also, that ornament of assemblies, excited with wrath, struck the heroic son of Prishata on his breast. And then commenced (another) battle (there)."

SECTION 62

Dhritarashtra said,--"I regard destiny to be superior to exertion, O Sanjaya, inasmuch as the army of my son is continually slaughtered by the army of the Pandavas. Thou always speakest, O suta, of my troops as being slaughtered, and thou always speakest of the Pandavas as both unslain and cheerful. Indeed, O Sanjaya, thou speakest of mine as deprived of manliness, felled and falling, and slaughtered, although they are battling to the best of their powers and striving hard for victory. Thou always speakest to me of the Pandavas as obtaining victory and mine as becoming weaker and weaker. O child, I am incessantly hearing of countless cause of unbearable and poignant grief on account of Duryodhana's doing. I do not see, O Sanjaya, the means by which the Pandavas, may be weakened and sons of mine may obtain the victory in battle.

Sanjaya said, "This mighty evil hath proceeded from thee, O king. Listen now with patience to the great slaughter of men, elephants, steeds and car-warriors. Dhrishtadyumna, afflicted by Salya with nine shafts, afflicted in return the ruler of Madras with many shafts made of steel. And then we beheld the prowess of Prishata's son to be highly wonderful inasmuch as he speedily checked Salya that ornament of assemblies. The battle between them lasted for only a short space of time. While angrily engaged in combat, none beheld even a moment's rest taken by any of them. Then, O king, Salya in that battle cut off Dhrishtadyumna's bow with a broad-headed shaft of sharp edge and excellent temper. And he also covered him, O Bharata, with a shower of arrows like rain charged clouds pouring their drops on the mountain breast during the season of rains. And while Dhrishtadyumna was being thus afflicted, Abhimanyu, excited with wrath, rushed impetuously towards the car of the ruler of the Madras. Then the wrathful son of Krishna, of immeasurable soul, obtaining the car of the ruler of the Madras (within shooting distance), pierced Artayani with three sharp shafts. [Salya is called Artayani after the name of his father.] Then the warriors of thy army, O king, desirous of opposing the son of Arjuna in battle, speedily surrounded the car of the ruler of Madras. And Duryodhana, and Vikarna, and Dussasana, and Vivinsati and Durmarshana, and Dussala, and Chitrasena, and Durmukha, and Satyabrata, blessed be thou, and Purumitra, O Bharata,--these, protecting the car of the ruler of the Madras, stationed themselves there. Then Bhimasena, excited with wrath, and Dhrishtadyumna, of Prishata's race, and the five sons of Draupadi, and Abhimanyu, and the twin sons of Madri and Pandu,--these ten opposed those ten warriors of the Dhritarashtra army shooting, O king, diverse kinds of weapons. And they approached and encountered one another in battle desirous of slaying one another, in consequence, O king, of thy wicked policy. And when those ten car-warriors, excited with wrath, engaged with the ten others in that awful battle, the other car-warriors of both thy army and of the foe all stood as spectators. And those mighty car-warriors, shooting diverse kinds of weapons and roaring at one another, smote one another fiercely. With wrath engendered in their breasts, desirous of slaying one another, they uttered fierce shouts, challenging one another. And jealous of one another, O king, those kinsfolk united together, encountered one another wrathfully, shooting mighty weapons. And wonderful to say, Duryodhana, excited with rage, pierced Dhrishtadyumna in that battle with four sharp shafts. And Durmarshana pierced him with twenty, and Chitrasena with five, and Durmukha with nine, and Dussaha with seven, and Vivinsati with five, and Dussasana with three shafts. Then, O great king, that scorcher of foes, viz., Prishata's son, pierced each of them in return with five and twenty shafts, displaying his lightness of hand. And Abhimanyu, O Bharata, pierced Satyavrata and Purumitra each with ten shafts. Then the son of Madri, those delighters of their mother, covered their uncle with showers of sharp arrows. And all this seemed wonderful. Then, O monarch, Salya covered his nephews, those two foremost of car-warriors desirous of counteracting their

uncle's feats, with arrows, but the sons of Madri wavered not. Then the mighty Bhimasena, the son of Pandu, beholding Duryodhana and desirous of ending the strife, took up his mace. And beholding the mighty-armed Bhimasena with upraised mace and looking like the crested Kailasa mount, thy sons fled away in terror. Duryodhana, however, excited with wrath, urged the Magadha division consisting of ten thousand elephants of great activity. Accompanied by that elephant division and placing the ruler of Magadha before him, king Duryodhana advanced towards Bhimasena. Beholding that elephant division advancing towards him, Vrikodara, mace in hand, jumped down from his car, uttering a loud roar like that of a lion. And armed with that mighty mace which was endued with great weight and strength of adamant, he rushed towards that elephant division, like the Destroyer himself with wide open mouth. And the mighty-armed Bhimasena endued with great strength, slaying elephants with his mace, wandered over the field, like the slayer of Vritra among the Danava host. And with the loud shouts of the roaring Bhima, shouts that made the mind and the heart to tremble with fear, the elephants, crouching close, lost all power of motion. Then the sons of Draupadi, and that mighty car-warrior, the son of Subhadra, and Nakula and Sahadeva, and Dhrishtadyumna of Prishata's race, protecting Bhima's rear, rushed behind him, checking all by scattering their arrowy showers like the very clouds pouring rain on the mountain breast. And those Pandava warriors struck off the heads of their foes battling from the backs of elephants, with well-tempered and keen-edged shafts of diverse forms. [These were Kshuras (arrows with heads like razors), kshurapras, (arrows with horseshoe heads), bhallas (broad-headed arrows), and anjalikas (arrows with crescent-shaped-heads).] And the heads (of elephant-riders), and arms decked with ornaments, and hands with iron-hooks in grasp, falling fast, resembled a stony shower. And the headless trunk of elephant-riders on the necks of the beasts they rode, looked like headless trees on mountain summits. And we beheld mighty elephants felled and falling, slain by Dhrishtadyumna, the high-souled son of Prishata. Then the ruler of the Magadhas, in that battle, urged his elephant resembling Airavata himself, towards the car of Subhadra's son. Beholding that mighty elephant advancing towards him, that slayer of hostile heroes, the brave son of Subhadra, slew it with a single shaft. And when the ruler of the Magadhas was thus deprived of his elephant, that conqueror of hostile cities viz., the son of Krishna, then struck off that king's head with a broad-headed shaft with silver wings. And Bhimasena, the son of Pandu, having penetrated that elephant division, began to wander over the field, crushing those beasts around him like Indra himself crushing the mountains. And we beheld elephants slain in that battle by Bhimasena, each with only one stroke (of his mace), like hills riven by thunder. And many elephants, huge as hills, were slain there, having their tusks broken or temples, or bones, or backs, or frontal globes. And others, O king, deprived of life, lay there with foaming mouths. And many mighty elephants, with frontal globes completely smashed, vomited large quantities of blood. And some, from fear, laid themselves down on the ground like (so many) hillocks. And smeared with the fat and blood (of elephants) and almost bathed in their marrow, Bhima wandered over the field like the Destroyer himself, club in hand. And Vrikodara, whirling that mace of his which was wet with the blood of elephants, became terrible and awful to behold, like the wielder of Pinaka armed with Pinaka. And those huge tuskers, while (thus) crushed by the angry Bhima, suddenly fled away, afflicted, crushing thy own ranks. And these mighty bowmen and car-warriors, headed by Subhadra's son (all the while) protected that battling hero whirling his gory mace [i.e., the universal destroyer armed with his bow.] wet with the blood of elephants, like the celestials protecting the wielder of the thunder-bolt. Of terrible soul, Bhimasena then looked like the Destroyer himself. Indeed, O Bharata, putting forth his strength on all sides, mace in arms, we beheld Bhimasena then to resemble Sankara himself dancing (at the end of the Yuga), and his fierce, heavy, and sounding mace to resemble the club of Yama and possessed of the sound of Indra's bolt. And that gory mace of his, smeared with marrow and hair, resembled (also) the angry Rudra's Pinaka while he is engaged in destroying all creatures. As a herdsman chastises his herd of cattle with a goad, so did Bhima smite that elephant division with that mace of his. And while thus slaughtered by Bhima with his mace and with shafts (by those that protected his rear), the elephants ran on all sides, crushing the cars of thy own army. Then driving away those elephants from the field like a mighty wind driving away masses of clouds, Bhima stood there like wielder of the trident on a crematorium."

SECTION 63

Sanjaya said, "When that elephant division was exterminated, thy son Duryodhana urged his entire army, commanding the warriors to slay Bhimasena. Then the entire army at the command of thy son, rushed towards Bhimasena who was uttering fierce shouts. That vast and unlimited host difficult of being borne by the very gods, incapable of being

crossed like the surging sea on the day of full moon or new moon, abounding with cars, elephants, and steeds, resounding with the blare of conches and the beat of drums, numbering untold foot-soldiers and car-warriors, and shrouded by the dust (raised), that very sea of hostile troops incapable of being agitated, thus coming towards him, Bhimasena checked in battle, O king, like the bank resisting the ocean. That feat, O king, which we beheld, of Bhimasena the high-souled son of Pandu, was exceedingly wonderful and superhuman. With his mace, he fearlessly checked all those kings angrily rushing towards him, with their steeds and cars, and elephants. Checking that vast force with mace, that foremost of mighty men, Bhima, stood in that fierce melee, immovable as the mountain Meru. And in that dreadful, fierce, and terrific encounter his brother and sons and Dhritastadyumna of Prishata's race, and the sons of Draupadi and Abhimanyu, and the unvanquished Sikhandin--these mighty warriors,--did not abandon him from fear. Taking up his massive and weighty mace made of Saika iron, he rushed towards the warriors of thy army like the Destroyer himself, armed with his club. And pressing crowds of cars and crowds of horsemen down into the earth, Bhima wandered over the field like the fire at the end of the Yuga. And Pandu's son of infinite prowess crushing crowds of cars with the impetus of his thighs and slaying thy warriors in battle, wandered like the Destroyer himself at the end of the Yuga. And he began to grind thy troops with the greatest ease like an elephant crushing a forest of reeds. And dragging car-warriors down from their cars, and warriors fighting from the backs of heroes, and foot soldiers as they stood on the ground, in the army of thy son, the mighty-armed Bhimasena slew them all with his mace like the wind crushing trees by its force. And that mace of his, slaying elephants and steeds, became smeared with fat, marrow, flesh, and blood, and looked exceedingly terrible. And with the bodies of slain men and cavalry lying scattered about, the field of battle wore the appearance of the abode of Yama. And the terrible and slaughtering mace of Bhimasena, resembling the fierce bludgeon of Death and ended with the effulgence of Indra's bolt, looked like Pinaka of the angry Rudra while destroying living creatures. Indeed, that mace of the high-souled son of Kunti, who was slaying all around, looked fiercely resplendent like the bludgeon of the Destroyer himself at the time of the universal dissolution. And beholding him thus routing that large army repeatedly and advancing like Death's self, all the warriors became cheerless. Withersoever the son of Pandu, raising his mace, cast his eyes, in consequence of his look alone, O Bharata, all the troops there seemed to melt away. Beholding Virkodara of terrible deeds, thus routing the army and unvanquished by even so large a force and devouring the (hostile) division like the Destroyer himself with wide-open mouth, Bhimasena speedily came towards him, on his car of solar effulgence and rattle loud as that of the clouds, (shrouding the welkin) with his arrowy showers like a vapoury canopy charged with rain. Then the mighty-armed Bhimasena, beholding Bhishma thus advancing like the Destroyer himself with wide-open mouth, rushed towards him, excited with wrath. At that moment, that foremost hero of Sini's race viz., Satyaki of sure aim, fell upon the grandsire, slaying his enemies (along the way) with his firm bow and causing thy son's army to tremble. And all the combatants who belonged to thy army were then, O Bharata, unable to impede the progress of that hero thus advancing with his steeds of silvery hue and scattering his sharp shafts furnished with handsome wings. At that time the Rakshasa Alamvusha (only) succeeded in piercing him with ten shafts. But piercing Alamvusha in return with four shafts, the grandson of Sini proceeded on his car. Beholding that hero of Vishni's race thus advancing and rolling (as it were) through the very midst of his enemies, and checking (as he proceeded) the foremost of Kuru warriors, and repeatedly uttering loud shouts in that battle, thy warriors then like masses of clouds pouring rain in torrents on the mountain breast, showered their arrowy downpours on him. They were, however, incapable of impeding the progress of that hero who looked like the noon-day sun in his glory. And there was none who was not then cheerless, save Somadatta's son, O king, and Bhurisravas, the son of Somadatta, O Bharata, beholding the car-warriors of his own side driven away, rushed against Satyaki from desire of battle, taking up his bow of fierce impetus."

SECTION LXIV

Sanjaya said, "Then, O king, Bhurisravas, excited with great wrath, pierced Satyaki with nine arrows like the conductor of an elephant piercing an elephant with the iron hook. Satyaki also, of immeasurable soul, in the very sight of all the troops, pierced the Kaurava warrior with nine shafts. Then king Duryodhana, accompanied by his uterine brothers, surrounded Somadatta's son thus striving in battle. Similarly the Pandavas also, of great energy, quickly surrounding Satyaki in that battle took up their positions around him. And Bhimasena, excited with wrath, and with mace upraised, O Bharata, encountered all thy sons headed by Duryodhana. With many thousands of cars, and excited with wrath and

vindictiveness, thy son Nandaka pierced Bhimasena of great might with keen-edged and sharp-pointed shafts whetted on stone and winged with the feathers of the kanka bird. Then Duryodhana, O king, in that great battle, excited with wrath, struck Bhimasena in the breast with nine shafts. Then the mighty-armed Bhima of great strength mounted on his own excellent car and addressing (his charioteer) Visoka, said, 'These heroic and mighty sons of Dhritarashtra, all great car-warriors, are exceedingly angry with me and desirous of slaying me in battle. I will slay all these today in thy sight, without doubt. Therefore, O charioteer, guide my steed in battle with care.' Having said this, O monarch, Pritha's son pierced thy son with sharp-pointed arrows decked with gold. And he pierced Nandaka in return with three arrows between his two breasts. Then Duryodhana having pierced the mighty Bhima with six arrows pierced Visoka in return with three other sharp arrows. And Duryodhana, O king, as if smiling the while, with three other sharp arrows cut off at the grasp the resplendent bow of Bhima in that battle. Bhima then, that bull among men, beholding his charioteer Visoka afflicted, in that conflict, with sharp shafts by thy son armed with the bow, and unable to bear it, drew another excellent bow, excited with wrath, for the destruction of thy son, O monarch. And excited with great wrath, he also took up an arrow with horse-shoe head and furnished with excellent wings. And with that (arrow) Bhima cut off the excellent bow of the king. Then thy son, excited to the highest pitch of fury, leaving that broken bow aside, speedily took up another that was tougher. And aiming a terrible shaft blazing as Death's rod, the Kuru king, excited with rage struck Bhimasena between his two breasts. Deeply pierced therewith, and greatly pained, he sat down on the terrace of his car. And while seated on the terrace of his car, he swooned away. Beholding Bhima thus unmanned, the illustrious and mighty car-warriors of the Pandava army, headed by Abhimanyu could not bear it. And those warriors then, with great steadiness, showered on thy sons' head a thick down-pour of fierce shafts. Then the mighty Bhimasena, regaining consciousness, pierced Duryodhana at first with those shafts and then with five. And that mighty bowman the son of Pandu then pierced Salya with five and twenty shafts furnished with golden wings. And pierced therewith, Salya was borne away from the battle. Then thy fourteen sons, viz., Senapati, Sushena, Jalasandha, Sulochana, Ugra, Bhimaratha, Bhima, Viravahu, Aolupa, Durmukha, Dushpradarsha, Vivitsu, Vikata, and Sama, then encountered Bhimasena in battle. United together they rushed against Bhimasena, and with eyes red in wrath, showering countless arrows, they pierced him deeply. Then the heroic and mighty Bhimasena of strong arms, beholding thy sons, licking the corners of his mouth like a wolf in the midst of smaller creatures, fell upon them with the impetuosity of Garuda. And the son of Pandu then cut off the head of Senapati with a shaft having a horse-shoe head. And with delighted soul and laughing the while, that mighty-armed warrior, piercing Jalasandha with three arrows, despatched him to Yama's abode. And next, smiting Sushena, he sent him to the presence of Death's self. And with a single broad-headed shaft he felled on the ground the head, handsome as the moon, of Ugra, decked with turban and adorned with ear-rings. And in that battle, Pandu's son Bhima, with seventy shafts, despatched Viravahu to the other world with his steeds and standard and charioteer. And smiling the while, O king, Bhimasena quickly despatched both the brothers Bhima and Bhimaratha also to Yama's abode. And then in that great battle in the very sight of all the troops, with an arrow of horse-shoe head Bhima despatched Sulochana also to Death's domain. Then the rest of thy sons that were there, O king, beholding the prowess of Bhimasena and while thus being struck by that illustrious warrior, all fled from battle from fear of Bhima. Then Santanu's son, addressing all the mighty car-warriors (of his army) said, 'That fierce bowman, Bhima, excited with wrath in battle, is slaying the mighty sons of Dhritarashtra and other heroic car-warriors united together, whatever their knowledge of weapons, and whatever their bravery. Therefore, seize ye all that son of Pandu'. Thus addressed, all the troops of the Dhritarashtra army, excited with rage, rushed towards Bhimasena endowed with great might. And Bhagadatta, O king, on his elephant of rent temples, suddenly rushed thither where Bhimasena was stationed. And thither to the combat, he shrouded Bhima with his shafts whetted on stone so as to make him completely invisible, like the clouds covering the sun. Those mighty car-warriors, however, (of the Pandava army), relying on the prowess of their own arms, could not bear that shrouding of Bhima (with the arrowy showers of Bhagadatta). They, therefore, surrounding Bhagadatta on all sides, poured on him their arrowy down-pours. And they pierced his elephant also with showers of shafts. And struck by all those mighty car-warriors with showers of fierce shafts of diverse kinds that elephant, O king, of the ruler of the Pragjyotishas with blood trickling down his body, became beautiful to behold on the field of battle like a mass of clouds tinged with the rays of the sun. And that elephant with temporal juice trickling down urged by Bhagadatta, like the Destroyer, ran with double his former speed, shaking the very

earth with his tread. Then all those mighty car-warriors, beholding that terrible mien of the animal, and regarding it irresistible, became cheerless. Then king Bhagadatta, that tiger among men, excited with rage, struck Bhimasena between his two breasts with a straight shaft. Deeply pierced by the king with that shaft, that great bowman and mighty car-warrior, with limbs deprived of sensation in consequence of a swoon, sat down on his car, holding his flagstaff. And beholding those mighty car-warriors terrified and Bhimasena in a swoon, Bhagadatta of great prowess uttered a loud roar. Then, O king, that terrible Rakshasa Ghatotkacha, beholding Bhima in that state, became excited with rage and there and then disappeared from the view. And creating a terrible illusion enhancing the fears of the timid, he reappeared in a moment assuming a fierce form. Himself riding on an Airavata created by his powers of illusion, the other Dik-elephants, viz., Anjana, Vamana, and Mahapadma of blazing glory, followed him. And those three mighty elephants, ridden by Rakshasas, were of huge form, with juice profusely trickling down in three lines, and ended with great speed and prowess. Then Ghatotkacha urged his own elephant to battle, desirous, O chastiser of foes, of slaying Bhagadatta with his elephant. And those other elephants, excited with fury and each endowed with four tusks, urged by Rakshasas of great strength, fell from all sides upon Bhagadatta's elephant and afflicted him with their tusks. And the elephant of Bhagadatta, thus afflicted by those elephants, (already) struck with arrows and feeling great pain, uttered loud cries that resembled the thunder of Indra. And hearing those terrible and loud cries of that roaring elephant, Bhishma, addressing Drona, Suyodhana and all the kings, said, 'The mighty bowman Bhagadatta is battling with the wicked-souled son of Hidimva, and hath fallen into great distress. That Rakshasa is of huge form, and the king also is very wrathful. Engaged in battle, they would certainly prove each other's death. Loud shouts were also heard of the rejoicing Pandavas, and the cries of agony of king Bhagadatta's terrified elephant. Blessed be ye, let us all go there for rescuing the king, for, if left unprotected, in battle, he will soon give up his life. Ye warriors of great energy, do, as I bid, even now. Ye sinless ones, make no delay. The combat deepens and becometh fierce, making the hair to stand on end. That commander of a division is high-born, endowed with great bravery, and devoted to us. Ye warriors of unfading glory, it is meet that his rescue should be effected by us.' Hearing these words of Bhishma, all the kings (of the Kuru army), headed by Bharadwaja's son, desirous of rescuing Bhagadatta, proceeded with great speed to where the ruler of the Pragjyotishas was. And beholding the enemy advancing, the Panchalas with the Pandavas, headed by Yudhishtira, pursued them behind. Then that prince of Rakshasas, endowed with great prowess, beholding that division (of the enemy) advance, uttered a fierce roar, deep as that of thunder. Hearing that roar of his and beholding those battling elephants, Santanu's son Bhishma once again addressed Bharadwaja's son and said, 'I do not like to fight (to-day) with the wicked-souled son of Hidimva. Endued with great might and energy, he is at present well-supported. He is incapable of being vanquished now by the wielder of the thunder-bolt himself. Of sureness of aim, he is a great smiter. As regards ourselves, our animals are tired (today). We have also been greatly mangled by Panchalas and the Pandavas. I do not like fresh encounter with the victorious Pandavas. Let the withdrawal of our army, therefore, be proclaimed today. Tomorrow we will fight with the foe.' Hearing these words of the grandsire, the Kauravas, afflicted with the fear of Ghatotkacha, and availing of the advent of night as a pretext, gladly did what the grandsire said. And after the Kauravas had withdrawn, the Pandavas, crowned with victory uttered leonine roars, mingling them with the blare of conches and the notes of pipes. Thus did the battle take place that day, O Bharata, between the Kurus and the Pandavas headed by Ghatotkacha. And the Kauravas also, vanquished by the Pandavas and overcome with shame, retired to their own tents when night came. And those mighty car-warriors, the sons of Pandu, their bodies mangled with shafts and themselves filled with (the result of) the battle, proceeded, O king, towards their encampment, with Bhimasena and Ghatotkacha, O monarch, at their head. And filled with great joy, O king, they worshipped those heroes. And they uttered diverse kinds of shouts which were mingled with the notes of trumpets. And those high-souled warriors shouted making the very earth tremble therewith, and grinding as it were, O sire, the hearts of thy sons. And it was thus that those chastisers of foes, when night came, proceeded towards their tents. And king Duryodhana, cheerless at the death of his brothers, passed some time in thoughtfulness, overcome with grief and tears. Then making all the arrangements for his camp according to the rules (of military science), he began to pass the hours in meditation, scorched with grief and afflicted with sorrow on account of his (slain) brothers."

SECTION 65

Dhritrashtra said, 'Hearing of those feats of the sons of Pandu which are incapable of being achieved by the gods themselves, my heart, O Sanjaya, is filled with fear and wonder. Hearing also of the humiliation of my sons in every way, great hath been my anxiety as to the consequence that will ensue. The words uttered by Vidura will, no doubt, consume my heart. Everything that hath happened seemeth to be due to Destiny, O Sanjaya. The combatants of the Pandava army are encountering and smiting those best of warriors having Bhishma for their head, those heroes conversant with every weapon. What ascetic penances have been performed by the high-souled and mighty sons of Pandu, what boon hath they obtained, O son, or what science is known to them, in consequence of which, like the stars in the firmament, they are undergoing no diminution? I cannot bear it that my army should be repeatedly slaughtered by the Pandavas. The divine chastisement, highly severe, both fallen on me alone. Tell me everything truly, O Sanjaya, about that which the sons of Pandu have become unslayable and mine slayable. I do not see the other shore of this (sea of) distress. I am like a man desirous of crossing the vastly deep ocean with my two arms alone. I certainly think that a great calamity hath overtaken my sons. Without doubt, Bhima will slay all my sons. I do not see that hero who is able to protect my sons in battle. The death of my sons in this battle, O Sanjaya, is certain. It behoveth thee, therefore, O Suta, to tell me, who asketh thee, everything about the true cause of all these. Beholding his own troops retreating from battle, what did Duryodhana do? And what old Bhishma and Drona, and Kripa, and Suvala's son, and Jayadratha, and that mighty bowman, viz., Drona's son and Vikarna of great strength do? When also, O thou of great wisdom, my sons turned back from the fight, what O Sanjaya, became the resolve of those high-souled warriors?'

Sanjaya said, 'Listen, O king, with attention, and having listened, let it go to thy heart. Nothing (in this) is the result of incantation, nothing the result of illusion of any king. Nor have the sons of Pandu created any new errors. They are endued with might; and they are fighting by fair means in this battle. Desirous of high fame, the sons of Pritha always do every act, including even the support of their lives, agreeably to the way of morality. Endued with every kind of prosperity, and possessed of great strength, they never desist from battle, keeping their eyes on righteousness. And victory is there where righteousness is. It is for this, O king, that the sons of Pritha are unslayable in battle and always victorious. Thy sons are of wicked souls and are addicted to sinfulness. They are cruel and wedded to mean acts. It is for this that they are being weakened in battle. Thy sons, O king, like despicable men, did many cruel and deceitful acts to the sons of Pandu. Disregarding, however, all those offences of thy sons, the sons of Pandu always concealed those acts, O elder brother of Pandu. Thy sons also, O king, on numerous occasions humiliated the Pandavas. Let them now reap the terrible fruit, like poison, of that persistent course of sinfulness. That fruit should be enjoyed by thee also, O king, with thy sons and kinsmen, since thou, O king, could not be awakened even though counselled by thy well-wishers. Repeatedly forbidden by Vidura, by Bhishma, by the high-souled Drona, and by myself also thou didst not understand, rejecting our words intended for thy good and worthy of thy acceptance, like a sick man rejecting the medicine prescribed. Accepting the views of thy sons thou hadst regarded the Pandavas as already vanquished. Listen again, O king, to what thou hast asked me, viz., the true cause, O chief of the Bharatas, of the victory of the Pandavas. I will tell thee what I have heard, O chastiser of foes. Duryodhana had asked the grandsire this very question. Beholding his brothers, all mighty car-warriors, vanquished in battle, thy son Duryodhana, O Kaurava, with heart confounded with grief, repairing with humility during the night to the grandsire possessed of great wisdom, asked him this question. Listen to me, O monarch, about it all.'

'Duryodhana said, 'Drona and thou, and Salya, and Kripa, and Drona's son, and Kritavarman the son of Hridika, and Sudakshina the ruler of the Kamvojas, and Bhurisravas, and Vikarna, and Bhagadatta of exceeding prowess, are all regarded as mighty car-warriors. All of these, again, are high-born, and prepared to throw away their lives in battle. It is my opinion that these are a match for even the three worlds (united together). Even all the warriors of the Pandava army (united together) cannot bear your prowess. A doubt has arisen in my mind. Explain it to me who enquireth of thee. Who it is, relying on whom the Pandavas are vanquishing us repeatedly.'

'Bhishma said, 'Listen, O king, to the words that I will speak unto thee, O thou of Kuru's race. Frequently wert thou addressed by me to the same effect but thou didst not do what I said. Let peace be made with the Pandavas, O best of the Bharatas. I regard this to be beneficial both to the world and thee, O lord. Enjoy this earth, O king, with thy brothers and be happy, gratifying all thy well-wishers and delighting thy kinsfolk. Although I cried myself hoarse before this, thou didst not yet listen to me, O sire. Thou hadst always disregarded the sons of Pandu. The effect of all that hath now

overtaken thee. Listen also, O king, from me as I speak of it, O Lord, to the reason why the Pandavas, whose achievements tire them not, are unslayable. [Akhishtakarman literally means one who is not tired with what he does; hence, one who easily achieves the highest feats. When applied to Krishna or any divine personage it means one who does everything by a fiat of his will, without being dependent on means like ordinary persons. It may also mean one of pure or white deeds.] There is not, was not, will not be, the being in all the worlds who would or will be able to vanquish the sons of Pandu who are all protected by the wielder of Saranga. Listen truly, O thou that art conversant with morality, to that ancient history which was recited to me by sages of souls under control. In days of yore, all the celestials and the Rishis, united together, waited reverentially on the Grandsire upon the mountains of Gandhamadana. And the Lord of all creatures, seated at his case in their midst, beheld an excellent car stationed in the firmament, blazing with effulgence. Having ascertained (everything about it) by meditation, joining his hands with restrained heart, Brahman, with delighted soul, made his salutations to the highest Divine Being. And the Rishis and the celestials, beholding in the firmament (the form thus) displayed, all stood up with joined hands, their eyes fixed on that wonder of wonders. Worshipping him duly, Brahma, the foremost of all conversant with Brahman, the Creator of the universe, acquainted with the highest morality, uttered these high words: Thou art the Glory of the Universe for thy form. Thou art the Lord of the Universe. O thou whose protection extendeth through the whole Universe, O thou that hath the Universe for thy work, O thou that hath thy soul under control, Thou art the Supreme Master of the Universe. Thou art Vasudeva. Therefore, I seek refuge in Thee that art the soul of Yoga and the highest Divinity. Victory to Thee that art the Supreme God of the Universe. Victory to Thee that art ever employed in the good of the worlds. Victory to Thee that art the Lord of Yoga. Thee that art all-powerful. Victory to Thee that art prior, and subsequent to Yoga. Having the lotus springing from thy navel, and having large expansive eyes, victory to Thee that art Lord of Lords of the Universe. O Lord of the Past, the Present, and the Future, victory to Thee that art the embodiment of gentleness. Thee that art the sun of suns. O thou that art the receptacle of untold attributes, victory to Thee that art the refuge of all things. Thou art Narayana, thou art incapable of being understood, victory to Thee that art the wielder of the bow called Saranga. Victory to Thee that art endued with every attribute, O thou that hast the Universe for thy form, O thou that art ever hale. O Lord of the Universe, O thou of mighty arms, victory to Thee that art always ready for benefitting the worlds. O great Snake, O huge Boar. O first Cause, O thou of tawny locks, victory to Thee that art Almighty. O thou of yellow robes, O Lord of the cardinal and the subsidiary points of the compass, O thou that hast the Universe for thy abode, O thou that art Infinite. O thou that hast no decay, O thou that art the Manifest, O thou that art the Unmanifest, O thou that art the immeasurable Space, O thou that hast all thy senses under control, O thou that always achievest what is good, O thou that art immeasurable, O thou that alone knowest thy own nature, victory to Thee that art deep, O thou that art the giver of all wishes, O thou that art without end, O thou that art known as Brahma, O thou that art Eternal, O thou that art the Creator of all creatures, O thou that art ever successful, O thou whose acts always display wisdom, O thou that art conversant with morality, O thou that givest victory, O thou of mysterious Self, O thou that art the Soul of all Yoga, O thou that art the Cause of everything that hath sprung into existence, O thou that art the knowledge of the selves of all beings, O Lord of the worlds, victory to thee that art the Creator of all beings. O thou that hath thyself for thy origin, O thou that art highly blessed, O thou that art the Destroyer of everything, O thou that art the inspirer of all mental thoughts, victory to Thee that art dear to all conversant with Brahma. O thou that art busy in creation and destruction, O controller of all wishes, O Supreme Lord, O thou that art the Cause of Amrita, O thou that art All-existent, O thou that art the first that appears at the end of the Yuga, O thou that art the giver of victory, O Divine Lord of the Lord of all creatures, O thou that hast the lotus springing from thy navel, O thou of mighty strength, O thou that art sprung from Thyself, O thou that art the great elements in their primeval state, O thou that art the soul of all (religious) rites, victory to Thee that givest all. The goddess Earth represents thy two feet, the cardinal and the subsidiary directions thy arms, and the heavens thy head. I am thy form, the celestials constitute thy limbs, and the Sun, the moon are thy two eyes. Ascetic austerities and Truth born of morality and (religious) rites, constitute thy strength. Fire is thy energy, the wind is thy breath, and the waters have sprung from thy sweat. The twins Aswins constitute thy ears, and the goddess Saraswati is thy tongue. The Vedas are thy Knowledge, and upon thee resteth this Universe. O Lord of Yoga and Yogins, we do not know thy extent, thy measure, thy energy, thy prowess, thy might, thy origin, O God, O Vishnu, filled with devotion in thee, and depending upon thee with vows and observances, we ever worship Thee as the

highest Lord, the God of gods. The Rishis, the gods, Gandharvas, the Yakshas, the Rakshasas, the Pannagas, the Pisachas, human beings, beasts, birds, reptiles,—all these were created by me on Earth through Thy grace. O thou having the lotus springing from thy navel, O thou of large expansive eyes, O Krishna, O Dispeller of all woe, Thou art the Refuge of all creatures, and Thou art their Guide. Thou hast the Universe for thy mouth. Through thy grace, O Lord of the gods, the gods are ever happy. Through thy grace the Earth hath always been freed from terrors. Therefore, O thou of large eyes, take birth in the race of Yadu [Literally "be a perpetuator (son) of Yadu's race!"] The name Yadu is linguistically related to Judah, Judah, Yehudah and his righteous people.]. For the sake of establishing righteousness, for slaying the sons of Diti*, and for upholding the Universe, do what I have said, O Lord. O Vasudeva, that which is thy supreme mystery, that, O Lord hath been sung by me through Thy grace. [* In Hinduism, Diti is the mother of both the Marutas (Rudras, storm deities) and the Asuras (Daityas, demigods) with the sage Kashyapa (etymological origins unknown, the name Kashmir may have got its name from Kashyapa Rishi being a shortened form of "Kashyapa Mir", or the "lake of the sage Kashyapa." Ancient Greek texts, linked to the expedition of Alexander, called Kashmir "Kasperia") Having created the divine Sankarshana out of thy own Self by Thyself, thou didst then, O Krishna, create Thyself as Pradyumna born of thyself. From Pradyumna thou didst then create Aniruddha who is known as the eternal Vishnu. And it was Aniruddha who created me as Brahma, the upholder of the Universe. Created out of Vasudeva's essence I have, therefore, been created by thee. Dividing Thyself into portions, take birth, O Lord, among human beings. And slaughtering the Asuras there for happiness of all the worlds, and establishing righteousness, and winning renown, Thou wilt again truly attain to Yoga. The regenerate Rishis on Earth and the gods, O thou of infinite prowess, devoted to thee, sing of thy wonderful Self under those names that belong to thee. O thou of excellent arms, all classes of creatures rest on thee, having taken refuge in Thee, thou giver of boons. The regenerate ones sing Thee as the world's bridge, having no beginning, middle and end, and as possessed of unlimited Yoga."'

SECTION 66

'Bhishma said, 'Then that illustrious Deity, the Lord of the worlds, replied unto Brahma in a soft deep voice, saying,—'Through Yoga, O sire, all that is wished by thee is known to me. It will be even as thou wishest.—And saying this, he disappeared then and there. Then the gods, Rishis, and Gandharvas, filled with great wonder and curiosity all asked the Grandsire, saying,—'Who is that one, O Lord, that was worshipped by thy illustrious self with such humility and praised in such high words? We desire to hear.—Thus addressed, the illustrious Grandsire replied unto all the Gods, the regenerate Rishis, and the Gandharvas, in sweet words saying,—'He who is called TAT, He who is Supreme, He who is existent at present and who will be for all time, He who is the highest Self, He who is the Soul of beings, and who is the great Lord, I was talking even with His ever-cheerful self, ye bulls among gods. The Lord of the Universe was solicited by me, for the good of the Universe, to take his birth among mankind in the family of Vasudeva. I said unto him,—'For the slaughter of the Asuras take thy birth in the world of men!—Those Daityas and Rakshasas, of fierce form and great strength, that were slain in battle, have been born among men. Indeed, the illustrious and mighty Lord, taking birth in the human womb, will live on the Earth, accompanied by Nara. Those ancient and best of Rishis, viz., Nara and Narayana, are incapable of defeat in battle by even all the celestials united together. Of immeasurable effulgence, those Rishis viz., Nara and Narayana, when born together in the world of men, will not be known (as such) by fools. He, from whose Self, I, Brahma, the Lord of the whole Universe, have sprung that Vasudeva, that Supreme God of all the worlds, is worthy of your adoration. Endued with great energy, and bearing the conch, the discus, and the mace, he should never be disregarded as a man, ye best of deities. He is the Supreme Mystery, the Supreme refuge, the Supreme Brahma, and the Supreme glory. He is without decay, Unmanifest, and Eternal. He it is who hath been sung as Purusha, though none can comprehend him. The divine Artificer hath sung of him as the Supreme Energy, the Supreme Felicity, and the Supreme Truth. Therefore, the Lord Vasudeva of immeasurable prowess should never be disregarded as a man by all the Asuras and the gods with Indra at their head. That person of foolish understanding is called a wretch, who, from disregard, speaketh of Hrishikesa as only a man. People speak of him as one labouring under darkness who disregardeth Vasudeva, that Yogin of illustrious soul, for his entering into a human form. People speak of him as one labouring under darkness who knoweth not that Divine personage, that Soul of the mobile and the immobile creation, that one bearing the auspicious wheel (on his breast), that one of dazzling effulgence, that one from whose navel hath sprung the

(primeval) lotus. He who disregardeth that wearer of the diadem and the Kaustuva gem, that dispeller of fears of his friends, that high-souled one, sinketh in thick darkness. Having known all these truths duly, that Lord of the worlds, viz., Vasudeva, should be adored by every one, ye best of gods."--

"Bhishma continued,--Having said these words unto those gods and Rishis in days of yore, the illustrious Grandsire, dismissing them all, repaired to his own abode. And the gods and the Gandharvas, and the Munis and the Apsaras also, having listened to those words spoken by Brahman, were filled with delight and repaired to heaven. Even this was heard by me, O sire, from Rishis of cultured soul talking in their assembly, of Vasudeva, that ancient one. And O thou that art well-versed in scriptures, I heard this from Rama, the son of Jamadagni, and Markandeya of great wisdom, and Vyasa and Narada also. Having learnt all this and heard of the illustrious Vasudeva as the Eternal Lord, the Supreme God of all the worlds, and the great Master, from whom hath sprung Brahman himself, the Father of the Universe, why should not that Vasudeva be adored and worshipped by men? Forbidden wert thou before, O sire, by sages of cultured souls, (who said unto thee)--Never go to war with that Vasudeva armed with bow as also with the Pandavas,--This, from folly, thou couldst not apprehend. I regard thee therefore, as a wicked Raksha. Thou art, besides, enveloped in darkness. It is for this that thou hatest Govinda and Dhananjaya the son of Pandu, for who else among men would hate the divine Nara and Narayana? It is for this, O king, that I say unto thee that this one is Eternal and Unfading, pervading the whole Universe, Unchanging, the Ruler, Creator and Upholder of all, and the truly Existing. He it is who upholdeth the three worlds. He is the Supreme Lord of all mobile and immobile creatures, and He is the great Master, He is warrior, He is Victory, He is Victor, and He is the Lord of all nature. O king, He is full of goodness and divested of all the qualities of Darkness and Passion. There, where Krishna is, there righteousness is; and there is victory where righteousness is. It is by the Yoga of his Supreme Excellence, and the Yoga of his Self, that the sons of Pandu, O king, are supported. Victory, therefore, will surely be theirs. He it is that always imparteth to the Pandavas and understanding endowed with righteousness, and strength in battle; and He it is that always protecteth them from danger. He is the Eternal God, pervading all beings, and ever blessed. He, of whom thou hadst asked me, is known by the name of Vasudeva. He it is whom Brahmanas and Kshatriyas and Vaisyas and Sudras, having distinctive features of their own, humbly serve and worship with restrained hearts and performing their own duties. He it is who, towards the close of the Dwapara Yuga and the beginning of the Kali Yuga, is sung of with Sankarshana, by believers with devotion. It is that Vasudeva that createth, Yuga after Yuga, the worlds of the gods and the mortals, all cities girt by the sea, and the region of human habitation.--"

SECTION 67

"Duryodhana said, 'In all the worlds Vasudeva is spoken of as the Supreme Being. I desire, O Grandsire, to know his origin and glory.'

"Bhishma said, 'Vasudeva is the Supreme Being. He is the God of all Gods. None superior to him of eyes like lotus-petals is to be seen, O bull of Bharata's race. Markandeya speaketh of Govinda as the Most Wonderful and the Most high, as the All-being, as the All-soul, as the Highest soul, and as the Supreme male Being. Water, Air, and Fire,--these three were created by Him. That Divine Master and Lord of all the worlds created this Earth. That Supreme Being of illustrious soul laid himself down on the waters. And that Divine Being made up of all kinds of energy slept thereon in Yoga. From his mouth He created Fire, and from his breath, the Wind. Of unfading glory, He created from his mouth Speech and the Vedas. It was thus that he created first the Worlds and also the gods along with the diverse classes of Rishis. And he created decay and death also of all creatures, as well as birth and growth. He is Righteousness and of righteous soul. He is the giver of boons and the giver of all (our) wishes. He is the Actor and Action, and He is himself the Divine Master. He first made the Past, the Present, and the Future; He is the Creator of the Universe. He is of illustrious soul; He is the Master possessed of unfading glory. He created Sankarshana, the First-born of all creatures. He created the divine Sesa who is known as Ananta and who upholdeth all creatures and the Earth with her mountains. Of Supreme Energy, He it is whom the regenerate ones know by Yoga meditation. Sprung from the secretions of his ear, the great Asura known by the name of Madhu, fierce and of fierce deeds and entertaining a fierce intent and about to destroy Brahman, was slain by that Supreme Being. And O sire, in consequence of Madhu's slaughter, the gods, the Danavas, and human beings, and Rishis, call Janardana the slayer of Madhu. He is the great Boar. He is the great Lion, and He is the Three-stepped Lord. [The Three-stepped Lord, Vishnu became vama or the dwarf for robbing the Asura Vali of his

dominions. Disguised in that shape he asked of Vali three steps of land. Vali, smiling at the littleness of what was asked, gave it. But when the dwarf expanded his form and covered the heavens and the earth with only two steps of his, no space could be found for the third step. Vali was forthwith seized and bound as a promise-breaker, and sent to reside in the nether regions.] He is the Mother and the Father of all living creatures. There never was, nor will be, any superior to Him of eyes like lotus-petals. From His mouth He created the Brahmanas: and from His two arms the Kshatriyas, and from His thighs, O king, He created the Vaisyas, and from His feet He created the Sudras. One waiting dutifully on Him, observant of vows with ascetic austerities on days of the full-moon and the new-moon, is sure to obtain the Divine Kesava, that refuge of all embodied creatures that essence of Brahma and of Yoga. Kesava is the higher Energy,

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the Grandsire of all the worlds. Him, O king, the sages call Hrishikesa (the lord of the senses). Him also should all know as the Preceptor, the Father, and the Master. Inexhaustible regions (of blessedness) are won by him with whom Krishna is gratified. He also who, in a place of fear, seeketh the protection of Kesava, and he who frequently readeth this description, becometh happy and endowed with every prosperity. Those men who attain to Krishna are never beguiled. Janardana always saveth those that are sunk in great terrors. Knowing this truly, O Bharata, Yudhishtira, with his whole soul, O king, hath sought the shelter of the highly blessed Kesava, the Lord of Yoga, and the Lord of the Earth."

SECTION 68

"Bhishma said, 'Hear from me, O king, this hymn that was uttered by Brahman himself. This hymn was in days of old communicated by regenerate Rishis and the gods (to men) on Earth--Narada described thee as the Master and the Lord of the god of gods and all the Sadhyas and the celestials, and as one acquainted with the nature of the Creator of the worlds. Markandeya spoke of thee as the Past, the Present, and the Future, and the sacrifice of sacrifices, and the austerity of austerities. The illustrious Bhrgu said of thee that thou art the God of the gods, that thine is the ancient form of Vishnu. Dwaipayana said of thee that thou art Vasudeva of the Vasus, the establisher of Sakra, and the God of gods and all creatures. In days of old on the occasion of procreating creatures, the sages spoke of thee as Daksha, the Father of creation. Angiras said that thou art the creator of all beings. Devala said of thee that the unmanifest all is thy body, and the manifest is in thy mind, and that the gods are all the result of thy breath. With thy heads is pervaded the heavens, and thy two arms support the Earth. In thy stomach are three worlds and thou art the Eternal Being. Even thus do men exalted by asceticism know thee. Thou art the Sat of Sat, with Rishis gratified with sight of Self [i.e., really existent among all things.]. With royal sages of liberal minds, never retreating from battle and having morality for their highest end, thou, O slayer of Madhu, art, the sole refuge. Even thus is that illustrious and Supreme Being, viz., Hari, adored and worshipped by Sanatkumar and other ascetics endowed with Yoga. The truth about Kesava, O sire, is now narrated to thee, both in brief and detail. Turn thy heart in love to Kesava.'

Sanjaya continued, "Hearing this sacred story, thy son, O great king, began to regard highly both Kesava and these mighty car-warriors, viz., the sons of Pandu. Then, O monarch, Bhishma the son of Santanu once more addressed thy son, saying, 'Thou hast now heard truly, O king, about the glory of the high-souled Kesava and of Nara about which thou hadst asked me. Thou hast also heard about the object for which both Nara and Narayana have taken their births among men. Thou hast also been told the reason why those heroes are invincible and have never been vanquished in battle, and why also, O king, the sons of Pandu are incapable of being slain in battle, by anybody. Krishna beareth great love for the illustrious sons of Pandu. It is for this, O king of kings, that I say, 'Let peace be made with the Pandavas.' Restraining thy passions enjoy thou the Earth with thy mighty brothers (around thee). By disregarding the divine Nara and Narayana, thou shalt certainly be destroyed. Having said these words, thy sire, became silent, O monarch, and dismissing the king, entered his tent. And the king also came back to his (own) tent, having worshipped the illustrious grandsire. And then, O bull of Bharata's race, he laid himself down on his white bed for passing the night in sleep.'

SECTION 69

Sanjaya said, "After the night had passed away and the sun had risen, the two armies, O king, approached each other for battle. Beholding each other, each rushed in united ranks towards the other excited with rage and desirous of vanquishing the other. And in consequence of thy evil policy, O king, the Pandavas and the Dhartarashtras thus rushed, cased in mail and forming battle-array, for striking each other. And the array that Bhishma protected from all sides, O king, was of the shape of a Makara [A fabulous aquatic animal resembling an alligator.]. And so the Pandavas also, O king,

protected the array they had formed (of their troops). Then thy sire Devavrata, O great king, that foremost of car-warriors, proceeded in advance, supported by a large division of cars. And others, viz., car-warriors, infantry, elephants, and cavalry, all followed him, each stationed in the place allotted. And beholding them prepared for battle, the illustrious sons of Pandu arrayed their troops in that invincible and prince of arrays called the Syena. And in the beak of that array shone Bhimasena of great strength. And in its two eyes were the invincible Sikhandin and Dhristadyumna of Prishata's race. And in the head was the heroic Satyaki of prowess incapable of being baffled. And in its neck was Arjuna shaking his Gandiva. And in its left wing was the high-souled and blessed Drupada with his son and supported by an akshauhini of all forces. And the king of the Kekayas, owning an akshauhini, formed

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the right wing (of that array). And in its back were the sons of Draupadi, and Subhadra's son of great prowess. And in its tail was the heroic king Yudhishtira himself, of excellent prowess, supported by his twin brothers. Then in the battle (that ensued). Bhima, penetrating the Makara array (of the Kauravas) through its mouth, and approaching Bhishma, covered him with his shafts. Then in that great battle, Bhishma possessed of great prowess shot his mighty weapons, confounding the combatants of the Pandavas disposed in battle-array. And when the combatants (of the Pandava army) were thus confounded, Dhananjaya, speedily proceeding, pierced Bhishma at the van of battle with a thousand arrows. And counteracting, in that conflict, the weapons shot by Bhishma, Arjuna stood ready for the combat, supported by his own division filled with cheerfulness. Then king Duryodhana, that foremost of mighty men, that great car-warrior, beholding that terrible carnage of his troops and remembering the slaughter of his brothers (on the previous day), came quickly towards Bharadwaja's son, and addressing him, said, 'O preceptor, O sinless one, thou art ever my well-wisher.--Relying on thee as also on the grandsire Bhishma, ourselves, hope to vanquish without doubt the very gods in battle, let alone the sons of Pandu that are destitute of energy and prowess. Blessed be thou, act in such away that the Pandavas may be slain. Thus addressed in battle by thy son, Drona penetrated into the Pandava array in the very sight of Satyaki. Then O Bharata, Satyaki checked the son of Bharadwaja, (and thereupon) ensued a battle that was fierce in its incidents and awful to behold. Then Bharadwaja's son excited with rage and endowed with great prowess, as if smiling the while, pierced the grandson of Sini with ten shafts at his shoulder-joint. And Bhimasena also, excited with rage, pierced Bharadwaja's son (with many shafts), desirous of protecting Satyaki, O king, from Drona that foremost of all warriors. Then Drona and Bhishma, and Salya also, O sire, excited with rage, covered Bhimasena, in that battle, with their shafts. Thereupon Abhimanyu excited with wrath, and the sons of Draupadi, O sire, pierced with their sharp-pointed shafts all those warriors with upraised weapons. Then in that fierce battle, the great bowman Sikhandin rushed against those two mighty warriors, viz., Bhishma and Drona who, excited with rage, had (thus) fallen upon the Pandavas. Firmly grasping his bow whose twang resembled the roar of the clouds, that hero, shrouding the very Sun with his arrows, quickly covered his antagonists therewith. The grandsire of the Bharatas, however, getting Sikhandin before him, avoided him, remembering the femininity of his sex. Then, O king, urged by thy son, Drona rushed to battle, desirous of protecting Bhishma in that stress. Sikhandin, however, approaching Drona that foremost of all wielders of weapons, avoided, from fear, that warrior resembling the blazing fire that appears at the end of the Yuga.

Then, O king, thy son with a large force, desirous of winning great glory, proceeded to protect Bhishma. And the Pandavas also proceeded, O king, firmly setting their hearts upon victory, and the battle then that took place between the combatants of both armies desirous of victory and fame, was fierce and highly wonderful, resembling that (in days of yore) between the gods and Danavas.

SECTION 70

Sanjaya said, "Then Bhishma the son of Santanu fought fiercely [Literally, "made a fierce battle.], desirous of protecting the sons from the fear of Bhimasena. And the battle that then took place between the kings of the Kaurava and the Pandava armies was awful in the extreme and destructive of great heroes. And in that general engagement, so fierce and terrible, tremendous was the din that arose, touching the very heavens. And in consequence of the shrieks of huge elephants and the neigh of steeds and the blare of conches and beat of drums, the uproar was deafening. Fighting for the sake of victory, the mighty combatants endowed with great prowess roared at one another like bulls in a cow-pen. And heads cut off in that battle with keen-edged shafts, incessantly falling, created, O bull of Bharata's race, the appearance of a stony shower in the welkin. Indeed, O bull of Bharata's race, innumerable were the heads lying on the

field of battle, decked with ear-rings and turbans and resplendent with ornaments of gold. And the earth was covered with limbs cut off with broad-headed shafts, with heads decked with ear-rings, and with arms adorned with ornaments. And in a moment the whole field was strewn over with bodies cased in mail, with arms decked with ornaments, with faces beautiful as the moon and having eyes with reddish corners, and with every limb, O king, of elephants, steeds and men. And the dust (raised by the warriors) looked like a thick cloud, and the bright implements of destruction, like flashes of lightning. And the noise made by the weapons resembled the roar of thunder. And that fierce and awful passage-at-arms, O Bharata, between the Kurus and the Pandavas caused a very river of blood to flow there. And in that terrible, fierce, and awful battle causing the hair stand on end, Kshatriya warriors incapable of defeat incessantly poured their arrowy showers. And the elephants of both thy army and the enemy's, afflicted with those arrowy showers, shrieked aloud and ran hither and thither in fury. And in consequence of (the twang of) bows, ended with great energy, of fierce and heroic warriors excited with fury, and of flapping of their bow-strings against their leathern fences, nothing could be distinguished. And all over the field which looked like a lake of blood, headless trunks stood up, and the kings bent upon slaying their foes, rushed to battle. And brave warriors of immeasurable energy and possessed of arms resembling stout bludgeons, slew one another with arrows and darts and maces and scimitars. And elephants, pierced with arrows and deprived of riders to guide them with hooks, and steeds destitute of riders, wildly ran in all directions. And many warriors, O best of the Bharatas, belonging to both thy army and that of the foe, deeply pierced with shafts jumped up and fell down. And in that encounter between Bhima and Bhishma, heaps of arms and heads, as also of bows and maces and spiked clubs and hands and thighs, of legs and ornaments and bracelets, were seen lying over the field. And here and there over the field, O king, were seen large bodies of unretreating elephants and steeds and cars. And the Kshatriya warriors, urged on by fate, slew one another with maces, swords, lances, and straight shafts. And others ended with great heroism and accomplished in fight, encountered one another with their bare arms that resembled spiked clubs made of iron. And other heroic warriors of thy army, engaged with the combatants of the Pandava host, fought on slaying one another with clenched fists and knees, and slaps and blows, O king. And with the fallen and falling warriors and those weltering in agony on the ground, the field of battle everywhere became, O king, terrible to behold, and car-warriors, deprived of the cars and grasping excellent swords, rushed at one another, desirous of slaughter. Then king Duryodhana, surrounded by a large division of Kalingas, and placing Bhishma ahead, rushed towards the Pandavas. And so the Pandava combatants also, supporting Vrikodara, and owning fleet animals, rushed, excited with rage, against Bhishma."

SECTION 71

Sanjaya said, "Beholding his brothers and the other kings engaged in battle with Bhishma, Dhananjaya, with weapons upraised, rushed against the son of Ganga. Hearing the blare of Panchajanya and the twang of the bow Gandiva, and seeing also the standard of Pritha's son, a great fear entered our hearts. And the standard that we behold, O king, of the wielder of Gandiva bore the device of lion's tail and looked like a blazing mountain in the welkin. Beautiful and of celestial workmanship, it was variegated with diverse hues, and looking like a risen comet it could not be obstructed by trees. And in that great battle, the warriors beheld Gandiva, the back of whose staff was decked with pure gold, and which looked beautiful like a flash of lightning in the midst of a mass of clouds in the firmament. And while slaying the combatants of thy army, the shouts we heard uttered by Arjuna seemed to resemble the loud roars of Indra himself, and the slaps also of his palms were frightfully loud. Like a roaring mass of clouds charged with lightning and aided by a raging tempest, Arjuna incessantly poured his arrowy showers on all sides, completely shrouding the ten points of the compass. Dhananjaya then possessed of terrible weapons, quickly proceeded towards the son of Ganga. Deprived of four senses in consequence of his weapons, we could not then distinguish the East from the West. And thy warriors, then, O bull of Bharata's race,—their animals tired, steeds slain, and hearts depressed,—thoroughly confounded [Kandighbutas lit. "not knowing which point of the compass was which."] and huddling close to one another, sought Bhishma's protection along with all thy sons. And in that battle Bhishma the son of Santanu became their protector. Struck with fear, car-warriors jumping down from their cars, cavalry soldiers jumping down from the backs of their steeds, and the foot-soldiers where they stood, all began to fall down on the earth. Hearing the twang of Gandiva that resembled the roar of the thunder, all thy warriors were struck with fear and seemed, O Bharata, to melt away. Then, O king, with many huge and fleet steeds of the Kamvoja breed, and surrounded by many thousand of Gopas with a large

Gopayana force and supported by the Madras, the Sauviras, the Gandharas and the Trigartas, and surrounded by all the principal Kalingas, the king of the Kalingas, and king Jayadratha accompanied by all the kings and supported by a large force of diverse races with Dussasana at their head, and fourteen thousand principal horsemen, urged by thy son, surrounded the son of Suvala (for supporting him). Then in that battle, all the Pandavas, united together, and riding on separate cars and animals, began, O bull of Bharata's race, to slaughter thy troops. And the dust raised by car-warriors and steeds and foot-soldiers, looking like a mass of clouds, made the field of battle exceedingly awful. And with a large force consisting of elephants, steeds and cars, and armed with lances and bearded darts and broad-headed shafts, Bhishma engaged in battle with the diadem decked (Arjuna). And the king of Avanti engaged with the ruler of Kasi, and the ruler of the Sindhus engaged with Bhimasena. And king Yudhishtira with his sons and counsellors engaged with Salya, the famous chief of the Madras. And Vikarna engaged with Sahadeva, and Chitrasena with Sikhandin. And the Matsyas, O king, engaged with Duryodhana, and Sakuni; and Drupada and Chekitana, and that mighty car-warrior Satyaki engaged in battle with the high-souled Drona aided by his son. And Kripa and Kritavarman both rushed against Dhrishtadyumna. And thus, all over the field, rushing bodies of horses, of elephants and cars, engaged with one another in battle. And although there were no clouds in the sky, yet flashes of lightning were seen. And all the points of the compass were covered with dust. And, O king, fierce meteors were seen falling with thundering noise. And violent winds blew and a shower of dust fell from above. And the sun, covered by the dust raised by the troops, disappeared in the firmament. And all the warriors, covered by that dust and battling with weapons, were deprived of their senses. And the sound made by weapons, all capable of penetrating through every armour and hurled from heroic arms, became a tremendous uproar. And, O bull of Bharata's race, weapons hurled from excellent arms and possessed of stellar brightness, illumined the whole welkin. And variegated shields made of bull's hides and embossed with gold were strewn, O bull of Bharata's race, all over the field. And heads and limbs were seen falling on all sides, cut off with swords and scimitars possessed of solar effulgence. And great car-warriors, the wheels, axles, and boxes of whose cars were broken, fell down on the ground, their steeds slain and their tall standards tumbling down. And many car-warriors having been slain, their steeds, mangled with weapons, fell down as they ran dragging the cars (to which they were yoked). And, in many places over the field, excellent steeds, afflicted with arrows, with limbs mangled, and with their traces on, ran, dragging the car-yokes after them. And many car-warriors, with their charioteers and steeds, were seen, O king, to be crushed by single elephants ended with great strength. And in that battle, in the midst of large forces, many elephants, scenting the odour of the temporal juice of their compeers, began to snuff the breeze repeatedly. And the whole field was strewn with slain elephants, deprived of life by means of broad-headed shafts and falling down with the wooden edifices and the guides on their backs. And many elephants, in, the midst of large forces crushed, with the standards and warriors on their backs, by huge compeers urged by their guides, fell down on the field. And many car-shafts, O king, were seen to be broken in that battle by huge elephants using their trunks, each of which resembled the trunk of the prince of elephants (called Airavata). And many car-warriors also, in that conflict, the Jalas of whose cars had been broken, were like branches of trees dragged down by tuskers, seized by the hair of their heads and, thrashed violently on the ground, were crushed into shapeless masses. And other huge elephants, dragging cars that were entangled with other cars, ran in all directions shrieking loudly. And those elephants, thus dragging those cars, looked like others of their species dragging lotus-stalks growing in lakes. And thus was that vast field of battle strewn over with cavalry soldiers and foot-soldiers and great car-warriors and standards."

SECTION 72

Sanjaya said, "Sikhandin with Virata king of the Matsyas speedily approached Bhishma that invincible and mighty bowman. And Dhananjaya encountered Drona and Kripa, and Vikarna and many other kings, brave in battle, all mighty bowmen endowed with great strength, as also that mighty bowman the ruler of the Sindhus supported by his friends and kinsmen and many kings of the west and the south also, O bull of Bharata's race. And Bhimasena proceeded against that mighty bowman, viz., thy vindictive son Duryodhana, and also against Dussaha. And Sahadeva proceeded against those invincible warriors, viz., Sakuni and that mighty car-warrior Uluka, those great bowmen, who were sire and son. And that mighty car-warrior Yudhishtira, deceitfully treated by thy son, proceeded in that battle, O king, against the elephant division (of the Kauravas). And that son of Pandu and Madri, viz., the heroic Nakula capable of wringing tears from the foe, engaged in battle with the excellent car-warriors of the

Trigartas. And those invincible warriors, viz., Satyaki and Chekitana, and the mighty son of Subhadra, proceeded against Salya and the Kaikayas. And Dhrishtaketu and the Rakshasa Ghatotkacha, both invincible in battle, proceeded against the car-division of thy sons. And that mighty car-warrior Dhrishtadyumna, that generalissimo (of the Pandava forces) of immeasurable soul, engaged in battle, O king, with Drona of fierce achievements. And it was thus that those heroic and mighty bowmen of thy army and the Pandavas, engaged in battle, began to strike one another. And when the sun had reached the meridian and the sky was brilliantly illumined by his rays, the Kauravas and the Pandavas began to slay one another. Then cars, furnished with standards from whose tops pennons were afloat, variegated with gold and covered with tiger-skins, looked beautiful as they moved on the field of battle. And the shouts of warriors engaged in battle from desire of vanquishing one another, became as loud as leonine roars. And that encounter which we beheld between the heroic Srinjayas and the Kurus, was fierce in the extreme and highly wonderful. And in consequence of the arrows shot all around, we could not, O king, distinguish, O chastiser of foes, the firmament, the sun and the cardinal and the subsidiary points of the compass. And the splendour, like that of the blue lotus, of darts with polished points, of bearded lances hurled (at the foe), of well-tempered sabres and scimitars, of variegated coats of mail and of the ornaments (on the persons of the warriors), illumined the welkin and the cardinal and the subsidiary points with its effulgence. And the field of battle in many places, O king, shone in consequence of the bodies of monarchs whose effulgence resembled that of the moon and the sun. And brave car-warriors, tigers among men shone in that battle, O king, like the planets in the firmament. And Bhishma, that foremost of car-warriors, excited with rage, checked the mighty Bhimasena in the very sight of the troops. And the impetuous shafts shot by Bhishma, furnished with golden wings, and whetted on stone, and rubbed with oil pierced Bhima in that battle. Then Bhimasena ended with great strength hurled at him, O Bharata, a dart of fierce impetuosity that resembled a wrathful snake. But Bhishma in that combat cut off with straight shafts that dart with staff made of gold and difficult of being borne, as it coursed impetuously towards him. And with another broad-headed shaft, sharp and well-tempered, he cut off Bhimasena's bow, O Bharata, into two parts. Then, O king, in that battle, Satyaki, coming quickly towards Bhishma, pierced thy sire with innumerable keen-edged and sharp-pointed shafts of fierce impetuosity shot from his bowstring drawn to the ear. Then Bhishma, aiming an exceedingly fierce shaft, felled the charioteer of the Vrishni hero from his box in the car. And when the charioteer of Satyaki's car was thus slain, his steeds, O king, bolted away. Endued with the speed of the tempest or the mind, they ran wild over the field. Then cries were uttered by the whole army which became a loud uproar. And exclamation of oh and alas arose from the high-souled warriors of the Pandava army. And those cries-said—Run, seize, check the horses, go in haste. And this uproar followed Yuyudhana's car. Meanwhile, Bhishma the son of Santanu began to slay the Pandava forces like Indra slaying the Danavas. But the Panchalaks and the Somakas, though slain by Bhishma thus, forming yet a laudable resolution, rushed towards Bhishma. And other warriors of the Pandava army, headed by Dhrishtadyumna, and desirous of slaughtering the ranks of thy son, rushed towards Santanu's son in that battle. And so also, O king, the warriors of thy army, headed by Bhishma and Drona, impetuously rushed towards their foes. And thereupon another battle took place."

SECTION 73

Sanjaya said, "King Virata then pierced that mighty car-warrior, viz., Bhishma, with three shafts. And that great car-warrior pierced his (antagonist's) steeds also with three shafts furnished with golden wings. And that terrible bowman and mighty car-warrior of firm hand, viz., Drona's son, pierced with six shafts the wielder of Gandiva between his two breasts. Thereupon that grinder of foes, viz., Phalguni, that slayer of hostile heroes, cut off Aswatthaman's bow and deeply pierced him in return with five shafts. Deprived of his senses by anger, and unable to bear the cutting off of his bow in that battle, Drona's son, taking up another bow that was tougher, pierced Phalguni, O king, with ninety sharp-shafts, and Vasudeva also with seventy fierce arrows. Then, with eyes red in wrath, Phalguni, with Krishna, breathing long and hot breaths, reflected for a moment. Firmly grasping the bow with his left hand, that grinder of foes, viz., the wielder of gandiva excited with rage, fixed on his bowstring a number of fierce shafts, sharp and perfectly straight, and capable of taking (the foe's) life. And that foremost of mighty men speedily pierced Drona's son, in that battle, with those arrows. And those arrows, penetrating through his armour, drank his life-blood. But though thus pierced by the wielder of Gandiva, Drona's son wavered not. Shooting in return similar arrows at Partha, he stayed unperturbed, in that battle, desirous, O king, of protecting Bhishma of high vows. And that feat of his was applauded by the foremost warriors of the Kuru army,

consisting, as it did, of his having encountered the two Krishnas united together. Indeed, Aswatthaman daily battled fearlessly amid the forces, having obtained from Drona all weapons with the methods also of their withdrawal. This one is the son of my preceptor. He is again the dear son of Drona. He is especially a Brahmana, and, therefore, worthy of my regard. Thinking so, that scorcher of foes, the heroic Vibhatsu, that foremost of car-warriors, showed mercy to the son of Bharadwaja. Avoiding the son of Drona, Kunti's son endowed with great prowess and having white steeds (yoked unto his car), began to fight, displaying great quickness of arms and causing a great carnage of thy troops. Duryodhana then pierced that great bowman Bhima with ten shafts winged with vulturine feathers, adorned with gold, and whetted on stone. Thereupon Bhimasena, excited with wrath, took up a tough and well-adorned bow capable of taking the life of the foe, and also ten sharp shafts. And steadily aiming those sharp-pointed shafts of fierce energy and impetuous velocity, and drawing the bow-string to his ear, he deeply pierced the king of the Kurus in his wide chest. Thereupon the gem hanging on his breast on threads of gold, surrounded by those shafts, looked beautiful like the Sun in the firmament surrounded by the planets. Thy son, however, ended with great energy, thus struck by Bhimasena, could not bear it (coolly), like a snake unable to bear the sounds of a man's slap. Excited with wrath and desirous of protecting his army, he then pierced Bhima in return, O king, with many shafts whetted on stone and ended with golden wings. Thus struggling in battle and mangling each other fiercely, those two mighty sons of thine looked like a pair of celestials.

"That tiger among men and slayer of hostile heroes, viz., the son of Subhadra, pierced Chitrasena with many sharp shafts and Purumitra also with seven shafts. And piercing Satyawrata too with seventy shafts, that hero resembling Indra himself in battle, began as it were to dance on the field, and caused us much pain. Chitrasena then pierced him in return with ten shafts, and Satyawrata with nine, and Purumitra with seven. Then the son of Arjuna, thus pierced, while yet covered with blood, cut off the large and beautiful bow of Chitrasena that was capable of checking foes. And cutting through his coat of mail he pierced his antagonist's breast with a shaft. Then the princes of thy army, all heroic and mighty car-warriors, excited with wrath and united together in that conflict, pierced him with sharp arrows. And Abhimanyu, acquainted with the mightiest weapons, smote them all with keen shafts. Beholding that feat of his, thy sons then surrounded the son of Arjuna, who was consuming thy army in that conflict like a swelling fire of blazing flames consuming a heap of dry grass in summer. And the son of Subhadra, while smiting thy troops (thus), seemed to glow in splendour. Seeing that conduct of his, thy grandson Lakshmana then, O monarch, quickly fell upon the son of Subhadra. Thereupon that mighty car-warrior Abhimanyu, excited with wrath, pierced Lakshmana graced with auspicious marks, as also his charioteer, with six sharp arrows. But Lakshmana also, O king, pierced Subhadra's son with many keen shafts. And that feat, O king, seemed to be highly wonderful. Then that mighty car-warrior, viz., Abhimanyu, slaying the four steeds as also the charioteer of Lakshmana with sharp shafts, rushed towards the latter. Thereupon Lakshmana, that slayer of hostile heroes, staying on that car of his whose steeds had been slain, and excited with wrath, hurled a dart towards the car of Subhadra's son. Abhimanyu, however, with his sharp arrows, cut off that irresistible dart of fierce mien, resembling a snake, and coming impetuously towards him. Then Kripa, taking Lakshmana up on his own car, bore him away from the conflict, in the very sight of all the troops. Then when that awful conflict became general, the combatants rushed against one another, desirous of taking another's life. And the mighty bowmen of thy army and the great car-warriors of the Pandava host, prepared to lay down their lives in battle, slew one another. With hair dishevelled, divested of their coats of mail, deprived of their cars, and their bows broken, the Srinjayas fought with the Kurus with their bare arms. Then the mighty-armed Bhishma, endowed with great strength, and excited with wrath, slew with his celestial weapons the troops of the high-souled Pandavas. And the earth became covered with the fallen bodies of elephants deprived of their guides of men and steeds and car-warriors and cavalry-soldiers."

SECTION 74

Sanjaya said, "Then, O king, the mighty-armed Satyaki invincible in battle, drawing in that conflict an excellent bow capable of bearing a great strain shot innumerable winged arrows resembling snakes of virulent poison, displaying his wonderful lightness of hand. And while slaying his foes in battle, so quickly did he draw the bow, take out his arrows, fix them on the bowstring, and letting them off throw them among the foe, that he then seemed to be a mass of clouds pouring a thick shower of rain. Beholding him then thus blazing up (like a swelling fire), king Duryodhana, O Bharata, despatched ten thousand cars against him. But that great bowman, Satyaki, of prowess incapable of being baffled and

possessed of great energy, slew with his celestial weapons all those mighty car-warriors. Having achieved, bow in hand, that fierce feat, that hero then approached Bhurisravas in battle. And Bhurisravas also, that enhancer of the fame of the Kurus, beholding the Dhritarashtra ranks thus felled by Yuyudhana, rushed in wrath against the latter. Drawing his great bow which resembled that of Indra himself in hue, he shot thousands of shafts. O monarch, looking like snakes of virulent poison and possessed of the strength of the thunder, displaying his extreme lightness of hand. Thereupon the combatants that followed Satyaki, unable to bear those shafts of fatal touch, fled away, O king, in all directions, abandoning, O monarch, the invincible Satyaki in that conflict. Beholding this, the mighty sons of Yuyudhana, all mighty car-warriors of great renown, cased in excellent mail, bearing diverse arms, and possessing excellent standards, approaching that great bowman, viz., Bhurisravas, in battle, wrathfully addressed that warrior bearing on his standard the device of a sacrificial stake, and said these words, 'Listen, O kinsman of the Kauravas, O thou that art possessed of great strength, come, fight in battle with us, i.e., with either all of us jointly or with each of us separately. Vanquishing us in battle thou mayst win great renown, or ourselves, vanquishing thee, will have great gratification.' Thus addressed by them, that mighty hero endowed with great strength and proud of his prowess, that foremost of men, beholding them before him, replied unto them, saying, 'Ye heroes, ye have said well. If such be now your wish, fight ye then all together with care. I shall slay all of you in battle.' Thus addressed by him, those heroic and mighty bowmen endowed with great activity covered that chastiser of foes with a thick shower of arrows. And it was towards the afternoon, O king, that that dreadful battle took place between Bhurisravas alone on one side and the many united together on the other. And those ten heroes covered that single mighty car-warrior with showers of arrows like the clouds showering rain on a mountain cliff in the season of rains. That mighty car-warrior, however, cut off, those clouds of shafts shot by them resembling the fatal darts of Death or the very thunder in effulgence, before they could reach him. They then, surrounding that mighty-armed warrior, endeavoured to slay him. But the son of Somadatta, excited with rage, cut off their bows, O Bharata, and then their heads, with sharp shafts. Thus slain, they fell down, O monarch, like mighty trees felled by the thunder. Beholding then his mighty sons thus slain in battle, the Vrishni hero (Satyaki), O king, uttering a loud roar, rushed against Bhurisravas. And those mighty warriors then each pressed his car against the other. And each of them in that combat slew the other's car-steeds. And both deprived of their cars, those mighty warriors jumped down on the ground. And both taking up large scimitars and excellent shields encountered each other. And those tigers among men, stationed for the encounter, shone brightly. Then Bhimasena, O king, quickly coming up to Satyaki thus armed with an excellent scimitar, took him up on his own car. And thy son also, O monarch, speedily took up Bhurisravas on his car, in that battle, at the very sight of all the bowmen.

"Meanwhile, during the continuance of that battle, the Pandavas, O bull of Bharata's race, excited with wrath, fought with that mighty car-warrior Bhishma. And when the sun assumed a red hue, Dhananjaya exerting himself actively, slew five and twenty thousand great car-warriors. These, urged on by Duryodhana for slaying Partha, were thus completely destroyed before they could even come up to him, like insects on a blazing fire. Then the Matsyas and the Kekayas, all accomplished in the science of arms, surrounded that mighty car-warrior Partha as also his son (for supporting them). Just at that time the sun disappeared, and all the combatants seemed to be deprived of their senses. Then at twilight, O king, thy sire Devavrata, his animals having been tired, caused the troops to be withdrawn. And the troops of both the Pandavas and the Kurus, filled with fear and anxiety in course of that dreadful encounter, proceeded to their respective camps, the Pandavas with the Srinjayas and the Kauravas also rested for the night agreeably to the rules (of military science)."

SECTION 75

Sanjaya said, "Having rested for a while, O king, both the Kurus and the Pandavas, after the night had passed away, once more went out for battle. And then loud was the uproar, O king, that arose of mighty car-warriors as they prepared for battle, and of tuskers as these were being equipped for the conflict, and of infantry as they put on their armour, and of steeds also, O Bharata. And the blare of conches and the beat of drums became deafening in all parts of the field. Then king Yudhishtira addressed Dhritadyumna and said, 'O mighty-armed one, dispose the troops in the array called Makara that scorcher the foe.' Thus addressed by Pritha's son, that mighty car-warrior Dhritadyumna, that foremost of combatants on cars, issued the order, O great king, to the car-warriors, (for forming the Makara array). Drupada, and Dhananjaya the son of Pandu, formed the head of that array, and Sahadeva and that mighty car-warrior Nakula formed its

two eyes. And the mighty Bhimasena formed its beak. And Subhadra's son, and the sons of Draupadi and the Rakshasa Ghatotkacha, and Satyaki, and king Yudhishtira the Just, were stationed in its neck. And king Virata that commander of a large division, formed its back, supported by Dhritadyumna and a large force. And the five Kekaya brothers consisted its left wing, and that tiger among men, viz., Dhritaketu, and Chekitana of great prowess, stationed in the right wing, stood for protecting that array. And its two feet, O monarch, were constituted by that mighty car-warrior the blessed Kuntibhoja, and Satanika, supported by a large force. And that great bowman, the mighty Sikhandin, surrounded by the Somakas, and Iravat, were stationed in the tail of that Makara array. And having, O Bharata, formed their great array, the Pandavas, O monarch, equipped in mail at dawn, again stood for battle. And with elephants and steeds and cars and infantry, and with standards upraised and umbrellas set up, and armed with bright, whetted weapons, they quickly proceeded against the Kauravas.

"Then thy sire Devavrata, beholding the (Pandava) army thus arrayed, disposed his army, O king, in counter-array after the form of a huge crane. And in its beak was Bharadwaja's son (Drona). And Aswatthaman and Kripa, O monarch, formed its two eyes. And that foremost, of all bowmen, viz., Kritavarman, united with the ruler of the Kamvojas and with the Valhikas was stationed, O king, in its head. And in its neck, O Bharata, were Surasena, and thy son Duryodhana, O king, surrounded by many kings. And the ruler of the Pragiyotishas, united with the Madras, the Sauviras, and the Kekayas, and surrounded by a large force, was stationed, O king, in its breasts. And Susarman the king of Prasthala, accompanied by his own troops, stood, accoutred in mail, in the left wing. And the Tusharas, the Yavanas and the Sakas, along with the Chulikas, stood in the right wing, O Bharata, of that array. And Srutayush and Satyatish and Somadatta's son, O sire, were stationed in the rear of that array protecting one another.

"Then the Pandavas, O king, rushed against the Kauravas for battle. The sun, O Bharata, had risen when the battle commenced. And elephants proceeded against elephants. And horsemen rushed against horsemen, car-warriors against car-warriors, O king, and against elephants also, in that dreadful conflict. And car-men rushed against riders of elephants, and riders of elephants against horsemen. And car-warriors engaged with foot-soldiers, and cavalry with infantry. And all the warriors, O king, excited with wrath, rushed against one another in battle. And the Pandava army, protected by Bhimasena and Arjuna and the twins, looked beautiful like the night decorated with stars. And thy army also, with Bhishma and Kripa and Drona and Salya and Duryodhana, and others, shone like the firmament spangled with the planets. And Bhimasena the son of Kunti, endowed with great prowess, beholding Drona rushed against the division of Bharadwaja's son, borne by his steeds of great fleetness. Then Drona, excited with wrath in that conflict and endowed with great energy, pierced Bhima with nine shafts made wholly of iron, aiming his vital limbs. Deeply pierced by Bharadwaja's son in that conflict, Bhima despatched Drona's charioteer to the region of Yama. Thereupon the son of Bharadwaja, endowed with great prowess, himself restraining his steeds, began to consume the Pandava army like fire consuming a heap of cotton. And while thus slaughtered, O king, by Drona and Bhishma, the Srinjayas along with the Kekayas took to flight. And so thy troops also, mangled by Bhima and Arjuna, became deprived of their senses as they stood, like a beautiful female in her pride. And in that conflict destructive of heroes great was the distress, O Bharata, that befell both thy army and theirs. And we beheld the wonderful sight, O Bharata, of the troops fighting with one another regardless of their lives [Ekayangatas is lit. "intently."]. And the Pandavas and the Kauravas, O king, in that conflict, fought with one another counteracting one another's weapons."

SECTION 76

Dhritarashtra said, "Our army is possessed of many excellencies, consisting of diverse forces, its efficiency is great. It is again arrayed according to the rules of science and, therefore, ought to be irresistible. It is attached to us exceedingly, and always devoted to us. It is submissive, and free from the faults of drunkenness and licentiousness. Its prowess had before been tested. The soldiers are neither very old nor very young. They are neither lean nor corpulent. Of active habits, of well-developed and strong frames, they are free from disease. They are cased in mail and well-equipped with arms. They are exercised in every kind of weapons. They are skilled in encounters with swords, with bare arms, and with maces. They are well-exercised in lances, sabres, and darts, as also in iron clubs, short arrows, javelins and mallets. They are devoted to all kinds of armed exercises, and are adepts in mounting upon and descending from the backs of elephants, in moving forward and stepping back, in smiting effectually, in marching and retreating. Many a time have they been tested in the management of elephants and steeds and cars. Having been examined duly they have been

entertained on pay, and not for the sake of lineage, nor from favour nor from relationship, nor from strength of attachments, nor from connexions of birth and blood. They are all respectable and honest, and their kinsmen have been well-treated and gratified by us. We have done them many good offices. They are, besides, all renowned men and endued with great mental vigour. O son, they are again protected by many foremost of men endued with great activity, and of famous achievements, resembling the very Regents of the world and renowned over the whole earth. Innumerable Kshatriyas, respected throughout the world, and who have of their own will sided us with their forces and followers also protect them. Indeed, our army is like the vast ocean filled with the water of innumerable rivers running from all directions.

It abounds with elephants, and with cars which though destitute of wings, yet resemble the winged tenants of the air. Vast numbers of combatants constitute the waters of that ocean, and the steeds and other animals constitute its terrible waves. Innumerable swords and maces and darts and arrows and lances constitute the oars (piled on that ocean). Abounding with standards and ornaments and adorned with cloth inlaid with gold and gems, the rushing steeds and elephants constitute the winds agitating it into fury. Our host, therefore, really resembles the vast, shoreless ocean roaring in rage. And that host is protected by Drona and Bhishma and by Kritavarman and Kripa and Dussasana, and others headed by Jayadratha. It is also protected by Bhagadatta and Vikarna by Drona's son, and Suvala's son, and Valhika and by many other mighty and high-souled heroes of the world. That our army should yet be slaughtered in battle is due only to predestined fate, O Sanjaya. Neither men nor highly blessed Rishis of old ever beheld such preparations (for battle) on earth before. That so large an army, mustered according to science, and attached (to us) by wealth, should yet be slaughtered in battle, alas, what can it be but the result of Destiny? O Sanjaya, all these seem to be unnatural. Indeed Vidura had often said what was both beneficial and desirable. But my wicked son Duryodhana would not accept it. I believe that high-souled and well-knowing person had foreseen all that is now happening and hence the counsel he gave. Or, O Sanjaya, all these, in all its details, had been pre-arranged by Him, for that which is ordained by the Creator must happen as ordained and cannot be otherwise."

SECTION 77

Sanjaya said, "Thou hast, O king, in consequence of thy own fault, been overtaken by this calamity. O bull of Bharata's race, the faults which thou, O monarch, hadst seen in that unrighteous course of conduct (towards the Pandavas), were not seen by Duryodhana. It was through thy fault, O king, that the match at dice had taken place. And it is through thy fault that this battle hath taken place with the Pandavas. Having committed a sin, do thou, therefore, reap the fruit of that sin of thine. One reapeth the fruit of acts perpetrated by one's own self. Do thou, therefore, O king, reap the fruit of thy own acts both here and hereafter. Therefore, O monarch, though overtaken by this calamity, be calm still, and listen, O sire, to the (account of the) battle as I recite it.

"The heroic Bhimasena, having with his sharp shafts broken thy mighty array, then came upon all the younger brothers of Duryodhana. The mighty Bhima, beholding Dussasana and Durvisaha and Dussaha and Durmada and Jaya, and Jayasena and Vikarna and Chitrasena and Sudarsana, and Charuchitra and Suvarman and Duskarna and Karna, and many other mighty car-warriors, excited with rage, of the Dhartarashtra host near enough to himself, penetrated into (thy) mighty array that was protected by Bhishma in that battle. Then, beholding him in their midst, all those warriors said, 'Ye kings, let us take this one's life!'-Thereupon that son of Pritha was surrounded by those cousins of his who were firmly resolved (to take his life). And Bhima then resembled Surya himself of fierce splendour surrounded by the mighty planets of evil nature, at the time of the universal destruction. And although the son of Pandu was there in the very midst of the (Kaurava) array, yet fear entered not his heart, as it did not that of Indra while surrounded by the Danavas in the fierce battle of old between the celestials and the Asuras. Then thousands of car-warriors armed with all weapons and fully prepared for battle overwhelmed his single self with terrible shafts. Thereupon the heroic Bhima, disregarding the sons of Dhritarashtra, slew in that conflict many foremost warriors (of the Kaurava army) fighting from cars or upon the back of elephants and steeds. And ascertaining the purpose harboured by those cousins of his who were bent upon his destruction, the mighty Bhima set his heart upon slaying them all. Then leaving his car and taking up his mace, the son of Pandu began to smite that very sea of Dhartarashtra troops.

"Then when Bhimasena thus penetrated the Dhartarashtra host, Dhristadyumna the son of Prishata, forsaking Drona (with whom he had been engaged), quickly proceeded to the spot where Suvala's son was stationed. That bull among men, baffling countless warriors of thy army, came upon the empty

car of Bhimasena in that battle. And beholding in that conflict Visoka, the charioteer of Bhimasena, Dhristadyumna, O king, became exceedingly cheerless and almost deprived of his senses. With voice choked in tears, and sighing as he spoke, he asked Visoka, in grief, saying, 'Where is Bhima who is dear to me as my life itself?' Visoka then, joining his hands, replied unto Dhristadyumna saying, 'The mighty son of Pandu, endued with great strength, ordering me to wait for him here, hath alone penetrated into the Dhartarashtra host that resembleth the very ocean. That tiger among men very cheerfully said unto me these words--'Wait for me. O charioteer, restraining the steeds for a short space of time, that is, till I slay those that are bent upon my destruction.--Beholding then the mighty Bhima rushing mace in hand, all our troops (that supported him) became filled with delight. Then in this fierce and terrible battle, O prince, thy friend, breaking the mighty array (of the foe), hath penetrated into it. Hearing these words of Visoka, Prishata's son Dhristadyumna, endued with great strength, said unto the charioteer these words on the field of battle. 'What need have I today of life itself, if forgetting my affection for the Pandavas, I forsake Bhima in battle? If I return today without Bhima, what will the Kshatriyas say of me? What will they say of me when they will learn that while I was on the field Bhima penetrated alone into the hostile array making a single opening in it? The gods with Indra at their head visit him with evil who, forsaking his comrades in battle, returneth home unhurt! The mighty Bhima again is my friend and kinsman. He is devoted to me, and I also am devoted to that slayer of foes. Therefore, I will go thither, whither Bhima hath gone. Behold me slaying the foe like Vasava slaying the Danavas.' Having said this, the heroic Dhristadyumna, O Bharata, proceeded through the midst of the foe, along the tracks opened by Bhimasena and marked by elephants crushed with his mace. He then obtained sight of Bhimasena consuming the hostile ranks or felling Kshatriya warriors like the tempest devastating rows of trees. And car-warriors and horsemen and foot-soldiers and tuskers, while thus slaughtered by him, uttered loud cries of woe. And cries of ah and alas arose from thy troops, O sire, while they were slaughtered by the victorious Bhima accomplished in all moods of warfare. Then the Kaurava warriors all accomplished in arms, surrounding Vrikodara on all sides, fearlessly poured upon him their arrow showers at the same time. Then the mighty son of Prishata, beholding that foremost of all wielders of weapons, that celebrated hero, viz., the son of Pandu, thus attacked on all sides by fierce ranks of foes in close array, mangled with shafts, treading the field on foot, and vomiting the poison of his wrath, mace in hand and looking like the Destroyer himself at the hour of the universal dissolution, quickly approached him and comforted him by his presence. And taking him upon his car, and plucking the arrows off from all his limbs, and embracing him warmly, the high-souled son of Prishata comforted Bhimasena in the very midst of the foe. Then thy son, in that terrible conflict, quickly coming up to his brothers, said unto them, 'This son of Drupada of wicked soul, is now united with Bhimasena. Let us all approach him together for slaying him. Let not the foe seek our ranks (for battle)'. Hearing these words, the Dhartarashtras, thus urged on by the command of their eldest brother and unable to put up (with the foe), quickly rushed, with upraised weapons, for slaying Dhristadyumna like fierce comets at the hour of the universal dissolution. Taking up their beautiful bows, those heroes, making the very earth shiver with the twang of their bowstring and the rattle of their car-wheels, showered shafts on Drupada's son, like the clouds covering the mountain-breast with torrents of rain. But that hero conversant with all modes of warfare, though thus struck with sharp arrows in that battle, did not waver. On the other hand, that mighty car-warrior, the youthful son of Drupada, beholding those heroic sons of thine staying before him in battle and exerting themselves to their utmost being desirous of slaying them applied that fierce weapon called Pramohana and engaged with thy sons, O king, like Indra with the Danavas in battle. Then those heroic warriors were deprived of their senses, their minds and strength afflicted by the Pramohana weapon. And the Kauravas fled away in all directions, with their steeds and elephants and cars, beholding those sons of thine deprived of their senses in a swoon like those whose hours had come. And at that time Drona, the foremost of all wielders of weapons, approaching Drupada, pierced him with three fierce shafts. And that monarch then, O king, viz., Drupada, deeply pierced by Drona, left the battle, O Bharata, remembering his former hostility (with Bharadwaja's son). Thereupon Drona endued with great prowess having thus vanquished Drupada, blew his conch. And hearing the blare of his conch, all the Somakas were struck with fear. Then Drona, possessed of great energy, that foremost of all wielders of weapons, heard of thy sons being deprived of their senses in battle with the Pramohana weapon. Then the son of Bharadwaja, desirous of rescuing the princes, speedily left that part of the field where he was and proceeded to the place where thy sons were. And that mighty bowman viz., Bharadwaja's son of great prowess, there beheld

Dhristadyumna and Bhima careering through the field in that dreadful conflict. And that mighty car-warrior beheld thy sons deprived of their senses. Taking up then the weapon called Prajna, he neutralised the Pramohana weapon (that Dhristadyumna had shot). Then thy sons those mighty car-warriors, when their senses returned, once more proceeded to battle with Bhima and Prishata's son. Then Yudhishtira, addressing his own troops said, 'Let twelve brave car-warriors cased in mail and headed by Subhadra's son, follow, to the utmost of their might, the track of Bhima and Prishata's son in battle. Let intelligence be had (of those two warriors). My heart is very uneasy.' Thus ordered by the king, those heroes possessed of great prowess in battle and proud of their manliness, saying 'Yes,' all proceeded forward when the sun had reached the meridian. And those chastisers of foes then, viz., the Kaikeyas and the sons of Draupadi, and Dhristaketu of great prowess, supported by a large force and with Abhimanyu at their head, and disposing themselves in the array called Suchimukha, [Suchimukha is literally "needle-mouthed." It is a wedge-like column with the thin or pointed end turned towards the side of the enemy.] penetrated into that car-division of the Dhartarashtras in battle. And thy troops, O king, struck with the fear of Bhimasena and deprived of their senses by Dhristadyumna, were unable to resist (the rush of) those mighty bowmen headed by Abhimanyu. And they were quite helpless, like a lady in the streets. And those mighty bowmen with standards variegated with gold cutting through (the Kaurava ranks), proceeded with great speed for rescuing Dhristadyumna and Vrikodara. And the latter, beholding those mighty bowmen headed by Abhimanyu, became filled with delight and continued to smite down thy ranks. And the heroic prince of Panchala, viz., the son of Prishata, seeing meanwhile his preceptor advancing towards him with great speed, no longer wished to compass the death of thy sons. Causing Vrikodara then to be taken up on the car of the king of the Kaikeyas, he rushed in great wrath against Drona accomplished in arrow and all weapons. And that slayer of foes, viz., the valiant son of Bharadwaja, excited with rage, cut off with a broad-headed shaft the bow of Prishata's son who was rushing towards him with impetuosity. And remembering the bread he had eaten of his master and desirous of doing good to Duryodhana, he also sped hundreds of shafts after Prishata's son. Then that slayer of hostile heroes, viz., the son of Prishata, taking up another bow, pierced Drona with seventy shafts whetted on stone and furnished with wings of gold. Then that grinder of foes, viz., Drona, once more cut off his bow, and despatched his four steeds to Yama's abode with four excellent arrows, and also slew his charioteer, O Bharata, with a broad-headed shaft. Then that mighty car-warrior of strong arms, viz., Dhristadyumna, quickly descending from that car whose steeds had been slain, ascended the great car of Abhimanyu. Then Drona caused the Pandava army consisting of cars, elephants, and steeds, to tremble, in the very sight of Bhimasena and the intelligent son of Prishata. Beholding then that army thus broken by Drona of immeasurable energy, all those mighty car-warriors were incapable of checking its flight. And that army, thus slaughtered by Drona with his sharp shafts, began to move in eddies there, like the agitated sea. And beholding the (Pandava) army in that condition, thy troops were filled with delight. And seeing the preceptor excited with rage and thus consuming the ranks of the foe, all thy warriors, O Bharata, set up loud shouts and uttered exclamations in praise of Drona."

SECTION 78

Sanjaya said, "Then king Duryodhana, regaining his senses, once more began to resist Bhima with showers of arrows. And once more those mighty car-warriors viz., thy sons, united together, began to fight valiantly with Bhimasena. And Bhimasena also of mighty arms during that battle, having got his car, ascended it and proceeded to the spot where thy sons were. And taking up a strong and very tough bow adorned with gold and capable of taking the lives of foes he pierced thy sons in that conflict, with his shafts. Then king Duryodhana struck the mighty Bhimasena at the very vitals with a long shaft of exceeding sharpness. Then that mighty bowman, pierced thus deeply by thy son, bow in hand, forcibly drawing his own with eyes red in wrath, struck Duryodhana in his two arms and the breast with three shafts. But struck thus, O king, he moved not, like a prince of mountains. Beholding then those two heroes excited with rage and smiting each other, the younger brothers of Duryodhana, all of whom were heroes prepared to lay down their lives, remembering their previously formed scheme of afflicting Vrikodara of terrible deeds, set about firmly resolved, for smiting him down. And as they fell upon him in battle, Bhimasena of great strength rushed against them, O king, like an elephant rushing against an attacking compeer. Excited with fury and endued with great energy, that celebrated hero then, O king, afflicted thy son Chitrasena with a long arrow. And as regards thy other sons, that descendant of Bharata smote them all in that battle, with diverse kinds of shafts furnished with wings of gold and endued with great impetus. Then king Yudhishtira the Just,

disposing all his own divisions properly despatched twelve mighty car-warriors including Abhimanyu and others to follow Bhimasena behind. Those, O king, all proceeded against those mighty car-warriors, viz., thy sons. Beholding those heroes on their cars, resembling the Sun himself or the fire in splendour—those great bowmen of blazing effulgence and superb beauty, looking resplendent in that dreadful conflict with ornaments of gold,—thy mighty sons abandoned Bhima (with whom they had been fighting). The sons of Kunti, however, could not bear the sight of their abandoning the conflict alive."

SECTION 79

Sanjaya said, "Then Abhimanyu, accompanied by Bhimasena pursuing thy sons, afflicted them all. Then the mighty car-warriors of thy army, including Duryodhana and others, beholding Abhimanyu and Bhimasena united with Prishata's son in the midst of the (Kauravas) troops, took up their bows, and borne by their fleet steeds rushed to the spot where those warriors were. And on that afternoon, O king, a dreadful conflict took place between the mighty combatants of thy army and those of the foe, O Bharata. And Abhimanyu, having, in that fierce battle, slain the steeds of Vikarna, pierced the latter with five and twenty small arrows. Then that mighty car-warrior, Vikarna, abandoning that car whose steeds had been slain, mounted on the resplendent car, O king, of Chitrasena. Then thus stationed on the same car, viz., those two brothers of Kuru's race, the son of Arjuna covered, O Bharata, with showers of arrows. Then Durjaya and Vikarna pierced Abhimanyu with five shafts made wholly of iron. Abhimanyu however, shook not in the least but stood firm like the mountain Meru. Dussasana in that battle, O sire, fought with the five Kekaya brothers. All these, O great king, seemed exceedingly wonderful. The sons of Draupadi, excited with rage, resisted Duryodhana in that battle. And each of them, O king, pierced thy son with three shafts. Thy son also, invincible in battle, pierced each of the sons of Draupadi, O monarch, with sharp shafts. And pierced by them (in return) and bathed in blood, he shone like a hill with rilllets of water mixed with red-chalk (gliding down its breast). And the mighty Bhishma also, in that battle, O king, afflicted the Pandava army like a herdsman belabouring his herd. Then, O monarch, the twang of Gandiva was heard, of Partha, who was engaged in slaughtering the foe on the right of the army. And in that part of the field headless trunks stood up by thousands, amongst the troops, O Bharata, of both the Kauravas and the Pandavas. And the field of battle resembled an ocean whose water was blood, and whose eddies were the shafts (shot by the combatants). And the elephants constituted the islands of that ocean, and the steeds its waves. And cars constituted the boats by which brave men crossed it. And many brave combatants, with arms cut off, divested of armour, and hideously mutilated, were seen lying there in hundreds and thousands. And with the bodies of infuriate elephants deprived of life and bathed in blood, the field of battle. O Bharata, looked as if strewn with hills. And the wonderful sight we saw there, O Bharata, was that neither in their army nor in thine was a single person that was unwilling to fight. And thus, O monarch, did those brave warriors, of both thy army and the Pandavas, fight, seeking glory and desirous of victory."

SECTION 80

Sanjaya said, "Then when the sun assumed a red hue, king Duryodhana, desirous of battle, rushed towards Bhima from desire of slaying him. Beholding that heroic warrior cherishing deep animosity (thus) coming towards him, Bhimasena, excited with great wrath, said these words,—'That hour hath come which I have desired for so many years. I will slay thee to-day if thou dost not abandon the battle. Slaying thee I shall today dispel the sorrows of Kunti as also of Draupadi and the woes that were ours during our exile in the woods. Filled with pride, thou hadst formerly humiliated the sons of Pandu. Behold, O son of Gandhari, the dire fruit of that sinful behaviour. Following the counsels of Karna as also of Suvala's son, and recking the Pandavas little, thou hadst formerly behaved towards them as thou hadst hinted. Thou hadst also disregarded Krishna who begged thee (for peace). With a joyous heart didst thou despatch Uluka (to us) with thy messages. For all these, I shall slay thee to-day with all thy kinsmen, and thus avenge all those offences of thine of former days.' Having said these words, Bhima bending his bow and stretching it repeatedly, and taking up a number of terrible shafts whose effulgence resembled that of the lightning itself, and filled with wrath, quickly sped six and thirty of them at Duryodhana. And those shafts resembled the flames of a blazing fire, and coursed straight with the force of the thunder-bolt. And then he pierced Duryodhana's bow with two shafts, and his charioteer with two. And with four shafts he despatched Duryodhana's (four) steeds to the regions of Yama. And that grinder of foes then, with two shafts shot with great force, cut off in that battle the king's umbrella from his excellent car. And with three other shafts he cut off his handsome and blazing standard. And having cut it off, he

uttered a loud shout in the very sight of thy son. And that beautiful standard of the latter, decked with diverse gems, suddenly fell down on the earth from his car like a flash of lightning from the clouds. And all the kings beheld that beautiful standard of the Kuru king, bearing the device of an elephant, decked with gems, and blazing like the sun, fell down cut off (by Bhimasena). And that mighty car-warrior, viz., Bhima, then pierced Duryodhana in that battle, smiling the while, with ten shafts like a guide piercing a mighty elephant with the hook. Then that foremost of car-warriors, viz., the mighty king of the Sindhus, supported by many brave warriors, placed himself on the flank of Duryodhana. And then that great car-warrior, viz., Kripa, O king, caused the vindictive Duryodhana, that son of Kuru's race, of immeasurable energy, to mount on his own car. Then king Duryodhana, deeply pierced by Bhimasena and feeling great pain, sat down on the terrace of that car. Then Jayadratha, desirous of slaying Bhima, surrounded him on all sides with several thousands of cars. Then, O king, Dhristaketu and Abhimanyu of great energy, and the Kekayas, and the sons of Draupadi, all encountered thy sons. And the high-souled Abhimanyu smote them all, piercing each with five straight shafts, resembling the bolts of heaven or Death's selves, shot from his excellent bow. Thereupon, all of them, unable to bear it (coolly), showered on that foremost of car-warriors, viz., the son of Subhadra, a perfect down-pour of sharp shafts like rain-charged clouds pouring rain on the breast of the mountains of Meru. But Abhimanyu, that invisible warrior accomplished in arms, thus afflicted by them in battle, caused all thy sons, O king, to tremble like the wielder of the thunder-bolt causing the mighty Asuras to tremble in the battle between the celestials and the latter. Then that foremost of car-warriors, O Bharata, shot fourteen broad-headed shafts, fierce and looking like snakes of virulent poison, at Vikarna. Endued with great prowess and as if dancing in that battle, he felled with those shafts the standard of Vikarna from his car and slew also his charioteer and steeds. Then that mighty car-warrior, the son of Subhadra, again sped at Vikarna many other arrows that were well-tempered, straight-going, and capable of penetrating every armour. And those arrows furnished with feathers of the kanka bird, coming at Vikarna and passing through his body, entered the earth, like hissing snakes. And those arrows, with wings and points decked with gold, bathed in Vikarna's blood, seemed to vomit blood on the earth. Beholding Vikarna thus pierced, his other uterine brothers rushed, in that battle, against those car-warriors headed by Subhadra's son. And when these invincible warriors upon their (own) cars came upon those combatants (of the Pandava army) resplendent like so many suns and staying on their cars both began to pierce one another. And Durmukha, having pierced Srutakarman with five shafts, cut off the latter's standard with a single shaft and then pierced his charioteer with seven. And advancing closer, he slew with half a dozen shafts his foe's steeds, fleet as the wind and cased in golden armour, and then felled his charioteer. Srutakarman, however, staying on that car of his, the steeds of which had been slain, hurled in great wrath a dart blazing like a fierce meteor. That dart, blazing with effulgence, passing through the renowned Durmukha's hard coat of mail, penetrated into the earth. Meanwhile the mighty Sutasoma beholding Srutakarman deprived of his car, caused him to mount upon his own car in the very sight of all the troops. The heroic Srutakirti rushed against thy son Jayatsena in that battle, desirous, O king, of slaying that renowned warrior. Then thy son Jayatsena, O king, with a sharp arrow having a horse-shoe head, smiling the while, cut off the bow of the high-souled Srutakirti as the latter came along stretching it in his hands. Then Satanika, beholding his uterine brother's bow cut off, endued as he was with great valour, quickly came at that spot repeatedly roaring like a lion. And Satanika, drawing his bow in that battle with great force, speedily pierced Jayatsena with ten shafts, and uttered a loud shout like an infuriate elephant. And with another arrow of sharp point and capable of penetrating every armour, Satanika deeply pierced Jayatsena in the chest. Just at that time, Dushkarna who was near his brother. (Jayatsena) infuriate with anger, cut off Satanika's bow and arrow. Then the mighty Satanika taking up another excellent bow capable of bearing a great strain, aimed many sharp shafts. And addressing Dushkarna in the presence of his brother (Jayatsena), saying—"Wait", "Wait",—he sped at him those sharp and blazing shafts resembling so many snakes. And then he speedily cut off Dushkarna's bow with one arrow, and slew his charioteer, O sire, with two, and then pierced Dushkarna himself with seven arrows. And that spotless warrior then with a dozen sharp shafts slew all the steeds of Dushkarna that were fleet as the mind and of variegated hue. And then with another broad-headed arrow, well-aimed and capable of coursing swiftly, Satanika, excited with great wrath deeply pierced Dushkarna in the chest. And thereupon the latter fell down on the earth like a tree struck with lightning. Beholding Dushkarna slain, five mighty car-warriors, O king, surrounded Satanika on all sides, from desire of slaying him. And they struck the renowned Satanika with showers of

arrows. Then the five Kekaya brothers, excited with wrath, approached (Satanika for rescuing him). Beholding the latter coming upon them, thy sons—those mighty car-warriors,—rushed towards them like elephants rushing against mighty elephants. (These amongst thy sons, viz.,) Durmukha and Durjaya and the youthful Durmarshana and Satranjaya and Satrusha, all renowned warriors, excited with rage, proceeded, O king, against the (five) Kekaya brothers. On their cars that resembled (fortified) towns, unto which were yoked steeds decked with ornaments, and which were graced with beautiful standards of variegated hue, those heroes wielding excellent bows and cased in beautiful coats of mail and owning excellent standards, entered the hostile army like lions entering one forest from another. Smiting one another, fierce and terrific was the battle that ensued between them and the foe, in which cars and elephants got entangled with one another. Cherishing feelings of hostility towards one another, the terrible battle in which they took part lasted for a short space of time about sunset, increasing the population of Yama's kingdom. And car-warriors and horsemen by thousands were strewn over the field. And Bhishma the son of Santanu excited with wrath, began to slaughter the troops of the high-souled Pandavas with his straight shafts. And with his arrows he began to despatch the combatants of the Panchalas to the domains of Yama. And the grandsire, having thus broken the ranks of the Pandavas at last withdrew his troops and retired, O king, to his encampment. And king Yudhishtira also, beholding both Dhristadyumna and Vrikodara, smelt their heads, and filled with joy, retired to his tents."

SECTION 81

Sanjaya said, "Then those heroes, O king, who cherished feelings of hostility towards one another, retired to their tents, their persons covered with blood. Having rested for a while agreeably to rule, and praising one another (for the feats of the day), they were again seen clad in mail, desirous of battle. Then thy son, O king, overwhelmed with anxiety and covered with blood trickling down (from his wounds), asked the grandsire, saying, 'Our troops are fierce and terrible and carry innumerable standards. They are, again, arrayed properly. Yet the brave and mighty car-warriors of the Pandavas, having penetrated (into our array) and afflicted and slaughtered (our troops), escaped unhurt. Confounding us all, they have won great fame in battle. Bhima again, having penetrated into our Makara array which was strong as the thunder-bolt, afflicted me with his terrible shafts each resembling the rod of Death. Beholding him excited with wrath, O king, I was deprived of my senses. Even now I cannot regain my peace of mind. Through thy grace, O thou that art firm in truth, I desire to obtain victory and slay the sons of Pandu.' Thus addressed by him, the high-souled son of Ganga, that foremost of all wielders of weapons, endued with great mental energy, understanding that Duryodhana was possessed by grief replied unto him, laughing the while though cheerless, saying, 'Penetrating into (their) army with the utmost exertions and with my whole soul, O prince, I wish to give thee victory and joy. For thy sake I do not at all dissemble. They that have become the allies of the Pandavas in this battle are fierce and numerous. Mighty car-warriors of great renown, they are exceedingly brave and accomplished in arms. Incapable of being fatigued, they vomit forth their wrath. Cherishing feelings of animosity towards thee, and swelling with prowess, they are not capable of being defeated easily. I will, however, O king, contend against those heroes with my whole soul and throwing away my very life. For thy sake, in battle, O thou of great glory, my life itself shall today be recklessly exposed. For thy sake I would consume all the worlds with the celestials and the Daityas, let alone thy foes here. I will, O king, fight with those Pandavas, and do all that is agreeable to thee. Hearing these words, Duryodhana became inspired with great confidence and his heart was filled with delight. And cheerfully he ordered all the troops, and all the kings, (in his army) saying, Advance. And at that command, O king, his army consisting of cars, steeds, foot-soldiers, and elephants, began to advance. And that large force, O king, armed with diverse kinds of weapons, was exceedingly cheerful. And that army of thine, O monarch, consisting of elephants, steeds, and foot-soldiers, on the field of battle, looked exceedingly beautiful. And huge tuskers, stationed in large bodies, and skillfully urged, looked resplendent on the field all around. And many royal combatants accomplished in diverse weapons were seen in the midst of thy troops. And the dust, red as the morning sun, raised by those cars and foot-soldiers and elephants and steeds in large bodies as they were duly moved over the field, looked beautiful, shrouding the rays of the sun. And the many-coloured banners stationed on cars and elephants, waving in the air and moving along the welkin, looked beautiful like flashes of lightning amid the clouds. And loud and fierce was the uproar made by the twang of the bows stretched by the kings, resembling the roar of the ocean while churned in the Krita age by the gods and the great Asuras. And that army of thy sons, looking so proud, consisting of (combatants of)

diverse hues and shapes, shouting so fiercely, and capable of slaying hostile warriors, then looked like those masses of clouds that appear at the end of the Yuga'."

SECTION LXXXII

Sanjaya said, "O chief of the Bharatas, Ganga's son, once more addressing thy son who was plunged in thought, told him these delightful words, 'Myself and Drona and Salya and Kritavarman of Satwata's race, and Aswatthaman and Vikarna and Bhagadatta and Suvala's son and Vinda and Anuvinda of Avanti, and Valhika with the Valhikas, and the mighty king of the Trigartas and the invincible ruler of the Magadhas, Vrihadvala the king of the Kosalas, and Chitrasena and Vivingsati and many thousands of car-warriors graced with tall standards, a large number of country-born steeds well-mounted with excellent horse-soldiers and many infuriate elephants of large size with temporal juice issuing from their mouths and cheeks, and many brave foot-soldiers armed with diverse weapons and born in diverse realms, are all prepared to do battle for thy sake. These, and many others ready for thy sake to lay down their lives, are, as I think, competent to vanquish the very gods in battle. I should, however, always tell thee, O king, what is for thy good. The Pandavas are incapable of being vanquished by the very gods with Vasava. They have Vasudeva for their ally and are equal to Mahendra himself in prowess. As regards myself, I shall, however, always do thy bidding. Either I shall vanquish the Pandavas in battle or they will vanquish me. Having said these words, the grandsire gave him an excellent herb of great efficacy for healing his wounds. And therewith thy son was cured of his wounds. Then at dawn when the sky was clear, the valiant Bhishma, that foremost of men well-versed in all kinds of array, himself disposed his troops in that array called Mandala bristling with weapons. And it abounded with foremost of warriors and with tuskers and foot-soldiers. And it was surrounded on all sides with many thousands of cars, and with large bodies of horsemen armed with swords and lances. Near unto every elephant were placed seven cars, and near unto every car were placed seven horsemen. And behind every horseman were placed seven bowmen, and behind every bowman were seven combatants with shields. And thus, O king, thy army, arrayed by mighty car-warriors, stood for fierce battle, protected by Bhishma. And ten thousand horses, and as many elephants, and ten thousand cars, and thy sons, all equipped in mail, viz., the heroic Chitrasena and others, protected the grandsire. And it was seen that Bhishma was protected by those brave warriors, and those princes themselves of great strength, accoutred in mail, were (in their turn) protected by him. And Duryodhana accoutred in mail sat upon his car on the field, and possessed of every grace, looked resplendent like Sakra himself in heaven. Then, O Bharata, loud were the shouts uttered by thy sons and deafening the clatter of cars and the uproar of musical instruments. That mighty and impenetrable array of those slayer of foes, viz., the Dhartarashtras (in the form called Mandala, (thus) arrayed by Bhishma, began to proceed, facing the west. Incapable of being defeated by enemies, it looked beautiful in every point. Beholding then the array called Mandala that was exceedingly fierce, king Yudhishtira himself disposed his troops in the array called Vajra. And when the divisions were thus arrayed, car-warriors and horsemen, stationed in their proper places, uttered leonine shouts. Accompanied by their respective forces, the brave warriors of both armies, well versed in smiting, and longing for battle, proceeded, desirous of breaking each other's array. And Bharadwaja's son proceeded against the king of the Matsyas, and his son (Aswatthaman) against Sikhandin. And king Duryodhana himself rushed against the son of Prishata. And Nakula and Sahadeva went forth against the king of the Madras. And Vinda and Anuvinda of Avanti proceeded against Iravat. And many kings together battled with Dhananjaya. And Bhimasena, exerting himself well, opposed the son of Hridika in battle. And possessed of great prowess, (Abhimanyu) the son of Arjuna, fought in battle, O king, against the sons Chitrasena and Vikarna, and Durmarshana. And Hidimva's son, that prince of the Rakshasas, rushed against that mighty Bowman, the ruler of the Pragjyotishas, like one infuriate elephant against another. And the Rakshasa Alamvusha, O king, excited with wrath, rushed in battle against the invincible Satyaki in the midst of his followers. And Bhurisravas, exerting himself greatly, fought against Dhrishtaketu. And Yudhishtira, the son of Dharma, proceeded against king Srutayush. And Chekitana in that battle fought against Kripa. And others (among the Kuru warriors), exerting themselves powerfully, proceeded against that mighty car-warrior Bhima. And thousands of (other) kings surrounded Dhananjaya, with darts, lances, arrows, maces, and spiked clubs in their hands. Then Arjuna, excited with great wrath, addressing him of Vrishni's race, said, 'Behold, O Madhava, the Dhartarashtra troops in battle, arrayed by the high-souled son of Ganga, acquainted with every kind of array. Behold, O Madhava, those brave warriors, countless in number, and desirous of battle (with me). Behold, O Kesava, the ruler of the Trigartas with his brothers. This

very day I shall slay them all, O Janardana, before thy eyes,-- them, that is, O foremost of the Yadus, who, longing for battle (with me), are on the field.' Having said these words, the son of Kunti, rubbing his bowstring, showered his arrows on that multitude of kings. And those great bowmen also, poured on him thick showers of arrows, like clouds that fill a lake with torrents of rain in the rainy season. And loud shouts were heard in thy army, O monarch, when in that great battle the two Krishnas were seen covered with thick showers of arrows. And the gods, the celestial Rishis, and the Gandharvas with the Uragas, beholding the two Krishnas in that state, were filled with great wonder. Then Arjuna, O king, excited with wrath, invoked the Aindra weapon. And then the prowess we beheld of Vijaya seemed to be highly wonderful inasmuch that those showers of weapons shot by his foes were checked by his myriads of arrows. And there among those thousands of kings and steeds and elephants, was none, O king, that was not wounded. And others, O sire, the son of Pritha pierced, each with two or three arrows. And while being thus struck by Pritha, they sought the protection of Bhishma, the son of Santanu. But Bhishma then became the rescuer of those warriors who were like men sinking in the fathomless deep. And in consequence of those warriors thus flying away and mixing with thy troops, thy broken ranks, O king, were agitated like the vast deep with a tempest."

SECTION 83

Sanjaya said, "And when the battle was thus raging and after Susarman had ceased fighting, and the (other) heroic warriors (of the Kuru army) had been routed by the high-souled son of Pandu; after, indeed, thy army, resembling the very ocean, had become quickly agitated and the son of Ganga had speedily proceeded against the car of Vijaya, king Duryodhana, beholding the prowess of Partha in battle, quickly proceeded towards those kings, and addressing them as also the heroic and mighty Susarman stationed in their van, said in their midst these words, gladdening them all, 'This Bhishma, the son of Santanu, this foremost one among the Kurus, reckless of his very life, is desirous of fighting with his whole soul against Dhananjaya. Exerting your best, ye all, united together, and accompanied by your troops, protect in battle the grandsire, of Bharata's race, who is proceeding against the hostile army.' Saying, 'Yes,' all those divisions, belonging to those kings, O monarch, proceeded, following the grandsire. Then the mighty Bhishma, the son of Santanu, (thus rushing to battle), speedily came upon Arjuna of Bharata's race who also had been coming towards him, on his exceedingly resplendent and large car unto which were yoked white steeds and upon which was set up his standard bearing the fierce ape, and whose rattle resembled the deep roll of the clouds. And thy entire army, beholding the diadem-decked Dhananjaya, thus coming to battle, uttered, from fear, many loud exclamations. And beholding Krishna, reins in hand, and looking like the mid-day sun in splendour, thy troops could not gaze at him. And so also the Pandavas were incapable of looking at Santanu's son Bhishma of white steeds and white bow and resembling the planet Sukra risen in the firmament. And the latter was surrounded on all sides by the high-souled warriors of the Trigartas headed by their king with his brothers and sons, and by many other mighty car-warriors.

"Meanwhile, Bharadwaja's son pierced with his winged arrows the king of the Matsyas in battle. And in that combat he cut off the latter's standard with one shaft, and his bow also with another. Then Virata, the commander of a large division, leaving aside that bow thus cut off, quickly took up another that was strong and capable of bearing a great strain. And he also took up a number of blazing arrows that resembled snakes of virulent poison. And he pierced Drona in return with three (of these) and his (four) steeds with four. And then he pierced Drona's standard with one arrow, and his charioteer with five. And he also pierced Drona's bow with one arrow, and (at all this) that bull among Brahmanas became highly angry. Then Drona slew Virata's steeds with eight straight shafts, and then his charioteer, O chief of the Bharatas, with one shaft. His charioteer having been slain, Virata jumped down from his car whose steeds also had been killed. And then that foremost of car-warriors speedily mounted upon the car of (his son) Sankha. Then sire and son, staying on the same car, began with great might to resist the son of Bharadwaja with a thick shower of arrows. Then the mighty son of Bharadwaja, excited with wrath, quickly shot at Sankha in that encounter, an arrow resembling a snake of virulent poison. And that arrow, piercing through Sankha's breast and drinking his blood, fell upon the earth, wet and smeared with gore. Struck with that arrow of Bharadwaja's son, Sankha speedily fell down from his car, his bow and arrows loosened from his grasp in the very presence of his sire. And beholding his son slain, Virata fled from fear, avoiding Drona in battle, who resembled Death's self with gasping mouth. The son of Bharadwaja then, without losing a moment, checked the mighty host of the Pandavas resisting combatants by hundreds and thousands.

"Sikhandin also, O king, getting at Drona's son in that battle, struck the latter between his brows with three swiftly coursing shafts. And that tiger among men, viz., Aswatthaman, pierced with those shafts looked beautiful like the mountain Meru with its three tall golden crests. Then, O king, Aswatthaman excited with rage, and within half the time taken up by a wink of the eye, overthrew in that battle Sikhandin's charioteer and standard and steeds and weapons, covering them with myriads of shafts. Then that foremost of car-warriors, viz., Sikhandin, that scorcher of foes, jumping down from that car whose steeds had been slain, and taking up a sharp and polished scimitar and a shield, excited with rage, moved on the field with great activity like a hawk. And while moving with great activity, O king, on the field sword in hand, the son of Drona failed to find an opportunity (for striking him). And all this seemed highly wonderful. And then, O bull of Bharata's race, the highly wrathful son of Drona sent after Sikhandin in that battle many thousands of shafts. But Sikhandin, that foremost of mighty men, with his sharp sword cut that fierce shower of arrows coming towards him. Then the son of Drona cut into pieces that resplendent and beautiful shield decked with a hundred moons and then that sword also of Sikhandin. And he pierced the latter's person also, O king, with a large number of winged arrows. Then Sikhandin, whirling the fragment (in his hand) of that sword of his which had been cut off by Aswatthaman with his arrows and which resembled a blazing snake, quickly hurled it at him. The son of Drona however, displaying in that battle the lightness of his arms, cut off that (broken blade) coming impetuously towards him and resembling in splendour the fire that blazeth forth at the end of the Yuga. And he pierced Sikhandin himself with innumerable arrows made of iron. Then Sikhandin, O King, exceedingly afflicted with those whetted arrows, speedily mounted on the car of (Satyaki) that high-souled scion of Madhu's race. Then Satyaki, excited with rage, pierced in that battle, with his terrible shafts the cruel Rakshasa Alamvusha on all sides. That prince of Rakshasas then, O Bharata, cut off in that combat Satyaki's bow with a crescent-shaped arrow and pierced Satyaki also with many shafts. And creating by his Rakshasa powers an illusion, he covered Satyaki with showers of arrows. But wonderful was the prowess that we then beheld of the grandson of Sini, inasmuch as struck with those whetted shafts he betrayed no fear. On the other hand, O Bharata, that son of Vrishni's race applied (with Mantras) the Aindra weapon, which that illustrious hero of Madhu's race had obtained from Vijaya [Satyaki was Arjuna's disciple in arms. Vijaya was another name of Arjuna.]. That weapon, consuming into ashes that Demonic illusion, covered Alamvusha all over with terrible shafts, like a mass of clouds covering the mountain-breast with torrents of rain in the rainy season. Thereupon the Rakshasa, thus afflicted by that hero of Madhu's race, fled away in fear, avoiding Satyaki in battle. Then the grandson of Sini, having vanquished that prince of Rakshasas who was incapable of being vanquished by Maghavat himself, uttered a loud roar in the very sight of all thy troops. And Satyaki, of prowess incapable of being baffled, then began to slay thy troops with innumerable shafts whereupon the latter fled away in fear.

"Meanwhile, O monarch, Dhrishtadyumna, the mighty son of Drupada, covered thy royal son in battle with innumerable straight shafts. While, however, O Bharata, Dhrishtadyumna was thus shrouding him with his shafts, thy royal son was neither agitated nor struck with fear. On the other hand, he speedily pierced Dhrishtadyumna in that battle (first) with sixty and (then) with thirty shafts. And all these seemed highly wonderful. Then the commander of the Pandava army, O Bharata, excited with wrath cut off his bow. And that mighty car-warrior then slew in that combat the four steeds of thy son, and also pierced him with seven shafts of the keenest points. Thereupon (thy son), that mighty-armed warrior endowed with great strength, jumping down from that car whose steeds had been slain, ran on foot, with an upraised sabre, towards the son of Prishata. Then the mighty Sakuni, devoted to the king, quickly coming to that spot, caused thy royal son to mount on his own car in the very sight of all. Then that slayer of foes, the son of Prishata, having vanquished the king, began to slaughter thy troops like the wielder of the thunder-bolt slaughtering the Asuras.

"Kritavarman, in that battle, covered with his arrows that mighty car-warrior Bhima. Indeed, he overwhelmed the latter entirely, like a mighty mass of clouds shrouding the sun. Then that chastiser of foes viz., Bhimasena, excited with wrath, and laughing the while, sped some shafts at Kritavarman. Struck therewith, that Atiratha of the Satwata race, excelling all in might, trembled not, O king, but (instead) pierced Bhima (in return) with many sharp arrows. Then the mighty Bhimasena, slaying the four steeds of Kritavarman, felled the latter's charioteer, and then his beautiful standard. And that slayer of hostile heroes (viz., Bhima) then pierced Kritavarman himself with many shafts of diverse kinds. And Kritavarman, pierced all over, seemed to be excessively mangled in every limb. Then from that car whose steeds had been slain, Kritavarman quickly went to the car of Vrishaka, in the very sight, O king,

of both Salya and thy son. And Bhimasena, excited with rage, began to afflict thy troops. Goaded to fury, he began to slay them, like the destroyer himself armed with his club."

SECTION 84

Dhritrashtra said, "Many and wonderful, O Sanjaya, were the single combats I hear thee speak of between the Pandavas and my warriors. Thou speakest not, however, O Sanjaya, of any one of my side having been cheerful (on such occasions). Thou always speakest of the sons of Pandu as cheerful and never routed, O Suta and thou speakest of mine as cheerless, deprived of energy, and constantly vanquished in battle. All this, without doubt, is Destiny."

Sanjaya said, "Thy men, O bull of Bharata's race, exert themselves according to the measure of their might and courage, and display their valour to the utmost extent of their strength. As contact with the properties of the ocean make the sweet waters of the celestial stream Ganga brackish, so the valour, O king, of the illustrious warriors of thy army coming in contact with the heroic sons of Pandu in battle, becometh futile. Exerting themselves according to their might, and achieving the most difficult feats, thou shouldst not, O chief of the Kurus, find fault with thy troops. O monarch, this great and awful destruction of the world, swelling the (population of the) domains of Yama, hath arisen from thy misconduct and that of thy sons. It behoveth thee not, O king, to grieve for what hath arisen from thy own fault. Kings do not always in this world protect their lives. These rulers of Earth, desirous of winning by battle the regions of the righteous, daily fight, penetrating into (hostile) divisions, with heaven only for their aim.

"On the forenoon of that day, O king, great was the carnage that ensued, resembling what occurred in the battle between the gods and the Asuras (of old). Listen to it, O monarch, with undivided attention. The two princes of Avanti, those great bowmen endowed with exceeding might, those excellent warriors fierce in battle, beholding Iravat, advanced against him. The battle that took place between them was fierce, making the hair stand on end. Then Iravat, excited with rage, quickly pierced those two brothers of celestial forms with many sharp and straight shafts. Those two, however, conversant with all modes of warfare, pierced him in return in that battle. Struggling their best to slay the foe, and desirous of counteracting each other's feats, no distinction, O king, could be observed between them as they fought. Iravat then, O monarch, with four shafts, despatched the four steeds of Anuvinda to the abode of Yama. And with a couple of sharp, broad-headed shafts, O sire, he cut off the bow and standard also of Anuvinda. And this feat, O king, seemed highly wonderful. Then Anuvinda, leaving his own car, mounted on the car of Vinda. Taking up an excellent and strong bow capable of bearing a great strain, Anuvinda, as also his brother Vinda, those foremost of car-warriors hailing from Avanti, both stationed on the same car, quickly shot many shafts at the high-souled Iravat. Shot by them, those shafts of great impetuosity decked with gold, while coursing through the air, covered the welkin [Divakaram prapya, lit, 'reaching the path of the sun,' i.e., while coursing through the sky.]. Then Iravat, excited with rage, showered on those mighty car-warriors, those two brothers (of Avanti) his arrowy down-pours, and felled their charioteer. When the charioteer, deprived of life, fell down on the ground, the horses, no longer restrained, ran away with car. Having vanquished those two warriors, that daughter's son of the king of the Nagas, displaying his prowess, then began to consume with great activity thy ranks. Then that mighty Dhartarashtra host, while thus slaughtered in battle, began to reel in many directions like a person who hath drunk poison.

"That prince of Rakshasa, the mighty son of Hidimva, on his car of solar effulgence furnished with a standard, rushed against Bhagadatta. The ruler of the Pragjyotishas was stationed on his prince of elephants like the wielder of the thunder-bolt in days of old in the battle occasioned by the ravishment of Taraka. The gods, the Gandharvas, and the Rishis had all come there. They could not, however, notice any distinction between Hidimva's son and Bhagadatta. As the chief of the celestials, excited with wrath, had inspired the Danavas with fear, so did Bhagadatta, O king, frightened the Pandava warriors. And the warriors of the Pandava army, frightened by him on all sides, failed, O Bharata, to find among their ranks any protector. We beheld however, O Bharata, the son of Bhimasena there, on his car. The other mighty car-warriors fled away with cheerless hearts. When, however, O Bharata, he troops of the Pandavas rallied, in the battle that then ensued an awful uproar arose among thy troops. Then Ghatotkacha, O king, in that dreadful battle, covered Bhagadatta with his arrows like the clouds pouring rain on the breast of Meru. Baffling all those arrows shot from the Rakshasa's bow, the king quickly struck the son of Bhimasena in all his vital limbs. That prince of the Rakshasa, however, though struck with innumerable straight shafts, wavered not at all (but stood still) like a mountain pierced (with shafts). Then the ruler of the Pragjyotishas, excited with wrath, hurled in that combat fourteen lances, all of which,

however, were cut off by the Rakshasa. Cutting off by means of his sharp shafts those lances, the mighty-armed Rakshasa pierced Bhagadatta with seventy shafts, each resembling the thunder-bolt in force. Then the ruler of the Pragjyotishas, laughing the while, O Bharata, despatched in that combat the four steeds of the Rakshasa to Death's domain. The prince of the Rakshasas, however, of great valour, staying on that car whose steeds had been slain, hurled with great force a dart at the elephant of the ruler of the Pragjyotishas. King Bhagadatta then cut off that swift dart furnished with a staff of gold and coursing impetuously towards him into three fragments, and thereupon it fell down on the ground. Beholding his dart cut off, the son of Hidimva fled from fear like Namuchi, that foremost of the Daityas, in days of old, from battle with Indra. Having vanquished in battle that hero of great valour and renowned prowess, who, O king, cannot be vanquished in battle by Yama himself or Varuna, king Bhagadatta with his elephant began to crush down the troops of the Pandavas like a wild elephant. O king, crushing as he treads the lotus-stalks (in a lake).

"The ruler of the Madras engaged in battle with his sister's sons, the twins. And the overwhelmed those sons of Pandu with clouds of arrows. Then Sahadeva, beholding his maternal uncle, engaged in battle (with him), covered him with arrows like the clouds covering the maker of day. Covered with those clouds of arrows, the ruler of the Madras wore a delighted expression, and the twins also felt great delight for the sake of their mother [The meaning seems to be that Salya was pleased in witnessing the skill of his sister's sons, while the twins themselves were pleased in displaying that skill before one who was related to them through their mother.]. Then Salya, that mighty car-warrior, smiting effectively in that battle, despatched with four excellent shafts, O king, the four steeds of Nakula to the abode of Yama. Nakula then, that mighty car-warrior, quickly jumping down from that car whose steeds had been slain, mounted upon the vehicle of his renowned brother. Stationed then on the same car, those two heroes, both fierce in battle, and both excited with rage, began to shroud the car of the ruler of Madras, (with their arrows), drawing their bows with great strength. But that tiger among men, though thus covered by his sister's sons with innumerable straight arrows shook not in the least (but stood immovable) like a hill. Laughing the while, he smote them (in return) with showers of arrows. Then Sahadeva of great prowess, O Bharata, excited with wrath, took up a (powerful) shaft, and rushing at the ruler of the Madras, shot it at him. That shaft endowed with the impetuosity of Garuda himself, shot by him, pierced the ruler of the Madras through, and fell on the earth. Thereupon that mighty car-warrior, deeply pierced and greatly pained, sat down. O king, on the terrace of his car, and went into a swoon. Beholding him (thus) afflicted by the twins, deprived of consciousness, and prostrated (on his car), his charioteer bore him away on his vehicle over the field. Seeing the car of the ruler of the Madras retreating (from battle) the Dhartarashtras all became cheerless and thought it was all over with him. I Then those mighty car-warriors, viz., the two sons of Madri, having vanquished in battle their maternal uncle, cheerfully blew their conches and uttered leonine roars. And then they rushed joyfully, O king, towards thy forces like the gods Indra and Upendra, O monarch, towards the Daitya host."

SECTION 85

Sanjaya said, "Then when the sun attained the meridian, king Yudhishtira, beholding Srutayush, urged on his steeds. And the king rushed at Srutayush, that chastiser of foes, striking him with nine straight shafts of keen points. That great bowman, viz., king Srutayush then, checking in that battle those arrows shot by the son of Pandu, struck Yudhishtira with seven shafts. These penetrating through his armour, drank his blood in that battle, as if sucking the very vital energies dwelling in the body of that high-souled one. The son of Pandu then, though deeply pierced by that high-souled king, pierced king Srutayush (in return), at the latter's heart, with an arrow shaped as the boar's ear. And that foremost of car-warriors, viz., the son of Pritha, with another broad-headed arrow, quickly felled on the earth the standard of the high-souled Srutayush from his car. Beholding his standard overthrown, king Srutayush then, O monarch, pierced the son of Pandu with seven sharp shafts. Thereupon Yudhishtira, the son of Dharma, blazed up with wrath, like the fire that blazeth forth at the end of the Yuga for consuming creatures. Beholding the son of Pandu excited with rage, the gods, the Gandharvas, and the Rakshasas, trembled, O king, and the universe became agitated. And even this was the thought that arose in the minds of all creatures, viz., that that king, excited with rage, would that day consume the three worlds. Indeed, when the son of Pandu was thus excited with wrath, the Rishis and the celestials prayed for the peace of the world. Filled with wrath and frequently licking the corners of his mouth, Yudhishtira assumed a terrible expression looking like the sun that riseth at the end of the Yuga. Then all thy warriors, O king, became hopeless

of their lives, O Bharata. Checking, however, that wrath with patience, that great bowman endowed with high renown then cut off Srutayush's bow at the grasp. And then, in the very sight of all the troops, the king in that battle pierced Srutayush whose bow had been cut off, with a long arrow in the centre of the chest. And the mighty Yudhishtira then, O king, speedily slew with his arrows the steeds of Srutayush and then, without losing a moment, his charioteer. Beholding the prowess of the king, Srutayush leaving that car whose steeds had been slain, quickly fled away from battle. After that great bowman had been vanquished in combat by the son of Dharma, all the troops of Duryodhana, O king, turned their faces. Having, O monarch, achieved this feat, Yudhishtira, the son of Dharma, began to slay thy troops like Death himself with wide-open mouth.

"Chekitana of the Vrishni race, in the very sight of all the troops, covered with his shafts Gautama, that foremost of car-warriors. Baffling all those arrows, Kripa the son of Saradwat, pierced Chekitana in return who was fighting with great care, O king, with arrows in that battle. Then, O Bharata, with another broad-headed arrow he cut off Chekitana's bow, and endowed with great lightness of hand, he also felled with another broad-headed arrow the former's charioteer. Kripa then, O monarch, slew Chekitana's steeds, as also both the warriors that protected the latter's wings. Then Chekitana of the Satwata race, quickly jumped down from his car, and took up a mace. The foremost of all wielders of the mace, Chekitana, with that hero-slaying mace of his, slew the steeds of Gautama and then felled his charioteer. Then Gautama, standing on the ground, shot sixteen arrows at Chekitana. Those arrows, piercing through that hero of the Satwata race, entered the earth. Thereat, Chekitana excited with rage, once more hurled his mace, desirous of slaying Gautama, like Purandara desirous of slaying Vritra. Then Gautama with many thousands of arrows checked that huge mace, endowed with the strength of adamant, that was coursing towards him. Then Chekitana, O Bharata, drawing his sabre from the sheath, rushed with great speed towards Gautama. Thereupon Gautama also, throwing away his bow, and taking up a polished sabre, rushed with great speed towards Chekitana. Both of them possessed of great strength, and both armed with excellent sabres, began to strike each other with those sharp-edged weapons of theirs. Then those bulls among men, struck with the force of each other's sabres, fell down on the earth, that (common) element of all creatures. Exhausted by the efforts they had made, the limbs of both were motionless in a swoon. Then Karakasra impelled by friendship, quickly rushed to that spot. And that invincible warrior, beholding Chekitana in that plight, took him up on his car in the very sight of all troops. And so also the brave Sakuni, thy brother-in-law, O monarch, speedily caused Gautama, that foremost of car-warriors, to mount on his car.

"The mighty Dhristaketu, excited with wrath, speedily pierced the son of Somadatta, O king, with ninety shafts in the chest. And the son of Somadatta looked highly resplendent with those shafts on his chest, like the sun, O king, with his rays at mid-day. Bhurisravas, however, in that battle, with his excellent shafts, deprived Dhristaketu, that mighty car-warrior, of his car, slaying his charioteer and steeds. And beholding him deprived of his car, and his steeds and charioteer slain, Bhurisravas covered Dhristaketu in that combat with a thick shower of arrows. The high-souled Dhristaketu then, O sire, abandoning that car of his, mounted upon the vehicle of Satanika, Chitrasena, and Vikarna, O king, and also Durmarshana,--these car-warriors cased in golden mail,--all rushed against the son of Subhadra. Then a fierce battle took place between Abhimanyu and those warriors, like the battle of the body, O king, with wind, bile, and phlegm. That tiger among men, however, (viz., Abhimanyu), having, O king, deprived thy sons of their cars, slew them not, remembering Bhima's words. Then during the progress of the fight, Kunti's son (Arjuna), of white steeds, beholding Bhishma, who was incapable of being vanquished by very gods, proceeding to rescue thy sons in view of Abhimanyu--a boy and alone though a mighty car-warrior, addressed Vasudeva and said these words, 'Urge the steeds, O Hrishikesa, to that spot where are those numerous car-warriors. They are many in number, brave, accomplished in arms, invincible in battle. Guide the horses so, O Madhava, that the foe may not be able to slay our troops.' Thus urged by Kunti's son of immeasurable energy, he of Vrishni's race then drove that car, unto which were yoked white steeds, to battle. When Arjuna, excited with rage, thus proceeded towards thy army, a loud uproar, O sire, arose among thy troops. The son of Kunti then, having come up to those kings that were protecting Bhishma, (first) addressed Susarman, O king, and said these words, 'I know thee to be foremost in battle, and a dire enemy (of ours) of old. Behold to-day the terrible fruit of that evil behaviour (of thine). I will today cause thee to visit the manes of thy ancestors.' That leader of car-divisions, Susarman, however, hearing these harsh words uttered by that slayer of foes viz., Vibhatsu, told him nothing (in reply), well or ill. (But) approaching the heroic Arjuna, with a large number of kings in his train, and surrounding him in that

battle, he covered him aided by thy sons, O sinless one, with arrows from all sides, viz., front, rear, and flanks, like the clouds covering the maker of day. Then, O Bharata, a dreadful battle took place between thy army and the Pandavas, in which blood ran like water."

SECTION 86

Sanjaya said, "Then the mighty Dhananjaya, struck with those shafts and drawing long breaths like a trodden snake, cut off, with great force, by means of his successive shafts, the bows of those mighty car-warriors. Cutting off in a moment, O king, the bows of those powerful monarchs in that battle, the high-souled Arjuna, desiring to exterminate them pierced all of them simultaneously with his shafts. Struck (thus) by Indra's son, O king, some of them fell down on the field, covered with blood. And some had their limbs mangled, and some had their heads struck off. And some perished with bodies mangled and coats of mail cut through. And afflicted by the arrows of Partha, many of them, falling down on the earth, perished together. Beholding then those princes slain in battle, the ruler of the Trigartas advanced on his car. And two and thirty others amongst those car-warriors, they who had been protecting the rear of the slain combatants also fell upon Partha. These all, surrounding Partha, and drawing their bows of loud twang, poured on him a thick shower of arrows like the clouds pouring torrents of water on the mountain breast. Then Dhananjaya afflicted with that arrowy down-pour in that battle, became excited with wrath, and with sixty arrows steeped in oil he despatched all those protectors of the rear. Having vanquished in battle those sixty car-warriors, the illustrious Dhananjaya became cheerful at heart. And having slain also the forces of those kings, Jishnu sped for Bhishma's slaughter. Then the ruler of the Trigartas, beholding his friends those mighty car-warriors slain, speedily advanced upon Partha, with a number of (other) kings in his van, for slaying him. Then the Pandava warrior headed by Sikhandin, beholding those combatants advancing upon Dhananjaya that foremost of all conversant with arms, proceeded with whetted weapons in hand, desirous of protecting the car of Arjuna. Partha also beholding those brave men advanced towards him with the ruler of the Trigartas, mangled them in battle with arrows shot from Gandiva. Then that distinguished bowman, desirous of approaching Bhishma beheld Duryodhana and other kings headed by the ruler of the Sindhus. Fighting with great energy for a moment and checking those warriors that were desirous of protecting Bhishma, the heroic Arjuna of great valour and infinite prowess avoiding Duryodhana and Jayadratha and others,—that warrior of mighty strength and great mental vigour,—at last proceeded, bow and arrow in hand, towards the son of Ganga in battle. The high-souled Yudhishtira also, of fierce prowess and infinite renown, avoiding in battle the ruler of the Madras who had been assigned to his share, quickly proceeded, with excited wrath and accompanied by Bhima and the sons of Madri towards Bhishma, the son of Santanu, for battle. Conversant with all modes of warfare the high-souled son of Ganga and Santanu, though attacked in battle by all the sons of Pandu united together, wavered not at all. Of fierce might and great energy king Jayadratha of sure aim, advancing in battle, forcibly cut off with his own excellent bow the bows of all those mighty car-warriors. And the illustrious Duryodhana also with excited wrath and having wrath for his position, struck Yudhishtira and Bhimasena and the twins and Partha, with arrows resembling flames of fire. Pierced with arrows by Kripa and Sala and Chitrasena, O lord, the Pandavas, inflamed with rage, resembled the gods pierced with arrows by the united Daityas (in days of old). King Yudhishtira then, beholding Sikhandin flying away, having had his weapon cut off by Santanu's son became filled with anger. The high-souled Ajatasatru, angrily addressing Sikhandin in that battle, said these words, 'Thou saidst at that time, in the presence of thy sire, unto me—Even I shall slay Bhishma of high vows with my shafts of the hue of the effulgent sun. Truly do I say this.—Even this was thy oath. That oath of thine thou dost not fulfil inasmuch as thou dost not slay Devavrata in battle. O hero, be not a person of unfulfilled vow. Take care of thy virtue, race, and fame. Behold Bhishma of terrible impetuosity scorching all my troops with his innumerable arrows of fierce energy and destroying everything in a moment like Death himself. With thy bow cut off avoiding the battle, and vanquished by the royal son of Santanu, whither dost thou go, forsaking thy kinsmen and brothers? This doth not become thee. Beholding Bhishma of infinite prowess, and our army routed and flying away, thou art assuredly, O son of Drupada, frightened, since the colour of thy face is pale. Unknown to thee, O hero, Dhananjaya hath engaged in the dreadful battle. Celebrated over the whole world, why O hero, art thou afraid today of Bhishma.'—Hearing these words of king, Yudhishtira the Just, that were harsh, though fraught with sound reason, the high-souled Sikhandin, regarding them as good counsel, speedily set himself about slaying Bhishma. And while Sikhandin was proceeding to battle with great impetuosity for falling upon Bhishma, Salya began to

resist him with terrible weapons that were difficult of being baffled. The son of Drupada, however, O king, of prowess equal to that of Indra himself, beholding those weapons effulgent as the fire that blazeth forth at the hour of universal dissolution (thus) displayed, was not confounded in the least. Checking those weapons by means of his own shafts, that mighty bowman, viz., Sikhandin, stayed there without moving. And then he took up another weapon, viz., the fierce Varuna weapon for baffling (those fiery weapons of Salya). Then the celestials staying in the firmament, and the kings of the earth also, all beheld Salya's weapons baffled by that Varuna weapon of Sikhandin. Meanwhile, the high-souled and heroic Bhishma, O king, in that battle, cut off the bow and the variegated standard also of Pandu's son, king Yudhishtira of the Ajamida race. Thereupon casting aside his bow and arrows upon beholding Yudhishtira overwhelmed with fear, and taking up a mace in that battle, Bhimasena rushed, on foot, at Jayadratha. Then Jayadratha, with five hundred terrible arrows of keen points and each resembling the rod of Death, pierced Bhimasena from every side who was thus rushing impetuously at him, mace in hand. Disregarding those arrows, the impetuous Vrikodara, with heart filled with rage, slew in that battle all the steeds, born in Aratta, of the king of the Sindhus. Then beholding Bhimasena on foot, thy son (Chitrasena) of unrivalled prowess and resembling the chief of the celestials himself, quickly rushed at him on his car, with upraised weapons, for giving him his quietus. Bhima also, roaring and uttering a loud shout, rushed at him impetuously, mace in hand. Thereupon the Kauravas all around beholding that upraised mace resembling the rod of Death, forsaking thy brave son, fled away, desirous of avoiding its fall (amongst them). In that fierce and awful crush (of men), O Bharata, confounding the senses, Chitrasena, however, beholding that mace coursing towards him, was not deprived of his senses. Taking up a bright scimitar and a shield, he forsook his car and became a warrior on foot in the field, for jumping down (from his vehicle) like a lion from the top of a cliff he came down upon the level ground. Meanwhile that mace, failing upon that beautiful car and destroying the vehicle itself with its steeds and charioteer in that battle, dropped on the ground like a blazing meteor, loosened from the firmament, falling upon the earth. Then thy troops, O Bharata, beholding that highly wonderful feat became filled with joy, and all of them together set up a loud shout over the field of battle. And the warriors all applauded thy son (for what they witnessed)."

SECTION 87

Sanjaya said,—"Approaching then thy son Chitrasena of great energy who had thus been deprived of his car, thy son Vikarna caused him to mount on his car. And during the progress of that general engagement, so fierce and dreadful, Bhishma, the son of Santanu, impetuously rushed at Yudhishtira. Then the Srinjayas with their cars, elephants, and horses, trembled. And they regarded Yudhishtira to be already within the jaws of Death. The lord Yudhishtira, however, of Kuru's race, accompanied by the twins, proceeded towards that mighty bowman, that tiger among men viz., Bhishma. Then the son of Pandu, shooting in that battle thousands of arrows, shrouded Bhishma like the clouds shrouding the sun. And those numberless arrows, well shot by Yudhishtira, were received by the son of Ganga in distinct sets by hundreds and thousands. [The meaning seems to be that the arrows shot by Yudhishtira were cut off by Bhishma, in numberless distinct sets, taking each set at a time.]

And so also, O sire, innumerable were the arrows shot by Bhishma (in return), which looked like flights of insects coursing through the air. In half the time taken up by a wink of the eye, Bhishma, the son of Santanu, in that battle, made Kunti's son invisible by means of his numberless shafts shot in sets. Then king Yudhishtira, excited with rage, sped at the high-souled Kaurava a long arrow resembling a snake of virulent poison. That mighty car-warrior, Bhishma, however, O king, cut off in that combat, with a horse-shoe (headed) arrow, that shaft shot from Yudhishtira's bow before it could reach him. Having cut off that long arrow resembling Death himself, Bhishma then slew in that battle the steeds, decked with gold, of that prince of Kuru's line. Then Yudhishtira the son of Pandu, abandoning that car whose steeds had been slain, quickly mounted upon the car of the high-souled Nakula. Then Bhishma that subjugator of hostile cities, excited with rage, and coming upon the twins in that battle, covered them with arrows. Beholding those two (brothers), O king, thus afflicted, with the arrows of Bhishma, Yudhishtira began to reflect earnestly desirous, O monarch, of (compassing) Bhishma's destruction. Then Yudhishtira, O king, urged his friends and the rulers (on his side), saying,—'Slay Bhishma the son of Santanu, uniting together.' Then all those rulers, hearing these words of Pritha's son, surrounded the grandsire with a large number of cars. Thy sire Devavrata then, thus surrounded on all sides, began to sport, O king, with his bow, felling (all the while) many mighty car-warriors. Him of Kuru's race, thus careering over the field of battle, the Pandavas beheld resembling a young lion in the forest amid a

herd of deer. Uttering a loud roar in that battle and striking fear into the hearts of brave warriors by means of his shafts, the Kshatriyas beholding him, O king, were all struck with fear, like inferior animals upon seeing a lion. Indeed the Kshatriyas beheld the movements of that lion of Bharata's race in battle to resemble those of a conflagration aided by the wind while consuming a heap of dry grass. And Bhishma in that battle felled the heads of car-warriors like a skillful man felling (with stones) ripe (palm) fruits from trees that bear them. And the heads of warriors, O king, falling upon the surface of the earth produced a loud noise resembling that of a stony shower. During the progress of that fierce and dreadful battle a great confusion set in among all the troops. And in consequence of that confusion the arrays (of both armies) were broken. And the Kshatriyas summoning one another individually, approached one another for fight. Then Sikhandin, sighting the grandsire of the Bharatas, rushed at him impetuously, saying,—Wait, Wait—Remembering, however, the femininity of Sikhandin, and disregarding him on that account, Bhishma proceeded against the Srinjayas. Thereupon the Srinjayas, beholding Bhishma in that great battle, were filled with joy. And they set forth diverse kinds of loud shouts, mingled with the blare of their conches. Then commenced a fierce battle in course of which cars and elephants got entangled with one another. And it was that hour of the day, O lord, when the sun was on the other side (of the meridian). Then Dhristadyumna, the prince of the Panchalas, and that mighty car-warrior Satyaki, greatly afflicted (the Bharata) host with showers of arrows and lances. And with innumerable shafts, O king, these two began to smite down thy warriors in that battle. Thy combatants, however, O bull among men, though slaughtered in battle (thus) retreated not from the fight, having formed an honourable resolution in that engagement. Indeed, thy troops began to smite according to the measure of their courage. While, however, O king, thy high-souled combatants were being slaughtered by the illustrious son of Prishata, loud cries of woe were heard among them. Hearing those loud cries, that couple of mighty car-warriors of thy army, viz., Vinda and Anuvinda of Avanti, quickly proceeded against Prishata's son. And those mighty car-warriors, speedily slaying his steeds, together covered Prishata's son with showers of arrows. Thereupon that mighty car-warrior, viz., the prince of the Panchalas, quickly jumping down from that car of his, mounted without loss of time the car of the high-souled Satyaki. Then king Yudhishtira, supported by a large force, proceeded against those chastisers of foes, viz., the two princes of Avanti excited with rage. Similarly thy son, O sire, with every preparation, stood, surrounding Vinda and Anuvinda in that battle (for supporting them). Arjuna also in that battle, excited with rage, fought against many bulls of the Kshatriya race, like the wielder of the thunder-bolt against the Asuras. Drona also, who always does what is agreeable to thy son, inflamed with wrath in that battle, began to consume the Panchalas like fire consuming a heap of cotton. Thy other sons, O king, owning Duryodhana as their chief, surrounding Bhishma in that battle, fought against the Pandavas. Then when the sun assumed a red hue [i.e., just before setting.], king Duryodhana, O Bharata, addressing thy troops, said,—Lose no time—And while they were thus battling and achieving feats difficult of accomplishment, the sun having become invisible in consequence of his retirement behind the western hill, there soon flowed, towards dusk, an awful river whose current and billows were of blood, and which was infested by innumerable jackals. And the field of battle became dreadful, abounding as it did with spirits and with those jackals howling hideously, forboding evil. Rakshasas and Pisachas and other cannibals were seen all round, in hundreds and thousands. Then Arjuna, having vanquished those kings headed by Susarman along with all their followers, in the midst of their division, proceeded towards his tent. And the lord Yudhishtira also of Kuru's race, accompanied by his brothers, and followed by his troops, proceeded, O king, when night set in, towards his tent. And Bhimasena, too, having vanquished those kings, viz., those warriors headed by Duryodhana, proceeded towards his tent. And king Duryodhana (with his troops), surrounding Bhishma, the son of Santanu, in that great battle proceeded towards his tent. And Drona, and Drona's son, and Kripa, and Salya, and Kritavarman of the Satwata race, surrounding the whole (Dhartarashtra) army, proceeded towards their tents. And similarly Satyaki also, O king, and Dhristadyumna, the son of Prishata, surrounding their army, proceeded towards their tents. It was thus, O king, that those chastisers of foes, viz., thy troops and the Pandavas, ceased to fight when darkness came. Then the Pandavas, and the Kauravas, retiring to their tents, entered the same, applauding one another. And making arrangements for the protection of their brave warriors and disposing outposts according to rule, they plucked out the arrows (from their bodies) and bathed in diverse kinds of water. And Brahmanas performed propitiatory rites for them, and bards sang their praises. And those renowned men sported for a while in accompaniment with music both vocal and instrumental. And for a while the whole scene resembled

heaven itself. And those bulls among men for a while spoke not of battle. And when both armies abounding with tired men and elephants and steeds slept there, they became, O monarch, beautiful to behold."

SECTION 88

Sanjaya said, "Having passed the night in sound sleep, those rulers of men, the Kauravas and the Pandavas, once more proceeded to battle. And when the troops of both armies were about to proceed to the field, great was the uproar heard there, resembling the loud uproar of the ocean itself. Then king Duryodhana, and Chitrasena, and Vivinsati, and that foremost of car-warriors, viz., Bhishma and Bharadwaja's son possessed of great prowess,—those mighty car-warriors, clad in mail and uniting together, O King, formed with great care the array of the Kauravas against the Pandavas. Having formed that mighty array fierce as the ocean and having for its billows and current its steeds and elephants, thy sire Bhishma, the son of Santanu, then, O king, proceeded in the van of the whole army, supported by the Malavas, and the inhabitants of the southern countries, and the Avantis. Next to him was the valiant son of Bharadwaja, accompanied by the Pulindas, the Paradas, and the Kshudraka-Malavas. Next to Drona was the valiant Bhagadatta. O king, firmly resolved on fight, accompanied by the Magadhas, the Kalingas, and the Pisachas. Behind Bhagadatta was Vrihadvala the king of the Kosalas accompanied by the Melakas, the Tripuras, and the Chichilas. Next to Vrihadvala was the brave Trigarta, the ruler of the Prasthala, accompanied by a large number of the Kamvojas, and by Yavanas in thousands. Next to the ruler of the Trigartas, O Bharata, proceeded that mighty hero, viz., the son of Drona, uttering leonine roars and filling the earth with those shouts. Next to Drona's son proceeded king Duryodhana with the whole army, surrounded by his uterine brothers. Behind Duryodhana proceeded Kripa the son of Saradwat. It was thus that that mighty array, resembling the very ocean, advanced (to battle). And standards and white umbrellas, O lord, and beautiful bracelets and costly bows shed their effulgence there. And beholding that mighty array of thy forces, that great car-warrior Yudhishtira, speedily addressed the generalissimo (of his forces), viz., Prishata's son saying, 'Behold, O great Bowman, that array, already formed, resembling the ocean. Do thou also, O son of Prishata, form without delay thy counter-array. (Thus addressed), the heroic son of Prishata, O great king, formed that terrible array called Sringataka that is destructive of all hostile arrays. At the horns were Bhimasena and that mighty car-warrior, viz., Satyaki, with many thousands of cars as also of horse and infantry. Next to them was that foremost of men, (viz., Arjuna) of white steeds and having Krishna for his charioteer. In the centre were king Yudhishtira and the twin sons of Pandu by Madri. Other royal bowmen, conversant with the science of arrays, with their troops, filled up that array. In the rear were ordered Abhimanyu, and that mighty car-warrior, Virata, and the sons of Draupadi and the Rakshasa Ghatotkacha. Thus, O Bharata, having formed their mighty array, the heroic Pandavas waited on the field, longing for battle and desirous of victory. And the loud noise of drums mingling with the blare of conches and leonine roars and shouts (of the combatants) and the slapping of their armpits, became terrible and filled all the points of the compass. Then those brave warriors, approaching one another for battle, looked at one another, O king, with winkless eyes. Then O ruler of men, the warriors, first challenging each other by name, engaged with each other. Then commenced a fierce and terrible battle between thy troops and those of the foe striking one another. And in that battle, O Bharata, whetted shafts fell in showers like terrible snakes with mouths wide open. And polished darts of impetuous force, washed with oil, O king, shone like the effulgent flashes of lightning from the clouds. And maces decked with gold and attached to bright slings were seen to fall all over the field, resembling beautiful crests of hills. And sabres of the colour of the clear (blue) sky, O Bharata, and shields of bull's hides and decked with a hundred moons, as they fell everywhere over the field, O king, looked beautiful. And as the two armies, O king, were engaged in battle with each other, they looked resplendent like the celestial and the demoniac hosts battling with each other. All around they rushed against one another in battle. Foremost of royal car-warriors, impetuously dashing against car-warriors in that dreadful battle, fought on, with the yokes of their cars entangled with those of their adversaries. And, O bull of Bharata's race, all over the field flashes of fire mixed with smoke were generated, in consequence of friction, in the tusks of battling elephants. And combatants on the backs of elephants, struck with lances, were seen all around to fall down like blocks (loosened) from crests of hills. And brave foot-soldiers, battling with their bare arms or with lances, and striking one another, looked exceedingly beautiful. And the warriors of the Kaurava and the Pandava hosts, coming upon one another in that conflict, despatched one another with diverse kinds of shafts to the abode of Yama. Then Bhishma, the son of Santanu, filling (the air) with the rattle of his car, and depriving the foe of his senses by the twang of

his bow, rushed against the Pandavas in battle. The car-warriors of the Pandavas, too, headed by Dhrishtadyumna, uttering fierce shouts, rushed at him, firmly resolved on fight. Then commenced, O Bharata, a battle between the infantry, car-warriors, and elephants, of thine and thine, in which the combatants became all entangled with one another."

SECTION 89

Sanjaya said, "The Pandavas were incapable of even looking at Bhishma excited with rage in battle and scorching every side like the Sun himself shedding scorching heat. Then all the (Pandava) troops, at the command of Dharma's son, rushed at the son of Ganga who was grinding (everything) with his whetted arrows, Bhishma, however, who delighted in battle felled the mightiest of bowmen amongst the Srinjayas and the Panchalas, with his shafts. Though thus slaughtered by Bhishma, the Panchalas along with the Somakas still rushed impetuously at him, forsaking the fear of death. The heroic Bhishma, the son of Santanu, however, in that battle, cut off, O king, the arms and heads of their car-warriors. Thy sire, Devavrata deprived their car-warriors of cars. And the heads of cavalry soldiers on their chargers fell fast. And we beheld, O king, huge elephants looking like hills, deprived of their riders, and paralysed with Bhishma's weapons, lying all around. Amongst the Pandavas, O king, there was no other man save that foremost of car-warriors, the mighty Bhimasena, (who could resist Bhishma). Indeed, Bhima alone, approaching Bhishma, encountered him in battle. Then in that encounter between Bhima and Bhishma, a fierce and terrible uproar arose among all the troops (of the Kauravas). The Pandavas then, filled with joy, uttered leonine shouts. During that destructive carnage, king Duryodhana, surrounded by his uterine brothers, protected Bhishma in that battle. Then that foremost of car-warriors, viz., Bhima, slew Bhishma's charioteer. Thereupon the steeds no longer controlled, ran away from the field with car. Then that slayer of foes, viz., Bhima with a sharp arrow having a horse-shoe head, cut off the head of Sunabha. (Thus) slain, the latter fell down on the earth. When that son of thine, that mighty car-warrior and great Bowman was slain, seven of his heroic brothers, O sire, could not (quietly) bear (that act). These, viz., Adityaketu and Vahvasin, and Kundadhara and Mahodara, and Aparajita, and Panditaka and the invincible Visalaksha, clad in variegated armour and with their beautiful coats of mail and weapons,—these grinders of foes desirous of battle,—rushed against the son of Pandu. And Mahodara, in that battle, pierced Bhimasena with nine winged arrows, each resembling the thunder-bolt in force, like the slayer of Vritra striking (the great Asura) Namuchi. And Adityaketu struck him with seventy shafts, and Vishnu with five. And Kundadhara struck him with ninety shafts, and Visalaksha with seven. And that conqueror of foes, the mighty car-warrior Aparajita, O king, struck Bhimasena of great strength with many arrows. And Panditaka also, in battle, pierced him with three arrows. Bhima, however, did not (quietly) bear these attacks of his foes in battle. Forcibly grasping the bow with his left hand, that grinder of foes cut off, in that battle, the head, with a straight shaft, of thy son Aparajita, graced with a fine nose. Thus vanquished by Bhima, his head then dropped on the ground. Then, in the very sight of all the troops, Bhima despatched, with another broad-headed arrow, the mighty car-warrior Kundadhara to the domain of Death. Then that hero of immeasurable soul, once more aiming an arrow, sped it, O Bharata, at Panditaka in that battle. And the arrow killing Panditaka, entered the earth, like a snake impelled by Death quickly entering the earth after despatching the person (whose hour had come). Of undepressed soul, that hero then, O king, recollecting his former woes, felled Visalaksha's head, cutting it off with three arrows. Then Bhima, in that battle, struck the mighty Bowman Mahodara in the centre of the chest with a long shaft. Slain (therewith), O king, the latter fell down on the earth. Then, O Bharata, cutting off with an arrow the umbrella of Adityaketu in that battle, he severed his head with another broad-headed shaft of exceeding sharpness. Then, O monarch, excited with rage, Bhima, with another straight shaft, despatched Vahvasin towards the abode of Yama. Then thy other sons, O king, all fled away regarding the words* to be true which Bhima had uttered in the (midst of the Kaurava) assembly [* His pledge, viz., that in battle he would slay all the sons of Dhritarashtra.]. Then king Duryodhana afflicted with sorrow on account of his brothers, addressed all his troops, saying, 'There is Bhima. Let him be slain.' Thus, O king, thy sons, those mighty bowmen, beholding their brothers slain, recollected those words beneficial and peaceful, that Vidura of great wisdom had spoken. Indeed, those words of the truthful Vidura are now being realised,—those beneficial words, O king, which, influenced by covetousness and folly as also by affection for thy sons, thou couldst not then understand. From the way in which that mighty armed hero is slaying the Kauravas, it seemeth that that mighty son of Pandu hath assuredly taken his birth for the destruction of thy sons.

Meanwhile, king Duryodhana, O sire, overwhelmed with great grief, went to Bhishma, and there, overcome with sorrow, he began to lament, saying, 'My heroic brothers have been slain in battle by Bhimasena. Although, again, all our troops are fighting bravely, yet they also are failing. Thou seemest to disregard us, behaving (as thou dost) like an indifferent spectator, Alas, what course have I taken. Behold my evil destiny.'"

Sanjaya continued, "Hearing these cruel words of Duryodhana, thy sire Devavrata with eyes filled with tears, said this unto him. 'Even this was said by me before, as also by Drona, and Vidura, and the renowned Gandhari. O son, thou didst not then comprehend it. O grinder of foes, it hath also been before settled by me that neither myself, nor Drona, will ever escape with life from this battle. I tell thee truly that those upon whom Bhima will cast his eyes in battle, he will surely slay. Therefore, O king, summoning all thy patience, and firmly resolved on battle, fight with the sons of Pritha, making heaven thy goal. As regards the Pandavas, they are incapable of being vanquished by the very gods with Vasava (at their head). Therefore, setting thy heart firmly on battle, fight, O Bharata.'"

SECTION 90

Dhritarashtra said, "Beholding my sons, so many in number, O Sanjaya, slain by a single person, what did Bhishma and Drona and Kripa do in battle? Day after day, O Sanjaya, my sons are being slain. I think, O Suta, that they are completely overtaken by evil destiny, inasmuch as my sons never conquer but are always vanquished. When my sons staying in the midst of those unretreating heroes, viz., Drona and Bhishma, and the high-souled Kripa, and Somadatta's heroic son and Bhagadatta, and Aswatthaman also, O son, and other brave warriors, are being still slain in battle, what can it be said save the result of fate? The wicked Duryodhana did not comprehend (our) words before, though admonished by me, O son, and by Bhishma and Vidura. (Though forbidden) always by Gandhari, too, from motives of doing him good, Duryodhana of wicked understanding awoke not before from folly. That (conduct) hath now borne fruit, inasmuch as Bhimasena, excited with wrath, despatcheth, day after day in battle, my insensate sons to the abode of Yama."

Sanjaya said, "Those excellent words of Vidura, uttered for thy good, but which thou didst not then understand, have now come to be realised. Vidura had said, 'Restrain thy sons from the dice.' Like a man whose hour is come refusing the proper medicine, thou didst not then listen to the words of well-wishing friends counselling thee (for thy good). Those words uttered by the righteous have now been realised before thee. Indeed, the Kauravas are now being destroyed for having rejected those words, deserving of acceptance, of Vidura and Drona and Bhishma and thy other well-wishers. These very consequences happened even then when thou declinedst to listen to those counsels. Hear now, however, to my narration of the battle exactly as it has happened. At midday the battle became exceedingly awful and fraught with great carnage. Listen to me, O king, as I describe it. Then all the troops (of the Pandava army), excited with rage, rushed, at the command of Dharma's son, against Bhishma alone from desire of slaying him. Dhrishtadyumna and Sikhandin, and the mighty car-warrior Satyaki, accompanied, O king, by their forces, proceeded against Bhishma alone. And those mighty car-warriors, viz., Virata and Drupada, with all the Somakas, rushed in battle against Bhishma alone. And the Kaikeyas, and Dhrishtaketu, and Kuntibhoja, equipped in mail and supported by their forces, rushed, O king, against Bhishma alone. And Arjuna, and the sons of Draupadi, and Chekitana of great prowess, proceeded against all the kings under the command of Duryodhana. And the heroic Abhimanyu, and that mighty car-warrior, viz., the son of Hidimva, and Bhimasena excited with wrath, rushed against the (other) Kauravas. (Thus) the Pandavas, divided into three bodies began to slaughter the Kauravas. And similarly the Kauravas also, O king, began to slaughter their foes. That foremost of car-warriors, viz., Drona excited with wrath, rushed against the Somakas and the Srinjayas, desirous of sending them to the abode of Yama. Thereupon loud cries of woe arose among the brave Srinjayas while they were being slaughtered. O king, by Bharadwaja's son bow in hand. Large numbers of Kshatriyas, struck down by Drona, were seen to all convulsing like persons writhing in the agony of disease. All over the field were continuously heard moans and shrieks and groans resembling those of persons afflicted with hunger. And so the mighty Bhimasena, excited with wrath, and like unto a second Yama, caused a terrible carnage amongst the Kaurava troops. There in that dreadful battle, in consequence of the warriors slaying one another, a terrible river began to flow whose billowy current consisted of blood. And that battle, O king, between the

Kurus and the Pandavas, becoming fierce and awful, began to swell the population of Yama's kingdom. Then in that battle Bhima excited with wrath, fell with great impetuosity upon the elephant division (of the Kauravas) and began to send many to the regions of Death. Then, O Bharata, struck

with Bhima's shafts, some of those beasts fell down, some were paralysed, some shrieked (in pain), and some ran away in all directions. Huge elephants, their trunks cut off and limbs mangled, screaming like cranes, began, O king, to fall down on the earth. Nakula and Sahadeva fell upon the (Kaurava) cavalry. Many steeds with garlands of gold on their heads and with their necks and breasts adorned with ornaments of gold, were seen to be slain in hundreds and thousands. The earth, O king, was strewn with fallen steeds. And some were deprived of their tongues; and some breathed hard; and some uttered low moans, and some were void of life. The earth looked beautiful, O chief of men, with those steeds of such diverse kinds. At the same time, O Bharata, she looked fiercely resplendent, O monarch, with a large number of kings slain by Arjuna in that battle. And strewn with broken cars and rent banners and brilliant umbrellas, with torn chamaras and fans, and mighty weapons broken into fragments, with garlands and necklaces of gold, with bracelets, with heads decked with ear-rings, with head-gears loosened (from off heads), with standards, with beautiful bottoms of cars, O king, and with traces and reins, the earth shone as brightly as she does in spring when strewn with flowers. And it was thus, O Bharata, that the Pandava host suffered destruction when Bhishma the son of Santanu, and Drona that foremost of car-warriors, and Aswatthaman, and Kripa, and Kritavarman, were inflamed with wrath. And similarly thy army also suffered the same kind of destruction when the other side, viz., the Pandava heroes were excited with rage."

SECTION 91

Sanjaya said, "During the progress, O king, of that fierce battle fraught with the slaughter of great heroes, Sakuni the glorious son of Suvala, rushed against the Pandavas. And so also, O monarch, Hridika's son of the Satwata race, that slayer of hostile heroes, rushed in that battle against the Pandava ranks. And smiling the while, (several warriors on thy side), with a large number of steeds consisting of the best of the Kamvoja breed as also of those born in the country of the Rivers, and of those belonging to Aratta and Mahi and Sindhu, and of those of Vanayu also that were white in hue, and lastly those of hilly countries, surrounded (the Pandava army). [Steeds that are described as Nadijas would literally mean "those born in rivers." The Punjab, or some other country watered by many rivers is meant.]

And so also with horses, exceedingly swift, fleet as the very winds, and belonging to the Tittri breed, (others encompassed that army). And with many horses, clad in mail and decked with gold, the foremost of their class and fleet as the winds the mighty son of Arjuna (viz., Iravat), that slayer of foes, approached the (Kaurava) force. This handsome and valiant son of Arjuna, named Iravat, was begotten upon the daughter of the king of the Nagas by the intelligent Partha. Her husband having been slain by Garuda, she became helpless, and of cheerless soul. Childless as she was, she was bestowed (upon Arjuna) by the high-souled Airavat. Partha accepted her for wife, coming to him as she did under the influence of desire. It was thus that that son of Arjuna was begotten upon the wife of another. [Literally, "in soil belonging to another." The original is parakshetre.] Abandoned by his wicked uncle from hatred of Partha, he grew up in the region of the Nagas, protected by his mother. And he was handsome and endued with great strength, possessed of diverse accomplishments, and of prowess incapable of being baffled. Hearing that Arjuna had gone to the region of Indra, he speedily went thither. And the mighty-armed Iravat, possessed of prowess incapable of being baffled, approaching his sire, saluted him duly, standing before him with joined hands. And he introduced himself to the high-souled Arjuna, saying, 'I am Iravat, blessed be thou, and I am thy son, O lord'. And he reminded Arjuna of all the circumstances connected with the latter's meeting with his mother. And thereupon the son of Pandu recollected all those circumstances exactly as they happened. Embracing his son then who resembled himself in accomplishments, Partha, in Indra's abode, was filled with joy. The mighty-armed Iravat then, O king, in the celestial regions was, O Bharata, joyfully commanded by Arjuna, with regard to his own business, (in these words), 'When the battle takes place, assistance should be rendered by thee. Saying 'Yes', O lord, he went away. And now at the time of battle he presented himself. O king, accompanied with a large number of steeds of great fleetness and beautiful colour. And those steeds, decked with ornaments of gold, of various colours and exceeding fleetness, suddenly coursed over the field, O king, like swans on the bosom of the vast deep. And those steeds failing upon thine of exceeding swiftness, struck their chests and noses against those of thine. Afflicted by their own impetuous clash (against thine), they suddenly fell down, O king, on the earth. And in consequence of those steeds as also of thine occasioned by that clash, loud sounds were heard resembling what occurs at Garuda's swoop. And the rider of those steeds, O king, thus dashing against one another in that battle, began to slay one another fiercely. And during that general engagement which was fierce and terrible, the chargers of both sides (escaping from press of battle) ran

wildly away over the field. Weakened by one another's shafts, brave warriors, with their horses killed under them, and themselves worn out with exertion, perished fast sabring one another. Then when those cavalry divisions were thinned and a remnant only survived, the Younger brothers of Suvala's son, Possessed of great wisdom, rode out, O Bharata (from the Kaurava array) to the van of battle, mounted On excellent charges that resembled the tempest itself in both fleetness and the violence of their dash and that were well-trained and neither old nor young. [Vayuvega-samsarsam, literally, "the contact (of whose dash or collision) resembles that of the wind in force." The meaning, therefore, is that those chargers dashed against hostile division with the fury of the tempest.] Those six brothers endued with great strength, viz., Gaya, Gavaksha, Vrishava, Charmavat, Arjava, and Suka dashed out of the mighty (Kaurava) array, supported by Sakuni and by their respective forces of great valour, themselves clad in mail, skilled in battle, fierce in mien, and possessed of exceeding might. Breaking through that invincible cavalry division (of the Pandavas), O thou of mighty arms, those Gandhara warriors who could with difficulty be vanquished, supported by a large force, desirous of heaven, longing for victory, and filled with delight, penetrated into it. Beholding them filled with joy, the valiant Iravat, addressing his own warriors decked with diverse ornaments and weapons, said unto them, 'Adopt such contrivances in consequence of which these Dhritarashtra warriors with their weapons and animals may all be destroyed.' Saying 'Yes', all those warriors of Iravat began to slay those mighty and invincible Dhritarashtra soldiers. Beholding that their own warriors were thus overthrown by Iravat's division, those sons of Suvala being unable to beat it coolly, all rushed at Iravat and surrounded him on all sides. And commanding (all their followers) to attack those of Iravat with lances, those heroes swept over the field, creating a great confusion. And Iravat, pierced with lances by those high-souled warriors, and bathed in blood that trickled down (his wounds), looked like an elephant pierced with the hook. Wounded deeply on the chest, back, and flanks, singly encountering the many, he did not yet, O king, swerve from his (natural) firmness. Indeed, Iravat, excited with rage, deprived all those adversaries of their senses, piercing them, in that battle, with sharp shafts. And that chastiser of foes, tearing those lances from off his body, struck with them the sons of Suvala in battle. Then unsheathing his polished sword and taking a shield, he rushed on foot, desirous of slaying Suvala's sons in that combat. The sons of Suvala, however, recovering their senses, once more rushed at Iravat, excited with wrath. Iravat, however, proud of his might, and displaying his lightness of hand, proceeded towards all of them, armed with his sword. Moving as he did with great activity, the sons of Suvala, although they moved about on their fleet steeds, could not find an opportunity for striking that hero (on foot). Beholding him then on foot, his foes surrounded him closely and wished to take him captive. Then that crusher of foes, seeing them contiguous to himself, struck off, with his sword, both their right and left arms, and mangled their other limbs. Then those arms of theirs adorned with gold, and their weapons, fell down on the earth, and they themselves, with limbs mangled, fell down on the field, deprived of life. Only Vrishava, O king, with many wounds on his person, escaped (with life) from that dreadful battle destructive of heroes. Beholding them lying on the field of battle, thy son Duryodhana, excited with wrath said unto that Rakshasa of terrible mien, viz., Rishyasringa's son (Alamvusha), that great bowman versed in illusion, that chastiser of foes, who bore feelings of animosity against Bhimasena in consequence of the slaughter of Vaka, these words: 'Behold, O hero, how the mighty son of Phalguni, versed in illusion, hath done me a severe injury by destroying my forces. Thou also, O sire, art capable of going everywhere at will and accomplished in all weapons of illusion. Thou cherishest animosity also for Partha. Therefore, do thou slay this one in battle.' Saying 'Yes', that Rakshasa of terrible mien proceeded with a leonine roar to that spot where the mighty and youthful son of Arjuna was. And he was supported by the heroic warriors of his own division, accomplished in smiting, well-mounted, skilled in battle and fighting with bright lances. Accompanied by the remnant of that excellent cavalry division (of the Kauravas), he proceeded, desirous of slaying in battle the mighty Iravat. That slayer of foes, viz., the valiant Iravat, excited with rage, and advancing speedily from desire of slaying the Rakshasa, began to resist him. Beholding him advance, the mighty Rakshasa speedily set himself about for displaying his powers of illusion. The Rakshasa then created a number of illusive chargers which were ridden by terrible Rakshasas armed with spears and axes. Those two thousand accomplished smiters advancing with rage, were however, soon sent to the regions of Yama, (falling in the encounter with Iravat's forces). And when the forces of both perished, both of them, invincible in battle, encountered each other like Vritra and Vasava. Beholding the Rakshasa, who was difficult of being vanquished in battle, advancing towards him, the mighty Iravat, excited with rage, began to check his onset. And when the Rakshasa approached him nearer, Iravat

with his sword quickly cut off his bow, as also each of his shafts into five fragments. Seeing his bow cut off, the Rakshasa speedily rose up into the welkin, confounding with his illusion the enraged Iravat. Then Iravat also, difficult of approach, capable of assuming any form at will, and having a knowledge of what are the vital limbs of the body, rising up into the welkin, and confounding with his illusion the Rakshasa began to cut off the latter's limbs in that battle and thus were the limbs of the Rakshasa repeatedly cut into several pieces. Then the Rakshasa, however, O king, was re-born, assuming a youthful appearance. Illusion is natural with them, and their age and form are both dependent on their will. And the limbs of that Rakshasa, O king, cut into pieces, presented a beautiful sight. Iravat, excited with rage, repeatedly cut that mighty Rakshasa with his sharp axe. 'The brave Rakshasa, thus cut into pieces like a tree by the mighty Iravat, roared fiercely'. And those roars of his became deafening. Mangled with the axe, the Rakshasa began to pour forth blood in torrents. Then (Alamvusha), the mighty son of Rishyasringa, beholding his foe blazing forth with energy, became infuriated with rage and himself put forth his prowess in that combat. Assuming a prodigious and fierce form, he endeavoured to seize the heroic son of Arjuna, viz., the renowned Iravat. In the sight of all the combatants there present, beholding that illusion of the wicked Rakshasa in the van of battle, Iravat became inflamed with rage and adopted steps for himself having recourse to illusion. And when that hero, never retreating from battle, became inflamed with wrath, a Naga related to him by his mother's side, came to him. Surrounded on all sides, in that battle by Nagas, that Naga, O king, assumed a huge form mighty as Ananta himself. With diverse kinds of Nagas then he covered the Rakshasa. While being covered by those Nagas, that bull among Rakshasas reflected for a moment, and assuming the form of Garuda, he devoured those snakes. When that Naga of his mother's line was devoured through illusion, Iravat became confounded. And while in that state, the Rakshasa slew him with his sword, Alamvusha felled on the earth Iravat's head decked with ear-rings and graced with a diadem and looking beautiful like a lotus or the moon.

"When the heroic son of Arjuna was thus slain by the Rakshasa, the Dhritarashtra host with all the kings (in it) were freed from grief. In that great battle that was so fierce, awful was the carnage that occurred among both the divisions. Horses and elephants and foot-soldiers entangled with one another, were slain by tuskers. And many steeds and tuskers were slain by foot-soldiers. And in that general engagement bodies of foot-soldiers and cars, and large numbers of horses belonging both to thy army and theirs, were slain. O king, by car-warriors. Meanwhile, Arjuna, not knowing that the son of his loins had been slaughtered, slew in that battle many kings who had been protecting Bhishma. And the warriors, O king, of thy army and the Srinjayas, by thousands, poured out their lives as libations (on the fire of battle), striking one another. And many car-warriors, with dishevelled hair, and with swords and bows fallen from their grasp fought with their bare arms, encountering one another. The mighty Bhishma also, with shafts capable of penetrating into the very vitals, slew many mighty car-warriors and caused the Pandava army to tremble (the while). By him were slain many combatants in Yudhishtira's host, and many tuskers and cavalry-soldiers and car-warriors and steeds. Beholding, O Bharata, the prowess of Bhishma in that battle, it seemed to us that it was equal to that of Sakra himself. And the prowess of Bhimasena, as also that of Parshata, was hardly less, O Bharata, (than that of Bhishma). And so also the battle fought by that great bowman (viz., Satyaki) of Satwata's race, was equally fierce. Beholding, however, the prowess of Drona, the Pandavas were struck with fear. Indeed they thought, 'Alone, Drona can slay us with all our troops. What then should be said of him when he is surrounded by a large body of warriors who for their bravery are renowned over the world? Even this, O king, was what the Partha said, afflicted by Drona. During the progress of that fierce battle, O bull of Bharata's race, the brave combatants of neither army forgave their adversaries of the other. O sire, the mighty bowmen of both thy army and that of the Pandavas, inflamed with wrath, fought furiously with one another, as if they were possessed of by the Rakshasas and demons. Indeed, he did not see any one in the battle which was so destructive of lives and which was considered as a battle of the demons, to take of life."

SECTION 92

Dhritarashtra said, "Tell me, O Sanjaya, all that the mighty Partha did in battle when they heard that Iravat had been slain." Sanjaya said, "Beholding Iravat slain in battle, the Rakshasa Ghatotkacha, the son of Bhimasena, uttered loud shouts. And in consequence of the loudness of those roars, the earth having the ocean for her robes, along with her mountains and forests, began to tremble violently. And the welkin also and the quarters both cardinal and subsidiary, all trembled. And hearing those loud roars of his, O Bharata, the thighs and other limbs of the troops began to tremble, and sweat also appeared on their persons. And all thy combatants,

O king, became cheerless of heart. And all over the field the warriors stood still, like an elephant afraid of the lion. And the Rakshasa, uttering those loud roars resembling the rattle of thunder, assuming a terrible form, and with a blazing spear upraised in hand, and surrounded by many bulls among Rakshasas of fierce forms armed with diverse weapons, advanced, excited with rage and resembling the Destroyer himself at the end of the Yuga. Beholding him advance in wrath and with a terrible countenance, and seeing also his own troops almost all running away from fear of that Rakshasa, king Duryodhana rushed against Ghatokacha, taking up his bow with arrow fixed on the string, and repeatedly roaring like a lion. Behind him proceeded the ruler of the Vangas, with ten thousand elephants, huge as hills, and each with juice trickling down. Beholding thy son, O king, (thus) advancing surrounded by that elephant division, that ranger of the night (viz., Ghatokacha) was highly inflamed with rage. Then commenced a battle with utmost vehemence that made the hair stand on end, between the formidable Rakshasa and the troops of Duryodhana. And beholding also that elephant division risen (on the horizon) like a cloud, the Rakshasas, inflamed with rage, rushed towards it, weapons in hand, and uttering diverse roars like clouds charged with lightning. With arrows and darts and swords and long shafts, as also with spears and mallets and battle-axes and short arrows, they began to smite down that elephant host. And they slew huge elephants with mountain-summits and large trees. While the Rakshasas slew those elephants, O king, we saw that some of them had their frontal globes smashed, some were bathed in blood, and some had their limbs broken or cut through. At last when that elephant host was broken and thinned, Duryodhana, O king, rushed upon the Rakshasas, under the influence of rage and becoming reckless of his very life. And that mighty warrior sped clouds of sharp shafts at the Rakshasas. And that great bowman slew many of their foremost warriors. Inflamed with rage, O chief of the Bharatas, that mighty car-warrior, viz., thy son Duryodhana, then slew with four shafts four of the principal Rakshasas, viz., Vegavat, Maharudra, Vidyujihva, and Pramathin. And once again, O chief of the Bharatas, that warrior of immeasurable soul, sped at the Rakshasa host showers of arrows that could with difficulty be resisted. Beholding that great feat of thy son, O sire, the mighty son of Bhimasena blazed up with wrath. Drawing his large bow effulgent as the lightning, he rushed impetuously at the wrathful Duryodhana. Beholding him (thus) rushing like Death himself commissioned by the Destroyer, thy son Duryodhana, O king, shook not at all. With eyes red in anger, and excited with rage, Ghatokacha, then, addressing thy son, said, 'I shall today be freed from the debt I owe to my sires, as also to my mother, they that had so long been exiled by thy cruel self. The sons of Pandu, O king, were vanquished by thee in that match at dice. Drupada's daughter Krishna also, while ill and, therefore, clad in a single raiment, was brought into the assembly and great trouble was given by thee in diverse ways, O thou most wicked, unto her. While dwelling alone in her sylvan retreat, thy well-wisher, that wicked wight, viz., the ruler of the Sindhus, persecuted her further, disregarding my sires. For these and other wrongs, O wretch of thy race, I shall today take vengeance if thou dost not quit the field.' Having said these words, Hidimva's son, drawing his gigantic bow, biting his (nether) lip with his teeth, and licking the corners of his mouth, covered Duryodhana with a profuse shower, like a mass of clouds covering the mountain-breast with torrents of rain in the rainy season."

SECTION 93

Sanjaya said,—"That arrowy shower, difficult of being borne by even the Danavas, king Duryodhana, however, (quietly) bore in that battle, like a gigantic elephant bearing a shower (from the blue). Then filled with anger and sighing like a snake, thy son, O bull of Bharata's race, was placed in a position of great danger. He then shot five and twenty sharp arrows of keen points. These, O king, fell with great force on that bull among Rakshasas, like angry snakes of virulent poison on the breast of Gandhamadana. Pierced with those shafts, blood trickled down the Rakshasa's body and he looked like an elephant with rent temples. Thereupon that cannibal set his heart upon the destruction of the (Kuru) king. And he took up a huge dart that was capable of piercing even a mountain. Blazing with light, effulgent as a large meteor, it flamed with radiance like the lightning itself. And the mighty-armed Ghatokacha, desirous of slaying thy son, raised that dart. Beholding that dart upraised, the ruler of the Vangas mounting upon an elephant huge as a hill, drove towards the Rakshasa. On the field of battle, with the mighty elephant of great speed, Bhagadatta placed himself in the very front of Duryodhana's car. And with that elephant he completely shrouded the car of thy son. Beholding then the way (to Duryodhana's car) thus covered by the intelligent king of the Vangas, the eyes of Ghatokacha, O king, became red in anger. And he ruled that huge dart, before upraised, at that elephant. Struck, O king, with that dart hurled from the arms of Ghatokacha, that elephant, covered with blood and in great

agony, fell down and died. The mighty king of the Vangas, however, quickly jumping down from that elephant, alighted on the ground. Duryodhana then beholding the prince of elephants slain, and seeing also his troops broken and giving way, was filled with anguish. From regard, however, for a Kshatriya's duty as also his own pride, the king, though defeated, stood firm like a hill. Filled with wrath and aiming a sharp arrow that resembled the Yuga fire in energy, he sped it at that fierce wanderer of the night. Beholding that arrow, blazing as Indra's bolt, thus coursing towards him, the high-souled Ghatokacha baffled it by the celerity of his movements. With eyes red in wrath, he once more shouted fiercely, frightening all thy troops, like the clouds that appear at the end of the Yuga. Hearing those fierce roars of the terrible Rakshasa, Bhisma the son of Santanu, approaching the preceptor, said these words, 'These fierce roars that are heard, uttered by Rakshasas, without doubt indicate that Hidimva's son is battling with king Duryodhana. That Rakshasa is incapable of being vanquished in battle by any creature. Therefore, blessed be ye, go thither and protect the king. The blessed Duryodhana hath been attacked by the high-souled Rakshasa. Therefore, ye chastisers of foes, even this is our highest duty [i.e., the rescue of the king.]' Hearing those words of the grandsire, those mighty car-warriors without loss of time and with the utmost speed, proceeded to the spot when the king of the Kurus was. They met Duryodhana and Somadatta and Valhika and Jayadratha; and Kripa and Bhurisravas and Salya, and the two princes of Avanti along with Vrihadvala, and Aswatthaman and Vikarna, and Chitrasena and Vivinsati. And many thousands of other car-warriors, including all those that followed them, proceeded, desirous of rescuing thy son Duryodhana who had been hotly pressed. Beholding that invincible division protected by those mighty car-warriors, coming towards him with hostile intentions, that best of Rakshasas, viz., the mighty-armed Ghatokacha, stood firm like the Mainaka mountain, with a huge bow in hand, and surrounded by his kinsmen armed with clubs and mallets and diverse other kinds of weapons. Then commenced a fierce battle, making the hair stand on end, between those Rakshasas on the one side and that foremost of Duryodhana's divisions on the other. And the loud noise of twanging bows in that battle was heard, O king, on all sides resembling the noise made by burning bamboos. And the din produced by the weapons falling upon the coats of mail of the combatants resembled, O king, the noise of splitting hills. And the lances, O monarch, hurled by heroic arms, while coursing through the welkin, looked like darting snakes. Then, excited with great wrath and drawing his gigantic bow, the mighty-armed prince of the Rakshasas, uttering a loud roar, cut off, with a crescent-shaped arrow, the preceptor's bow in a rage. And overthrowing, with another broad-headed arrow, the standard of Somadatta, he uttered a loud yell. And he pierced Valhika with three shafts in the centre of the chest. And he pierced Kripa with one arrow, and Chitrasena with three. And with another arrow, well-armed and well-spined from his bow drawn to its fullest stretch, he struck Vikarna at the shoulder-joint. Thereupon the latter, covered with gore, sat down on the terrace of his car. Then that Rakshasa of immeasurable soul, excited with rage, O bull of Bharata's race, sped at Bhurisravas five and ten shafts. These, penetrating through the latter's armour, entered the earth. He then struck the chariot of Vivingsati and Aswatthaman. These fell down on the front of their cars, relinquishing the reins of the steeds. With another crescent-shaped shaft he overthrew the standard of Jayadratha bearing the device of a boar and decked with gold. And with a second arrow he cut off the latter's bow. And with eyes red in wrath, he slew with four shafts the four steeds of the high-souled king of Avanti. And with another arrow, O king, well-tempered and sharp, and shot from his bow drawn to its fullest stretch, he pierced king Vrihadvala. Deeply pierced and exceedingly pained, the latter sat down on the terrace of his car. Filled with great wrath and seated on his car, the prince of the Rakshasas then shot many bright arrows of keen points that resembled snakes of virulent poison. These, O king, succeeded in piercing Salya accomplished in battle."

SECTION 94

Sanjaya said, "Having in that battle made all those warriors (of thy army) turn their faces from the field, the Rakshasa then, O chief of the Bharatas, rushed at Duryodhana, desirous of slaying him. Beholding him rushing with great impetuosity towards the king, many warriors of thy army, incapable of defeat in battle, rushed towards him (in return) from desire of slaying him. Those mighty car-warriors, drawing their bows that measured full six cubits long, and uttering loud roars like a herd of lions, all rushed together against that single warrior. And surrounding him on all sides, they covered him with their arrowy showers like the clouds covering the mountain-breast with torrents of rain in autumn. Deeply pierced with those arrows and much pained, he resembled then an elephant pierced with the hook. Quickly then he soared up into the firmament like Garuda. And (while there) he uttered many loud roars like the autumnal clouds, making the welkin and

all the points of the compass, cardinal and subsidiary, resounded with those fierce cries. Hearing those roars of the Rakshasa, O chief of the Bharatas, king Yudhishtira then, addressing Bhima, said unto that chastiser of foes these words, 'The noise that we hear uttered by the fiercely-roaring Rakshasa, without doubt, indicates that he is battling with the mighty car-warriors of the Dhartarashtra army. I see also that the burden has proved heavier than what that bull among Rakshasas is able to bear. The grandsire, too, excited with rage, is ready to slaughter the Panchalas. For protecting them Phalguni is battling with the foe. O thou of mighty arms hearing now of these two tasks, both of which demand prompt attention, go and give succour to Hidimva's son who is placed in a position of very great danger.' Listening to these words of his brother, Vrikodara, with great speed, proceeded, frightening all the kings with his lionine roars, with great impetuosity, O king, like the ocean itself during the period of the new full moon. Him followed Satyadhriti and Sauchiti difficult of being vanquished in battle, and Srenimat, and Vasudana and the powerful son of the ruler of Kasi, and many car-warriors headed by Abhimanyu, as also those mighty car-warriors, viz., the sons of Draupadi, and the valiant Kshatradeva, and Kshatradharman, and Nila, the ruler of the low countries, at the head of his own forces. And these surrounded the son of Hidimva with a large division of cars (for aiding him). And they advanced to the rescue of Ghatokacha, that prince of the Rakshasas, with the six thousand elephants, always infuriated and accomplished in smiting. And with their loud lionine roars, and the clatter of their car-wheels, and with the tread of their horse's hoofs, they made the very earth to tremble. Hearing the din of those advancing warriors the faces of thy troops who were filled with anxiety in consequence of their fear of Bhimasena became pale. Leaving Ghatokacha then they all fled away. Then commenced in that part of the field a dreadful battle between those high-souled warriors and thine, both of whom were unretreating. Mighty car-warriors, hurling diverse kinds of the weapons, chased and smote one another. That fierce battle striking terror into the hearts of the timid, was such that the different classes of combatants became entangled with one another. Horses engaged with elephants and foot-soldiers with car-warriors. And challenging one another, O king, they engaged in the fight. And in consequence of that clash of cars, steeds, elephants, and foot-soldiers, a thick dust appeared, raised by the car-wheels and the tread (of those combatants and animals). And that dust, thick and of the colour of reddish smoke, shrouded the field of battle. And the combatants were unable to distinguish their own from the foe. Sire recognised not the son, and son recognised not the sire, in that dreadful engagement which made the hair stand on end and in which no consideration was shown (by any one for any body). And the noise made by the hissing weapons and the shouting combatants resembled, O chief of Bharata's race, that made by departed spirits (in the infernal regions). And there flowed a river whose current consisted of the blood of elephants and steeds and men. And the hair (of the combatants) formed its weeds and moss. And in that battle heads falling from the trunks of men made a loud noise like that of a falling shower of stones. And the earth was strewn with the headless trunks of human beings, with mangled bodies of elephants and with the hacked limbs of steeds. And mighty car-warriors chased one another for smiting one another down, and hurled diverse kinds of weapons. Steeds, urged by their riders and falling upon steeds, dashed against one another and fell down deprived of life. And men, with eyes red in wrath, rushing against men and striking one another with their chests, smote one another down. And elephants, urged by their guides against hostile elephants, slew their compeers in that battle, with the points of their tusks. Covered with blood in consequence of their wounds and decked with standards (on their backs), elephants were entangled with elephants and looked like masses of clouds charged with lightning. And some amongst them mounted (by others) with the points of their tusks, and some with their frontal globes split with lances, ran hither and thither with loud shrieks like masses of roaring clouds. And some amongst them with their trunks lopped off [Literally, 'divided in twin'], and others with mangled limbs, dropped down in that dreadful battle like mountains shorn of their wings. [Mountains, in Hindu mythology, had wings, till they were shorn of these by Indra with his thunder. Only Mainaka, the son of Himavat, saved himself by a timely flight. To this day he conceals himself within the ocean.] Other huge elephants, copiously shedding blood from their flanks, ripped open by compeers, looked like mountains with (liquefied) red chalk running down their sides (after a shower). Others, slain with shafts or pierced with lances and deprived of their riders, looked like mountains deprived of their crests. Some amongst them, possessed by wrath and blinded (with fury) in consequence of the juice (trickling down their temples and cheeks), and no longer restrained with the hook, crushed cars and steeds and foot-soldiers in that battle by hundreds. And so steeds, attacked by horsemen with bearded darts and lances, rushed against their assailants, as if agitating the points of the compass. Car-

warriors of noble parentage and prepared to lay down their lives, encountering car-warriors, fought fearlessly, relying upon their utmost might. The combatants, O king, seeking glory or heaven, struck one another in that awful press, as if in a marriage by self-choice. During however, that dreadful battle making the hair stand on end, the Dhartarashtra troops generally were made to run their backs on the field."

SECTION 95

Sanjaya said, "Beholding his own troops slain, king Duryodhana then excited with wrath, rushed towards Bhimasena, that chastiser of foes. Taking up a large bow whose effulgence resembled that of Indra's bolt, he covered the son of Pandu with a thick shower of arrows. And filled with rage, and aiming a sharp crescent-shaped shaft winged with feathers, he cut off Bhimasena's bow. And that mighty car-warrior, noticing an opportunity, quickly aimed at his adversary a whetted shaft capable of riving the very hills. With that (shaft), that mighty-armed (warrior) struck Bhimasena in the chest. Deeply pierced with that arrow, and exceedingly pained, and licking the corners of his mouth, Bhimasena of great energy caught hold of his flag-staff decked with gold. Beholding Bhimasena in that cheerless state, Ghatotkacha blazed up with wrath like an all-consuming conflagration. Then many mighty car-warriors of the Pandava army, headed by Abhimanyu and with wrath generated (in their bosoms), rushed at the king shouting loudly. Beholding them (thus) advancing (to the fight) filled with wrath and in great fury, Bharadwaja's son addressing the mighty car-warriors (of thy side), said these words,--'Go quickly, blessed be ye, and protect the king. Sinking in an ocean of distress, he is placed in a situation of great danger. These mighty car-warriors of the Pandava army, these great bowmen, placing Bhimasena at their head, are rushing towards Duryodhana, shooting and hurling diverse kinds of weapons, resolved upon winning success, uttering terrible shouts, and frightening the kings (on your side)'. Hearing these words of the preceptor, many warriors of thy side headed by Somadatta rushed upon the Pandava ranks. Kripa and Bhurisravas and Salya, and Drona's son and Vivingsati, and Chitrasena and Vikarna, and the ruler of the Sindhus, and Vrihadvala, and those two mighty bowmen, viz., the two princes of Avanti, surrounded the Kuru king. Advancing only twenty steps, the Pandavas and the Dhartarashtras began to strike, desirous of slaughtering each other. The mighty-armed son of Bharadwaja also, having said those words (unto the Dhartarashtra warriors), stretched his own large bow and pierced Bhima with six and twenty arrows. And once again that mighty car-warrior speedily covered Bhimasena with a shower of arrows like a mass of clouds dropping torrents of rain on the mountain-breasts in the rainy season. That mighty bowman Bhimasena, however, of great strength, speedily pierced him in return with ten shafts on the left side. Deeply pierced with those arrows and exceedingly pained, O Bharata, the preceptor, enfeebled as he is with age, suddenly sat down on the terrace of his car, deprived of consciousness. Beholding him thus pained, king Duryodhana himself, and Aswatthaman also, excited with wrath, both rushed towards Bhimasena. Beholding those two warriors advance, each like Yama as he shows himself at the end of the Yuga, the mighty-armed Bhimasena, quickly taking up a mace, and jumping down from his car without loss of time, stood immovable like a hill, with that heavy mace resembling the very club of Yama, upraised in battle. Beholding him with mace (thus) upraised and looking (on that account) like the crested Kailasa, both the Kuru king and Drona's son rushed towards him. Then the mighty Bhimasena himself rushed impetuously at those two foremost of men thus rushing together towards him with great speed. Beholding him thus rushing in fury and with terrible expression of face, many mighty car-warriors of the Kaurava army speedily proceeded towards him. Those car-warriors headed by Bharadwaja's son, impelled by the desire of slaughtering Bhimasena, hurled at his breast diverse kinds of weapons, and thus all of them together afflicted Bhima from all sides. Beholding that mighty car-warrior thus afflicted and placed in a situation of great peril, many mighty car-warriors of the Pandava army, headed by Abhimanyu, and prepared to lay down dear life itself, rushed to the spot, desirous of rescuing him. The heroic ruler of the low country, the dear friend of Bhima, viz., Nila, looking like a mass of blue clouds, rushed at Drona's son, filled with wrath. A great bowman, Nila always desired an encounter with Drona's son. Drawing his large bow, he pierced the son of Drona with many winged arrows, like Sakra in days of old, O king, piercing the invincible Danava Viprachitti, that terror of the celestials, who, moved by anger frightened the three worlds by his energy. Pierced after the same way by Nila with his well-shot arrows winged with feathers, Drona's son, covered with blood and exceedingly pained, was filled with wrath. Drawing then his large bow, of twang loud as the roar of Indra's thunder, that foremost of intelligent persons set his heart upon the destruction of Nila. Aiming then a few bright shafts of broad heads and sharpened by the hands of their forger, he slew the four steeds of his adversary and overthrew also his

standard. And with the seventh shaft he pierced Nila himself in the chest. Deeply pierced and exceedingly pained, he sat down on the terrace of his car. Beholding king Nila, who looked like a mass of blue clouds, in a swoon, Ghatotkacha, filled with wrath and surrounded by his kinsmen, rushed impetuously towards Drona's son, that ornament of battle. Similarly many other Rakshasas, incapable of being easily defeated in battle, rushed at Aswatthaman. Beholding then that Rakshasa of terrible mien coming towards him, the valiant son of Bharadwaja impetuously rushed towards him. Filled with wrath he slew many Rakshasas of formidable visage, that is, those wrathful ones amongst them who were in Ghatotkacha's van. Beholding them repulsed from the encounter by means of the shafts shot from the bow of Drona's son, Bhimasena's son Ghatotkacha of gigantic size was filled with rage. He then exhibited a fierce and awful illusion. Therewith that prince of the Rakshasas, endued with extraordinary powers of illusion, confounded the son of Drona in that battle. Then all thy troops, in consequence of that illusion, turned their backs upon the field. They beheld one another cut down and lying prostrate on the surface of the earth, writhing convulsively, perfectly helpless, and bathed in blood. Drona and Duryodhana and Salya and Aswatthaman, and other great bowmen that were regarded as foremost among the Kauravas, also seemed to fly away. All the car-warriors seemed to be crushed, and all the kings seemed to be slain. And horses and horse-riders seemed to be cut down in thousands. Beholding all this, thy troops fled away towards their tents. And although, O king, both myself and Devavrata cried out at the top of our voices, saying, 'Fight, do not fly away, all this is Rakshasa illusion in battle, applied by Ghatotkacha.' Yet they stopped not, their senses having been confounded. Although both of us said so, still struck with panic, they gave no credit to our words. Beholding them fly away the Pandavas regarded the victory to be theirs. With Ghatotkacha (among them) they uttered many leonine shouts. And all around they filled the air with their shouts mingled with the blare of their conches and the beat of their drums. It was thus that thy whole army, routed by the wicked Ghatotkacha, towards the hour of sunset, fled away in all directions."

SECTION 96

Sanjaya said, "After that great battle, king Duryodhana, approaching Ganga's son and saluting him with humility, began to narrate to him all that had happened about the victory won by Ghatotkacha and his own defeat. That invincible warrior, O king, sighing repeatedly, said these words unto Bhishma, the grandsire of the Kurus, 'O lord, relying upon thee, as Vasudeva hath been (relied upon) by the foe, a fierce war hath been commenced by me with the Pandavas. These eleven Akshauhinis of celebrated troops that I have, are, with myself, obedient to thy command, O chastiser of foes. O tiger among the Bharatas, though thus situated, yet have I been defeated into battle by the Pandava warriors headed by Bhimasena relying upon Ghatotkacha. It is this that consumeth my limbs like fire consuming dry tree. O blessed one, O chastiser of foes, I therefore, desire, through thy grace, O grandsire, to slay Ghatotkacha myself, that worst of Rakshasas, relying upon thy invincible self. It behoveth thee to see that wish of mine may be fulfilled.' Hearing these words of the king, that foremost one among the Bharatas, viz., Bhishma, the son of Santanu, said these words unto Duryodhana, 'Listen, O king, to these words of mine that I say unto thee, O thou of Kuru's race, about the way in which thou, O chastiser of foes, shouldst always behave. One's own self, under all circumstances, should be protected in battle, O repressor of foes. Thou shouldst always, O sinless one, battle with king Yudhishthira--the Just, or with Arjuna, or with the twins, or with Bhishma. Keeping the duty of a king before himself, a king striketh a king. Myself, and Drona, and Kripa, and Drona's son, and Kritavarman of the Satwata race, and Salya, and Somadatta's son, and that mighty car-warrior Vikarna, and thy heroic brothers headed by Dussasana, will all, for thy sake, battle against that mighty Rakshasas. Or if thy grief on account of that fierce prince of the Rakshasas be too great, let this one proceed in battle against that wicked warrior, that is to say, king Bhagadatta who is equal unto Purandara himself in fight'. Having said this much unto the king, the grandsire skilled in speech then addressed Bhagadatta in the presence of the (Kuru) king, saying, 'Proceed quickly, O great monarch, against that invincible warrior, viz., the son of Hidimva. Resist in battle, with care, and in view of all the bowmen, that Rakshasa of cruel deeds, like Indra in days of old resisting Taraka. Thy weapons are celestial. Thy prowess also is great. O chastiser of foes. In days of old many have been the encounters that thou hadst with Asura, O tiger among kings, thou art that Rakshasa's match in great battle. Strongly supported by thy own troops, slay, O king, that bull among Rakshasas'. Hearing these words of Bhishma the generalissimo (of the Kaurava army), Bhagadatta specially set out with a leonine roar facing the ranks of the foe. Beholding him advance towards them like a mass of roaring clouds, many mighty car-

warriors of the Pandava army proceeded against him, inflamed with wrath. They were Bhimasena, and Abhimanyu and the Rakshasa Ghatotkacha; and the sons of Draupadi, and Satyadhriti, and Kshatradeva, O sire, and the rulers of the Chedis, and Vasudana, and the king of the Dasarnas. Bhagadatta then, on his elephant named Supratika, rushed against them. Then commenced a fierce and awful battle between the Pandavas and Bhagadatta, that increased the population of Yama's kingdom. Shafts of terrible energy and great impetuosity, shot by car-warriors, fell, O king, on elephants and cars. Huge elephants with rent temples and trained (to the fight) by their guides, approaching fell upon one another fearlessly. Blind (with fury) in consequence of the temporal juice trickling down their bodies, and excited with rage, attacking one another with their tusks resembling stout bludgeons, they pierced one another with the points of those weapons. Graced with excellent tails, and ridden by warriors armed with lances, steeds, urged by those riders fell fearlessly and with great impetuosity upon one another. And foot-soldiers, attacked by bodies of foot-soldiers with darts and lances, fell down on the earth by hundreds and thousands. And car-warriors upon their cars, slaughtering heroic adversaries in that battle by means of barbed arrows and muskets* and shafts, uttered leonine shouts. [* The word I render "muskets" is nalika sometime ago the Bharata (a Bengali periodical of Calcutta edited by Babu Dwijendra Nath Tagore) in a paper on Hindu weapons of warfare from certain quotations from the Ramayana and the Mahabharata, argued that the nalika must have been some kind of musket vomiting bullets of iron in consequence of some kind of explosive force. The Rishis discouraged use of nalika, declaring them to be barbarous and fit only for kings that would come in the Kali age.] And during the progress of the battle making the hair stand on end, that great bowman, viz., Bhagadatta, rushed towards Bhimasena, on his elephant of rent temples and with juice trickling down in seven currents and resembling (on that account) a mountain with (as many) rilles flowing down its breast after a shower. And he came, O sinless one, scattering thousands of arrows from the head of Supratika (whereon he stood) like the illustrious Purandara himself on his Airavata. King Bhagadatta afflicted Bhimasena with that arrowy shower like the clouds afflicting the mountain breast with torrents of rain on the expiry of summer. That mighty bowman Bhimasena, however, excited with rage, slew by his arrowy showers the combatants numbering more than a hundred, that protected the flanks and rear of Bhagadatta. [Padarakshan lit., those that protected the feet (for any warrior of note). These always stood at the flanks and rear of the warrior they protected. In the case of car-warriors' these were called chakra-rakshas (protectors of the wheels). So we have Parshni-rakshas and Prishata-rakshas', etc.] Beholding them slain, the valiant Bhagadatta, filled with rage, urged his prince of elephants towards Bhimasena's car. That elephant, thus urged by him, rushed impetuously like an arrow propelled from the bowstring towards Bhimasena, that chastiser of foes. Beholding that elephant advancing, the mighty car-warriors of the Pandava army, placing Bhimasena at their head, themselves rushed towards it. Those warriors were the (five) Kekaya princes, and Abhimanyu, and the (five) sons of Draupadi and the heroic ruler of the Dasarnas, and Kshatradeva also, O sire, and the ruler of the Chedis, and Chitraketu. And all these mighty warriors came, inflamed with anger, and exhibiting their excellent celestial weapons. And they all surrounded in anger that single elephant (on which their adversary rode). Pierced with many shafts, that huge elephant, covered with gore flowing from his wounds, looked resplendent like a prince of mountain variegated with (liquified) red chalk (after a shower). The ruler of the Dasarnas then, on an elephant that resembled a mountain, rushed towards Bhagadatta's elephant. That prince of elephants, however, viz., Supratika, bore (the rush of) that advancing compeer like the continent bearing (the rush of) the surging sea. Beholding that elephant of the high souled king of the Dasarnas thus resisted, even the Pandava troops, applauding, cried out 'Excellent, excellent!' Then that best of kings, viz., the ruler of the Pragiyotshas, excited with rage, sped four and ten lances at that elephant. These, speedily penetrating through the excellent armour, decked with gold, that covered the animal's body, entered into it, like snakes entering anthills. Deeply pierced and exceedingly pained, that elephant, O chief of the Bharatas, its fury quelled, speedily turned back with great force. And it fled away with great swiftness, uttering frightful shrieks, and crushing the Pandava ranks like the tempest crushing trees with its violence. After that elephant was (thus) vanquished, the mighty car-warriors of the Pandava army, uttering loud leonine shouts, approached for battle. Placing Bhima at their head, they rushed at Bhagadatta scattering diverse kinds of arrows and diverse kinds of weapons. Hearing the fierce shouts, O king, of those advancing warriors swelling with rage and vengeance, that great bowman Bhagadatta, filled with rage and perfectly fearless, urged his own elephant. That prince of elephants then, thus urged with the hook and the toe, soon assumed the form of the (all-destructive) Samvarta fire

(that appears at the end of the Yuga). Crushing crowds of cars and (hostile) compeers and steeds with riders, in that battle, it began, O king, to turn hither and thither. Filled with rage it also crushed foot-soldiers by hundreds and thousands. Attacked and agitated by that elephant, that large force of the Pandavas shrank in dimensions, O king, like a piece of leather exposed to the heat of fire. Beholding, then the Pandava array broken by the intelligent Bhagadatta, Ghatotkacha, of fierce mien, O king, with blazing face and eyes red as fire, filled with rage, rushed towards him. Assuming a terrible form and burning with wrath, he took up a bright dart capable of riving the very hills. Endued with great strength, he forcibly hurled that dart that emitted blazing flames from every part desirous of slaying that elephant. Beholding it coursing towards him with great impetuosity, the ruler of the Pragiyotishas sped at it a beautiful but fierce and sharp arrow with a crescent head. Possessed of great energy he cut off that dart with that arrow of his. Thereupon that dart, decked with gold, thus divided in twain, dropped down on the ground, like the bolt of heaven, hurled by Indra, flashing through the welkin. Beholding that dart (of his adversary), O king, divided in twain and fallen on the ground, Bhagadatta took up a large javelin furnished with a golden staff and resembling a flame of fire in effulgence, and hurled it at the Rakshasa, saying, 'Wait, Wait'. Seeing it coursing towards him like the bolt of heaven through the welkin, the Rakshasa jumped up and speedily seizing it uttered a loud shout. And quickly placing it against his knee, O Bharata, he broke it in the very sight of all the kings. All this seemed exceedingly wonderful. Beholding that feat achieved by the mighty Rakshasa, the celestials in the firmament, with the Gandharvas and the Munis, were filled with wonder. And the Pandava warriors also, headed by Bhimasena, filled the earth with cries of 'Excellent, Excellent'. Hearing, however, those loud shouts of the rejoicing Pandavas, that great bowman, viz., the valiant Bhagadatta, could not bear it (coolly). Drawing his large bow whose effulgence resembled that of Indra's bolt, he roared with great energy at the mighty car-warriors of the Pandava army, shooting at the same time many bright arrows of great sharpness and possessed of the effulgence of fire. And he pierced Bhima with one arrow, and the Rakshasa with nine. And he pierced Abhimanyu with three, and the Kekaya brothers with five. And with another straight arrow shot from his bow drawn to its fullest stretch, he pierced, in that battle, the right arm of Kshatradeva. Thereupon the latter's bow with arrow fixed on the bowstring dropped down from his hand. And he struck the five sons of Draupadi with five arrows. And from wrath, he slew the steeds of Bhimasena. And with three shafts winged with feathers, he cut down Bhimasena's standard bearing the device of a lion. And with three other shafts he pierced Bhima's charioteer. Deeply pierced by Bhagadatta in that battle, and exceedingly pained, Visoka thereupon, O chief of the Bharatas, sat down on the terrace of the car. Then, O king, that foremost of car-warriors, viz., Bhima, thus deprived of his car, quickly jumped down from his large vehicle taking up his mace. Beholding him with mace upraised and looking like a crested hill, all thy troops, O Bharata, became filled with great fear. Just at this time that son of Pandu who had Krishna for his charioteer, O king, slaughtering the foe on all sides as he came, appeared at that spot where those tigers among men, those mighty car-warriors, viz., Bhimasena and Ghatotkacha, sire and son, were engaged with the ruler of the Pragiyotishas. Beholding his brothers, those mighty car-warriors, engaged in battle, that son of Pandu quickly commenced to fight, profusely scattering his shafts, O chief of the Bharatas. Then that mighty car-warrior, viz., king Duryodhana, speedily urged on a division of his troops abounding with cars and elephants. Towards that mighty division of the Kauravas thus advancing with impetuosity, Arjuna of white steeds rushed with great impetuosity. Bhagadatta also, upon that elephant of his, O Bharata, crushing the Pandava ranks, rushed towards Yudhishtira. Then commenced a fierce battle between Bhagadatta, O sire, and the Panchalas, the Srinjayas, and the Kekayas, with upraised weapons. Then Bhimasena, in that battle told both Kesava and Arjuna in detail about the slaughter of Iravat as it had occurred."

SECTION 97

Sanjaya said, "Hearing that his son Iravat had been slain, Dhananjaya was filled with great grief and sighed like a snake. And addressing Vasava in the midst of battle, he said these words, 'Without doubt, the high-souled Vidura of great wisdom had before seen (with his mind's eye) this awful destruction of the Kurus and the Pandavas. It was for this that he forbade king Dhritrashtra. In this battle, O slayer of Madhu, many other heroes have been slain by the Kaurava and many amongst the Kauravas have similarly been slain by ourselves. O best of men, for the sake of wealth vile acts are being done. Fie upon that wealth for the sake of which such slaughter of kinsmen is being perpetrated. For him that hath no wealth, even death would be better than the acquisition of wealth by the slaughter of kinsmen. What, O Krishna, shall we gain by slaying our assembled kinsmen? Alas, for

Duryodhana's, fault, and also of Sakuni the son of Suvala, as also through the evil counsels of Karna, the Kshatriya race is being exterminated, O slayer of Madhu, I now understand, O mighty-armed one, that the king acted wisely by begging of Suyodhana only half the kingdom, or, instead, only five villages. Alas, even that was not granted by that wicked-souled wight. Beholding so many brave Kshatriyas lying (dead) on the field of battle, I censure myself, (saying) fie upon the profession of a Kshatriya. The Kshatriyas will regard me powerless in battle. For this alone, I am battling. Else, O slayer of Madhu, this battle with kinsmen is distasteful to me. Urge the steeds on with speed towards the Dhartarashtra army, I will, with my two arms, reach the other shore of this ocean of battle that is so difficult to cross. There is no time, O Madhava, to lose in action'. Thus addressed by Partha, Kesava, that slayer of hostile heroes, urged those steeds of white hue endued with the speed of the wind. Then, O Bharata, loud was the noise that was heard among thy troops, resembling that of the ocean itself at full tide when agitated by the tempest. In the afternoon, O king, the battle that ensued between Bhishma and the Pandavas was marked by noise that resembled the roar of the clouds. Then, O king, thy sons, surrounding Drona like the Vasus surrounding Vasava, rushed in the battle against Bhimasena. Then Santanu's son, Bhishma, and that foremost of car-warriors, viz., Kripa, and Bhagadatta, and Susarman, all went towards Dhananjaya. And Hridika's son (Kritavarman) and Valhika rushed towards Satyaki. And king Amvashta placed himself before Abhimanyu. And other great car-warriors, O king, encountered other great car-warriors. Then commenced a fierce battle that was terrible to behold. Bhimasena then, I O king, beholding thy sons, blazed up with wrath in that battle, like fire with (a libation of) clarified butter. Thy sons, however, O monarch, covered that son of Kunti with their arrows like the clouds drenching the mountain-breast in the season of rains. While being (thus) covered in diverse ways by thy sons, O king, that hero, possessed of the activity of the tiger, licked the corners of his mouth. Then, O Bharata, Bhima felled Vyudoroska with a sharp horse-shoe-headed arrow. Thereupon that son of thine was deprived of life. With another broad-headed arrow, well-tempered and sharp, he then felled Kundalin like a lion overthrowing a smaller animal. Then, O sire, getting thy (other) sons (within reach of his arrows), he took up a number of shafts, sharp and well-tempered, and with careful aim speedily shot these at them. Those shafts, sped by that strong bowman, viz., Bhimasena, felled thy sons, those mighty car-warriors, from their vehicles. (These sons of thine that were thus slain were) Anadrhiti, and Kundabhedini, and Virata, and Dirghalochana, and Dirghavahu, and Suvahu, and Kanykadhyaja. While falling down (from their cars), O bull of Bharata's race, those heroes looked resplendent like falling mango trees variegated with blossoms in the spring. Then thy other sons, O monarch, fled away, regarding the mighty Bhimasena as Death himself. Then like the clouds pouring torrents of rain on the mountain breast, Drona in that battle covered with arrows from every side that hero who was thus consuming thy sons. The prowess that we then beheld of Kunti's son was exceedingly wonderful, for though held in check by Drona, he still slew thy sons. Indeed, as a bull beareth a shower of rain falling from above, Bhima cheerfully bore that shower of arrows shot by Drona. Wonderful, O monarch, was the feat that Vrikodara achieved there, for he slew thy sons in that battle and resisted Drona the while. Indeed, the elder brother of Arjuna sported amongst those heroic sons of thine, like a mighty tiger, O king, among a herd of deer. As a wolf, staying in the midst of a herd of deer, would chase and frighten those animals, so did Vrikodara, in that battle chase and frighten thy sons.

"Meanwhile, Ganga's son, and Bhagadatta, and that mighty car-warrior, viz., Gautama, began to resist Arjuna, that impetuous son of Pandu. That Atiratha, baffling with his weapons the weapons of those adversaries of his in that battle, despatched many prominent heroes of thy army to the abode of Death. Abhimanyu also, with his shafts, deprived that renowned and foremost of car-warriors, viz., king Amvashta, of his car. Deprived of his car and about to be slain by the celebrated son of Subhadra, that king quickly jumped down from his car in shame, and hurled his sword in that battle at the high-souled Abhimanyu. Then, that mighty monarch got up on the car of Hridika's son, conversant with all movements in battle, Subhadra's son, that slayer of hostile heroes, beholding that sword coursing towards him, baffled it by the celerity of his movements. Seeing that sword thus baffled in that battle by Subhadra's son, loud cries of 'well done' 'well done' were, O king, heard among the troops. Other warriors headed by Dhrishtadyumna battled with thy troops, while thy troops, also, all battled with those of the Pandavas. Then, O Bharata, fierce was the engagement that took place between thine and theirs, that combatants smiting one another with great force and achieving the most difficult feats. Brave combatants, O sire, seizing one another by the hair, fought using their nails and teeth, and fists and knees, and palms and swords, and their well-proportioned arms. And seizing one another's laches, they despatched one another to the abode of

Yama. Sire slew son, and son slew sire. Indeed, the combatants fought with one another, using every limb of theirs. Beautiful bows with golden staves, O Bharata, loosened from the grasp of slain warriors, and costly ornaments, and sharp shafts furnished with wings of pure gold or silver and washed with oil, looked resplendent (as they lay scattered on the field), the latter resembling, in particular, snakes that had cast off their slough. And swords furnished with ivory handles decked with gold, and the shield also of bowmen, variegated with gold, lay on the field, loosened from their grasp. Bearded darts and axes and swords and javelins, all decked with gold, beautiful coats of mail, and heavy and short bludgeons, and spiked clubs, and battle-axes, and short arrows, O sire, and elephants' housings of diverse shapes, and yak tails, and fans, lay scattered on the field. And mighty car-warriors lay on the field with diverse kinds of weapons in their hands or beside them, and looking alive, though the breath of life had gone. I And men lay on the field with limbs shattered with maces and heads smashed with clubs, or crushed by elephants, steeds, and cars. And the earth, strewn in many places with the bodies of slain steeds, men, and elephants, looked beautiful, O king, as if strewn with hills. And the field of battle lay covered with fallen darts and swords and arrows and lances and scimitars and axes and bearded darts and iron crowns and battle-axes, and spiked clubs and short arrows and Satagnhis [Literally, hundred-slayers; supposed to be a kind of rockets.] and bodies mangled with weapons. And, O slayer of foes, covered with blood, warriors lay prostrate on the field, some deprived of life and therefore, in the silence of death, and others uttering low moans. And the earth, strewn with those bodies, presented a variegated sight. And strewn with the arms of strong warriors smeared with sandal paste and decked with leathern fences and bracelets, with tapering thighs resembling the trunks of elephants, and with fallen heads, graced with gems attached to turbans and with earrings of large-eyed combatants, O Bharata, the earth assumed a beautiful sight. And the field of battle, overspread with blood, dyed coats of mail and golden ornaments of many kinds, looked exceedingly beautiful as if with (scattered) fires of mild flames. And with ornaments of diverse kinds fallen off from their places, with bows lying about, with arrows of golden wings scattered around, with many broken cars adorned with rows of bells, with many slain steeds scattered about covered with blood and with their tongues protruding, with bottoms of cars, standards, quivers, and banners, with gigantic conches, belonging to great heroes, of milky whiteness lying about, and with trunkless elephants lying prostrate, the earth looked beautiful like a damsel adorned with diverse kinds of ornaments. And there, with other elephants pierced with lances and in great agony, and frequently uttering low moans with their trunks, the field of battle looked beautiful as if with moving hills. With blankets of diverse hue, and housings of elephants, with beautiful hooks falling about having handles decked with stones of lapis lazuli, with bells lying about that had adorned gigantic elephants, with clean and variegated cloths as also skins of the Ranku deer, with beautiful neck-chains of elephants, with gold-decked girths, with broken engines of diverse kinds, with bearded darts decked with gold, with embroidered housings of steeds, embrowned with dust, with the lopped off arms of cavalry soldiers, decked with bracelets and lying about, with polished and sharp lances and bright swords, with variegated head-gears fallen off (from heads) and scattered about, with beautiful crescent-shaped arrows decked with gold, with housings of steeds, with skins of the Ranku deer, torn and crushed, with beautiful and costly gems that decked the head-gears of kings, with their umbrellas lying about and yak tails and fans, with faces, bright as the lotus or the moon, of heroic warriors, decked with beautiful ear-rings and graced with well-cut beards, lying about and radiant with other ornaments of gold, the earth looked like the firmament besmangled with planets and stars. Thus, O Bharata, the two armies, viz., thine and theirs, encountering each other in battle, crushed each other. And after the combatants had been fatigued, routed, and crushed, O Bharata, dark night set in and the battle could no longer be seen. Thereupon both the Kurus and the Pandavas withdrew their armies, when that awful night of pitchy darkness came. And having withdrawn their troops, both the Kurus and the Pandavas took rest for the night, retiring to their respective tents.

SECTION 98

Sanjaya said, "Then king Duryodhana, and Sakuni the son of Suvala, and thy son Dussasana, and the invincible Suta's son (Karna) meeting together, consulted in the following way. How could the sons of Pandu, with their followers, be vanquished in battle? Even this was the subject of their consultation. Then king Duryodhana, addressing the Suta's son and the mighty Sakuni, said unto all those counsellors of his, 'Drona, Bhishma, and Kripa, and Salya and Somadatta's son do not resist the Parthas. I do not know what the cause is of such conduct (of theirs). Unslain by any of these, the Pandavas are destroying my forces. Therefore, O Karna, I am becoming weaker in strength and my weapons also are being

exhausted'. I am deceived by the heroic Pandavas--they that are incapable of being vanquished by the very gods. Doubt fillet my mind as to how, indeed, I shall succeed in smiting them in battle.' Unto the king who said so, O great monarch, the Suta's son answered, 'Do not grieve, O chief of the Bharata. Even I will do what is agreeable to thee. Let Santanu's son Bhishma soon withdraw from the great battle. After Ganga's son will have withdrawn from the fight and laid aside his weapons, I will slay the Partha along with all the Somakas, in the very sight of Bhishma. I pledge my truth, O king. Indeed, Bhishma every day showeth mercy towards the Pandavas. He is, besides incapable of vanquishing those mighty car-warriors. Bhishma is proud of showing his prowess in battle. He is again, very fond of fight. Why, O sire, will he, therefore, vanquish the assembled Pandavas (for then the battle will be over)? Therefore, repairing without delay to the tent of Bhishma, solicit that old and reverend signior to lay aside his weapons. After he will have laid aside his weapons, O Bharata, think the Pandavas as already slain, with all their friends and kinsmen, O king, by myself alone.' Thus addressed by Karna, thy son Duryodhana then said unto his brother Dussasana these words, 'See, O Dussasana, that without delay that all who walk in my train be dressed.' Having said these words, O monarch, the king addressed Karna, saying, 'Having caused Bhishma, that foremost of men, to consent to this, I will, without delay, come to thee, O chastiser of foes. After Bhishma will have retired from the fight, thou wilt smite (the foe) in battle'. Then thy son, O monarch, set out without delay, accompanied by his brothers like He of a hundred sacrifices (accompanied) by the gods. Then his brother Dussasana caused that tiger among king, endued, besides, with the prowess of a tiger, to mount on his horse. Graced with bracelets, with diadem on head, and adorned with other ornaments on his arms. O king, thy son shone brightly as he proceeded along the streets. Smear'd with fragrant sandal-paste of the hue of the Bhandi flower and bright as burnished gold, and clad in clean vestments, and proceeding with the sportive gait of the lion, Duryodhana looked beautiful like the Sun of brilliant radiance in the firmament. And as that tiger among men proceeded towards the tent of Bhishma, many mighty bowmen, celebrated over the world, followed him behind. And his brothers also walked in his train, like the celestials walking behind Vasava. And others, foremost of men, mounted upon steeds, and others again on elephants, O Bharata, and others on cars, surrounded him on all sides. And many amongst those that wished him well, taking up arms for the protection on his royal self, appeared there in large bodies, like the celestials surrounding Sakra in heaven. The mighty chief of the Kurus, adored by all the Kauravas, thus proceeded, O king, towards the quarters of the renowned son of Ganga. Ever followed and surrounded, by his uterine brothers, he proceeded, often raising his right arm, massive and resembling the trunk of an elephant and capable of resisting all foes. And with that arm of his, he accepted the regards that were paid to him from all sides by by-standers who stood raising towards him their joined hands. And he heard, as he journeyed, the sweet voices of the natives of diverse realms. Of great fame, he was eulogised by regards and eulogists. And in return that great king paid his regards unto them all. And many high-souled persons stood around him with lighted lamps of gold fed with fragrant oil. And surrounded with golden lamps, the king looked radiant like the Moon attended by the blazing planets around him. And (attendants) with head-gears decked with gold, having canes and Jhariharas in hand, softly caused the crowd all around to make way. The king then, having reached the excellent quarters of Bhishma, alighted from his horse. And arrived at Bhishma's presence, that ruler of men saluted Bhishma and then sat himself down on an excellent seat that was made of gold, beautiful throughout and overlaid with a rich coverlet. With hands joined, eyes bathed in tears, and voice choked in grief, he then addressed Bhishma, saying, 'Taking thy protection, this battle, O slayer of foes, we ventured to vanquish the very gods and the Asuras with Indra at their head. What shall I say, therefore, of the sons of Pandu, heroic though they be, with their kinsmen and friends? Therefore, O son of Ganga, it behoveth thee, O lord, to show me mercy. Slay the brave sons of Pandu like Mahendra slaying the Danavas.--I will slay, O king, all the Somakas and the Panchalas and the Karushas along with the Kekayas, O Bharata--these were thy words to me. Let these words become true. Slay the assembled Parthas, and those mighty bowmen, viz., the Somakas. Make thy words true, O Bharata. If from kindness (for the Pandavas), O king, or from thy hatred of my unfortunate self, thou sparest the Pandavas, then permit Karna, that ornament of battle, to fight. He will vanquish in battle the Parthas with all their friends and kinsmen. The king, thy son Duryodhana having said this, shut his lips without saying anything more to Bhishma of terrible prowess."

SECTION 99

Sanjaya said, "The high-souled Bhishma, deeply pierced with wordy daggers by thy son, became filled with great grief. But he said not a single disagreeable word in reply. Indeed,

mangled by those wordy daggers and filled with grief and rage, he sighed like a snake and reflected (in silence) for a long while. Raising his eyes then, and as if consuming, from wrath, the world with the celestials, the Asuras, and the Gandharvas, that foremost of persons conversant with the world, then addressed thy son and said unto him these tranquil words, 'Why, O Duryodhana, dost thou pierce me thus with thy wordy daggers? I always endeavour to the utmost of my might to achieve, and do achieve, what is for thy good. Indeed, from desire of doing what is agreeable to thee, I am prepared to cast away my life in battle. The Pandavas are really invincible. When the brave son of Pandu gratified Agni in the forest of Khandava, having vanquished Sakra himself in battle, even that is a sufficient indication. I When, O mighty-armed one, the same son of Pandu rescued thee while thou wert being led away a captive by the Gandharvas, even that is a sufficient indication. On that occasion, O lord, thy brave uterine brothers had all fled, as also Radha's son of the Suta caste. That (rescue, therefore, by Arjuna) is a sufficient indication. In Virata's city, alone he fell upon all of us united together. That is a sufficient indication. Vanquishing in battle both Drona and myself excited with rage, he took away our robes. That is a sufficient indication. On that occasion, of old, of the seizure of kine, he vanquished that mighty Bowman the son of Drona, and Saradwat also. That is a sufficient indication. Having vanquished Karna also who is very boastful of his manliness, he gave the latter's robes unto Uttara. That is a sufficient indication. The son of Pritha defeated in battle the Nivatakavachas who were incapable of defeat by Vasava himself. That is a sufficient indication. Who, indeed, is capable of vanquishing in battle the son of Pandu by force, him, viz., that hath for his protector the Protector of the Universe armed with conch, discus, and mace? Vasudeva is possessed of infinite power, and is the Destroyer of the Universe. He is the highest Lord of all, the God of gods, the Supreme Soul and eternal. He hath been variously described, O king, by Narada and other great Rishis. In consequence of thy folly, however, O Suyodhana, thou knowest not what should be said and what should not. The man on the point of death beholdeth all trees to be made of gold. So thou also, O son of Gandhari, seest everything inverted. Having provoked fierce hostilities with the Pandavas and the Srinjayas, fight now (thysself) with them in battle. Let us see thee act like a man. As regards myself, I will, O tiger among men, slay all the Somakas and the Panchalas assembled together, avoiding Sikhandin alone. Slain by them in battle, I will go to Yama's abode, or slaying them in battle, I will give thee joy. Sikhandin was born in Drupada's palace as female at first. She became a male in consequence of the grant of a boon. After all, however, she is Sikhandini. Him I will not slay even if I have to lose my life, O Bharata. She is the same Sikhandini that the Creator had first made her. Pass the night in happy sleep, O son of Gandhari. Tomorrow I will fight a fierce battle about which men will speak as long as the world lasts.' Thus addressed by him, thy son, O monarch, came away. And saluting his signior with a bow of the head, he came back to his own tent. Coming back, the king dismissed his attendants. And soon then that destroyer of foes entered his abode. And having entered (his tent) the monarch passed the night (in sleep). And when the night dawned, rising up, the king, ordered all the royal warriors, saying, Draw up the forces. Today Bhishma, excited with wrath, will slay all the Somakas.'

Hearing those copious lamentations of Duryodhana in the night, Bhishma regarded them, O king, as commands to himself. Filled with great grief and deprecating the status of servitude, Santanu's son reflected for a long time, thinking of an encounter with Arjuna in battle. Understanding from signs that Ganga's son had been thinking of that, Duryodhana, O king, commanding Dussasana, saying, 'O Dussasana, let cars be quickly appointed for protecting Bhishma. Let all the two and twenty divisions (of our army) be urged on. That hath now come about which we had been thinking for a series of years, viz., the slaughter of the Pandavas with all their troops and the acquisition (by ourselves) of the kingdom. In this matter, I think, the protection of Bhishma is our foremost duty. Protected by us, he will protect us and slay the Parthas in battle. Of cleansed soul, he said unto me.--I will not slay Sikhandini. He was a female before, O king, and, therefore, should be avoided by me in battle. The world knoweth, O thou of mighty arms, that from desire of doing good to my father, I formerly gave up a swelling kingdom. I will not, therefore, slay in battle, O foremost of men, any female or anybody that was a female before. This that I tell thee is true. This Sikhandin, O king, was first born a female. Thou hast heard that story. She was born as Sikhandini after the manner I told thee before the battle began. Taking her birth as a daughter she hath become a man. Indeed, she will fight with me, but I will never shoot my arrows at her. As regards all other Kshatriyas desirous of victory to the Pandavas, O sire, whom I may get within my reach on the field of battle, I will slay them.--These were the words that Ganga's son acquainted with the scriptures, that chief of Bharata's race, said unto me. Therefore, with my whole soul I think that protecting the son

of Ganga is our foremost duty. The very wolf may slay the lion left unprotected in the great forest. Let not Ganga's son be slain by Sikhandin like the lion slain by the wolf. Let our maternal uncle Sakuni, and Salya, and Kripa, and Drona, and Vivingsati, carefully protect the son of Ganga. If he is protected, (our) victory is certain.'

"Hearing these words of Duryodhana, all surrounded Ganga's son with a large division of cars. And thy sons also, taking up their position around Bhishma, proceeded to battle. And they all went, shaking the earth and the welkin, and causing fear in the hearts of the Pandavas. The mighty car-warriors (of the Kaurava army), supported by those cars and elephants, and clad in mail, stood in battle, surrounding Bhishma. And all of them took up their positions for protecting that mighty car-warrior like the celestials in the battle between themselves and the Asuras for protecting the wielder of the thunder-bolt. Then king Duryodhana once more addressing his brother, said, 'Yudhamanyu protects the left wheel of Arjuna's car, and Uttamaujas his right wheel. And (thus protected) Arjuna protects Sikhandin. O Dussasana, adopt such steps that, protected by Partha, Sikhandin may not be able to slay Bhishma left unprotected by us.' Hearing these words of his brother, thy son Dussasana, accompanied by the troops, advanced for battle, placing Bhishma in the van. Beholding Bhishma (thus surrounded by a large number of cars), Arjuna, that foremost of car-warriors, addressed Dhrishtadyumna and said, 'O prince, place that tiger among men, Sikhandin, today in front of Bhishma, I myself will be his protector, O prince of Panchala."

SECTION 100

Sanjaya said, "Then Bhishma, the son of Santanu, went out with the troops. And he disposed his own troops in mighty array called Sarvatobhadra. Kripa, and Kritavarman, and that mighty car-warrior Saivya, and Sakuni, and the ruler of the Sindhus, and Sudakshina the ruler of the Kamvojas, these all, together with Bhishma and thy sons, O Bharata, took up their stations in the van of the whole army and in the very front of the (Kaurava) array. Drona and Bhurisravas and Salya and Bhagadatta, O sire, clad in mail, took up their position in the right wing of that array. And Aswatthaman, and Somadatta, and those great car-warriors, viz., the two princes of Avanti, accompanied by a large force, protected the left wing. Duryodhana, O monarch, surrounded on all sides by the Trigartas, took up, for encountering the Pandavas, a position in the midst of that array. That foremost of car-warriors, viz., Alamusha, and that mighty car-warrior, viz., Srutayush, clad in mail, took up their position in the rear of that array, and therefore, of the whole army. Having, O Bharata, on that occasion formed their array thus, thy warriors, clad in mail, looked like scorching fires.

"Then king Yudhishtira, and that son of Pandu, viz., Bhimasena, and the twin sons of Madri, viz., Nakula and Sahadeva, clad in mail, took up their position in the van of that array and therefore, at the very head of all their troops. And Dhrishtadyumna, and Virata, and that mighty car-warrior, viz., Satyaki,--these destroyers of hostile ranks,--stood, supported by a large force, and O Sikhandin, and Vijaya (Arjuna), and the Rakshasa Ghatotkacha, and Chekitana of mighty arms, and the valiant Kuntibhoja, stood for battle, surrounded by a large force. And that great Bowman Abhimanyu, and the mighty Drupada, and the (five) Kaikeya brothers, stood for battle, clad in mail. Having formed their mighty and invincible array thus, the Pandavas, endued with great courage in battle, stood for the fight, clad in mail.

"Then the kings of thy array, O monarch, exerting themselves at their best, accompanied by their forces, and placing Bhishma at their van, rushed against the Parthas in battle. Similarly the Pandavas also, O king, headed by Bhimasena, and desirous of victory in battle proceeded, for battling with Bhishma. With leonine roars and confused cries, blowing their conches Krakachas, and cow-horns, beating their drums and cymbals and Pandavas in thousands. And uttering terrible shouts, the Pandavas advanced to battle. With the din of our drums and cymbals and conches and smaller drums, with loud leonine roars, and other kinds of shouts, ourselves also, replying to the cries of the foe, rushed against him with great impetuosity, inflamed with rage. Those sounds mingling with one another, produced a tremendous uproar. The warriors then, of the two armies, rushing at one another, began to strike. And in consequence of the din produced by that encounter, the earth seemed to tremble. And birds, uttering fierce cries, hovered in the air. The Sun, radiant as he was when he had risen, became dimmed. And fierce winds blew, indicating great terrors. Frightful jackals wandered, yelling terribly, O king, and foreboding an awful carnage at hand. The quarters seemed, O king, to be ablaze, and showers of dust fell from the blue. And a shower fell there, of pieces of bones mixed with blood. And tears fell from the eyes of the animals which were all weeping. And filled with anxiety, O king, these began to urinate and eject the contents of their stomachs. And the loud shouts of battle, O bull of Bharata's race, were rendered inaudible by the louder cries of Rakshasas and cannibals. And jackals and

vultures and crows and dogs, uttering diverse kinds of cries, began, O sire, to fall and swoop down on the field. And blazing meteors, striking against the Sun's disc, fell with great celerity on the earth, foreboding great terrors. Then those two vast hosts belonging to the Pandavas and the Dhartarashtras, in course of that awful encounter, shook in consequence of that tremendous uproar of conches and drums like forests shaken by the tempest. And the noise made by the two armies, both of which abounded with kings, elephants, and steeds, and which encountered each other in an evil hour, resembled the noise made by oceans tossed by the tempest."

SECTION 101

Sanjaya said, "Then the noble Abhimanyu of great energy, borne by his steeds of a tawny hue, rushed at the mighty host of Duryodhana, scattering his arrow showers like the clouds pouring torrents of rain. O son of Kuru's race, thy warriors, in that battle, were unable to resist that slayer of foes, viz., Subhadra's son, who, excited with wrath and possessed of wealth of arms, was then immersed in that inexhaustible ocean of (Kaurava) forces. Death-dealing shafts, O king, shot by him in that battle, despatched many heroic Kshatriyas to the regions of the king of the departed spirits. Indeed, excited with wrath Subhadra's son in that battle shot fierce and blazing arrows in profusion that resembled snakes of virulent poison or rods of death himself. And Phalguni's son speedily split into fragments car-warriors with their cars, steeds with their riders, and elephant-warriors along with the huge animals they rode. And the rulers of the earth, filled with joy, applauded those mighty feats in battle and praised him also that achieved them. And the son of Subhadra, O Bharata, tossed those divisions (of the Kaurava army) like the tempest tossing a heap of cotton on all sides in the welkin. Routed by him, O Bharata, the troops failed to find a protector, like elephants sunk in a slough. Then, O best of men, having routed all troops, Abhimanyu stood, O king, like a blazing fire without a curl of smoke. Indeed, O king, thy warriors were incapable of bearing that slayer of foes, like insects impelled by fate unable to bear a blazing fire. That mighty car-warrior and great bowman, having struck all the foes of the Pandavas, looked at that moment like Vasava himself armed with the thunder. And his bow, the back of whose staff was decked with gold, as it moved on every side, seemed, O king, like the lightning's flash as it spotted amid the clouds. And well-tempered and sharp shafts came from his bow-string in that battle like flights of bees, O king, from blossoming trees in the forest. And as the high-souled son of Subhadra careered on the field on his car whose limbs were decked with gold, people were incapable of finding an opportunity (for striking him). Confounding Kripa and Drona and mighty son of Drona, as also the ruler of the Sindhus, the great bowman moved on the field of battle with great activity and skill. As he consumed thy troops, O Bharata, I beheld his bow incessantly drawn to a circle and resembling on that account the circular halo of light that is sometimes seen around the Sun. Brave Kshatriyas, beholding him endowed with such activity and scorching the foe thus, thought, in consequence of those feats, that the world contained two Phalgunis. Indeed, O king, the vast host of the Bharatas, afflicted by him, reeled hither and thither like a woman drunk with wine. Routing that large army and causing many mighty car-warriors to tremble, he gladdened his friends (like Vasava gladdening the celestials) after vanquishing Maya. And while being routed by him in that battle, thy troops uttered loud exclamations of woe that resembled the roar of the clouds. Hearing that awful wail thy troops, O Bharata, that resembled the roar of the very sea at full tide when agitated by the winds, Duryodhana then, O king, addressed the son of Rishyasringa and said, 'This Abhimanyu singly, O thou of mighty arms, like a second Phalguni, routeth from rage (my) army like Vritra routing the celestial host. I do not see any other efficacious medicine for him in battle than thyself, O best of Rakshasas, that art well-skilled in every science. Therefore, go speedily and slay the heroic son of Subhadra in battle. As regards ourselves, headed by Bhishma and Drona, we will slay Partha himself.' Thus addressed, the mighty and valiant Rakshasa speedily went to battle at the command of thy son, uttering loud roars like the clouds themselves in the season of rains. And in consequence of that loud noise, O king, the vast host of the Pandavas trembled throughout like the ocean when agitated by the wind. And many combatants, O king, terrified by those roars, giving up dear life, fell prostrate on the earth. Filled with joy and taking up his bow with arrow fixed on the string, and apparently dancing on the terrace of his car, that Rakshasa proceeded against Abhimanyu himself. Then the angry Rakshasa, having in that battle got Arjuna's son within reach, began to rout his ranks,--even those that stood not far from him. Indeed, the Rakshasa rushed in battle against that mighty Pandava host which he began to slaughter, like Vala rushing against the celestial host. Attacked in battle by that Rakshasa of terrible mien, the slaughter was very great, O sire, that took place amongst those troops. Exhibiting his prowess, the Rakshasa began to rout that vast force of the Pandavas, with thousands of arrows. Thus slaughtered by that Rakshasa

of terrible visage, the Pandava army fled away from excess of fear. Grinding that army like an elephant grinding lotus-stalks, the mighty Rakshasa then rushed in battle against the sons of Draupadi. Then those great bowmen, accomplished in fighting, viz., the sons of Draupadi, rushed towards the Rakshasa in battle like five planets rushing against the Sun. That best of Rakshasa then was afflicted by those brothers endowed with great energy, like the Moon afflicted by the five planets of the awful occasion of the dissolution of the world. Then the mighty Prativindhya quickly pierced the Rakshasa with whetted shafts, sharp as battle-axes and furnished with points capable of penetrating every armour. Thereupon that foremost of Rakshasas, with his armour pierced through, looked like a mass of clouds penetrated by the rays of the Sun. Pierced with these shafts furnished with golden wings, Rishyasringa's son, O king, looked resplendent like a mountain with blazing crests. Then those five brothers in that great battle, pierced that foremost of Rakshasas with many whetted shafts of golden wings. Pierced with those terrible shafts resembling angry snakes, Alamvusha, O king, became inflamed with rage like the king of the serpents himself. Deeply pierced, O king, within only a few moments, O sire, by those great car-warriors, the Rakshasa, much afflicted, remained senseless for a long while. Regaining his consciousness then, and swelling through rage to twice his dimensions, he cut off their arrows and standards and bows. And as if smiling the while he struck each of them with five arrows. Then that mighty Rakshasa and great car-warrior, Alamvusha, excited with wrath, and as if dancing on the terrace of his car, quickly slew the steeds, and then the charioteers, of those five illustrious adversaries of his. And burning with rage he once more pierced them with sharp arrows of diverse shades by hundreds and thousands. Then that wanderer of the night, viz., the Rakshasa Alamvusha, having deprived those great bowmen of their cars, rushed impetuously at them, wishing to despatch them to Yama's abode. Beholding them (thus) afflicted in battle by that wicked-souled Rakshasa, the son of Arjuna rushed at him. Then the battle that took place between him and the cannibal resembled that between Vritra and Vasava. And the mighty car-warriors of thy army, as also of the Pandavas, all became spectators of that engagement. Encountering each other in fierce battle, blazing with wrath, endowed with great might, and with eyes red in rage, each beheld the other in that battle to resemble the Yuga fire. And that engagement between them became fierce and awful like that between Sakra and Samvara in days of old in the battle between the gods and Asuras*." [* Asuras are a class of beings in Indian religions, probably best interpreted as "titan," "demigod," or "antigod."]

SECTION 102

Dhritarashtra said, "How, O Sanjaya, did Alamvusha resist in combat the heroic son of Arjuna smiting many of our mighty car-warriors in battle? And how also did that slayer of hostile heroes, viz., the son of Subhadra, fight with Rishyasringa's son? Tell me all this in detail, exactly as it happened in that fight. What also did Bhima, that foremost of car-warriors, and the Rakshasa Ghatotkacha, and Nakula, and Sahadeva and the mighty car-warrior Satyaki, and Dhananjaya, do with my troops in battle? Tell me all this truly, O Sanjaya, for thou art skilled (in narration)."

Sanjaya said, "I will presently describe to thee, O sire, the awful battle that took place between that foremost of the Rakshasas and the son of Subhadra. I will also describe to thee the prowess that Arjuna put forth in battle, and Bhimasena the son of Pandu and Nakula, and Sahadeva, as also the warriors of thy army headed by Bhishma and Drona, all of whom fearlessly achieved wonderful feats of diverse kinds, Alamvusha, uttering loud shouts and repeatedly roaring at Abhimanyu, rushed impetuously against that mighty car-warrior in battle, saying, 'Wait, Wait!--Abhimanyu also, repeatedly roaring like a lion, rushed with at great force at that mighty bowman, viz., the son of Rishyasringa, who was an implacable foe of the former's sire. Soon then those two foremost of car-warriors, man and Rakshasa, on their cars, encountered each other, like a god and Danava. That best of Rakshasa was endowed with powers of illusion, while Phalguni's son was acquainted with celestial weapons. Then Abhimanyu, O king, pierced Rishyasringa's son in that battle with three sharp shafts and once more with five. Alamvusha, also, excited with wrath, speedily pierced Abhimanyu in the chest with nine shafts like a guide piercing an elephant with hooks. Then, O Bharata, that wanderer of the night, endowed with great activity, afflicted Arjuna's son in that combat with a thousand arrows. Then Abhimanyu excited with rage, pierced that prince of the Rakshasas in his wide chest with nine straight shafts of great sharpness. Piercing through his body these penetrated into his very vitals. And that best of Rakshasas, his limbs mangled by them, looked beautiful like a mountain overgrown with flowering Kinsukas. Bearing those shafts of golden wings on his body, that mighty prince of Rakshasas looked radiant like a mountain on fire. Then the vindictive son of Rishyasringa, inflamed with wrath, covered Abhimanyu, who was equal unto Mahendra himself, with

clouds of winged arrows. Those sharp shafts resembling the rods of Yama himself, shot by him, pierced Abhimanyu through and entered the earth. And similarly the gold-decked arrows shot by Arjuna's son, piercing Alamvusha through, entered the earth. The son of Subhadra then, in that battle, with his straight shafts, obliged the Rakshasa to turn his back upon the field, like Sakra repulsing Maya in days of old. That scorcher of foes, the Rakshasa, then, thus repulsed and struck repeatedly by his adversary, exhibited his great powers of illusion by causing a thick darkness to set in. Then all the combatants there, O king, were covered by that darkness. Neither could Abhimanyu be seen, nor could friends be distinguished from foes in that battle. Abhimanyu, however, beholding that thick and awful gloom, invoked into existence. O son of Kuru's race, the blazing solar weapon. Thereupon, O king, the universe once more became visible. And thus he neutralised the illusion of that wicked Rakshasa. Then that prince of men, excited with wrath and endowed with great energy, covered that foremost of Rakshasa in that battle with many straight shafts. Diverse other kinds of illusion were conjured up there by that Rakshasa. Conversant with all weapons, the son of Phalguni however, neutralised them all. The Rakshasa then, his illusions all destroyed, and himself struck with shafts, abandoned his car even there, and fled away in great fear. After that Rakshasa addicted to unfair fight had been thus vanquished, the son of Arjuna began to grind thy troops in battle, like a juice-blind prince of wild elephants agitating a lake overgrown with lotus. Then Bhishma the son of Santanu, beholding his troops routed, covered Subhadra's son with a thick shower of arrows. Then many mighty car-warriors of the Dhartarashtra army, standing in a ring round that single hero, began to strike him forcibly with their shafts. That hero then, who resembled his sire in prowess and who was equal to Vasudeva in valour and might,--that foremost of all wielders of weapons,--achieved diverse feats in that battle that were worthy of both his sire and maternal uncle. Then the heroic Dhananjaya, excited with wrath and desirous of rescuing his son, arrived at the spot where the latter was slaughtering thy troops as he came along. And similarly, O king, thy sire Devavrata in that battle approached Partha like Rahu approaching the sun. [In Hindu mythology, solar eclipses are caused by Rahu's attempts at swallowing the Sun.] Then thy son, O monarch, supported by cars, elephants, and steeds, surrounded Bhishma in that battle and protected him from every side. And so also the Pandavas, O king, clad in mail and surrounding Dhananjaya, engaged in fierce battle, O bull of Bharata's race. Then Saradwat's son (Kripa), O king, pierced Arjuna who was staying in front of Bhishma, with five and twenty shafts. Thereupon, like a tiger attacking an elephant, Satyaki, approaching Kripa, pierced him with many whetted shafts from desire of doing what was agreeable to the Pandavas. Gautama in return, excited with wrath, quickly pierced him of Madhu's race in the chest with nine arrows winged with the feathers of the Kanka bird. Sini's grandson also, excited with wrath, and forcibly drawing his bow, quickly sped at him an arrow capable of taking his life. The fiery son of Drona, however, excited with wrath, cut in twain that arrow as it coursed impetuously towards Kripa, resembling Indra's bolt in effulgence. Thereupon that foremost of car-warriors, viz., Sini's grandson, abandoning Gautama, rushed in battle towards Drona's son like Rahu in the firmament against the Moon. Drona's son, however, O Bharata, cut Satyaki's bow in twain. After his bow had thus been cut off, the former began to strike the latter with his shafts. Satyaki then, taking up another bow capable of bearing a great strain and slaughtering the foe, struck Drona's son, O king, in the chest and arms with six shafts. Pierced therewith and feeling great pain, for a moment he was deprived of his senses, and he sat down on the terrace of his car, catching hold of his flag-staff. Regaining his consciousness then, the valiant son of Drona, excited with rage afflicted him of Vrishni's race in that battle, with one long shaft. That shaft, piercing Sini's grandson through, entered the earth like a vigorous young snake entering its hole in the season of spring. And with another broad-headed arrow, Drona's son in that battle cut off the excellent standard of Satyaki. And having achieved this feat he uttered a leonine roar. And once more, O Bharata, he covered his adversary with a shower of fierce shafts like the clouds, O king covering the Sun after summer is past, Satyaki also, O monarch, baffling that arrowy shower, soon covered the son of Drona with diverse showers of arrows. That slayer of hostile heroes, viz., the grandson of Sini, freed from that arrowy shower like the Sun from the clouds, began to scorch the son of Drona (with his energy). Swelling with rage the mighty Satyaki once more covered his foe with a thousand arrows and uttered a loud shout. Beholding his son then thus afflicted like the Moon by Rahu, the valiant son of Bharadwaja rushed towards the grandson of Sini. Desirous, O king, of rescuing, his son who was afflicted by the Vrishni hero, Drona, in that great battle, pierced the latter with a shaft of exceeding sharpness. Satyaki then, abandoning the mighty car-warrior Aswatthaman, pierced Drona himself in that battle with twenty arrows of exceeding sharpness. Soon after, that

scorcher of foes and mighty car-warrior, viz., Kunti's son of immeasurable soul, excited with wrath, rushed in that battle against Drona. Then Drona and Partha encountered each other in fierce combat like the planets Budha and Sukra, O king, in the firmament. [Budha is Mercury, and Sukra is Venus.]

SECTION 103

Dhritrashtra said, "How did those bulls among men, viz., that great bowman Drona, and Dhananjaya the son of Pandu, encounter each other in battle? The son of Pandu is ever dear to the wise son of Bharadwaja. The preceptor also is ever dear to Pritha's son, O Sanjaya. Both of those car-warriors delight in battle, and both of them are fierce like lions. How therefore, did Bharadwaja's son and Dhananjaya, both fighting with care encounter each other in battle?"

Sanjaya said, "In battle Drona never recognises Partha as dear to himself. Partha also, keeping a Kshatriya's duty in view, recognises not in battle his preceptor. Kshatriyas, O king, never avoid one another in battle. Without showing any regard for one another, they fight with sires and brothers. In that battle, O Bharata, Partha pierced Drona with three shafts. Drona, however, regarded not those shafts shot in battle from Partha's bow. Indeed, Partha once more covered the preceptor in the fight with a shower of arrows. Thereupon the latter blazed up with wrath like a conflagration in a deep forest. Then, O king, Drona soon covered Arjuna in that combat with many straight shafts, O Bharata. Then king Duryodhana, O monarch, despatched Susarman for taking up the wing of Drona. Then the ruler of the Trigartas, excited with rage and forcibly drawing his bow, covered Partha, O king, with a profusion of arrows furnished with iron heads. Shot by those two warriors, O king, the shafts looked beautiful in the welkin like cranes in the autumnal sky. Those shafts, O lord, reaching the son of Kunti, entered his body like birds disappearing within a tree bending with a load of tasteful fruits. Arjuna then, that foremost of car-warriors, uttering a loud roar in that battle pierced the ruler of the Trigartas and his son with his shafts. Pierced by Partha like Death himself at the end of the Yuga, they were unwilling to avoid Partha, resolved as they were on laying down their lives. And they shot showers on the car of Arjuna. Arjuna, however, received those arrow showers with showers of his own, like a mountain, O monarch, receiving a downpour from the clouds. And the lightness of hand that we then beheld of Vibhatsu was exceedingly wonderful. For alone he baffled that unbearable shower of arrows shot by many warriors like the wind alone scattering myriads of clouds rushing upon clouds. And at that feat of Partha, the gods and the Danavas (assembled there for witnessing the fight) were highly gratified. Then, O Bharata, engaged with the Trigartas in that battle, Partha shot, O king, the Vayavya weapon against their division. Then arose a wind that agitated the welkin, felled many trees, and smote down the (hostile) troops. Then Drona, beholding the fierce Vayavya weapon, himself shot an awful weapon called the Saila. And when that weapon, O ruler of men, was shot by Drona in that battle, the wind abated and the ten quarters became calm. The heroic son of Pandu, however, made the car-warriors of the Trigarta division destitute of prowess and hope, and caused them to turn their backs on the field. Then Duryodhana and that foremost of car-warriors, viz., Kripa, and Aswatthaman, and Salya, and Sudakshina, the ruler of the Kamvojas, and Vinda and Anuvinda of Avanti, and Valhika supported by the Valhikas, with a large number of cars surrounded Partha on all sides. And similarly Bhagadatta also, and the mighty Srutayush, surrounded Bhima on all sides with an elephant division. And Bhurisravas, and Sala, and Suvala's son, O monarch, began to check the twin sons of Madri with showers of bright and sharp arrows. Bhisma, however, in that battle, supported by the sons of Dhritrashtra with their troops, approaching Yudhishtira, surrounded him on all sides. Beholding that elephant division coming towards him, Partha's son Vrikodara, possessed of great courage, began to lick the corners of his mouth like a lion in the forest. Then Bhima, that foremost of car-warriors, taking up his mace in that great battle, quickly jumped down from his car and struck terror into the hearts of his warriors. Beholding him mace in hand, those elephant-warriors in that battle carefully surrounded Bhismasena on all sides. Stationed in the midst of those elephants, the son of Pandu looked resplendent like the Sun in the midst of a mighty mass of clouds. Then that bull among the sons of Pandu began with his mace to consume that elephant-division like the wind dispelling a huge mass of clouds covering the welkin. Those tuskers, while being slaughtered by the mighty Bhismasena, uttered loud cries of woe like roaring masses of clouds. With diverse scratches (on his person) inflicted by those huge animals with their tusks, the son of Pritha looked beautiful on the field of battle like a flowering Kinsuka. Seizing some of the elephants by their tusks, he deprived them of those weapons. Wrenching out the tusks of others, with those very tusks he struck them on their frontal globes and felled them in battle like the Destroyer himself armed with his rod. Wielding his mace bathed in gore, and himself bespattered with fat and

marrow and smeared with blood, he looked like Rudra himself. Thus slaughtered by him, the few gigantic elephants that remained, ran away on all sides, O king, crushing even friendly ranks. And in consequence of those huge elephants fleeing away on all sides, Duryodhana's troops once more, O bull of Bharata's race, fled away from the field."

SECTION 104

Sanjaya said, "At mid-day, O king, happened a fierce battle, fraught with great carnage, between Bhisma and the Somakas. That foremost of car-warriors, viz., Ganga's son began to consume the ranks of the Pandavas with keen shafts by hundreds and thousands. Thy sire Devavrata began to grind those troops like a herd of bulls grinding (with their tread) a heap of paddy sheaves. Then Dhrishtadyumna and Sikhandin and Virata and Drupada, falling upon Bhisma in that battle, struck that mighty car-warrior with numerous arrows. Bhisma then, having pierced Dhrishtadyumna and Virata each with three arrows, sped a long shaft, O Bharata, at Drupada. Thus pierced in battle by Bhisma, that grinder of foes, those great bowmen became filled with wrath O king, like snakes tread upon (by human feet). Then Sikhandin pierced the grandsire of the Bharatas (with many shafts). Of unfading glory, Bhisma, however, regarding his foe as a female struck him not. Dhrishtadyumna then, in that battle, blazing up with wrath like fire, struck the grandsire with three shafts in his arms and chest. And Drupada pierced Bhisma with five and twenty shafts, and Virata pierced him with ten, and Sikhandin with five and twenty. Deeply pierced (with those shafts) he became covered with blood, and looked beautiful like a red Asoka variegated with flowers. Then the son of Ganga pierced, in return, each of them with three straight shafts. And then, O sire, he cut off Drupada's bow with a broad-headed arrow. The latter then, taking up another bow, pierced Bhisma with five shafts. And he pierced Bhisma's charioteer also with three sharp shafts on the field of battle. Then the five sons of Draupadi, and the five Kaikeya brothers and Satyaki also of the Satwata race, headed by Yudhishtira, all rushed towards Ganga's son, desirous of protecting the Panchalas headed by Dhrishtadyumna. And so all the warriors of thy army also, O king, prepared to protect Bhisma, rushed at the head of their troops against the Pandava host. And then happened there a fierce general engagement between thy army of men and steeds and theirs, that increased the population of Yama's kingdom. And car-warriors falling upon car-warriors despatched one another to Yama's abode. And so men and elephant-riders and horse-riders, falling upon others (of their class), despatched them to the other world with straight shafts. And here and there on the field, O monarch, cars, deprived of riders and charioteers by means of diverse kinds of fierce shafts, were in that battle dragged on all sides over the field. And those cars, O king, crushing large numbers of men and steeds in battle, were seen to resemble the wind itself (in speed) and vapoury edifices in the firmament (for their picturesque forms). And many car-warriors cased in mail and endued with great energy, decked with ear-rings and head-gears and adorned with garlands and bracelets, resembling the children of the celestials, equal to Sakra himself for prowess in battle, surpassing Vaisravana in wealth and Vrishaspati in intelligence, ruling over extensive territories, and possessed of great heroism, O monarch, deprived of their cars, were seen to run hither and thither like ordinary men. Huge tuskers also, O chief of men, deprived of their skilled riders, ran, crushing friendly ranks, and fell down with loud shrieks. Prodigious elephants looking like newly-risen clouds and roaring also like the clouds, were seen to run in all directions, deprived of their coats of mail. And, O sire, their Chamaras and variegated standards, their umbrellas with golden staves, and the bright lances (of their riders), lay scattered about. And elephant-riders, O king, deprived of their elephants, belonging both of thy army and theirs, were seen to run (on foot) amid that awful press. And steeds from diverse countries, decked with ornaments of gold, were seen, by hundreds and thousands, to run with the speed of the wind. And horse-riders, deprived of their horses, and armed with swords were in that battle seen to run, or made to run (by others assailing them). Elephant, meeting with a flying elephant in that dreadful battle, proceeded, quickly crushing foot-soldiers and steeds. And, similarly, O king those prodigious creatures crushed many cars in that battle, and cars also, coming upon fallen steeds crushed them (in their course). And steeds too, in the press of battle, crushed many foot-soldiers, O king (with their hoofs). And thus, O monarch, they crushed one another in diverse ways. And in that fierce and awful battle there flowed a terrible river of bloody current. And heaps of bows obstructed its straight course, and the hair (of slain warriors) formed its moss. And (broken) cars formed its lakes, and arrows its eddies. And steeds formed its fishes. And heads (severed from trunks) formed its blocks of stone. And it abounded with elephants that formed its crocodiles. And coats of mail and head-gears formed its froth. And bows (in the hands of the warriors) constituted the speed of its current, and swords its tortoises. And banners and standards in profusion formed the trees on

its banks. And mortals constituted its banks which that river continually ate away. And it abounded with cannibals that formed its swans. And that stream (instead of swelling the ocean with its discharge) swelled the population of Yama's kingdom. And brave Kshatriyas,--mighty car-warriors,--casting off all fear, O king, sought to cross that river with the aid of cars, elephants, and steeds that played the part of rafts and boats. And as the river Vaitarani beareth all departed spirits towards the domains of the King of the Dead, so that river of bloody current bore away all timid men deprived of their senses in a swoon. And the Kshatriyas, beholding that awful carnage, all exclaimed, saying, 'Alas, through Duryodhana's fault the Kshatriyas are being exterminated. Why, Oh, Dhritrashtra of sinful soul, deluded by avarice, harboured envy for the sons of Pandu, who are graced with numerous virtues.' Diverse exclamations of this kind were heard there, made by one another, fraught with the praises of the Pandavas and censure of thy sons. Hearing then these words uttered by all the combatants, thy son Duryodhana, that offender against all, addressed Bhisma and Drona and Kripa and Salya, O Bharata, saying, 'Fight ye without boastfulness. Why tarry ye at all?' Then the battle was resumed between the Kurus and the Pandavas, that fierce battle, O king, caused by the match at dice and marked by an awful slaughter. Thou beholdest now, O son of Vichitravirya, the dreadful fruit of that rejection by thee (of the counsels of thy friends) though warned against it by many illustrious persons. Neither the sons of Pandu, O king, nor their troops, nor they that follow them, nor the Kauravas, show the least regard for their lives in battle. For this reason, O tiger among men, a dreadful destruction of kinsmen is taking place, caused either by Destiny or by thy evil policy, O king."

SECTION 105

Sanjaya said, "O tiger among men, Arjuna sent those Kshatriyas that followed Susarman to the abode of the King of the Dead by means of his whetted shafts. Susarman however, in that battle, pierced Partha with his shafts. And he pierced Vasudeva with seventy, and Arjuna once more with nine shafts. Checking those shafts by means of his arrow showers, that mighty car-warrior, viz., the son of Indra, despatched Susarman's troops unto Yama's abode. Those mighty car-warriors, while being slaughtered by Partha in that battle as if by Death himself at the end of the Yuga, all fled away from the field, O king struck with panic, some abandoning their steeds, some abandoning, O sire, their cars, and others their elephants, fled away in all directions. Others taking with them their horses, elephants, and cars, fled away, O king, with great speed. Foot-soldiers in that dreadful battle, throwing aside their weapons, and without any regard for one another, fled away hither and thither. Though forbidden by Susarman the ruler of the Trigartas, and by other foremost of kings, they stayed not yet in battle. Beholding that host routed, thy son Duryodhana himself at the head of the whole army and with Bhisma ahead, attacked Dhananjaya with all his vigour, for the sake, O king, of (protecting) the life of the ruler of the Trigartas. And he stayed in battle, scattering diverse kinds of arrows, supported by all his brothers. The rest of the men all fled away. Similarly, the Pandavas, O king, clad in mail and with all their vigour, proceeded, for the sake of Phalguni, to the spot where Bhisma was. Although acquainted with the awful prowess, in battle of the wielder of Gandiva, these yet proceeded with loud cries and great bravery to the spot where Bhisma was and surrounded him on all sides. Then the palmyra-bannered hero covered the Pandava army, in that battle, with his straight shafts. The sun having reached the meridian, the Kauravas, O king, fought with the Pandavas in one confused mass. The heroic Satyaki, having pierced Kritavarman with five arrows, stayed in battle scattering his arrows by thousands. And so king Drupada also, having pierced Drona with many whetted shafts, once more pierced him with seventy shafts and his charioteer with nine. Bhismasena also, having pierced his great grandsire king Valhika uttered a loud roar like a tiger in the forest. Arjuna's son (Abhimanyu) pierced by Chitrasena with many shafts, deeply pierced Chitrasena in the chest with three arrows. Engaged with each other in battle, those two foremost of men looked resplendent on the field like the planets, Venus and Saturn, O king, in the firmament. Then that slayer of foes, viz., the son of Subhadra, having slain his antagonist's steeds and charioteer with nine arrows, uttered a loud shout. Thereupon that mighty car-warrior, (viz., Chitrasena), quickly jumping down from that car whose steed had been slain, mounted, O king, without delay, the car of Durmukha. The valiant Drona, pierced the latter's charioteer also, Then, O king, Drupada, thus afflicted at the head of his troops, retreated by the aid of his fleet steeds, recollecting the hostility that existed from days of old (between himself and Drona). Bhismasena, within a moment, deprived king Valhika of his steeds, car and charioteer, in the very sight of all the troops. Fallen into a situation of great danger and with fear in his heart, O king, Valhika, that best of men, jumping down from that vehicle, quickly mounted upon the car of Lakshmana in that battle. Satyaki, having checked

Kritavarman in that dreadful battle, fell upon the grandsire and rained on him shafts of diverse kinds. [Lit. "reached him with shafts etc."] Piercing the grandsire with sixty whetted shafts winged with feathers, he seemed to dance on his car, shaking his large bow. The grandsire then hurled at him a mighty dart made of iron, decked with gold, endowed with great velocity, and beautiful as a daughter of the Nagas. Beholding that irresistible dart, resembling Death himself, coursing towards him, that illustrious warrior of the Vrishni race baffled it by the celerity of movements. Thereupon that fierce dart, unable to reach him of the Vrishni race, fell down on the earth like a large meteor of blazing splendour. Then he of Vrishni's race, O king, taking up with a firm hand his own dart of golden effulgence, hurled it at the car of the grandsire. That dart, hurled in that dreadful battle with the strength of Satyaki's arms, coursed impetuously like the fatal night, coursing speedily towards a (doomed) man. As it coursed, however, towards him with great force, Bhishma cut it in twain. O Bharata, with a couple of horse-shoe-headed arrows of keen edge, and thereupon it fell down on the earth. Having cut that dart, that grinder of foes, viz., Ganga's son, excited with wrath and smiling the while struck Satyaki in the chest with nine arrows. Then the Pandava warriors, O elder brother of Pandu, with their cars, elephants, and steeds, surrounded Bhishma in that battle, for the sake of rescuing him of Madhu's race. Then commenced again a fierce battle, making the hair to stand on end, between the Pandavas and the Kurus both of whom were desirous of victory."

SECTION 106

"Sanjaya said, 'Beholding Bhishma excited with wrath in battle, surrounded on all sides by the Pandavas like the Sun in the firmament. O king, by the clouds at the end of summer, Duryodhana, O monarch, addressed Dussasana, saying, 'This heroic and great bowman Bhishma, this slayer of heroes, hath, O bull of Bharata's race, been surrounded on all sides by the brave Pandavas. It is thy duty, O hero, to protect that illustrious one. Protected by us in battle, our grandsire Bhishma will slay all the Panchalas along with the Pandavas. The protection of Bhishma, therefore, I think, is our highest duty, for this great bowman of his vows, viz., Bhishma, is our protector in return. Therefore, surrounding the grandsire with all our troops, do thou protect him, who always achieveth the most difficult feats in battle. Thus addressed by Duryodhana, thy son Dussasana, surrounding Bhishma with a large force on all sides took up his position. Then Suvala's son Sakuni, with hundreds and thousands of horsemen having bright spears and swords and lances in hand, and who formed a proud, well-dressed, and strong body bearing standards, and who were mingled with excellent foot-soldiers that were all well-trained and skilled in battle began to cheek Nakula, and Sahadeva, and Yudhishtira the son of Pandu, surrounding those foremost of men on all sides. Then king Duryodhana despatched ten thousand (other) brave horsemen for resisting the Pandavas. When these rushed like so many Garuda towards the enemy with great impetuosity, the earth, O king, struck with their horse-hoofs, trembled and uttered a loud noise. And the loud clatter of their hoofs was heard resembling the noise made by a large forest of bamboos, in conflagration on a mountain. And as these dashed over the field, there rose a cloud of dust, which rising to the welkin shrouded the very Sun. And in consequence of those impetuous steeds, the Pandava army was agitated like a large lake with a flight of swans suddenly alighting on its bosom. And in consequence of their neighing, nothing else could be heard there. Then king Yudhishtira, and the two sons of Pandu by Madri, quickly checked the charge of those horsemen in battle, like the continent, O king, bearing the force, at full tide, of the surging sea swollen with the waters of the rainy season. Then those (three) car-warriors, O monarch, with their straight shafts, cut off the heads of those horse-riders. Slain by those strong bowmen, they fell down, O king, (on the earth), like mighty elephants tumbling into mountain caves, slain by huge compeers. Indeed, coursing all over the field, those warriors (of the Pandavas army) cut off the heads of those cavalry soldiers with sharp-bearded darts and straight shafts. Struck with swords, those horsemen, O bull of Bharata's race, suffered their heads to drop like tall trees, dropping their fruits. All over the field, O king, steeds along with their riders were seen fallen or falling, deprived of life. And while being (thus) slaughtered, the steeds, affected with panic, fled away like smaller animals desirous of saving their lives at sight of the lion. And the Pandavas, O king, having vanquished their foes in that great battle, blew their conches and beat their drums. Then Duryodhana, filled with grief on seeing his troops vanquished, addressed the ruler of the Madras, O chief of the Bharatas, and said, 'There, the eldest son of Pandu, accompanied by the twins in battle, in thy very sight, O thou of mighty arms, routeth our troops, O lord. O mighty-armed one, resist him like the continent resisting the ocean. Thou art exceedingly well-known as possessed of might and prowess that are irresistible.' Hearing these words of thy son, the valiant Salya proceeded with a large body of cars to the spot where Yudhishtira was. Thereupon, the son of

Pandu began to resist in battle that large host of Salya rushing impetuously towards him with the force of a mighty wave. And that mighty car-warrior, viz., king Yudhishtira the Just, in that battle quickly pierced the ruler of the Madras in the centre of the chest with ten shafts. And Nakula and Sahadeva struck him with seven straight shafts. The ruler of the Madras then struck each of them with three arrows. And once more he pierced Yudhishtira with sixty sharp-pointed arrows. And excited with wrath he struck each of the sons of Madri also with two shafts. Then that vanquisher of foes, the mighty-armed Bhima, beholding the king, in that great battle, staying within reach of Salya's car as if within the very jaws of Death, quickly proceeded to Yudhishtira's side. Then when the Sun, having passed the meridian, was sinking, there commenced a fierce and terrible battle (on that part of the field).

SECTION 107

Sanjaya said, "Then thy sire, excited with wrath, began to strike the Parthas and their troops all round, with excellent shafts of great sharpness. And he pierced Bhima with twelve shafts, and Satyaki with nine. And having pierced Nakula with three shafts, he pierced Sahadeva with seven. And he pierced Yudhishtira in the arms and the chest with twelve shafts. And piercing Dhrishtadyumna also, that mighty warrior uttered a loud roar. Him Nakula pierced (in return) with twelve shafts, and Satyaki with three. And Dhrishtadyumna pierced him with seventy shafts, and Bhimasena with seven. And Yudhishtira pierced the grandsire in return with twelve shafts. Drona (on the other hand), having pierced Satyaki, pierced Bhimasena next. And he pierced each of them with five sharp shafts, each of which resembled the rod of Death. Each of those two, however, pierced Drona, that bull among Brahmanas, in return, with three straight shafts. The Sauviras, the Kitavas, the Easterners, the Westerners, the Northerners, the Malavas, the Abhishahas, the Surasenas, the Sivas, and the Vasatis, did not avoid Bhishma in battle although they were incessantly slaughtered by him with sharp shafts. And similarly kings coming from diverse countries and armed with diverse weapons, approached the Pandavas (without seeking to avoid them in battle). And the Pandavas, O king, surrounded the grandsire on all sides. Surrounded on all sides, yet unvanquished by that large body of cars, Bhishma blazed up like a fire in the midst of a forest, and consumed his foes. His car was his fire-chamber; his bow constituted the (flames of that fire); swords, darts, and maces, constituted the fuel; his shafts were the sparks (of that fire); and Bhishma was himself the fire that consumed the foremost of Kshatriyas. Indeed, with shafts furnished with golden wings and vulturine feathers and endowed with great energy, with barbed arrows, and nalikas, and long shafts, he covered the hostile host. And he felled elephants and car-warriors also with his sharp shafts. And he made that large body of cars resemble a forest of palmyras shorn of their leafy heads. And that mighty armed warrior, that foremost of all wielders of weapons, O king, deprived cars and elephants and steeds of their riders in that conflict. And hearing the twang of his bow-string and the noise of his palms, loud as the roar of the thunder, all the troops trembled, O Bharata. The shafts of thy sire, O bull of Bharata's race, told on the foe. Indeed, shot from Bhishma's bow they did not strike the coats of mail only (but pierced them through). And we beheld, O king, many cars destitute of their brave riders dragged over the field of battle, O monarch, by the felled steeds yoked unto them. Fourteen thousand car-warriors, belonging to the Chedis, the Kasis, and the Karushas, of great celebrity and noble parentage, prepared to lay down their lives, unretreating from the field, and owning excellent standards decked with gold, having met with Bhishma in battle who resembled the Destroyer himself with wide-open mouth, all went to the other world along with their cars, steeds, and elephants. And we beheld there, O king, cars by hundreds and thousands, some with their axles and bottoms broken, and some, O Bharata, with broken wheels. And the earth was strewn with cars broken along with their wooden fences, with the prostrate forms of car-warriors, with shafts, with beautiful but broken coats of mail, with axes. O monarch; with maces and short arrows and sharp shafts, with bottoms of cars, with quivers and broken wheels, O sire, with innumerable bows and scimitars and heads decked with earrings; with leathern fences and gloves and overthrown standards, and with bows broken in various parts. And elephants, O king, destitute of riders, and slain horsemen (of the Pandava army), lay dead. The valiant Pandavas notwithstanding all their efforts, could not rally those car-warriors, who, afflicted by the shafts of Bhishma, were flying away from the field. Indeed, O king, that mighty host while being slaughtered by Bhishma endowed with energy equal to that of Indra himself, broke so completely that no two persons fled together. With its cars, elephants, and steeds overthrown, and with its standards laid low in profusion, the army of the sons of Pandu, deprived of senses, uttered loud exclamations of woe. And at that time, sire slew son, and son slew sire, and friend smote dear friend, impelled by fate. And many

combatants of the Pandavas army, throwing aside their armour, were seen flying in all directions with dishevelled hair. Indeed, the Pandava troops looked like bulls running wild in fear, and no longer restrained by the yoke. Indeed, loud were the exclamations, we heard of woe that they uttered.

"Then that delighter of the Yadavas, beholding the Pandava army breaking, reined the excellent car (that he guided), and addressing Vibhatsu the son of Pritha, said,-- That hour is come, O Partha, which thou hadst hoped for. Strike now, O tiger among men, or thou wilt be deprived of thy senses. Formerly, O hero, thou saidst, O Partha, in that conclave of kings in Virata's city, in the presence also of Sanjaya, these words:--I will slay all the warriors of Dhritarashtra's son, all of them with their followers, including, Bhishma and Drona, that would fight with me in battle--O son of Kunti, O chastiser of foes, make those words of thine true. Remembering the duty of a Kshatriya, fight, without any anxiety.' Thus addressed by Vasudeva, Arjuna hung down his head and looked askance at him. And Vibhatsu replied very unwillingly, saying, 'To acquire sovereignty with hell in the end, having slain those who should not be slain, or the woes of an exile in the woods,--(these are the alternatives). Which of these should I achieve? Urge the steeds, O Hrishikesa, I will do thy bidding. I will overthrow the Kuru grandsire Bhishma, that invincible warrior.'--Thus asked, Madhava urged those steeds of a silvery hue, to the spot where Bhishma, incapable of being looked at like the Sun himself, was staying. Then that large host of Yudhishtira rallied and came again to the fight, beholding the mighty-armed Partha proceeding for an encounter with Bhishma. Then Bhishma that foremost one among the Kurus, repeatedly roared like a lion. And he soon covered Dhananjaya's car with a shower of arrows. Within a trice that car of his with its steeds and charioteer, became entirely invisible in consequence of that thick shower of arrows. Vasudeva, however, without fear, mustering patience, and endowed with great activity, urged those steeds mangled with Bhishma's shafts. Then Partha, taking up his celestial bow of twang loud as the roar of the clouds, caused Bhishma's bow to drop from his hands, cutting it (into fragments) by means of his sharp shafts. Then thy sire, the Kuru hero, whose bow had thus been cut off, strung another large bow within the twinkling of the eye. Arjuna, however, excited with wrath, cut that bow also of his. The son of Santanu applauded that lightness of hand displayed by Arjuna, saying, 'Well done, Well done, O mighty-armed one. Well done, O son of Kunti.'--Having addressed him thus, Bhishma took up another beautiful bow in that battle, and shot many arrows at Partha's car. And Vasudeva showed great skill in the management of steeds, for, displaying the circling motion he baffled all those arrows (of Bhishma). Mangled with the arrows of Bhishma, those two tigers among men looked beautiful like two angry bulls marked with scratches of horns. Then that slayer of hostile heroes, viz., the mighty-armed Vasudeva of Madhu's race beholding that Partha was fighting mildly and that Bhishma was incessantly scattering his arrow showers in battle, and that stationed between the two hosts, he latter was scorching everything like the Sun himself, smiting down the foremost of Yudhishtira's combatants, and, in fact, achieving feat on Yudhishtira's army like unto what happeneth at the end of the Yuga, could not any longer bear it. Abandoning then, O sire, Partha's steeds that looked like silver, and filled with wrath, that great lord of Yoga powers jumped down from that great car. Repeatedly roaring like a lion, the mighty Krishna of great energy and immeasurable splendour, the Lord of Universe, with eyes red as copper from rage, and having his bare arms alone for his weapons, rushed towards Bhishma, whip in hand, desirous of slaying him and seeming to split the universe itself with his tread. Beholding Madhava in the vicinity of Bhishma and about to fall upon him in that furious battle, the hearts of all the combatants seemed to be in a stupor. 'Bhishma is slain, Bhishma is slain.'-- These loud exclamations were heard there, O king, caused by the fear inspired by Vasudeva. Robed in yellow silk, and himself dark as the lapis lazuli, Janardhana, when he pursued Bhishma, looked beautiful as a mass of clouds charged with lightning. Like a lion towards an elephant, or the leader of a bovine herd upon another of his species, that bull of Madhu's race, with a loud roar, impetuously rushed towards Bhishma. Beholding him of eyes like lotus petals (thus) rushing towards him in that battle, Bhishma began to fearlessly draw his large bow. And with a fearless heart he addressed Govinda, saying, 'Come, come, O thou of eyes like lotus petals. O God of the gods, I bow to thee. O best of the Satwatas, throw me down today in this great battle. O god, slain by thee in battle, O sinless one, great will be the good done to me, O Krishna, in every respect in the world. Amongst all, in the three worlds, great is the honour done to me today in battle, O Govinda. Strike me as thou pleasest, for I am thy slave, O sinless one.' Meanwhile, the mighty-armed Partha, quickly following Kesava behind, seized him by encircling him with his two arms. That best of male beings, viz., Krishna, of eyes like lotus petals, seized by Partha, still proceeded with great speed, bearing the latter away with him. The mighty Partha, that slayer of hostile heroes, however, forcibly catching hold of his

legs, stopped Hrishikesa with great difficulty at the tenth step. Then Arjuna his dear friend, filled with sorrow, affectionately addressed Kesava, who was then sighing like a snake and whose eyes were troubled in wrath, saying, 'O thou of mighty arms, stop, O Kesava, it behoveth thee not to make those words false which thou hadst spoken before, viz., I will not fight. O Madhava, people will say that thou art a liar. All this burden resteth upon me. I will slay the grandsire. I swear, O Kesava, by my weapons, by truth, and my good deeds, that, O slayer of foes, I will do all by which the destruction of my foes may be achieved. Behold this very day that invincible and mighty car-warrior in the act of being thrown down by me, with the greatest ease, like the crescent moon at the end of the Yuga (when the destruction of the universe comes). Madhava, however, hearing these words of the high-souled Phalguni, spoke not a word, but in anger once more mounted upon the car. And then upon those two tigers among men, when stationed on their car, Bhishma the son of Santanu, once more poured his arrow showers like the clouds pouring rain upon the mountain-breast. Thy sire Devavrata took the lives of the (hostile) warriors like the Sun sucking with his rays the energies of all things during summer. As the Pandavas had been breaking the ranks of the Kurus in battle, so thy sire broke the Pandava ranks in battle. And the routed soldiers, helpless and heartless, slaughtered in hundreds and thousands by Bhishma, were unable to even look at him in that battle,--him who resembled the mid-day Sun blazing in his own splendour. Indeed, the Pandavas afflicted with fear, timidly gazed at Bhishma who was then achieving super-human feats in that battle. And the Pandava troops, thus fleeing away, O Bharata, failed to find a protector, like a herd of kine sunk in a shoal of ants while being trod down by a strong person. Indeed, the Pandavas could not, O Bharata, look at that mighty car-warrior incapable of being shaken, who, furnished with a profusion of shafts, was scorching the kings (in the Pandava army), and who in consequence of those shafts looked like the blazing Sun shedding his fiery rays. And while he was thus grinding the Pandava army, the thousand-rayed maker of day repaired to the setting hills, and the troops, worn with fatigue, set their hearts on withdrawal (from the field)."

SECTION 108

Sanjaya said, "While they were battling, the Sun set, O Bharata, and there came the dreadful hour of twilight and the battle could no longer be seen. Then king Yudhishtira, seeing that twilight had come and that his own troops, slaughtered by Bhishma, had thrown aside their weapons, and that stricken with fear, and turned off the field, they were seeking to flee away, and beholding Bhishma also, that mighty car-warrior, excited with wrath and afflicting everybody in fight, and noticing that the mighty car-warriors of the Somakas, having been vanquished, had all become cheerless, reflected a little, and then ordered the troops to be withdrawn. Then king Yudhishtira withdrew his forces. And similarly, the withdrawal of thy forces also took place at the same time. Then those mighty car-warriors, O chief of the Kurus, having withdrawn their forces, entered their tents, themselves mangled in battle. Afflicted by the shafts of Bhishma and reflecting upon that hero's feats in battle, the Pandavas obtained no peace of mind. Bhishma also, having vanquished the Pandavas and the Srinjayas in battle, was worshipped by thy sons and glorified by them. O Bharata. Accompanied by the rejoicing Kurus, he then entered his tent. Night then set in, that deprives all creatures of their senses. Then in that fierce hour of night, the Pandavas, the Vrishnis and the invincible Srinjayas sat down for a consultation. All those mighty persons, skilled in arriving at conclusions in council, coolly deliberated about that which was beneficial for them in view of their immediate circumstances. Then king Yudhishtira, having reflected for a long while, said these words, casting his eyes on Vasudeva, 'Behold, O Krishna, the high-souled Bhishma of fierce prowess. He crusheth my troops like an elephant crushing a forest of reeds. We dare not even look at that high-souled warrior. Like a raging conflagration he licketh up my troops. The valiant Bhishma of keen weapons, when excited with wrath in battle and bow in hand shooting his shafts, becometh as fierce as the mighty Naga Takshaka of virulent poison. Indeed, the angry Yama is capable of being vanquished, or even the chief of the celestials armed with the thunder, or Varuna himself, noose in hand, or the Lord of the Yakshas armed with mace. But Bhishma, excited with wrath, is incapable of being vanquished in battle. When this is the case, O Krishna, I am, through the weakness of my understanding, plunged in an ocean of grief having got Bhishma (as a foe) in battle. I will retire into the woods, O invincible one. My exile there would be for my benefit. Battle, O Krishna, I no longer desire. Bhishma slayeth us always. As an insect, by rushing into a blazing fire meeteth only with death, even so I rush upon Bhishma. In putting forth prowess, O thou of Vrishni's race, for the sake of my kingdom, I am, alas, led to destruction. My brave brothers have all been exceedingly afflicted with arrows. In consequence of the affection they bear to myself their (eldest) brother they had to

go into the woods, deprived of kingdom. For myself alone, O slayer of Madhu, hath Krishna been sunk into such distress. I regard life to be of high value. Indeed, even life now seemeth to be difficult of being saved. (If I can save that life), its latter remnant will I pass in the practice of excellent virtue. If, with my brothers, O Kesava, I am worthy of thy favour, tell me, O Krishna, what is for my benefit, without contravening the duties of my order. Hearing these words of his, and (describing the situation) in detail, Krishna, from compassion, said these words in reply for comforting Yudhishtira, 'O son of Dharma, O thou that art firm in truth, do thou not indulge in sorrow, thou that hast these invincible heroes, these slayers of foes, for thy brothers. Arjuna and Bhimasena are each ended with the energy of the Wind and the Fire. The twin sons of Madri also are each as valiant as the Chief of the celestials himself. From the good understanding that exists between us, do thou set me also to this task. Even I, O son of Pandu, will fight with Bhishma. Directed by thee, O great king, what is there that I may not do in great battle. Challenging that bull among men, viz., Bhishma, I will slay him in battle, in the very sight of the Dhartarashtas, if Phalguni doth not wish to slay him. If, O son of Pandu, thou seest victory to be certain on the slaughter of the heroic Bhishma, even, I, on a single car, will slay that aged grandsire of the Kurus. Behold, O king, my prowess, equal to that of the great Indra in battle. I will overthrow from his car that warrior who always shooteth mighty weapons. He that is an enemy of the sons of Pandu, without doubt, is my enemy also. They, that are yours, are mine, and so they, that are mine, are yours. Thy brother (Arjuna) is my friend, relative, and disciple. I will, O king, cut off my own flesh and give it away for the sake of Arjuna. And this tiger among men also can lay down his life for my sake. O sire, even this is our understanding, viz., that we will protect each other. Therefore, command me, O king, in what way I am to fight. Formerly, at Upaplavya, Partha had, in the presence of many persons, vowed, saying, 'I will slay the son of Ganga.' These words of the intelligent Partha should be observed (in practice). Indeed, if Partha requests me without doubt I will fulfill that vow. Or, let it be the task of Phalguni himself in battle. It is not heavy for him. He will slay Bhishma, that subjugator of hostile cities. If excited in battle, Partha can achieve feats that are incapable of being achieved by others. Arjuna can slay in battle the very gods exerting themselves actively, along with the Daityas and the Danavas. What need be said of Bhishma, therefore, O king? Endued with great energy, Bhishma, the son of Santanu, is now of perverted judgement, of intelligence decayed, and of little sense, without doubt, he knoweth not what he should do.'

"Hearing these words of Krishna, Yudhishtira said, 'It is even so, O thou of mighty arms, even as thou sayest, O thou of Madhu's race. All these together are not competent to bear thy force. I am sure of always having whatever I desire, when, O tiger among men, I have myself staying on my side. O foremost of victorious persons, I would conquer the very gods with Indra at their head, when, O Govinda, I have thee for my protector. What need I say, therefore, of Bhishma, though he is a mighty car-warrior? But, O Krishna, I dare not, for my own glorification, falsify thy words. Therefore, O Madhava, as promised before by thee, render me aid without fighting for me. In this battle an agreement was made by me with Bhishma. He said,--I will give thee counsel, but fight I shall never for thee, since I shall have to fight for Duryodhana's sake. Know this for truth. Therefore, O Lord, Bhishma may give me sovereignty by giving me good counsel, O Madhava. Therefore, O slayer of Madhu, all of us accompanied by thee, will once more repair unto Devavrata, for asking him about the means of his own death. All of us then, O best of persons, together going to Bhishma without delay, will speedily ask him of Kuru's race his advice. O Janardana, he will truly give us beneficial counsel; and O Krishna, I will do in battle what he will say. Of austere vows, he will give us counsel, as also victory. We were children and orphans. By him were we reared. O Madhava, him, our aged grandsire, I wish to day,--him, the sire of our sire. Oh, fie upon the profession of a Kshatriyas.'

Sanjaya continued, "Hearing these words, O king, he of Vrishni's race said unto Yudhishtira, 'O thou of great wisdom, these words of thine, O king, are to my taste. Bhishma, otherwise called Devavrata, is skilled in weapons. With only his glances he can consume the foe. Repair unto that son of the Ocean-going (Ganga), for asking him about the means of his death. Asked by thee, in particular, he will certainly say the truth. We will, therefore, proceed for questioning the Kuru grandsire. Repairing unto the reverend son of Santanu, we will, O Bharata, ask him his advice and according to the advice that he will give us we will fight with the foe.' Having thus deliberated, O elder brother of Pandu, the heroic sons of Pandu, and the valiant Vasudeva, all proceeded together towards the abode of Bhishma, casting aside their coats of mail and weapons and entering then his tent, they all bowed to him, bending their heads. And the sons of Pandu, O king, worshipping that bull of Bharata's race, and bowing unto him with their heads, sought his protection.

The Kuru grandsire, the mighty-armed Bhishma, then addressed them, saying, 'Welcome art thou, O thou of Vrishni's race. Welcome art thou, O Dhananjaya. Welcome to thee, O king Yudhishtira the Just, Ad to thee, O Bhima. Welcome to you also, ye twins. What am I to do now for enhancing your joy? Even if it be exceedingly difficult of achievement, I will yet do it with all my soul. Unto the son of Ganga who thus repeatedly spoke unto them with such affection, king Yudhishtira, with a cheerful heart, lovingly said, these words, 'O thou that art conversant with everything, how shall we obtain victory, and how shall we acquire sovereignty? How also may this destruction of creatures be stopped? Say all these unto me, O lord. Tell us the means of thy own death. How, O hero, shall we be able to bear thee in battle? O grandsire of the Kurus, thou givest not thy foes even a minute hole to pick in thee. Thou art seen in battle with thy bow ever drawn to a circle. When thou takest thy shafts, when aimest them, and when drawest the bow (for letting them off), no one is able to mark. O slayer of hostile heroes, constantly smiting (as thou dost) cars and steeds and men and elephants, we behold thee on thy car, O mighty-armed one, to resemble a second Sun. What man is there, O bull of Bharata's race, who can venture to vanquish thee, scattering showers of arrows in battle, and causing a great destruction. Tell me, O grandsire, the means by which we may vanquish thee in battle, by which sovereignty may be ours, and lastly, by which my army may not have to undergo such destruction. Hearing these words, Santanu's son, O elder brother of Pandu, said unto the son of Pandu, 'As long as I am alive, O son of Kunti, victory cannot be yours in battle, O thou of great wisdom. Truly do I say this unto thee. After, however, I am vanquished in fight, ye may have victory in battle, ye sons of Pandu. If, therefore, ye desire victory in the battle, smite me down without delay. I give you permission, ye sons of Pritha, strike me as ye please. I am thus known to you in what I regard to be a fortunate circumstance. [That you know me to be invincible is a fortunate circumstance, for if you had not known this, you would have fought on for days together and thus caused a tremendous destruction of creatures. By your coming to know, that destruction may be stopped.] After I am slain, all the rest will be slain. Therefore, do as I bid.'

"Yudhishtira said, 'Tell us the means by which we may vanquish thee in battle, thee that art, when excited with wrath in the fight, like unto the Destroyer himself armed with mace. The wielder of the thunder-bolt may be vanquished or Varuna, or Yama. Thou, however, art incapable of being defeated in battle by even the gods and Asuras united together, with Indra at their head.'

"Bhishma said, 'That, O son of Pandu, is true, which thou sayest. O thou, of mighty arms. When with weapons and my large bow in hand I contend carefully in battle, I am incapable of being defeated by the very gods and the Asuras with Indra at their head. If, however, I lay aside my weapons, even these car-warriors can slay me. One that hath thrown away his weapons, one that hath fallen down, one whose armour hath slipped off, one whose standard is down, one who is flying away, one who is frightened, one who says--I am thine--one who is a female, one who beareth the name of a female, one no longer capable of taking care of one's self, one who hath only a single son, or one who is a vulgar fellow,--with these I do not like to battle. Hear also, O king, about my resolve formed before. Beholding any inauspicious omen I would never fight. That mighty car-warrior, the son of Drupada, O king, whom thou hast in thy army, who is known by the name of Sikhandin, who is wrathful in battle, brave, and ever victorious, was a female before but subsequently obtained manhood. How all this took place, ye all know it truly. Brave in battle and clad in mail, let Arjuna, keeping Sikhandin before him, attack me with his sharp shafts. When that inauspicious omen will be there, especially in the form of one that was a female before, I will never seek, though armed with bow and arrow, to strike him. Obtaining that opportunity, let Dhananjaya the son of Pandu quickly pierce me on every side with his shafts, O bull of Bharata's race. Except the highly blessed Krishna, and Dhananjaya the son of Pandu, I do not behold the person in the three worlds who is able to slay me while exerting myself in battle. Let Vibhatsu, therefore, armed with weapons, struggling carefully in battle, with his excellent bow in hand, placing (Sikhandin or) something else before, throw, me down (from my car). Then the victory will be certain. Do this, O great king, even this that I have said unto thee, O thou of excellent vows. Thou wilt then be able to slay all Dhartarashtas assembled together in battle.'

Sanjaya continued, "The Parthas then, having ascertained all this went back to their tents, saluting the Kuru grandsire, viz., the high-souled Bhishma. After Ganga's son, prepared to go to the other world, had said this, Arjuna, burning with grief and his face suffused in shame, said these words, 'How, O Madhava, shall I fight in battle with the grandsire who is my senior in years, who is possessed of wisdom and intelligence, and who is the oldest member of our race? While sporting in days of childhood, O Vasudeva, I used to smear the body of this high-souled and illustrious one with dust by climbing on

his lap with my own filthy body. O elder brother of Gada, he is the sire of my sire Pandu. While a child, climbing on the lap of this high-souled one I once called him father, I am not thy father but thy father's father, O Bharata!—even this is what he said to me (in reply) in my childhood. He who said so, Oh, how can he be slain by me. O, let my army perish. Whether, it is victory or death that I obtain I will never fight that high-souled person. (Even this is what I think). What dost thou think, O Krishna!

"Vasudeva said, 'Having vowed the slaughter of Bhishma before, O Jishnu, how canst thou abstain from slaying him, agreeably to the duties of a Kshatriya? Throw down from his car, O Partha, that Kshatriya who is invincible in battle. Victory can never be yours without slaying Ganga's son. Even thus shall he go to the abode of Yama. This hath been settled before by the gods. That which hath been destined before, O Partha, must happen. It cannot be otherwise. None save thee, O invincible one, not even the wielder of the thunder-bolt himself, would be capable of fighting with Bhishma, who is like the Destroyer with wide-open mouth. Slay Bhishma, without any anxiety. Listen also to these words of mine that are what Vrihaspati of great intelligence had said unto Sakra in days of old. One should slay even an aged person endowed with every merit and worthy of reverence if he cometh as a foe, or, indeed any other who approacheth for destroying one's self—O Dhananjaya, this is the eternal duty sanctioned for the Kshatriya, viz., that they should fight, protect subjects, and perform sacrifices, all without malice.'

"Arjuna said, 'Sikhandin, O Krishna, will certainly be the cause of Bhishma's death, for Bhishma, as soon as he beholds the prince of the Panchalas, abstains from striking. Therefore, keeping Sikhandin before him and at our head, we will, by that means, overthrow the son of Ganga. Even this is what I think. I will hold in check other great bowmen with my shafts. As regards Sikhandin, he will fight with Bhishma alone, that foremost of all warriors. I have heard from that chief of the Kurus that he would not strike Sikhandin, for having been born before as a woman he subsequently became a male person.'

Sanjaya continued, "Having settled this with Bhishma's permission, the Pandavas, along with Madhava, went away with rejoicing hearts. And then those bulls among men retired to their respective beds."

SECTION 109

Dhritarashtra said, "How did Sikhandin advance against the son of Ganga in battle, and how did Bhishma also advance against the Pandavas? Say all this unto me, O Sanjaya!"

Sanjaya said, "Then all those Pandavas, towards the hour of sun-rise, with beat of drums and cymbals and smaller drums, and with the blare of conches of milky whiteness, all around, went out for battle, placing Sikhandin in their van. And they marched out, O king, having formed an array that was destructive of all foes. And Sikhandin, O monarch, was stationed in the very van of all the troops. And Bhimasena and Dhananjaya became the protectors of his car-wheels. And in his rear were the sons of Draupadi and the valiant Abhimanyu. And those mighty car-warriors, viz., Satyaki and Chekitana, became the protectors of the last. And behind them was Dhrishtadyumna protected by the Panchalas. Next to Dhrishtadyumna, behind, marched the royal lord Yudhishtira, accompanied by the twins, filling the air with leonine shouts, O bull of Bharata's race. Next behind him was Virata, surrounded by his own troops. Next to him marched Drupada, O mighty-armed one. And the five Kaikeya brothers and the valiant Dhrishtaketu, O Bharata, protected the rear of the Pandava army. Having disposed their vast army in such an array, the Pandavas rushed against thy host, prepared to cast away their lives. And similarly the Kauravas, O king, placing that mighty car-warrior Bhishma at the head of their whole host, proceeded against the Pandavas. And that invincible warrior was protected by thy mighty sons. Next behind them was the great bowman Drona, as also his mighty son (Aswatthaman). Next behind was Bhagadatta surrounded by his elephant division. And behind Bhagadatta were Kripa and Kritavarman. Behind them were Sudakshina the mighty ruler of the Kamvojas, and Jayatsena, the king of the Magadhas, and Suvala's son and Vrihadvala. And similarly, many other kings, that were all great bowmen, protected the rear of thy host, O Bharata. As each day came, Bhishma the son of Santanu, formed arrays in battle, sometimes after the manner of the Asuras, sometimes after that of the Pisachas, and sometimes after that of the Rakshasas. Then commenced the battle between thy troops, O Bharata, and theirs, both parties smiting one another and increasing the population of Yama's kingdom. And the Parthas with Arjuna at their head, placing Sikhandin in the van, proceeded against Bhishma in that battle, scattering diverse kinds of arrows. And then, O Bharata afflicted by Bhishma with his shafts, (many of) thy warriors, profusely bathed in blood, repaired to the other world. And Nakula and Sahadeva, and the mighty car-warrior Satyaki, approaching thy army, began to afflict it with great vigour. Thus slaughtered in battle, O bull of Bharata's race, thy warriors were unable to resist that vast

host of the Pandavas. Then thy host, vigorously afflicted by great car-warriors and thus slaughtered by them everywhere, fled away on all sides. Slaughtered with sharp shafts by the Pandavas and the Srinjayas they found not a protector, O bull of Bharata's race."

Dhritarashtra said, "Tell me, O Sanjaya, what the valiant Bhishma, excited with rage, did in battle, upon beholding my host afflicted by the Parthas. O sinless one, tell me how that hero, that chastiser of foes, rushed against the Pandavas in battle, and slaughtered the Somakas."

Sanjaya said, "I will tell thee, O king, what thy sire did when thy sons' host was afflicted by the Pandavas and the Srinjayas. With cheerful hearts, the brave sons of Pandu, O elder brother of Pandu, encountered thy son's host, slaughtering (all whom they met). That carnage, O chief of men, of human beings, elephants and steeds, that destruction by the foe of thy army in battle, Bhishma could not brook. That invincible and great bowman, then, reckless of his very life poured upon the Pandavas, the Panchalas, and the Srinjayas, showers of long shafts and calf-toothed and crescent-shaped arrows. And with weapons, O monarch, he checked with his shafts and with showers of other weapons, both offensive and defensive, all sped with energy and wrath, the five foremost of mighty car-warriors of the Pandavas, who had been struggling vigorously in battle. Excited with wrath, he slaughtered in that battle countless elephants and steeds. And that bull among men, O monarch, throwing down many car-warriors from their cars, and horsemen from their horses, and crowds of foot soldiers, and elephant-warriors from the backs of the beasts they rode, struck terror into the foe. And the Pandava warriors all rushed together upon Bhishma singly, upon that mighty car-warrior struggling in battle with great activity, like the Asuras rushing together upon him with the thunderbolt in hand. Shooting on all sides his whetted arrows whose touch resembled that of Indra's thunder, he seemed to the enemy to have assembled a terrible visage. While fighting in that battle, his large bow, resembling that of Sakra himself, seemed to be always drawn to a circle. Beholding those feats in battle, thy sons, O monarch, filled with exceeding wonder, worshipped the grandsire. The Parthas cast their eyes, with cheerless hearts, upon thy heroic sire struggling in battle, like the celestials upon (the Asura) Viprachitti (in days of old). They could not resist that warrior who then resembled the Destroyer himself with wide-open mouth. In that battle on the tenth day, Bhishma, with his sharp shafts, consumed the division of Sikhandin like a conflagration consuming a forest. Him resembling an angry snake of virulent poison, or the Destroyer urged by Death himself, Sikhandin pierced with three shafts in the centre of the chest. Deeply pierced therewith, Bhishma saw that it was Sikhandin (who was piercing him). Excited with wrath, but unwilling (to fight with Sikhandin) Bhishma laughingly said, 'Whether thou chooseth to strike me or not, I will never fight with thee. Thou art that Sikhandin still which the Creator had made thee first.' [i.e. Thou art still a woman though the sex hath been changed.] Hearing these words of his, Sikhandin, deprived of his senses by wrath, and licking the corners of his mouth addressed Bhishma in that battle, saying, 'I know thee, O mighty-armed one, to be the exterminator of the Kshatriya race. I have heard also of thy battle with Jamadagni's son. I have also heard much of thy super-human prowess. Knowing thy prowess I will still fight with thee today. For doing what is agreeable to the Pandavas and is agreeable to my own self, O chastiser of foes, I will today fight with thee in battle. O best of men. I will, of a certainty, slay thee. I swear this before thee by my troth! Hearing these words of mine, do that which thou shouldst. Whether thou chooseth to strike me or not, thou shalt not escape me with life. O thou that art ever victorious, O Bhishma, look thy last on this world.'

Sanjaya continued, "Having said so, Sikhandin in that battle pierced Bhishma with five straight shafts, having already pierced him with his wordy shafts. Hearing those words of his, the mighty car-warrior Arjuna, regarding Sikhandin to be Bhishma's Destroyer, urged him on, saying, 'I will fight behind thee, routing the foe with my shafts. Excited with fury, rush thou against Bhishma of terrible prowess. The mighty Bhishma will not be able to afflict thee in battle. Therefore, O mighty-armed one, encounter Bhishma with vigor. If, O sire, thou returnest today without slaying Bhishma, thou wilt, with myself, be an object of ridicule to the world. Seek to do that in battle by which, O hero, we may not incur ridicule in this great battle. Stay the grandsire. O thou of great strength, I will protect thee in this battle, checking all the car-warriors (of the Kuru army). Do thou slay the grandsire. Drona, and Drona's son, and Kripa, and Suyodhana, and Chitrasena, and Vikarna, and Jayadratha the ruler of the Sindhus, Vinda and Anuvinda. of Avanti, and Sudakshina the ruler of the Kamvojas, and the brave Bhagadatta, and the mighty king of the Magadhas, and Somadatta's son, and the brave Rakshasas who is Rishyasringa's son and the ruler of the Trigartas, alone with all the other great car-warriors (of the Kuru army). I will check like the continent resisting the surging sea. Indeed, I

will hold in check all the mighty warriors of the Kuru army assembled together and battling with us. Do thou slay the grandsire.'

SECTION 110

Dhritarashtra said, "How did Sikhandin the prince of the Panchalas, excited with wrath, rushed in battle against the grandsire, viz., Ganga's son of righteous soul and regulated vows. What mighty car-warriors of the Pandavas army, upraised weapons, desirous of victory, and exerting themselves with activity, protected Sikhandin on that occasion which required great activity? How also did Bhishma the son of Santanu, endowed with great energy, fight on that tenth day of battle with the Pandavas and the Srinjayas? I cannot brook the idea of Sikhandin encountering Bhishma in battle. (Indeed, when Sikhandin attacked Bhishma), was Bhishma's car or his bow broken?"

Sanjaya said, "While fighting in that battle, O bull of Bharata's race, neither the bow nor the car of Bhishma had suffered any injury. He was then slaying the foe with straight shafts. Many thousands of mighty car-warriors belonging to thy army, as also elephants, O king, and steeds well harnessed, proceeded for battle, with the grandsire in the van. Agreeably to his vow, O thou of Kuru's race, the ever-victorious Bhishma was incessantly engaged in slaughtering the troops of the Parthas. The Panchalas and the Pandavas were unable to bear that great bowman battling (with them) and slaying his foes with his shafts. When the tenth day came, the hostile army was torn into pieces by Bhishma with his shafts by hundreds and thousands. O elder brother of Pandu, the sons of Pandu were incapable of defeating in battle the great bowman Bhishma who resembled the Destroyer himself armed with the lance."

"Then, O king, the unvanquished Vibhatsu or Dhananjaya, who was capable of drawing the bow with even the left hand, came to that spot, frightening all the car-warriors. Roaring loudly like a lion, and repeatedly drawing the bow-string, and scattering showers of arrows, Partha careered on the field of battle like Death himself. Frightened at those roars of his, thy warriors, O bull of Bharata's race, fled away in terror, like smaller animals, O king, at the sound of the lion. Beholding the son of Pandu crowned with victory and thus afflicting that host, Duryodhana, himself under the influence of terror addressed Bhishma and said, 'You son of Pandu, O sire, with white steeds (yoked unto his car), and having Krishna for his charioteer, consumeth all my troops like a conflagration consuming a forest. Behold, O son of Ganga, all troops, slaughtered by Pandu's son in battle, are, O foremost of warriors, fleeing away. Indeed, as the herdsman belaboureth his cattle in the forest, even so, O scorcher of foes is my army being belaboured. Broken and driven away on all sides by Dhananjaya with his shafts, the invincible Bhishma is also routing that (already broken) host of mine. And Satyaki, and Chekitana, and the twin sons of Madri, and the valiant Abhimanyu,—these also are routing my troops. The brave Dhrishtadyumna, and the Rakshasa Ghatotkacha also, are vigorously breaking and driving away my army in this fierce conflict. Of these troops that are being slaughtered by all those mighty car-warriors, I do not see any other refuge in the matter of their staying and fighting on the field, O Bharata, save thee. O tiger among men, that art possessed of prowess equal to that of the celestials. Therefore, receive thou those great car-warriors without delay, and be thou the refuge of these afflicted troops. Thus addressed by him, O king, thy sire Devavrata, the son of Santanu, reflecting for a moment and settling what he should do, said these words unto thy son, comforting him (therewith), 'O Duryodhana, listen calmly to what I say, O king, O thou of great might, formerly I vowed before thee that slaying every day ten thousand high-souled Kshatriyas, I would come back from the battle. I have fulfilled that vow, O bull of Bharata's race! O thou of great might, today I will achieve even a great feat. Today I will either sleep myself being slain, or, I will slay the Pandavas. O tiger among men, I will today free myself from the debt I owe thee,—the debt, O king, arising out of the food, thou gavest me,—by casting away my life at the head of thy army.' Having said these words, O chief of the Bharatas, that invincible warrior, scattering his shafts among the Kshatriyas, attacked the Pandava host. And the Pandavas then, O bull of Bharata's race, began to resist the son of Ganga staying in the midst of his forces and excited with wrath like a snake of virulent poison. Indeed, O king, on that tenth day of the battle, Bhishma, displaying his might, slew, O son of Kuru's race, hundreds of thousands. And he drained the energies of those royal and mighty car-warriors that were the foremost among the Panchalas, like the Sun sucking up the moisture (of the earth) with his rays. Having slain ten thousand elephants of great activity and ten thousand steeds also, O king, along with their riders, and full two hundred thousands of foot-soldiers, that best of men, viz., Bhishma, shone resplendent in battle like a fire without a curl of smoke. And no one amongst the Pandavas was capable of even looking at him who then resembled the burning Sun staying in the northern solstice. The Pandavas, however, though afflicted in battle by that

great bowman, still rushed, accompanied by the mighty car-warriors of the Srinjayas, for slaughtering him. Battling with myriads upon myriads around him, Santanu's son Bhishma then looked like the cliff of Meru covered on all sides with masses of clouds. Thy sons, however, stood, surrounding Bhishma on all sides with a large force (for protecting him). Then commenced a fierce battle (between the Kurus and the Pandavas)."

SECTION 111

Sanjaya said, "Arjuna then, O king, beholding the prowess of Bhishma in battle, addressed Sikhandin saying, 'Proceed towards the grandsire. Thou shouldst not entertain the slightest fear of Bhishma today. Even I will throw him down from his excellent car by means of my sharp shafts'. Thus addressed by Partha, Sikhandin, O bull of Bharata's race, having heard those words, rushed at the son of Ganga. And so Dhrishtadyumna also, O king, and the mighty car-warrior Abhimanyu, having heard those words of Partha, joyfully rushed at Bhishma. And old Virata and Drupada, and Kuntibhoja also, clad in mail, rushed at Bhishma in the very sight of thy son. And Nakula, Sahadeva, and the valiant king Yudhishtira also, and all the rest of the warriors, O monarch, rushed against Bhishma. As regards thy warriors O king, that rushed, according to the measure of their might and courage, against those mighty car-warriors (of the Pandava army) united together, listen to me as I speak (of them) unto thee. Like a young tiger attacking a bull, Chitrasena, O king, rushed against Chekitana who in that battle was proceeding for getting at Bhishma. Kritavarman, O king, resisted Dhrishtadyumna who had reached the presence of Bhishma and who was exerting himself with great activity and vigour in that battle. Somadatta's son, O monarch, with great activity, resisted Bhimasena excited with fury and desirous of slaying Bhishma. Similarly Vikarna, desirous of (protecting) Bhishma's life, resisted the brave Nakula who was scattering innumerable arrows around. And so, O king, Kripa the son of Saradwat, excited with rage, resisted Sahadeva proceeding towards Bhishma's car. And the mighty Durmukha rushed at that Rakshasa of cruel deeds, viz., the mighty son of Bhishmasena, desirous of Bhishma's slaughter. Thy son Duryodhana himself resisted Satyaki proceeding to battle. Sudakshina the ruler of the Kamavojas, O king, resisted Abhimanyu, O monarch, who was proceeding towards Bhishma's car. And Aswatthaman, O king, excited with rage, resisted old Virata and Drupada, those two chastisers of foes united together. And Bharadwaja's son, exerting himself with vigour in battle, resisted the eldest Pandava, that is to say, king Yudhishtira the Just, who was desirous of Bhishma's death. And that great bowman, viz., Dussasana, in that battle, resisted Arjuna who was rushing with great speed, with Sikhandin before him, desirous of coming upon Bhishma, O monarch, and illuminating the ten quarters (with his bright weapons). And other warriors of thy army resisted in that great battle other mighty car-warriors of the Pandavas proceeding against Bhishma. Dhrishtadyumna, that mighty car-warrior, excited with rage, rushed against Bhishma alone and addressing the troops, repeatedly said in a loud voice, 'There, Arjuna, that delighter of Kuru's race, is proceeding against Bhishma in battle. Rush ye against Ganga's son. Be not afraid. Bhishma will not be able to attack you in battle. [Literally, "will not get or obtain you."] Vasava himself cannot venture to fight with Arjuna in battle. What therefore, need be said of Bhishma who, though possessed of bravery in battle, is feeble and old.' Hearing these words of their commander, the mighty car-warriors of the Pandava army, filled with joy, rushed towards the car of Ganga's son. Many foremost of men, however, of thy army cheerfully received and resisted those heroes coming towards Bhishma like impetuous mass of living energy. That mighty car-warrior, Dussasana, abandoning all fears, rushed against Dhananjaya, desirous of protecting the life of Bhishma. And so the heroic Pandavas also, O king, rushed in battle against thy sons, those mighty car-warriors, stationed about Bhishma's car. And then, O king we beheld a highly wonderful incident, viz., that Partha, having proceeded as far as Dussasana's car, could not advance further. As the continent resists the surging sea, even so did thy son (Dussasana) resist the angry son of Pandu. Both of them were foremost of car-warriors. Both of them, O Bharata, were invincible. Both of them, in beauty and splendour, O Bharata, resembled the Sun or the Moon. Both of them were excited with wrath. And each of them desired to slay the other. And they encountered each other in dreadful battle like Maya and Sakra in days of old. And Dussasana, O king, in that battle pierced the son of Pandu with three shafts and Vasudeva with twenty. Then Arjuna, excited with rage upon beholding him of Vrishni's race thus afflicted, pierced Dussasana with a hundred shafts. These, penetrating through the latter's armour, drank his blood in that battle. Then Dussasana, excited with wrath, pierced Partha with five shafts. And once more, O chief of the Bharatas, he pierced Arjuna in the forehead with three sharp shafts. And with those shafts sticking to his forehead, the son of Pandu looked beautiful in that battle, like Meru, O king with its tall crests. That great

bowman, viz., Partha, then thus deeply pierced by thy son wielding the bow, looked resplendent in that battle like a flowering Kinsuka. The son of Pandu then, excited with rage, afflicted Dussasana, like Rahu inflamed with rage on the fifteenth day of the lighted fortnight afflicting the Moon at full. Thus afflicted by that mighty warrior, thy son, O king, pierced Partha in that battle with many shafts whetted on stone and winged with the features of the Kanka bird. Then Partha, cutting off Dussasana's bow and splitting his car with three shafts, sped at him many fierce arrows resembling the darts of Death. Thy son, however, cut off all those shafts of Partha exerting himself with vigour before they could reach him. All this seemed highly wonderful. Then thy son pierced Partha with many shafts of great sharpness. Then Partha, excited with rage in that battle, placed on his bowstring a number of shafts whetted on stone and furnished with wings of gold and aiming them, sped them all at his foe. These, O king, penetrated the body of that high-souled warrior, like swans, O monarch, diving into a lake. Thus afflicted by the high-souled son of Pandu, thy son avoiding Partha, quickly proceeded to the car of Bhishma. Indeed, Bhishma then became an island unto him who was thus sinking into fathomless waters. Regaining consciousness then, thy son, O monarch, ended with heroism and prowess, once more began to resist Partha with sharp arrows like Purandara resisting (the Asura) Vritra. Of huge form, thy son began to pierce Arjuna, but the latter was scarcely pained (at all this)."

SECTION 112

Sanjaya said, "The mighty bowman (Alamvusha) the son of Rishyasringa, in that battle, resisted Satyaki clad in mail and proceeding towards Bhishma. He of Madhu's race, however, O king, excited with wrath, pierced the Rakshasa with nine arrows, smiling the while, O Bharata. And so the Rakshasa also, O king, excited with wrath, afflicted him of Madhu's race, viz., that bull of Sini's line, with nine arrows. Then Sini's grandson, that slayer of hostile heroes, of Madhu's race, excited with rage, sped in that battle a profusion of arrows at the Rakshasa. Then that mighty-aimed Rakshasa pierced Satyaki, of prowess incapable of being baffled, with many sharp arrows, and uttered a loud shout. Then he of Madhu's race, endued with great energy, though deeply pierced by the Rakshasa in that battle, still, relying upon his prowess, laughed (at his wounds) and uttered loud roars. Then Bhagadatta, excited with rage, afflicted him of Madhu's race in that battle with many sharp arrows like a guide piercing a huge elephant with the hook. Then that foremost of car-warriors, viz., the grandson of Sini, abandoning the Rakshasa in battle, sped many straight shafts at the ruler of the Pragjyotishas. The ruler of the Pragjyotishas then, with a broad-headed arrow of great sharpness, displaying great lightness of hand, cut off, the large bow of Satyaki. Then that slayer of hostile heroes, excited with rage and taking up another bow of greater impetus, pierced Bhagadatta in that battle with many sharp arrows. That mighty bowman, viz., Bhagadatta, then deeply pierced, began to lick the corners of his mouth. And he then hurled at his foe, in that dreadful battle, a tough dart, made wholly of iron, decked with gold and stones of lapis lazuli, and fierce as the rod of Yama himself. Sped with the might of Bhagadatta's arm and coursing towards him impetuously, Satyaki, O king, cut that dart in twain by means of his shafts. Thereupon that dart fell down suddenly, like a great meteor shorn of its splendour. Beholding the dart baffled, thy son (Duryodhana), O monarch, surrounded him of Madhu's race with a large number of cars. And seeing that mighty car-warrior among the Vrishnis thus surrounded, Duryodhana, angrily addressing all his brothers, said, 'Take such steps, ye Kauravas, that Satyaki may not, in this battle, escape you and this large division of cars, with life. If he be slain, the vast host of the Pandavas may be regarded as slain also.' Accepting Duryodhana's words with the answer--So be it,--those mighty car-warriors fought with Sini's grandson in the view of Bhishma. The mighty ruler of the Kamvojas, in that battle, resisted Abhimanyu who was proceeding against Bhishma. The son of Arjuna, having pierced the king with many straight shafts, once more pierced that monarch, O monarch, with four and sixty shafts. Sudakshina, however, desirous of Bhishma's life, pierced Abhimanyu in that battle with five arrows and his charioteer with nine. And the battle that took place there, in consequence of the meeting of those two warriors, was fierce in the extreme. That grinder of foes Sikhandin, then rushed at the of Ganga. Old Virata and Drupada, those mighty car-warriors, both excited with rage, rushed to battle with Bhishma, resisting the large host of the Kauravas as they went. That best of car-warriors, viz., Aswatthaman, excited with rage, encountered both those warriors. Then commenced a battle, O Bharata, between him and them. Virata then, O chastiser of foes, struck, with broad-headed shafts, that mighty bowman and ornament of battle, viz., Drona's son, as the latter advanced against them. And Drupada also pierced him with three sharp shafts. Then the preceptor's son, Aswatthaman, coming upon those mighty warriors thus striking him, viz., the brave Virata and

Drupada both proceeding towards Bhishma, pierced them both with many shafts. Wonderful was the conduct that we then beheld of those two old warriors, inasmuch as they checked all those fierce shafts shot by Drona's son. Like an infuriate elephant in the forest rushing against an infuriate compeer, Kripa, the son of Saradwat, proceeded against Sahadeva who was advancing upon Bhishma. And Kripa, brave in battle, quickly struck that mighty car-warrior, viz., the son of Madri, with seventy shafts decked with gold. The son of Madri, however, cut Kripa's bow in twain by means of his shafts. And cutting off his bow, Sahadeva then pierced Kripa with nine arrows. Taking up then, in that battle, another bow capable of bearing a great strain Kripa, excited with rage and desirous of Bhishma's life, cheerfully struck Madri's son in that battle with ten shafts. And so the son of Pandu, in return, desirous of Bhishma's death, excited with rage, struck the wrathful Kripa in the chest (with many shafts). And then occurred there a terrible and fierce battle. That scorcher of foes, viz., Vikarna, desirous of saving the grandsire Bhishma, excited with rage in that battle, pierced Nakula with sixty arrows. Nakula also, deeply pierced by thy intelligent son, pierced Vikarna in return with seven and seventy shafts. There those two tigers among men, those two chastisers of foes, those two heroes, struck each other for the sake of Bhishma, like two bovine bulls in a fold. Thy son Durmukha, endued with great prowess, proceeded, for the sake of Bhishma, against Ghatotkacha advancing to battle and slaughtering thy army as he came. Hidimva's son, however, O king, excited with rage, struck Durmukha, that chastiser of foes, in the chest a straight shaft. The heroic Durmukha then, shouting cheerfully, pierced Bhimasena's son on the field of battle with sixty shafts of keen points. That mighty car-warrior, viz., the son of Hridika resisted Dhrishtadyumna, that foremost of car-warriors, who was advancing to battle from desire of Bhishma's slaughter. The son of Prishata, however, having pierced Kritavarman with five shafts made wholly of iron, once more, struck him quickly in the centre of the chest fifty shafts. And similarly, O king, Prishata's son struck Kritavarman with nine sharp and blazing shaft, winged with the feathers of the Kanka bird. Encountering each other with great vigour, the battle that took place between them for Bhishma's sake was as fierce as that between Vritra and Vasava. Against Bhimasena who was advancing upon the mighty Bhishma, proceeded Bhurisravas with great speed, saying,--Wait, Wait,--And the son of Somadatta struck Bhima in the centre of the chest with an arrow of exceeding sharpness and golden wings in that battle. And the valiant Bhimasena, with that arrow on his chest, looked beautiful, O best of kings, like the Krauncha mountain in days of old with the dart of Skanda. And those two bulls among men, enraged in battle, shot at each other shafts brightly polished by their forgers and endued with effulgence of the Sun. Bhima, longing for Bhishma's death, fought with the mighty son of Somadatta, and the latter, desirous of Bhishma's victory, fought with the former, each carefully seeking to counteract the other's feats. Bharadwaja's son resisted Yudhishtira the son of Kunti, who, accompanied by a large force, was coming towards Bhishma. Hearing the rattle of Drona's car, O king, that resembled the roar of the clouds, the Prabhadrakas, O sire, began to tremble. That large force, of Pandu's son, resisted by Drona in battle, could not, exerting vigorously, advance even one step. Thy son Chitrasena, O king, resisted Chekitana of wrathful visage who was exerting vigorously for coming upon Bhishma. Possessed of great prowess and great dexterity of hand, that mighty car-warrior for the sake of Bhishma, battled with Chekitana, O Bharata, according to the utmost of his power. And Chekitana also fought with Chitrasena to the utmost of his power. And the battle that took place there in consequence of the meeting of those two warriors, was exceedingly fierce. As regards Arjuna, although he was resisted by all means, O Bharata, he still compelled thy son to turn back and then crushed thy troops. Dussasana however, to the utmost stretch of his power, began to resist Partha, wishing, O Bharata, to protect Bhishma. The army of thy son, O Bharata, undergoing such slaughter, began to be agitated here and there by many foremost car-warriors (of the Pandava)."

SECTION 113

Sanjaya said, "The heroic Drona, that great bowman endued with the prowess of an infuriate elephant, that foremost of men possessed of great might, taking up his large bow which was capable of checking even an infuriate elephant, and shaking it (in his hands), was engaged in afflicting the Pandava ranks, having penetrated into their midst. That valiant warrior acquainted with every omen, beholding the omens on all sides, addressed his son who also was scorching the hostile ranks and said these words, 'This is that day, O son, on which the mighty Partha, desirous of slaying Bhishma in battle, will exert himself to the best of his might. My arrows are coming out (of the quiver, of their own accord). My bow seems to yawn. My weapon seems unwilling to obey my behests, and my heart also is cheerless. Animals and birds are uttering fearful and incessant cries. Vultures seem to

disappear beneath the feet of the Bharata troops. The Sun himself seems to have lost hue. The quarters are all ablaze. The Earth seems to shriek, inspire fear, and tremble everywhere. Kankas, and vultures, and cranes are frequently crying. Jackals are uttering inauspicious and fierce yells foreboding great danger. Large meteors seem to fall from the centre of the solar disc. The constellation called Parigha, with a trunkless form, appeareth around the Sun. The solar and the lunar discs have become awful, foreboding great danger to Kshatriyas about the mangling of their bodies. The idols of the Kuru king in his temples tremble and laugh and dance and weep. The illustrious Moon riseth with his horns downward. The bodies of the kings belonging to the Kuru army all seem to be pale, and though clad in mail, are shorn of splendour. The loud blare of Panchajanya and the twang of Gandiva are heard on all sides of both the armies. Without doubt, Arjuna, relying upon his great weapons and avoiding other warriors will advance upon the grandsire. The pores of my body are contracting, and my heart also is depressed, thinking, O mighty-armed one, of the encounter between Bhishma and Arjuna. Keeping on his fore the Panchala prince of sinful soul and conversant with deceit, Partha is proceeding towards Bhishma for battle. Bhishma said before that he would not slay Sikhandin. By the Creator had that one been made female, though through chance he subsequently became a male person. That mighty son of Yajnasena is also an inauspicious omen (by himself). The son of the Ocean-going (Ganga) will not strike that person of inauspicious self. Thinking of this, viz., that Arjuna, excited with wrath, is about to fall upon the aged Kuru grandsire, my heart is exceedingly depressed. The wrath of Yudhishtira, an encounter between Bhishma and Arjuna in battle, and an endeavour like this (of the shooting of weapons) by myself--these (three) are certainly fraught with great harm to creatures. Arjuna is endowed with great energy; he is powerful, brave, accomplished in weapons, and possessed of valour that is very active. Capable of shooting his arrows to a great distance and shooting them with force, he is, besides, acquainted with omens, Endued with great might and intelligence, and above fatigue, that foremost of warriors is incapable of defeat by the very gods with Vasava at their head. The son of Pandu possesses terrible weapons and is ever victorious in battle. Avoiding his path, go thou to battle (for Bhishma's victory) O thou of rigid vows. Today in this dreadful battle thou wilt behold a great carnage. The beautiful and costly coats of mail, decked with gold, of brave warriors will be pierced with straight shafts. And the tops of standards, and bearded javelins, and bows, and bright lances of sharp points, and darts bright with gold, and the standards on the backs of elephants, will all be cut off by Kiritin in wrath. O son, this is not the time when dependants should take care of their lives. Go to battle, keeping heaven before thee, and for the sake of fame and victory. There, the ape-bannered (Arjuna) crosseth on his car the river of battle that is awful and incapable of being easily crossed, and hath cars, elephants, and steeds, for its eddies. Regard for Brahmanas, self-restraint, liberality, asceticism, and noble conduct, are seen in Yudhishtira alone who hath for his brothers Dhananjaya, and the mighty Bhimasena, and the twin sons of Madri by Pandu, and who hath Vasudeva of the Vrishni race for his protector. The wrath, born of grief, of that Yudhishtira whose body hath been purified by the flames of penance, directed to the wicked-souled son of Dhritarashtra, is consuming this Bharata host. There cometh Partha, having Vasudeva for his protector, checking (as he cometh) this entire Dhritarashtra army. Behold, Kiritin is agitating this host like a large whale agitating the vast sea of crested waves. Hark, cries of distress and woe are heard in the van of the army. Go, encounter the heir of the Panchala king. As for myself, I will proceed against Yudhishtira. The heart of king Yudhishtira's very strong array is difficult of access. Inaccessible as the interior of the sea, it is guarded on all sides by Atirathas. Satyaki, and Abhimanyu and Dhristadyumna, and Vrikodara, and the twins, even these are protecting that ruler of men, viz., king Yudhishtira. Dark as the younger brother of Indra, and risen like a tall Sala, behold Abhimanyu advancing at the head of the (Pandava) host, like a second Phalgun! Take up thy mighty weapons, and with thy large bow in hand proceed against the royal son of Prishata (viz., Sikhandin), and against Vrikodara. Who is there that doth not wish his dear son to live for many years? Keeping the duties of a Kshatriya, however, before me, I am engaging thee (to this task). So Bhishma also, in this battle, is consuming the mighty host of the Pandavas. O son, he is, in battle, equal to Yama* or Varuna* himself." [* Yama, also known as Yamaraja, Kala and Dharmaraja, is the Hindu god of death and justice; Varuna is the god of the sky.]

SECTION 114

Sanjaya said, "Hearing these words of the high-souled Drona, Bhagadatta and Kripa and Salya and Kritavarman, and Vinda and Anuvinda of Avanti, and Jayadratha the ruler of the Sindhus, and Chitrasena and Vikarna and Durmarshana and others, these ten warriors of thy army, supported by a large host consisting of many nationalities,

fought with Bhimasena, desirous of winning high renown in the battle for Bhishma's sake. And Salya struck Bhima with nine arrows, and Kritavarman struck him with three, and Kripa with nine. And Chitrasena and Vikarna and Bhagadatta, O sire, each struck him with ten arrows. And the ruler of the Sindhus struck him with three, and Vinda and Anuvinda of Avanti each struck him with five arrows. And Duryodhana struck that son of Pandu with twenty sharp arrows. Bhimasena, O king, pierced in return every one of those kings, those foremost of men in the world, those mighty car-warriors of the Dhritarashtra army, one after another. The brave Pandava, that slayer of hostile heroes, pierced Salya with seven arrows, and Kritavarman with eight. And he cut off Kripa's bow with arrow fixed thereon, O Bharata, in the middle, dividing it in twain. And after thus cutting off his bow, he pierced Kripa once more with seven arrows. And he struck Vinda and Anuvinda with three arrows each. And he pierced Durmarshana with twenty arrows, and Chitrasena with five, and Vikarna with ten, and Jayadratha with five. And once more striking the ruler of the Sindhus with three arrows, he uttered a loud shout, filled with joy. Then Gautama, that foremost of car-warriors, taking up another bow, angrily pierced Bhima with ten sharp shafts. Pierced with those ten shafts like a huge elephant with the hook, the valiant Bhimasena, O king, filled with wrath, struck Gautama in that battle with many shafts. Possessed of the splendour of Yama himself, as he appears at the end of the Yuga, Bhimasena then, with three arrows, despatched unto Death's domain the steeds of the ruler of the Sindhus as also his charioteer. Thereupon that mighty car-warrior, (viz., Jayadratha), quickly jumping down from that car whose steeds had been slain, shot in that battle many sharp-pointed shafts at Bhimasena. Then, O sire, with a couple of broad-headed arrows, he cut off, O chief of the Bharatas, the bow of the high-souled king of the Sindhus in the middle. His bow cut off, himself deprived of car, his steeds and charioteer slain, Jayadratha then, O king, quickly mounted on the car of Chitrasena. Indeed, the son of Pandu achieved in that battle a most wonderful feat, for piercing all those mighty car-warriors and holding them in check, he deprived, O sire, the ruler of the Sindhus of his car in the very sight of all the army. Salya could not brook to see the prowess that Bhimasena displayed, for saying unto him,--Wait, Wait,--he aimed some sharp arrows well-polished by the forger's hands, and pierced Bhima therewith in that battle. And Kripa and Kritavarman and the valiant Bhagadatta, and Vinda and Anuvinda of Avanti, and Chitrasena, and Durmarshana, and Vikarna, and the valiant ruler of the Sindhus also, in that battle,--These chastisers of foes, all quickly pierced Bhima for the sake of Salya. Bhima then pierced each of them in return with five arrows. And he pierced Salya then with seventy arrows and once more with ten. And Salya then pierced him with nine arrows and once more with five. And he pierced Bhimasena's charioteer also, deep in his vitals, with a broad-headed arrow. The valiant Bhimasena then, beholding his charioteer Visoka deeply pierced, sped three arrows at the arms and chest of the ruler of Madras. And as regards the other great bowmen, he pierced each of them in that battle With three straight arrows, and then uttered a loud roar like that of a lion. Each of those great bowmen then, exerting himself with vigour, deeply pierced that son of Pandu skilled in battle, with three arrows in his vitals. That mighty bowman viz., Bhimasena, though pierced deeply, trembled not (but stood still) like a mountain drenched with torrents of rain by showering clouds. Then that mighty car-warrior of the Pandavas, filled with wrath, that celebrated hero, deeply, pierced the ruler of the Madras with three arrows. And he pierced the ruler of the Pragjyotishas, O king, in that battle, with a hundred arrows. Of great renown, he then pierced Kripa with many arrows, and then, displaying great dexterity, he cut off with a keen-edged shaft the bow, with arrow fixed thereon, of the high-souled Kritavarman. Then Kritavarman, that scorcher of foes, taking up another bow, struck Vrikodara between his eyebrows with a long arrow. Bhima, however, in that battle, having pierced Salya with nine arrows made wholly of iron, and Bhagadatta with three, and Kritavarman with eight, pierced each of the others with Gautama at their head, with two arrows. Those warriors also, in return, pierced him, O king, with sharp-pointed shafts. Though thus afflicted by those mighty car-warriors with all kinds of weapons, yet, regarding them all as straw, he coursed on the field without any anxiety. Those foremost of car-warriors (on the other hand), with great coolness, sped at Bhima sharp-pointed arrows by hundreds and thousands. The heroic and mighty Bhagadatta then, in that battle, hurled at him a dart of fierce impetuosity furnished with a golden staff. And the Sindhu king, of strong arms, hurled at him a lance and an axe. And Kripa, O king, hurled at him a Sataghi, and Salya an arrow. And the other great bowmen each sped at him five arrows with great force. The son of the Wind-god then cut off, with a sharp shaft, that lance in twain. And he cut off that axe also with three shafts, as if it were a sesame stalk. And with five shafts winged with the feathers of the Kanka bird, he cut that Sataghi into fragments. That mighty car-warrior then,

having cut off the arrow sped by the ruler of the Madras, forcibly cut off the dart sped by Bhagadatta in that battle. As regards the other fierce shafts, Bhimasena, proud of his feats in battle, cut them each into three fragments by means of his own straight shafts. And he struck each of those great bowmen also with three shafts. Then Dhananjaya, during the progress of that dreadful battle, beholding the mighty car-warrior Bhima striking the foe and battling (against many) with his arrows, came thither on his car. Then those bulls among men, of thy army, beholding those two high-souled sons of Pandu together, gave up all hopes of victory. Then Arjuna, desirous of slaying Bhishma, placing Sikhandin before him, approached Bhima who had been fighting with those great car-warriors and fell upon those fierce combatants, numbering ten, of thy army, O Bharata. Then Vibhatsu, desirous of doing what was agreeable to Bhima, pierced all those warriors, O king, who had been battling with Bhima. Then king Duryodhana urged Susarman, for the destruction of both Arjuna and Bhimasena, saying, 'O Susarman, go thou quickly supported by a large force. Slay those two sons of Pandu, viz., Dhananjaya and Vrikodara.' Hearing these words of his, the Trigarta king who ruled the country called Prasthala, quickly rushed in battle upon those two bowmen, viz., Bhima and Dhananjaya, and surrounded them both by many thousands of cars. Then commenced a fierce battle between Arjuna and the foe."

SECTION 115

Sanjaya said, "Arjuna covered with his straight shafts the mighty car-warrior Salya who was struggling vigorously in battle. And he pierced Susarman and Kripa with three arrows each. And in that battle the Atiratha Arjuna, afflicting thy host, struck the ruler of the Pragjyotishas, and Jayadratha the king of the Sindhus, and Chitrasena, and Vikarna, and Kritavarman, and Durmarshana, O monarch, and those two mighty car-warriors, viz., the princes of Avanti, each with three arrows winged with the feathers of the Kanka and the peacock. Jayadratha, staying on the car of Chitrasena, pierced Partha (in return), O Bharata, and then, without loss of time, Bhima also, with his shafts. And Salya, and that foremost of car-warriors, viz., Kripa, both pierced Jishnu, O monarch, with diverse arrows capable of penetrating into the very vitals. Thy sons headed by Chitrasena, O king, each quickly pierced Arjuna and Bhimasena in that battle, O sire, with five sharp shafts. Those two foremost of car-warriors however, viz., those sons of Kunti, those bulls of Bharata's race, began in that battle to afflict the mighty host of the Trigartas. Susarman (in return) pierced Partha with nine swift arrows, and uttered a loud shout frightening the vast host (of the Pandavas). And other heroic car-warriors pierced Bhimasena and Dhananjaya with many straight-going arrows of keen points and golden wings. Amid these car-warriors, however, those two bulls of Bharata's race, viz., the two sons of Kunti, those great car-warriors, looked exceedingly beautiful. And they seemed to sport amid them like two furious lions amid a herd of kine. Cutting off in various ways the bows and arrows of many brave warriors in that battle, those two heroes felled the heads of combatants by hundreds upon hundreds. Innumerable cars were broken, and steeds by hundreds were slain, and many elephants, along with their riders, were laid low on the field in that dreadful battle. And car-warriors and horsemen and elephant-riders in large numbers, O king, deprived of life were seen moving in convulsions all over the field. And the earth was covered with slain elephants and foot-soldiers in large bands, and steeds deprived of life, and cars broken in diverse ways. And the prowess we beheld there of Partha was highly wonderful, in as much as holding in check all those heroes, that mighty warrior caused a great slaughter. Kripa, and Kritavarman, and Jayadratha, the ruler of the Sindhus, and Vinda and Anuvinda of Avanti,--these did not forsake the battle. Then that great bowman Bhima, and that mighty car-warrior Arjuna, began in that battle to rout the fierce host of the Kauravas. The kings (in that army) quickly sped at Dhananjaya's car myriads upon myriads and millions upon millions of arrows furnished with peacock feathers. Partha, however, checking those arrows by means of his own arrowy showers, began to send those mighty car-warriors to Yama's abode. The great car-warrior Salya then, excited with wrath and as if sporting in that battle, struck Partha in the chest with some straight shafts of broad heads. Partha then, cutting off by means of five shafts Salya's bow and leathern fence, pierced the latter deeply in the very vitals with many arrows of keen points. Taking up another bow capable of bearing a great strain, the ruler of the Madras then furiously attacked Jishnu with three arrows, O king, and Vasudeva with five. And he struck Bhimasena in the arms and the chest with nine arrows. Then Drona, O king, and that mighty car-warrior, viz., the ruler of the Magadhas, commanded by Duryodhana, both came to that spot where those two mighty car-warriors, viz., Partha and Bhimasena, were slaughtering the mighty host of the Kuru king. Jayatsena (the king of the Magadhas) then, O bull of Bharata's race pierced Bhima, that wielder of awful weapons in battle, with eight sharp arrows. Bhima, however, pierced him (in return) with ten arrows, and

once more with five. And with another broad-headed shaft he felled Jayatsena's charioteer from his niche in the car. The steeds (of his car), no longer restrained, ran wildly in all directions and thus carried away the ruler of the Magadhas (from battle) in the sight of all the troops. Meanwhile Drona, noticing an opening, pierced Bhimasena, O bull of Bharata's race, with eight keen shafts furnished with heads shaped after the frog's mouth. Bhima, however, ever delighting in battle, pierced the preceptor, who was worthy of paternal reverence, with five broad-headed arrows, and then, O Bharata, with sixty. Arjuna, again piercing Susarman with a large number of arrows made (wholly) of iron, destroyed his troops like the tempest destroying mighty masses of clouds. Then Bhishma, and the king (viz., Duryodhana), and Vrihadvala, the ruler of the Kosalas, excited with rage, advanced upon Bhimasena and Dhananjaya. At this, the heroic warriors of the Pandava army, and Dhrishtadyumna the son of Prishata, rushed in battle against Bhishma who was advancing like Death himself with wide-open mouth. Sikhandin also, sighting the grandsire of the Bharatas, was filled with joy and rushed at him, abandoning all fear of the mighty car-warrior. Then all the Parthas with Yudhishtira at their head, placing Sikhandin in the van, and uniting with the Srinjayas, fought with Bhishma in battle. And similarly all the warriors of thy army, placing Bhishma of regulated vows in their van, fought in battle with all the Parthas headed by Sikhandin. The battle then that commenced there between the Kauravas and the sons of Pandu for the sake of Bhishma's victory or victory over Bhishma, was exceedingly terrible. Indeed, in that game of battle, played for the sake of victory or the reverse, Bhishma, O monarch, became the stake on which the victory of thy army depended. Then Dhrishtadyumna, O king, commanded all the troops, saying, 'Rush against the son of Ganga. Do not fear, ye best of car-warriors. Hearing those words of their generalissimo, the army of the Pandavas quickly advanced against Bhishma, ready to lay down their lives in that dreadful battle. Bhishma then, that foremost of car-warriors, received that large host rushing towards him, like the continent receiving the surging sea.'

SECTION 116

Dhritrashtra said, "How, O Sanjaya, did Santanu's son Bhishma of mighty energy fight on the tenth day of battle, with the Pandavas and the Srinjayas? How also did the Kurus resist the Pandavas in battle? Describe to me the great battle fought by Bhishma, that ornament of battle."

Sanjaya said, "I will presently describe to thee, O Bharata, how the Kauravas fought with the Pandavas, and how that battle took place. Day after day many mighty car-warriors of thy army, excited with wrath, were despatched to the other world by the diadem-decked (Arjuna) with his great weapons. The ever-victorious Kuru warrior Bhishma also, agreeably to his vow, always caused a great carnage among the Partha army. O chastiser of foes, beholding Bhishma, fighting at the head of the Kurus, and Arjuna also fighting at the head of the Panchalas, we could not say truly on which side the victory would declare itself. On the tenth day of battle, when Bhishma and Arjuna encountered each other, awful was the carnage that took place. On that day, O scorcher of foes, Santanu's son, Bhishma, conversant with high and mighty weapons, repeatedly slew thousands upon thousands of warriors. Many, O Bharata, whose names and families were not known, but who, endowed with great bravery, were unretreating from battle, were on that day slain by Bhishma. Scorching the Pandava army for ten days, Bhishma of virtuous soul, gave up all desire of protecting his life. Wishing his own slaughter presently at the head of his troops,--No more shall I slay large numbers of foremost of warriors.--thought thy mighty-armed sire Devavrata. And seeing Yudhishtira near him, O king, he addressed him, saying, 'O Yudhishtira, O thou of great wisdom, O thou that art acquainted with every branch of learning, listen to these righteous and heaven-leading words, O sire, that I say. O Bharata, I no longer desire to protect, O sire, this body of mine. I have passed much time in slaying large numbers of men in battle. If thou wishest to do what is agreeable to me, strive to slay me, placing Partha with the Panchalas and the Srinjayas at thy van'. Ascertaining this to be his intention, king Yudhishtira of true sight proceeded to battle with the Srinjayas (for his support). Then Dhrishtadyumna, O king, and Pandu's son Yudhishtira, having heard those words of Bhishma urged their array on. And Yudhishtira said, 'Advance! Fight! Vanquish Bhishma in battle. Ye all will be protected by that conqueror of foes, viz., Jishnu of un baffled aim. And this great Bowman, this generalissimo (of our forces), viz., the son of Prishata, as also Bhima, will assuredly protect you. Ye Srinjayas, entertain no fear today of Bhishma in battle. Without doubt, we will vanquish Bhishma today, placing Sikhandin in our van'. Having, on the tenth day of battle, made such a vow, the Pandavas, resolved to (conquer or) go to heaven, advanced, blinded by rage, with Sikhandin and Dhananjaya the son of Pandu to the fore. And they made the most vigorous efforts for the overthrow of Bhishma. Then diverse kings, of great might, urged by thy son, and accompanied by Drona and his

son and a large force, and the mighty Dussasana at the head of all his uterine brothers, proceeded towards Bhishma staying in the midst of that battle. Then those brave warriors of thy army, placing Bhishma of high vows in their van, battled with the Parthas headed by Sikhandin. Supported by the Chedis and the Panchalas, the ape-bannered Arjuna, placing Sikhandin ahead, proceeded towards Bhishma, the son of Santanu. And the grandson of Sini battled with Drona's son, and Dhrishtaketu with the descendant of Puru, and Yudhamanyu with thy son Duryodhana at the head of his followers. And Virata, at the head of his forces, encountered Jayadratha supported by his own troops. And Vardhakshatra's heir, O chastiser of foes, encountered thy son Chitrasena armed with excellent bow and arrows. And Yudhishtira proceeded against the mighty Bowman Salya at the head of his troops. And Bhimasena, well-protected, proceeded against the elephant-division (of the Kaurava army). And Dhrishtadyumna, the prince of Panchala, excited with fury and accompanied by his brothers, proceeded against Drona, that foremost of all wielders of weapons, invincible, and irresistible. That chastiser of foes, viz., prince Vrihadvala, bearing on his standard the device of the lion, proceeded against Subhadra's son whose standard bore the device of the Karnikara flower. Thy sons, accompanied by many kings, proceeded against Sikhandin and Dhananjaya the son of Pritha, from desire of slaughtering both of them. When the combatants of both armies rushed against each other with awful prowess, the earth shook (under their tread). Beholding Santanu's son in battle, the divisions of thy army and of the foe, O Bharata, became mingled with one another. Tremendous was the din, O Bharata, that arose there of those warriors burning with rage and rushing against each other. And it was heard on all sides, O king. With the blare of conchs and the leonine shouts of the soldiers, the uproar became awful. The splendour, equal to that of either the Sun or the Moon, of bracelets and diadems of all the heroic kings, became dimmed. And the dust that rose looked like a cloud, the flash of bright weapons constituting its lightning. And the twang of bows, the whiz of arrows, the blare of conchs, the loud beat of drums, and the rattle of cars, of both the armies, constituted the fierce roar of those clouds. And the welkin, over the field of battle, in consequence of the bearded darts, the javelins, the swords and showers of arrows of both armies, was darkened. And car-warriors, and horsemen felled horsemen, in that dreadful battle. And elephants killed elephants, and foot-soldiers slew foot-soldiers. And the battle that took place there for Bhishma's sake, between the Kurus and the Pandavas, O tiger among men, was fierce in the extreme, like that between two hawks for a piece of flesh. Engaged in battle, that encounter between those combatants desirous of slaughtering and vanquishing one another, was extremely dreadful."

SECTION 117

Sanjaya said, "Abhimanyu, O king, displaying his prowess for the sake of Bhishma, fought with thy son who was supported by a large force. Then Duryodhana, excited with wrath, struck Abhimanyu in the chest with rune straight arrows, and once more with three. Then in that battle, Arjuna's son, inflamed with wrath, hurled at Duryodhana's car a terrible dart resembling the rod of Death himself. Thy son, however, that mighty car-warrior, O king, with a broad-headed arrow of great sharpness, cut off in twain that dart of terrible force coursing towards him with great speed. Beholding that dart of his drop down on the earth, Arjuna's wrathful son pierced Duryodhana with three shafts in his arms and chest. And once more, O Chief of the Bharatas, that mighty car-warrior of Bharata's race struck the Kuru king with ten fierce shafts in the centre of his chest. And the battle, O Bharata, that took place between those two heroes, viz., Subhadra's son, and that bull of Kuru's race, the former fighting for compassing Bhishma's death and the latter for Arjuna's defeat, was fierce and interesting to behold, and gratifying to the senses, and was applauded by all the kings. That bull among Brahmanas and chastiser of foes, viz., the son of Drona, excited with wrath in that battle, forcibly struck Satyaki in the chest with fierce arrow. The grandson of Sini also, that hero of immeasurable soul, struck the preceptor's son in every vital limbs with nine shafts winged with the feathers of the Kanka bird. Aswatthaman then, in that battle, struck Satyaki (in return) with nine shafts, and once more, quickly, with thirty, in his arms and chest. Then that great Bowman Of the Satwata race, possessed of great fame, deeply pierced by Drona's son, pierced the latter (in return) with arrows. The mighty car-warrior Paurava, covering Dhrishtaketu in that battle with his shafts, mangled that great Bowman exceedingly. The mighty car-warrior Dhrishtaketu, endowed with great strength, quickly pierced the former with thirty arrows. Then the mighty car-warrior Paurava cut off Dhrishtaketu's bow, and uttering a loud shout, pierced him with wetted shafts. Dhrishtaketu then taking up another bow, pierced Paurava, O king, with three and seventy shafts of great sharpness. Those two great bowmen and mighty car-warriors, both of gigantic stature,

pierced each other with showers of arrows. Each succeeded in cutting off the other's bow, and each slew the other's steeds. And both of them, thus deprived of their cars, then encountered each other in a battle with swords. And each took up a beautiful shield made of bull's hide and docked with a hundred moons and graced with a hundred stars. And each of them also took up a polished sword of brilliant lustre. And thus equipt, they rushed, O king at each other, like two lions in the deep forest, both seeking the companionship of the same lioness in her season. They wheeled in beautiful circles, advanced and retreated, and displayed other movements, seeking to strike each other. Then Paurava, excited with wrath, addressed Dhrishtaketu, saying--Wait, Wait--and struck him on the frontal bone with that large scimitar of his. The king of the Chedis also, in that battle, struck Paurava, that bull among men, on his shoulder-joint, with his large scimitar of sharp edge. Those two repressors of foes thus encountering each other in dreadful battle and thus striking each other, O king, both fell down on the field. Then thy son Jayatsena, taking Paurava up on his car, removed him from the field of battle on that vehicle. And as regards Dhrishtaketu, the valiant and heroic Sahadeva, the son of Madri, possessed of great prowess, bore him away from the field.

"Chitrasena, having pierced Susarman with many arrows made wholly of iron, once more pierced him with sixty arrows and once more with nine. Susarman, however, excited with wrath in battle, pierced thy son, O king, with hundreds of arrows. Chitrasena then, O monarch, excited with rage, pierced his adversary with thirty straight shafts. Susarman, however, pierced Chitrasena again in return. [This Susarman was not the king of the Trigartas but another person who was on the Pandava side.]

"In that battle for the destruction of Bhishma, Subhadra's son, enhancing his fame and honour, fought with prince Vrihadvala, putting forth his prowess for aiding (his sire) Partha and then proceeded towards Bhishma's front. The ruler of the Kosalas, having pierced the son of Arjuna with five shafts made of iron, once more pierced him with twenty straight shafts. Then the son of Subhadra pierced the ruler of Kosalas with eight shafts made wholly of iron. He succeeded not, however, in making the ruler of the Kosalas to tremble, and, therefore, he once more pierced him with many arrows. And Phalguni's son then cut off Vrihadvala's bow, and struck him again with thirty arrows winged with feathers of the Kanka bird. Prince Vrihadvala then, taking up another bow, angrily pierced the son of Phalguni in that battle with many arrows. Verily, O scorcher of foes, the battle, for Bhishma's sake, that took place between them, both excited with rage and both conversant with every mode of fight, was like the encounter of Vali and Vasava in days of old on the occasion of the battle between the gods and the Asuras.

"Bhimasena, fighting against the elephant-division, looked highly resplendent like Sakra armed with the thunder after splitting large mountains. Indeed, elephants, huge as hills, slaughtered by Bhimasena in battle, fell down in numbers on the field, filling the earth with their shrieks. Resembling massive heaps of antimony, and of mountain-like proportions, those elephants with frontal globes split open, lying prostrate on the earth, seemed like mountains strewn over the earth's surface. The mighty Bowman Yudhishtira, protected by a large force, afflicted the ruler of the Madras, encountering him in that dreadful battle. The ruler of the Madras, in return, displaying his prowess for the sake of Bhishma, afflicted the son of Dharma, that mighty car-warrior, in battle. The king of Sindhus, having pierced Virata with nine straight arrows of keen points, once more struck him with thirty. Virata, however, O king, that commander of a large division, struck Jayadratha in the centre of his chest with thirty shafts of keen points. The ruler of the Matsyas and the ruler of the Sindhus, both armed with beautiful bows and beautiful scimitars, both decked with handsome coats of mail and weapons and standards, and both of beautiful forms looked resplendent in that battle.

"Drona, encountering Dhrishtadyumna the prince of the Panchalas in dreadful battle, fought fiercely with his straight shafts. Then Drona, O king, having cut off the large bow of Prishata's son, pierced him deeply with fifty arrows. Then that slayer of hostile heroes, viz., the son of Prishata, taking up another bow, sped at Drona who was contending with him, many arrows. The mighty car-warrior Drona however, cut off all those arrows, striking them with his own. And then Drona sped at Drupada's son five fierce shafts. Then that slayer of hostile heroes, viz., the son of Prishata, excited with rage, hurled at Drona in that battle a mace resembling the rod of Death himself. Drona however, with fifty arrows checked that mace decked with gold as it coursed impetuously towards him. Thereupon that mace, cut into fragments, O king, by those shafts shot from Drona's bow, fell down on the earth. Then that scorcher of foes, viz., the son of Prishata, beholding his mace baffled, hurled at Drona an excellent dart made wholly of iron. Drona, however, O Bharata, cut that dart with nine shafts in that battle and then afflicted that great Bowman, viz.,

the son of Prishata. Thus took place, O king, that fierce and awful battle between Drona and the son of Prishata, for the sake of Bhishma.

"Arjuna, getting at the son of Ganga, afflicted him with many arrows of keen points, and rushed at him like an infuriated elephant in the forest upon another. King Bhagadatta, however, of great prowess then rushed at Arjuna, and checked his course in battle with showers of arrows. Arjuna then, in that dreadful battle, pierced Bhagadatta's elephant coming towards him, with many polished arrows of iron, that were all bright as silver and furnished with keen points. The son of Kunti, meanwhile, O king, urged Sikhandin, saying,--'Proceed, proceed, towards Bhishma, and slay him!--Then, O elder brother of Pandu, the ruler of Pragiyotishas, abandoning that son of Pandu, quickly proceeded, O king, against the car of Drupada. Then Arjuna, O monarch, speedily proceeded towards Bhishma, placing Sikhandin ahead. And then there took place a fierce battle, for all the brave combatants of thy army rushed with great vigour against Arjuna, uttering loud shouts. And all this seemed extremely wonderful. Like the wind dispersing in the summer masses of clouds in the welkin, Arjuna dispersed, O king, all those diverse divisions of thy sons. Sikhandin, however, without any anxiety, coming up at the grandsire of the Bharatas, quickly pierced him with great many arrows. As regards Bhishma, his car was then his fire-chamber. His bow was the flame of that fire. And swords and darts and maces constituted the fuel of that fire. And the showers of arrows he shot were the blazing sparks of that fire with which he was then consuming Kshatriyas in that battle. As a raging conflagration with constant supply of fuel, wandereth amid masses of dry grass when aided by the wind, so did Bhishma blaze up with his flames, scattering his celestial weapons. And the Kuru hero slew the Somakas that followed Partha in that battle. Indeed that mighty car-warrior checked also the other forces of Arjuna, by means of his straight and whetted shafts furnished with wings of gold. Filling in that dreadful battle all the points of the compass, cardinal and subsidiary, with his leonine shouts, Bhishma felled many car-warriors, O king, (from their cars) and many steeds along with their riders. And he caused large bodies of cars to look like forests of palmyras shorn of their leafy heads. That foremost of all wielders of weapons, in that battle, deprived cars and steeds and elephants, of their riders. Hearing the twang of his bow and the slap of his palms, both resembling the roll of the thunder, the troops, O king, trembled all over the field. The shafts, O chief of men, of thy sire were never bootless as they fell. Indeed, shot from Bhishma's bow they never fell only touching the bodies of the foe (but pierced them through in every case). We saw crowds of cars, O king, deprived of riders, but unto which were yoked fleet steeds, dragged on all sides with the speed of the wind. Full fourteen thousand great car-warriors of noble parentage, prepared to lay down their lives, unretreating and brave, and possessed of standards decked with gold, belonging to the Chedis, the Kasis, and the Karushas, approaching Bhishma, that hero who resembled the Destroyer himself with wide-open mouth, were despatched to the other world, with their steeds, cars and elephants. There was not, O king, a single great car-warrior among the Somakas, who, having approached Bhishma in that battle, returned with life from that engagement. Beholding Bhishma's prowess, people regarded all those warriors (who approached him) as already despatched to the abode of the king of the Dead. Indeed, no car-warrior ventured to approach Bhishma in battle, except the heroic Arjuna having white steeds (yoked unto his car) and owning Krishna for his charioteer, and Sikhandin, the prince of Panchala, of immeasurable energy."

SECTION 118

Sanjaya said,--Sikhandin, O bull among men, approaching Bhishma in battle, struck him in the centre of the chest with ten broad-headed arrows. The son of Ganga, however, O Bharata, only looked at Sikhandin with wrath and as if consuming the Panchala prince with that look. Remembering his femininity, O king, Bhishma, in the very sight of all, struck him not. Sikhandin, however, understood it not. Then Arjuna, O monarch, addressed Sikhandin, saying,--'Rush quickly and slay the grandsire. What needst thou say, O hero? Slay the mighty car-warrior Bhishma. I do not see any other warrior in Yudhishtira's army who is competent to fight with Bhishma in battle, save thee, O tiger among men. I say this truly.' Thus addressed by Partha, Sikhandin, O bull of Bharata's race, quickly covered the grandsire with diverse kinds of weapons. Disregarding those shafts, thy sire Devavrata began, with his shafts, to check the angry Arjuna only in that battle. And that mighty car-warrior, O sire, began also to despatch, with his shafts of keen points, the whole army of the Pandavas to the other world. The Pandavas also, O king, after the same manner, supported by their vast host, began to overwhelm Bhishma like the clouds covering the maker of day. O bull of Bharata's race, surrounded on all sides, that Bharata hero consumed many brave warriors in that battle like a raging conflagration in the forest (consuming numberless trees). The prowess that we then

beheld there of thy son (Dussasana) was wonderful, inasmuch as he battled with Partha and protected the grandsire at the same time. With that feat of thy son Dussasana, that illustrious bowman, all the people there were highly gratified. Alone he battled with all the Pandavas having Arjuna amongst them; and he fought with such vigour that the Pandavas were unable to resist him. Many car-warriors were in that battle deprived of their cars by Dussasana. And many mighty bowmen on horseback and many mighty-warriors, elephants, pierced with Dussasana's keen shafts, fell down on the earth. And many elephants, afflicted with his shafts, ran away in all directions. As a fire fiercely blazeth forth with bright flames when fed with fuel, so did thy son blaze forth, consuming the Pandava host. And no car-warrior, O Bharata, of the Pandava host ventured to vanquish or even proceed against that warrior of gigantic proportions, save Indra's son (Arjuna) owning white steeds and having Krishna for his charioteer. Then Arjuna also called Vijaya, vanquishing Dussasana in battle, O king, in the very sight of all the troops, proceeded against Bhishma. Though vanquished, thy son, however, relying upon the might of Bhishma's arms, repeatedly comforted his own side and battled with the Pandavas with great fierceness. Arjuna, O king, fighting with his foes in that battle, looked exceedingly resplendent. Then Sikhandin, in that battle, O king, pierced the grandsire with many arrows whose touch resembled that of the bolts of heaven and which were as fatal as the poison of the snake. These arrows, however, O monarch, caused thy sire little pain, for the son of Ganga received them laughingly. Indeed, as a person afflicted with heat cheerfully receives torrents of rain, even so did the son of Ganga receive those arrows of Sikhandin. And the Kshatriyas there, O king, beheld Bhishma in that great battle as a being of fierce visage who was incessantly consuming the troops of the high-souled Pandavas.

"Then thy son (Duryodhana), addressing all his warriors, said unto them, 'Rush ye against Phalguni from all sides. Bhishma, acquainted with the duties of a commander, will protect you'. Thus addressed, the Kaurava troops casting off all fear, fought with the Pandavas. (And once more, Duryodhana said unto them) 'With his tall standard bearing the device of the golden palmyra, Bhishma stayeth, protecting the honour and the armour of all the Dhartarashtra warriors. The very gods, striving vigorously, cannot vanquish the illustrious and mighty Bhishma. What need be said, therefore, of the Parthas who are mortals? Therefore, ye warriors, fly not away from the field, getting Phalguni for a foe. I myself, striving vigorously, will unto fight with the Pandavas.. uniting with all of you, ye lords of earth, exerting yourselves actively.' Hearing these words, O monarch, of thy son with bow in hand, many mighty combatants, excited with rage, belonging to the Videhas, the Kalingas, and the diverse tribes of the Daserkas, fell upon Phalguni. And many combatants also, belonging to the Nishadas, the Sauviras, the Valhikas, the Daradas, the Westerners, the Northerners, the Malavas, the Abhigatas, the Surasenas, the Sivas, the Vasatis, the Salwas, the Sakas, the Trigartas, the Amvashtas, and the Kekayas, similarly fell upon Partha, like flights of insects upon a fire. The mighty Dhananjaya, otherwise called Vibhatsu, then, O monarch, calling to mind diverse celestial weapons and aiming them at those great car-warriors at the heads of their respective divisions, quickly consumed them all, by means of those weapons of great force, like fire consuming a flight of insects. And while that firm Bowman was (by means of his celestial weapons) creating thousands upon thousands of arrows, his Gandiva looked highly resplendent in the welkin. Then those Kshatriyas, O monarch, afflicted with those arrows with their tall standards torn and overthrown, could not even together, approach the ape-bannered (Partha). Car-warriors fell down with their standards, and horsemen with their horses, and elephant-riders with their elephants, attacked by Kiritin with his shafts. And the earth was soon covered all on all sides with the retreating troops of those kings, routed in consequence of the shafts shot from Arjuna's arms. Partha then, O monarch, having routed the Kaurava army, sped many arrows at Dussasana. Those arrows with iron heads, piercing thy son Dussasana through, all entered the earth like snakes through ant-hills. Arjuna then slew Dussasana's steeds and then felled his charioteer. And the lord Arjuna, with twenty shafts, deprived Vingsati of his car, and struck him five straight shafts. And piercing Kripa and Vikarna and Salya with many arrows made wholly of iron, Kunti's son owning white steeds deprived all of them of their cars. Thus deprived of their cars and vanquished in battle by Savyasachin, Kripa and Salya, O sire, and Dussasana, and Vikarna and Vingsati, all fled away. Having vanquished those mighty car-warriors, O chief of the Bharatas, in the forenoon, Partha blazed up in that battle like a smokeless conflagration. Scattering his shafts all around like the Sun shedding rays of light, Partha felled many other kings, O monarch. Making those mighty car-warriors turn their backs upon the field by means of his arrowy showers, Arjuna caused a large river of bloody current to flow in that battle between the hosts of the Kurus and the Pandavas, O Bharata. Large numbers of elephants and steeds and car-warriors were slain

by car-warriors. And many were the car-warriors slain by elephants, and many also were the steeds slain by foot-soldiers. And the bodies of many elephant-riders and horsemen and car-warriors, cut off in the middle, as also their heads, fell down on every part of the field. And the field of battle, O king, was strewn with (slain) princes,--mighty car-warriors,--falling or fallen, decked with ear-rings and bracelets. And it was also strewn with the bodies of many warriors cut off by car-wheels, or trodden down by elephants. And foot-soldiers ran away, and horsemen also with their horses. And many elephants and car-warriors fell down on all sides. And many cars, with wheels and yokes and standards broken, lay scattered all about on the field. And the field of battle, dyed with the gore of large numbers of elephants, steeds, and car-warriors, looked beautiful like a red cloud, in the autumnal sky. Dogs, and crows, and vultures, and wolves, and jackals, and many other frightful beasts and birds, set up loud howls, at the sight of the food that lay before them. Diverse kinds of winds blew along all directions. And Rakshasas and evil spirits were seen there, uttering loud roars. And strings, embroidered with gold, and costly banners, were seen to wave, moved by the wind. And thousands of umbrellas and great cars with standards attached to them, were seen lying scattered about on the field. Then Bhishma, O king, invoking a celestial weapon, rushed at the son of Kunti, in the very sight of all the bowmen. Thereupon Sikhandin, clad in mail, rushed at Bhishma who was dashing towards Arjuna. At this, Bhishma withdrew that weapon resembling fire (in effulgence and energy). Meanwhile Kunti's son owning white steeds slaughtered thy troops, confounding the grandsire."

SECTION 119

Sanjaya said, "When the combatants of both armies, strong in number, were thus disposed in battle array, all those unretreating heroes, O Bharata, set their heart upon the region of Brahma. In course of the general engagement that followed, the same class of combatants did not fight with the same class of combatants. Car-warriors fought not with car-warriors, or foot-soldiers with foot-soldiers, or horsemen with horsemen, or elephant-warriors with elephant-warriors. On the other hand, O monarch, the combatants fought with one another like mad men. Great and dreadful was the calamity that overtook both the armies. In that fierce slaughter when elephants and men spread themselves on the field, all distinctions between them ceased, for they fought indiscriminately.

"Then Salya and Kripa, and Chitrasena, O Bharata, and Dussasana, and Vikarna, those heroes mounted on their bright cars, caused the Pandava host to tremble. Slaughtered in battle by those high-souled warriors, the Pandava army began to reel in diverse ways, O king, like a boat on the waters tossed by the wind. As the wintry cold cuts kine to the quick, so did Bhishma cut the sons of Pandu to the quick. As regards thy army also, many elephants, looking like newly-risen clouds, were felled by the illustrious Partha. And many foremost of warriors too were seen to be crushed by that hero. And struck with arrows and long shafts in thousands, many huge elephants fell down, uttering frightful shrieks of pain. And the field of battle looked beautiful, strewn with the bodies, still decked with ornaments of high-souled warriors deprived of life and with heads still decked with ear-rings. And in that battle, O king, which was destructive of great heroes, when Bhishma and Dhananjaya the son of Pandu put forth their prowess, thy sons, O monarch, beholding the grandsire exert himself vigorously, approached him, with all their troops placed ahead. Desirous of laying down their lives in battle and making heaven itself their goal, they approached the Pandavas in that battle, which was fraught with great carnage. The brave Pandavas also, O king, bearing in mind the many injuries of diverse kinds inflicted upon them before by thee and thy son, O monarch, and casting off all fear, and eager to win the highest heavens, cheerfully fought with thy son and the other warriors of thy army.

"Then the generalissimo of the Pandava army, viz., the mighty car-warrior Dhrishtadyumna, addressing his soldiers, said, 'Ye Somakas, accompanied by the Srinjayas, rush ye at Ganga's son'. Hearing those words of their commander the Somakas and the Srinjayas, though afflicted with showers of arrows, rushed at the son of Ganga. Thus attacked, O king, thy sire Bhishma, influenced by wrath, began to fight with the Srinjayas.

In days of old, O sire, the intelligent Rama had imparted to Bhishma of glorious achievements that instruction in weapons which was so destructive of hostile ranks. Relying on that instruction and causing a great havoc among the troops of the foe, that slayer of hostile heroes, viz., the old Kuru grandsire Bhishma, day after day, slew ten thousand warriors of the Ratha. On the tenth day, however, O bull of Bharata's race, Bhishma, single-handed, slew ten thousand elephants. And then he slew seven great car-warriors among the Matsyas and the Panchalas. In addition to all this, in that dreadful battle five thousand foot-soldiers, and one thousand tuskers, and ten thousand steeds, were also slain by thy sire, O king, through skill acquired by education. Then having thinned the ranks of

all the kings, he slew Satanika, the dear brother of Virata. And the valiant Bhishma, having slain Satanika in battle, felled, O king, full one thousand Kshatriyas with his broad-headed shafts. Besides these, all the Kshatriyas of the Pandava army who followed Dhananjaya, as soon as they approached Bhishma, had to go to Yama's abode. Covering the Pandava host from every side with showers of arrows, Bhishma stayed in battle at the head of the Kaurava army. Achieving the most glorious feats on the tenth day, as he stayed between the two armies, bow in hand, none of the kings, O monarch, could even look at him, for he then resembled the hot mid-day Sun in the summer sky. As Sakra scorched the Daitya host in battle, even so, O Bharata, did Bhishma scorch the Pandava host. Beholding him thus put forth his prowess, the slayer of Madhu, viz., the son of Devaki, cheerfully addressing Dhananjaya, said, 'There, Bhishma, the son of Santanu, stayeth between the two armies. Slaying him by putting forth thy might, thou mayst win victory. There, at that spot, whence he breaketh our ranks, check him, putting forth thy strength. O lord, none else, save thee, ventureth to bear the arrows of Bhishma. Thus urged, the ape-bannered Arjuna at that moment made Bhishma with his car, steeds, and standard, invisible by means of his arrows. That bull, however, among the foremost of Kurus, by means of his own arrowy showers, pierced those showers of shafts shot by the son of Pandu. Then the king of the Panchalas the valiant Dhrishtaketu, Bhimasena the son of Pandu, Dhrishtadyumna of Prishata's race, the twins (Nakula and Sahadeva), Chekitana, and the five Kaikaya brothers, and the mighty-armed Satyaki and Subhadra's son, and Ghatotkacha, and the (five) sons of Draupadi, and Sikhandin, and the valiant Kuntibhoja, and Susarman, and Virata, these and many other powerful warriors of the Pandava army, afflicted by the shafts of Bhishma, seemed to sink in an ocean of grief, Phalguni, however, rescued them all. Then Sikhandin, taking up a mighty weapon and protected by Kiritin, rushed impetuously towards Bhishma alone. The unvanquished Vibhatsu then, knowing what should be done after what, slew all those that followed Bhishma, and then himself rushed at him. And Satyaki, and Chekitana, and Dhrishtadyumna of Prishata's race, and Virata, and Drupada, and the twin sons of Madri by Pandu, all protected by that firm Bowman (viz., Arjuna) rushed against Bhishma alone in that battle. And Abhimanyu, and the five sons of Draupadi also, with mighty weapons upraised, rushed against Bhishma in battle. All those firm bowmen, unretreating from battle, pierced Bhishma in diverse parts of his body with well-aimed shafts. Disregarding all those shafts, large in number, shot by those foremost of princes belonging to the Pandava host, Bhishma of undepressed soul penetrated into the Pandava ranks. And the grandsire baffled all those arrows, as if sporting the while. Frequently looking at Sikhandin the prince of the Panchalas with a laugh, he aimed not a single arrow at him, recollecting his femininity. On the other hand, he slew seven great car-warriors belonging to Drupada's division. Then confused cries of woe soon arose amongst the Matsyas, the Panchalas, and the Chedis, who were together rushing at that single hero. With large numbers of foot-soldiers and steeds and cars, and with showers of arrows, O scorcher of foes, they overwhelmed that single warrior, viz., Bhishma the son of Bhagirathi, that scorcher of foes, like the clouds overwhelming the maker of day. Then in that battle between him and them, which resembled the battle between the gods and the Asuras in days of old, the diadem-decked (Arjuna), placing Sikhandin before him, pierced Bhishma (repeatedly).'

SECTION CXX

Sanjaya said, "Thus all the Pandavas, placing Sikhandin before them pierced Bhishma in that battle repeatedly surrounding him on all sides. And all the Srinjayas, uniting together, struck him with dreadful Sataghnis, and spiked maces, and battle-axes, and mallets, and short thick clubs, and bearded darts, and other missiles, and arrows furnished with golden wing, and darts and lances and kampanas; and with long shafts, and arrows furnished with heads shaped like the calf-tooth, and rockets. Thus afflicted by many, his coat of mail was pierced everywhere. But though pierced in every vital part, Bhishma felt no pain. On the other hand, he then seemed to his enemies to resemble in appearance the (all-destructive) fire that rises at the end of Yuga. His bow and arrows constituted the blazing flames (of that fire). The flight of his weapons constituted its (friendly) breeze. The rattle of his car-wheels constituted its heat and mighty weapons constituted its splendour. His beautiful bow formed its fierce tongue, and the bodies of heroic warriors, its profuse fuel. And Bhishma was seen to roll through the midst of crowds of cars belonging to those kings, or to come out (of the press) at times, or course once more through their midst. Then, disregarding the king of the Panchalas and Dhrishtaketu, he penetrated, O monarch, into the midst of the Pandava army. He then pierced the six Pandava warriors, viz., Satyaki, and Bhima, and Dhananjaya the son of Pandu, and Drupada, and Virata, and Dhrishtadyumna of Prishata's race, with many excellent arrows of great sharpness and dreadful whizz and

exceeding impetuosity, and capable of piercing through every kind of armour. Those mighty car-warriors, however, checking those keen shafts, afflicted Bhishma with great force, each of them striking him with ten shafts. Those mighty shafts, whetted on stone and furnished with golden wings, which the great car-warrior Sikhandin shot, quickly penetrated into Bhishma's body. Then the diadem-decked (Arjuna), excited with wrath, and placing Sikhandin ahead rushed at Bhishma and cut off the latter's bow. Thereupon mighty car-warriors, seven in number, viz., Drona and Kritavarman, and Jayadratha the ruler of the Sindhus, and Bhurisravas, and Sala, and Salya, and Bhagadatta could not brook that act of Arjuna. Inflamed with rage, they rushed at him. Indeed, those mighty car-warriors, invoking into existence celestial weapons, fell with great wrath upon that son of Pandu, and covered him with their arrows. And as they rushed towards Phalguni's car, the noise made by them was heard to resemble that made by the ocean itself when it swelleth in rage at the end of the Yuga. Kill, Bring up (our forces), Take, Pierce, Cut off, this was the furious uproar heard about Phalguni's car. Hearing that furious uproar, the mighty car-warriors of the Pandava army rushed forward, O bull of Bharata's race, for protecting Arjuna. They were Satyaki, and Bhimasena, and Dhrishtadyumna of Prishata's race, and both Virata and Drupada, and the Rakshasa Ghatotkacha, and the wrathful Abhimanyu. These seven, inflamed with rage, and armed with excellent bows, rushed with great speed. And the battle that took place between these and the Kaurava warriors was fierce, making the hair stand on end, and resembling O chief of the Bharatas, the battle of the gods with the Danavas. Sikhandin, however, that foremost of car-warriors, protected in the battle by the diadem-decked (Arjuna), pierced Bhishma, in that encounter, with ten shafts after the latter's bow had been cut off. And he struck Bhishma's charioteer with other shafts, and cut off the latter's standard with one shaft. Then the son of Ganga took up another bow that was tougher. That even was cut off by Phalguni with three sharp shafts. Indeed, that chastiser of foes, viz., Arjuna, who was capable of drawing the bow with even his left hand, excited with rage, one after another, cut off all the bows that Bhishma took up. Then Bhishma, whose bows were thus cut off, excited with rage, and licking the corners of his mouth, took up a dart that was capable of riving a hill. In rage he hurled it at Phalguni's car. Beholding its course towards him like the blazing bolt of heaven, the delighter of the Pandavas fixed five sharp broad-headed arrows (on his bow-string). And with those five arrows, O chief of the Bharatas, the angry Arjuna cut off into five fragments that dart hurled from Bhishma's arms. Thus cut off by the angry Arjuna, that dart then fell down like a flash of lightning separated from a mass of clouds. Beholding his dart cut off, Bhishma became filled with rage. That hero, that subjugator of hostile cities, then began to reflect. And he said unto himself, 'With only a single bow I could slay all the Pandavas, if the mighty Vishnu himself had not been their protector. For two reasons, however, I will not fight with the Pandavas, viz., their unslayableness, and the femininity of Sikhandin. Formerly, when my sire wedded Kali, he pleased (with me) gave me two boons, viz., that I should be incapable of being slain in battle, and that my death should depend on my own choice. I should, however, now wish my own death, this being the proper hour.' Ascertaining this to be the resolve of Bhishma of immeasurable energy, the Rishis and the Vasus stationed in the firmament, said, 'That which hath been resolved by thee is approved by us also, O son! Act according to thy resolution. O king. Withdraw thy heart from battle.' On the conclusion, of those words, fragrant and auspicious breeze charged with particles of water, began to blow along a natural direction. And celestial cymbals of loud sounds began to beat. And a flowery shower fell upon Bhishma, O sire. The words spoken by the Rishis and the Vasus, however, O king, were not heard by any one save Bhishma himself. I also heard them, through the power conferred on me by the Muni. Great was the grief, O monarch, that filled the hearts of the celestials at the thought of Bhishma, that favourite of all the worlds, falling down from his car. Having listened to these words of the celestials, Santanu's son Bhishma of great ascetic merit rushed out at Vibhatsu, even though he was then being pierced with sharp arrows capable of penetrating through every armour. Then Sikhandin, O king, excited with rage, struck the grandsire of the Bharatas in the chest with nine sharp arrows. The Kuru grandsire Bhishma, however, though struck by him in battle, thus, trembled not, O monarch, but remained unmoved like a mountain during an earthquake. Then Vibhatsu, drawing his bow Gandiva with a laugh, pierced the son of Ganga with five and twenty arrows. And once more, Dhananjaya, with great speed and excited with wrath struck him in every vital part with hundreds of arrows. Thus pierced by others, also with thousands of arrows, the mighty car-warrior Bhishma pierced those others in return with great speed. And as regards the arrows shot by those warriors, Bhishma, possessed of prowess in battle that was incapable of being baffled, equally checked them all with his own straight arrows. Those arrows, however, ended with wings of gold and whetted on stone, which the mighty car-

warrior Sikhandin shot in that battle, scarcely caused Bhishma any pain. Then the diadem-decked (Arjuna), excited with rage and placing Sikhandin to the fore, approached Bhishma (nearer) and once more cut off his bow. And then piercing Bhishma with ten arrows, he cut off the latter's standard with one. And striking Bhishma's chariot with ten arrows, Arjuna caused him to tremble. The son of Ganga then took up another bow that was stronger. Within, however, the twinkling of an eye, as soon, in fact, as it was taken up, Arjuna cut that bow also into three fragments with three broad-headed shafts. And thus the son of Pandu cut off in that battle even all the bows of Bhishma. After that, Bhishma the son of Santanu, no longer desired to battle with Arjuna. The latter, however, then pierced him with five and twenty arrows. That great Bowman, thus pierced greatly, then addressed Dussasana, and skid, 'Behold, Partha, that great car-warrior of the Pandavas, excited with wrath in battle, pierceth me alone with many thousands of arrows. He is incapable of being vanquished in battle by the wielder of the thunder-bolt himself. [Brahma-danda literally means a Brahmana's rod-bamboo-stick. In consequence of the Brahmana's ascetic power, this thin rod (symbolical of the Brahmana's power of chastisement) is infinitely more powerful than even Indra's bolt. The latter can strike only one, but the former can smite whole countries, and entire races from generation to generation. With only his Brahma-danda Vasishtha baffled all the mighty and celestial weapons of Viswamitra vide, Ramayana, section 56, Valakanda.] As regards myself also, O hero, the very gods, Danavas and Rakshasas united together, are incapable of vanquishing me. What I shall say then of mighty car-warriors among men?' While Bhishma was thus speaking to Dussasana, Phalguni with sharp shafts, and placing Sikhandin to the fore, pierced Bhishma in that battle. Then Bhishma, deeply and excessively pierced by the wielder of Gandiva with keen-pointed shafts, once more addressed Dussasana with a smile and said, 'These arrows coursing towards me in one continuous line, whose touch resembleth that of heaven's bolt, have been shot by Arjuna. These are not Sikhandin's. Cutting me to the quick, piercing through even my hard coat of mail, and striking me with the force of mushalas, these arrows are not Sikhandin's. Of touch as hard as that of the Brahmana's rod (of chastisement), and of impetus unbearable as that of the thunder-bolt, these arrows are afflicting my vital forces. These are not Sikhandin's. Of the touch of maces and spiked bludgeons, those arrows are destroying my vital forces like messengers of Death commissioned (by the grim king himself). These are not Sikhandin's. Like angry snakes of virulent poison, projecting their tongues out, these are penetrating into my vitals. These are not Sikhandin's--these that cut me to the quick like the cold of winter cutting kine to the quick. Save the heroic wielder of Gandiva, viz., the ape-bannered Jishnu, even all other kings united together cannot cause me pain. Saying these words, Bhishma, the valiant son of Santanu, as if for the object of consuming the Pandavas, hurled a dart at Partha. Partha, however, caused that dart to drop down, cutting it into three fragments with three shafts, in the very sight, O Bharata, of all the Kuru heroes of thy army. Desirous of obtaining either death or victory, the son of Ganga then took up a sword and a shield decked with gold. Before, however, he could come down from his car, Arjuna cut off by means of his arrows, that shield into a hundred fragments. And that feat of his seemed exceedingly wonderful. Then the king Yudhishtira urged his own troops, saying, 'Rush ye at Ganga's son. Do not entertain the slightest fear'. Then, armed with bearded darts, and lances, and arrows, from all sides, with axes, and excellent scimitars, and long shafts of great sharpness, with calf-toothed arrows, and broad-headed shafts, they all rushed at that single warrior. Then arose from among the Pandava host a loud shout. Then thy sons also, O king, desirous of Bhishma's victory, surrounded him and uttered leonine shouts. Fierce was the battle fought there between thy troops and those of the enemy on that the tenth day, O king, when Bhishma and Arjuna met together. Like unto the vortex that occurs at the spot where the Ganga meets the Ocean, for a short while a vortex occurred there where the troops of both armies met and struck one another down. And the Earth, wet with gore, assumed a fierce form. And the even and the uneven spots on her surface could no longer be distinguished. Although Bhishma was pierced in all his vital limbs, yet on that the tenth day he stayed (calmly) in battle, having slain ten thousand warriors. Then that great Bowman, Partha, stationed at the head of his troops, broke the centre of the Kuru army. Ourselves then, afraid of Kunti's son Dhananjaya having white steeds attached to his car, and afflicted by him with polished weapons, fled away from the battle. The Sauviras, the Kitavas, the Easterners, the Westerners, the Northerners, the Malavas, the Abhisahas, the Surasenas, the Sivas, the Vasatis, the Salwas, the Sayas, the Trigartas, the Amvashtas, and the Kaikeyas--these and many other illustrious warriors--afflicted with arrows and pained by their wounds, abandoned Bhishma in that battle while he was fighting with the diadem-decked (Arjuna). Then a great many warriors, surrounding that single warrior on all sides,

defeated the Kurus (that protected him) and covered him with shower of arrows. Throw down, Seize, Fight, Cut into pieces,—this was the furious uproar, O king, heard in the vicinity of Bhishma's car. Having slain in that battle, O monarch, (his foes) by hundreds and thousands, there was not in Bhishma's body space of even two fingers' breadth that was not pierced with arrows. Thus was thy sire mangled with arrows of keen points by Phalguni in that battle. And then he fell down from his car with his head to the east, a little before sunset, in the very sight of thy sons. And while Bhishma fell, loud cries of alas and oh, O Bharata, were heard in the welkin uttered by the celestials and the kings of the earth. And beholding the high-souled grandsire falling down (from his car), the hearts of all of us fell with him. That foremost of all bowmen, that mighty-armed hero, fell down, like an uprooted standard of Indra, making the earth tremble the while. Pierced all over with arrows, his body touched not the ground. At that moment, O bull of Bharata's race, a divine nature took possession of that great Bowman lying on a bed of arrows. The clouds poured a (cool) shower (over him) and the Earth trembled. While falling he had marked that the Sun was then in the southern solstice. That hero, therefore, permitted not his senses to depart, thinking of that (inauspicious) season (of death). And all around in the welkin he heard celestial voices saying, 'Why, Oh why, should Ganga's son, that foremost of all warriors of weapons, yield up his life during the southern declension?' Hearing these words, the son of Ganga answered, 'I am alive!' Although fallen upon the earth, the Kuru grandsire Bhishma, expectant of the northern declension, suffered not his life to depart. Ascertain that to be his resolve, Ganga, the daughter of Himavat, sent unto him the great Rishis in swanlike form. Then those Rishis in the forms of swans inhabiting the Manasa lake, quickly rose up, and came together, for obtaining a sight of the Kuru grandsire Bhishma, to that spot where that foremost of men was lying on his bed of arrows. Then those Rishis in swanlike forms, coming to Bhishma, beheld that perpetrator of Kuru's race lying on his bed of arrows. Beholding that high-souled son of Ganga, that chief of the Bharatas, they walked round him, and the Sun being then in the southern solstice, they said, addressing one another, these words, 'Being a high-souled person, why should Bhishma pass out (of the world) during the southern declension?' Having said these words, those swans went away, proceeding towards the southern direction. Endued with great intelligence, Bhishma, O Bharata, beholding them, reflected for a moment. And the son of Santanu then said unto them, 'I will never pass out (of the world) as long as the Sun is in the southern solstice. Even this is my resolve. I will proceed to my own ancient abode when the Sun reacheth the northern solstice. Ye swans, I tell you this truly. Expectant of the northern declension I will hold my life. Since I have the fullest control over the yielding up of my life, I will, therefore, hold life, expectant of death during the northern declension. The boon that was granted to me by my illustrious sire, to the effect that my death would depend on my own wish O, let that boon become true. I will hold my life, since I have control in the matter of laying it down.' Having said these words to those swans, he continued to lie down on his bed of arrows.

"When that crest of the Kuru race, viz., Bhishma of great energy, fell down, the Pandavas and the Srinjayas uttered leonine shouts. When the grandsire of the Bharatas who was endued with great might was overthrown, thy son, O bull of Bharata's race, knew not what to do. And all the Kurus were entirely deprived of their senses. And the Kurus headed by Kripa, and Duryodhana, sighed and wept. And from grief they remained for a long while deprived of their senses. And they remained perfectly still, O monarch, without setting their hearts on battle. As if seized by thighs, they stood motionless, without proceeding against the Pandavas. When Santanu's son Bhishma of mighty energy, who was (regarded as) unslayable, was slain, all of us thought that the destruction of the Kuru king was at hand. Vanquished by Savyasachin, with our foremost heroes slain, and ourselves mangled with sharp arrows, we knew not what to do. And the heroic* Pandavas possessed of massive arms that looked like spiked maces, having obtained the victory and won a highly blessed state in the other world, all blew their great conchs. [* By bravery on the field of battle, which, according to the Hindu scriptures, is always thus rewarded.] And the Somakas and the Panchalas all rejoiced, O king. Then when thousands of trumpets were blown, the mighty Bhimasena slapped his arm-pits and uttered loud shouts. When the all-powerful son of Ganga was slain, the heroic warriors of both armies, laying down their weapons, began to reflect thoughtfully. And some uttered loud shrieks and some fled away, and some were deprived of their senses. And some censured the practices of the Kshatriya order and some applauded Bhishma. And the Rishis and the Pitris all applauded Bhishma of high vows. And the deceased ancestors of the Bharatas also praised Bhishma. Meanwhile the valiant and intelligent Bhishma, the son of Santanu, having recourse to that Yoga which is taught in the great Upanishads and engaged in mental prayers, remained quiet, expectant of his hour."

SECTION 121

Dhritarashtra said, 'Alas, what was the state of (my) warriors, O Sanjaya, when they were deprived of the mighty and god-like Bhishma who had become a Brahmacharin for the sake of his reverend sire? Even then I regarded the Kurus and all the others as slain by the Pandavas when Bhishma, despising the son of Drupada, struck him not. Wretch that I am, also, I hear today of my sire's slaughter. What can be a heavier sorrow than this? My heart assuredly, O Sanjaya, is made of adamant, since it breaketh not into a hundred fragments on hearing of Bhishma's death! Tell me, O thou of excellent vows, what was done by that lion among the Kurus, viz., the victory-desiring Bhishma when he was slain in battle. I cannot at all brook it that Devavrata should be slain in battle. Alas, he that was not slain by Jamadagni's son himself in days of old by means of even his celestial weapons, alas, he hath now been slain by Drupada's son Sikkhandin, the prince of Panchala!—

"Sanjaya said,—"Slain in the evening the Kuru grandsire Bhishma saddened the Dhritarashtras and delighted the Panchalas. Falling down on the earth, he lay on his bed of arrows without however, touching the earth with his body. Indeed, when Bhishma, thrown down from his car fell upon the surface of the earth, cries of Oh and Alas were heard among all creatures. When that boundary-tree of the Kurus, viz., the ever victorious Bhishma, fell down, fear entered the hearts, O king, of the Kshatriyas of both the armies. Beholding Bhishma, the son of Santanu, with his standard overthrown and his armour cut open, both the Kurus and the Pandavas were inspired, O monarch, with sentiments of cheerlessness. And the welkin was enveloped with a gloom and the Sun himself became dim. The Earth seemed to utter loud shrieks when the son of Santanu was slain. This one is the foremost of those conversant with the Vedas! This one is the best of those that are conversant with the Vedas!—Even thus did creatures speak of that bull among men as he lay (on his bed of arrows). This one, formerly, ascertaining his sire Santanu to be afflicted by Kama, this bull among men, resolved to draw up his vital steed!—Even thus did the Rishis together with the Siddhas and the Charanas said of that foremost one of the Bharatas as he lay on his bed of arrows. When Santanu's son Bhishma, the grandsire of the Bharatas, was slain, thy sons, O sire, knew not what to do. Their faces were an expression of grief. The splendour of their countenances seemed to abandon them, O Bharata! All of them stood in shame, hanging down their heads. The Pandavas, on the other hand, having, won the victory, stood at the head of their ranks. And they all blew their large conchs decked with gold. And when in consequence of their joys thousands of trumpets, O sinless one, were blown there, we beheld O monarch, the mighty Bhimasena, the son of Kunti, sporting in great glee, having quickly slain many hostile warriors endued with great strength. And a great swoon overtook all the Kurus. And Karna and Duryodhana repeatedly drew long breaths. When the Kuru grandsire Bhishma fell down, thus, cries of sorrow were heard all round, and the greatest confusion prevailed (among the Kuru army). Beholding Bhishma fallen, thy son Dussasana, with great speed, entered the division commanded by Drona. That hero, clad in mail and at the head of his own troops, had been placed by his elder brother (for the protection of Bhishma). That tiger among men now came, plunging the troops he had commanded into grief. Beholding him coming towards them, the Kauravas surrounded prince Dussasana, desirous, O monarch, of hearing what he had to say. Then Dussasana of Kuru's race informed Drona of Bhishma's slaughter. Drona then, hearing those evil tidings, suddenly fell down from his car. Then the valiant son of Bharadwaja, quickly recovering his senses, forbade the Kuru army, sire, to continue the fight. Beholding the Kurus desist from battle, the Pandavas also, through messengers on fleet horses, forbade their orders, ceased to fight, the kings of both armies, putting off their armour, all repaired to Bhishma. Desisting from the fight, thousands of (other) warriors then, proceeded towards the high-souled Bhishma like the celestials towards the Lord of all creatures. Approaching Bhishma who was then, O bull of Bharata's race, lying (on his bed of arrows), the Pandavas and the Kurus stood there, having offered him their salutations. Then Santanu's son Bhishma of righteous soul addressed the Pandavas and the Kurus who having revered him thus, stood before him. And he said,—Welcome to you, ye highly blessed ones! Welcome to you, ye mighty car-warriors! Gratified am I with your sight, ye that are the equals of the very gods.—Thus addressing them with his head hanging down, he once more said,—My head is hanging down greatly. Let a pillow be given to me!—The kings (standing there) then fetched many excellent pillows that were very soft and made of very delicate fabrics. The grandsire, however, desired them not. That tiger among men then said unto those kings with a laugh,—These, ye kings, do not become a hero's bed.—Beholding them that foremost of men, that mightiest of car-warriors in all the worlds, viz., the mighty-armed Dhananjaya the son of Pandu, he said,—O Dhananjaya, O

thou of mighty arms, my head hangeth down, O sire! Give me a pillow such as thou regardest to be fit!—"

SECTION 122

"Sanjaya said,—"Stringing then his large bow and reverentially saluting the grandsire, Arjuna, with eyes filled with tears, said these words, O foremost one among the Kurus, O thou that art the first among all wielders of weapons, command me, O invincible one, for I am thy slave! What shall I do, O grandsire!—Unto him Santanu's son said,—My head, O sire, hangeth down!—O foremost one among the Kurus' O Phalguni, get me a pillow! Indeed, give me one without delay O hero, that would become my bed! Thou O Partha, art competent, thou art the foremost of all wielders of bows! Thou art conversant with the duties of Kshatriyas and thou art endued with intelligence and goodness!—Then Phalguni, saying,—So be it—desired to do Bhishma's bidding. Taking up Gandiva and a number of straight shafts, and inspiring them with mantras, and obtaining the permission of that illustrious and mighty car-warrior of Bharata's race, Arjuna then, with three keen shafts endued with great force, supported Bhishma's head. Then that chief of the Bharatas, viz., Bhishma of virtuous soul, conversant with the truths of religion, seeing that Arjuna, having divined his thought, had achieved that feat, became highly gratified. And after that pillow had thus been given to him, he applauded Dhananjaya. And casting his eyes upon all the Bharatas there, he addressed Kunti's son Arjuna, that foremost of all warriors, that enhancer of the joys of his friends and said,—Thou hast given me, O son of Pandu, a pillow that becometh my bed! If thou hadst acted otherwise, I would have cursed thee, from wrath! Even thus, O mighty-armed one, should a Kshatriya, observant of his duties, sleep on the field of battle on his bed of arrows!—Having addressed Vibhatsu thus, he then said unto all those kings and princes that were present there, these words:—Behold ye the pillow that the son of Pandu hath given me! I will sleep on this bed till the Sun turneth to the northern solstice! Those king that will then come to me will behold me (yield up my life)! When the Sun on his car of great speed and unto which are yoked seven steeds, will proceed towards the direction occupied by Vaisravana, verily, even then, will I yield up my life like a dear friend dismissing a dear friend! Let a ditch be dug here around my quarters ye kings! Thus pierced with hundreds of arrows will I pay my adorations to the Sun? As regards yourselves, abandoning enmity, cease ye from the fight, ye kings—

"Sanjaya continued,—"Then there came unto him some surgeons well trained (in their science) and skilled in plucking out arrows, with all becoming appliances (of their profession). Beholding them, the son of Ganga said unto thy son,—Let these physicians, after proper respect being paid to them, be dismissed with presents of wealth. Brought to such a plight, what need have I now of physicians? I have won the most laudable and the highest state ordained in Kshatriya observances! Ye kings, lying as I do on a bed of arrows, it is not proper for me to submit now to the treatment of physicians. With these arrows on my body, ye rulers of men, should I be burnt!—Hearing these words of his, thy son Duryodhana dismissed those physicians, having honoured them as they deserved. Then those kings of diverse realms, beholding that constancy in virtue displayed by Bhishma of immeasurable energy, were filled with wonder. Having given a pillow to thy sire thus, those rulers of men, those mighty car-warriors, viz., the Pandavas and the Kauravas, united together, once more approached the high-souled Bhishma lying on that excellent bed of his. Reverentially saluting that high-souled one and circumambulating him thrice, and stationing guards all around for his protection, those heroes, with bodies drenched in blood, repaired for rest towards their own tents in the evening, their hearts plunged into grief and thinking of what they had seen.

Then at the proper time, the mighty Madhava, approaching the Pandavas, those mighty car-warriors cheerfully seated together and filled with joy at the fall of Bhishma, said unto Dharma's son Yudhishtira these words,—"By good luck victory hath been thine, O thou of Kuru's rare! By good luck hath Bhishma been overthrown, who is unslayable by men, and is a mighty car-warrior of aim incapable of being baffled! Or, perhaps, as destiny would have it, that warrior who was master of every weapon, having obtained thee for a foe that canst slay with thy eyes alone, hath been consumed by thy wrathful eye!—Thus addressed by Krishna, king Yudhishtira the Just, replied unto Janardana, saying,—Through Thy grace is Victory, through Thy wrath is Defeat! Thou art dispeller of the fears of those that are devoted to thee. Thou art our refuge! It is not wonderful that they should have victory whom Thou always protectest in battle, and in whose welfare Thou art always engaged, O Kesava! Having got Thee for our refuge, I do not regard anything as wonderful! Thus addressed by him, Janardana answered with a smile,—O best of kings, these words can come from thee alone!"

SECTION 123

"Sanjaya said,--"After the night had passed away, O monarch, all the kings, the Pandavas and the Dhartarashtras, repaired to the grandsire, Those Kshatriyas then saluted that bull of their order, that foremost one among the Kurus, that hero lying on a hero's bed, and stood in his presence. Maidens by thousands, having repaired to that place, gently showered over Santanu's son powdered sandal wood and fried paddy, and garlands of flowers. And women and old men and children, and ordinary spectators, all approached Santanu's son like creatures of the world desirous of beholding the Sun. And trumpets by hundreds and thousands, and actors, and mimes, and skilled mechanics also came to the aged Kuru grandsire. And ceasing to fight, putting aside their coats of mail, and lying aside their weapons, the Kurus and the Pandavas, united together, came to the invincible Devavrata, that chastiser of foes. And they were assembled together as in days of old, and cheerfully addressed one another according to their respective ages. And that conclave full of Bharata kings by hundreds and adorned with Bhishma, looked beautiful and blazing like a conclave of the gods in heaven. And that conclave of kings engaged in honouring the son of Ganga looked as beautiful as a conclave of the celestials engaged in adorning their Lord, viz., the Grandsire (Brahman). Bhishma, however, O bull of Bharata's race, suppressing his agonies with fortitude though burning with the arrows (still sticking to his body), was sighing like a snake. His body burning with these arrows, and himself nearly deprived of his senses in consequence of his weapon-wounds, Bhishma cast his eyes on those kings and asked for water. Then those Kshatriyas, O king, brought thither excellent viands and several vessels of cold water. Beholding that water brought for him, Santanu's son said,--I cannot, O sire, now use any article of human enjoyment! I am removed from the pale of humanity. I am lying on a bed of arrows. I am staying here, expecting only the return of the Moon and the Sun! Having spoken these words and thereby rebuked those kings, O Bharata, he said,--I wish to see Arjuna!--The mighty-armed Arjuna then came there, and reverentially saluting the grandsire stood with joined hands, and said,--What shall I do?--Beholding then that son of Pandu, O monarch, this standing before him after having offered him respectful salutations, Bhishma of righteous soul cheerfully addressed Dhananjaya, saying,--Covered all over with thy shafts, my body is burning greatly! All the vital parts of my body are in agony. My mouth is dry. Staying as I am with body afflicted with agony, give me water, O Arjuna! Thou art a great Bowman! Thou art capable of giving me water duly!--The valiant Arjuna then saying,--So be it,--mounted on his car, and striking his Gandiva with force, began to stretch it. Hearing the twang of his bow and the slap of his palms which resembled the roar of the thunder, the troops and the kings were all inspired with fear. Then that foremost of car-warriors, mounted on his car, circumambulated that prostrate chief of the Bharatas, that foremost of all wielders of weapons. Aiming then a blazing arrow, after having inspired it with Mantras and identified it with the Parjanya weapon, in the very sight of the entire army, the son of Pandu, viz., Partha, pierced the Earth a little to the south of where Bhishma lay. Then there arose a jet of water that was pure, and auspicious, and cool, and that resembling the nectar itself, was of celestial scent and taste. And with that cool jet of water Partha gratified Bhishma, that bull among the Kurus, of godlike deeds and prowess. And at that feat of Partha who resembled Sakra himself in his acts, all those rulers of Earth were filled with great wonder. And beholding that feat of Vibhatsu implying superhuman prowess, the Kurus trembled like kine afflicted with cold. And from wonder all the kings there present waved their garments (in the air). And loud was the blare of conchs and the beat of drums that were then heard all over the field. And Santanu's son, his thirst quenched, then addressed Jishnu, O monarch, and said, applauding him highly in the presence of all those kings, these words, viz.,--O thou of mighty arms, this is not wonderful in thee, O son of Kuru's race! O thou of immeasurable effulgence, even Narada spoke of thee as an ancient Rishi! Indeed, with Vasudeva as thy ally, thou wilt achieve many mighty feats which the chief of the celestials himself with all the gods, of a certainty, will not venture to achieve! They that have knowledge of such things know thee to be the destroyer of the whole Kshatriya race! Thou art the one Bowman among the bowmen of the world! Thou art the foremost among men. As human beings are, in this world, foremost of all creatures, as Garuda is the foremost of all winged creatures; as the Ocean is the foremost among all receptacles of water and the cow among all quadrupeds; as the Sun is the foremost amongst all luminous bodies and Himavat among all mountains; as the Brahmana is the foremost among all castes, art thou the foremost of all bowmen! Dhritrashtra's son (Duryodhana) listened not to the words repeatedly spoken by me and Vidura and Drona and Rama and Janardana and also by Sanjaya. Reft of his senses, like unto an idiot, Duryodhana placed no reliance on those utterances. Past all instructions, he will certainly have to lie down for ever, overwhelmed by the might of Bhima!--Hearing

these words of his, the Kuru king Duryodhana became of cheerless heart. Eyeing him, Santanu's son said,--Listen, O king! Abandon thy wrath! Thou hast seen, O Duryodhana how the intelligent Partha created that jet of cool and nectar-scented water! There is none else in this world capable of achieving such feat. The weapons appertaining to Agni, Varuna, Soma, Vayu, and Vishnu, as also those appertaining to Indra, Pasupati, and Parameshthi, and those of Prajapati, Dhatri, Tashtri, Savitri, and Vivasvat, all these are known to Dhananjaya alone in this world of men! Krishna, the son of Devaki, also knoweth them. But there is none else here that knoweth them. This son of Pandu, O sire, is incapable of being defeated in battle by even the gods and the Asuras together. The feats of this high-souled one are superhuman. With that truthful hero, that ornament of battle, that warrior accomplished in fight, let peace, O king, be soon made! As long as the mighty-armed Krishna is not possessed by wrath, O chief of the Kurus, it is fit, O sire, that peace should be made with the heroic Parthas! As long as this remnant of thy brothers is not slain, let peace, O monarch, be made! As long as Yudhishthira with eyes burning in wrath doth not consume thy troops in battle, let peace, O sire, be made! As long as Nakula, and Sahadeva, and Bhimasena, the sons of Pandu, do not, O monarch, exterminate thy army, it seems to me that friendly relations should be restored between thee and the heroic Pandavas! Let this battle end with my death, O sire! Make peace with the Pandavas. Let these words that are uttered to thee by me be acceptable to thee, O sinless one! Even this is what I regard to be beneficial both for thyself and the race (itself of Kuru). Abandoning thy wrath, let peace be made with Parthas. What Phalguni hath already done is sufficient. Let friendly relations be restored with the death of Bhishma! Let this remnant (of warriors) live! Relent, O king! Let half the kingdom be given to the Pandavas. Let king Yudhishthira the Just, go to Indraprastha. O chief of the Kurus, do not achieve a sinful notoriety among the kings of the earth by incurring the reproach of meanness, becoming a fomentor of intestine dissensions! Let peace come to all with my death! Let these rulers of earth, cheerfully mix with one another! Let sire get back the son, let sister's son get back the maternal uncle! If from want of understanding and possessed by folly thou dost notarken to those timely words of mine thou wilt have to repent greatly! What I say is true. Therefore, desist even now! Having, from affection, said these words unto Duryodhana in the midst of the kings, the son of the ocean-going (Ganga) became silent. Though his vital limbs were burning with the arrow-wounds, yet, prevailing over his agonies, he applied himself to yoga.

"Sanjaya continued--"Having heard these beneficial and peaceful words fraught with both virtue and profit, thy son, however, accepted them not, like a dying man refusing medicine."

SECTION 124

"Sanjaya said,--"After Santanu's son Bhishma, O monarch, had become silent, all those rulers of earth, there present, then returned to their respective quarters. Hearing of Bhishma's slaughter that bull among men, viz., Radha's son (Karna), partially inspired with fear quickly came there. He beheld that illustrious hero lying on his bed of reeds. Then Vrisha (Karna) endowed with great glory, with voice choked in tears, approaching that hero lying with eyes closed, fell at his feet. And he said,--O chief of the Kurus, I am Radha's son, who while before thy eyes, was everywhere looked upon by thee with hate!--Hearing these words, the aged chief of the Kurus, the son of Ganga, whose eyes were covered with film slowly raising his eyelids, and causing the guards to be removed, and seeing the place deserted by all, embraced Karna with one arm, like a sire embracing his son, and said these words with great affection:--Come, come! Thou art an opponent of mine who always challengest comparison with me! If thou hadst not come to me, without doubt, it would not have been well with thee! Thou art Kunti's son, not Radha's! Nor is Adhiratha thy father! O thou of mighty arms, I heard all this about thee from Narada as also from Krishna-Dwaipayana! Without doubt, all this is true! I tell thee truly, O son, that I bear thee no malice! It was only for abating thy energy that I used to say such harsh words to thee! O thou of excellent vows without any reason thou speakest ill of all the Pandavas! Sinfully didst thou come into the world. It is for this that thy heart hath been such. Through pride, and owning also thy companionship with the low, thy heart hateth even persons of merit! It is for this that I spoke such harsh words about thee in the Kuru camp! I know thy prowess in battle, which can with difficulty be borne on earth by foes! I know also thy regard for Brahmanas, thy courage, and thy great attachment to almsgiving! O thou that resemblest a very god, amongst men there is none like thee! For fear of intestine dissensions I always spoke harsh words about thee. In bowmanship, in aiming weapon, in lightness of hand and in strength of weapons, thou art equal to Phalguni himself, or the high-souled Krishna! O Karna, proceeding to the city of Kasi, alone with thy bow, thou hadst crushed the kings in battle for procuring a bride for the Kuru king! The mighty and invincible king

Jarasandha also, ever boastful of his prowess in battle, could not become thy match in fight! Thou art devoted to Brahmanas; thou always fightest fairly! In energy and strength, thou art equal to a child of the celestials and certainly much superior to men. The wrath I cherished against thee is gone. Destiny is incapable of being avoided by exertion. O slayer of foes, the heroic sons of Pandu are thy uterine brothers! If thou wishest to do what is agreeable to me, unite with them, O thou of mighty arms! O son of Surya, let these hostilities end with me! Let all the kings of Earth be to-day freed from danger!--"

"Karna said I know this, O thou of mighty arms! All this without doubt, is (as thou sayest)! As thou tellest me, O, Bhishma, I am Kunti's son, and not the son of a Suta! I was, however, abandoned by Kunti, and I have been reared by a Suta. Having (so long) enjoyed the wealth of Duryodhana, I dare not falsify it now. Like Vasudeva's son who is firmly resolved for the sake of the Pandavas, I also, O thou that makest profuse presents to Brahmanas, am prepared to cast away my possessions, my body itself, my children, and my wife, for Duryodhana's sake! Death from disease, O thou of Kuru's race, doth not become a Kshatriya! Relying upon Suyodhana I have always offended the Pandavas! This affairs is destined to take its course. It is incapable of being prevented. Who was there that would venture to overcome Destiny by exertion? Various omens indicating the destruction of the Earth. O grandsire, were noticed by thee and declared in the assembly. It is well known to me that the son of Pandu, and Vasudeva, are incapable of being conquered by other men. Even with them we venture to fight! I will vanquish the son of Pandu in battle! Even this is my firm resolve! I am not capable, of casting off this fierce animosity (that I cherish against the Pandavas)! With a cheerful heart, and keeping the duties of my order before my eye, I will contend against Dhananjaya. Firmly resolved that I am on battle, grant me thy permission, O hero! I will fight. Even this is my wish. It behoveth thee to forgive me also any harsh words that I may have at any time uttered against thee or any act that I may have done against thee from anger or inconsiderateness!--"

"Bhishma said,--If, indeed, thou art unable to cast off this fierce animosity, I permit thee, O Karna! Fight, moved by the desire of heaven! Without anger and without vindictiveness, serve thou the king according to thy power and according to thy courage and observant of the conduct of the righteous! Have then my permission, O Karna! Obtain thou that which thou seekest! Through Dhananjaya thou wilt obtain all those regions (hereafter) which are capable of being had by fulfilling the duties of a Kshatriya! Freed from pride, and relying on thy (own) might and energy, engage in battle, since a Kshatriya cannot have a (source of) greater happiness than a righteous battle. For a long while I made great efforts for bringing about peace! But I succeeded not, O Karna, in the task! Truly do I say this unto thee!--"

"Sanjaya continued,--"After the son of Ganga had said this, Radha's son (Karna) having saluted Bhishma and obtained his forgiveness, got up on his car and proceeded towards (the quarters of) thy son."

The End of Bhishma Parva.

THE MAHABHARATA, BOOK 7:

DRONA PARVA

SECTION 1

(Dronabhisheka Parva)

Om! Having bowed down unto Narayan, and unto that most exalted of male beings, viz., Nara, and unto the goddess Saraswati also, must the word Jaya be uttered.

"Janamejaya said, 'Hearing that his sire Devavrata of unrivalled vigour and sturdiness, and might, energy and prowess, had been slain by Sikhandin, the prince of the Panchalas, what, indeed, O regenerate Rishi, did the powerful king Dhritrashtra with eyes bathed in tears do? O illustrious one, his son (Duryodhana) wished for sovereignty after vanquishing those mighty bowmen, viz., the sons of Pandu, through Bhishma and Drona and other great car-warriors. Tell me, O thou that hast wealth of asceticism, all that he, of Kuru's race, did after that chief of all bowmen had been slain.'

"Vaisampayana said, 'Hearing that his sire had been slain, king Dhritrashtra of Kuru's race filled with anxiety and grief, obtained no peace of mind. And while he, of Kuru's race, was thus continually brooding over that sorrow, Gavgana's son of pure soul once more came to him. Then, O monarch, Dhritrashtra, the son of Amvika, addressed Sanjaya, who had that night come back from the camp to the city called after the elephant. With a heart rendered exceedingly cheerless in consequence of his having heard of Bhishma's fall, and desirous of the victory of his sons, he indulged in these lamentations in great distress.'

"Dhritrashtra said, 'After having wept for the high-souled Bhishma of terrible prowess, what, O son, did the Kauravas, urged by fate, next do? Indeed, when that high-souled and invincible hero was slain, what did the Kauravas do, sunk as they were in an ocean of grief? Indeed, that swelling and highly efficient host of the high-souled Pandavas, would, O

Sanjaya, excite the keenest fears of even the three worlds. Tell me, therefore, O Sanjaya, what the (assembled) kings did after Devavrata, that bull of Kuru's race, had fallen.'

"Sanjaya said, 'Listen, O king, with undivided attention, to me as I recite what thy sons did after Devavrata had been killed in battle. When Bhishma, O monarch, of prowess incapable of being baffled, was slain, thy warriors as also the Pandavas both reflected by themselves (on the situation). Reflecting on the duties of the Kshatriya order, they were filled with wonder and joy; but acting according to those duties of their own order, they all bowed to that high-souled warrior. Then those tigers among men contrived for Bhishma of immeasurable prowess a bed with a pillow made of straight shafts. And having made arrangements for Bhishma's protection, they addressed one another (in pleasant converse). Then bidding Ganga's son their farewell and walking round him, and looking at one another with eyes red in anger, those Kshatriyas, urged by fate, once more went out against one another for battle. Then by the blare of trumpets and the beat of drums, the divisions of thy army as also those of the foe, marched out. After the fall of Ganga's son, O king, when the best part of the day had passed away, yielding to the influence of wrath, with hearts afflicted by fate, and disregarding the words, worthy of acceptance, of the high-souled Bhishma, those foremost ones of Bharata's race went out with great speed, armed with weapons. In consequence of thy folly and of thy son's and of the slaughter of Santanu's son, the Kauravas with all the kings seemed to be summoned by Death himself. The Kurus, deprived of Devavrata, were filled with great anxiety, and resembled a herd of goats and sheep without a herdsman, in a forest abounding with beasts of prey. Indeed, after the fall of that foremost one of Bharata's race, the Kuru host looked like the firmament divested of stars, or like the sky without the atmosphere, or like the earth with blasted crops, or like an oration disfigured by bad grammar, or like the Asura host of old after Vali had been smitten down, or like a beautiful damsel deprived of husband [i.e., deprived of robes and ornaments because of her widowhood,] or like a river whose waters have been dried up, or like a roe deprived of her mate and encompassed in the woods by wolves; or like a spacious mountain cave with its lion killed by a Sarabha [A fabulous animal of eight legs supposed to be stronger than the lion.]. Indeed, O chief of the Bharatas, the Bharata host, on the fall of Ganga's son, became like a frail boat on the bosom of the ocean, tossed by a tempest blowing from every side. Exceedingly afflicted by the mighty and heroic Pandavas of sure aim, the Kaurava host, with its steeds, car-warriors and elephants much troubled, became exceedingly distressed, helpless, and panic-stricken. And the frightened kings and the common soldiers, no longer relying upon one another, of that army, deprived of Devavrata, seemed to sink into the nethermost region of the world. Then the Kauravas remembered Karna, who indeed, was equal to Devavrata himself. All hearts turned to that foremost of all wielders of arms, that one resembling a guest resplendent (with learning and ascetic austerities). And all hearts turned to him, as the heart of a man in distress turneth to a friend capable of relieving that distress. And, O Bharata, the kings then cried out saying, Karna! Karna! The son of Radha, our friend, the son of a Suta, that one who is ever prepared to lay down his life in battle! Endued with great fame, Karna, with his followers and friends, did not fight for these ten days. O, summon him soon!' The mighty-armed hero, in the presence of all the Kshatriyas, during the mention of valiant and mighty car-warriors, was by Bhishma classed as an Ardra-ratha, although that bull among men is equal to two Maharathas! Even thus was he classed during the counting of Rathas and Atrirathas, he that is the foremost (of all Rathas and Atrirathas), he that is respected by all heroes, he that would venture to fight even with Yama, Kuvera, Varuna, and Indra. Through anger caused by this, O king, he had said unto Ganga's son these words: 'As long as thou livest, O thou of Kuru's race, I will never fight! If thou, however, succeedest in slaying the sons of Pandu in great battle, I shall, O Kaurava, with Duryodhana's permission, retire into the woods. If, on the other hand, thou, O Bhishma, slain by the Pandavas, attainest to heaven, I shall then, on a single car, say all of them, whom thou regardest as great car-warriors.' Having said this, mighty-armed Karna of great fame, with thy son's approval, did not fight for the first ten days. Bhishma, of great prowess in battle and of immeasurable might, slew, O Bharata, a very large number of warriors belonging to Yudhishtira's army. When, however, that hero of sure aim and great energy was slain, thy sons thought of Karna, like persons desirous of crossing a river thinking, of a boat. Thy warriors and thy sons, together with all the kings, cried out, saying, Karna! And they all said, 'Even this is the time for the display of his prowess.' Our hearts are turned to that Karna who derived his knowledge of weapons from Jamadagni's son, and whose prowess is incapable of being resisted! He, indeed, O king, is competent to save us from great dangers, like Govinda always saving the celestials from great dangers.'

"Vaisampayana continued, 'Unto Sanjaya who was thus repeatedly applauding Karna, Dhritrashtra sighing like a snake, said those words.'

"Dhritrashtra said, '[I understand] that the hearts of all of you are turned towards Vikartana's son Karna, and that all of you, saw that son of Radha, that hero of the Suta caste, ever prepared to lay down his life in battle. I hope that hero of prowess incapable of being baffled, did not falsify the expectations of Duryodhana and his brothers, all of whom were then afflicted with grief and fear, and desirous of being relieved from their danger. When Bhishma, that refuge of Kauravas, was slain, could Karna, that foremost of bowmen, succeed in filling up the gap caused? Filling up that gap, could Karna fill the foe with fear? Could he also crown with fruit the hopes, entertained by my sons, of victory?'"

SECTION 2

"Sanjaya said, 'Then Adhiratha's son of the Suta caste, knowing that Bhishma had been slain, became desirous of rescuing, like a brother, thy son's army from the distress into which it had fallen, and which then resembled a boat sunk in the fathomless ocean. [Indeed, O king, having heard that that mighty car-warrior and foremost of men, that hero of unfading glory, viz., Santanu's son, had been thrown down (from his car), that grinder of foes, that foremost of all wielders of bows, viz., Karna, soon came (to the field of battle). When the best of car-warriors, viz., Bhishma, was slain by the foe, Karna speedily came there, desirous of rescuing the Kuru host which resembled a boat sunk in the ocean, like a sire desirous of rescuing his children.'

"And Karna (addressing the soldiers) said, 'That Bhishma who possessed firmness, intelligence, prowess, vigour, truth, self-restraint, and all the virtues of a hero, as also celestial weapons, and humility, and modesty, agreeable speech, and freedom from malice, that ever-grateful Bhishma, that slayer of the foes of Brahmanas, in whom were these attributes as permanently as Lakshmi in the moon, alas, when that Bhishma, that slayer of hostile heroes, hath received his quietus, I regard all other heroes as already slain. In consequence of the eternal connexion (of all things) with work, nothing exists in this world that is imperishable. When Bhishma of high vows hath been slain, who is there that would take upon himself to say with certitude that tomorrow's sun will rise? When he that was endued with prowess equal to that of the Vasus, he that was born of the energy of the Vasus, when he, that ruler of the earth, hath once more been united with the Vasus, grieve ye, therefore, for your possessions and children for this earth and the Kurus, and this host.'

"Sanjaya continued, 'Upon the fall of that boon-giving hero of great might, that lord of the world, viz., Santanu's son of great energy, and upon the (consequent) defeat of the Bharatas, Karna, with cheerless heart and eyes filled with tears, began to console (the Dhartarashtras). Hearing these words of Radha's son, thy sons, O monarch, and thy troops, began to wail aloud and shed copious tears of grief corresponding with the loudness of those wails. 2 When, however, the dreadful battle once more took place and the Kaurava divisions, urged on by the Kings, once more set up loud shouts, that bull among mighty car-warriors, viz., Karna, then addressed the great car-warriors (of the Kaurava army) and said words which caused them great delight: In this transient world everything is continually flitting (towards the jaws of Death). Thinking of this, I regard everything as ephemeral. When, however, all of you were here, how could Bhishma, that bull among the Kurus, immovable as a hill, be thrown down from his car? When that mighty car-warrior, viz., the son of Santanu, hath been overthrown, who even now lieth on the ground like the Sun himself dropped (from the firmament), the Kuru kings are scarcely competent to bear Dhananjaya, like trees incapable of bearing the mountain-wind. I shall, however, now protect, as that high-souled one did, this helpless Kuru host of cheerless mien, whose foremost warriors have already been slain by the foe. Let this burden now devolve on me. I see that this universe is transient, since that foremost of heroes hath been slain in battle. Why shall I then cherish any fear of battle? Coursing, therefore, on the field I shall despatch those bulls of Kuru's race (viz., the Pandavas) to Yama's abode by means of my straight shafts. Regarding fame as the highest object in the world, I shall slay them in battle, or, slain by the foe, shall sleep on the field. Yudhishtira is possessed of firmness, intelligence, virtue, and might. Vrikodara is equal to a hundred elephant in prowess, Arjuna is young and is the son of the chief of the celestials. The Pandava host, therefore, is not capable of being easily defeated by the very celestials. That force in which are the twins, each resembling Yama himself, that force in which are Satyaki and the son of Devaki, that force is like the jaws of Death. No coward, approaching it, can come back with life. The wise oppose swelling ascetic power with ascetic austerities, so should force be opposed by force. Verily, my mind is firmly fixed upon opposing the foe and protecting my own party, O charioteer, I shall today certainly resist the might of the enemy, and vanquish him by repairing only to the field of battle. I will not tolerate this intestine feud. When the troops

are broken, he that cometh (for aiding) in the endeavour to rally is a friend. I shall either achieve this righteous feat worthy of an honest man, or casting off my life shall follow Bhishma. I shall either slay all my foes united together, or slay them by them proceed to the regions reserved for heroes. O charioteer, I know that even this is what I should do, when women and children cry for help, or when Duryodhana's prowess sustains a check. Therefore, I shall today conquer the foe. Reckless of my very life in this terrible battle, I shall protect the Kurus and slay the sons of Pandu. Slaying in battle all my foes banded together, I shall bestow (undisputed) sovereignty on Dhritrashtra's son. Let my armour, beautiful, made of gold, bright, and radiant with jewels and gems, be donned; and my head-gear, of effulgence equal to that of the sun; and my bows and arrows that resemble fire, poison, or snakes. Let also sixteen quivers be tied (to my car) at the proper places, and let a number of excellent bows be procured. Let also shafts, and darts and heavy maces, and my conch, variegated with gold, be got ready. Bring also my variegated, beautiful, and excellent standard, made of gold, possessed of the effulgence of the lotus, and bearing the device of the elephant's girth, cleaning it with a delicate cloth, and decking it with excellent garlands and a network of wires. I O charioteer's son, bring me also, with speed, some fleet steeds of the hue of tawny clouds, not lean, and bathed in water sanctified with mantras, and furnished with trappings of bright gold. Bring me also, with speed, an excellent car decked with garlands of gold, adorned gems, bright as the sun or the moon, furnished with every necessary, as also with weapons, and unto which are yoked excellent animals. Bring me also a number of excellent bows of great toughness, and a number of excellent bow-strings capable of smiting (the foe), and some quivers, large and full of shafts and some coats of mail for my body. Bring me also, with speed, O hero, every (auspicious) article needed for occasions of setting out (for battle), such as vessels of brass and gold, full of curds. Let garlands of flowers be brought, and let them be put on the (proper) limbs of my body. Let drums also be beaten for victory! Go, O charioteer, quickly to the spot where the diadem-decked (Arjuna), and Vrikodara, and Dharma's son (Yudhishtira), and the twins, are. Encountering them in battle, either I shall slay them, or, being slain by them, my foes, I shall follow Bhishma. Arjuna, and Vasudeva, and Satyaki, and the Srinjayas, that force, I think, is incapable of being conquered by the kings. If all-destroying Death himself with unremitting vigilance, were to protect Kiritin, still shall I slay him, encountering him in battle, or repair myself to Yama's abode by Bhishma's track. Verily, I say, that I will repair into the midst of those heroes. Those (kings) that are my allies are not provokers of intestine feuds, or of weak attachment to me, or of unrighteous souls.'

"Sanjaya continued, Riding on an excellent and costly car of great strength, with an excellent pole, decked with gold, auspicious, furnished with a standard, and unto which were yoked excellent steeds that were fleet as the wind, Karna proceeded (to battle) for victory. Worshipped by the foremost of Kuru car-warriors like Indra by the celestials, that high-souled and fierce Bowman, endued with immeasurable energy like the Sun himself, upon his car decked with gold and jewels and gems, furnished with an excellent standard, unto which were yoked excellent steeds, and whose rattle resembled the roll of the clouds, proceeded, accompanied by a large force, to that field of battle where that bull of Bharata's race (Bhishma) had paid his debt to nature. Of beautiful person, and endued with the splendour of fire, that great Bowman and mighty car-warrior, viz., the son of Adhiratha, then mounted on his own beautiful car possessed of the effulgence of fire, and shone like the lord of the celestials himself riding on his celestial car."

SECTION 3

"Sanjaya said, 'Beholding the grandsire, viz., the venerable Bhishma, that destroyer of all the Kshatriyas, that hero of righteous soul and immeasurable energy, that great Bowman thrown down (from his car) by Savyasachin with his celestial weapons, lying on a bed of arrows, and looking like the vast ocean dried up by mighty winds, the hope of thy sons for victory had disappeared along with their coats of mail and peace of mind. Beholding him who was always an island unto persons sinking in the fathomless ocean in their endeavours to cross it, beholding that hero covered with arrows that had coursed in a stream as continuous as that of Yamuna, that hero who looked like Mainaka of unbearable energy thrown down on the earth by the great Indra, that warrior lying prostrate on the earth like the Sun dropped down from the firmament, that one who looked like the inconceivable Indra himself after his defeat of old by Vritra, that depriver of all warriors of their senses, that foremost of all combatants, that signal of all bowmen, beholding that hero and bull among men, viz., thy sire Bhishma of high vows, that grandsire of the Bharatas thrown down in battle and lying covered with Arjuna's shafts, on a hero's bed. Adhiratha's son (Karna) alighted from his car, in great affliction, filled with grief, and almost senseless. Afflicted (with sorrow), and with eyes

troubled with tears, he proceeded on foot. Saluting him with joined palms, and addressing him reverentially, he said, 'I am Karna! Blessed be thou! Speak to me, O Bharata, in sacred and auspicious words, and look at me, opening thy eyes. No man certainly enjoyeth in this world the fruits of his pious deeds, since thou, reverend in years and devoted to virtue, liest slain on the ground. O thou that art the foremost one among the Kurus, I do not see that there is any one else among them, who is competent (like thee) in filling the treasury, in counsels, in the matter of disposing the troops in battle array, and in the use of weapons. Alas, he that was endued with a righteous understanding, he that always protected the Kurus from every danger, alas, he, having slain numberless warriors, proceedeth to the region of the Pitris. From this day, O chief of the Bharatas, the Pandavas, excited with wrath, will slaughter the Kurus like tigers slaying deer. Today the Kauravas, acquainted with the force of Gandiva's twang, will regard Sayasachin, like the Asuras regarding the wielder of the thunder-bolt, with terror. Today the noise, resembling that of heaven's thunder, of the arrows shot from Gandiva, will inspire the Kurus and other kings with great terror. Today, O hero, like a raging conflagration of fierce flames consuming a forest, the shafts of Kiritin will consume the Dhartarashtra. In those parts of the forest through which fire and wind march together, they burn all plants and creepers and trees. Without doubt, Partha is even like a surging fire, and, without doubt, O tiger among men, Krishna is like the wind. Hearing the blare of Panchajanya and the twang of Gandiva all the Kaurava troops, O Bharata, will be filled with fear. O hero, without thee, the kings will never be able to bear the rattle of the ape-bannered car belonging to that grinder of foes, when he will advance (upon them). Who amongst the kings, save thyself, is competent to battle with that Arjuna whose feats, as described by the wise, are all superhuman? Superhuman was the battle that he fought with the high-souled (Mahadeva) of three eyes. From him he obtained a boon that is unattainable by persons of unsanctified souls. Delighted in battle, that son of Pandu is protected by Madhava. Who is there that is competent to vanquish him who could not be vanquished by thee before, although thou, endued with great energy, hadst vanquished Rama himself in battle, that fierce destroyer of the Kshatriya race, worshipped, besides, by the gods and the Danavas? Incapable of putting up with that son of Pandu, that foremost of heroes in battle, even I, with thy permission, am competent to slay, with the force of my weapons, that brave and fierce warrior who resembleth a snake of virulent poison and who slayeth his foes with his glances alone!'"

SECTION 4

"Sanjaya said, 'Unto him who was talking thus, the aged Kuru grandsire with a cheerful heart, said these words adapted to both time and place: 'Like the ocean unto rivers, like the Sun unto all luminous bodies, like the righteous unto Truth, like a fertile soil unto seeds, like the clouds unto all creatures, be thou the refuge of thy relatives and friends! Like the celestials upon him of a thousand eyes, let thy kinsmen depend on thee. Be thou the humiliator of thy foes, and the enhancer of the joys of thy friends. Be thou unto the Kauravas as Vishnu unto the dwellers of heaven. Desirous of doing what was agreeable to Dhritarashtra's son, thou didst with the might and prowess of own arms, O Karna, vanquish the Kamvojas having proceeded to Rajpura. Many kings, amongst whom Nagnajit was the foremost, while staying in Girivraja, as also the Amvashthas, the Videhas, and the Gandharvas, were all vanquished by thee. The Kiratas, fierce in battle, dwelling in the fastness of Himavat, were formerly, O Karna, made by thee to own Duryodhana's sway. And so also, the Utpalas, the Mekalas, the Paundras, the Kalingas, the Andhras, the Nishadas, the Trigartas, and the Valhikas, were all vanquished by thee, O Karna, in battle. In many other countries, O Karna, impelled by the desire of doing good to Duryodhana, thou didst, O hero, vanquish many races and kings of great energy. Like Duryodhana, O child, with his kinsmen, and relatives, and friends, be thou also the refuge of all the Kauravas. In auspicious words I command thee, go and fight with the enemy. Lead the Kurus in battle, and give victory unto Duryodhana. Thou art to us our grandson even as Duryodhana is. According to the ordinance, all of us also are as much thine as Duryodhana's! The wise, O foremost of men, say that the companionship of the righteous with the righteous is a superior relationship to that born of the same womb. Without falsifying, therefore, thy relationship with Kurus, protect thou the Kaurava host like Duryodhana, regarding it as thy own.

"Hearing these words of his, Vikartana's son Karna, reverentially saluting Bhishma's feet, (bade him farewell) and came to that spot where all the Kaurava bowmen were. Viewing that wide and unparalleled encampment of the vast host, he began to cherish (by words of encouragement) those well-armed and broad-chested warriors. And all the Kauravas headed by Duryodhana were filled with joy. And beholding the mighty-armed and high-souled Karna come to the field and station himself at the head of the whole army, for battle,

the Kauravas received him with loud shouts and slapping of arm-pits and leonine roars and twang of bows and diverse other kinds of noise."

SECTION 5

"Sanjaya said, 'Beholding that tiger among men, viz., Karna, mounted on his car, Duryodhana, O king, filled with joy, said these words, 'This host, protected by thee, hath now, I think, got a proper leader. Let that, however, be settled now which is proper and within our power.'

"Karna said, 'Tell us thyself, O tiger among men, for thou art the wisest of kings. Another can never see so well what should be done as one seeth it whose concern it is. Those kings are all desirous of listening to what thou mayst have to say. I am sure that no improper words will be uttered by thee.'

"Duryodhana, said, 'Bhishma was our commander possessed (as he was) of years, prowess, and learning and supported by all our warriors. That high-souled one, O Karna, achieving great glory and slaying large numbers of my enemies protected us by fair fight for ten days. He achieved the most difficult of feats. But now that he is about to ascend to heaven, whom, O Karna, dost thou think fit to our commander after him? Without a leader, an army cannot stay in battle for even a short while. Thou art foremost in battle, like a boat without a helmsman in the waters. Indeed, as a boat without a helmsman, or a car without a driver, would go anywhere, so would the plight be of a host that is without a leader. Like a merchant who falleth into every kind of distress when he is unacquainted with the ways of the country he visits, an army that is without a leader is exposed to every kind of distress. Look thou, therefore, among all the high-souled warriors of our army and find out a proper leader who may succeed the son of Santanu. Him whom thou wouldst regard as a fit leader in battle, him, all of us, without doubt, will together make our leader.'

"Karna said, 'All these foremost of men are high-souled persons. Every one of them deserveth to be our leader. There is no need of any minute examination. All of them are conversant with noble genealogies and with the art of smiting; all of them are endued with prowess and intelligence, all of them are attentive and acquainted with the scriptures, possessed of wisdom, and unretreating from battle. [Kula-samhanana-jnana, i.e., 'knowledge of Kula, as also of samhanana, which latter, as Nilakantha explains, means the body. A knowledge of the body, of vital and other limbs, was possessed by every accomplished warrior who wanted to smite effectually.] All, however, cannot be leaders at the same time. Only one should be selected as leader, in whom are special merits. All of these regard one another as equals. If one amongst them, therefore, be honoured, others will be dissatisfied, and, it is evident, will no longer fight for thee from a desire of benefiting thee. This one, however, is the Preceptor (in arms) of all these warriors; is venerable in years, and worthy of respect. Therefore, Drona, this foremost of all wielders of weapons, should be made the leader. Who is there worthy of becoming a leader, when the invincible Drona, that foremost of persons conversant with Brahma, is here, that one who is equal to Sukra or Vrihaspati himself? Amongst all the kings in thy army, O Bharata, there is not a single warrior who will not follow Drona when the latter goeth to battle [i.e., who will feel it humiliating for him to walk behind Drona?]. This Drona is the foremost of all leaders of forces, the foremost of all wielders of weapons, and the foremost of all intelligent persons. He is, besides, O king, thy preceptor (in arms). Therefore, O Duryodhana, make this one the leader of thy forces without delay, as the celestials made Kartikeya their leader in battle for vanquishing the Asuras.'

SECTION 6

"Sanjaya said, 'Hearing these words of Karna, king Duryodhana. then said this unto Drona who was staying in the midst of the troops.'

"Duryodhana said, 'For the superiority of the order of thy birth, for the nobility of thy parentage, for thy learning, years and intelligence, for also thy prowess, skill, invincibility, knowledge of worldly matters, policy, and self-conquest, by reason also of thy ascetic austerities and thy gratitude, superior as thou art as regards every virtue, among these kings there is none who can make so good a leader as thou. Protect thou, therefore, ourselves, like Vasava protecting the celestials. Having thee for our leader, we desire, O best of Brahmanas, to vanquish our foes. As Kapali amongst the Rudras, Pavaka among the Vasus, Kuvera among the Yakshas, Vasava among the Maruts, Vasishtha among Brahmanas, the Sun amongst luminous bodies, Yama among the Pitris, Varuna among aquatic creatures, as the Moon among the stars, and Usanas among the sons of Diti, so art thou the foremost of all leaders of forces. Be thou, therefore, our leader. O sinless one, let these ten and one Akshauhini of troops be obedient to thy word of command. Disposing these troops in battle array, slay thou our foes, like Indra slaying the Danavas. Proceed thou art the head of us all, like Pavaka's son (Kartikeya) at the head of the celestial forces. We will follow thee to battle, like bulls following a bovine leader. A

fierce and great bowman as thou art, beholding thee stretching the bow at our head. Arjuna will not strike. Without doubt, O tiger among men, if thou becomest our leader, I will vanquish Yudhishtira with all his followers and relatives in battle.'

"Sanjaya continued, 'After Duryodhana had uttered these words, the kings (in the Kaurava army) all cried victory to Drona. And they delighted thy son by uttering a loud leonine shout. And the troops, filled with joy, and with Duryodhana at their head, desirous of winning great renown, began to glorify that best of Brahmanas. Then, O king, Drona addressed Duryodhana in those words."

SECTION 7

"Drona said, 'I know the Vedas with their six branches. I know also the science of human affairs. I am acquainted also with the Saiva weapon, and diverse other species of weapons. Endeavouring to actually display all those virtues which ye, desirous of victory, have attributed to me, I will fight with the Pandavas. I will not, however, O king, be able to slay the son of Prishata. O bull among men, he hath been created for my slaughter. I will fight with the Pandavas, and slay the Somakas. As regards the Pandavas, they will not fight with me with cheerful hearts.'

"Sanjaya continued, 'Thus permitted by Drona, the son, O king, then made him the commander of his forces according to the rites prescribed in the ordinance. And the kings (in the Katirava army) headed by Duryodhana performed the investiture of Drona in the command of the forces, like the celestials headed by India in days of yore performing the investiture of Skanda. After Drona's installation in the command, the joy of the army expressed itself by the sound of drums and the loud blare of conchs. Then with cries such as greet the ears on a festive day, with auspicious invocations by Brahmanas gratified with cries of Jaya uttered by foremost of Brahmanas, and with the dance of mimes, Drona was duly honoured. And Kaurava warriors regarded the Pandavas as already vanquished.'

"Sanjaya continued, 'Then that mighty car-warrior, viz., Bharadwaja's son, having obtained the command, arrayed the troops in order of battle, and went out with thy sons from desire of fighting the foe. And the ruler of the Sindhus, and the chief of the Kalingas, and thy son Vikarna, clad in mail, took up their position on the right wing (of Drona). And Sakuni, accompanied by many foremost of horsemen battling with bright lances and belonging to the Gandhara tribe, proceeded, acting as their support. And Kripa, and Kritavarman, and Chitrasena, and Vivinsati headed by Duhsasana, strove vigorously for protecting the left wing. And the Kamvojas headed by Sudakshina, and the Sakas, and the Yavanas, with steeds of great fleetness, proceeded, as the latter's support. And the Madras, the Trigartas the Amvashthas, the Westerners, the Northerners, the Malavas, the Surasenas, the Sudras the Maladas, the Sauviras, the Kaitavas, the Easterners, and the Southerners placing thy son (Duryodhana) and the Suta's son (Karna) at their head, forming the rear guard, gladdened warriors of their own army, added to the strength of the (advancing) force, Vikartana's son Karna proceeded at the head of the bowmen. I And his blazing and large and tall standard bearing the advice of the elephant's rope, shone with an effulgence like that of the Sun, gladdening his own divisions. Beholding Karna, none regarded the calamity caused by Bhishma's death. And the kings, along with the Kurus, all became freed from grief. And large numbers of warriors, banded together, said unto one another, 'Beholding Karna on the field, the Pandavas will never be able to stand in battle. Indeed, Karna is quite competent to vanquish in battle the very gods with Vasava at their head. What need be said, therefore, for the sons of Pandu who are destitute of energy and prowess? The mighty-armed Bhishma spared the Parthas in battle. Karna, however, will slay them in the fight with his keen shafts.' Speaking unto one another thus and filled with joy, they proceeded, applauding and worshipping the son of Radha. As regards our army, it was arrayed by Drona in the form of a Sakata (vehicle); while the array of our illustrious foes, O king, was in the form of a Krauncha (crane), as disposed, O Bharata, by king Yudhishtira the Just in great cheerfulness. At the head of their array were those two foremost of persons viz., Vishnu and Dhananjaya, with their banner set up, bearing the device of the ape. The hump of the whole army and the refuge of all bowmen, that banner of Partha, endued with immeasurable energy, as it floated in the sky, seemed to illumine the entire host of the high-souled Yudhishtira. The banner of Partha, possessed of great intelligence, seemed to resemble the blazing Sun that riseth at the end of the Yuga for consuming the world. Amongst bowmen, Arjuna is the foremost; amongst bows, Gandiva is the foremost amongst creature Vasudeva is the first; and amongst all kinds of discs, Sudarsana is the first. Bearing these four embodiments of energy, that car unto which were yoked white steeds, took up its position in the front of the (hostile) army, like the fierce discus upraised (for striking). Thus did those two foremost of men stand at the very head of their respective forces, viz.,

Karna at the head of thy army, and Dhananjaya at the head of the hostile one. Both excited with wrath, and each desirous of slaying the other, Karna and Arjuna looked at each other in that battle.'

"Then when that mighty car-warrior, viz., Bharadwaja's son, proceeded to battle with great speed, the earth seemed to tremble with loud sounds of wailing. Then the thick dust, raised by the wind resembling a canopy of tawny silk, enveloped the sky and the sun. And though the firmament was cloudless, yet a shower fell of pieces of flesh, bones, and blood. And vultures and hawks and cranes and Kankas, and crows in thousands, began continually to fall upon the (Kaurava) troops. And jackals yelled aloud; and many fierce and terrible birds repeatedly wheeled to the left of thy army, from desire of eating flesh and drinking blood [Lit., "placed army to their right," i.e., these birds wheeled to the left of thy host, which is an evil omen.], and many blazing meteors, illuminating (the sky), and covering large areas with their tails, fell on the field with loud sound and trembling motion. And the wide disc of the sun O monarch, seemed to emit flashes of lightning with thundering noise, when commander of the (Kaurava) army set out. These and many other portents, fierce and indicating a destruction of heroes, were seen during the battle. Then commenced the encounter between the troops of the Kurus and the Pandavas, desirous of slaying each other. And so loud was the din that it seemed to fill the whole earth. And the Pandavas and the Kauravas, enraged with each other and skilled in smiting, began to strike each other with sharp weapons, from desire of victory. Then that great Bowman of blazing effulgence rushed towards the troops of the Pandavas with great impetuosity, scattering hundreds of sharp arrows. Then the Pandavas and the Srinjayas, beholding Drona rush towards them, received him, O king, with showers upon showers (in distinct sets) of arrows. Agitated and broken by Drona, the large host of the Pandavas and the Panchalas broke like rows of cranes by force of the wind. Invoking into existence many celestial weapons in that battle, Drona, within a very short time, afflicted the Pandavas and the Srinjayas. Slaughtered by Drona, like Danavas by Vasava, the Panchalas headed by Dhrishtadyumna trembled in that battle. Then that mighty car-warrior, viz., Yajnasena's son (Dhrishtadyumna), that hero acquainted with celestial weapons, broke, with his arrowy showers, the division of Drona in many places. And the mighty son of Prishata baffling with his own arrowy showers the showers of arrows shot by Drona, caused a great slaughter among the Kurus. The mighty-armed Drona then, rallying his men in battle and gathering them together, rushed towards the son of Prishata. He then shot at Prishata's son a thick shower of arrows, like Maghava excited with rage showering his arrows with great force upon the Danavas. Then the Pandavas and the Srinjayas, shaken by Drona with his shafts, repeatedly broke like a herd of inferior animals attacked by a lion. And the mighty Drona coursed through the Pandava force like a circle of fire. All this, O king, seemed highly wonderful. Mounted on his own excellent car which (then) resembled a city coursing through the skies, which was furnished with every necessary article according to (military) science, whose banner floated on the air, whose rattle resounded through the field, whose steeds were (well) urged, and the staff of whose standard was bright as crystal, Drona struck terror into the hearts of the enemy and caused a great slaughter among them."

SECTION 8

"Sanjaya said, 'Beholding Drona thus slaying steeds and drivers and car-warriors and elephants, the Pandavas, without being troubled, encompassed him on all sides. Then king Yudhishtira, addressing Dhrishtadyumna and Dhananjaya, said unto them, 'Let the pot-born (Drona) be checked, our men surrounding him on all sides with care.' Thus addressed those mighty car-warriors, viz., Arjuna and Prishata's son, along with their followers, all received Drona as the latter came. And the Kekaya princes, and Bhimasena, and Subhadra's son and Ghatotkacha and Yudhishtira, and the twins (Nakula and Sahadeva), and the ruler of the Matsyas, and the son of Drupada, and the (five) sons of Draupadi, all filled with joy, and Dhrishtaketu, and Satyaki, and the wrathful Chitrasena, and the mighty car-warrior, Yuyutsu, and many other kings, O monarch, who followed the sons of Pandu, all achieved diverse feats in keeping with their lineage and prowess. Beholding then that host protected in that battle by those Pandava warriors, Bharadwaja's son, turning his eyes in wrath, cast his looks upon it. Inflamed with rage, that warrior, invincible in battle, consumed, as he stood upon his car, the Pandava host like the tempest destroying vast masses of clouds. Rushing on all sides at car-warriors and steeds and foot-soldiers and elephants, Drona furiously careered over the field like a young man, though bearing the weight of years. His red steeds, fleet as the wind, and of excellent breed, covered with blood, O king, assumed a beautiful appearance. Beholding that hero of regulated vows, felling them like Yama himself inflamed with wrath, the soldiers of Yudhishtira fled away on all sides. And as some fled away and other rallied, as some looked at him and others

stayed on the field, the noise they made was fierce and terrible. And that noise causing delight to heroes and enhancing the fears of the timid, filled the whole sky and the earth. And once more Drona, uttering his own name in battle, made himself exceedingly fierce, scattering hundreds of arrows among the foes. Indeed, the mighty Drona, though old, yet acting like a young man, careered like Death himself, O sire, amid the divisions of Pandu's son. That fierce warrior cutting off heads and arms decked with ornaments, made the terraces of many cars empty and uttered leonine roars. And in consequence of those joyous shouts of his, as also of the force of his shafts, the warriors, O lord, (of the hostile army) trembled like a herd of cows afflicted by cold. And in consequence of the rattle of his car and the stretching of his bow-string and the twang of his bow, the whole welkin resounded with a loud noise. And the shaft., of that hero, coursing in thousands from his bow, and enveloping all the points of the compass, fell upon the elephants and steeds and cars and foot-soldiers (of the enemy). Then the Panchalas and the Pandavas boldly approached Drona, who, armed with his bow of great force, resembled a fire having weapons for its flames. Then with their elephants and foot-soldiers and steeds he began to despatch them unto the abode of Yama. And Drona made the earth miry with blood. Scattering his mighty weapons and shooting his shafts thick on every side, Drona soon so covered all the points of the compass, that nothing could be seen except his showers of arrows. And among foot-soldiers and cars and steeds and elephants nothing could be seen save Drona's arrows. The standard of his car was all that could be seen, moving like flashes of lightning amid the cars. Of soul incapable of being depressed, Drona then, armed with bow and arrows, afflicted the five princes of Kekaya and the ruler of the Panchalas and then rushed against the division of Yudhishtira. Then Bhimasena and Dhananjaya and the grandson of Sini, and the sons of Drupada, and the ruler of Kasi, viz., the son of Saivya, and Sivi himself, cheerfully and with loud roars covered him with their arrows. Shafts in thousands, decked with wings of gold, shot from Drona's bow, piercing through the bodies of the elephants and the young horses of those warriors, entered the earth, their feathers dyed with blood. The field of battle, strewn with cars and the prostrate forms of large bands of warriors, and of elephants and steeds mangled with shafts, looked like the welkin covered with masses of black clouds. Then Drona, desirous of the prosperity of thy sons, having thus crushed the divisions of Satyaki, and Bhima, and Dhananjaya and Subhadra's son and Drupada, and the ruler of the Kasi, and having ground many other heroes in battle, indeed, that high-souled warrior, having achieved these and many other feats, and having, O chief of the Kurus, scorched the world like the Sun himself as he rises at the end of the Yuga, proceeded hence, O monarch, to heaven. That hero possessed of golden car, that grinder of hostile hosts, having achieved mighty feats and slain in thousands the warriors of the Pandava host in battle, hath at last been himself slain by Dhrishtadyumna. Having, in fact, slain more than two Akshauhinis of brave and unreturning warriors, that hero ended with intelligence, at last, attained to the highest state. Indeed, O king, having achieved the most difficult feats, he hath, at last, been slain by the Pandavas and the Panchalas of cruel deeds. When the preceptor was slain in battle, there arose in the welkin, O monarch, a loud uproar of all creatures, as also of all the troops. Resounding through heaven and earth and the intermediate space and through the cardinal and the subsidiary directions, the loud cry 'O Fie!--of creatures; was heard. And the gods, the Pitris, and they that were his friends, all beheld that mighty car-warrior, viz., the son of Bharadwaja, thus slain. The Pandavas, having won the victory, uttered leonine shouts. And the earth trembled with those loud shouts of theirs."

SECTION 9

"Dhritrashtra said, 'How did the Pandavas and the Srinjayas slay Drona in battle,--Drona, who was so accomplished in weapons amongst all wielders of arms? Did his car break (in course of the fight)? Did his bow break while he was striking (the foe)? Or, was Drona careless at the time when he met with his death-blow? How, indeed, O child, could Prishata's son, (viz., Dhrishtadyumna) the prince of the Panchalas, slay that hero incapable of being humiliated by enemies, who scattered thick showers of shafts furnished with wings of gold, and who was endowed with great lightness of hand, that foremost of Brahmanas, who was accomplished in everything, acquainted with all modes of warfare, capable of shooting his shafts to a great distance, and self-restrained, who was possessed of great skill in the use of weapons and armed with celestial weapons, that mighty warrior, of unfading glory, who was always careful, and who achieved the fiercest feats in battle? It is plain, it seems to me, that destiny is superior to exertion, since even brave Drona hath been slain by the high-souled son of Prishata, that hero in whom were the four kinds of weapons, alas, thou sayest that that Drona, that preceptor in bowmanship, is slain. Hearing of the slaughter of that hero who used to ride his bright car covered with tiger skins and adorned with pure gold. I cannot drive

away my grief. Without doubt, O Sanjaya, no one dies of grief caused by another's calamity, since, wretch that I am, I am yet alive although I have heard of Drona's death. Destiny I regard to be all powerful, exertion is fruitless. Surely, my heart, hard as it is, is made of adamant, since it breaketh not into a hundred pieces, although I have heard of Drona's death. He who was waited upon by Brahmanas and princes desirous of instruction in the Vedas and divination and bowmanship, alas, how could he be taken away by Death? I cannot brook the overthrow of Drona which is even like the drying up of the ocean, or the removal of Meru from its site, or the fall of the Run from the firmament. He was a restrainer of the wicked and a protector of the righteous. That scorcher of foes who hath given up his life for the wretched Duryodhana, upon whose prowess rested that hope of victory which my wicked sons entertained, who was equal to Vrihaspati or Usanas himself in intelligence, alas, how was he slain? His large steeds of red hue, covered with net of gold, fleet as the wind and incapable of being struck with any weapon in battle, endowed with great strength, neighing cheerfully, well-trained and of the Sindhu breed, yoked unto his car and drawing the vehicle excellently, always preserving in the midst of battle, did they become weak and faint? Coolly bearing in battle the roar of elephants, while those huge creatures trumpeted at the blare of conchs and the beat of drums, unmoved by the twang of bows and showers of arrows and other weapons, foreboding the defeat of foes by their very appearance, never drawing long breaths (in consequence of toil), above all fatigue and pain, how were those fleet steeds that drew the car of Bharadwaja's son soon over-powered? Even such were the steeds yoked unto his golden car. Even such were the steeds yoked thereto by that foremost of human heroes. Mounted on his own excellent car decked with pure gold, why, O son, could he not cross the sea of the Pandava army? What feat were achieved in battle by Bharadwaja's son, that warrior who always drew tears from other heroes, and upon whose knowledge (of weapons) all the bowmen of the world rely? Firmly adhering to truth, and endowed with great might, what, indeed, did Drona do in battle? Who were those car-warriors that encountered that achiever of fierce deeds, that foremost of all wielders of the bow, that first of heroes, who resembled Sakra himself in heaven? Did the Pandava fly away beholding him of the golden car and of mighty strength who invoked into existence celestial weapons? Or, did king Yudhishtira the Just, with his younger brothers, and having the prince of Panchala (Dhrishtadyumna) for his binding chord, I attack Drona, surrounding him with his troops on all sides? Verily, Partha must have, with his straight shafts, checked all the other car-warriors, and then Prishata's son of sinful deeds must have surrounded Drona. I do not see any other warrior, save the fierce Dhrishtadyumna protected by Arjuna, who could have compassed the death of that mighty hero? It seems that when those heroes, viz., the Kekayas, the Chedis, the Karushas, the Matsyas, and the other kings, surrounding the preceptor, pressed him exceedingly like ants pressing upon a snake, while he was engaged in some difficult feat, the wretched Dhrishtadyumna must have slain him then. This is what, I think. He who, having studied the four Vedas with their branches and the histories forming the fifth (Veda), became the refuge of the Brahmanas, as the ocean is of rivers, that scorcher of foes, who lived both as a Brahmana and as a Kshatriya, alas, how could that Brahmana, revered in years, meet with his end at the edge of a weapon? Of a proud spirit, he was yet often humiliated and had to suffer, pain on my account. However undeserving of it, he yet attained at the hands of Kunti's son, the fruit of his own conduct. [The sense seems to be that having carefully attained Arjuna in arms he has got the fruit of his care and labour in the form of defeat and death at the hands of, or, at least, through, his own pupil.] He, upon whose feats depend all wielders of bows in the world, alas, how could that hero, firmly adhering to truth and possessed of great skill, be slain by persons desirous of affluence? Foremost in the world like Sakra himself in heaven, of great might and great energy, alas, how could he be slain by the Parthas, like the whale by the smaller fish? He, from whose presence no warrior desirous of victory could ever escape with life, he whom, while alive, these two sounds never left, viz., the sound of the Vedas by those desirous of Vedic lore, and the twang of bows caused by those desirous of skill in bowmanship, he who was never cheerless, alas, that tiger among men, that hero endowed with prosperity and never vanquished in battle, that warrior of prowess equal to that of the lion or the elephant, hath been slain. Verily, I cannot bear the idea of his death. How could Prishata's son, in the sight of the foremost of men, slay in battle that invincible warrior whose might was never humiliated and whose fame was never tarnished? Who were they that fought in Drona's van, protecting him, standing by his side? Who proceeded in his rear and obtained that end which is so difficult of attainment? Who were those high-souled warriors that protected the right and the left wheels of Drona? Who were in the van of that hero while he struggled in battle? Who were they that, reckless of their lives on that occasion, met with death which stood face to face with them? Who were those heroes that

went in the last journey in Drona's battle? Did any of those Kshatriyas that were assigned for Drona's protection, proving false, abandon that hero in battle? Was he slain by the foe after such desertion and while alone? Drona would never, from fear, show his back in battle, however great the danger. How then was he slain by the foe? Even in great distress, O Sanjaya, an illustrious person should do this, viz., put forth his prowess according to the measure of his might. All this was in Drona; O child, I am losing my senses. Let this discourse be suspended for a while. After regaining my senses I will once more ask thee, O Sanjaya!"

SECTION 10

"Vaisampayana said, 'Having addressed the Suta's son in this way, Dhritarashtra, afflicted with excessive grief of heart and hopeless of his son's victory, fell down on the ground. Beholding him deprived of his senses and fallen down, his attendants sprinkled him with perfumed and cold water, fanning him the while. Seeing him fallen, the Bharata ladies O King, surrounded him on all sides and gently rubbed him with their hands. And slowly raising the king from the ground, those royal ladies, their voices choked with tears, seated him on his seat. Seated, the King continued to be under the influence of that swoon. And he remained perfectly motionless, while they fanned him standing around. And a tremour then passed over the monarch's body and he slowly regained his senses. And once more he began to interrogate Gavalgana's son of the Suta caste about the incidents, as they occurred in the battle.'

"Dhritarashtra said, [That Ajatasatru] who, like the risen sun, dispelleth darkness by his own light; who rusheth against a foe as a swift and angry elephant with rent temples, incapable of being vanquished by hostile leaders of herds, rusheth against a rival proceeding with cheerful face towards a female of the species in rust, O, what warriors (of my army) resisted that Ajatasatru as he came, for keeping him away from Drona? 1 That hero, that foremost of persons, who hath slain many brave warriors (of my army) in battle, that mighty-armed and intelligent and courageous prince of unbaffled prowess, who, unassisted by any one, can consume the entire host of Duryodhana by means of his terrible glances alone, that slayer by his sight, that one bent on winning victory, that bowman, that hero of unfading glory, that self-restrained monarch who is revered by the whole world, O, who were those heroes (of my army) that surrounded that warrior? 2 That invincible prince, that bowman of unfading glory, that tiger among men, that son of Kunti, who advancing with great celerity came upon Drona, that mighty warrior who always achieves grand feats against the foe, that hero of gigantic fame and great courage, who in strength is equal to ten thousand elephants, O, what brave combatants of my army surrounded that Bhimasena as he rushed upon my host? When that car-warrior of exceeding energy, viz., Vibhatsu, looking like a mass of clouds, came, emitting thunderbolts like the clouds themselves, shooting showers of arrows like Indra pouring rain, and making all the points of the compass resound with the slaps of his palms and the rattle of his car-wheels, when that hero whose bow was like the lightning's flash and whose car resembled a cloud having for its roars the rattle of its wheels (when that hero came) the whizz of whose arrows made him exceedingly fierce, whose wrath resembles an awful cloud, and who is fleet as the mind or the tempest, who always pierces the foe deep into his very vitals, who, armed with shafts, is terrible to look at, who like Death himself bathes all the points of the compass with human blood in profusion, and who, with fierce uproar and awful visage, wielding the bow Gandiva incessantly pours on my warriors headed by Duryodhana shafts whetted on stone and furnished with vultures' feathers, alas, when that hero of great intelligence came upon you, what became the state of your mind? When that warrior having the huge ape on his banner came, obstructing the welkin with dense showers of arrows, what became that state of your mind at sight of that Partha? Did Arjuna advance upon you, slaying your troops with the twang of the Gandiva and achieving fierce feats on the way? Did Duryodhana take, with his shafts, your lives, like the tempest destroying gathering masses of clouds or felling forests of reeds, blowing through them? What man is there that is capable of bearing in battle the wielder of the Gandiva? Hearing only that he is stationed at the head of the (hostile) force, the heart of every foe seems to rend in twain. In that battle in which the troops trembled and even heroes were struck with fear, who were they that did not desert Drona, and who were those cowards that abandoned him from fear? Who were they that, reckless of their lives met Death himself, standing face to face with them, in the shape of Dhananjaya, who hath vanquished even superhuman combatants in battle? My troops are incapable of bearing the impetus of that warrior having white steeds yoked into his car and the twang of Gandiva, that resembles the roll of the very clouds. That car which has Vishnu himself for its driver and Dhananjaya for its warrior, that car I regard to be incapable of being vanquished by the very gods and the Asuras united together. Delicate, young, and brave, and of a very handsome

countenance, that son of Pandu who is gifted with intelligence and skill and wisdom and whose prowess incapable of being baffled in battle, when Nakula with loud noise and afflicting all hostile warriors, rushed at Drona, what heroes (of my army) surrounded him? When Sahadeva who resembles an angry snake of virulent poison, when that hero owning white steeds and invincible in battle, observant of laudable vows, incapable of being baffled in his purposes, gifted with modesty, and never vanquished in fight, came upon us, what heroes (of our army) surrounded him? That warrior who, having crushed the mighty host of the Sauvira king, took for his wife the beautiful Bhoja maiden of symmetrical limbs, that bull among men, viz., Yuyudhana, in whom are always truth and firmness and bravery and Brahmacharya, that warrior gifted with great might, always practising truth, never cheerless, never vanquished, who in battle is equal to Vasudeva and is regarded as his second self, who, through Dhananjaya's instructions, hath become foremost in the use of arrows, and who is equal to Partha himself in weapons, O, what warrior (of my army) resisted that Satyaki, for keeping him away from Drona? The foremost hero among the Vrishnis, exceedingly brave among all bowmen, equal to Rama himself in (knowledge and the use of) weapons and in prowess and fame, (know, O Sanjaya, that) truth and firmness, intelligence and heroism, and knowledge of Brahma, and high weapons, are all in him (Satyaki) of the Satwata race, as the three worlds are in Kesava. What heroes (of my army), approaching that mighty bowman, Satyaki, possessed of all those accomplishments and incapable of being resisted by the very gods, surrounded him? The foremost among the Panchalas, possessed of heroism, high-born and the favourite of all high-born heroes, ever achieving good deeds in battle, viz., Uttamaujas, that Prince ever engaged in the welfare of Arjuna, born for only my evil, equal unto Yama, or Vaisaravana, or Aditya, or Mahendra, or Varuna, that prince regarded as a mighty car-warrior and prepared to lay down his life in the thick of battle, O, what heroes (of my army) surrounded him? Who (amongst my warriors) opposed Dhrishtaketu, that single warrior amongst the Chedis who, deserting them, hath embraced the side of the Pandavas, while he rushed upon Drona? Who resisted the heroic Ketumat for keeping him away from Drona, the brave Ketumat who slew prince Durjaya while the latter had taken shelter in Girivraja? What heroes (of my army) surrounded Sikhandin, that tiger among men, who knows the merits and demerits (in his own person) of manhood and femininity, that son of Yajnasena, who is always cheerful in battle, that hero who became the cause of the high-souled Bhishma's death in battle, when he rushed towards Drona? That foremost hero of the Vrishni race, that chief of all bowmen, that brave warrior in whom all accomplishments exist in a greater degree than in Dhananjaya himself, in whom are ever weapons and truth and Brahmacharya, who is equal to Vasudeva in energy and Dhananjaya in strength, who in splendour is equal to Aditya and in intelligence to Vrihaspati, viz., the high-souled Abhimanyu, resembling Death himself with wide-open mouth, O what heroes (of my army) surrounded him when he rushed towards Drona? That youth of vigorous understanding, that slayer of hostile heroes, viz., Subhadra's son, O, when he rushed towards Drona, what became the state of your mind? What heroes surrounded those tigers among men, viz., the sons of Draupadi, when they rushed in battle against Drona like rivers rushing towards the sea? Those children who, giving up all (childish) sports for twelve years, and observing excellent vows, waited upon Bhishma for the sake of weapons, those children, viz., Kshatranjaya and Kshatradeva and Kshatrarman and Manada, those heroic sons of Dhrishtadyumna, O, who resisted them, seeking to keep them away from Drona? He whom the Vrishnis regarded as superior in battle to a hundred car-warriors, O, who resisted that great bowman, viz., Chekitana, for keeping him away from Drona? Those five Kekaya brothers, virtuous and possessed of prowess, incapable of being baffled, resembling (in hue) the insects called Indragopakas, with red coats of mail, red weapons and red banners, those heroes that are the maternal cousins of the Pandavas and that always wish for victory unto the latter, O, what heroes (of my army) surrounded those valiant princes when they rushed towards Drona for slaying him? That lord of battle, that foremost of bowmen, that hero of unbaffled aim and great strength, that tiger among men, viz., Yuyutsu, whom many wrathful kings battling together for six months at Varanavata from desire of slaying him could not vanquish, and who in battle at Varanasi overthrew with a broad-headed arrow that mighty car-warrior, viz., the prince of Kasi, desirous of seizing (at a Swayamvara) a maiden for wife, O, what hero (of my army) resisted him? That mighty bowman, viz., Dhrishtadyumna, who is the chief counsellor of the Pandavas, who is engaged in doing evil to Duryodhana, who was created for Drona's destruction, O, what heroes (of my army) surrounded him when he came towards Drona, breaking through all my ranks and consuming all my warriors in battle? That foremost of all persons conversant with weapons, who has been reared almost on Drupada's lap, O, what warriors (of my army) surrounded

that Sikhandin protected by (Arjuna's) weapons, for keeping him away from Drona? He who encompassed this earth by the loud rattle of his car as by a leathern belt, that mighty car-warrior and foremost of all slayers of foes, who, as (a substitute for) all sacrifices, performed, without hindrance, ten Horse sacrifices with excellent food and drink and gifts in profusion, who ruled his subjects as if they were his children, that Usinara's son who in sacrifices gave away kine countless as the grains of sand in the Ganga's stream, whose feat none amongst men have been or will ever be able to imitate, after the performance of whose difficult feats the very gods had cried out, saying, 'We do not see in the three worlds with their mobile and immobile creatures a second person other than Usinara's son who, was, has ever been, or will ever be born, who hath attained to regions (in after-life) which are unattainable by human beings, O, who (amongst my army) resisted that Saiyya, that grandson of that Usinara's son, while he came upon (Drona)? What heroes (of my army) surrounded the car-division of that slayer of foes, viz., Virata, the king of the Matsyas, while it reached Drona in battle? Who kept away from Drona the gigantic Ghatotkacha, that thorn (on the side), of my sons, that warrior who always wishes victory unto the Pandavas, that heroic Rakshasa, possessed of extensive powers of illusion, endured with great strength and great prowess, and born of Bhima in course of a single day, and of whom I entertain very great fears? [Ghatotkacha was the son of Hidimva by Bhimasena. Rakshasi women bring forth the very day they conceive, and their offspring attain to youth the very day they are born!] What, O Srinjaya, can remain unconquered by them for whose sake these and many others are prepared to Jay down their lives in battle? How can the sons of Pritha meet with defeat, they, viz., that have the greatest of all beings, the wielder of the bow called Sarnga, for their refuge and benefactor? Vasudeva is, indeed, the great Master of all the worlds, the Lord of all, and Eternal! Of celestial soul and infinite power, Narayana is the refuge of men in battle. The wise recite his celestial feats. I also will recite them with devotion, for recovering my firmness!"

SECTION 11

"Dhritarashtra said, 'Hear, O Sanjaya, the celestial feats of Vasudeva, feats that Govinda achieved and the like of which no other person hath ever been able to achieve. Whilst being brought up, O Sanjaya, in the family of the cowherd (Nanda), that high-souled one, while yet a boy, made the might of his arms known to the three worlds. Even then he slew Hayaraja, living in the woods (on the shores) of the Yamuna, who was equal to (the celestial steed) Uchchaisravas in strength and the wind itself in speed. In childhood, he also slew with his two bare arms, the Danava, in the form of a bull, of terrible deeds, and risen like Death himself unto all the kine. Of eyes like the lotus petals, he also slew the mighty Asuras named Pralambva, and Naraka, and Jambha, and Pitha, as also Mura, that terror of the celestials. And so also Kansa of mighty energy, who was, besides, protected by Jarasandha, was, with all his followers, slain in battle by Krishna aided by his prowess alone. With Valadeva as his second, that slayer of foes, viz., Krishna, consumed in battle, with all his troops, the king of the Surasenas, viz., Sunaman, of great activity and prowess in battle, the lord of a full Akshauhini, and the valiant second brother of Kansa, the king of the Bhojas. The highly wrathful regenerate Rishi (gratified with the adoration) gave him boons. Of eyes like the lotus petals, and endowed with great bravery, Krishna, vanquishing all the kings at a self-choice, bore away the daughter of the king of the Gandharas. Those angry kings, as if they were horses by birth, were yoked unto his nuptial car and were lacerated with the whip. The mighty-armed Janardana also caused Jarasandha, the lord of a full Akshauhini of troops, to be slain through the instrumentality of another. [Jarasandha, the powerful king of the Magadhas, and the sworn foe of Krishna, was slain by Bhima through Krishna's instigation.] The mighty Krishna also slew the valiant king of Chedis, that leader of kings, as if he were some animal, on the occasion of the latter's disputing about the Arghya. Putting forth his prowess, Madhava hurled unto the sea the Daitya city called Saubha, (moving) in the skies, protected by Salwa, and regarded as impregnable. The Angas, the Vangas, the Kalingas, the Magadhas, the Kasis, the Kosalas, the Vatsyas, the Gargyas, the Karushas and the Paundras,—all these he vanquished in battle. The Avantis, the Southerners, the Mountaineers, the Daserakas, the Kasmirakas, the Aurasikas, the Pisachas, the Samudgalas, the Kamvojas, the Vatadhanas, the Cholas, the Pandyas, O Sanjaya, the Trigartas, the Malavas, the Daradas difficult of being vanquished, the Khasas arrived from diverse realms, as also the Sakas, and the Yavanas with followers, were all vanquished by him of eyes like lotus-petals. In days of old, penetrating into the very sea, he vanquished in battle Varuna himself in those watery depths, surrounded by all kinds of aquatic animals. Slaying in battle (the Danava named) Panchajanya living in the depths of Patala, Hrishikesa obtained the celestial conch called Panchajanya. The mighty Kesava, accompanied by Partha, having gratified Agni at

Khandava, obtained his invincible weapon of fire, viz., his discus (called Sudarsana). Riding on Vinata's son and frightening (the denizens of) Amaravati, the heroic Krishna brought from Mahendra himself (the celestial flower called) Parijata. Knowing Krishna's prowess, Sakra quietly bore that act [viz., the transplantation of the Parijata from Amaravati to the earth.]. We have never heard that there is any one among the kings who has not been vanquished by Krishna. That exceedingly wonderful feat also, O Sanjaya, which the lotus-eyed one performed in my court, who else is capable of performing it? And since, humbled by devotion, I was suffered to behold Krishna as the Supreme Lord; everything (about that feat) is well-known to me, myself having witnessed it with my own eyes, O Sanjaya, the end can never be seen of the (infinite) achievements of Hrishikesa. of great energy and great intelligence. Gada, and Samva, and Pradyumna, and Viduratha, and Charudeshna, and Sarana, and Ulmukha, and Nisatha, and the valiant Jhivabhru, and Prithu, and Viprithu, and Samika, and Arimejaya,--these and other mighty Vrishni heroes, accomplished in smiting, will, standing on the field of battle, take up their position in the Pandava host, when summoned by that Vrishni hero, viz., the high-souled Kesava. Everything (on my side) will then be in great danger. Even this is what I think. And there where Janardana is, there will be the heroic Rama, equal in strength to ten thousand elephants, resembling the Kailasa peak, decked with garlands of wild flowers, and armed with the plough. That Vasudeva, O Sanjaya, whom all the regenerate ones describe as the Father of all, will that Vasudeva fight for the sake of the Pandavas? O son, O Sanjaya, if he puts on his armour for the sake of the Pandavas, there is none amongst us who can be his antagonist. If the Kauravas happen to vanquish the Pandavas, he, of the Vrishni race, will then, for the sake of the latter, take up his mighty weapon. And that tiger among men, that mighty-armed one, slaying then all the kings in battle as also the Kauravas, will give away the whole earth to Kunti's son. What car will advance in battle against that car which has Hrishikesa for its driver and Dhananjaya for its warrior? The Kurus cannot, by any means, gain victory. Tell me, then everything about how the battle took place. Arjuna is Kesava's life and Krishna is always victory; in Krishna is always fame. In all the worlds, Vibhatsu is invincible. In Kesava are infinite merits in excess. The foolish Duryodhana, who doth not know Krishna or Kesava, seems, through Destiny, to have Death's noose before him. Alas, Duryodhana knows not Krishna of Dasartha's race and Arjuna the son of Pandu. These high-souled ones are ancient gods. They are even Nara and Narayana. On earth they are seen by men as; two separate forms, though in reality they are both possessed but by one soul. With the mind alone, that invincible pair, of world-wide fame, can, if only they wish it, destroy this host. Only, in consequence of their humanity they do not wish it. [Though gods, they have taken their births as men, and, they must achieve their objects by human means. It is for this that they do not, by a fiat only of their will, destroy this host.] Like a change of the Yuga, the death of Bhishma, O child, and the slaughter of the high-souled Drona, overturn the senses. Indeed, neither by Brahmacharya, nor by the study of the Vedas, nor by (religious) rites, nor by weapons, can any one prevent death. Hearing of the slaughter of Bhishma and Drona, those heroes accomplished in weapons, respected by all the worlds, and invincible in battle, why O Sanjaya, do I yet live? In consequence of the death of Bhishma and Drona, O Sanjaya, we will henceforth have to live as dependants on that prosperity beholding which in Yudhishtira we had before been so jealous. Indeed, this destruction of the Kurus hath come in consequence only of my acts. O Suta, in killing these that are ripe for destruction, the very straw becomes thunderbolt. That prosperity is without end in this; world which Yudhishtira is about to obtain--Yudhishtira through whose wrath both Bhishma and Drona have fallen. In consequence of his very disposition, hath Righteousness gone over to the side of Yudhishtira, while it is hostile to my son. Alas, time, so cruel, that hath now come for the destruction of all, cannot be overcome. Things calculated in one way, O son, even by men of intelligence, become otherwise through Destiny. This is what I think. Therefore, tell me everything that has taken place during the progress of this unavoidable and dreadful calamity productive of the most sorrowful reflection incapable of being crossed over (by us)."

SECTION 12

"Sanjaya said, 'Yes, as I saw everything with my own eyes, I will describe to thee how Drona fell down, slain by the Pandavas and the Srinjayas. Having obtained the command of the troops, that mighty car-warrior, viz., Bharadwaja's son, said these words unto thy son in the midst of all the troops, 'Inasmuch as, O king, thou hast honoured me with the command of the troops immediately after that bull among the Kauravas, viz., the son of the Ocean-going (Ganga), take thou, O Bharata, the adequate fruit of that act of thine. What business of thine shall I now achieve? Ask thou the boon that thou desirest.' Then king Duryodhana having consulted with Karna and Duhsasana and others, said unto the preceptor,

that invincible warrior and foremost of all victors, these words, 'If thou wouldst give me a boon, then, seizing that foremost of car-warriors, viz., Yudhishtira, alive, bring him unto me here.' Then that preceptor of the Kurus, hearing those words of thy son, returned him the following answer, gladdening all the troops therewith, Praised be Kunti's son (Yudhishtira) whose seizing only thou desirest. O thou that art difficult of being vanquished, thou askest not any other boon (one for example) for his slaughter. For what reason, O tiger among men, dost thou not desire his death? Thou art, without doubt, O Duryodhana, not ignorant of policy. Why, therefore, dost thou not allude to Yudhishtira's death? It is a matter of great wonder that king Yudhishtira, the just, hath no enemy desirous of his death. Inasmuch as thou wishest him to be alive, thou (either) seekest to preserve thy race from extinction, or, O chief of the Bharatas, thou, having vanquished the Pandavas in battle, art desirous of establishing brotherly relation (with them) by giving them their kingdom. Auspicious was the birth of that intelligent prince. Truly is he called Ajatasatru (the foeless one), for even thou bearest affection for him.' Thus addressed by Drona, O Bharata, the feeling that is ever present in thy son's breast suddenly made itself known. Not even persons like Vrihaspati can conceal the expressions of their countenance. For this, thy son, O king, filled with joy, said these words, 'By the slaughter of Kunti's son in battle, O preceptor, victory cannot be mine. If Yudhishtira were slain, Partha then, without doubt, would slay all of us. All of them, again, cannot be slain by the very gods. He amongst them that will, in that case, survive, will exterminate us. Yudhishtira, however, is truthful in his promises. If brought hither (alive), vanquished once more at dice, the Pandavas will once more go to the woods, for they are all obedient to Yudhishtira. It is evident that such a victory will be an enduring one. It is for this that I do not, by any means, desire the slaughter of king Yudhishtira the Just.' Ascertaining this crooked purpose of Duryodhana, Drona who was conversant with the truths of the science of profit and gifted with great intelligence, reflected a little and gave him the boon circumscribing it in the following way.'

"Drona said, 'If the heroic Arjuna do not protect Yudhishtira in battle, thou mayst think the eldest Pandava as already brought under thy control. As regards Partha, the very gods and the Asuras together headed by Indra, cannot advance against him in battle. It is for this that I dare not do what thou askest me to do. Without doubt, Arjuna is disciple, and I was his first preceptor in arms. He is, however, young, endowed with great good fortune, and excessively intent (on the achievement of his purposes). He hath obtained, again, many weapons from Indra and Rudra. He hath besides been provoked by thee. I dare not, therefore, do what thou askest me. Let Arjuna be removed, by whatsoever means that can be done, from the battle. Upon Partha being withdrawn, thou mayst regard king Yudhishtira as already vanquished. Upon his seizure by victory and not upon his slaughter, O bull among men! Even by stratagem, can his seizure be accomplished. Seizing that king devoted to truth and righteousness, I will, without doubt, O monarch, bring him to thy control this very day, if he stays before me in battle even for a moment, of course, if Dhananjaya, the son of Kunti, that tiger among men, be withdrawn from the field. In Phalguni's presence, however, O king, Yudhishtira is incapable of being taken in battle even by the gods and the Asuras headed by Indra.'

"Sanjaya continued, 'After Drona had promised the king's seizure even under these limitations, thy foolish sons regarded Yudhishtira as already taken. Thy son (Duryodhana) knew Drona's partiality for the Pandavas. In order to make Drona stick to his promise, therefore, he divulged those counsels. Then, O chastiser of foes, the fact of Drona's having promised to seize the (eldest) Pandava was proclaimed by Duryodhana unto all his troops.'"

SECTION 13

"Sanjaya said, 'After Drona had promised the kings seizure under those limitations, thy troops hearing of (that promise about) Yudhishtira's capture, uttered many leonine shouts, mingling them with the whiz of their arrows and the blare of their conchs. King Yudhishtira the Just, however, O Bharata, soon learnt in detail, through his spies, everything about the purpose upon which Bharadwaja's son was intent. Then bringing together all his brothers and all the other kings of his army, king Yudhishtira the Just addressed Dhananjaya, saying, 'Thou hast heard, O tiger among men, about the intention of Drona. Let such measures, therefore, be adopted as may prevent the accomplishment of that purpose. It is true, Drona, that grinder of foes, hath vowed his pledge, subject to limitations, however, O great bowman, rest on thee. Fight thou, therefore, today, O thou of mighty arms, in my vicinity, so that Duryodhana may not obtain from Drona the fruition of his desire.'

"Arjuna said, 'As the slaughter of my preceptor can never be accomplished by me, so, King, I can never consent to give thee up. O son of Pandu, I would rather yield up my life in battle

than fight against my preceptor. This son of Dhritrashtra desireth sovereignty, having seized thee as a captive in battle. In this world he will never obtain the fruition of that desire of his. The firmament itself with its stars may fall down, the Earth herself may split into fragments, yet Drona will, surely, never succeed in seizing thee as long as I am alive. If the wielder of the thunderbolt himself, or Vishnu at the head of the gods, assist him in battle, still he shall not succeed in seizing thee on the field. As long as I am alive, O great king, it behoveth thee not to entertain any fear of Drona, although he is the foremost of all wielders of weapons. I further say unto thee. O monarch, that my promise never remains unfulfilled. I do not recollect having ever spoken any untruth. I do not recollect having ever been vanquished. I do not recollect having ever, after making a vow, left the least part of it unfulfilled.

"Sanjaya continued, 'Then, O king, conchs and drums and cymbals and smaller drums were sounded and beaten in the Pandava camp. And the high-souled Pandavas uttered many leonine shouts. These and the awful twang of their bow-strings and the slaps of palms reached the very heaven. Hearing that loud blare of conchs that arose from the camp of the mighty sons of Pandu, diverse instruments were sounded amongst thy divisions also. Then thy divisions as also those of theirs were arrayed in order of battle. And slowly they advanced against each other from desire of battle. Then commenced a battle, that was fierce and that made the hairs stand on their ends, between the Pandavas and the Kurus, and Drona and the Panchalas. The Srinjayas, though struggling vigorously, were unable to beat in battle the host of Drona as it was protected by Drona himself. And so also the mighty car-warriors of thy son, skilled in smiting, could not beat the Pandava host, as it was protected by the Diadem-decked (Arjuna). Protected by Drona and Arjuna, both the hosts seemed to stand inactive like two blossoming forests in the silence of the night. Then he, of the golden car, (viz., Drona) like the Sun himself of great splendour, crushing the ranks of the Pandavas, careered through them at will. And the Pandavas, and the Srinjayas, through fear, regarded that single warrior of great activity upon his quickly-moving car as if multiplied into many. Shot by him, terrible shafts coursed in all directions, frightening, O king, the army of Pandu's son. Indeed, Drona then seemed as the Sun himself at mid-day covered by a hundred rays of light. And as the Danavas were unable to look at Indra, so there was not one amongst the Pandavas, who, O monarch, was able to look at the angry son of Bharadwaja in that battle. The valiant son of Bharadwaja then, having confound the (hostile) troops, speedily began to consume the division of Dhristadyumna by means of sharp shafts. And covering and obstructing all the points of the compass by means of his straight shafts, he began to crush the Pandava force even there, where Prishata's son was.'"

SECTION 14

"Sanjaya said, 'Then Drona, causing a great confusion in the Pandava host, careered through it, like a conflagration consuming (a forest of) trees. Beholding that angry warrior, owning a golden car, consume their divisions like a raging conflagration, the Srinjayas trembled (in fear). The twang, in that battle, of the constantly stretched bow of that warrior of great activity was heard to resemble the roar of the thunder. 1 Fierce shafts shot by Drona, endowed with great lightness of hand, began to crush car-warriors and horsemen and elephant-warriors and foot soldiers along with elephants and steeds. Showering his arrows as the roaring clouds at the close of summer, assisted by the wind, pour hail-stones, he inspired fear in the hearts of the foe. Coursing (through the hostile ranks), O king, and agitating the troops, the mighty Drona enhanced the unnatural fear entertained by the enemy. The gold-decked bow, on his quickly-moving car, was repeatedly seen to resemble the lightning's flash amid a mass of dark clouds. That hero, firm in truth, endowed with wisdom, and always devoted, besides, to righteousness, caused an awful river of angry current, such as may be seen at the end of the Yuga, to flow there. And that river had its source in the impetuosity of Drona's wrath, and it was haunted by crowds of carnivorous creatures. And the combatants constituted the waves that filled its entire surface. And heroic warriors constituted the trees on its banks whose roots were constantly eaten away by its current. And its waters were constituted by the blood that was shed in that battle, and cars constituted its eddies, and elephants and steeds formed its banks. And costs of mail constituted its lilies, and the flesh of creatures the mire on its bed. And the fat, marrow, and bones (of fallen animals and men) formed the sands on its beach, and (fallen) head-gears its froth. And the battle itself that was fought there constituted the canopy above its surface. And lances constituted the fish with which it abounded. And it was inaccessible in consequence of the large number of (slain) men, elephants, and steeds (that fell in it). And the impetus of the shaft shot constituted its current. And the slain bodies themselves constituted the timber floating on it. And cars constituted its tortoises. And heads constituted the stones

scattered on its banks and bed, and scimitars, its fish in profusion. And cars and elephants formed its lakes. And it was decked with many adornments. And mighty car-warriors constituted its hundreds of little whirlpools. And the dust of the earth constituted its wavelets. And capable of being easily crossed by those possessed of exceeding energy, it was incapable of being crossed by the timid. And heaps of dead bodies constituted the sand-banks obstructing its navigation. And it was the haunt of Kankas and vultures and other birds of prey. And it carried away thousands of mighty-car-warriors to the abode of Yama. And long spears constituted the snakes that infested it in profusion. And the living combatants constituted the fowls sporting on its waters. Torn umbrellas constituted its large swans. Diadems formed the (smaller) birds that adorned it. Wheels constituted its turtles, and maces its alligators, and arrows its smaller fish. And it was the resort of frightful swarms of crows and vultures and jackals. And that river, O best of kings, bore away in hundreds, to the region of the Pitris, the creatures that were slain by Drona in battle. Obstructed by hundreds of bodies (floating on it), the hair (of slain warriors and animals) constituted its moss and weeds. Even such was the river, enhancing the fears of the timid, that Drona caused to flow there.

"And when Drona was thus grinding the hostile army hither and thither, the Pandava warriors headed by Yudhishtira rushed at that mighty car-warrior from all sides. Then seeing them thus rushing (towards Drona), brave combatants of thy army, possessed of unyielding prowess, rushed from every side. And the battle that thereupon ensued made the hair stand on end. Sakuni, full of a hundred kinds of deceit, rushed towards Sahadeva, and pierced the latter's charioteer, and standard, and car, with many keen-pointed shafts. Sahadeva, however, without being much excited, cutting off Sauvala's standard and bow and car-driver and car, with sharp arrows, pierced Sauvala himself with sixty shafts. Thereupon, Suvala's son, taking up mace, jumped down from his excellent car, and with that mace, O king, he felled Sahadeva's driver from the latter's car. Then these two heroic and mighty warriors, O monarch, both deprived of car, and both armed with mace, sported in battle like two crests of hills. Drona, having pierced the ruler of the Panchalas with ten shafts, was, in return, pierced by the latter with many shafts. And the latter was again pierced by Drona with a larger number of shafts. Bhimasena pierced Vivinsati with sharp arrows. The latter, however, thus pierced, trembled not, which seemed to be highly wonderful. Vivinsati then, O monarch, suddenly deprived Bhimasena of his steeds and standard and bow. And thereupon all the troops worshipped him for that feat. The heroic Bhimasena, however, brooked not that exhibition of prowess by his enemy in battle. With his mace, therefore, he slew the well-trained steeds of Vivinsati. Then the mighty Vivinsati, taking up a shield (and sword) jumped down from that car whose steeds had been slain, and rushed against Bhimasena like an infuriated elephant rushing against an infuriated compeer. The heroic Salya, laughing the while, pierced, as if in dalliance, his own dear nephew, Nakula, with many shafts for angering him. The valiant Nakula, however, cutting off his uncle's steeds and umbrella and standard and charioteer and bow in that battle, blew his conch. Dhristaketu, engaged with Kripa, cut off diverse kinds of arrows shot at him by the latter, and then pierced Kripa, with seventy arrows. And then he cut off the device of Kripa's standard with three arrows. Kripa, however, began to oppose him with a thick shower of arrows. And resisting him in this way, the Brahmana fought on with Dhristaketu. Satyaki, laughing the while, pierced Kritavarman in the centre of the chest with a long arrow. And piercing him then with seventy arrows, he once more pierced him with many others. The Bhoja warrior, however, in return, pierced Satyaki with seventy arrows of keen points. Like the swiftly-coursing winds failing to move a mountain, Kritavarman was unable to move Satyaki or make him tremble. Senapati deeply struck Susarman in his vitals. Susarman also struck his antagonist with a lance on the shoulder-joint. Virata, aided by his Matsya warriors of great energy, resisted Vikartana's son in that battle. And that feat (of the Matsya king) seemed highly wonderful. Even this was regarded as an act of great valour on the part of the Suta's son, in that, he singly resisted that whole force by means of his straight shafts. King Drupada was engaged with Bhagadatta. And the battle between those two warriors became beautiful to behold. That bull among men, viz., Bhagadatta, pierced king Drupada and his driver and standard and car with many straight shafts. Then Drupada, excited with wrath, quickly pierced that mighty car-warrior in the chest with a straight shaft. Those two foremost of warriors on earth, viz., Somadatta's son and Sikhandin, both conversant with every weapon, encountered each other in fierce battle that made all creatures tremble with fear. The valiant Bhurisravas, O king, covered that mighty car-warrior, Yajnasena's son Sikhandin, with a thick shower of arrows. Sikhandin, then O monarch, excited with wrath, pierced Somadatta's son with ninety shafts, and caused him, O Bharata, to tremble. Those Rakshasas of fierce deeds, viz.,

Hidimba's son and Alamvusha, each desirous of vanquishing the other, battled most wonderfully. Both capable of creating a hundred illusions, both swelling with pride, battled with each other most wonderfully, relying on their powers of illusion, and each desirous of vanquishing the other. The fierce Chekitana battled with Anuvinda. They coursed on the field, disappearing at times, and causing great wonder. Lakshmana fought fiercely with Kshatradeva, even as Vishnu, O monarch, in days of old, with the (Asura) Hiranyaksha. With his fleet steeds and upon his car duly equipped, Paurava, O king, roared at Abhimanyu. Endued with great might, Paurava then rushed at Abhimanyu, desirous of battle. Then that chastiser of foes, viz., Abhimanyu fought fiercely with that foe. Paurava covered Subhadra's son with a thick shower of arrows. Thereupon, Arjuna's son felled his antagonist's standard and umbrella and bow on earth. Then piercing Paurava with seven arrows, Subhadra's son pierced the latter's driver and steeds with five arrows. Gladdening his troops thus, he then repeatedly roared like a lion. Then Arjuna's son quickly fixed an arrow on his bow-string that was certain to take away Paurava's life. Beholding however, that arrow of frightful mien fixed on Abhimanyu's bow-string, Haridika's son, with two shafts, cut off that bow and arrow. Then that slayer of hostile heroes, viz., Subhadra's son, throwing aside that broken bow, took up a bright sword and a shield. Whirling with great speed that shield decked with many stars, and whirling that sword also, he coursed on the field, exhibiting his prowess. Whirling them before him, and whirling them on high, now shaking them and now jumping up himself, from the manner of his handling those weapons, it seemed that (with him) there is no difference between that offensive and that defensive weapons. Jumping suddenly then upon the shafts of Paurava's car, he roared aloud. Mounting next upon his car, he seized Paurava by the hair, and slaying meanwhile with a kick, the latter's driver, he felled his standard with a stroke of his sword. And as regards Paurava himself, Abhimanyu raised him up, like the Garuda raising a snake from the bottom of the sea agitating the waters. Thereupon, all the kings beheld Paurava (standing helpless) with dishevelled hair, and looking like an ox deprived of its senses while on the point of being slain by a lion. Beholding Paurava thus prostrated, placed under the control of Arjuna's son, and dragged helplessly, Jayadratha was unable to brook it. Taking up a sword as also a shield that bore the device of a peacock and was decked with a hundred bells of small size suspended in rows, Jayadratha jumped down from his car with a loud roar. Then Subhadra's son (Abhimanyu), beholding the ruler of the Sindhus, let Paurava alone, and leaping up like a hawk from the latter's car, quickly alighted on the earth. The lances and ayes and scimitars hurled by his foes--Arjuna's son cut off by means of his sword or ward off by his shield. Thus showing unto all the warriors the strength of his own arms the mighty [and heroic] Abhimanyu, once more upraising his large and heavy sword as also his shield, proceeded towards Vriddhakshatra's son who was a sworn foe of his (Abhimanyu's) father, like a tiger proceeding against an elephant. Approaching they cheerfully attacked each other with their swords like a tiger and a lion with their claws and teeth. And none could notice any difference between those two lions among men as regards the whirl-strokes, and descent of their swords and shields. And as regards the descent and the whiz of their swords, and the warding off of each other's blows, it seemed there was no distinction between the two. Coursing, beautifully in outward and inward tracks, those two illustrious warriors seemed to be like two winged mountains. Then Jayadratha struck on the shield of the renowned Abhimanyu when the latter stretched his sword for making a pass at him. Then, O Bharata, Jayadratha's large sword sticking into Abhimanyu's shield covered with golden plate, broke, as the ruler of the Sindhus attempted to draw it off forcibly. Seeing his sword broken, Jayadratha hastily retreated six steps and was seen within a twinkling of the eye to be mounted on his own car. Then Arjuna's son also, that combat with the sword being over, ascended his own excellent car. Many kings, then, of the Kuru army, uniting together, surrounded him on all sides. The mighty son of Arjuna, however, eyeing Jayadratha, whirled his sword and shield, and uttered a loud shout. Having vanquished the ruler of the Sindhus, Subhadra's son, that slayer of hostile heroes, then began to scorch that division of the Kaurava army like Sun scorching the world. Then in that battle Salya hurled at him a fierce dart made wholly of iron, decked with gold, and resembling a blazing flame of fire. Thereupon, Arjuna's son, jumping up, caught hold of that dart, like Garuda catching a mighty snake falling from above. And having seized it thus, Abhimanyu unsheathed his sword. Witnessing the great activity and might of that warrior of immeasurable energy, all the kings together uttered a leonine shout. Then that slayer of hostile heroes, viz., the son of Subhadra, hurled with the might of his arms at Salya himself that very dart of great effulgence, decked with stones of lapis lazuli. Resembling a snake that has recently cast off its slough, that dart, reaching Salya's car slew the latter's driver and felled him from his niche of the vehicle. Then Virata and Drupada, and

Dhristaketu, and Yudhishtira, and Satyaki, and Kekaya, and Bhima, and Dhristadyumna, and Sikhandin, and the twins (Nakula and Sahadeva), and the five sons of Draupadi, all exclaimed, 'Excellent! Excellent!' And diverse kinds of sounds due to the shooting of arrows, and many leonine shouts, arose there, gladdening the unretreating son of Arjuna. Thy sons, however, could not brook those indications of the victory of their foe. Then all of them suddenly surrounded Subhadra's son and covered him, O king, with showers of arrows like the clouds pouring rain on the mountain-breast. Then that slayer of foes, viz., Artayani (Salya), wishing good of thy sons, and remembering the overthrow of his own driver, rushed in rage against Subhadra's son."

SECTION 15

"Dhritrashtra said, 'Thou hast, O Sanjaya, described to me many excellent single combats. Hearing about them, I envy those that have eyes. This battle between the Kurus and the Pandavas, resembling that (of old) between the gods and the Asuras, will be spoken of as exceedingly wonderful by all men. I am scarcely gratified by listening to thy narrations of this stirring battle. Tell me, therefore, about this combat between Artayani (Salya) and Subhadra's son.'

"Sanjaya said, 'Beholding his driver slain, Salya, upraising a mace made wholly of iron, jumped down in rage from his excellent car. Bhima, then taking up his own huge mace, quickly rushed towards Salya who then resembled the blazing Yuga-fire or the Destroyer himself armed with his bludgeon. Subhadra's son also, taking up a prodigious mace resembling the bolt of heaven, addressed Salya, saying, 'Come, Come!' Bhima, however, with much ado, persuaded him to stand aside. The valiant Bhimasena, then, having persuaded Subhadra's son to stand aside, approached Salya in battle and stood immovable as a hill. The mighty ruler of Madras also, beheld Bhima, and proceeded towards him like a tiger towards an elephant. Then was heard there the loud blare of trumpets and conchs by thousands and leonine shouts, and the sound of drums. And loud cries of 'Bravo, Bravo,' arose among hundreds of Pandava and Kaurava warriors rushing towards each other. There is none else among all the kings, O Bharata, save the ruler of Madras who can venture to bear the might of Bhimasena in battle; similarly, who else save Vrikodara, in the world, can venture to bear the impetus of the illustrious Salya's mace in battle? Bound in hempen strings mixed with wires of gold, the prodigious mace, of Bhima, capable of delighting by its beauty all spectators, being grasped by him, shone, brilliantly. And similarly the mace of Salya, also, who coursed in beautiful circles, looked like a blazing flash of lightning. Both of them roared like bulls, and both coursed in circles. And both Salya and Vrikodara, standing as they did, with their maces slightly bent, looked like a couple of horned bulls. Whether as regards coursing in circles or in whirling and striking with their maces, the combat that took place between those two lions among men was in every way equal. Struck by Bhimasena with his mace, the prodigious mace of Salya, emitting fierce sparks of fire, soon broke unto fragments. And similarly, Bhimasena's mace, struck by the foe, looked beautiful like a tree covered fire-flies during the season of rains at even-tide. And the mace that the ruler of Madras hurled in that battle, irradiating the welkin, O Bharata, frequently caused sparks of fire (to fly around). Similarly, the mace hurled by Bhimasena at the foe scorched his antagonist's forces like a fierce meteor falling down (from the firmament). And both those best of maces, striking against each other, resembled sighing she-snakes and caused flashes of fire. Like two large tigers attacking each other with their claws, or like two mighty elephants with their tusks, those mighty warriors coursed in circles, encountering each other with those two foremost of maces, and soon covered with blood, those two illustrious warriors seemed to resemble a couple of flowering Kinsukas. And the blows, loud as Indra's thunder, of the maces wielded by those two lions among men were heard on all sides. Struck by the ruler of Madras with his mace on both the left and the right side, Bhima moved not in the least, like a hill riven by the thunder. Similarly, the mighty ruler of Madras, struck by Bhima with his mace, patiently stood still like a hill struck with the thunder. Both of them, with upraised maces, endued as they were with great impetus, fell upon each other, coursing in shorter circles. Quickly nearing each other, then by eight steps and falling upon each other like two elephants, they suddenly struck each other with those maces of theirs made entirely of iron. And each of those heroes, in consequence of the other's impetuosity and violence being struck with each other's mace, fell down at the same instant of time like a couple of Indra's poles. Then the mighty car-warrior Kritavarman quickly approached Salya who, deprived of his senses, was breathing hard as he lay on the field. And beholding him, O king, struck violently with the mace, and writhing like a snake, and deprived of his senses in a swoon, the mighty car-warrior Kritavarman, taking him upon his car, quickly bore the ruler of Madras away from the field. Reeling like a drunken man, the heroic Bhima of mighty

arms, rising up within the twinkling of an eye, stood mace in hand. Thy sons then, beholding the ruler of the Madras turn away from the fight, began, O sire, to tremble, along with their elephants, and foot-soldiers, and cavalry, and cars. Ground then by the Pandavas desirous of victory, those warriors of thy army, struck with fear, fled away in all directions, like masses of clouds driven away by the wind. And those mighty car-warriors, viz., the Pandavas, having vanquished the Dhritarashtras, looked resplendent in that battle. O king, like blazing fires. And they uttered loud leonine roars, and blew their conchs, elated with joy. And they beat their drums, large and small, and cymbals and other instruments."

SECTION 16

"Sanjaya said, 'Beholding that army of thine exceedingly broken, the valiant Vrishasena, single-handed, began to protect it, O king, displaying the illusion of his weapons. Shot by Vrishasena in that battle, thousands of arrows coursed in all directions, piercing through men and steeds and cars and elephants. Mighty arrows, of blazing effulgence, shot by him, coursed in thousands, like the rays, O monarch, of the sun, in the summer season. Afflicted and crushed therewith, O king, car-warriors and horse-men, suddenly fell down on the earth, like trees broken by the wind. The mighty car-warrior Vrishasena, O king, felled large bodies of steeds, of cars and of elephants, in that battle, by thousands. Beholding that single warrior coursing fearlessly on the field, all the kings (of the Pandava army) uniting together, surrounded him on all sides. Nakula's son, Satanika, rushed at Vrishasena and pierced him with ten arrows capable of penetrating into the vitals. The son of Karna, however, cutting off his bow, felled then his standard. Thereupon, the other sons of Draupadi, desirous of rescuing that brother of theirs, rushed at him. And soon they made Karna's son invisible by means of their arrowy showers. Against them thus smiting (the son of Karna), many car-warriors headed by Drona's son (Aswatthama) rushed. And those, O monarch, quickly covered those mighty car-warriors, viz., the sons of Draupadi, with diverse kinds of arrows like clouds pouring rain on mountain breasts. Thereupon, the Pandavas, from affection for their sons, quickly encountered those assailants. The battle then that took place between thy troops and those of the Pandavas, was exceedingly fierce and made the hairs stand on their ends, resembling as it did that between the Gods and the Danavas. Even thus did the heroic Kauravas and the Pandavas, excited with rage, fight, eyeing one another (furiously) and having incurred one another's animosity for past offences. The bodies of those heroes of immeasurable energy then seemed, in consequence of (the) wrath (that inspired them), to resemble those of Garuda and (mighty) Nagas battling in the sky. And with Bhima and Karna and Kripa and Drona and Drona's son and Prishata's son and Satyaki, the field of battle looked resplendent like the all-destructive sun that rises at the end of the Yuga. The battle that took place between those mighty men engaged with mighty antagonists and all smiting one another was fierce in the extreme, resembling that (of yore) between the Danavas and the gods. Then Yudhishtira's host, uttering a shout, loud as that of the surging sea, began to slaughter thy troops, the great car-warriors of thy army having fled away. Beholding the (Kaurava) host broken and excessively mangled by the foe, Drona said, 'Ye heroes, ye need not fly away.' Then he (Drona) owning red steeds, excited with wrath and resembling a (fierce) elephant with four tusks, penetrated into the Pandava host and rushed against Yudhishtira. Then Yudhishtira pierced the preceptor with many whetted arrows equipped with Kanka feathers; Drona, however, cutting off Yudhishtira's bow, rushed impetuously at him. Then the protector of Yudhishtira's car-wheels, Kumara, the renowned prince of the Panchalas, received the advancing Drona, like the continent receiving the surging sea. Beholding Drona, that bull among Brahmanas, held in check by Kumara, loud leonine shouts were heard there with cries of 'Excellent, Excellent!' Kumara then, in that great battle, excited with rage, pierced Drona with an arrow in the chest and uttered many leonine shouts. Having checked Drona in battle, the mighty Kumara, endowed with great lightness of hand, and above all fatigue, pierced him with many thousands of arrows. Then that bull among men (Drona) slew that protector of Yudhishtira's car-wheels, Kumara, that hero observant of virtuous vows and accomplished in both mantras and weapons. And then penetrating into the midst of the (Pandava) host and careering in all directions, that bull among men, Bharadwaja's son, became the protector of thy troops. And piercing Sikhandin with twelve arrows, and Uttamaujas with twenty, and Nakula with five, and Sahadeva with seven, and Yudhishtira with twelve, and each of the (five) sons of Draupadi with three, and Satyaki with five, and the ruler of Matsyas with ten arrows, and agitating the entire host in that battle, he rushed against one after another of the foremost warriors (of the Pandavas). And then he advanced against Kunti's son, Yudhishtira, from a desire of seizing him. Then Yugandhara, O king, checked Bharadwaja's son, that mighty car-warrior, filled with rage and resembling the very

ocean lashed into fury by the tempest. Bharadwaja's son, however, having pierced Yudhishtira with many straight arrows, felled Yugandhara with a broad-headed shaft from his niche in the car. Then, Virata and Drupada, and the Kaikeya princes, and Satyaki, and Sivi, and Vyaghradatta, the prince of the Panchalas, and the valiant Singhasena, these, and many others, desirous of rescuing Yudhishtira, surrounded Drona on all sides and impeded his way, scattering countless arrows. Vyaghradatta, the prince of the Panchalas, pierced Drona with fifty keen-pointed arrows, at which, O king, the troops uttered loud shouts. Then Singhasena also, quickly piercing that mighty car-warrior, Drona, roared aloud in joy, striking terror into the hearts of mighty car-warriors; Drona then expanding his eyes and rubbing his bowstring and producing loud sound of slaps by his palms, rushed against the latter. Then the mighty son of Bharadwaja, putting forth his prowess, cut off with a couple of broad-headed arrows the heads decked with earrings from the trunks of both Singhasena and Vyaghradatta. And afflicting also, with his arrowy showers, the other mighty car-warriors of the Pandavas, he stood in front of Yudhishtira's car, like all-destroying Death himself. Then, O king, loud cries were heard among the warriors of Yudhishtira's army to the effect, 'The king is slain,' when Bharadwaja's son, of regulated vows, thus, stood in his vicinity. And the warriors there all exclaimed, beholding Drona's prowess. 'Today the royal son of Dhritarashtra will be crowned with success. This very moment Drona having seized Yudhishtira, will, filled, with joy, assuredly come to us and Duryodhana's presence. While thy soldiers were indulging in such talks, Kunti's son (Arjuna) quickly came there, filling (the welkin) with the rattle of his car, and creating, as he came, owing to the carnage he caused, a river whose waters were blood, and whose eddies were cars, and which abounded with the bones and bodies of brave warriors and which bore creatures away to where the spirits of the departed dwell. And the son of Pandu came there, routing the Kurus, and quickly crossing that river whose froth was constituted by showers of arrows and which abounded with fish in the form of lances and other weapons. And the diadem-decked (Arjuna) suddenly came upon Drona's divisions, covering it with a thick net-work of arrows and confounding the very sense (of those that followed Drona). Incessantly placing his arrows on the bow-string and quickly shooting them, none could notice any lapse of time between these two acts of the renowned son of Kunti. Neither (four cardinal) directions, nor the firmament above, nor the earth, O king, could any longer be distinguished, for everything then became one dense mass of arrows. Indeed, O king, when the wielder of Gandiva caused that thick darkness by means of his arrows, nothing could be seen in that battle. Just then the sun also set, enveloped with a dusty cloud. Neither friend nor foe could any longer be distinguished. Then Drona and Duryodhana and others caused the withdrawal of their troops. And ascertaining the foe to be inspired with fear and unwilling to continue the fight, Vibhatsu also slowly caused his troops to be withdrawn. Then the Pandavas and the Srinjayas and the Panchalas, filled with joy, praised Partha with delightful speeches like the Rishis praising the Sun. Having vanquished his foes thus, Dhananjaya then, filled with joy, retired to his tent, proceeding in the rear of the whole army, with Kesava as his companion. And stationed on his beautiful car decked with the costliest specimens of sapphires and rubies and gold and silver and diamonds and corals and crystals, the son of Pandu looked resplendent like the moon in the firmament bespangled with stars."

SECTION 17

"Sanjaya said, 'The troops of both the armies, having proceeded to their tents, duly took up their quarters, O king, according to the divisions and the sub-divisions to which they belonged. Having withdrawn the troops, Drona, in great cheerlessness of mind, beholding Duryodhana, said these words in shame: 'I told thee before that when Dhananjaya is by Yudhishtira, he is incapable of being seized in battle by the very gods. Although all of you fell upon him in battle, yet Partha frustrated all your attempts. Do not doubt what I say, Krishna and Pandu's son (Arjuna) are invincible. If, however, Arjuna of white steeds can, by any means, be withdrawn (from Yudhishtira's side), then Yudhishtira, O king, shall soon come under thy control. Let some one challenging him (Arjuna) in battle draw him away to some other part of the field. The son of Kunti will not return without vanquishing him. Meanwhile, when Arjuna will not be by, O monarch, I will seize king Yudhishtira the Just, penetrating through the Pandava host in the very sight of Dhristadyumna. Thus, O monarch, I will, without doubt, bring Yudhishtira, the son of Dharma, along with his followers, under control. If that son of Pandu stays even for a moment before me in battle, I will bring him a captive from the field. That feat will be more advantageous than victory (over the Pandava army).'

"Sanjaya continued, 'Hearing those words of Drona, the ruler of the Trigartas, O monarch, with his brothers, said these words: 'We, O king, are always humiliated by the

wielder of Gandiva! O bull of Bharata's race, although we have done him no injury, yet he hath always injured us. Remembering all those diverse instances of humiliation, we burn in wrath and are never able to sleep at night. By good luck, that Arjuna, armed with weapons, will stand before us. That therefore, which is in our heart and which we strive to accomplish, we are resolved to achieve now, that viz., which will be agreeable to thee, and which will bring us renown. Taking him out of the field will slay him. Let the earth today be without Arjuna or let it be without the Trigartas. We truly swear this before thee. This our vow will never be false.' And Satyaratha and Satyavarma, O Bharata, and Satyavrata and Satyeshu, and Satyakarman also, having spoken similarly, those five brothers together, with ten thousand cars, came, O king, (before Duryodhana), having taken that oath on the field of battle. And the Malavas, and the Tandikeras with thousand cars, and the tiger among men, Susarman, the ruler of Prasthala, with the Mavellakas, the Lalithas, and the Madrakas, accompanied by ten thousand cars and his brothers, and with another ten thousand cars from diverse realms came forward for taking the oath. Then bringing fire, and each making preparations for igniting one for himself, they took up ropes Kusa grass and beautiful coats of mail. And equipped in mail, bathed in clarified butter, clad in robes of Kusa grass, and with their bow-strings serving as girdles, those heroes, who had given away hundreds and thousands as presents to Brahmanas, who had performed many sacrifices, had been blessed with children, and were deserving of blessed regions hereafter, who had nothing more to do in this world, who were deserving of blessed regions hereafter, who were prepared to lay down their lives in battle, and who devoted their souls to the attainment of fame and victory, who were desirous of soon repairing by fair fight to those regions (hereafter) that are attainable by means only of sacrifices, with abundant presents to Brahmanas, and by means also of the rites, the chief amongst which are Brahmacharya and study of the Vedas, those heroes, having each gratified Brahmanas by giving them gold [Nishka, literally, a golden coin, whose weight is diversely stated by diverse authorities,] and kine [cattle], and robes, and having addressed one another in loving discourse, ignited those fires and took that vow in battle. And in the presence of those fires, firmly resolved, they took that vow. And having made that vow for the slaughter of Dhananjaya, they, in the hearing of creatures, very loudly said, 'Those regions that are for persons who have never adopted any vows, are for one who drinketh wine, those that are for him who hath adulterous connexion with his preceptor's wife, those that are for him who robbeth the property of a Brahmana, or for him who enjoyeth the king's grant without satisfying the condition of that grant or for him who abandoneth one asking for shelter, or for him who slayeth a candidate for his favour, those that are for persons that set fire to houses and for those that slay kine, those regions that are for those that injure others, those that are for persons harbouring malice against Brahmanas, those that are for him who from folly doth not seek the companionship of his wife in her season, those also that are for those that seek the companionship of women on the day they have to perform the Sraddha of their ancestors, those that are for persons that injure their own selves, or for those that misappropriate what is deposited with them from confidence or for those that destroy learning, or for those who battle with eunuchs, or for those that follow persons that are mean those regions that are for atheists, or for those that abandon their (sacred) fires and mothers, and those regions also that are for the sinful, those shall be ours, if without slaying Dhananjaya we return from the field, or if, ground by him on the field, we turn back from fear. If, again, we succeed in achieving in battle feats the most difficult of accomplishment in the world, we shalt then, without doubt, obtain the most desirable regions. Having said these words, O king, those heroes then marched to battle, summoning Arjuna towards the southern part of the field. That tiger among men, and subjugator of hostile cities, Arjuna, thus challenged by them, said these words unto king Yudhishtira the Just without any delay: 'Summoned, I never turn back. This is my fixed vow. These men, sworn to conquer or die, are summoning me, O king, to great battle. This Susarman here, with his brothers, summoneth me to battle. It behoveth thee to grant me permission for slaying him, with all his followers. O bull among men, I am unable to brook this challenge. I tell thee truly, know these foes to be (already) slain in battle.'

"Yudhishtira said, 'Thou hast heard, O child, in detail, what Drona hath resolved to accomplish. Act thou in such a way that that resolve of his may become futile. Drona is endowed with great might. He is a hero, accomplished in arms, and above fatigue. O mighty car-warrior, even he hath vowed my seizure.'

"Arjuna said, 'This Satyajit, O king, will today become thy protector in battle. As long as Satyajit lives, the preceptor will never be able to attain his desire. If, however, O lord, this tiger among men, Satyajit, be slain in battle, thou shouldst not then remain on the field even if surrounded by all our warriors.'

"Sanjaya continued, 'King Yudhishtira then gave (Arjuna) the leave (he sought). And he also embraced Arjuna and eyed him affectionately. And diverse were the benedictions that the king uttered on him. Having made this arrangement (for Yudhishtira's protection), I the mighty Partha went out against the Trigartas, like a hungry lion, for assuaging his hunger upon a herd of deer. Then Duryodhana's troops, filled with joy at Arjuna's absence (from Yudhishtira's side), became furious for the seizure of Yudhishtira. Then both the hosts, with a great impetuosity, encountered each other, like the Ganga and the Sarayu in the season of rains when both streams are swollen with water.'"

SECTION 18

"Sanjaya said, 'The Samsaptakas', then, filled with joy, took their stand on a level field, having, with their cars, formed an array in the shape of the half-moon. [* Soldiers sworn to conquer or die. Instead of using a long-winded phrase each time the word occurs, it is better to repeat it in this form.] And those tigers among men, beholding the diadem-decked (Arjuna) come towards them, were, O sire, filled with delight and uttered loud shouts. That noise filled the sky and all the points of the compass, cardinal and subsidiary. And because it was an open plain covered only with men, it produced no echoes. Ascertaining them to be exceedingly delighted, Dhananjaya, with a little smile, said these words unto Krishna: 'Behold, O thou that hast Devaki for thy mother, those Trigarta brothers, who are about to perish in battle, are filled with delight at a time when they should weep. Or, this is, without doubt, the hour of delight (with them) since they will obtain those excellent regions that are unattainable by cowards.' Having said these words unto the mighty-armed Hrishikesa, Arjuna came upon the arrayed ranks of the Trigartas in battle, taking up then his conch called Devadatta decked with gold, he blew it with great force, filling all the points of the compass with its blare. Terrified by that blare, that car-host of the Samsaptakas stood motionless in battle, as if it was petrified. And all their animals stood with eyes wide open, ears and necks and lips paralysed, and legs motionless. And they passed urine and vomited blood. Regaining consciousness then, and placing their ranks in proper order, they shot their arrows all at once at the son of Pandu. Capable of displaying his prowess with great speed, Arjuna, with five and ten arrows cut off those thousands of arrows before they could reach him. They then pierced Arjuna, each with ten arrows. Partha pierced them with three arrows. Then each of them, O king, pierced Partha with five arrows. Endued with great prowess, he pierced each of them in return with two arrows. And, once again, excited with wrath, they quickly poured upon Arjuna and Kesava countless arrows like the clouds pouring upon a lake their incessant showers. Then those thousands of arrows fell upon Arjuna, like swarms of bees upon a flowering cluster of trees in the forest. Then deeply pierced Arjuna's diadem with thirty shafts, endued with the strength of adamant with those shafts equipped with wings of gold fixed on his diadem, Arjuna, as if decked with ornaments of gold, shone like the (newly) risen sun. The son of Pandu then, in that battle, with a broad-headed arrow, cut off the leathern fence of Suvahu, and covered Sudharman and Sudhanwan, and Suvahu pierced Partha with ten arrows. Partha, having the excellent ape-device on his banner, pierced all of them in return with many arrows, and also cut off, with some broad-headed shafts, their standards made of gold. And cutting off the bow of Sudhanwan, he slew with his arrows the latter's steeds. And then he cut off from his trunk the latter's head graced with turban. Upon the fall of that hero, his followers were terrified. And stricken with panic, they all fled away to where Duryodhana's forces were. Then Vasava's son, filled with wrath, smote that mighty host with incessant showers of arrows, like the sun destroying darkness by means of his incessant rays. Then when that host broke and melted away on all sides, and Arjuna was filled with wrath, the Trigartas were struck with fear. While being slaughtered by Partha with his straight shafts, they remained where they stood, deprived of their senses, like a terrified, herd of deer. Then the king of the Trigartas, filled with rage, addressed those mighty car-warrior, saying, 'Do not fly, ye heroes! It behoveth ye not to be frightened. Having, in the sight of all the troops, taken those terrible steps, repairing thither, what shall ye say unto the leaders of Duryodhana's host? Do we not incur ridicule in the world by such a (cowardly) act in battle? Therefore, stop ye all, and fight according to your strength.' Thus addressed, O king, those heroes, repeatedly uttering loud shouts, blew their conchs, gladdening one another. Then those Samsaptakas once more returned to the field, with the Narayana cow-herds, resolved to fade Death himself."

SECTION 19

"Sanjaya said, 'Beholding those Samsaptakas once more return to the field, Arjuna addressed the high-souled Vasudeva, saying, 'Urge the steeds, O Hrishikesa, towards the Samsaptakas. They will not give up the battle alive. This is what I think. Today thou shalt witness the terrible might of my arms as also of my bow. Today I shall slay all these, like

Rudra slaying creatures (at the end of the Yuga).' Hearing these words, the invincible Krishna smiled, and gladdening him with auspicious speeches, conveyed Arjuna to those places whither the latter desired to go. While borne in battle by those white steeds, that car looked exceedingly resplendent like a celestial car borne along the firmament. And like Sakra's car, O king, in the battle between the gods and the Asuras in days of old, it displayed circular, forward, backward, and diverse other kinds of motion. Then the Narayanas, excited with wrath and armed with diverse weapons, surrounded Dhananjaya, covering him with showers of arrows. And, O bull of Bharata's race, they soon made Kunti's son, Dhananjaya, together with Krishna, entirely invisible in that battle. Then Phalguni, excited with wrath, doubled his energy, and quickly rubbing its string, grasped Gandiva, (firmly) in the battle. Causing wrinkles to form themselves on his brow, sure indications of wrath, the son of Pandu blew his prodigious conch, called Devadatta, and then he shot the weapon called Tvashtra that is capable of slaying large bodies of foes together. Thereupon, thousands of separate forms started into existence there (of Arjuna himself and of Vasudeva). Confounded by those diverse images after the form of Arjuna, the troops began to strike each other, each regarding the other as Arjuna's self.' 'This is Arjuna!' 'This is Govinda!' 'They are Pandu's son and he is of Yadu's race!' Uttering such exclamations, and deprived of their senses, they slew one another in that battle. Deprived of their senses by that mighty weapon, they slew one another. Indeed, those warriors (while striking one another) looked beautiful like blossoming Kinsukas. Consuming those thousands of arrows shot by them, that (mighty) weapon despatched those heroes to Yama's abode. Then Vibhatsu, laughing, crushed with his arrows the Lalithya, the Malava, the Mavellaka, and the Trigarta warriors. While those Kshatriyas, urged by fate, were thus slaughtered by that hero, they shot at Partha showers of diverse kinds of arrows. Overwhelmed with those terrible showers of arrows, neither Arjuna, nor his car, nor Kesava, could any longer be seen. Seeing their arrows strike the aim, they uttered joyous shouts. And regarding the two Krishnas as already slain, they joyously waved their garments in the air. And those heroes also blew their conchs and beat their drums and cymbals by thousands, and uttered many leonine shouts, O sire! Then Krishna, covered with sweat, and much weakened, addressed Arjuna, saying, 'Where art thou, O Partha! I do not see thee. Art thou alive, O slayer of foes?' Hearing those words of his, Dhananjaya with great speed dispelled, by means of the Vayavya weapon, that arrowy downpour shot by his foes. Then the illustrious Vayu (the presiding deity of that mighty weapon) bore away crowds of Samsaptakas with steeds and elephants and cars and weapons, as if these were dry leaves of trees. Borne away by the wind, O king, they looked highly beautiful, like flights of birds, O monarch, flying away from trees. Then Dhananjaya, having afflicted them thus, with great speed struck hundreds and thousands of them with sharp shafts. And he cut off their heads and also hands with weapons in their grasp, by means of his broad-headed arrows. And he felled on the ground, with his shafts, their thighs, resembling the trunks of elephants. And some were wounded on their backs, arms and eyes. And thus Dhananjaya deprived his foes of diverse limbs, and cars decked and equipped according to rule, and looking like the vapour edifices in the welkin, he cut off into fragments, by means of his arrows, their riders and steeds and elephants. And in many places crowds of cars, whose standards had been cut off, looked like forests of headless palmyras. And elephants with excellent weapons, banners, hooks, and standards fell down like wooded mountains, split with Sakra's thunder. Graced with tails, looking like those of the yak, and covered with coats of mail, and with their entrails and eyes dragged out, steeds along with their riders, rolled on the ground, slain by means of Partha's shafts. No longer holding in their grasp the swords that had served for their nails, with their coats of mail torn, and the joints of their bones broken, foot-soldiers with their vital limbs cut open, helplessly laid themselves down on the field, slain by means of Arjuna's arrows. And the field of battle assumed an awful aspect in consequence of those warriors slain, or in the course of being slaughtered, falling and fallen, standing or in course of being whirled along. And the air was purified of the dust that had arisen, by means of the showers of blood (caused by Arjuna's arrows). And the earth, strewn with hundreds of headless trunks, became impassable. And the car of Vibhatsu in that battle shone fiercely like the car of Rudra himself, while engaged at the end of the Yuga in destroying all creatures. While slaughtered by Partha thus, those warriors, with their steeds and cars and elephants in great distress, ceased not to rush against him; though, deprived of life one after another, they had to become the guests of Sakra. Then the field of battle, O chief of the Bharatas, strewn with mighty car-warriors deprived of life, looked dreadful like Yama's domains, abounding with the spirits of the departed creatures. Meanwhile, when Arjuna was furiously engaged (with the Samsaptakas), Drona, at the head of his forces arrayed for battle, rushed against Yudhishtira, and many warriors,

accomplished in smiting and properly arrayed, followed him, actuated by the desire of seizing Yudhishtira. The battle then that ensued became exceedingly fierce."

SECTION 20

"Sanjaya said, 'Having passed the night, that mighty car-warrior viz., Bharadwaja's son, addressed Suyodhana, O monarch, saying, 'I am thine! I have made arrangements for Partha's encounter with the Samsaptaka.' After Partha went out for slaying the Samsaptakas, Drona then, at the head of his troops arrayed for battle, proceeded, O chief of the Bharatas, for seizing king Yudhishtira the Just. Seeing that Drona had arrayed his forces in the form of a Garuda, Yudhishtira disposed his troops in counter array in the form of a semi-circle. In the mouth of that Garuda was the mighty car-warrior Drona himself. And its head was formed by king Duryodhana, surrounded by his uterine brothers. And Kritavarman and the illustrious Kripa formed the two eyes of that Garuda. And Bhutasarman, and Kshemasarman, and the valiant Karakaksha, and the Kalingas, the Singhalas, the Easterners, the Sudras, the Abhiras, the Daserakas, the Sakas, the Yavanas, the Kamvojas, the Hangsapadas, the Surasenas, the Daradas, the Madras, and the Kalikeyas, with hundreds and thousands of elephants, steeds, cars, and foot-soldiers were stationed at its neck. And Bhurisravah, and Salya, and Somadatta, and Valhika, these heroes, surrounded by a full Akshauhini, took up their position in the right wing. And Vinda and Anuvinda of Avanti, and Sudakshina, the ruler of the Kamvojas, stationed themselves in the left wing at the head, however, of Drona's son Aswatthaman. In the back (of that Garuda) were the Kalingas, the Amvashthas, the Magadhas, the Paundras, the Madrakas, the Gandharas, the Sakunas, the Easterners, the Mountaineers, and the Vasatis. In the tail stood Vikartana's son Karna, with his sons, kinsmen and friends, and surrounded by a large force raised from diverse realms, Jayadratha, and Bhimaratha, and Sampati, and the Jays, and the Bhojas, and Bhuminjaya, and Vrisha, and Kratha, and the mighty ruler of the Nishadhas, all accomplished in battle, surrounded by a large host and keeping the region of Brahma before their eyes, stood, O king, in the heart of that array. That array, formed by Drona, in consequence of its foot-soldiers, steeds, cars and elephants, seemed to surge like the tempest-tossed ocean (as it advanced to battle). Warriors, desirous of battle, began to start out from the wings and sides of that array, like roaring clouds charged with lightning rushing from all sides (in the welkin) at summer. And in the midst of that army, the ruler of the Pragjyotishas, mounted on his duly equipped elephant, looked resplendent, O king, like the rising sun. Decked, O monarch, in garlands of flower, and with a white umbrella held over his head, he looked like the full moon when in conjunction with the constellation Krittika. And blind with the wine-like exudation, the elephant, looking like a mass of black antimony, shone like a huge mountain washed by mighty clouds (with their showers). And the ruler of the Pragjyotishas was surrounded by many heroic kings of the hilly countries, armed with diverse weapons, like Sakra himself surrounded by the celestials. Then Yudhishtira, beholding that superhuman array incapable of being vanquished by foes in battle, addressed Prishata's son, saying, 'O lord, O thou that ownest steeds white as pigeons, let such measures be adopted that I may not be taken a prisoner by the Brahmana.'

"Dhrishtadyumna said, 'O thou of excellent vows, never shalt thou be placed under the power of Drona, however much may he strive. Even I shall check Drona today with all his followers. As long as I am alive, O thou of Kuru's race, it behoveth thee not to feel any anxiety. Under no circumstances will Drona be able to vanquish me in battle.'

"Sanjaya continued, 'Having said these words, the mighty son of Drupada owning steeds of the hue of pigeons, scattering his shafts, rushed himself at Drona. Beholding that (to him) evil omen in the form of Dhrishtadyumna stationed before him, Drona soon became exceedingly cheerless. Beholding this, that crusher of foes, viz., thy son Durmukha, desirous of doing what was agreeable to Drona, began to resist Dhrishtadyumna. Then a terrible and a fierce battle took place, O Bharata, between the brave son of Prishata and thy son, Durmukha. Then Prishata's son, quickly covering Durmukha, with a shower of arrows, checked Bharadwaja's son also with a thick arrowy downpour. Beholding Drona checked, thy son Durmukha quickly rushed at Prishata's son and confounded him with clouds of arrows of diverse kinds. And while the prince of the Panchalas and that foremost one of Kuru's race were thus engaged in battle, Drona consumed many sections of Yudhishtira's host. As a mass of clouds is dispersed in different directions by the wind, even so was Yudhishtira's host, in many parts of the field, scattered by Drona. For only a short while did that battle look like an ordinary combat. And then, O king, it became an encounter of infuriated persons in which no consideration was shown for anybody. And the combatants could no longer distinguish their own men from the foe. And the battle raged on, the warriors being guided by inferences and watch-words. Upon

the gems on their headgears, upon their necklaces and other ornaments, and upon their coats of mail, rays of light like those of the Sun seemed to fall and play. And cars and elephants and steeds, decked with streaming banners, seemed in that battle to resemble masses of clouds with flocks of cranes under them. And men slew men, and steeds of fiery metal slew steeds, and car-warriors slew car-warriors and elephants slew elephants. And soon a fierce and terrible encounter took place between elephants with tall standards on their backs and mighty compeers (rushing against them). All in consequence of those huge creatures rubbing their bodies against those of hostile compeers and tearing one another (with their tusks), fires mixed with smoke were generated there by (such) friction of countless tusks with tusks. Shorn of the standards (on their backs), those elephants, in consequence of the fires caused by their tusks, looked like masses of clouds in the welkin charged with lightning. And the earth, strewn with elephants dragging (hostile compeers) and roaring and falling down, looked beautiful like the autumnal sky overspread with clouds. And the roars of those elephants while they were being slaughtered with showers of shafts and lances, sounded like the roll of clouds in the rainy season. And some huge elephants, wounded with lances and shafts, became panic-stricken. And others amongst those creatures, left the field with loud cries. I And some elephants there, struck by others with their tusks, uttered fierce yells of distress that resounded like the roll of the all-destroying clouds at the end of the Yuga. And some, turned back by huge antagonists, returned to the charge, urged on by sharp hooks. And crushing hostile ranks, they began to kill all who came in their way. And elephant-drivers, attacked by elephant-drivers with arrows and lances, fell down from the backs of their beasts, their weapons and hooks being loosened from their hands. And many elephants, without riders on their backs, wandered hither and thither like clouds torn from mightier masses, and then fell down, encountering one another. And some huge elephants, bearing on their backs slain and fallen warriors, or those whose weapons had fallen down, wandered in all directions singly. [Ekacharas is explained by Nilakantha as 'unable to bear the sight of others of their species,' i.e., walking by themselves, or solitarily or singly. Some of the vernacular translators are for taking this word as implying the Rhinoceros.] And in the midst of that carnage, some elephants attacked, or in course of being attacked with lances, swords and battle axes, fell down in course of that awful carnage, uttering sounds of distress. And the earth, suddenly struck with the falling bodies, huge as hills, of those creatures all around trembled and emitted sounds. And with those elephants slain along with their riders and lying all about with the standards on their backs, the earth looked beautiful as if strewn with hills. And the drivers on the backs of many elephants, with their breasts pierced by car-warriors with broad-headed shafts in that battle, fell down, their lances and hooks loosened from their grasp. And some elephants, struck with long shafts, uttered crane like cries and ran in all directions, crushing friends and foes by trampling them to death. And covered with countless bodies of elephants and steeds and car-warriors, the earth, O king, became miry with flesh and blood. And large cars with wheels and many without wheels, crushed by the points of their tusks, were thrown up by elephants, with the warriors mounted on them. Cars were seen deprived of warriors. And riderless steeds and elephants ran in all directions, afflicted with wounds. And there father slew his son, and son slew his sire, for the battle that took place was exceedingly fierce and nothing could be distinguished. Men sank ankle-deep in the gory mire and looked like tall trees whose lower parts were swallowed up in a blazing forest-conflagration. And robes and coats of mail and umbrellas and standards having been dyed with blood, everything seemed to be bloody on the field. Large bodies of slain steeds, of cars, and of men, were again cut into fragments by the rolling of car-wheels. And that sea of troops having elephants for its current, and slain men for its floating moss and weeds, and cars for its fierce, eddies, looked terribly grim. Warriors, having steeds and elephants for their large vessels, and desirous of victory as their wealth, plunged into that sea, and instead of sinking in it endeavoured to deprive their enemies of their senses. When all the warriors, each bearing particular signs, were covered with arrow showers, there was none amongst them lost heart, though all were deprived of their signs. In that fierce and awful battle, Drona confounding the senses of his foes, (at last) rushed at Yudhishtira."

SECTION 11

"Sanjaya continued, 'Then Drona, beholding Yudhishtira near him fearlessly received him with a thick shower of arrows. And there arose a loud noise among the troops of Yudhishtira's army like what is made by the elephants belonging to a herd when their leader is attacked by a mighty lion. Beholding Drona, the brave Satyajit, of prowess incapable of being baffled, rushed at the Preceptor who was desirous of seizing Yudhishtira. The Preceptor and the Panchala prince, both endued with great might, fought with

each other, agitating each other's troops, like Indra and Vali. Then Satyajit, of prowess incapable of being baffled, invoking a mighty weapon, pierced Drona with keen-pointed arrows. And Satyajit shot at Drona's charioteer five arrows, fatal as snake-poison and each looking like Death himself. The charioteer, thus struck, became deprived of his senses. Then Satyajit quickly Pierced Drona's steeds with ten shafts; and filled with rage, he next pierced each of his Parshni drivers with ten shafts. And then he coursed at the head of his troops on his car in a circular motion. Excited with wrath, he cut off the standard of Drona, that crushers of foes Drona then, that chastiser of foes, beholding these feats of his foe in battle, mentally resolved to despatch him to the other world. [Literally, 'thought in his mind that his hour was come.'] The Preceptor, cutting off Satyajiti's bow with arrow fixed thereon, quickly pierced him with ten arrows capable of penetrating into the very vitals. Thereupon, the valiant Satyajit, quickly taking up another bow, struck Drona. O king, with thirty arrows winged with the feathers of the Kanka bird. Beholding Drona (thus) encountered in battle by Satyajit, the Pandayas, O king, shouted in joy and waved their garments. Then the mighty Vrika, O king, excited with great wrath, pierced Drona in the centre of the chest with sixty arrows. That feat seemed highly wonderful. Then that mighty car-warrior, viz., Drona, of great impetuosity, covered with the arrow showers (of his foes) opened his eyes wide and mustered all his energy. Then cutting off the bows of both Satyajit and Vrika, Drona, with six shafts slew Vrika with his charioteer and steeds. Then Satyajit, taking up another bow that was tougher, pierced Drona with his steeds, his charioteer, and his standard. Thus afflicted in battle by the prince of the Panchalas, Drona could not brook that act. For the destruction then of his foe, he quickly shot his arrows (at him). Drona then covered with incessant showers of arrows his antagonist's steeds and standards as also the handle of his bow, and both his Parshni drivers. But though his bows were (thus) repeatedly cut off, the prince of the Panchalas conversant with the highest weapons continued to battle with him of red steeds. Beholding Satyajit swell with energy in that dreadful combat, Drona cut off that illustrious warrior's head with a crescent-shaped arrow [Literally, half-moon-shaped.]. Upon the slaughter of that foremost of combatants, that mighty car-warrior among the Panchalas, Yudhishtira, from fear of Drona, fled away, (borne) by fleet steeds. Then the Panchalas, the Kekayas, the Matsyas, the Chedis, the Karushas and the Kosalas, seeing Drona, rushed at him, desirous of rescuing Yudhishtira. The Preceptor, however, that slayer of large numbers of foes, desirous of seizing Yudhishtira, began to consume those divisions, like fire consuming heaps of cotton. Then Satanika, the younger brother of the ruler of the Matsyas, rushed at Drona who was thus engaged in incessantly destroying those divisions (of the Pandava host). And Satanika, piercing Drona along with his driver and steeds with six shafts, bright as the rays of the sun and polished by his hands of their forger, uttered loud shouts. And engaged in a cruel act, and endeavouring to accomplish what was difficult of attainment, he covered Bharadwaja's son, that mighty car-warrior with showers of arrows. Then Drona, with an arrow sharp as razor, quickly cut off from his trunk the head, decked with ear-rings of Satanika, shouting at him. Thereupon, the Matsya warriors all fled away. Having vanquished the Matsyas, the son of Bharadwaja then defeated the Chedis, the Karushas, the Kaikeyas, the Panchalas, the Srinjayas, and the Pandus repeatedly. Beholding that hero of the golden car, excited with rage and consuming their divisions, like a fire consuming a forest, the Srinjayas trembled (with fear). Endued with great activity and slaughtering the foe ceaselessly, the twang of the bow-string, as he stretched his bow, was heard in all directions. Fierce arrows shot by that warrior endued with great lightness of hand, crushed elephants and steeds and foot-soldiers and car-warriors and elephant-riders. As a mighty mass of roaring clouds in summer with violent winds (blowing) poureth a shower of hail-stones, so did Drona pour his arrowy showers and inspired fear in the hearts of his foes. That mighty hero, that great Bowman, that dispeller of the fears of his friends, careered in all directions (of the field) agitating the (hostile) host. The bow, decked with gold, of Drona of immeasurable energy, was seen in all directions like the flashes of lightning in the clouds. The beautiful altar on his banner, as he careered in battle, O Bharata, was seen to resemble a crest or Himavat. The slaughter that Drona caused among the Pandava troops was very great, resembling that caused by Vishnu himself, the adored of both the gods and Asuras, among the Daitya host. Heroic, truthful in speech, endued with great wisdom and might, and possessed of prowess incapable of being baffled, the illustrious Drona caused a river to flow there that was fierce and capable of striking the timid with fear. Coats of mail formed its waves, and standards its eddies. And it carried away (as it ran) large numbers of mortal creatures. And elephants and steeds constituted its great alligators, and swords formed its fishes. And it was incapable of being easily crossed over. The bones of brave warriors formed its pebbles, and drums and cymbals its tortoises. And shields and armour

formed its boats, and the hair of warriors its floating moss and weeds. And arrows constituted its wavelets and bows its current. And the arms of the combatants formed its snakes. And that river of fierce current, running over the field of battle, bore away both the Kurus and the Srinjayas. And the heads of human beings, constituted its stones, and their thighs its fishes. And maces constituted the rafts (by which many sought to cross it). And head-gears formed the forth that covered its surface, and the entrails (of animals) its reptiles. Awful (in mien), it bore away heroes (to the other world). And blood and flesh constituted its mire. And elephants formed its crocodiles, and standards, the trees (on its banks). Thousands of Kshatriyas sank in it. Fierce, clogged (dead) bodies, and having horse-soldiers and elephant-warriors for its sharks, it was extremely difficult to cross it. And that river ran towards the abode of Yama. And it abounded with Rakshasas and dogs and jackals. And it was haunted by fierce cannibals all around.

"Then many Pandava warriors, headed by Kunti's son, rushing at Drona, that mighty car-warrior consuming their divisions like Death himself, surrounded him on all sides. Indeed, those brave warriors completely encompassed Drona who was scorching everything around him like the sun himself scorching the world with his rays. Then the kings and the princes of thy army, with upraised weapons, all rushed for supporting that hero and great Bowman. Then Sikhandin pierced Drona with five straight arrows. And Kshatradharman pierced him with twenty arrows, and Vasudeva with five. And Uttamaujas pierced him with three arrows, and Kshatradeva with five. And Satyaki pierced him in that battle with a hundred arrows, and Yudhamanyu with eight. And Yudhishtira pierced Drona with a dozen shafts, and Dhrishtadyumna pierced him with ten, and Chekitana with three. Then Drona, of unbaffled aim and resembling an elephant with rent temples, getting over the car-division (of the Pandavas), overthrew Dridhasena. Approaching then king Kshema who was battling fearlessly, he struck him with nine arrows. Thereupon, Kshema, deprived of life, fell down from his car. Getting then into the midst of the (hostile) troops, he careered in all directions, protecting others, but himself in no need of Protection. He then pierced Sikhandin with twelve arrows, and Uttamaujas with twenty. And he despatched Vasudeva with a broad-headed arrow to the abode of Yama. And he pierced Kshemavarman with eighty arrows, and Sudakshina with six and twenty. And he felled Kshatradeva with a broad-headed arrow from his niche in the car. And having pierced Yudhamanyu with sixty-four arrows and Satyaki with thirty, Drona, of the golden car, quickly approached Yudhishtira. Then Yudhishtira, that best of kings, quickly fled away from the preceptor, borne by his fleet steeds. Then Panchala rushed at Drona. Drona slew the prince, cutting off his bow, and felling his steeds and charioteer along with him. Deprived of life, the prince fell down on the earth from his car, like a luminary loosened from the firmament. Upon the fall of that illustrious prince of the Panchalas, loud cries were heard thereof, 'Slay Drona, Slay Drona!' The mighty Drona then began to crush and mangle the Panchalas, the Matsyas, the Kaikeyas, the Srinjayas, and the Pandavas, all excited with rage. And supported by the Kurus, Drona, then vanquished Satyaki and Chekitana's son, and Senavindu, and Suvarchas, all these and numerous other kings. Thy warriors, O king, having obtained the victory in that great battle, slew the Pandavas as they flew away in all directions. And the Panchalas, the Kaikeyas and the Matsyas, thus slaughtered on all sides like the Danavas by Indra, began to tremble (with fear)."

SECTION 22

"Dhritarashtra said, 'When the Pandavas were broken by Bharadwaja's son in that dreadful battle, and the Panchalas also, was there anybody that approached Drona for battle? Alas, beholding Drona stationed in battle, like a, awning tiger, or an elephant with rent temples, ready to lay down his life in battle, well-armed, conversant with all modes of fight, that great Bowman, that tiger among men, that enhancer of the fear of foes, grateful, devoted to truth, ever desirous of benefiting Duryodhana,—alas, beholding him at the head of his troops, was there no man that could approach him, with a laudable determination for battle a determination that enhances the renown of Kshatriyas, that mean-spirited persons can never form, and that is distinctive only of the foremost of persons? Tell me, O Sanjaya, who were those heroes that approached the son of Bharadwaja, beholding him at the head of his forces?'

"Sanjaya said, 'Beholding the Panchalas, the Pandavas, the Matsyas, the Srinjayas, the Chedis, the Kaikeyas, thus routed after being broken in battle by Drona with his shafts, beholding them thus driven from the field by those showers of fleet arrows shot from Drona's, bow, like vessels sent adrift by the awful waves of the tempest-tossed ocean, the Kauravas with many leonine shouts and with the noise of diverse instruments, began to assail the cars and elephants and foot-soldiers (of that hostile host) from all sides. And beholding those (fleeing soldiers of the Pandavas) king Duryodhana,

stationed in the midst of his own forces and encompassed by his own relatives and kinsmen, filled with joy, and laughing as he spoke, said these words unto Karna.'

"Duryodhana said, 'Behold, O Radha's son, the Panchalas broken by that firm Bowman (Drona) with his shafts, like a herd of the wild deer frightened by a lion. These, I think, will not again come to battle. They have been broken by Drona like mighty trees by the tempest. Afflicted by that high-souled warrior with those shafts winged with gold, they are fleeing away, no two persons are together. Indeed, they seem to be dragged in eddies all over the field. Checked by the Kauravas as also by the high-souled Drona, they are huddling close to one another like (a herd of) elephants in the midst of a conflagration. Like a blossoming tree penetrated by flights of bees, these warriors, pierced with the sharp shafts of Drona, are huddling close to one another, as they are flying away from the field. There, the wrathful Bhima, abandoned by the Pandavas and the Srinjayas, and surrounded by my warriors, delighteth me greatly, O Karna! It is evident, that wicked wight beholdeth the world today to be full of Drona! Without doubt, that son of Pandu hath today become hopeless of life and kingdom.'

"Karna said, 'That mighty-armed warrior will not certainly abandon the battle as long as he is alive. Nor will he, O tiger among men, brook these leonine shouts (of ours). Nor will the Pandavas, I think, be defeated in battle. They are brave, endowed with great might, accomplished in weapons, and difficult of being resisted in battle. Recollecting the woes caused them by our attempts at poisoning and burning them, and the woes that arose from the match at dice, bearing in mind also their exile in, the woods, the Pandavas, I think, will not abandon the fight. The mighty-armed Vrikodara of immeasurable energy hath already turned back (for the fight). The son of Kunti will certainly slay many of our foremost car-warriors. With sword and bow and dart, with steeds and elephants and men and cars, [Using even these as implements for striking, for Bhima's might was superhuman.] with his mace made of iron, he will slay crowds (of our soldiers). Other car-warriors [charioteers] headed by Satyajit, together with the Panchalas, the Kekayas, the Matsyas, and especially the Pandavas, are following him. They are all brave, and possessed of great might and prowess. Mighty car-warriors, they are again led by Bhima in wrath. Those bulls of the race, surrounding Vrikodara on all sides, like the clouds surrounding the Sun, begin to approach Drona from all sides. Closely intent upon one object, these will certainly afflict unprotected Drona, like flights of insects, on the point of death, striking a blazing lamp. Accomplished in weapons, they are certainly competent to resist Drona. Heavy is the burthen, I think, that now rests on Bharadwaja's son. Let us then quickly go to the spot where Drona is. Let not those slay him of regulated vows like wolves slaying a mighty elephant!'

"Sanjaya continued, 'Hearing these words of Radheya, king Duryodhana then, accompanied by his brothers, O monarch, proceeded towards Drona's car. The noise there was deafening, of Pandava warriors returned to the fight on their cars drawn by excellent steeds of diverse hue, all actuated by the desire of slaying Drona alone.'"

SECTION 23

"Dhritrashtra said, 'Tell me, O Sanjaya, the distinctive indications of the cars of all those who, excited with wrath and headed by Bhimasena, had proceeded against Drona.'

"Sanjaya said, 'Beholding Vrikodara advancing (on a car drawn) by steeds of dappled hue (like: that of the antelope), the brave grandson of Sini (Satyaki) proceeded, borne by steeds of a silvery hue. The irresistible Yudhamanyu, excited with rage, proceeded against Drona, borne by excellent steeds of variegated hue. Dhristadyumna, the son of the Panchala king, proceeded, borne by steeds of great fleetness in trappings of gold and of the hue of pigeons. Desirous of protecting his sire, and wishing him complete success, Dhristadyumna's son, Kshatradharman of regulated vows, proceeded, borne by red steeds. Kshatradeva, the son of Sikhandin, himself urging well-decked steeds of the hue of lotus-leaves and with eyes of pure white, proceeded (against Drona). Beautiful steeds of the Kamvoja breed, decked with the feathers of the green parrot, bearing Nakula, quickly ran towards thy army. Dark steeds of the clouds wrathfully bore Uttamaujas, O Bharata, to battle, against the invincible Drona, standing with arrows aimed. Steeds, fleet as the wind, and of variegated hue, bore Sahadeva with upraised weapons to that fierce battle. Of great impetuosity, and possessed of the fleetness of the wind, steeds of the ivory hue and having black manes on the neck, bore Yudhishtira, that tiger among men. And many warriors followed Yudhishtira, borne on their steeds, decked in trappings of gold and all fleet as the wind. Behind the king was the royal chief of the Panchalas, viz., Drupada, with a golden umbrella over his head and himself protected by all those soldiers (that followed Yudhishtira). That great Bowman among all the kings, viz., Sautabhi, proceeded, borne by beautiful steeds capable of bearing every noise. Accompanied by all the great car-warriors, Virata quickly followed the former. The Kaikeyas

and Sikhandin, and Dhristaketu, surrounded by their respective troops, followed the ruler of Matsyas. Excellent steeds of the (pale red) hue of trumpet-flowers, looked exceedingly beautiful as they bore Virata. Fleet steeds of yellow colour and decked in chains of gold, bore with great speed the son (Uttara) of that slayer of foes, viz., Virata, the royal chief of the Matsyas. The five Kekaya brothers were borne by steeds of deep red hue. Of the splendour of gold and owning standards of the red hue, and decked with chains of gold, all of them heroes, accomplished in battle, they proceeded, clad in mail, and showering arrows like the very clouds. Excellent steeds, the gift of Tumvuru, of the hue of unbaked earthen pots, bore Sikhandin, the Panchala prince of immeasurable energy. Altogether, twelve thousand mighty car-warriors of the Panchala race proceeded to battle. Of these, six thousand followed Sikhandin. Sportive steeds, O sire, of the dappled hue of the antelope, bore the son of Sisupal, that tiger among men. That bull among the Chedis, viz., Dhristaketu, endowed with great strength, and difficult of being vanquished in battle, proceeded, borne by Kamvoja steeds of variegated hue. Excellent steeds of the Sindhu breed, of beautiful limbs, and of the hue of the smoke of straw, quickly bore the Kaikeya prince, Vrihatkshatra. Possessed of eyes of pure white, of the hue of the lotus, born in the country of the Valhikas, and decked with ornaments, bore Sikhandin's son, the brave Kshatradeva. Decked in trappings of gold, and possessed of the hue of red silk, quiet steeds bore Senavindu, that chastiser of foes, to battle. Excellent steeds of the hue of cranes, bore to battle the youthful and delicate son of the king of the Kasis, that mighty car-warrior. White steeds with black necks, endowed with the speed of the mind, O monarch, and exceedingly obedient to the driver, bore prince Prativindhya. Whitish yellow steeds bore Sutasoma, the son of Arjuna, whom the latter had obtained from Soma himself. He was born in the Kuru city known by the name of Udayendu. Endued with effulgence of a thousand moons, and because he also had won great renown in an assembly of the Somakas, he came to be called Sutasoma. Steeds of the hue of Sala flowers or of morning sun bore Nakula's son Satanika worthy of every praise. Steeds decked in trappings of gold, and endowed with the hue of the peacock's neck, bore that tiger among men, Srutakarman, the son of Draupadi (by Bhima). Excellent steeds of the hue of the king-fishers bore Draupadi's son Srutakirti to that battle, who like Partha was an ocean of learning. Steeds of a tawny hue bore the youthful Abhimanyu who was regarded as superior to Krishna or Partha one and a half times in battle. Gigantic steeds bore Yuuyutsu to battle, that only warrior amongst the sons of Dhritrashtra who (abandoning his brothers) hath sided with the Pandavas. Plump and well-decked steeds of the hue of the (dried) paddy stalk bore Vardhakshemi of great activity to that dreadful battle. Steeds with black legs, equipped in breast-plates of gold, and exceedingly obedient to the driver, bore youthful Sauchitti to battle. Steeds whose backs were covered with golden armour, decked with chains of gold, well-broken, and of the hue of red silk, bore Srenimat. Steeds of a red hue bore the advancing Satyadhriti accomplished in the science of arms and in the divine Vedas. That Panchala who was commander (of the Pandava army) and who took Drona as the victim allotted to his share,—that Dhristadyumna,—was borne by steeds of the hue of pigeons. Him followed Satyadhriti, and Sauchitti irresistible in battle, and Srenimat, and Vasudana, and Vibhu, the son of the ruler of the Kasis. These had fleet steeds of the best Kamvoja breed decked with chains of gold. Each resembling Yama or Vaisravana, they proceeded to battle, striking fear into the hearts of the hostile soldiers. The Prabhadrakas of the Kamvoja country, numbering six thousand, with upraised weapons, with excellent steeds of diverse hues on their gold-decked cars, with stretched bows and making their foes tremble with their showers of arrows and resolved to die together, [i.e., not to abandon their comrades in distress.] followed Dhristadyumna. Excellent steeds of the hue of tawny silk, decked with beautiful chains of gold, cheerfully bore Chekitana. Arjuna's maternal uncle Purujit, otherwise called Kuntibhoja, came borne by excellent steeds of the colour of the rainbow. Steeds of the colour of star-bespangled firmament bore to battle king Rochamana. Steeds of the hue of the red deer, with white streaks over their bodies, bore the Panchala prince Singhasena, the son of Gopati. That tiger among the Panchalas who is known by the name of Janamejaya, had excellent steeds of the hue of mustard flowers. Fleet, gigantic and dark blue steeds decked with chains of gold, with backs of the hue of curd and faces of the hue of the moon, bore with great speed the ruler of the Panchalas. Brave steeds with beautiful heads, (white) as the stalks of reeds, and a splendour resembling that of the firmament or the lotus, bore Dandadhara. Light brown steeds with backs of the hue of the mouse, and with necks proudly drawn up, bore Vyaghradatta to battle. Dark-spotted steeds bore that tiger among men, viz., Sudhanwan, the prince of Panchala. Of fierce impetuosity resembling that of Indra's thunder, beautiful steeds of the hue of Indragopakas, with variegated patches, bore Chitrayudha. Decked with golden chains, steeds whose bellies were of the hue of the Chakravaka

bore Sukshatra, the son of the ruler of the Kosalas. Beautiful and tall steeds of variegated hue and gigantic bodies, exceedingly docile, and decked with chains of gold, bore Satyadhriti accomplished in battle. Sukla advanced to battle with his standard and armour and bow and steeds all of the same white hue. Steeds born on the sea-coast and white as the moon, bore Chandrasena of fierce energy, the son of Samudrasena. Steeds of the hue of the blue lotus and decked with ornaments of gold and adorned with beautiful floral wreaths, bore Saiva owning a beautiful car to battle. Superior steeds of the hue of Kalaya flowers, with white and red streaks, bore Rathasena difficult of being resisted in battle. White steeds bore that king who slew the Patachcharas and who is regarded as the bravest of men. Superior steeds of the hue of Kinsuka flowers bore Chitrayudha decked with beautiful garlands and owning beautiful armour and weapons and standard. King Nila advanced to battle, with standard and armour and bow and banner and steeds all of the same blue colour. Chitra advanced to battle with car-fence and standard and bow all decked with diverse kinds of gems, and beautiful steeds and banner. Excellent steeds of the hue of the lotus bore Hemavarna, the son of Rochamana. Chargers, capable of bearing all kinds of weapons, of brave achievements in battle, possessed of vertebral columns of the hue of reeds, having white testicles, and endowed with the colour of the hen's egg, bore Dandaketu. The mighty Sarangadhwaaja, endowed with wealth of energy, the king of the Pandyas, on steeds of the hue of the moon's rays and decked with armour set with stones of lapis lazuli, advanced upon Drona, stretching his excellent bow. His country having been invaded and his kinsmen having fled, his father had been slain by Krishna in battle. Obtaining weapons then from Bhishma and Drona, Rama and Kripa, prince Sarangadhwaaja became, in weapons, the equal of Rukmi and Karna and Arjuna and Achyuta. He then desired to destroy the city of Dwaraka and subjugate the whole world. Wise friends, however, from desire of doing him good, counselled him against that course. Giving up all thoughts of revenge, he is now ruling his own dominions. Steeds that were all of the hue of the Atrusa flower bore a hundred and forty thousand principle car-warriors that followed that Sarangadhwaaja, the king of the Pandyas. Steeds of diverse hues and diverse kinds of forces, bore the heroic Ghatotkacha. Mighty steeds of gigantic size, of the Aratta breed, bore the mighty-armed Vrihanta of red eyes mounted on his golden car, that prince, viz., who, rejecting the opinions of all the Bharatas, hath singly, from his reverence for Yudhishtira, gone over to him, abandoning all his cherished desire. Superior steeds of the hue of gold, followed that foremost of kings viz., the virtuous Yudhishtira at his back. Large number of Prabhadrakas, of celestial shapes, advanced to battle, with steeds of diverse excellent colours. All of them owning standards of gold and prepared to struggle vigorously, proceeded with Bhimasena, and wore the aspect, O monarch, of the denizens of heaven with Indra at their head. That assembled host of Prabhadrakas was much liked by Dhristadyumna.'

SECTION 24

"Bharadwaja's son, however, O monarch, surpassed all the warriors in splendour. His standard, with a black deer-skin waving on its top and the beautiful water-pot, O monarch, that it bore, looked exceedingly beautiful. And Bhimasena's standard, bearing the device of a gigantic lion in silver with its eyes made of lapis lazuli, looked exceedingly resplendent. The standard of Yudhishtira of great energy, bearing the device of a golden moon with planets around it, looked very beautiful. Two large and beautiful kettle-drums, called Nanda and Upananda, were tied to it. Played upon by machinery, these produced excellent music that enhanced the delight of all who heard it. For terrifying the foe, we beheld that tall and fierce standard of Nakula, placed on his car bearing the device of a Sarabha with its back made of gold. A beautiful silver swan with bells and banner terrible to look at and enhancing the grief of the foe, was seen on Sahadeva's standard. The standards of the five sons of Draupadi bore on them the excellent images of Dharma, Marut, Sakra, and the twin Aswins. On the car, O king, of the youthful Abhimanyu was an excellent standard that bore a golden peacock, which was bright as heated gold. On Ghatotkacha's standard, O king, a vulture shone brightly, and his steeds also were capable of going everywhere at will, like those of Ravana in days of yore. In Yudhishtira's hands was the celestial bow called Mahendra; and in the hands of Bhimasena, O king, was the celestial bow called Vayavya. For the protection of the three worlds Brahman created a bow. That celestial and indestructible bow was held by Phalguni. The Vaishnava bow was held by Nakula, and the bow called Aswina was held by Sahadeva. That celestial and terrible bow called the Paulastya, was held by Ghatotkacha. The five jewels of bows born by the five sons of Draupadi were the Raudra, the Agneya, the Kauverya, the Yama, and the Girisa. That excellent and best of bows, called the Raudra, which Rohini's son (Valadeva) had obtained, the latter gave unto the high-souled son of Subhadra, having been gratified with him. These and many

other standards decked with gold, were seen there, belonging to brave warriors, all of which enhanced the fear of their foes. The host commanded by Drona, which numbered not a single coward, and in which countless standards rising together seemed to obstruct the welkin, then looked, O monarch, like images on a canvas. We heard the names and lineage, O king, of brave warriors rushing towards Drona in that battle like to what is heard, O monarch, at a self-choice. [The custom, when one warrior attacked another, was invariably to give his name and lineage before striking.]

SECTION 25

"Then royal Drupada advanced against him at the head of a mighty division. The encounter between those two old men at the heads of their respective forces became terrible like that between two mighty leaders, with rent temples, of two elephantine herds. Vinda and Anuvinda of Avanti, with their troops encountered Virata, the ruler of Matsyas at the head of his forces, like Indra and Agni in days of old encountering the (Asura) Vali. That awful encounter between the Matsyas and the Kekayas, in which steeds and car-warriors and elephants fought most fearlessly, resembled that between the gods and the Asuras in days of old. Bhutakarman, otherwise called Sabhapati, kept away from Drona. Nakula's son Satanika, as the latter advanced, scattering showers of arrows. Then the heir of Nakula, with three broad-headed shafts of great sharpness, deprived Bhutakarman of both his arms and head in that battle. Vivinsati resisted the heroic Sutasoma of great prowess, as the latter advanced towards Drona, scattering showers of arrows. Sutasoma, however, excited with wrath, pierced his uncle Vivinsati with straight arrows, and cased in mail, stood ready for the combat. Bhimaratha, (brother of Duryodhana), with six sharp shafts of great swiftness and made wholly of iron, despatched Salwa along with his steeds and charioteer to Yama's abode. Chitrasena's son, O king, opposed thy (grand) son Srutakarman as the latter came, borne by steeds, looking like peacocks. Those two grandsons of thine, both difficult of being vanquished in battle, and each desirous of slaying the other, fought vigorously for the success of the objects of their respective sires. Beholding Prativindhya staying at the van of that dreadful battle, Drona's son (Aswatthaman), desirous of protecting the honour of his sire, resisted the former with his shafts. Prativindhya, then, excited with rage pierced Aswatthaman, bearing on his standard the device of a lion's tail and staying in battle for the sake of his father, with many sharp shafts. The (eldest) son of Draupadi then scattered over Drona's son showers of arrows, like a sower, O bull among men, scattering seeds on the soil at the sowing season. 1 The son of Duhsasana resisted the mighty car-warrior Srutakirti, the son of Arjuna by Draupadi, as the latter was rushing towards Drona. That son of Arjuna, however, who was equal to Arjuna himself, cutting off the former's bow and standard and charioteer with three broad-headed arrows of great sharpness, proceeded against Drona. Duryodhana's son, Lakshmana, resisted the slayer of the Patachcharas,—him, that is, O king, who is regarded by both the armies as the bravest of the brave. The latter, however, cutting off both the bow and the standard of Lakshmana, and showering upon him many arrows, flared up with splendour. The youthful Vikarna of great wisdom resisted Sikhandin, the youthful son of Yajnasena, as the latter advanced in that battle. Yajnasena's son then covered the former with showers of arrows. The mighty son Vikarna, baffling those arrowy showers, looked resplendent on the field of battle. Angada resisted with showers of arrows the heroic Uttamaujas in that battle as the latter rushed towards Drona. That encounter between those two lions among men became frightful, and it filled both them and the troops with great zeal. The great Bowman Durmukha, ended with great might, resisted with his shafts the heroic Purujit as the latter proceeded towards Drona. Furujit struck Durmukha between his eye-brows with a long shaft. Thereupon, Durmukha's face looked beautiful like a lotus with its stalk. Karna, resisted with showers of arrows the five Kekaya brothers, owning red standards, as they proceeded towards Drona. Scorched with the arrowy showers of Karna, those five brothers covered Karna with their arrows. Karna, in return, repeatedly covered them with showers of arrows. Covered with arrows, neither Karna nor the five brother could be seen with their steeds, charioteers, standards, and cars. Thy sons, Duryajaya, Jaya, and Vijaya, resisted Nila, and the ruler of the Kasis, and Jayatsena, three against. And the combat between those warriors deepened and gladdened the hearts of the spectators like those between a lion, a tiger, and a wolf on the one side and a bear, a buffalo, and a bull on the other. The brothers Kshemadhurti and Vrihanta mangled Satyaki of the Satwata race with their keen arrows, as the latter proceeded against Drona. The battle between those two on one side and Satyaki on the other became exceedingly wonderful to behold, like that between a lion and two mighty elephants with rent temples in the forest. The king of the Chedis, excited with wrath, and shooting many warriors, kept away from Drona, king Amvashtha, that hero who always delighted, in battle. Then king Amvashtha pierced his antagonist with a long arrow capable of

penetrating into the very bones. Thereupon, the latter, with bow and arrow loosened from his grasp, fell down from his car on the ground. The noble Kripa, son of Saradwata, with many small arrows resisted Vardhakshemi of the Vrishni race who was the embodiment of wrath (in battle). They that looked at Kripa, son of Saradwata, with many small arrows, resisted Vardhakshemi of the Vrishni race who was the embodiment of wrath (in battle). They that looked at Kripa and Vardhakshemi, those heroes conversant with every mode of warfare, thus engaged in encountering each other, became so absorbed in it that, they could not attend to anything else. Somadatta's son, for enhancing the glory of Drona, resisted king Manimat of great activity as the latter came to fight. Then Manimat quickly cut off the bowstring, the standard, the banner, the charioteer and the umbrella of Somadatta's son and caused them to fall down from the latter's car. The son of Somadatta then, bearing the device of the sacrificial stake on his standard, that slayer of foes, quickly jumping down from his car, cut off with his large swords, his antagonist with his steeds, charioteer, standard, and car. Re-ascending then upon his own car, and taking up another bow, and guiding his steeds himself, he began, O monarch, to consume the Pandava host. Vrishasena (the son of Karna), competent for the feat, resisted with showers of arrows king Pandava who was rushing to battle like Indra himself following the Asuras for smiting them. With maces and spiked bludgeons, and swords and axes and stones, short clubs and mallets, and discs, short arrows and battle-axes with dust and wind, and fire and water, and ashes and brick-bats, and straw and trees, afflicting and smiting, and breaking, and slaying and routing the foe, and hurling them on the hostile ranks, and terrifying them therewith, came Ghatotkacha, desirous of getting at Drona. The Rakshasa Alambusha, however, excited with rage, encountered him with diverse weapons and diverse accoutrements of war. And the battle that took place between those two foremost of Rakshasas resembled that which took place in days of old between Samvara and the chief of the celestials. Thus blessed be thou, took place hundreds of single combats between car-warriors and elephants, and steeds and foot-soldiers of thy army and theirs in the midst of the dreadful general engagement. Indeed, such a battle was never seen or heard of before as that which then took place between those warriors that were bent upon Drona's destruction and protection. Indeed, many were the encounters that were then seen on all parts of field, some of which were terrible, some beautiful, and some exceedingly fierce, O lord."

SECTION 26

"Dhritrashtra said, 'When the troops were thus engaged and thus proceeded against one another in separate divisions, how did Partha and the warriors of my army ended with great activity fight? What also did Arjuna do towards the car-warriors of the Samsaptakas? And what, O Sanjaya, did the Samsaptakas, in their turn, do to Arjuna?'"

"Sanjaya said, 'When the troops were thus engaged and proceeded against one another, thy son Duryodhana himself rushed against Bhimasena, leading his elephant division. Like an elephant encountering an elephant, like a bull encountering a bull, Bhimasena, summoned by the king himself, rushed against that elephant division of the Kaurava army. Skilled in battle and ended with great might of arms, Pritha's son, O sire, quickly broke that elephant division. These elephants, huge as hills, and with ichor trickling down from every part of their bodies, were mangled and forced to turn back by Bhimasena with his arrows. Indeed, as the wind, when it riseth, driveth away gathering masses of clouds, so did that son of Pavana routing that elephant force of the Kauravas. And Bhima, shooting his arrows at those elephants, looked resplendent like the risen sun, striking everything in the world with his rays. Those elephants, afflicted with the shafts of Bhima, became covered with blood and looked beautiful like masses of clouds in the welkin penetrated with the rays of the sun. Then Duryodhana, excited with wrath, pierced with the sharp shafts that son of the Wind-god who was causing such a slaughter among his elephants. Then Bhima, with eyes red in wrath, desirous of despatching the king to Yama's abode, pierced him speedily with many sharp shafts. Then Duryodhana, mangled all over with arrows and excited with rage, pierced Bhima, the son of Pandu, with many shafts ended with the effulgence of solar rays, smiling the while. Then the son of Pandu, with a couple of broad-headed arrows, quickly cut off Duryodhana's bow as also his standard, bearing the device of a jewelled elephant, decked with diverse gems. Beholding Duryodhana thus afflicted, O sire, by Bhima, the ruler of the Angas on his elephant came there for afflicting the son of Pandu. Thereupon, Bhimasena deeply pierced with a long arrow that prince of elephants advancing with loud roars, between its two frontal globes. That arrow, penetrating through its body, sank deep in the earth. And at this the elephants fell down like a hill riven by the thunder. While the elephant was falling down, the Mleccha king also was falling down it. But Vrikodara, ended with great activity, cut off his head with a broad-headed arrow before his antagonist actually fell down. When the heroic ruler of the

Angas fell, his divisions fled away. Steeds and elephants and car-warriors struck with panic, crushed the foot-soldiers as they fled.

"When those troops, thus broken, fled away in all directions, the ruler of the Pragjyotishas then advanced against Bhima, upon his elephant. With its two (fore) legs and trunk contracted, filled with rage, and with eyes rolling, that elephant seemed to consume the son of Pandu (like a blazing fire). And it pounded Vrikodara's car with the steed yoked thereto into dust. Then Bhima ran forward and got under the elephant's body, for he knew the science called Anjalikabedha. Indeed, the son of Pandu fled not. Getting under the elephant's body, he began to strike it frequently with his bare arms. And he smote that invincible elephant which was bent upon slaying him. Thereupon, the latter began to quickly turn round like a potter's wheel. Endued with the might of ten thousand elephants, the blessed Vrikodara, having struck that elephant thus, came out from under Supratika's body and stood facing the latter. Supratika then, seizing Bhima by its trunk, threw him down by means of its knees. Indeed, having seized him by the neck, that elephant wished to slay him. Twisting the elephant's trunk, Bhima freed himself from its twine, and once more got under the body of that huge creature. And he waited there, expecting the arrival of a hostile elephant of his own army. Coming out from under the beast's body, Bhima then ran away with great speed. Then a loud noise was heard, made by all the troops, to the effect, 'Alas, Bhima hath been slain by the elephant!' The Pandava host, frightened by that elephant, suddenly fled away, O king, to where Vrikodara was waiting. Meanwhile, king Yudhishtira, thinking Vrikodara to have been slain, surrounded Bhagadatta on all sides, aided by the Panchalas. Having surrounded him with numerous cars, king Yudhishtira that foremost of car-warriors, covered Bhagadatta with keen shafts by hundreds and thousands. Then Bhagadatta, that king of the mountainous regions, frustrating with his iron hook that shower of arrows, began to consume both the Pandavas and the Panchalas by means of that elephant of his. Indeed, O monarch, the feat that we then beheld, achieved by old Bhagadatta with his elephant, was highly wonderful. Then the ruler of the Dasarnas rushed against the king of the Pragjyotisha, on a fleet elephant with temporal sweat trickling down, for attacking Supratika in the flank. The battle then that took place between those two elephants of awful size, resembled that between two winged mountains overgrown with forests in days of old. Then the elephant of Bhagadatta, wheeling round and attacking the elephant of the king of the Dasarnas, ripped open the latter's flank and slew it outright. Then Bhagadatta himself with seven lances bright as the rays of the sun, slew his (human) antagonist seated on the elephant just when the latter was about to fall down from his seat. Piercing king Bhagadatta then (with many arrows), Yudhishtira surrounded him on all sides with a large number of cars. Staying on his elephant amid car-warriors encompassing him all around, he looked resplendent like a blazing fire on a mountain-top in the midst of a dense forest. He stayed fearlessly in the midst of those serried cars ridden by fierce bowmen, all of whom showered upon him their arrows. Then the king of the Pragjyotisha, pressing (with his toe) his huge elephant, urged him towards the car of Yuyudhana. That prodigious beast, then seizing the car of Sinis grandson, hurled it to a distance with great force. Yuyudhana, however, escaped by timely flight. His charioteer also, abandoning the large steeds of the Sindhu breed, yoked unto that car, quickly followed Satyaki and stood where the latter stopped. Meanwhile the elephant, quickly coming out of the circle of cars, began to throw down all the kings (that attempted to bar his course). These bulls among men, frightened out of their wits by that single elephant coursing swiftly, regarded it in that battle as multiplied into many. Indeed, Bhagadatta, mounted on that elephant of his, began to smite down the Pandavas, like the chief of the celestials mounted on Airavata smiting down the Danavas (in days of old). As the Panchalas fled in all directions, loud and awful was the noise that arose amongst them, made by their elephants and steeds. And while the Pandava troops were thus destroyed by Bhagadatta, Bhima, excited with rage, once more rushed against the ruler of the Pragjyotisha. The latter's elephant then frightened the steeds of advancing Bhima by drenching them with water spouted forth from its trunk, and thereupon those animals bore Bhima away from the field. Then Kriti's son, Ruchiparvan, mounted on his car, quickly rushed against Bhagadatta, scattering showers of arrows and advancing like the Destroyer himself. Then Bhagadatta, that ruler of the hilly regions, possessed of beautiful limbs, despatched Ruchiparvan with a straight shaft to Yama's abode. Upon the fall of the heroic Ruchiparvan, Subhadra's son and the sons of Draupadi, and Chekitana, and Dhristaketu, and Yuyutsu began to afflict the elephant. Desiring to slay that elephant, all those warriors, uttering loud shouts, began to pour their arrows on the animals, like the clouds drenching the earth with their watery down-pour. Urged then by its skilful rider with heel, hook, and toe the animal advanced quickly with trunk stretched, and eyes and

cars fixed. Treading down Yuyutsu's steeds, the animal then slew the charioteer. Thereupon, O king, Yuyutsu, abandoning his car, fled away quickly. Then the Pandava warriors, desirous of slaying that prince of elephants, uttered loud shouts and covered it quickly with showers of arrows. At this time, thy son, excited with rage, rushed against the car of Subhadra's son. Meanwhile, king Bhagadatta on his elephant, shooting shafts on the foe, looked resplendent like the Sun himself scattering his rays on the earth. Arjuna's son then pierced him with a dozen shafts, and Yuyutsu with ten, and each of the sons of Draupadi pierced him with three shafts and Dhritaketu also pierced him with three. That elephant then, pierced with these shafts, shot with great care, looked resplendent like a mighty mass of clouds penetrated with the rays of the sun. Afflicted with those shafts of the foe, that elephant then, urged by its riders with skill and vigour, began to throw hostile warriors on both his flanks. Like a cowherd belabouring his cattle in the forest with a goad, Bhagadatta repeatedly smote the Pandava host. Like the cawing of quickly retreating crows when assailed by hawks, a loud and confused noise was heard among the Pandava troops who fled away with great speed. That prince of elephants, struck by its rider with hook, resembled, O king, a winged mountain of old. And it filled the hearts of the enemy with fear, like to what merchants experience at sight of the surging sea. Then elephants and car-warriors and steeds and kings, flying away in fear, made, as they fled, a loud and awful din that, O monarch, filled the earth and sky and heaven and the cardinal and subsidiary directions in that battle. Mounted on that foremost of elephants, king Bhagadatta penetrated the hostile army like the Asura Virochana in days of old into the celestial host in battle well-protected by the gods. A violent wind began to blow; a dusty cloud covered the sky and the troops; and people regarded that single elephant as multiplied into many, coursing all over the field."

SECTION 27

"Sanjaya said, 'Thou askest me about the feats of Arjuna in battle. Listen, O thou of mighty arms, to what Partha achieved in the fight. Beholding the risen dust and hearing the wail of the troops when Bhagadatta was performing great feats on the field, the son of Kunti addressed Krishna and said 'O slayer of Madhu, it seems that the ruler of the Pragjyotishas hath, on his elephant, with great impetuosity, advanced to battle. This loud din that we hear must be due to him. Well-versed in the art of grinding and battling from the back of an elephant, and not inferior to Indra himself in battle, he, I think, is the foremost of all elephant-warriors in the world. His elephant, again, is the foremost of elephants, without a rival to encounter it in battle. Possessed of great dexterity and above all fatigue, it is, again, impervious to all weapons. Capable of bearing every weapon and even the touch of fire, it will, O sinless one, alone destroy the Pandava force today. Except us two, there is none else capable of checking that creature. Go quickly, therefore, to that spot where the ruler of the Pragjyotishas is. Proud in battle, in consequence of the strength of his elephant, and arrogant in consequence of his age, I will this very day send him as a guest to the slayer of Vala.' At these words of Arjuna, Krishna began to proceed to the place where Bhagadatta was breaking the Pandava ranks. While Arjuna was proceeding towards Bhagadatta, the mighty Samsaptaka car-warriors, numbering fourteen thousand, made up of ten thousand Gopals or Narayanas who used to follow Vasudeva, returning to the field, summoned him to battle. Beholding the Pandava host broken by Bhagadatta, and summoned on the other hand by the Samsaptakas, Arjuna's heart was divided in twain. And he began to think, 'Which of these two act will be better for me to do today, to return from this spot for battling with Samsaptakas or to repair to Yudhishtira?' Reflecting with the aid of his understanding, O perpetrator of Kuru's race, Arjuna's heart, at last, was firmly fixed on the slaughter of the Samsaptakas. Desirous of alone slaughtering in battle thousands of car-warriors, Indra's son (Arjuna) having the foremost of apes on banner, suddenly turned back. Even this was what both Duryodhana and Karna had thought of for achieving the slaughter of Arjuna. And it was for this that they had made arrangements for the double encounter. The son of Pandu allowed his heart to waver this side and that, but, at last, resolving to slay those foremost of warriors, viz., the Samsaptakas, he baffled the purpose of his enemies. Then mighty Samsaptakas car-warriors, O king, shot at Arjuna thousands of straight arrows. Covered with those arrows, O monarch, neither Kunti's son Partha, nor Krishna, otherwise called Janardana, nor the steeds, nor the car, could be seen. Then Janardana became deprived of his senses and perspired greatly. Thereupon, Partha shot the Brahma weapon and nearly exterminated them all. Hundreds upon hundreds of arms with bows and arrows and bowstrings in grasp, cut off from trunks, and hundreds upon hundreds of standards and steeds and charioteers and car-warriors, fell down on the ground. Huge elephants, well-equipped and resembling foremost hills over-grown with woods or masses of clouds, afflicted with Partha's shafts and deprived of riders, fell down

on the earth. Many elephants again, with riders on their backs, crushed by means of Arjuna's shafts, fell down, deprived of life, shorn of the embroidered cloths on their backs, and with their housings torn. Cut off by Kiritin with his broad-headed arrows, countless arms having swords and lances and rapiers for their nails or having clubs and battle-axes in grasp, fell down on the earth. Heads also, beautiful, O king, as the morning sun or the lotus or the moon, cut off by Arjuna with his arrows, dropped down on the ground. While Phalguni in rage was thus engaged in slaying the foe with diverse kinds of well-adorned and fatal shafts, that host seemed to be ablaze. Beholding Dhanunjaya crushing that host like an elephant crushing lotus-stalks, all creatures applauded him, saying, 'Excellent, Excellent!' Seeing that feat of Partha resembling that of Vasava himself, Madhava wondered much and, addressing him with joined hands, said, 'Verily, O Partha, I think that this feat which thou hast achieved, could not be performed by Sakra, or Yama, or the Lord of treasures himself. I see that thou hast today felled in battle hundreds and thousands of mighty Samsaptaka warriors altogether.' Having slain the Samsaptakas then,—that is, who were engaged in battle,—Partha addressed Krishna, saying, 'Go towards Bhagadatta.'"

SECTION 28

"Sanjaya said, 'At Partha's* desire, Krishna then urged his white steeds, fleet as the mind and covered in golden armour, towards Drona's divisions. [Partha is an epithet of Arjuna that might tell us his origin: Parthia.] While that foremost one of the Kurus was thus proceeding towards his brothers who were exceedingly afflicted by Drona, Susarman with his brothers, followed him behind, desirous of battle. The ever-victorious Arjuna then addressed Krishna, saying, 'O thou of unfading glory, this Susarman here, with his brothers, challengeth me to battle! O slayer of foes, our host, again, is broken (by Drona) towards the north. In consequence of these Samsaptakas, my heart wavers today as to whether I should do this or that. Shall I slay the Samsaptakas now, or protect from harm my own troops already afflicted by the foe? Know this to be what I am thinking of, viz., 'Which of these two will be better for me?' Thus addressed by him, he of Dasarha's race, turned back the car, and took the son of Pandu to where the ruler of the Trigartas was. Then Arjuna pierced Susarman with seven shafts, and cut off both his bow and standard with a couple of sharp arrows. He then, with six arrows, quickly despatched the brothers of Trigarta king to Yama's abode. Then Susarman, aiming Arjuna, hurled at him a dart made wholly of iron and looking like a snake, and aiming Vasudeva, hurled a lance at him. Cutting off that dart with three arrows and that lance also with three other arrows, Arjuna, by means of his arrow showers, deprived Susarman of his senses on his car. Then advancing fiercely (towards thy division), scattering showers of arrows, like Vasava pouring rain, none among thy troops, O king, ventured to oppose. Like a fire consuming heaps of straw as it advances, Dhananjaya advanced, scorching all the mighty car-warriors among the Kauravas by means of his arrows. Like a living creature incapable of bearing the touch of fire, thy troops could not bear the irresistible impetuosity of that intelligent son of Kunti. Indeed, the son of Pandu, overwhelming the hostile host by means of his arrows, came upon the king of the Pragjyotishas, O monarch, like Garuda swooping down (upon his prey). He then held in his hands that Gandiva which in battle was beneficial to the innocent Pandavas and baneful to all foes, for the destruction of Kshatriyas brought about, O king, by the fault of thy son who had recourse to deceitful dice for accomplishing his end. Agitated by Partha thus, thy host then, O king, broke like a boat when it strikes against a rock. Then ten thousand bowmen, brave and fierce, firmly resolved to conquer, advanced (to encounter Arjuna). With dauntless hearts, those mighty car-warriors all surrounded him. Capable of bearing any burden, howsoever heavy in battle, Partha took up that heavy burden. As an angry elephant of sixty years, with rent temples, crushes an assemblage of lotus stalks, even so did Partha crush that division of thy army. And when that division was being thus crushed, king Bhagadatta, on that same elephant of his, impetuously rushed towards Arjuna. Thereupon, Dhananjaya, that tiger among men, staying on his car, received Bhagadatta. That encounter between Arjuna's car and Bhagadatta's elephant was fierce in the extreme. Those two heroes, viz., Bhagadatta and Dhananjaya, then coursed on the field, the one on his car and the other on his elephant, both of which were equipped according to the rules of science. Then Bhagadatta, like the lord Indra, from his elephant looking like a mass of clouds, poured on Dhananjaya showers of arrows. The valiant son of Vasava, however, with his arrows, cut off those arrow showers of Bhagadatta before they could reach him. The king of the Pragjyotishas, then, baffling that arrowy shower of Arjuna, struck both Partha and Krishna, O king, with many shafts and overwhelming both of them with a thick shower of shafts, Bhagadatta then urged his elephant for the destruction of Krishna and Partha. Beholding that angry elephant advancing like Death himself, Janardana quickly moved his

car in such a way as to keep the elephant on his left. Dhananjaya, although he thus got the opportunity of slaying that huge elephant with its rider from the back, wished not yet to avail himself of it, remembering the rules of fair fight. The elephant, however, coming upon other elephants and cars and steeds, O king, despatched them all to Yama's abode. Beholding this, Dhananjaya was filled with rage.

SECTION 29

"Dhritrashtra said, 'Filled with rage, what did Partha, the son of Pandu, do to Bhagadatta? What also did the king of the Pragjyotishas do to Partha? Tell me all this, O Sanjaya!'"
 "Sanjaya said, 'While Partha and Krishna were thus engaged with the ruler of the Pragjyotishas, all creatures regarded them to be very near the jaws of Death. Indeed, O monarch, from the neck of his elephant, Bhagadatta scattered showers of shafts on the two Krishnas, staying upon their car. He pierced Devaki's son with many arrows made wholly of black iron, equipped with wings of gold, whetted on stone, and shot from his bow, drawn to the fullest stretch. Those shafts whose touch resembled that of fire, equipped with beautiful feathers, and shot by Bhagadatta, passing through Devaki's son, entered the earth. Partha then cut off Bhagadatta's bow and slaying next the warrior that protected his elephant from the flank, began to fight with him as if in sport. Then Bhagadatta hurled at him fourteen lances of sharp points, that were bright as the rays of the sun. Arjuna, however, cut each of those lances into three fragments. Then Indra's son cut open the armour in which that elephant was eased, by means of a thick shower of arrows. The armour thus cut off, fell down on the earth. Exceedingly afflicted with arrows shot by Arjuna, that elephant, deprived of its coat of mail, looked like a prince of mountains destitute of its cloudy robes and with streaks of water running down its breast. Then the ruler of the Pragjyotishas hurled at Vasudeva a dart made wholly of iron and decked with gold. That dart Arjuna cut in twain. Then cutting off the king's standard and umbrella by means of his arrows Arjuna quickly pierced that ruler of the mountainous realms with ten arrows, smiling all the while. Deeply pierced with those shafts of Arjuna, that were beautifully winged with Kanka feathers, Bhagadatta, O monarch, became incensed with the son of Pandu. He then hurled some lances at Arjuna's head and uttered a loud shout. In consequence of those lances Arjuna's diadem was displaced. Arjuna, then, having placed his diadem properly, addressed the ruler of the Pragjyotishas, saying, 'Look well on this world!' Thus addressed by him, Bhagadatta became filled with rage, and taking up a bright bow showered upon both the Pandava and Govinda his arrowy down-pours. Partha then cutting off his bow and quivers, quickly struck him with two and seventy shafts, afflicting his vital limbs. Thus pierced, he was excessively pained. Filled then with rage, he with Mantras, turned his hook into the Vaishnava weapon and hurled it at Arjuna's breast. That all-slaying weapon, hurled by Bhagadatta, Kesava, covering Arjuna, received on his breast. Thereupon, that weapon became a triumphal garland on Kesava's breast. Arjuna then cheerlessly addressed Kesava, saying, 'O sinless one, without battling thyself, thou art to only guide my steed! Thou hadst said so, O lotus-eyed one! Why then dost thou not adhere to thy promise? If I sink in distress, or become unable to baffle, or resist a foe or weapon, then mayst thou act so, but not when I am standing thus. Thou knowest that with my bow and arrows I am competent to vanquish these worlds with the gods, the Asuras, and men.' Hearing these words of Arjuna, Vasudeva replied unto him, saying, 'Listen, O Partha, to this secret and ancient history as it is, O sinless one! I have four forms, eternally engaged as I am in protecting the worlds. Dividing my own Self, I ordain the good of the worlds. One form of mine, staying on the earth, is engaged in the practice of ascetic austerities. Another beholdeth the good and the evil deeds in the world. My third form, coming into the world of men, is engaged in action. My fourth form lieth down in sleep for a thousand years. The form of mine which awaketh from sleep at the end of a thousand years, granteth, upon awakening, excellent boons to persons deserving of them. The earth, knowing (on one occasion) that that time had come, asked of me a boon for (her son) Naraka. Hear, O Partha, what that boon was. Possessed of the Vaishnava weapon, let my son become incapable of being slain by the gods and the Asuras. It behoveth thee to grant me that weapon. Hearing this prayer, I then gave, in days of old, the supreme and infallible Vaishnava weapon to the Earth's son. I said also at that time these words, 'O Earth, let this weapon be infallible for the protection of Naraka. None will be able to slay him. Protected by this weapon, thy son will always, in all the worlds, be invincible and crush all hostile hosts.' Saying, So be it! the intelligent goddess went away, her wishes fulfilled. And Naraka also became invincible and always scorched his foes. It was from Naraka, O Partha, that the ruler of the Pragjyotishas got this weapon of mine. There is none, in all the world, O sire, including even Indra and Rudra, who is unslayable by this weapon. It was for thy sake, therefore, that I baffled it, violating my promise. The great Asura hath now been divested of that supreme weapon.

Slay now, O Partha, that invincible foe of mine, viz., Bhagadatta, enemy of the gods, even as I formerly slew for the good of the worlds, the Asura Naraka.' Thus addressed by the high-souled Kesava, Partha suddenly overwhelmed Bhagadatta with clouds of whetted arrows. Then, the mighty-armed and high-souled Arjuna fearlessly struck a long arrow between the frontal globes of his enemy's elephant. That arrow, splitting the elephant like the thunder splitting a mountain, penetrated into its body to the very wings, like a snake penetrating into an ant-hill. Though urged repeatedly then by Bhagadatta, the elephant refused to obey like a poor man's wife her lord. With limbs paralysed, it fell down, striking the earth with its tusks. Uttering a cry of distress, that huge elephant gave up the ghost. The son of Pandu then, with a straight shaft furnished with a crescent-shaped head, pierced the bosom of king Bhagadatta. His breast, being pierced through by the diadem-decked (Arjuna), king Bhagadatta, deprived of life, threw down his bow and arrows. Loosened from his head, the valuable piece of cloth that had served him for a turban, fell down, like a petal from a lotus when its stalk is violently struck. And he himself, decked with golden garlands, fell down from his huge elephant adorned with golden housings, like flowering Kinsuka broken by the force of the wind from the mountain-top. The son of Indra then, having slain in battle that monarch who resembled Indra himself in prowess and who was Indra's friend, broke the other warriors of thy army inspired with hope of victory like the mighty wind breaking rows of trees."

SECTION 30

"Sanjaya said, Having slain Bhagadatta who was ever the favourite and friend of Indra and who was possessed of great energy, Partha circumambulated him. Then the two sons of the king of Gandhara viz., the brothers Vrishaka and Achala, those subjugators of hostile towns, began to afflict Arjuna in battle. Those two heroic bowmen, uniting together, began to deeply pierce Arjuna from the front and from behind with whetted shafts of great impetuosity. Arjuna then with sharp shafts cut off the steeds and driver and bow and umbrella and standard and car of Vrishaka, the son of Suvala, into atoms. With clouds of arrows and diverse other weapons, Arjuna then once more severely afflicted the Gandhara troops headed by Suvala's son. Then Dhananjaya, filled with rage, despatched to Yama's abode, with his shafts, five hundred heroic Gandharas with upraised weapons. The mighty-armed hero then, quickly alighting from that car whose steeds had been slain, mounted upon the car of his brother and took up another bow. Then those two brothers, viz., Vrishaka and Achala, both mounted on the same car, began incessantly to pierce Vibhatsu with showers of arrows. Indeed, those high-souled princes, those relatives of thine by marriage, viz., Vrishaka and Achala, struck Partha very severely, like Vritra or Vala striking Indra of old. Of unflinching aim, these two princes of Gandhara, themselves unhurt, began once more to strike the son of Pandu, like the two months of summer afflicting the world with sweat-producing rays. Then Arjuna slew those princes and tigers among men, viz., Vrishaka and Achala, staying on one car side by side, with, O monarch, a single arrow. Then those mighty-armed heroes, with red eyes and looking like lions, those uterine brothers having similar features, together fell down from that car. And their bodies, dear to friends, falling down upon the earth, lay there, spreading sacred fame all around.

"Beholding their brave and unretreating maternal uncles thus slain by Arjuna, thy sons, O monarch, rained many weapons upon him. Sakuni also, conversant with a hundred different kinds of illusions, seeing his brothers slain, created illusions for confounding the two Krishnas. Then clubs, and iron balls, and rocks and Sataghnis and darts, and maces, and spiked bludgeons, and scimitars, and lances, mallets, axes, and Kampanas, and swords, and nails, and short clubs, and battle-axes, and razors, and arrows with sharp broad heads, and Nalikas, and calf-tooth headed shafts, and arrows having bony heads and discs and snake-headed shafts, and spears, and diverse other kinds of weapons, fell upon Arjuna from all sides. And asses, and camels, and buffaloes, and tigers, and lions, and deer, and leopards, and bears, and wolves and vultures, and monkeys, and various reptiles, and diverse cannibals, and swarms of crows, all hungry, and excited with rage, ran towards Arjuna. Then Dhananjaya, the son of Kunti, that hero conversant with celestial weapons, shooting clouds of arrows, assailed them all. And assailed by that hero with those excellent and strong shafts, they uttered loud cries and fell down deprived of life. Then a thick darkness appeared and covered Arjuna's car, and from within that gloom harsh voices rebuked Arjuna. The latter, however, by means of the weapons called Jyotishka, dispelled that thick and awful darkness. When that darkness was dispelled frightful waves of water appeared. For drying up those waters, Arjuna applied the weapon called Aditya. And in consequence of that weapon, the waters were almost dried up. These diverse illusions, repeatedly created by Sauvala, Arjuna destroyed speedily by means of the force of his weapons, laughing the while. Upon all his illusions being destroyed, afflicted with Arjuna's shafts

and unmanned by fear, Sakuni fled away, aided by his fleet steeds, like a vulgar wretch. Then Arjuna, acquainted with all weapons, showing his enemies the exceeding lightness of his hands, showered upon the Kaurava host clouds of arrows. That host of thy son, thus slaughtered by Partha, became divided into two streams like the current of Ganga when impeded by a mountain. And one of those streams, O bull among men, proceeded towards Drona, and the other with loud cries, proceeded towards Duryodhana. Then a thick dust arose and covered all the troops. We could not then see Arjuna. Only the twang of Gandivas was heard by us from off the field. Indeed, the twang of Gandiva was heard, rising above the blare of conchs and the beat of drums and the noise of other instruments. Then on the southern part of the field took place a fierce battle between many foremost warriors on the one side and Arjuna on the other. I, however, followed Drona. The various divisions of Yudhishtira's force smote the foe on every part of the field. The diverse divisions of thy son, O Bharata, Arjuna smote, even as the wind in the summer season destroys masses of clouds in the welkin. Indeed, as Arjuna came, scattering clouds of arrows, like Vasava pouring thick showers of rain, there was none in thy army who could resist that great fierce Bowman, that tiger among men. Struck by Partha, thy warriors were in great pain. They fled away, and in flying killed many among their own number. The arrows shot by Arjuna, winged Kanka feathers and capable of penetrating into every body, fell covering all sides, like flights of locusts. Piercing steeds and car-warriors and elephants and foot-soldiers, O sire, like snakes through ant-hills, those shafts entered the earth. Arjuna never shot arrows, at any elephant, steed or man. Struck with only one arrow, each of these, severely afflicted, fell down deprived of life. With slain men and elephant and shaft-struck steeds lying all about, and echoing with yells of dogs and jackals, the field of battle presented a variegated and awful sight. Pained with arrows, sire forsook son, and friend forsook friend and son forsook sire. Indeed, every one was intent upon protecting his own self. Struck with Partha's shafts, many warriors abandoned the very animals that bore them."

SECTION 31

"Dhritrashtra said, 'When those divisions (of mine), O Sanjaya, were broken and routed, and all of you retreated quickly from the field, what became the state of your minds? The rallying of ranks when broken and flying away without beholding a spot whereon to stand, is always exceedingly difficult. Tell me all about it, O Sanjaya!'

"Sanjaya said, [Although thy troops were broken], yet, O monarch, many foremost of heroes in the world, inspired by the desire of doing good to thy son and of maintaining their own reputation, followed Drona. In that dreadful pass, they fearlessly followed their commander, achieving meritorious feats against the Pandava troops with weapons upraised, and Yudhishtira within accessible distance. Taking advantage of an error of Bhimasena of great energy and of heroic Satyaki and Dhrishtadyumna, O monarch, the Kuru leaders fell upon the Pandava Army. The Panchalas urged their troops, saying, 'Drona, Drona!' Thy sons, however, urged all the Kurus, saying, 'Let not Drona be slain. Let not Drona be slain!' One side saying, 'Slay Drona', 'Slay Drona,' and the other saying, 'Let not Drona be slain, 'Let not Drona be slain,' the Kurus and the Pandavas seemed to gamble, making Drona their stake. Dhrishtadyumna, the prince of the Panchalas, proceeded to the side of all those Panchala car-warriors whom Drona sought to crush. Thus no rule was observed as to the antagonist one night select for battling with him. The strife became dreadful. Heroes encountered heroes, uttering loud shouts their foes could not make the Pandavas tremble. On the other hand, recollecting all their woes, the latter made the ranks of their enemies tremble. Though possessed of modesty, yet excited with rage and vindictiveness, and urged by energy and might, they approached that dreadful battle, reckless of their very lives for slaying Drona. That encounter of heroes of immeasurable energy, sporting in fierce battle making life itself the stake, resembled the collision of iron against adamant. The oldest men even could not recollect whether they had seen or heard of a battle as fierce as that which took place on this occasion. The earth in that encounter, marked with great carnage and afflicted with the weight of that vast host, began to tremble. The awful noise made by the Kuru army agitated and tossed by the foe, paralysing the very welkin, penetrated into the midst of even the Pandava host. Then Drona, coming upon the Pandava divisions by thousands, and careering over the field, broke them by means of his whetted shafts. When these were being thus crushed by Drona of wonderful achievements, Dhrishtadyumna, the generalissimo of the Pandava host, filled with rage himself checked Drona. The encounter that we beheld between Drona and the prince of the Panchalas was highly wonderful. It is my firm conviction that it has no parallel.

"Then Nila, resembling a veritable fire, his arrows constituting its sparks and his bow its flame, began to consume the Kuru ranks, like a conflagration consuming heaps of dry grass. The valiant son of Drona, who from before

had been desirous of an encounter with him, smilingly addressed Nila as the latter came consuming the troops, and said unto him these polite words, 'O Nila, what dost thou gain by consuming so many common soldiers with thy arrowy flames? Fight with my unaided self, and filled with rage, strike me.' Thus addressed, Nila, the brightness of whose face resembled the splendour of a full-blown lotus, pierced Aswatthaman, whose body resembled an assemblage of lotuses and whose eyes were like lotus-petals with his shafts. Deeply and suddenly pierced by Nila, Drona's son with three broad-headed arrows, cut off his antagonist's bow and standard and umbrella. Quickly jumping down from his car, Nila, then, with a shield and an excellent sword, desired to sever from Aswatthaman's trunk his head like a bird (bearing away its prey in its talons). Drona's son, however, O sinless one, by means of a bearded arrow, cut off, from his antagonist's trunk, his head graced with a beautiful nose and decked with excellent ear-rings, and which rested on elevated shoulders. That hero, then, the brightness of whose face resembled the splendour of the full moon and whose eyes were like lotus-petals, whose stature was tall, and complexion like that of the lotus, thus slain, fell down on the earth. The Pandava host then, filled with great grief, began to tremble, when the Preceptor's son thus slew Nila of blazing energy. The great car-warriors of the Pandavas, O sire, all thought, 'Alas, how would Indra's son (Arjuna) be able to rescue us from the foe, when that mighty warrior is engaged on the southern part of the field in slaughtering the remnant of the Samsaptakas and the Narayana force?'"

SECTION 32

"Sanjaya said, 'Vrikodara, however, could not brook that slaughter of his army. He struck Valhika with sixty and Karna with ten arrows. Drona then, desirous of slaying Bhima, quickly struck the latter, in his very vitals, many straight and whetted shafts of keen edge. Desirous again of allowing no time, he once more struck him with, six and twenty shafts whose touch resembled that of fire and which were all like snakes of virulent poison. Then Karna pierced him with a dozen shafts, and Aswatthaman with seven, and king Duryodhana also with six. The mighty Bhimasena, in return, pierced them all. He struck Drona with fifty shafts, and Karna with ten. And piercing Duryodhana with a dozen shafts, and Drona with eight, he engaged in that battle uttering a loud shout. In that encounter in which the warriors fought reckless of their lives and in which death was easy of attainment, Ajatasattu despatched many warriors, urging them to rescue Bhima. Those heroes of immeasurable energy, viz., the two son of Madri and Pandu, and others headed by Yuyudhana, quickly proceeded to Bhimasena's side. And those bulls among men, filled with rage and uniting together, advanced to battle, desirous of breaking the army of Drona that was protected by many foremost of bowmen. Indeed, those great car-warriors of mighty energy, viz., Bhima and others, fell furiously upon Drona's host. Drona, however, that foremost of car-warriors, received without any anxiety, all those mighty car-warriors, of great strength,—those heroes accomplished in battle. Disregarding their kingdoms and casting off all fear of death, the warriors of thy army proceeded against the Pandavas. Horsemen encountered horsemen, and car-warriors encountered car-warriors.

The battle proceeded, darts against darts, swords against swords, axes against axes. A fierce encounter with swords took place, producing a terrible carnage. And in consequence of the collision of elephants against elephants the battle became furious. Some fell down from the backs of elephants, and some from the backs of steeds, with heads downwards. And others, O sire, fell down from cars, pierced with arrows. In that fierce press, as some one fell down deprived of armour, an elephant might be seen attacking him in the chest and crushing his head. Elsewhere might be seen elephants crushing numbers of men fallen down on the field. And many elephants, piercing the earth with their tusks (as they fell down), were seen to tear therewith large bodies of men. Many elephants, again, with arrows sticking to their trunks, wandered over the field, tearing and crushing men by hundreds. And some elephants were seen pressing down into the earth fallen warriors and steeds and elephants cased in armour of black iron, as if these were only thick reeds. Many kings, graced with modesty, their hour having come, laid themselves down (for the last sleep) on painful beds, overlaid with vultures' feathers. Advancing to battle on his car, sire slow son; and son also, through madness all losing regard, approached-sire in battle. The wheels of cars were broken; banners were torn; umbrellas fell down on the earth. Dragging broken yokes, steeds ran away. Arms with swords in grasp, and heads decked with ear-rings fell down. Cars, dragged by mighty elephants, thrown down on the ground, were reduced to fragments. Steeds with riders fell down, severely wounded by elephants. That fierce battle went on, without anybody showing any regard for any one. 'Oh father!--Oh son!--Where art thou, friend?--Wait!--Where dost thou go!--Strike!--Bring! Slay this one!--these and diverse other cries, with loud laughs and shouts, and roars were uttered and heard there. The blood of

human beings and steeds and elephants, mingled together. The earthy dust disappeared. The hearts of all timid persons became cheerless. Here a hero getting his car-wheel entangled with the car-wheel of another hero, and the distance being too near to admit of the use of other weapons, smashed that other's head by means of his mace. Brave combatants, desirous of safety where there was no safety, dragged one another by the hair, and fought fiercely with fists, and teeth and nails. Here was a hero whose upraised arm with sword in grasp was cut off, there another's arm was lopped off with bow, or arrow or hook in grasp. Here one loudly called upon another. There another turned his back on the field. Here one severed another's head from his trunk, getting him within reach. There another rushed with loud shouts Upon an enemy. Here one was filled with fear at another's roar. There another slew with sharp shafts a friend or a foe. Here an elephant, huge as a hill, slain with a long shaft, fell down in the field and lay like a flat island in a river during the summer season. There an elephant, with sweat trickling down its body, like a mountain with rills flowing adown its breast, steed, having crushed by its tread a car-warrior with his steeds and charioteer on the field. Beholding brave warriors, accomplished in arms and covered with blood, strike one another, they that were timid and of weak hearts, lost their senses. In fact, all became cheerless. Nothing could any longer be distinguished. Overwhelmed with the dust raised by the troops, the battle became furious. Then the commander of the Pandava forces saying, 'This is the time,' speedily led the Pandavas on those heroes that are always endowed with great activity. Obeying his behest, the mighty-armed Pandavas, smiting (the Katirava army) proceeded towards Drona's car like swans towards a lake.--'Seize him,'--'Do not fly away,'--'Do not fear,'--'Cut into pieces,'--these uproarious cries were heard in the vicinity of Drona's car. Then Drona and Kripa, and Karna and Drona's son, and king Jayadratha, and Vinda and Anuvinda of Avanti, and Salya, received those heroes. Those irresistible and invincible warriors, however, viz., the Panchalas and the Pandavas, inspired by noble sentiments, did not, though afflicted with shafts, avoid Drona. Then Drona, excited with great rage, shot hundreds of shafts, and caused a great carnage amongst the Chedis, the Panchalas, and the Pandavas. The twang of his bowstring and the slaps of his palms, were, O sire, heard on all sides. And they resembled the roar of thunder and struck fear into the hearts of all. Meanwhile, Jishnu, having vanquished large number of Samsaptakas, quickly came to that place where Drona was grinding the Pandava troops. Having crossed many large lakes whose waters were constituted by blood, and whose fierce billows and eddies were constituted by shafts, and having slain the Samsaptakas, Phalguni showed himself there. Possessed of great fame and endowed as he was with the energy of the Sun himself, Arjuna's emblem, viz., his banner bearing the ape, was beheld by us to blaze with splendour. Having dried up the Samsaptaka ocean by means of weapons that constituted his rays, the son of Pandu then blasted the Kurus also, as if he were the very Sun that arises at the end of the Yuga. Indeed, Arjuna scorched all the Kurus by the heat of his weapons, like the fire* that appears at the end of the Yuga, burning down all creatures. [* The word in the original is dhumaketu. Elsewhere I have rendered it comet. It would seem, however, that is wrong. In such passages the word is used in its literal sense, viz., "(an article) having smoke for its mark," hence fire.] Struck by him with thousands of shafts, elephant warriors and horsemen and car-warriors fell down on the earth, with dishevelled hair, and exceedingly afflicted with those arrowy showers, some uttered cries of distress. Others set up loud shouts. And some struck with the shafts of Partha, fell down deprived of life. Recollecting the practices of (good) warriors, Arjuna struck not those combatants among the foe that had fallen down, or those that were retreating, or those that were unwilling to fight. Deprived of their cars and filled with wonder, almost all the Kauravas, turning away from the field, uttered cries of Oh and Alas and called upon Karna (for protection). Hearing that din made by the Kurus, desirous of protection, Adhiratha's son (Karna), loudly assuring the troops with the words 'Do not fear' proceeded to face Arjuna. Then (Karna) that foremost of Bharata car-warriors, that delighter of all the Bharatas, that first of all persons acquainted with weapons, invoked into existence the Agneya weapon. Dhananjaya, however, baffled by means of his own arrowy downpours the flights of arrows shot by Radha's son, that warrior of the blazing bow, that hero of bright shafts. And similarly, Adhiratha's son also baffled the shafts of Arjuna of supreme energy. Resisting Arjuna's weapons thus by his own, Karna uttered loud shouts and shot many shafts at his antagonist. Then Dhristadyumna and Bhima and the mighty car-warrior Satyaki, all approached Karna, and each of them pierced in with three straight shafts. The son of Radha, however, checking Arjuna's weapons by his own arrowy showers, cut off with three sharp shafts the bows of those three warriors. Their bows cut off, they looked like snakes without poison. Hurling darts at their foe from their respective cars, they uttered loud leonine shouts. Those fierce darts of great splendour and great impetuosity, looking like

snakes, hurled from those mighty arms, coursed impetuously towards Karna's car. Cutting each of those darts with three straight arrows and speeding many arrows at the same time at Partha, the mighty Karna uttered a loud shout. Then Arjuna piercing Karna with seven shafts, despatched the latter's younger brother by means of his sharp shafts. Slaying Satrunjaya thus with six arrows, Partha, with a broad-headed shaft, struck off Vipatha's head as the latter stood on his car. In the very sight of the Dhritarashtras, therefore, as also of the Suta's son, the three uterine brothers of the latter were despatched by Arjuna unaided by any one. Then Bhima, jumping down from his own car, like a second Garuda, slew with his excellent sword five and ten combatants amongst those that supported Karna. Mounting once more on his car and taking up another bow, he pierced Karna with ten shafts and his charioteer and steeds with five. Dhristadyumna also taking up a sword and a bright shield; despatched Charmavarman and also Vrihathkshatra, the ruler of the Naishadhas. The Panchala prince then, mounting upon his own car and taking up another bow, pierced Karna with three and seventy shafts, and uttered a loud roar. Sini's grandson also, of splendour equal to that of Indra himself, taking up another bow pierced Suta's son with four and sixty shafts and roared like a lion. And cutting off Karna's bow with a couple of well-shot shafts, he once more pierced Karna on the arms and the chest with three arrows. The king Duryodhana, and Drona and Jayadratha, rescued Karna from the Satyaki-ocean, as the former was about to sink into it. And foot-soldiers and steeds and cars and elephants, belonging to thy army and numbering by hundreds, all accomplished in smitting rushed to the spot where Karna was frightening (his assailants). Then Dhristadyumna, and Bhima and Subhadra's son, and Arjuna himself, and Nakula, and Sahadeva, began to protect Satyaki in that battle. Even thus went on that fierce battle for the destruction of bowmen belonging to thy army and of the enemy's. All the combatants fought, reckless of their very lives. Infantry and cars and steeds and elephants were engaged with cars and infantry. Car-warriors were engaged with elephants and foot-soldiers and steeds, and cars and foot-soldiers were engaged with cars and elephants. And steeds were seen engaged with steeds, and elephants with elephants, and foot-soldiers with foot-soldiers. Even thus did that battle, marked by great confusion, take place, enhancing the delight of cannibals and carnivorous creatures, between those high-souled men facing one another fearlessly. Indeed, it largely swelled the population of Yama's kingdom. Large numbers of elephants and cars and foot-soldiers and steeds were destroyed by men, cars, steeds and elephants. And elephants were slain by elephants, and car-warriors with weapons upraised by car-warriors, and steeds by steeds, and large bodies of foot-soldiers. And elephants were slain by cars, and large steeds by large elephants and men by steeds; and steeds by foremost of car-warriors. With tongues lolling out, and teeth and eyes pressed out of their places, with coats of mail and ornaments crushed into dust, the slaughtered creatures fell down on the field. Others, again, of terrible mien were struck and thrown down on the earth by others armed with diverse and excellent weapons and sunk into the earth by the tread of steeds and elephants, and tortured and mangled by heavy cars and car wheels. And during the progress of that fierce carnage so delightful to beasts of prey and carnivorous birds and cannibals, mighty combatants, filled with wrath, and slaughtering one another careered over the field putting forth all their energy. Then when both the hosts were broken and mangled, the warriors bathed in blood, looked at each other. Meanwhile, the Sun went to his chambers in the western hills, and both the armies, O Bharata, slowly retired to their respective tents.

SECTION 33

(Abhimanyu-badha Parva)

"Sanjaya said, 'Having been first broken by Arjuna of immeasurable prowess, and owing also to the failure of Drona's vow, in consequence of Yudhishtira having been well-protected, thy warriors were regarded as defeated. All of them with coats of mail torn and covered with dust, cast anxious glances around. Retiring from the field with Drona's consent, after having been vanquished by their enemies of sure aim and humiliated by them in battle, they heard, as they proceeded, the countless merits of Phalguni praised by all creatures, and the friendship of Kesava for Arjuna spoken of by all. They passed the night like men under a curse, reflecting upon the course of events and observing perfect silence.

"Next morning, Duryodhana said unto Drona, these words, from petulance and wrath, and in great cheerlessness of heart at the sight of the prosperity of their foe. Skilled in speech, and filled with rage at the success of the foe, the king said these words in the hearing of all the troops, 'O foremost of regenerate ones, without doubt thou hast set us down for men who should be destroyed by thee. Thou didst not seize Yudhishtira today even though thou hadst got him within thy reach. That foe whom thou wouldst seize in battle is incapable of escaping thee if once thou gettest him within sight, even if he be protected by the Pandavas, aided by the

very gods. Gratified, thou gavest me a boon; now, however, thou dost not act according to it. They that are noble (like thee), never falsify the hopes of one devoted to them.' Thus addressed by Duryodhana, Bharadwaja's son felt greatly ashamed. Addressing the king, he said, 'It behoveth thee not to take me to be such. I always endeavour to achieve what is agreeable to thee. The three worlds with the gods, the Asuras, the Gandharvas, the Yakshas, the Nagas and the Rakshasas, cannot defeat the force that is protected by the diadem-decked (Arjuna). There where Govinda, the Creator of the universe is, and there where Arjuna is the commander, whose might can avail, save three-eyed Mahadeva's, O lord? O sire, I tell the truly today and it will not be otherwise. Today, I will slay a mighty car-warrior, one of the foremost heroes of the Pandavas. Today I will also form an array that impenetrable by the very gods. Do, however, O king, by some means take Arjuna away from the field. There is nothing that he doth not know or cannot achieve in battle. From various places hath he acquired all that is to be known about battle.'

"Sanjaya continued, 'After Drona had said these words, the Samsaptakas once more challenged Arjuna to battle and took him away to the southern side of the field. Then an encounter took place between Arjuna and his enemies, the like of which had never been seen or heard of. On the other hand, the array formed by Drona, O king, looked resplendent. Indeed, that array was incapable of being looked at like the sun himself when in his course he reaches the meridian and scorches (everything underneath). Abhimanyu, at the command, O Bharata, of his sire's eldest brother, pierced in battle that impenetrable circular array in many places. Having achieved the most difficult feats and slain heroes by thousands, he was (at last) encountered by six heroes together. In the end, succumbing to Duhsasana's son, O lord of earth, Subhadra's son, O chastiser of foes, gave up his life. At this we were filled with great joy and the Pandavas with great grief. And after Subhadra's son had been slain, our troops were withdrawn for nightly rest.'

"Dhritarashtra said, 'Hearing, O Sanjaya, of the slaughter of the son (Abhimanyu), yet in his minority, of that lion among men, (viz., Arjuna), my heart seems to break into pieces. Cruel, indeed, are the duties of Kshatriyas as laid down by the legislators, in as much as brave men, desirous of sovereignty scrupled not to shoot their weapons at even a child. O son of Gavalgana, tell me how so many warriors, accomplished in arms, slew that child who, though brought up in luxury, yet careered over the field so fearlessly. Tell me, O Sanjaya, how our warriors behaved in battle with Subhadra's son immeasurable energy who had penetrated into our car-array.'

"Sanjaya said, 'That which thou askest me, O king, viz., the slaughter of Subhadra's son, I will describe to thee in detail. Listen, O monarch, with attention. I shall relate to thee how that youth, having penetrated into our ranks, played with his weapons, and how the irresistible heroes of thy army, all inspired by hope of victory, were afflicted by him. Like the denizens of a forest abounding with plants and herbs and trees, when surrounded on all sides by a forest conflagration, the warriors of thy army were all filled with fear.'

SECTION 34

"Sanjaya said, 'Of fierce deeds in battle and above all fatigue, as proved by their feats, five sons of Pandu, with Krishna, are incapable of being resisted by the very gods. In righteousness, in deeds, in lineage, in intelligence, in achievements, in fame, in prosperity, there never was, and there never will be, another man so endowed as Yudhishtira. Devoted to truth and righteousness, and with passions under control, king Yudhishtira, in consequence of his worship of the Brahmans and, diverse other virtues of similar nature, is always in the enjoyment of Heaven. The Destroyer himself at the end of the Yuga, Jamadagni's valiant son (Rama), and Bhimasena on his car,--these three, O king, are spoken of as equal. Of Partha, the wielder of Gandiva, who always achieveth his vows in battle, I do not see a proper parallel on earth. Reverence for superiors, keeping counsels, humility, self-restraint, beauty of person, and bravery--these six--are ever present in Nakula. In knowledge of scriptures, gravity, sweetness of temper, righteousness and prowess, the heroic Sahadeva is equal to the Aswins themselves. All those noble qualities that are in Krishna, all those that are in the Pandavas, all that assemblage of qualities was to be found in Abhimanyu alone. In firmness, he was equal to Yudhishtira, and in conduct to Krishna; in feats, he was the equal to Bhimasena of terrible deeds, in beauty of person, in prowess, and in knowledge of scriptures he was the equal to Dhananjaya. In humility, he was equal to Sahadeva and Nakula.'

"Dhritarashtra said, 'I desire, O Suta, to hear in detail, how the invincible Abhimanyu, the son of Subhadra, hath been slain on the field of battle.'

"Sanjaya continued, 'Be still, O king! Bear thy grief that is so unbearable. I shall speak to thee of the great slaughter of thy kinsmen.'

"The preceptor, O king, had formed the great circular array. In it were placed all the kings (of our side) that are each equal to Sakra himself.

At the entrance were stationed all the princes possessed of solar effulgence. All of them had taken oaths (about standing by one another). All of them had standards decked with gold. All of them were attired in red robes, and all had red ornaments. All of them had red banners and all were adorned with garlands of gold, smeared with sandal-paste and other perfumed unguents; they were decked with floral wreaths. In a body they rushed towards Arjuna's son, desirous of battle. Firm bowmen, all they numbered ten thousand. Placing thy handsome grandson, Lakshmana, at their head, all of them, sympathising with one another in joy and grief, and emulating one another in feats of courage, desiring to excel one another, and devoted to one another's good, they advanced to battle. Duryodhana, O monarch, was stationed in the midst of his forces. And the king was surrounded by the mighty car-warriors, Karna, Duhsasana, and Kripa, and had a white umbrella held over his head. And fanned with yak tails, he looked resplendent like the chief of the celestials. And at the head of that army was the commander Drona looking like the rising sun. And there stood the ruler of the Sindhus, of great beauty of person, and immovable like the cliff of Meru. Standing by the side of the ruler of the Sindhus and headed by Aswatthaman, were, O king, thy thirty sons, resembling the very gods. There also on Jayadratha's flank, were those mighty car-warriors, viz., the ruler of Gandhara, i.e., the gamester (Sakuni), and Salya, and Bhurisrava. Then commenced, the battle, fierce, and making the hairs stand on their ends, between thy warriors and those of the foe. And both sides fought, making death itself the goal."

SECTION 33

"Sanjaya said, 'The Parthas* then, headed by Bhimasena, approached that invincible array protected by Bharadwaja's son. [* The Parthians of Iran might be the origin of this name. The tribal homeland of the Parthians was west of the River Ochus in the northeast of the Persian Empire, near Bactria and Sogdiana. Early connexions between Iran and India are well-known. The Parthian language is Indo-Iranian.] And Satyaki, and Chekitana, and Dhrishtadyumna, the son of Prishata, and Kuntibhoja of great prowess, and the mighty car-warrior Drupada, and Arjuna's son (Abhimanyu), and Kshatratharman, and the valiant Vrihathkshatra, and Dhrishtaketu, the ruler of the Chedis, and the twin sons of Madri, (viz., Nakula and Sahadeva), and Ghatotkacha, and the powerful Yudhamanyu and the unvanquished Sikhandin, and the irresistible Uttamaus and the mighty car-warrior Virata, and the five sons of Draupadi,—these all excited with wrath, and the valiant son of Sisupala, and the Kaikayas of mighty energy, and the Srinjayas by thousands,—these and others, accomplished in weapons and difficult of being resisted in battle, suddenly rushed, at the head of their respective followers, against Bharadwaja's son, from a desire of battle. The valiant son of Bharadwaja, however, fearlessly checked all those warriors, as soon as they came near, with a thick shower of arrows. Like a mighty wave of waters coming against an impenetrable hill, or the surging sea itself approaching its bank, those warriors were pushed back by Drona. And the Pandavas, O king, afflicted by the shafts shot from Drona's bow, were unable to stay before him. And the strength of Drona's arms that we saw was wonderful in the extreme, inasmuch as the Panchalas and the Srinjayas failed to approach him. Beholding Drona advancing in rage. Yudhishthira thought of diverse means for checking his progress. At last, regarding Drona incapable of being resisted by any one else, Yudhishthira placed that heavy and unbearable burden on the son of Subhadra. Addressing Abhimanyu, that slayer of hostile heroes, who was not inferior to Vasudeva himself and whose energy was superior to that of Arjuna, the king said, 'O child, act in such a way that Arjuna, returning (from the Samsaptakas), may not reprove us. We do not know how to break the circular array. Thyself, or Arjuna or Krishna, or Pradyumna, can pierce that array. O mighty-armed one, no fifth person can be found (to achieve that feat). O child, it behoveth thee, O Abhimanyu, to grant the boon that thy sires, thy maternal uncles, and all these troops ask of thee. Taking up thy arms quickly, destroy this array of Drona, else Arjuna, returning from the fight, will reprove us all.'

"Abhimanyu said, 'Desiring victory to my sires, soon shall I in battle penetrate into that firm, fierce and foremost of arrays formed by Drona. I have been taught by my father the method of (penetrating and) smiting this kind of array. I shall not be able, however, to come out if any kind of danger overtakes me.'

"Yudhishthira said, 'Break this array once, O foremost of warriors, and make a passage for us. All of us will follow thee in the track by which thou wilt go. In battle, thou art equal to Dhananjaya himself. Seeing thee enter, we shall follow thee, protecting thee on all sides.'

"Bhima said, 'I myself will follow thee, and Dhrishtadyumna and Satyaki, and the Panchalas, and the

Prabhadrakas. After the array once is broken by thee, will enter it repeatedly and slay the foremost warriors within it.'

"Abhimanyu said, 'I will penetrate into this invincible array of Drona, like an insect filled with rage entering a blazing fire. Today, I will do that which will be beneficial to both races (viz., my sire's and my mother's). I will do that which will please my maternal uncle as also my mother. Today all creatures will behold large bodies of hostile soldiers continually slaughtered by myself, an unaided child. If anybody, encountering me, escapes today with life, I shall not then regard myself begotten by Partha and born of Subhadra. If on a single car I cannot in battle cut off the whole Kshatriya race into eight fragments, I will not regard myself the son of Arjuna.'

"Yudhishthira said, 'Since protected by these tigers among men, these great bowmen endowed with fierce might, these warriors that resemble the Sadhyas, the Rudras, or the Maruts, or are like the Vasus, or Agni or Aditya himself in prowess, thou ventured to pierce the invincible array of Drona, and since thou speakest so, let thy strength, O son of Subhadra be increased.'

"Sanjaya continued, 'Hearing these words of Yudhishthira, Abhimanyu ordered his charioteer, Sumitra, saying, Quickly urge the steeds towards Drona's army.'"

SECTION 36

"Sanjaya said, 'Hearing these words of the intelligent Yudhishthira, the son of Subhadra, O Bharata, urged his charioteer towards Drona's array. The charioteer, urged by him with the words, 'Proceed, Proceed,' replied unto Abhimanyu, O king, in these words, 'O thou that art blest with length of days, heavy is the burthen that hath been placed upon thee by the Pandavas! Ascertaining by thy judgement as to whether thou art able to bear it or not, thou shouldst then engage in battle. The preceptor Drona is a master of superior weapons and accomplished (in battle). Thou, however, hast been brought up in great luxury and art unused to battle.'

"Hearing these words, Abhimanyu replied unto his charioteer, saying with a laugh, 'O charioteer, who is this Drona? What, again, is this vast assemblage of Kshatriyas? Sakra himself on his Airavata and aided by all the celestials, I would encounter in battle. I do not feel the slightest anxiety about all these Kshatriyas today. This hostile army doth not come up to even a sixteen part of myself. O son of a Suta, getting my maternal uncle Vishnu himself, the conqueror of the universe or my sire, Arjuna, as an antagonist in battle, fear would not enter my heart.' Abhimanyu then, thus disregarding those words of the charioteer, urged the latter, saying, 'Go with speed towards the army of Drona.' Thus commanded, the charioteer, with a heart scarcely cheerful, urged Abhimanyu's three-year old steeds, decked with golden trappings. Those coursers, urged by Sumitra towards Drona's army, rushed towards Drona himself, O king, with great speed and prowess. Beholding him coming (towards them) in that way, all the Kauravas, headed by Drona, advanced against him, as, indeed, the Pandavas followed him behind. Then Arjuna's son, superior to Arjuna's self eased in golden mail and owning an excellent standard that bore the device of a Karnikara tree, fearlessly encountered, from desire of battle, warriors headed by Drona, like a lion-cub assailing a herd of elephants. Those warriors then, filled with joy, began to strike Abhimanyu while he endeavoured to pierce their array. And for a moment an agitation took place there, like to the eddy that is seen in the ocean where the current of the Ganga mingles with it. The battle, O king, that commenced there, between those struggling heroes striking one another, became fierce and terrible. And during the progress of that awful battle, Arjuna's son, in the very sight of Drona, breaking that array, penetrated into it. Then large bodies of elephants and steeds and cars and infantry, filled with joy, encompassed that mighty warrior after he had thus penetrated into the midst of the foe, and commenced to smite him. [Causing the earth to resound] with noise of diverse musical instruments, with shouts and slaps of arm-pits and roars, with yells and leonine shouts, with exclamations of 'Wait, Wait,' with fierce confused voices with cries of, 'Do not go, Wait, Come to me', with repeated exclamations of, 'This one, It is I, The foe,' with grunt of elephants, with the tinkling of bells and ornaments, with bursts of laughter, and the clatter of horse-hoofs and car-wheels, the (Kaurava) warriors rushed at the son of Arjuna. That mighty hero, however, endowed with great lightness of hands and having a knowledge of the vital parts of the body, quickly shooting weapons capable of penetrating into the very vitals, slew those advancing warriors. Slaughtered by means of sharp shafts of diverse kinds, those warriors became perfectly helpless, and like insects falling upon a blazing fire, they continued to fall upon Abhimanyu on the field of battle. And Abhimanyu strewed the earth with their bodies and diverse limbs of their bodies like priests strewing the altar at a sacrifice with blades of Kusa grass. And Arjuna's son cut off by thousands the arms of those warriors. And some of these were eased in corslets made of iguana skin and some held bows and shafts, and some held swords or

shields or iron hooks and reins; and some, lances of battle axes. And some held maces or iron balls or spears and some, rapiers and crow-bars and axes. And some grasped short arrows, or spiked maces, or darts, or Kampanas. And some had goads and prodigious conchs; and some bearded darts and Kachagrahas. And some had mallets and some other kinds of missiles. And some had nooses, and some heavy clubs, and some brickbats. And all those arms were decked with armlets and laved with delightful perfumes and unguents. And with those arms dyed with gore and looking bright the field of battle became beautiful, as if strewn. O sire, with five-headed snakes slain by Garuda. And Phalguni's son also scattered over the field of battle countless heads of foes, heads graced with beautiful noses and faces and locks, without pimples, and adorned with ear-rings. Blood flowed from those heads copiously, and the nether-lips in all were bit with wrath. Adorned with beautiful garlands and crowns and turbans and pearls and gems, and possessed of splendour equal to that of the sun or the moon, they seemed to be like lotuses severed from their stalks. Fragrant with many perfumes, while life was in them, they could speak words both agreeable and beneficial. Diverse cars, well-equipped, and looking like the vapoury edifices in the welkin, with shafts in front and excellent bamboo poles and looking beautiful with the standards set up on them, were deprived of their Janghas, and Kuvaras, and Nemis, and Dasanas, and wheels, and standards and terraces. And the utensils of war in them were all broken [Janghas, etc., are diverse limbs of cars used in battle.]. And the rich clothes with which they were overlaid, were blown away, and the warriors on them were slain by thousands. Mangling everything before him with his shafts, Abhimanyu was seen coursing on all sides. With his keen-edged weapons, he cut into pieces elephant-warriors, and elephants with standards and hooks and banners, and quivers and coats of mail, and girths and neck-ropes and blankets, and bells and trunks and tusks as also the foot-soldiers that protected those elephants from behind. And many steeds of the Vanayu, the hilly, the Kamvoja, and the Valhika breeds, with tails and ears and eyes motionless and fixed, possessed of great speed, well-trained, and ridden by accomplished warriors armed with swords and lances, were seen to be deprived of the excellent ornaments on their beautiful tails. And many lay with tongues lolling out and eyes detached from their sockets, and entrails and livers drawn out. And the riders on their backs lay lifeless by their sides. And the rows of bells that adorned them were all torn. Strewn over the field thus, they caused great delight to Rakshasas and beasts of prey. With coats of mail and other leathern armour (causing their limbs) cut open, they weltered in excreta ejected by themselves. Thus slaying many foremost of steeds of thy army, Abhimanyu looked resplendent. Alone achieving the most difficult feat, like the inconceivable Vibhu himself in days of old, Abhimanyu crushed thy vast host of three kinds of forces (cars, elephants, and steeds), like the three-eyed (Mahadeva) of immeasurable energy crushing the terrible Asura host. Indeed, Arjuna's son, having achieved in battle feats incapable of being borne by his foes, everywhere mangled large divisions of foot-soldiers belonging to thy army. Beholding then thy host extensively slaughtered by Subhadra's son single-handed with his whetted shafts like the Asura host by Skanda (the celestial generalissimo), thy warriors and thy sons cast vacant looks on all sides. Their mouths became dry; their eyes became restless; their bodies were covered with sweat; and their hairs stood on their ends. Hopeless of vanquishing their foe, they set their hearts on flying away from the field. Desirous of saving their lives, called one another by their names and the names of their families, and abandoning their wounded sons and sires and brothers and kinsmen and relatives by marriage lying around on the field, they endeavoured to fly away, urging their steeds and elephants (to their utmost speed)."

SECTION 37

"Sanjaya said, 'Beholding his army routed by Subhadra's son of immeasurable energy, Duryodhana, filled with rage, himself proceeded against the former. Seeing the king turn back towards Subhadra's son in battle, Drona, addressing all the (Kaurava) warriors, said, 'Rescue the king. Before us, in our very sight, the valiant Abhimanyu is slaying all he aims at. Rush ye, therefore, speedily against him, without fear and protect the Kuru king.' Then many grateful and mighty warriors, having Duryodhana's good at heart, and always graced with victory, inspired with fear, surrounded thy son. And Drona, and Drona's son, and Kripa and Karna and Kritavarman and Suvala's son, Vrihadvala, and the ruler of the Madras, and Bhuri, and Bhurisravas, and Sala, and Paurava and Vishasena, shooting sharp shafts, checked Subhadra's son by means of those arrowy showers. Confounding him with those showers of shafts, they rescued Duryodhana. The son of Arjuna, however, brooked not that act of snatching a morsel from his mouth. Covering those mighty car-warriors, their charioteers, and steeds with thick showers of arrows and causing them to turn back, the son of Subhadra uttered a leonine roar. Hearing that roar of his, resembling that of a lion hungering after prey, these angry

car-warriors, headed by Drona, brooked it not. Encompassing him on all sides, O sire, with a large body of cars they shot at him showers of diverse kinds of arrows. The grandson, however, cut them off in the welkin (before any of them could reach him) by means of sharp shafts, and then pierced all of them with his shafts. That feat of his seemed exceedingly wonderful. Provoked by him thus by means of those shafts of his that resembled snakes of virulent poison, they surrounded that unretreating son of Subhadra, desirous of slaying him. That sea of (Kaurava) troops, however, O bull of Bharata's race, the son of Arjuna singly held in check by means of his shafts, like the continent resisting the surging ocean. And among those heroes thus fighting with and striking one another, viz., Abhimanyu and his man on one side and all those warriors together on the other, none turned back from the field. In that dreadful and fierce battle, Duhsaha pierced Abhimanyu with nine shafts. And Duhsasana pierced him with a dozen; and Saradwata's son Kripa, with three. And Drona pierced him with seventeen shafts, each resembling a snake of virulent poison. And Vivinsati, pierced him with seventy shafts, and Kritavarman with seven. And Vrihadvala pierced him with eight, and Aswatthaman with seven shafts. And Bhurisarava pierced him with three shafts and the ruler of the Madras with six. And Sakuni pierced him with two, and king Duryodhana with three shafts. The valiant Abhimanyu, however, O king, seemingly dancing on his car, pierced each of those warriors in return with three shafts. Then Abhimanyu, filled with rage in consequence of thy sons' endeavouring to frighten him thus, displayed the wonderful strength he had acquired from culture and practice. Borne by his well-broken steeds, endowed with the speed of Garuda or the Wind, and thoroughly obedient to the behests of him who held their reins, he quickly checked the heir of Asmaka. Staying before him, the handsome son of Asmaka, endowed with great might, pierced him with ten shafts and addressing him, said, 'Wait, Wait.' Abhimanyu then, with ten shafts, cut off the former's steeds and charioteer and standard and two arms and bow and head, and caused them to fall down on the earth, smiling the while. After the heroic ruler of the Asmakas had thus been slain by the son of Subhadra, the whole of his force wavered and began to fly away from the field. Then Karna and Kripa, and Drona and Drona's son, and the ruler of the Gandharas, and Sala and Salya, and Bhurisaravas and Kratha, and Somadatta, and Vivinsati, and Vrishasena, and Sushena, and Kundavedhin, and Prataradana, and Vrindaraka and Lalithya, and Pravahu, and Drighalochana, and angry Duryodhana, showered their arrows upon him. Then Abhimanyu, excessively pierced by those great bowmen with their straight shafts, shot shafts at Karna which was capable of piercing through every armour and body. That shaft, piercing through Karna's coat of mail and then his body, entered the earth like a snake piercing through an anthill. Deeply pierced, Karna felt great pain and became perfectly helpless. Indeed, Karna began to tremble in that battle like a hill during an earthquake. Then with three other shafts of great sharpness, the mighty son of Arjuna, excited with rage, slew those three warriors, viz., Sushena, Drighalochana, and Kundavedhin. Meanwhile, Karna (recovering from the shock) pierced Abhimanyu with five and twenty shafts. And Aswatthaman struck him with twenty, and Kritavarman with seven. Covered all over with arrows, that son of Sakra's son, filled with rage, careered over the field. And he was regarded by all the troops as Yama's self armed with the noose. He then scattered over Salya, who happened to be near him thick showers of arrows. That mighty-armed warrior then uttered loud shouts, frightening thy troops therewith. Meanwhile, Salya, pierced by Abhimanyu accomplished in weapons, with straight shafts penetrating into his very vitals, sat down on the terrace of his car and fainted away. Beholding Salya thus pierced by the celebrated son of Subhadra, all the troops fled away in the very sight of Bharadwaja's son. Seeing that mighty-armed warrior, viz., Salya, thus covered with shafts of golden wings, thy army fled away like a head of deer attacked by a lion. And Abhimanyu glorified by the Pitris, the gods, and Charanas, and Siddhas, as also by diverse classes of creatures on the earth, with praises about (his heroism and skill in) battle, looked resplendent like a sacrificial fire fed with clarified butter."

SECTION 38

"Dhritarashtra said, 'While Arjuna's son was thus grinding, by means of his straight arrows, our foremost bowmen, what warriors of my army endeavoured to check him?'

"Sanjaya said, 'Hear, O king, of the splendid prowess in battle of youthful Abhimanyu while engaged in breaking the car-ranks (of the Kauravas), protected by the son of Bharadwaja himself.'

"Beholding the ruler of the Madras disabled in battle by Subhadra's son with his shafts, the younger brother of Salya, filled with wrath, advanced against Abhimanyu, scattering his shafts. Arjuna's son however, endowed with great lightness of hand, cut off his antagonist's head and charioteer, his triple bamboo-pole, his bed (on the car), his car-wheels, his yoke, and shafts and quiver, and car-bottom, by means of his arrows,

as also his banner and every other implements of battle with which his car was equipped. So quick were his movements that none could obtain a sight of his person. Deprived of life, that foremost and chief of all ornaments of battle fell down on the earth, like a huge hill uprooted by a mighty tempest. His followers then, struck with fear, fled away in all directions. Beholding that feat of the son of Arjuna, all creatures were highly gratified, and cheered him, O Bharata, with loud shouts of 'Excellent, Excellent!'

"After Salya's brother had thus been slain, many followers of his, loudly proclaiming their families, places of residence, and names, rushed against Arjuna's son, filled with rage and armed with diverse weapons. Some of them were on cars, some on steeds and some on elephants; and others advanced on foot. And all of them were endowed with fierce might. And they rushed frightening the son of Arjuna with the loud whiz of their arrows, the deep roar of their car-wheels, their fierce whoops and shouts and cries, their leonine roars, the loud twang of their bow-string, and the slaps of their palms. And they said, 'Thou shalt not escape us with life today!' Hearing them say so, the son of Subhadra, smiling the while, pierced with his shafts those amongst them that had pierced him first. Displaying diverse weapons of beautiful look and of great celerity, the heroic son of Arjuna battled mildly with them. Those weapons that he had received from Vasudeva and those that he had received from Dhananjaya, Abhimanyu displayed in the very same way as Vasudeva and Dhananjaya. Disregarding the heavy burthen he had taken upon himself and casting off all fear, he repeatedly shot his arrows. No interval, again, could be noticed between his aiming and letting off an arrow. Only his trembling bow drawn to a circle could be seen on every side, looking like the blazing disc of the autumnal sun. And the twang of his bow, and the slap of his palms, O Bharata, were heard to resound like the roaring of clouds charged with thunder. Modest, wrathful, reverential to superiors, and exceedingly handsome, the son of Subhadra, out of regard for the hostile heroes, fought with them mildly. Commencing gently, O king, he gradually became fierce, like the illustrious maker of the day when autumn comes after the season of the rains is over. Like the Sun himself shedding his rays, Abhimanyu, filled with wrath, shot hundreds and thousands of whetted arrows, furnished with golden wings. In the very sight of Bharadwaja's son, that celebrated warrior covered the car-division of the Kaurava army with diverse kinds of arrows. [I omit the names as they occur in the text. These are: (1st) Kshurupras, i.e., arrows sharp as razors, (2nd) Vatsadantas, i.e., arrows having heads like the calf-tooth, (3rd) Vipathas, i.e., long arrows having stout bodies, (4th) Narachas, long arrows; Ardhachandrabhais, i.e., looking like shafts furnished with heads of the form of the half-moon; it is an adjective qualifying Narachis, (5th) Anjalikas were broad-headed shafts.] Thereupon, that army thus afflicted by Abhimanyu with his shafts, turned its back on the field."

SECTION 39

"Dhritarashtra said, 'My heart, O Sanjaya, is agitated with different emotions, viz., shame and gratification, upon hearing that Subhadra's son singly held in check the whole army of my son. O son of Gavalgana, ten me everything once more in detail about the encounter of youthful Abhimanyu, which seems to have been pretty like Skanda's encounter with the Asura host.'

"Sanjaya said, 'I will relate to thee that fearful encounter that fierce battle, as it took place between one and the many. Mounted upon his car, Abhimanyu, with great daring, showered his arrows on the warriors of thy army mounted on their cars, all of whom were chastisers of foes, endowed with great courage. Careering with great speed like a circle of fire, he pierced Drona and Karna, and Kripa, and Salya and Drona's son, and Kritavarman of the Bhoja race, and Vrihadvala, and Duryodhana, and Somadatta, and mighty Sakuni, and diverse kings and diverse princes and diverse bodies of troops. While engaged in slaying his foes by means of superior weapons, the valiant son of Subhadra, endowed with mighty energy, seemed, O Bharata, to be present everywhere. Beholding that conduct of Subhadra's son of immeasurable energy, thy troops trembled repeatedly. Seeing that warrior of great proficiency in battle, Bharadwaja's son of great wisdom, with eyes expanded in joy, quickly came towards Kripa, and addressing him said, as if crushing (by that speech of his) the very vitals of thy son, O Bharata, the following words, 'Yonder cometh the youthful son of Subhadra at the head of the Parthas, delighting all his friends, and king Yudhishtira, and Nakula, and Sahadeva, and Bhimasena, the son of Pandu, and all his kinsmen, and relatives by marriage, and all who are watching the battle as spectators without taking any part in it. I do not regard any bowman to be his equal in battle. If only he entertains the wish, he can slay this vast host. It seems, that for some reason or other, he doth not entertain that wish.' Hearing these words of Drona, so expressive of the gratification he felt, thy son, enraged with Abhimanyu, looked at Drona, faintly smiling the while. Indeed, Duryodhana said unto Karna and king Valhika and Duhsasana and the ruler of the Madras and

the many other mighty car-warriors of his army, these words, 'The preceptor of the entire order of the Kshatriyas,—he that is the foremost of all conversant with Brahma, doth not, from stupefaction, wish to slay this son of Arjuna. None can, in battle, escape the preceptor with life, not even the Destroyer himself, if the latter advanceth against the preceptor as a foe. What, O friend, shall we say then of any mortal? I say this truly. This one is the son of Arjuna, and Arjuna is the preceptor's disciple. It is for this that the preceptor protecteth this youth. Disciples and sons and their sons are always dear to the virtuous people. Protected by Drona, the youthful son of Arjuna regardeth himself valourous. He is only a fool entertaining a high opinion of himself. Crush him, therefore, without delay.' Thus addressed by the Kuru king, those warriors, O monarch, excited with rage and desirous of slaying their foe, rushed, in the very sight of Drona at the son of Subhadra that daughter of the Satwata race. Duhsasana, in particular, that tiger among the Kurus, hearing those words of Duryodhana, answered the latter, saying, 'O monarch, I tell thee that even I will slay this one in the very sight of the Pandavas and before the eyes of the Panchalas. I shall certainly devour the son of Subhadra today, like Rahu swallowing Surya (sun).' And once more addressing the Kuru king loudly, Duhsasana said, 'Hearing that Subhadra's son hath been slain by me, the two Krishnas, who are exceedingly vain, will without doubt, go to the region of the departed spirits, leaving this world of men. Hearing then of the death of the two Krishnas, it is evident that the other sons born of Pandu's wives, with all their friends, will, in course of a single day, cast away their lives from despair. It is evident, therefore, that this one foe of thine being slain, all thy foes will be slain. Wish me well, O king, even I will slay this foe of thine.' Having said these words, O king, thy son Duhsasana, filled with rage and uttering a loud roar, rushed against the son of Subhadra and covered him with showers of arrows. Abhimanyu then, O chastiser of foes, received that son of thine thus advancing upon him wrathfully, with six and twenty arrows of sharp points. Duhsasana, however, filled with rage, and looking like an infuriated elephant, fought desperately with Abhimanyu, the son of Subhadra in that battle. Both of them masters in car-fight, they fought on describing beautiful circles with their cars, one of them to the left and other to the right. The warriors then, with their Panavas and Midangas and Dundubhis and Krakachas and great Anakas and Bheris and Jharjaras, caused a deafening noise mingled with leonine roars, such as arise from the great receptacle of salt waters!'"

SECTION 40

"Sanjaya said, 'Then the intelligent Abhimanyu, with limbs mangled with arrows, smilingly addressed his foe, Duhsasana, stationed before him saying, 'By good luck it is that I behold in battle that vain hero arrived before me, who is cruel, who hath cast away all righteousness, and who brawleth out lustily his own praises. In the assembly (for the Kurus) and in the hearing of king Dhritarashtra, thou hadst, with thy harsh speeches, angered king Yudhishtira. Relying on the deception of the dice and the skill (therein) of Suvala's son, thou hadst also maddened by success, addressed many delirious speech to Bhima! I in consequence of the anger of those illustrious persons, thou art, at last, about to obtain the fruit of that conduct of thine! O thou of wicked understanding, obtain thou without delay the fruit*' of the robbery of other people's possessions, wrathfulness, of thy hatred of peace, of avarice, of ignorance, of hostilities (with kinsmen), of injustice and persecution, of depriving my sires—those fierce bowmen—of their kingdom, and of thy own fierce temper. [*The fruit being the present encounter with Abhimanyu in which Duhsasana, according to Abhimanyu, shall have to lay down his life.] I shall today chastise thee with my arrows in the sight of the whole army. Today, I shall in battle disburden myself of that wrath which I cherish against thee. I shall today free myself of the debt I owe to angry Krishna and to my sire who always craveth for an opportunity to chastise thee. O Kaurava, today I shall free myself of the debt I owe to Bhima. With life thou shalt not escape me, if indeed, thou dost not abandon the battle.' Having said these words, that mighty-armed warrior, that slayer of hostile heroes, aimed a shaft endowed with the splendour of Yama or of Agni or of the Wind-god, capable of despatching Duhsasana to the other world. Quickly approaching Duhsasana's bosom, that shaft fell upon his shoulder-joint and penetrated into his body up to the very wings, like a snake into an ant-hill. And soon Abhimanyu once more struck him with five and twenty arrows whose touch resembled that of fire, and which were sped from his bow drawn to its fullest stretch. Deeply pierced and greatly pained, Duhsasana, sat down on the terrace of his car and was, O king, overtaken by a swoon. Afflicted thus by the arrows of Subhadra's son and deprived of his senses, Duhsasana, was speedily borne away from the midst of the fight by his charioteer. Beholding this, the Pandavas, the five sons of Draupadi, Virata, the Panchalas, and the Kekayas, uttered leonine shouts. And the troops of the Pandavas, filled with joy, caused diverse kinds of musical instruments to be beat and blown. Beholding that feat of Subhadra's son they

laughed with joy. Seeing that implacable and proud foe of theirs thus vanquished, those mighty car-warriors, viz., the (five) sons of Draupadi, who had on their banners the images of Yama and Maruta and Sakra and the twin Aswins, and Satyaki, and Chekitana, and Dhristadyumna, and Sikhandin, and the Kekayas, and Dhristaketu, and the Matsyas, Panchalas, and the Srinjayas, and the Pandavas headed by Yudhishtira, were filled with joy. And all of them rushed with speed, desirous of piercing Drona's array. Then a dreadful battle took place between the warriors and those of the foe, All of them were unretreating heroes, and inspired by desire of victory. During the progress of that dreadful encounter, Duryodhana, O monarch, addressing the son of Radha, said, 'Behold, the heroic Duhsasana, who resemble the scorching sun who was hitherto slaying the foe in battle, hath at last himself succumbed to Abhimanyu. The Pandavas also, filled with rage and looking fierce like mighty lions, are rushing towards us, desirous of rescuing the son of Subhadra.' Thus addressed, Karna with rage and desirous of doing good to thy son, rained showers of sharp arrows on the invincible Abhimanyu. And the heroic Karna, as if in contempt of his antagonist, also pierced the latter's followers on the field of battle, with many excellent shafts of great sharpness. The high-souled Abhimanyu, however, O king, desirous of proceeding against Drona, quickly pierced Radha's son with three and seventy shafts. No car-warrior of thy army succeeded at that time in obstructing the progress towards Drona, of Abhimanyu, who was the son of Indra's son and who was afflicting all the foremost car-warriors of the Kaurava host. Then Karna, the most honoured of all bowmen, desirous of obtaining victory, pierced the son of Subhadra with hundreds of arrows, displacing his best weapons. That foremost of all persons conversant with weapons, that valiant disciple of Rama, by means of his weapons, thus afflicted Abhimanyu who was incapable of being defeated by foes. Though afflicted in battle by Radha's son with showers of weapons, still Subhadra's son who resembled a very celestial (for prowess) felt no pain. With his shafts whetted on stone and furnished with sharp points, the son of Arjuna, cutting off the bows of many heroic warriors, began to afflict Karna in return. With shafts resembling snakes of virulent poison and shot from his bow drawn to a circle, Abhimanyu quickly cut off the umbrella, standard, the charioteer, and the steeds of Karna, smiling the while. Karna then shot five straight arrows at Abhimanyu. The son of Phalgun, however, received them fearlessly. Endued with great valour and courage, the latter then, in a moment, with only a single arrow, cut off Karna's bow and standard and caused them to drop down on the ground. Beholding Karna in such distress, his younger brother, drawing the bow with great force, speedily proceeded against the son of Subhadra. The Parthas then, and their followers uttered loud shouts and beat their musical instruments and applauded the son of Subhadra [for his heroism]."

SECTION 41

"Sanjaya said, 'Then the younger brother of Karna, uttering loud roars, bow in hand, and repeatedly stretching the bow-string, quickly placed himself between those two illustrious warriors. And Karna's brother, with ten shafts, pierced invincible Abhimanyu and his umbrella and standard and charioteer and steeds, smiling the while. Beholding Abhimanyu thus afflicted with those arrows, although he had achieved those superhuman feats in the manner of his sire and grandsire, the warriors of thy army were filled with delight. Then Abhimanyu, forcibly bending the bow and smiling the while, with one winged arrow cut off his antagonist's head. That head, severed from the trunk, fell down on the earth. Beholding his brother slain and overthrown, like a Karnikara tree shaken and thrown down by the wind from the mountain top, Karna, O monarch, was filled with pain. Meanwhile, the son of Subhadra, causing Karna by means of his arrows to turn away from the field, quickly rushed against the other great bowmen. Then Abhimanyu of fierce energy and great fame, filled with wrath, broke that host of diverse forces abounding with elephants and steeds and cars and infantry. As regards Karna, afflicted by Abhimanyu with countless shafts, he fled away from the field borne by swift steeds. The Kaurava array then broke. When the welkin was covered with Abhimanyu's shafts, like flights of locusts or thick showers of rain, nothing, O monarch, could be distinguished. Amongst thy warriors thus slaughtered by Abhimanyu with sharp shafts, none, O monarch, stayed any longer on the field of battle except the ruler of the Sindhus. Then that bull among men, viz., the son of Subhadra, blowing his conch, speedily, fell upon the Bharata host, O bull of Bharata's race! Like a burning brand thrown into the midst of dry grass, Arjuna's son began to consume his foes, quickly careering through the Kaurava army. Having pierced through their array, he mangled cars and elephants and steeds and human beings by means of his sharp shafts and caused the field of battle teem with headless trunks. Cut off by means of excellent arrows shot from the bow of Subhadra's son, the Kaurava warriors fled away, slaying, as they fled, their own comrades before

them. Those fierce arrows, of terrible effect whetted on stone and, countless in number, slaying car-warriors and elephants, steeds, fell fast on the field. Arms, decked with Angadas and other ornaments of gold, cut off and hands cased in leathern covers, and arrows, and bows, and bodies and heads decked with car-rings and floral wreaths, lay in thousands on the field. Obstructed with Upashkaras and Adhishthanas and long poles also with crushed Akshas and broken wheels and yokes, numbering thousands, With darts and bows and swords and fallen standards, and with shields and bows lying all about, with the bodies, O monarch, of slain Kshatriyas and steeds and elephants, the field of battle, looking exceedingly fierce, soon became impassable. The noise made by the princes, as they called upon One another while slaughtered by Abhimanyu, became deafening and enhanced the fears of the timid. That noise, O chief of the Bharatas, filled all the points of the compass. The son of Subhadra, rushed against the (Kaurava) troops, slaying foremost of car-warriors and steeds and elephants, Quickly consuming his foes, like a fire playing in the midst of a heap of dry grass, the son of Arjuna was seen careering through the midst of the Bharata army. Encompassed as he was by our troops and covered with dust, none of us could obtain a sight of that warrior when, O Bharata, he was careening over the field in all directions, cardinal and subsidiary. And he took the lives of steeds and elephants and human warriors, O Bharata, almost incessantly. And soon after we saw him (come out of the press). Indeed, O monarch, we beheld him then scorching his foes like the meridian sun (scorching everything with his rays). Equal to Vasava himself in battle, that son of Vasava's son viz., Abhimanyu, looked resplendent in the midst of the (hostile) army."

SECTION 42

"Dhritarashtra said, A mere child in years, brought up in great luxury, proud of the strength of his arms, accomplished in battle, endued with great heroism, the perpetrator of his race, and prepared to lay down his life--when Abhimanyu penetrated into the Katirava army, borne on his three-years old steeds of spirited mettle, was there any of great warriors, in Yudhishtira's army, that followed the son of Arjuna?"

"Sanjaya said, 'Yudhishtira and Bhimasena, and Sikhandin and Satyaki, and the twins Nakula and Sahadeva, and Dhristadyumna and Virata, and Drupada, and Kekaya, and Dhristaketu, all filled with wrath, and the Matsya warrior, rushed to battle. Indeed, Abhimanyu's sires accompanied by his maternal uncles, those smiters of foes, arrayed in order of battle rushed along the self-same path that Abhimanyu had created, desirous of rescuing him.. Beholding those heroes rushing, thy troops turned away from the fight. Seeing then that vast army of thy son turning away from the fight, the son-in-law of great energy rushed to rally them. Indeed, king Jayadratha, the son of the ruler of the Sindhus, checked, with all their followers, the Parthas, desirous of rescuing their son. That fierce and great bowman, viz. the son of Vriddhakashtra, invoking into existence celestial weapons resisted the Pandavas, like an elephant sporting in a low land.'

"Dhritarashtra said, 'I think, Sanjaya, that heavy was the burthen thrown upon the ruler of the Sindhus, inasmuch as alone he had to resist the angry Pandavas desirous of rescuing their son. Exceedingly wonderful, I think, was the might and heroism of the ruler of the Sindhus. Tell me what the high-souled warrior's prowess was and how he accomplished that foremost of feats. What gifts did he make, what libations had he poured, what sacrifices had he performed, what ascetic austerities had he well undergone, in consequence of which, single-handed, he succeeded in checking Parthas excited with wrath?'

"Sanjaya said, 'On the occasion of his insult to Draupadi, Jayadratha was vanquished by Bhimasena. From a keen sense of his humiliation, the king practised the severest of ascetic austerities, desirous of a boon. Restraining his senses from all objects dear to them, bearing hunger, thirst and heat, he reduced his body till his swollen veins became visible. Uttering the eternal words of the Veda, he paid his adoration to the god Mahadeva. That illustrious Deity, always inspired with compassion for his devotees, at last, became kind towards him. Indeed, Hara, appearing in a dream unto the ruler of the Sindhus, addressed him, saying 'Solicit the boon thou desirest. I am gratified with thee, O Jayadratha! What dost thou desire?' Thus addressed by Mahadeva, Jayadratha, the ruler of the Sindhus, bowed down unto him and said with joined palms and restrained soul, 'Alone, on a single car, I shall check in battle all the sons of Pandu, endued though they are with terrible energy and prowess.' Even this, O Bharata, was the boon he had solicited. Thus prayed to that foremost of the deities said unto Jayadratha, 'O amiable one, I grant thee the boon. Except Dhananjaya, the son of Pritha, thou shalt in battle check the four other sons of Pandu.' 'So be it,' said Jayadratha unto that Lord of the gods and then awoke, O monarch, from his slumber. In consequence of that boon which he had received and of the strength also of his celestial weapons, Jayadratha, single-handed, held in check

the entire army of the Pandavas. The twang of his bow-string and the slaps of his palms inspired the hostile Kshatriyas with fear, filling thy troops, at the same time with delight. And the Kshatriyas (of the Kuru army), beholding that the burthen was taken up by the ruler of the Sindhus, rushed with loud shouts, O monarch, to that part of the field where Yudhishtira's army was."

SECTION 43

"Sanjaya said, 'Thou askest me, O monarch, about the prowess of the ruler of the Sindhus. Listen to me as I describe in detail how he fought with the Pandavas. Large steeds of the Sindhu breed, well-trained and fleet as the wind, and obedient to the commands of the charioteer, bore him (on that occasion). His car, duly equipped, looked like a vapoury edifice in the welkin. His standard bearing the device of a large boar in silver, looked exceedingly beautiful. With his white umbrella and banners, and the yak-tails with which he was fanned--which are regal indications--he shone like the Moon himself in the firmament. His car-fence made of iron was decked with pearls and diamonds and gems and gold. And it looked resplendent like the firmament bespangled with luminous bodies. Drawing his large bow and scattering countless shafts, he once more filled up that array in those places where openings had been made by the son of Arjuna. And he pierced Satyaki with three arrows, and Vrikodara with eight; and having pierced Dhristadyumna, with sixty arrows, he pierced Drupada with five sharp ones, and Sikhandin with ten. Piercing then the Kaikeyas with five and twenty arrows, Jayadratha pierced each of the five sons of Draupadi with three arrows. And piercing Yudhishtira then with seventy arrows, the ruler of the Sindhus pierced the other heroes of the Pandava army with thick showers of shafts. And that feat of his seemed exceedingly wonderful. Then, O monarch, the valiant son of Dharma, aiming Jayadratha's bow, cut it off with a polished and well-tempered shaft, smiling the while. Within the twinkling, however, of the eye, the ruler of the Sindhus took up another bow and piercing Pratha (Yudhishtira) with ten arrows struck each of the others with three shafts. Marking that lightness of hands showed by Jayadratha, Bhima then with three broad-headed shafts, quickly felled on the earth his bow, standard and umbrella. The mighty Jayadratha then, taking up another bow, strung it and felled Bhima's standard and bow and steeds. O sire! His bow cut off, Bhimasena then jumping down from that excellent car whose steeds had been slain, mounted on the car of Satyaki, like a lion jumping to the top of a mountain. Seeing this, thy troops were filled with joy. And they loudly shouted, 'Excellent! Excellent!' And they repeatedly applauded that feat of the ruler of the Sindhus. Indeed, all creatures highly applauded that feat of his, which consisted in his resisting, single-handed, all the Pandavas together, excited with wrath. The path that the son of Subhadra had made for the Pandavas by the slaughter of numerous warriors and elephants was then filled up by the ruler of the Sindhus. Indeed, those heroes, viz., the Matsyas, the Panchalas, the Kaikeyas, and the Pandavas, exerting themselves vigorously, succeeded in approaching the presence of Jayadratha, but none of them could bear him. Everyone amongst thy enemies who endeavoured to pierce the array that had been formed by Drona, was checked by the ruler of the Sindhus in consequence of the boon he had got (from Mahadeva)."

SECTION 44

"Sanjaya said, 'When the ruler of the Sindhus checked the Pandavas, desirous of success, the battle that took place then between thy troops and the enemy became awful. The invincible son of Arjuna, of sure aim and mighty energy, having penetrated in the (Kaurava) array agitated it like a Makara agitating the ocean. Against that chastiser of foes then, viz., the son of Subhadra, who was thus agitating the hostile host with his arrowy showers, the principal warriors of the Kaurava army rushed, each according to his rank and precedence. The clash between them of immeasurable energy, scattering their arrowy showers with great force, on the one side and Abhimanyu alone on the other, became awful. The son, of Arjuna, encompassed on all sides by those enemies with crowds of cars, slew the charioteer of Vrishasena and also cut off his bow. And the mighty Abhimanyu then pierced Vrishasena's steeds with his straight shafts, upon which those coursers, with the speed of the wind, bore Vrishasena away from the battle. Utilizing that opportunity, Abhimanyu's charioteer freed his car from that press by taking it away to another part of the field. Those numerous car-warriors then, (beholding this feat) were filled with joy and exclaimed, 'Excellent! Excellent!' Seeing the lion-like Abhimanyu angrily slaying the foe with his shafts and advancing from a distance. Vasatiya, proceeding towards him quickly fell upon him with great force. The latter pierced Abhimanyu with sixty shafts of golden wings and addressing him, said, 'As long as I am alive, thou shalt not escape with life.' Cased though he was in an iron coat of mail, the son of Subhadra pierced him in the chest with a far-reaching shaft. Thereupon Vasatiya fell down on the earth, deprived of life. Beholding Vasatiya slain, many

bulls among Kshatriyas became filled with wrath, and surrounded thy grandson, O king, from a desire of slaying him. They approached him, stretching their countless bows of diverse kinds, and the battle then that took place between the son of Subhadra and his foes was exceedingly fierce. Then the son of Phalguni, filled with wrath, cut off their arrows and bows, and diverse limbs of their bodies, and their heads decked with ear-rings and floral garlands. And arms were seen lopped off, that were adorned with various ornaments of gold, and that Still held scimitars and spiked maces and battle-axes and the fingers of which were still cased in leathern gloves. [And the earth became strewn] with floral wreaths and ornaments and cloths, with fallen standards, with coats of mail and shields and golden chains and diadems and umbrellas and yak-tails; with Upashkaras and Adhishtanas, and Dandakas, and Vandhuras with crushed Akshas, broken wheels, and yokes, numbering thousands, [These are limbs of cars.] with Anukarashas, and banners, and charioteers, and steeds; as also with broken cars, and elephants, and steeds. The field of battle, strewn with slain Kshatriyas endued (while living) with great heroism,—rulers of diverse realms, inspired with desire of victory,—presented a fearful sight. When Abhimanyu angrily careered over the field of battle in all directions, his very form became invisible. Only his coat of mail, decked with gold, his ornaments, and bow and shafts, could be seen. Indeed, while he slew the hostile warriors by means of his shafts, staying in their midst like the sun himself in his blazing effulgence, none could gaze at him with his eyes'."

SECTION 15

"Sanjaya said, 'Engaged in taking the lives of brave warriors, Arjuna's son then resembled the Destroyer himself, when the latter takes the lives of all creatures on the arrival of the Universal Dissolution. Possessed of prowess resembling that of Sakra himself, the mighty son of Sakra's son, viz., Abhimanyu, agitating the Katirava army looked exceedingly resplendent. Penetrating into the Katirava host, O king, that destroyer of foremost Kshatriyas resembling Yama himself, seized Satvasravas, like an infuriated tiger seizing a deer. Beholding Satyasrayas, seized by him, many mighty car-warriors, taking up diverse kinds of weapons, rushed upon him. Indeed, those bulls among Kshatriyas, from a spirit of rivalry, rushed at the son of Arjuna from desire of slaying him, all exclaiming, 'I shall go first, I shall go first!' As a whale in the sea obtaining a shoal of small fish seizes them with the greatest ease, even so did Abhimanyu receive that whole division of the rushing Kshatriyas. Like rivers that never go back when they approach the sea, none amongst those unretreating Kshatriyas turned back when they approached Abhimanyu. That army then reeled like a boat tossed on the ocean when overtaken by a mighty tempest, (with its crew) afflicted with panic caused by the violence of the wind. Then the mighty Rukmaratha, son of the ruler of the Madras, for assuring the frightened troops, fearlessly said, 'Ye heroes, ye need not fear! When I am here, what is Abhimanyu? Without doubt, I will seize this one a living captive'. Having said these words, the valiant prince, borne on his beautiful and well-equipped car, rushed at Abhimanyu. Piercing Abhimanyu with three shafts in the chest, three in the right arm, and three other sharp shafts in the left arm, he uttered a loud roar. Phalguni's son, however, cutting off his bow, his right and left arms, and his head adorned with beautiful eyes and eyebrows quickly felled them on the earth. Beholding Rukmaratha, the honoured son of Salya, slain by the illustrious son of Subhadra, that Rukmaratha viz., who had vowed to consume his foe or take him alive, many princely friends of Salya's son, O king, accomplished in smiting and incapable of being easily defeated in battle, and owning standards decked with gold, (came up for the fight). Those mighty car-warriors, stretching their bows full six cubits long, surrounded the son of Arjuna, all pouring their arrowy showers upon him. Beholding the brave and invincible son of Subhadra singly encountered by all those wrathful princes endued with heroism and skill acquired by practice and strength and youth, and seeing him covered with showers of arrows, Duryodhana rejoiced greatly, and regarded Abhimanyu as one already made a guest of Yama's abode. Within the twinkling of an eye, those princes, by means of their shafts of golden wings, and of diverse forms and great impetuosity, made Arjuna's son invisible. Himself, his standard, and his car, O sire, were seen by us covered with shafts like (trees overwhelmed with) flights of locusts. Deeply pierced, he became filled with rage like an elephant struck with the hook. He then, O Bharata, applied the Gandharva weapon and the illusion consequent to it. Practising ascetic penances, Arjuna had obtained that weapon from the Gandharva Tumvuru and others. With that weapon, Abhimanyu now confounded his foes. Quickly displaying his weapons, he careered in that battle like a circle of fire, and was, O king, seen sometimes as a single individual, sometimes as a hundred, and sometimes as a thousand ones. Confounding his foes by the skill with which his car was guided and by the illusion caused by his weapons, he cut in a hundred pieces, O

monarch, the bodies of the kings (opposed to him). By means of his sharp shafts the lives of living creatures were despatched. These, O king attained to the other world while their bodies fell down on the earth. Their bows, and steeds and charioteers, and standards, and armies decked with Angadar, and heads, the son of Phalguni cut off with his sharp shafts. Those hundred princes were slain and felled by Subhadra's son like a top of five-year old mango-trees just on the point of bearing fruit (laid low by a tempest). Beholding those youthful princes brought up in every luxury, and resembling angry snakes of virulent poison, all slain by the single-handed Abhimanyu, Duryodhana was filled with fear. Seeing (his) car-warriors and elephants and steeds and foot-soldiers crushed, the Kuru king quickly proceeded in wrath against Abhimanyu. Continued for only a short space of time, the unfinished battle between them became exceedingly fierce. Thy son then, afflicted with Abhimanyu's arrows, was obliged to turn back from the fight.'

SECTION 16

"Dhritarashtra said, 'That which thou tellest me, O Suta, about the battle, fierce and terrible, between the one and the many, and the victory of that illustrious one, that story of the prowess of Subhadra's son is highly wonderful and almost incredible. I do not, however, regard it as a marvel that is absolutely beyond belief in the case of those that have righteousness for their refuge. After Duryodhana was beaten back and a hundred princes slain, what course was pursued by the warriors of my army against the son of Subhadra?'

"Sanjaya said, 'Their mouths became dry, and eyes restless. Sweat covered their bodies, and their hairs stood on their ends. Despairing of vanquishing their foe, they became ready to leave the field. Abandoning their wounded brothers and sires and sons and friends and relatives by marriage and kinsmen they fled, urging their steeds and elephants to their utmost speed. Beholding them broken and routed, Drona and Drona's son, and Vrihadvala, and Kripa, and Duryodhana, and Karna, and Kritavarman, and Suvala's son (Sakuni), rushed in great wrath against the unvanquished son of Subhadra. Almost all these, O king, were beaten back by thy grandson. Only one warrior then, viz., Lakshmana, brought up in luxury, accomplished in arrows, endued with great energy, and fearless in consequence of inexperience and pride, proceeded against the son of Arjuna. Anxious about his son, his father (Duryodhana) turned back for following him. Other mighty car warriors, turned back for following Duryodhana. All of them then drenched Abhimanyu with showers of arrows, like clouds pouring rain on the mountain-bread. Abhimanyu, however, single-handed, began to crush them like the dry wind that blows in every direction destroying gathering masses of clouds. Like one infuriated elephant encountering another, Arjuna's son then encountered thy invincible grandson, Lakshmana, of great personal beauty, endued with great bravery, staying near his father with outstretched bow, brought up in every luxury, and resembling a second prince of the Yakshas [Literally, 'like another son of the Lord of Treasure']. Encountering Lakshmana, that slayer of hostile heroes, viz., the son of Subhadra, had his two arms and chest struck with his sharp shafts. Thy grandson, the mighty-armed Abhimanyu then, filled with rage like a snake struck (with a rod), addressing, O king, thy (other) grandson, said, 'Look well on this world, for thou shalt (soon) have to go to the other. In the very sight of all thy kinsmen, I will despatch thee to Yama's abode.' Saying thus that slayer of hostile heroes, viz., the mighty-armed son of Subhadra, took out a broad-headed arrow that resembled a snake just emerged from its slough. That shaft, sped by Abhimanyu's arms, cut off the beautiful head, decked with ear-rings, of Lakshmana, that was graced with a beautiful nose, beautiful eye-brows, and exceedingly good-looking curls. Beholding Lakshmana slain, thy troops uttered exclamations of Oh and, Alas. Upon the slaughter of his dear son, Duryodhana became filled with rage. That bull among Kshatriyas then loudly urged the Kshatriyas under him, saying, 'Slay this one!' Then Drona, and Kripa, and Karna, and Drona's son and Vrihadvala, and Kritavarman, the son of Hridika,—these six car-warriors,—encompassed Abhimanyu. Piercing them with sharp arrows and beating them off from him, the son of Arjuna fell with great speed and fury upon the vast forces of Jayadratha. Thereupon, the Kalingas, the Nishadas, and the valiant son of Kratha, all clad in mail, cut off his path by encompassing him with their elephant-division. The battle then that took place between Phalguni's son and those warriors was obstinate and fierce. Then the son of Arjuna began to destroy that elephant-division as the wind coursing in every direction destroys vast masses of gathering clouds in the welkin. Then Kratha covered the son of Arjuna with showers of arrows, while many other car-warriors headed by Drona, having returned to the field, rushed at him, scattering sharp and mighty weapons. Checking all those weapons by means of his own arrows, the son of Arjuna began to afflict the son of Kratha with ceaseless showers of shafts, with great despatch and inspired by the desire of slaying his antagonist. The latter's bow and shafts, and bracelets, and

arms, and head decked with diadem, and umbrella, and standard, and charioteer, and steeds, were all cut off and felled by Abhimanyu. When Kratha's son, possessed of nobility of lineage, good behaviour, acquaintance with the scriptures, great strength, fame, and power of arms, was slain, the other heroic combatants almost all turned away from the fight.'

SECTION 17

"Dhritarashtra said, 'While the youthful and invincible son of Subhadra, never retreating from battle, was, after penetrating into our array, engaged in achieving feats worthy of his lineage, borne by his three-year old steeds of great might and of the best breed, and apparently trotting in the welkin, what heroes of my army encompassed him?'

"Sanjaya said, 'Having penetrated into our array, Abhimanyu of Pandu's race, by means of his sharp shafts, made all the kings turn away from the fight. Then Drona, and Kripa, and Karna, and Drona's son, and Vrihadvala and Kritavarman, the son of Hridika,—these six car-warriors,—encompassed him. As regards the other combatants of thy army, beholding that Jayadratha had taken upon himself the heavy duty (of keeping off the Pandavas), they supported him, O king, by rushing against Yudhishtira. Many amongst them, endued with great strength, drawing their bows full six cubits long, showered on the heroic son of Subhadra arrowy downpours like torrents of rain. Subhadra's son, however, that slayer of hostile heroes, paralysed by his shafts all those great bowmen, conversant with every branch of learning. And he pierced Drona with fifty arrows and Vrihadvala with twenty. And piercing Kritavarman with eighty shafts, he pierced Kripa with sixty. And the son of Arjuna pierced Aswatthaman with ten arrows equipped with golden wings, endued with great speed and shot from his bow drawn to its fullest stretch. And the son of Phalguni pierced Karna, in the midst of his foes, in one of his cars, with a bright, well-tempered, and bearded arrow of great force. Felling the steeds yoked to Kripa's car, as also both his Parshni charioteers, Abhimanyu pierced Kripa himself in the centre of the chest with ten arrows. The mighty Abhimanyu, then, in the very sight of thy heroic sons, slew the brave Vrindaraka, that enhancer of the fame of the Kurus. While Abhimanyu was thus engaged in fearlessly slaying one after another the foremost warriors among his enemies, Drona's son Aswatthaman pierced him with five and twenty small arrows. The son of Arjuna, however, in the very sight of all the Dhartarashtras quickly pierced Aswatthaman in return, O sire, with many whetted shafts. Drona's son, however, in return, piercing Abhimanyu, with sixty fierce arrows of great impetuosity and keen sharpness, failed to make him tremble, for the latter, pierced by Aswatthaman, stood immovable like the Mainaka mountain. Endued with great energy, the mighty Abhimanyu then pierced his antagonist with three and seventy straight arrows, equipped with wings of gold. Drona then, desirous of rescuing his son, pierced Abhimanyu with a hundred arrows. And Aswatthaman pierced him with sixty arrows, desirous of rescuing his father. And Karna struck him with two and twenty broad-headed arrows and Kritavarman struck him with four and ten. And Vrihadvala pierced him with fifty such shafts, and Saradwata's son, Kripa, with ten. Abhimanyu, however, pierced each of these in return with ten shafts. The ruler of the Kosala struck Abhimanyu, in the chest with a barbed arrow. Abhimanyu, however, quickly felled on the earth his antagonist's steeds and standard and bow and charioteer. The ruler of the Kosalas, then, thus deprived of his car, took up a sword and wished to sever from Abhimanyu's trunk his beautiful head, decked with ear-rings. Abhimanyu then pierced king Vrihadvala, the ruler of the Kosalas, in the chest, with a strong arrow. The latter then, with riven heart, fell down. Beholding this, ten thousand illustrious kings broke and fled. Those kings, armed with swords and bows, fled away, uttering words inimical (to king Duryodhana's Interest). Having slain Vrihadvala thus, the son of Subhadra careered it battle, paralysing thy warriors,—those great bowmen,—by means of arrowy downpours, thick as rain.'"

SECTION 18

"Sanjaya said, 'Phalguni's son once more pierced Karna in the car with a barbed arrow, and for angering him still further, he pierced him with fifty other shafts. The son of Radha pierced Abhimanyu in return with as many shafts. Covered all over with arrows, Abhimanyu, then, O sire, looked exceedingly beautiful. Filled with rage, he caused Karna also to be bathed in blood. Mangled with arrows and covered with blood, the brave Karna also shone greatly. Both of them pierced with arrows, both bathed in blood, those illustrious warriors then resembled a couple of flowering Kinsukas. The son of Subhadra then slew six of Karna's brave counsellors, conversant with all modes of warfare, with their steeds and charioteers and cars. As regards other great bowmen Abhimanyu fearlessly pierced each of them in return, with ten arrows. That feat of his seemed highly wonderful. Slaying next the son of the ruler of the Magadhas, Abhimanyu, with six straight shafts, slew the youthful Aswaketu with his

four steeds and charioteer. Then slaying, with a sharp razor-headed arrow, the Bhoja prince of Martikavata, bearing the device of an elephant (on his banner), the son of Arjuna uttered a loud shout and began to scatter his shafts on all sides. Then the son of Duhsasana pierced the four steeds of Abhimanyu with four shafts, his charioteer with one and Abhimanyu himself with ten. The son of Arjuna, then, piercing Duhsasana's son with ten fleet shafts, addressed him in a loud tone and with eyes red in wrath, said, 'Abandoning the battle, thy sire hath fled like a coward. It is well thou knowest how to fight. Thou shalt not, however, escape today with life.' Saying these words unto him, Abhimanyu sped a long arrow, well polished by smith's hand, at his foe. The son of Drona cut that arrow with three shafts of his own. Leaving Aswathaman alone, Arjuna's son struck Salya, in return, fearlessly pierced him in the chest with highly nine shafts, equipped with vulture's feathers. That feat seemed highly wonderful. The son of Arjuna then cut off Salya's bow and slew both his Parshni charioteers. Abhimanyu then pierced Salya himself with six shafts made wholly of iron. Thereupon, the latter, leaving that steedless car, mounted another. Abhimanyu then slew five warriors, named Satrunjaya, and Chandraketu, and Mahamegha, and Suvarchas, and Suryabhasa. He then pierced Suvala's son. The latter piercing Abhimanyu with three arrows, said unto Duryodhana, 'Let us all together grind this one, else, fighting singly with us he will slay us all. O king, think of the means of slaying this one, taking counsel with Drona and Kripa and others.' The Karna, the son of Vikartana, said unto Drona, 'Abhimanyu grindeth us all. Tell us the means by which we may slay him.' Thus addressed, the mighty Bowman, Drona, addressing them all, said, 'Observing him with vigilance, have any of you been able to detect any defeat in this youth? He is careening in all directions. Yet have any of you been able to detect today the least hole in him? Behold the lightness of hand and quickness of motion of this lion among men, this son of Arjuna. In the track of his car, only his bow drawn to a circle can be seen, so quickly is he aiming his shafts and so quickly is he letting them off. Indeed, this slayer of hostile heroes, viz., the son of Subhadra, gratifieth me although he afflicteth my vital breath and stupefieth me with shafts. Even the mightiest car-warriors, filled with wrath, are unable to detect any flaw in him. The son of Subhadra, therefore, careening on the field of battle, gratifieth me greatly. I do not see that in battle there is any difference between the wielder of Gandiva himself and this one of great lightness of hand, filling all the points of the horizon with his mighty shafts.' Hearing these words, Karna, afflicted with the shafts of Arjuna's son, once more said unto Drona, 'Exceedingly afflicted with the shafts of Abhimanyu, I am staying in battle, only because (as a warrior) I should stay here. Indeed, the arrows of this youth of great energy are exceedingly fierce. Terrible as they are and possessed of the energy of fire, these arrows are weakening my heart.' The preceptor then, slowly and with a smile, said unto Karna, 'Abhimanyu is young, his prowess is great. His coat of mail is impenetrable. This one's father had been taught by me the method of wearing defensive armour. This subjugator of hostile towns assuredly knoweth the entire science (of wearing armour). With shafts well shot, you can, however, cut off his bow, bow-string, the reins of his steeds, the steeds themselves, and two Parshni charioteers. O mighty Bowman, O son of Radha, if competent, do this. Making him turn back from the fight (by this means), strike him then. With his bow in hand he is incapable of being vanquished by the very gods and the Asuras together. If you wish, deprive him of his car, and divest him of his bow.' Hearing these words of the preceptor, Vikartana's son Karna quickly cut off, by means of his shafts, the bow of Abhimanyu, as the latter was shooting with great activity. He, of Bhoja's race (viz., Kritavarman) then slew his steeds, and Kripa slew his two Parshni charioteers. The others covered him with showers of arrows after he had been divested of his bow. Those six great car-warriors, with great speed, when speed was so necessary, ruthlessly covered that careless youth, fighting single-handed with them, with showers of arrows. Bowless and careless, with an eye, however, to his duty (as a warrior), handsome Abhimanyu, taking up a sword and a shield, jumped into the sky. Displaying great strength and great activity, and describing the tracks called Kausika and others, the son of Arjuna fiercely coursed through the sky, like the prince of winged creatures (viz., Garuda). 'He may fall upon me sword in hand,' with such thoughts, those mighty women, were on the lookout for the laches of Abhimanyu, and began to pierce him in that battle, with their gaze turned upwards. Then Drona of mighty energy, that conqueror of foes with a sharp arrow quickly cut off the hilt, decked with gems, of Abhimanyu's sword. Radha's son Karna, with sharp shafts, cut off his excellent shield. Deprived of his sword and shield thus, he came down, with sound limbs, from the welkin upon the earth. Then taking up a car-wheel, he rushed in wrath against Drona. His body bright with the dust of car-wheels, and himself holding the car-wheel in his upraised arms, Abhimanyu looked exceedingly beautiful, and imitating Vasudeva (with his discus), became awfully fierce for a while in that battle. His robes dyed with the blood

flowing (from his wounds), his brow formidable with the wrinkles visible thereon, himself uttering loud leonine roars, lord Abhimanyu of immeasurable might, staying in the midst of those kings, looked exceedingly resplendent on the field of battle."

SECTION 49

"Sanjaya said, 'That joy of Vishnu's sister (viz., Abhimanyu), that Atiratha, decked with the weapons of Vishnu himself, looked exceedingly beautiful on the field of battle and looked like a second Janardana. With the end of his locks waving in the air, with that supreme weapon upraised in his hands, his body became incapable of being looked at by the very gods. The kings beholding it and the wheel in his hands, became filled with anxiety, and cut that off in a hundred fragments. Then that great car-warrior, the son of Arjuna, took up a mighty mace. Deprived by them of his bow and car and sword, and divested also of his wheel by his foes, the mighty-armed Abhimanyu (mace in hand) rushed against Aswathaman. Beholding that mace upraised, which looked like the blazing thunderbolt, Aswathaman, that tiger among men, rapidly alighted from his car and took three (long) leaps (for avoiding Abhimanyu). Slaying Aswathaman's steeds and two Parshni charioteers with that mace of his, Subhadra's son, pierced all over with arrows, looked like a porcupine. Then that hero pressed Suvala's son, Kalikaya, down into the earth, and stew seven and seventy Gandhara followers of the latter. Next, he slew ten car-warriors of the Brahma-Vasatiya race, and then ten huge elephants. Proceeding next towards the car of Duhsasana's son, he crushed the latter's car and steeds, pressing them down into the earth. The invincible son of Duhsasan, then, O sire, taking up his mace, rushed at Abhimanyu, saying, 'Wait, Wait!' Then those cousins, those two heroes, with upraised maces, began to strike each other, desirous of achieving each other's death, like three-eyed (Mahadeva) and (the Asura) Andhaka in the days of old. I ach of those chastisers of foes, struck with the other's mace-ends fell down on the earth, like two uprooted standards erected to the honour of Indra. Then Duhsasana's son, that enhancer of the fame of the Kurus, rising up first, struck Abhimanyu with the mace on the crown of his head, as the latter, was on the point of rising. Stupefied with the violence of that stroke as also with the fatigue he had undergone, that slayer of hostile hosts, viz., the son of Subhadra, fell on the earth, deprived of his senses. Thus, O king, was one slain by many in battle,—one who had ground the whole army, like an elephant grinding lotus-stalks in a lake. As he lay dead on the field, the heroic Abhimanyu looked like a wild elephant slain by the hunters. The fallen hero was then surrounded by thy troops. And he looked like an extinguished fire in the summer season after (as it lies) having consumed a whole forest, or like a tempest divested of its fury after having crushed mountain crests; I or like the sun arrived at the western hills after having blasted with his heat the Bharata host; or like Soma swallowed up by Rahu; or like the ocean reef of water. The mighty car-warriors of thy army beholding Abhimanyu whose face had the splendour of the full moon, and whose eyes were rendered beautiful in consequence of lashes black as the feathers of the raven, lying prostrate on the bare earth, were filled with great joy. And they repeatedly uttered leonine shouts. Indeed, O monarch, thy troops were in transports of joy, while tears fell fast from the eyes of the Pandava heroes. Beholding the heroic Abhimanyu lying on the field of battle, like the moon dropped from the firmament, diverse creatures, O king, in the welkin, said aloud, 'Alas, this one lieth on the field, slain, while fighting singly, by six mighty car-warriors of the Dhartarashtra army, headed by Drona and Karna. This act hath been, we hold, an unrighteous one.' Upon the slaughter of that hero, the earth looked exceedingly resplendent like the star-bespangled firmament with the moon. Indeed, the earth was strewn with shafts equipped with wings of gold, and covered with waves of blood. And strewn with the beautiful heads of heroes, decked with ear-rings and variegated turbans of great value, and banner and yak-tails and beautiful blankets, and begemmed weapons of great efficacy, and the bright ornaments of cars and steeds, and men and elephants, and sharp and well-tempered swords, looking like snakes freed from their sloughs, and bows, and broken shafts, and darts, and swords, and lances, and Kampanas, and diverse other kinds of weapons, she assumed a beautiful aspect. And in consequence of the steeds dead or dying, but all weltering in blood, with their riders (lying about them), felled by Subhadra's son, the earth in many places became impassable. And with iron hooks, and elephants—huge as hills—equipped with shields and weapons and standards, lying about, crushed with shafts, with excellent cars deprived of steeds and charioteers and car-warriors, lying scattered on the earth, crushed by elephants and looking like agitated lakes, with large bodies of foot-soldiers decked with diverse weapons and lying dead on the ground, the field of battle, wearing a terrible aspect, inspired all timid hearts with terror.

"Beholding Abhimanyu, resplendent as the sun or the moon, lying on the ground, thy troops were in transport of joy, while Pandavas were filled with grief. When youthful

Abhimanyu, yet in his minority, fell, the Pandava divisions, O king, fled away in the very sight of king Yudhishtira. Beholding his army breaking upon the fall of Subhadra's son, Yudhishtira addressed his brave warriors, slaying, 'The heroic Abhimanyu, who without retreating from battle hath been slain, hath certainly ascended to heaven. Stay then, and fear not, for we shall yet vanquish our foes.' Endued with great energy and great splendour, king Yudhishtira the Just, that foremost of warriors, saying such words unto his soldiers inspired with grief, endeavoured to dispel their stupor. The king continued, 'Having in the first instance, slain in battle hostile princes, resembling snakes of virulent poison, the son of Arjuna hath then given up his life. Having slain ten thousand warriors, viz., the king of the Kosalas, Abhimanyu, who was even like Krishna or Arjuna himself, hath assuredly gone to the abode of Indra. Having destroyed cars and steeds and men and elephants by thousands, he was still not content with what he did. Performing as he did such meritorious feats, we should not certainly grieve for him, he hath gone to the bright regions of the righteous, regions that men acquire by meritorious deeds."

SECTION 50

"Sanjaya said, 'Having thus slain one of their foremost warriors, and having been afflicted with their arrows, we came back to our encampment in the evening, covered with blood. Steadfastly gazed at by the enemy, we slowly left, O monarch, the field of battle, having sustained a severe loss and nearly deprived of our senses. Then came that wonderful hour intervening between day and night. Inauspicious howls of jackals were heard. The sun, with the pale-red hue of the filaments of the lotus,—sank low in the horizon, having approached the western hills. And he took away with him the splendour of our swords and darts, rapiers and car-fences, and shields and ornaments. Causing the firmament and the earth to assume the same hue, the sun assumed his favourite form of fire. The field of battle was strewn with the motionless bodies of innumerable elephants deprived of life, looking like crests of cloud-capped hills riven by the thunder, and lying about with their standards and hooks and riders fallen from their backs. The earth looked beautiful with large cars crushed to pieces, and with their warriors and charioteers and ornaments and steeds and standards and banners crushed, broken and torn. Those huge cars, O king, looked like living creatures deprived of their lives by the foe with his shafts. The field of battle assumed a fierce and awful aspect in consequence of large number of steeds and riders all lying dead, with costly trappings and blankets of diverse kinds scattered about, and tongues and teeth and entrails and eyes of those creatures bulging out of their places. Men decked with costly coats of mail and ornaments and robes and weapons, deprived of life, lay with slain steeds and elephants and broken cars, on the bare ground, perfectly helpless, although deserving of costly beds and blankets. Dogs and jackals, and crown and cranes and other carnivorous birds, and wolves and hyenas, and ravens and other food-drinking creatures, all diverse tribes of Rakshasas, and large number of Pisachas, on the field of battle, tearing the skins of the corpse and drinking their fat, blood and marrow, began to eat their flesh. And they began to suck also the secretions of rotten corpses, while the Rakshasas laughed horribly and sang aloud, dragging dead bodies numbering thousands. An awful river, difficult to cross, like the Vaitarani itself, was caused there by foremost of warriors. Its waters were constituted by the blood (of fallen creatures). Cars constituted the rafts (or, which to cross it), elephants formed its rocks, and the heads of human beings, its smaller stones. And it was miry with the flesh (of slain steeds and elephants and men). And diverse kinds of costly weapons constituted the garlands (floating on it or lying on its banks). And that terrible river flowed fiercely through the middle of the field of battle, wafting living creatures to the regions of the dead. And large numbers of Pisachas, of horrible and repulsive forms, rejoiced, drinking and eating in that stream. And dogs and jackals and carnivorous birds, all eating of the same food, and inspiring living creatures with terror, held their high carnival there. And the warriors, gazing on that field of battle which, enhancing the population of Yama's domain, presented such an awful sight, and where human corpses rising up, began to dance, slowly left it as they beheld the mighty car-warrior Abhimanyu who resembled Sakra himself, lying on the field, his costly ornaments displaced and fallen off, and looking like a sacrificial fire on the altar no longer drenched with clarified butter."

SECTION 51

"Sanjaya said, 'After the slaughter of that hero, that leader of car-divisions, viz., the son of Subhadra, the Pandava warriors, leaving their cars and putting off their armour, and throwing aside their Lows, sat, surrounding king Yudhishtira. And they were brooding over that grief of theirs, their hearts fixed upon the (deceased) Abhimanyu. Indeed, upon the fall of that heroic nephew of his, viz., the mighty car-warrior Abhimanyu, king Yudhishtira, overwhelmed with grief, indulged in (these) lamentations:

'Alas, Abhimanyu, from desire of achieving my good, pierced the array formed by Drona and teeming with his soldiers. Encountering him in battle, mighty bowmen endowed with great courage, accomplished in weapons and incapable of being easily defeated in battle, were routed and forced to retreat. Encountering our implacable foe Duhsasana in battle, he with his arrows, caused that warrior to fly away from the field, deprived of his senses. Alas, the heroic son of Arjuna, having crossed the vast sea of Drona's army, was ultimately obliged to become a guest of Yama's abode, upon encountering the son of Duhsasana. When Abhimanyu is slain, how shall I cast my eyes on Arjuna and also the blessed Subhadra deprived of her favourite son? What senseless, disjointed, and improper words shall we have to say today unto Hrishikesa and Dhananjaya! Desirous of achieving what is good, and expectant of victory, it is I who have done this great evil unto Subhadra and Kesava and Arjuna. He that is covetous never beholds his faults. Covetousness spring from folly. Collectors of honey see not the fall that is before them; I am even like them. He who was only a child, he who should have been provided with (good) food, with vehicles, with beds, with ornaments, alas, even he was placed by us in the van of battle. How could good come to a child of tender years, unskilled in battle, in such a situation of great danger. Like a horse on proud mettle, he sacrificed himself instead of refusing to do the bidding of his master. Alas, we also shall today lay ourselves down on the bare earth, blasted by the glances of grief, cast by Arjuna filled with wrath. Dhananjaya liberal, intelligent, modest, forgiving, handsome, mighty, possessed of well-developed and beautiful limbs, respectful to superiors, heroic, beloved, and devoted to truth; of glorious achievements' the very gods applaud his feats. That valiant hero slew the Nivatavachas and the Kalakeyas, those enemies of Indra having their abode in Hiranyapura. In the twinkling of an eye he slew the Paulomas with all their followers. Endued with great might, he granteth quarter to implacable enemies asking for quarter! Alas, we could not protect today the son of even such a person from danger. A great fear hath overtaken the Dhartarashtras endued though they might be with great strength! [The correct reading is Mahavalan Mahavalat.] Enraged at the slaughter of his son, Partha will exterminate the Kauravas. It is evident also that the mean-minded Duryodhana having mean counsellors, that destroyer of his own race and partisans, beholding this extermination of the Kaurava army, will give up his life in grief. Beholding this son of Indra's son, of unrivalled energy and prowess, on the field of battle, neither victory, nor sovereignty, nor immortality, nor abode with the very celestials, causeth me the least delight!"

SECTION 52

"Sanjaya said, 'While Kunti's son, Yudhishtira, was indulging in such lamentations, the great Rishi Krishna Dwaipayana came to him. Worshipping him duly, and causing him to be seated, Yudhishtira, afflicted with grief on account of the death of his brother's son, said, 'Alas, while battling with many mighty bowmen, the son of Subhadra, surrounded by several great car-warriors of unrighteous propensities, hath been slain on the field. The slayer of hostile heroes, the son of Subhadra, was a child in years and of childish understanding. I He fought in battle against desperate odds. I asked him to open a passage for us in battle. He penetrated within the hostile army, but we could not follow him, obstructed by the ruler of the Sindhus. Alas, they that betake themselves to battle as a profession, always fight with antagonists equally circumstanced with themselves. This battle, however, that the enemy fought with Abhimanyu, was an extremely unequal one. It is that which grieves me greatly and draws tears from me. Thinking of this, I fail to regain peace of mind.'

"Sanjaya continued, 'The illustrious Vyasa, addressing Yudhishtira who was indulging in such lamentations and who was thus unmanned by an accession of sorrow, said these words.'

"Vyasa said, 'O Yudhishtira, O thou of great wisdom, O thou that art master of all branches of knowledge, persons like thee never suffer themselves to be stupefied by calamities. This brave youth, having slain numerous foes hath ascended to heaven. Indeed, that best of persons, (though a child), acted, however, like one of matured years. O Yudhishtira, this law is incapable of being transgressed. O Bharata, Death takes all viz., Gods and Dhanavas and Gandharvas (without exception).'

"Yudhishtira said, 'Alas, these lords of earth, that lie on the bare earth, slain in the midst of their forces, bereft of consciousness, were possessed of great might. Others (of their class) possessed strength equal to that of ten thousand elephants. Others, again, were endued with the impetuosity and might of the very wind. They have all perished in battle, slain by men of their own class. I do not behold the person (save one of their own class) who could slay any of them in battle. Endued with great prowess, they were possessed of great energy and great might. Alas, they who used daily to come to battle with this hope firmly implanted in their hearts,

viz., that they would conquer, alas even they, possessed of great wisdom, are lying on a field, struck (with weapons) and deprived of life. The significance of the word Death hath today been made intelligible, for these lords of earth, of terrible prowess, have almost all been dead. Those heroes are lying motionless: reft of vanity, having succumbed to foes. Many princes, filled with wrath, have been victimised before the fire (of their enemies' wrath). A great doubt possesses me, viz., whence is Death? Whose (offspring) is Death? What is Death? Why does Death take away creatures? O grandsire, O thou that resemblest a god, tell me this.'

"Sanjaya continued, 'Unto Kunti's son, Yudhishtira, asking him thus, the illustrious Rishi, comforting him, said these words.'

"Vyasa said, As regards the matter in hand, O king, this ancient story of what Narada had in days of old said unto Akampana is cited. King Akampana, O monarch, I know, while in this world was afflicted with very great and unbearable grief on account of the death of his son, I will now tell these the excellent story about the origin of Death. Having listened to it, thou wilt be emancipated from sorrow and the touch of affliction's tie. Listen to me, O sire, as I recite this ancient history. This history is, indeed, excellent. It enhanceth the period of life, killeth grief and conduceth to health. It is sacred, destructive of large bodies of foes, and auspicious of all auspicious things. Indeed, this history is even as the study of the Vedas. O monarch, it should every morning be listened to by the foremost of kings who are desirous of long-lived children and their own good.

"In days of old, O sire, there was a king named Akampana. Once, on the field of battle, he was surrounded by his foes and nearly overpowered by them. He had a son who was called Hari. Equal to Narayana himself in might, that latter was exceedingly handsome, accomplished in weapons, gifted with great intelligence, possessed of might, resembled Sakra himself in battle. Encompassed by countless foes on the field of battle, he sped thousands of shafts at those warriors and the elephants that surrounded him. Having achieved the most difficult feats in battle, O Yudhishtira, that scorcher of foes was, at last, slain in the midst of the army. Performing the obsequies of his son, king Akampana cleansed himself. [During the days of mourning a person is regarded as unclean, being unable to perform his ordinary worship and other religious rites. After the obsequies are performed the mourning is ended, he is supposed to be cleansed.] Grieving, however, for his son day and night, the king failed to regain happiness of mind. Informed of his grief on account of the death of his son, the celestial Rishi Narada came to his presence. The blessed king, beholding the celestial Rishi, told the latter everything that had happened unto him, viz., his defeat at the hands of his foes, and the slaughter of his son. And the king said, 'My son was endued with great energy, and equalled Indra or Vishnu himself in splendour. That mighty son of mine, having displayed his prowess on the field against countless foes was at last slain! O illustrious one, who is this Death? What is the measure of his energy, strength and prowess? O foremost of intelligent persons, I desire to hear all this truly.' Hearing these words of his, the boon giving lord, Narada, recited the following elaborate history, destructive of grief on account of a son's death.'

"Narada said, 'Listen, O mighty-armed king, to this long history, exactly as I have heard it, O monarch! In the beginning, the Grandsire Brahma created all creatures. Endued with mighty energy, he saw that the creation bore no signs of decay. Thereat, O king, the Creator began to think about the destruction of the universe. Reflecting on the matter, O monarch, the Creator failed to find any means of destruction. He then became angry, and in consequence of his anger a fire sprang from the sky. That fire spread in all directions for consuming everything of the universe. Then heaven, sky, and earth, all became filled with fire. And thus the Creator began to consume the whole mobile and immobile universe. Thereby all creatures, mobile and immobile, were destroyed. Indeed, the mighty Brahma, frightening everything by the force of his wrath, did all this, Then Hara, otherwise called Sthanu or Siva, with matted locks on his head, that Lord of all wanderers of the night, appealed to the divine Brahma, the Lord of the gods. When Sthanu fell (at Brahma's feet) from a desire of doing good to all creatures, the Supreme Deity to that greatest of ascetics, blazing with splendour, said, 'What wish of thine shall we accomplish, O thou that deservest to have all thy wishes fulfilled? O thou that hast been born of our wish! We shall do all that may be agreeable to thee! Tell us, O Sthanu, what is thy wish?'"

SECTION 53

"Sthanu said, 'O lord, thou hadst taken great care for creating diverse creatures. Indeed, creatures of diverse kinds were created and reared by thee. Those very creatures, again, are now being consumed through thy fire. Seeing this, I am filled with compassion. O illustrious lord, be inclined to grace.'

"Brahma said, 'I had no desire of destroying the universe, I desired good of the earth, and it was for this that wrath

possessed me. The goddess Earth, afflicted with the heavy weight of creatures, always urged me for destroying the creatures on her. Urged by her, I could not however, find any means for the destruction of the infinite creation. At this wrath possessed me.'

"Rudra said, 'Be inclined to grace. O lord of the universe, cherish not the wrath for the destruction of creatures. No more let creatures, immobile and mobile, be destroyed. Through thy grace, O illustrious one, let the threefold universe, viz., the Future, the Past, and the Present exist. Thou, O Lord, hadst blazed up with wrath. From that wrath of thine, a substance like fire sprang into existence. That fire is even now blasting rocks and trees and rivers, and all kinds of herbs and grass. Indeed, that fire is exterminating the immobile and the mobile universe. The mobile and the immobile universe is being reduced to ashes. Be inclined to grace, O illustrious one! Do not give way to wrath. Even this is the boon I solicit, All created things, O divine Being, belonging to thee, are being destroyed. Therefore, let thy wrath be appeased. Let it be annihilated in thy own self. Cast thy eye on thy creatures, inspired with the desire of doing them good. Do that by which creatures endued with life may not cease to be. Let not these creatures, with their productive powers weakened be exterminated. O Creator of the worlds, thou hast appointed me their Protector, O Lord of the universe, let not the mobile and the immobile universe to be destroyed. Thou art inclined to grace, and it is for this that I say these words unto thee.'

"Narada continued, Hearing these words (of Mahadeva) the divine Brahma, from desire of benefitting creatures, held in his own inner self his wrath that had been roused. Extinguishing the fire, the divine Benefactor of the world, the great Master, declared the duties of Production and Emancipation. And while the Supreme Deity exterminated that fire born of his wrath, there came out from the doors of his diverse senses a female who was dark and red and tawny, whose tongue and face and eyes were red, and who was decked with two brilliant ear-rings and diverse other brilliant ornaments. Issuing out of his body, she smilingly looked at those two lords of the universe and then set out for the southern quarter, Then Brahma, that controller of the creation and destruction of the worlds, called after her by the name of Death. And Brahma, O king, said unto her, 'Slay these creatures of mine! Thou hast been born of that wrath of mine which I cherished for the destruction (of the universe). By doing this, kill all creatures including idiots and seers at my command. By doing this, thou wilt be benefited.' Thou lotus-lady, called Death, thus addressed by him reflected deeply, and then helplessly wept aloud in melodious accents. The Grandsire then caught the tears she had shed, with his two hands, for the benefit of all creatures, and began to implore her (with these words).'

SECTION 54

"Narada said, 'The helpless lady, suppressing her arrow within her own self, addressed, with joined hands, the Lord of the creation, bending with humility like a creeper. And she said, O foremost of speakers, created by thee how shall I, being a female, do such a cruel and evil act knowing it to be cruel and evil? I fear unrighteousness greatly. O divine Lord, be inclined to grace. Sons and friends and brothers and sires and husbands are always dear; (if I kill them), they who will suffer these losses will seek to injure me. It is this that I fear. The tears that will fall from the eyes of woe-stricken and weeping persons, inspire me with fear, O Lord! I seek thy protection. O divine Being, O foremost of gods, I will not go to Yama's abode. O boon-giving one, I implore thee or thy grace, bowing my head and joining my palms. O grandsire of the worlds, I solicit (the accomplishment of even) this wish at thy hands! I desire, with thy permission, to undergo ascetic penances. O Lord of created things! Grant me this boon, O divine Being, O great master! Permitted by thee, I will go to the excellent asylum of Dhenuka! Engaged in adoring Thyself, I will undergo the severest austerities there. I will not be able, O Lord of the gods, to take away the dear life-breaths of living creatures weeping in sorrow. Protect me from unrighteousness.'

"Brahma said, 'O Death, thou hast been intended for achieving the destruction of creatures. Go, destroy all creatures, thou needst have no scruples. Even this must be. It cannot be otherwise. Do but my behest. Nobody in the world will find any fault in thee.'

"Narada continued, 'Thus addressed, that lady became very much affrighted. 2 Looking at Brahma's face, she stood with joined hands. From desire of doing good to creatures, she did not set her heart upon their destruction. The divine Brahma also, that Lord of the lord of all creatures, remained silent. And soon the Grandsire became gratified in his own self. And casting his eyes upon all the creation he smiled. And, thereupon, creatures continued to live as before i.e., unaffected by premature death. And upon that, invincible and illustrious Lord having shaken off his wrath, that damsel left the presence of that wise Deity. Leaving Brahma, without having agreed to destroy creatures, the damsel called Death speedily proceeded to the retreat called Dhenuka. Arrived

there, she practised excellent and highly austere vows. And she stood there on one leg for sixteen billions of years, and five times ten billions also, through pity for living creatures and from desire of doing them good, and all the time restraining her senses from their favourite objects. And once again, O king she stood there on one leg for one and twenty times ten billions of years. And then she wandered for ten times ten thousand billions of years with the creatures (of the earth). Next, repairing to the sacred Nanda that was full of cool and pure water, she passed in those waters eight thousand years. Observing rigid vows at Nanda, she cleansed herself of all her sins. Then she proceeded, first of all, to the sacred Kausiki, observant of vow. Living upon air and water only, she practised austerities there, Repairing then to Panchaganga and next to Vetasa, that cleansed damsel, by diverse kinds of especial austerities, emaciated her own body. Going next to the Ganga and thence to the great Meru, she remained motionless like a stone, suspending her life-breath. Thence going to the top of Himavat, where the gods had performed their sacrifice (in days of yore), that amiable and auspicious girl remained for a billion of years standing on the toe only of her feet. Wending then to Pushkara, and Gokarna, and Naimisha, and Malaya, she emaciated her body, practising austerities agreeable to her heart. Without acknowledging any other god, with steady devotion to the Grandsire, she lived and gratified the Grandsire in every way. Then the unchangeable Creator of the worlds, gratified said unto her, with a softened and delighted heart. 'O Death, why dost thou undergo ascetic austerities so severe?' Thus addressed, Death said unto the divine Grandsire, 'Creatures, O Lord, are living in health. They do not injure one another even by words. I shall not be able to slay them. O Lord, I desire even this boon at thy hands. I fear sin, and it is for this that I am engaged in ascetic austerities. O blessed one, undertake to remove for ever my fears. I am a woman, in distress, and without fault. I beg thee, be thou protector. Unto her the divine Brahman acquainted with the past, the present and the future, said, 'Thou shalt commit no sin, O Death, by slaying these creatures. My words can never be futile., O amiable one! Therefore, O auspicious damsel, slay these creatures of four kinds. Eternal virtue shall always be thine. That Regent of the world, viz., Yama, and the diverse disease shall become thy helpmates. I myself and all the gods will grant thee boons, so that, freed from sin and perfectly cleansed, thou mayst even acquire glory.' Thus addressed, O monarch, that lady, joining her hands, once more said these words, seeking her grace by bowing down unto him with her head, If, O Lord, this is not to be without me, then thy command I place upon my head. Listen, however, to what I say, Let covetousness, wrath, malice, jealousy, quarrel, folly and shamelessness, and other stern passions tear the bodies of all embodied creatures.'

"Brahman said, 'It will be, O Death, as thou sayest. Meanwhile, slay creatures duly. Sin shall not be thine, nor shall I seek to injure thee, O auspicious one. Those tear-drops of thine that are in my hands, even they will become diseases, springing from living creatures themselves. They will kill men; and if men are killed, sin shall not be thine. Therefore, do not fear. Indeed, sin shall not be thine. Devoted to righteousness, and observant of thy duty, thou shalt sway (all creatures). Therefore, take thou always the fives of these living creatures. Casting off both desire and wrath, take thou the life of all living creatures. Even thus will eternal virtue be thine. Sin will stay those that are of wicked behaviour. By doing my bidding cleanse thyself. It will be thine to sink them in their sins that are wicked. Therefore, cast off both desire and wrath, and kill these creatures ended with life.'

"Narada continued, 'That damsel, seeing that she was (persistently) called by the name of Death, feared (to act otherwise). And in terror also of Brahma's curse, she said, 'Yes! Unable to do otherwise, she began, casting off desire and wrath, to take the lives of living creatures when the time came (for their dissolution). It is only living creatures that die. Diseases spring from living creatures themselves. Disease is the abnormal condition of creatures. They are pained by it. Therefore, indulge not in fruitless grief for creatures after they are dead. The senses, upon the death of creatures, go with the latter (to the other world), and achieving their (respective) functions, once more come back (with creatures when the latter are reborn). Thus all creatures, O lion among beings, the very gods included going, thither, have to act, like mortals. I The wind, that is awful, of terrible roars and great strength, omnipresent and ended with infinite energy, it is the wind that will rive the bodies of living creatures. It will, in this matter put forth no active energy, nor will it suspend its functions; (but do this naturally). Even all the gods have the appellation of mortals attached to them. Therefore, O lion among kings, do not grieve for thy son! Repairing to heaven, the son of thy body is passing his days in perpetual happiness, having obtained those delightful regions that are for heroes. Casting off all sorrows, he hath attained to the companionship of the righteous. Death hath been ordained by the Creator himself for all creatures! When their hour comes, creatures are destroyed duly. The death of creatures arises from the creatures themselves. Creatures kill themselves.

Death doth not kill any one, armed with her bludgeon! Therefore, they that are wise, truly knowing death to be inevitable, because ordained by Brahma himself, never grieve for creatures that are dead. Knowing this death to be ordained by the Supreme God, cast off, without delay; thy grief for thy dead son!

"Vyasa continued, 'Hearing these words of grave import spoken by Narada, king Akampana, addressing his friend, said, 'O illustrious one, O foremost of Rishi, my grief is gone, and I am contented. Hearing this history from thee, I am grateful to thee and I worship thee.' That foremost of superior Rishi, that celestial ascetic of immeasurable soul, thus addressed by the king, proceeded to the woods of Nandava. The frequent recital of this history for the hearing of others, as also the frequent hearing of this history, is regarded as cleansing, leading to fame and heaven and worthy of approbation. It enhanceth besides, the period of life. Having listened to this instructive story, cast off thy grief, O Yudhishtira, reflecting besides or, the duties of a Kshatriya and the high state (of blessedness) attainable by heroes. Abhimanyu, that mighty car-warrior, endowed with mighty energy, having slain (numerous) foes before the gaze of all bowmen, hath attained to heaven. The great bowman, that mighty car-warrior, struggling on the field, hath fallen in the battle struck with sword and mace and dart, and bow. Sprung from Soma, he hath disappeared in the lunar essence, cleansed of all his impurities. Therefore, O son of Pandu, mustering all thy fortitude, thyself with thy brothers, without allowing your senses to be stupefied speedily set out, inflamed with rage, for battle.'"

SECTION 55

"Sanjaya said, 'Hearing of the origin of Death and her strange acts, king Yudhishtira, humbly addressing Vyasa, once more said these words unto him.'

"Yudhishtira said, 'Many kings there were in blessed countries, of righteous deeds and of prowess equal to that of Indra himself. They were royal sages, O regenerate one, that were sinless and truth-speaking. Once more, address me in words of grave import, and console me with (accounts of) the feats of those royal sages of ancient times. What was the measure of the sacrificial gifts made by them? Who were those high-souled royal sages of righteous deeds that made them? Tell me all this, O illustrious one!'

"Vyasa said, 'There was a king of the name of Switya. He had a son who was called Srinjaya. The Rishis Narada and Parvata were his friends. One day, the two ascetics, for paying Srinjaya a visit, came to his palace. Duly worshipped by Srinjaya, they became pleased with him, and continued to live with him happily. Once on a time as Srinjaya was seated at his case with the two ascetics, his beautiful daughter of sweet smiles came to him. Saluted with reverence by his daughter, Srinjaya delighted that girl standing by his side with proper benedictions of the kind she desired. Beholding that maiden, Parvata smilingly asked Srinjaya, saying, 'Whose daughter is this damsel of restless glances and possessed of every auspicious mark? Is she the splendour of Surya, or the flame of Agni? Or, is she any of these, viz., Sri, Hri, Kirti, Dhriti, Pushti, Siddhi, and the splendour of Soma?' After the celestial Rishi (Parvata) said these words, king Srinjaya answered, saying, 'O illustrious one, this girl is my daughter. She beggeth my blessings.' Then Narada addressed king Srinjaya and said, 'If, O monarch, thou wishest for great good (to thyself), then give this daughter of thine unto me for a wife.' Delighted (with the Rishi's proposal), Srinjaya addressed Narada, saying, 'I give her unto thee.' At this, the other Rishi, viz., Parvata, indignantly addressed Narada, saying, 'Chosen before this by me, within my heart, thou hast taken this damsel as thy wife. And since thou hast done this, thou, O Brahmana, shalt not go to heaven as thy will.' Thus addressed by him, Narada answered him, saying, 'The husband's heart and speech (directed thereto), (the giver's) consent, the speeches (of both), the actual gift made by sprinkling water, and the (recital of the mantras) ordained for the seizure of the (bride's hand),--these have been declared to be indications by which one is constituted a husband. Even this ceremonial is not all. That which (above all) is essential is the walk for seven paces (by the bride in circumambulating the bridegroom). Without these thy purpose (about marriage) have been unaccomplished. Thou hast cursed. Therefore, thou also shalt not go to heaven without me.' Having cursed each other those two Rishis continued to live there. Meanwhile, king Srinjaya, desirous of (obtaining) a son, began, with cleansed soul, to carefully entertain the Brahmanas, to the utmost of his power, with food and robes. After a certain time, those foremost of Brahmanas devoted to the study of the Vedas and fully conversant with those scriptures and their branches became gratified with that monarch, desirous of getting a son. Together they came to Narada and said unto him, 'Give this king a son of the kind he desires.'--Thus addressed by the Brahmanas, Narada replied unto them, saying, 'So be it.--and then the celestial Rishi addressed Srinjaya saying, 'O royal sage, the Brahmanas have been pleased and they wish thee a son! Solicit thou the boon, blessed be thou, about the kind of

son thou desirest.' Thus addressed by him, the king, with joined hands, asked for a son possessed of every accomplishment, famous, of glorious feats, of great energy, and capable of chastising all foes. And he further asked that the urine, the excreta, the phlegm and the sweat of that child should be gold. And in due time the king had a son born unto him, who came to be named Suvarnashthiv. [Of golden excreta.] on earth. And in consequence of the boon, that child began to increase (his father's) wealth beyond all limits. And king Srinjaya caused all desirable things of his to be made of gold. And his houses and walls and forts, and the houses of all Brahmanas (within his dominions), and his beds, vehicles, and plates, and all manners of pots and cups, and palace that he owned, and all implements and utensils, domestic and otherwise were made of gold. And in time his stock increased. Then certain robbers hearing of the prince and seeing him to be such, assembled together and sought to injure the king. And some amongst them said, 'We will seize the king's son himself. He is his father's mine of gold. Towards that end, therefore, we should strive.' Then those robbers inspired with avarice, penetrating into the king's palace, forcibly took away prince Suvarnashthiv. Having seized and taken him to the woods, those senseless idiots, inspired with avarice but ignorant of what to do with him, slew him there and cut his body in fragments. They saw not, however, any gold in him. After the prince was slain, all the gold, obtained in consequence of the Rishi's boon, disappeared. The ignorant and senseless robbers struck one another. And striking one another thus, they perished and with them that wonderful prince on the earth. And those men of wicked deeds sank in an unimaginable and awful hell. Seeing that son of his, obtained through the Rishi's boon thus slain, that great ascetic, viz., king Srinjaya, afflicted with deep sorrow, began to lament in piteous accents. Beholding the king afflicted with grief on account of his son, and thus weeping, the celestial Rishi Narada showed himself in his presence. Listen, O Yudhishtira, to what Narada said unto Srinjaya, having approached that king, who afflicted with grief and deprived of his senses, was indulging in piteous lamentations. Narada said, 'Srinjaya, with thy desires unfulfilled, thou shalt have to die, although we utterers of Brahma, live in thy house. Avikshiti's son Marutta even, O Srinjaya, we hear, had to die. Piqued with Vrihaspati, he had caused Samvatta I himself to officiate at his great sacrifices! Unto that royal sage the illustrious lord (Mahadeva) himself had given wealth in the shape of a golden plateau of Himavat. (With that wealth) king Marutta had performed diverse sacrifices. Unto him, after the completion of his sacrifices diverse tribes of celestials, those creators of the universe, with Indra himself in their company and with Vrihaspati at their head, used to come. All the carpets and furnitures of his sacrificial compound were of gold. The regenerate classes, desirous of food, all ate as they pleased, at his sacrifices, food that was clean and agreeable to their desires. And in all his sacrifices, milk and cards and clarified butter and honey, and other kinds of food and edibles, all of the best order, and robes and ornaments covetable for their costliness, gratified Brahmanas, thoroughly conversant with the Vedas. The very gods used to become distributors of food in king Marutta's palace. The Viswedevas were the courtiers of that royal sage, the son of Avikshiti. By him were gratified the denizens of heaven with libations of clarified butter. And gratified (therewith), these, in their turn, increased that powerful ruler's wealth of crops with copious showers of rain. He always contributed to the gratification of the Rishis, the Pitris, and the gods, and thereby made them happy, by practising Brahmacharya, study of the Vedas, obsequial rites, and all kinds of gifts. And his beds and carpets and vehicles, and his vast stores of gold difficult to be given away, in fact, all that untold wealth of his, was given away voluntarily unto the Brahmanas, Sakra himself used to wish him well. His subjects were made happy (by him). Acting always with piety, he (ultimately) repaired to those eternal regions of bliss, acquired by his religious merit. With his children and counsellors and wives and descendants and kinsmen, king Marutta, in his youth, ruled his kingdom for a thousand years. When such a king, O Srinjaya, died who was superior to thee, in respect of the four cardinal virtues (viz., ascetic penances, truth, compassion, and liberality), and who, superior to thee, was much superior to thy son, do not grieve saying 'O Swaitya, for thy son who performed no sacrifice and gave no sacrificial present.'"

SECTION 56

"Narada said, 'King Suhotra also, O Srinjaya, we hear, fell a prey to death. He was the foremost of heroes, and invincible in battle. The very gods used to come for seeing him. Acquiring his kingdom virtuously, he sought the advice of his Ritwijas and domestic priests and Brahmanas for his own good, and enquiring of them, used to obey their behests. Well-acquainted with the duty of protecting his subjects, possessed of virtue and liberality, performing sacrifices and subjugating foes, king Suhotra wished for the increase of his wealth. He adored the gods by following the ordinances of the scriptures, and defeated his foes by means of his arrows. He

gratified all creatures by means of his own excellent accomplishments. He ruled the earth, freeing her from Mlecchas and the forest-thieves. [The word in the original Atavika, literally meaning one dwelling in the woods. It is very generally used in the sense of thieves or robbers, thus showing that these depredators from the earliest times, had the woods and the forests for their home.] The deity of the clouds showered gold unto him from year's end to year's end. In those olden days, therefore, the rivers (in his kingdom) ran (liquid) gold, and were open to everybody for use [Vahinyas rivers. Swairinyas, open to everybody]. The deity of the clouds showered on his kingdom large number of alligators and crabs and fishes of diverse species and various objects of desire, countless in number, that were all made of gold. The artificial lakes in that king's dominions each measured full two miles. Beholding thousands of dwarfs and humpbacks and alligators and Makaras, and tortoises all made of gold, king Suhotra wondered much. That unlimited wealth of gold, the royal sage Suhotra performing a sacrifice at Kurujangala, gave away unto the Brahmanas, before the completion of the sacrifice. Having performed a thousand Horse-sacrifices, a hundred Rajasuyas, many sacred Kshatriya-sacrifices 3 in all of which he made abundant presents to the Brahmanas and having performed daily rites, almost countless in number, undergone from specified desires, the king ultimately obtained a very desirable end. When, O Srinjaya, such a king died, who was superior to thee as regards the four cardinal virtues and who, superior to thee, was therefore, much superior to thy son, thou shouldst not grieve saying, 'Oh Swaitya, Oh, Swaitya,' for thy son performed no sacrifice and made no sacrificial present."

SECTION 57

"Narada said, 'The heroic king Paurava also, O Srinjaya, we hear, fell a prey to death. That king gave away a thousand times thousand horses that were all white in hue. At the Horse-sacrifice performed by that royal sage, countless number of learned Brahmanas versed in the principles of Siksha* and Akshara come from diverse realms. [* Siksha, one of the six branches of Vedas; it may be called the orthoepy of the Vedas. Akshara, letters of the alphabet. The sense seems to be that these Brahmanas were good readers of the Vedas.] These Brahmanas, purified by the Vedas, by knowledge, and by vows, and liberal and of agreeable countenances, having obtained from the king costly gifts, such as, robes and houses and excellent beds and carpets and vehicles and draft-cattle, were always delighted by actors and dancers and singers, thoroughly competent and well-versed (in their respective art), engaged in spot and ever-striving for their diversion. At each of his Sacrifices in due time he gave away as sacrificial presents ten thousand elephants of golden splendour, with the temporal juice trickling down their bodies, and cars made of gold with standards and banners. He also gave away, as sacrificial presents, a thousand times thousand maidens decked with ornaments of gold, and cars and steeds and elephants for mounting, and houses and fields, and hundreds of kine, by hundreds of thousand, and thousands of cowherds decked with gold. They that are acquainted with the history of the past, sing this song, viz., that in that sacrifice, king Paurava gave away kine with calves, having golden horns and silver hoofs and brass milkpots, and female slaves and male slaves and asses and camels, and sheep, countless in number, and diverse kinds of gems and diverse hill-like mounds of food. That sacrificing king of the Angas successively performed, in the order of their merit, and according to what was competent for his own class, many auspicious sacrifices capable of yielding every object of desire. When such a king, O Srinjaya, died who was superior to thee as regards the four cardinal virtues and who, superior to thee was, therefore, much more superior to thy son, thou shouldst not, saying 'Oh, Swaitya, Oh, Swaitya,' grieve for thy son who performed no sacrifice and made no sacrificial present."

SECTION 58

"Narada said, Usinara's son, Sivi also, O Srinjaya, we hear, fell a prey to death. That king had, as it were, put a leathern girdle around the earth, making the earth with her mountains and islands and seas and forests resound with the clatter of his car. The vanquisher of foes, viz., king Sivi, always slew the foremost of foes. He performed many sacrifices with presents in profusion unto the Brahmanas. That monarch of great prowess and great intelligence had acquired enormous wealth. In battle: he won the applause of all Kshatriyas. Having brought the whole earth under subjection, he performed many Horse-sacrifices, without any obstruction, which were productive of great merit giving away (as sacrificial present) a thousand crores of golden nishkas, and many elephants and steeds and other kinds of animals, much grain, and many deer and sheep. And king Sivi gave away the sacred earth consisting of diverse kinds of soil unto the Brahmanas. Indeed, Usinara's son, Sivi, gave away as many kine as the number of rain-drops showered on the earth, or the number of stars in the firmament, or the number of sand-grains or, the bed of Ganga, or the number of rocks that constitute the mountain

called Meru, or the number of gems or of (aquatic) animals in the ocean. The Creator himself hath not met with and will not meet within the past, the present, or the future, another king capable of bearing the burdens that king Sivi bore. Many were the sacrifices, with every kind of rites, that king Sivi performed. In those sacrifices, the stakes, the carpets, the houses, the walls, and the arches, were all made of gold. Food and drink, agreeable to the taste and perfectly clean were kept in profusion. And the Brahmanas that repaired to them could be counted by myriads and myriads. Abounding with viands of every description, nothing but agreeable words such as give away and take were heard there. Milk and curds were collected in large lakes. In his sacrificial compound, there were rivers of drink and white hills of food. 'Bathe, and drink and eat as ye like,' these were the only words heard there. Gratified with his righteous deeds, Rudra granted Sivi a boon, saying, As thou givest away, let thy wealth, thy devotion,-- thy fame, thy religious acts, the love that all creatures bear thee, and the heaven (thou attain), be all inexhaustible.' Having obtained all these desirable boons, even Sivi, when the time came, left this world for heaven. When, O Srinjaya, he died who was superior to thee, was much superior to thy son, thou shouldst not, saying, 'Oh, Swaitya, Oh, Swaitya,' grieve for thy son who performed no sacrifice and made no sacrificial present."

SECTION 59

"Narada said, 'Rama, the son of Dasaratha, O Srinjaya, we hear, fell a prey to death. His subjects were as much delighted with him, as a sire is delighted with the children of his loins. Endued with immeasurable energy, countless virtues were there in him. Of un fading glory, Rama, the elder brother of Lakshmana, at the command of his father, lived for fourteen years in the woods, with his wife. That bull among men slew in Janasthana fourteen thousand Rakshasas for the protection of the ascetics. While dwelling there, the Rakshasa called Ravana, beguiling both him and his companion (Lakshmana) abducted his wife, the princess of Videha. Like the Three-eyed (Mahadeva), in days of old, slaying (the Asura) Andhaka, Rama in wrath slew in battle that offender of Pulastya's race who had never before been vanquished by any foe. Indeed, the mighty-armed Rama slew in battle that descendant of Pulastya's race with all his kinsmen and followers, that Rakshasa who was incapable of being slain by the gods and the Asuras together, that wretch who was a thorn unto the gods and the Brahmanas. In consequence of his affectionate treatment of his subjects, the celestials worshipped Rama. Filling the entire earth with his achievements, he was much applauded even by the celestial Rishis. Compassionate unto all creatures, that king, having acquired diverse realms and protected his subjects virtuously, performed a great sacrifice without obstruction. And the lord, Rama, also performed a hundred Horse-sacrifices and the great sacrifice called Jaruthya. And with libations of clarified butter he contributed to Indra's delight. I And by these acts of his, Rama conquered hunger and thirst, and all the diseases to which living creatures are subject. Possessed of every accomplishment, he always blazed forth with his own energy. Indeed, Rama, the son of Dasaratha, greatly outshone all creatures. When Rama ruled his kingdom, the Rishis, the gods, and men, all lived together on the earth. The lives of living creatures were never otherwise. The life-breaths also, called Prana, Apana, Samana, and the others, when Rama ruled his kingdom, all performed their functions. All luminous bodies shone brighter, and calamities never occurred. All his subjects were long-lived. None died in youth. The dwellers of heaven highly gratified, used to get, according to (the ordinances of) the four Vedas, libations of clarified butter and other offerings of food made by men. His realms were free from flies and gnats; and of beasts of prey and poisonous reptiles, there were none. And none was of unrighteous tendencies, none was covetous, and none was ignorant. The subjects, of all the (four) orders, were engaged in righteous and desirable acts, When the Rakshasas, about this time obstructed the offerings to the Pitris and the worship of the gods in Janasthana, Lord Rama, slaying them, caused those offerings and that worship to be once more given to the Pitris and the gods. Men were each blessed with a thousand children, and the period of their lives was a thousand years. Seniors had never to perform Sraddhas of their juniors. Youthful in shape, of a dark-blue hue, of red eyes, possessed of the tread of an infuriated elephant, with arms reaching down to the knees, and beautiful and massive, of leonine shoulders, of great strength, and beloved by all creatures, Rama ruled his kingdom for eleven thousand years. His subjects always uttered his name. While Rama ruled his kingdom, the world became extremely beautiful. Taking at last his four kinds of subjects* with him Rama went to heaven, having established his own line consisting of eight houses on the earth. When even he died, O Srinjaya, who was superior to thee in respect of the four cardinal virtues and superior to thy son, thou shouldst not lament, saying 'Oh, Swaitya, Oh, Swaitya,' for thy son who performed no sacrifice and made no sacrificial present.'" [The four kinds of creatures that owned Rama's sway were (1st) those that were oviparous, (2nd) those

that were viviparous, (3rd) those born of filth, and (4th) the vegetables.]

SECTION 60

"Narada said, 'Even king Bhagiratha, O Srinjaya, we hear, was dead. He caused the shores of Ganga, called after his name Bhagirath to be covered with flights of steps made of gold. Surpassing all kings and all princes, he gave unto the Brahmanas a thousand times thousand damsels decked with ornaments of gold. All those damsels were upon cars. And unto every car were yoked four steeds, and behind each car were a hundred kine. And behind each cow were (many) goats and sheep. King Bhagiratha gave enormous presents at his sacrifices. For that reason a large concourse of men assembled there. Afflicted there with Ganga was much pained. 'Protect Me,' she said and sat down on his lap. And because Ganga thus sat upon his lap in days of old, therefore, she, like the celestial dancer Urvasi came to be regarded as his daughter and was named after his name. And having become the king's daughter, she became his son (by becoming like a son, the means of salvation unto his deceased ancestors). Sweet-speeched Gandharvas of celestial splendour, gratified, sang all this in the hearing of the Rishis, the gods, and human beings. Thus, O Srinjaya, did that goddess, viz., the ocean-going Ganga, select lord Bhagiratha, descendant of Ikshvaku, the performer of sacrifices with profuse gifts (to the Brahmanas), as her father. His sacrifices were always graced with (the presence of) the very gods with Indra at their head. And the gods used to take their respective shares, by removing all impediments, to facilitate those sacrifices in every way. Possessed of great ascetic merit, Bhagiratha gave unto the Brahmanas whatever benefit they desired without obliging them to stir from the place wherever they might entertain those desires. There was nothing which he could withhold from the Brahmanas. Every one received from him everything he coveted. At last, the king ascended to the region of Brahman, through the grace of the Brahmanas. For that object on which the Rishis that subsisted on the rays of the sun used to wait upon the sun and the presiding deity of the sun, for that very object they used to wait upon the lord Bhagiratha, that ornament of the three worlds. When he died, O Srinjaya, who was superior to thee, as regards the four cardinal virtues, and who, superior to thee, was much superior to thy son, thou shouldst not grieve, saying 'Oh, Swaitya, Oh, Swaitya,' for the latter who performed no sacrifice and made no sacrificial present."

SECTION 61

"Narada said, 'Dilipa, the son of Havila, too, O Srinjaya, we hear, fell a prey to death. Brahmanas, vested in knowledge of Truth, devoted to the performance of sacrifices, blessed with children and children's children and numbering myriads upon myriads, were present at his hundreds of sacrifices. King Dilipa, having performed various sacrifices, gave away this earth, filled with treasures, unto the Brahmanas. At the sacrifices of Dilipa, the roads were all made of gold. The very gods, with Indra at their head used to come to him regarding him as Dharma himself. The upper and lower rings of his sacrificial stake were made of gold. Eating his Raga-khandavas, many persons, at his sacrifices, were seen to lie down on the roads. While battling over the waters, the two wheels of Dilipa's car never sank in that liquid. This seemed exceedingly wonderful, and never occurred to other kings. Even those that saw king Dilipa, that firm bowman, always truthful in speech and giving away profuse gifts at his sacrifices, succeeded in ascending to heaven. In the abode of Dilipa, called also Khattanga, these five sounds were always to be heard, viz., the sound of Vedic recitations, the twang of bows, and Drink, Enjoy, and Eat! When he died, O Srinjaya, who was superior to thee in respect of the four cardinal virtues and who superior to thee, was much superior to thy son, thou shouldst not, saying, 'Oh, Swaitya, Oh, Swaitya,' grieve for thy son who performed no sacrifice and made no sacrificial gifts."

SECTION 62

"Narada said, 'Mandhatrī' the son of Yuvanasha, O Srinjaya, we hear, fell a prey to death. That king vanquished the gods, the Asuras and men. Those celestials, viz., the twin Aswins, brought him out of his father's womb by a surgical operations. Once on a time, king Yuvanasha while chasing the deer in the forest, became very thirsty and his steeds also became exceedingly fatigued. Beholding a wreath of smoke, the king (directed by it) went to a sacrifice and drank the sacred sacrificial butter that lay scattered there. (The king, thereupon, conceived). Beholding that Yuvanasha was quick with child, those best of physicians, viz., the twin Aswins among the celestials, extracted the child from the king's womb. Seeing that child of celestial splendour lying on the lap on his father, the gods said unto one another, 'What shall support this child?' Then Vasava said, 'Let the child suck my fingers,' Thereupon from the fingers of Indra issued milk sweet as nectar. And since Indra from compassion, said, 'He will draw his sustenance from me [Literally "Having me for his

sustainer.']. and showed him that kindness, therefore, the gods named that child Mandhatri. Then jets of milk and clarified butter dropped into the mouth of Yuvanasa's son from the hand of the high-souled Indra. The boy continued to suck the hand of Indra and by that means to grow. In twelve days he became twelve cubits in stature and endued with great prowess. And he conquered the whole of this earth in the course of a single day. Of virtuous soul, possessed of great intelligence, heroic, devoted to truth and a master of his passions, Mandhatri vanquished, by his bow Janamejaya and Sudhanwan and Jaya and Suna and Vrihadratna and Nriga. And the lands lying between the hill where the sun rises and the hill where he sets, are known to this day as the dominion of Mandhatri. Having performed a hundred Horse-sacrifices and a hundred Rajasuya sacrifices also, he gave away, O monarch, unto the Brahmanas, some Rohita fish made of gold, that were ten Yojanas in length and one Yojana in breadth. Mountains of savoury food and comestibles of diverse kinds, after the Brahmanas had been entertained, were eaten by others, (who came at his sacrifices) and contributed to their gratification. Vast quantities of food and eatables and drink, and mountains of rice, looked beautiful as they stood. Many rivers, having lakes of clarified butter, with diverse kinds of soup for their mire, curds for their froth and liquid honey for their water, looking beautiful, and wafting honey and milk, encircled mountains of solid viands. Gods and Asuras and Men and Yakshas and Gandharvas and Snakes and Birds, and many Brahmanas, accomplished in the Vedas and their branches, and many Rishis came to his sacrifices. Amongst those present there, none was illiterate. King Mandhatri, having bestowed the earth bounded by the seas and full of wealth upon the Brahmanas, at last disappeared like the sun. Filling all the points of the compass with his fame, he repaired to the regions of the righteous. When he died, O Srinjaya, who excelled thee in the four cardinal virtues and who, superior to thee, was much superior to thy son, thou shouldst not grieve, saying, 'Oh, Swaitya, Oh, Swaitya' for the latter who performed no sacrifice and made no sacrificial gift."

SECTION 63

"Narada said, 'Yayati, the son of Nahusha, O Srinjaya, we hear, fell a prey to death. Having performed a hundred Rajasuyas, a hundred Horse-sacrifices, a thousand Pundarikas, a hundred Vajapeyas, a thousand Atriratas, innumerable Chaturmasyas, diverse Agnishtomas, and many other kinds of sacrifices, in all of which he made profuse gifts unto the Brahmanas, he gave away unto the Brahmanas, having counted it first, the whole of the wealth that existed on the earth in the possession of Mlecchas and other Brahmanahating people. When the gods and the Asuras were arrayed for battle, king Yayati aided the gods. Having divided the earth into four parts, he gave it away unto four persons. Having performed various sacrifices and virtuously begotten excellent offspring upon (his wives) Devayani, the daughter of Usanas and Sarmishtha, king Yayati, who was like unto a celestial, roved through the celestial woods at his own pleasure, like a second Vasava. Acquainted with all the Vedas, when, however, he found that he was not satiated with the indulgence of his passions, he then, with his wives, retired into the forest, saying this: 'Whatever of paddy and wheat and gold and animals and women there are on earth, even the whole of these is not sufficient for one man. Thinking of this, one should cultivate contentment.' Thus abandoning all his desires, and attaining to contentment, the lord Yayati, installing (his son) on his throne, retired into the forest. When he died, O Srinjaya, who was superior to thee in respect of the four cardinal virtues and who, superior to thee, was much superior to thy son, thou shouldst not, saying, 'Oh, Swaitya, Oh, Swaitya', grieve for the latter who performed no sacrifice and made no sacrificial present."

SECTION 64

"Narada said, 'Nabhaga's son, Amvarisha, O Srinjaya, we hear, fell a prey to death. Alone he battled a thousand times with a thousand kings. Desirous of victory, those foes, accomplished in weapons, rushed against him in battle from all sides, uttering fierce exclamations. Aided by his strength and activity and the skill he had acquired by practice, he cut off, by the force of his weapons, the umbrellas, the weapons, the standards, the cars, and the lances of those enemies, and dispelled his anxieties. Desirous of saving their lives, those men, doffing their coats of mail, implored him (for mercy). They sought his protection, saying, 'We yield ourselves to thee.' Reducing them to subjection and conquering the whole earth, he performed a hundred sacrifices of the best kind, according to the rites ordained in the scriptures, O sinless one! Food possessed of every agreeable quality was eaten (at those sacrifices) by large classes of people. At those sacrifices, the Brahmanas were respectfully worshipped and greatly gratified. And the regenerate classes ate sweet-meats, and Purikas and Puras, and Apupas and Sashkalis of good taste and large size, and Karambhas and Prithumridwikas, and diverse kinds of dainties, and various kinds of soup, and Maireyaka, and Ragakhandavas, and diverse kinds of confectionary, well-

prepared, soft, and of excellent fragrance, and clarified butter, and honey, and milk, and water, and sweet curds, and many kinds of fruits and roots agreeable to the taste. And they that were habituated to wine drank in due time diverse kinds of intoxicating drinks for the sake of the pleasure that those produced, and sang and played upon their musical instruments. Avid others, by thousands, intoxicated with what they drank, danced and merrily sang hymns to the praise of Amvarisha; while others, unable to keep themselves erect, fell down on the earth. In those sacrifices, king Amvarisha gave, as sacrificial presents, the kingdoms of hundreds and thousands of kings unto the ten million priests (employed by him) Having performed diverse sacrifices the king gave unto the Brahmanas, as sacrificial presents, numbers of princes and kings whose coronal locks had undergone the sacred bath, all cased in golden coats of mail, all having white umbrellas spread over their heads, all seated on golden cars, all attired in excellent robes and having large trains of followers, and all bearing their sceptres, and in possession of their treasures. The great Rishis, seeing what he did, were highly gratified, and said, 'None amongst men in past times did, none in future will be able to do, what king Amvarisha of profuse liberality, is doing now. When he, O Srinjaya, died who was superior to thee in respect of the four cardinal virtues and who superior to thee, was, much more superior to thy son, thou shouldst not, therefore, saying, 'Oh, Swaitya, Oh, Swaitya', grieve for the latter who performed no sacrifice and made no sacrificial present."

SECTION 65

"Narada said, 'King Sasavindu, O Srinjaya, we hear, fell a prey to death. Of great beauty and of prowess incapable of being baffled, he performed diverse sacrifices. That high-souled monarch had one hundred thousand wives. From each of those wives were born a thousand sons. All those princes were endued with great prowess. They performed millions of sacrifices. Accomplished in the Vedas, those kings performed many foremost of sacrifices. All of them were cased (on occasions of battle) in golden coats of mail. And all of them were excellent bowmen. All these princes born of Sasavindu performed Horse-sacrifices. Their father, O best of monarchs, in the Horse-sacrifices he had performed, gave away, (as sacrificial presents), all those sons unto the Brahmanas. Behind each of those princes were hundreds upon hundreds of cars and elephants and fair maidens decked in ornaments of gold. With each maiden were a hundred elephants; with each elephant, a hundred cars; with each car a hundred steeds, adorned with garlands of gold. With each of those steeds were a thousand kine; and with each cow were fifty goats. The highly blessed Sasavindu gave away unto the Brahmanas, in the great Horse-sacrifice of his such unlimited wealth. The king caused as many sacrificial stakes of gold to be made for that great Horse-sacrifice of his as is the number, double of sacrificial stakes of wood in other sacrifices of the kind. There were mountains of food and drink of the height of about two miles each. Upon the completion of his Horse-sacrifice, thirteen such mountains of food and drink remained (untouched). His kingdom abounded in people that were contented and well-fed. And it was free from all inroads of evil and the people were perfectly happy. Having ruled for many long years, Sasavindu, at last, ascended to heaven. When he died, O Srinjaya, who was superior to thee in respect of the four cardinal virtues and who superior to thee was, therefore, much more superior to thy son, thou shouldst not, saying, 'Oh, Swaitya, Oh Swaitya', grieve for the latter who performed no sacrifice and made no sacrificial present."

SECTION 66

"Narada said, 'Gaya, the son of Amartarayas, O Srinjaya, we hear, fell a prey to death. That king, for a hundred years, ate nothing but what remained of the libations of clarified butter poured into the sacrificial fire. Agni (gratified with his proof of great devotion) offered to give him a boon. Gaya solicited the boon (desired), saying, 'I desire to have a thorough knowledge of the Vedas through ascetic penances, through practice of Brahmacharya, and of vows and rules, and through the grace of my superiors. I desire also inexhaustible wealth, through practice of the duties of my own order and without injury to others. I wish also that I may always be able to make gifts unto the Brahmanas, with devotion. Let me also procreate sons upon wives belonging to my own order and not upon others. Let me be able to give away food with devotion. Let my heart always delight in righteousness. O (Agni) thou supreme cleanser, let no impediment overtake me while I am engaged in acts for the attainment of religious merit.' Saying 'Be it so,' Agni disappeared then and there. And Gaya also, acquiring all he had asked for, subjugated his foes in fair fight. King Gaya then performed, for a full hundred years, diverse kinds of sacrifices with profuse presents unto the Brahmanas and the vows called Chaturmasyas and others. Every year, for a century, the king gave (unto the Brahmanas) one hundred and sixty thousand kine, ten thousand steeds, and one crore gold (nishkas) upon rising (on the completion of his sacrifices).

Under every constellation also he gave away the presents ordained for each of these occasions. Indeed, the king performed various sacrifices like another Soma or another Angiras. In his great Horse-sacrifice, king Gaya, making a golden earth, gave her away unto the Brahmanas. In that sacrifice, the stakes of king Gaya were exceedingly costly, being of gold, decked with gems delightful to all creatures. Capable of killing every wish, Gaya gave those stakes unto well-pleased Brahmanas and other people. The diverse classes of creatures dwelling in the ocean, the woods, the islands, the rivers male and female, the waters, the towns, the provinces, and even in heaven, were all gratified with wealth and food distributed at Gaya's sacrifices. And they all said, 'No other sacrifice can come up to this one of Gaya. The sacrificial altar of Gaya was thirty Yojanas in length, six and twenty Yojanas in width, and twenty Yojanas in height. And it was made entirely of gold, and overspread with pearls and diamonds and gems. And he gave away this altar unto the Brahmanas, as also robes and ornaments. And the munificent monarch also gave unto the Brahmanas other presents of the kind laid down (in the scriptures). Upon the completion of that sacrifice five and twenty hills of food remained untouched, and many lakes and several beautifully flowing rivulets of juicy drinks, and many heaps, besides, of robes and ornaments. And in consequence of the merit of that great sacrifice, Gaya came to be well-known in the three worlds. And due to that sacrifice are the eternal Banian and the sacred Brahmāsara. When he died, O Srinjaya, who was superior to thee in respect of four cardinal virtues and who superior to thee, was, therefore, much superior to thy son, thou shouldst not, saying, 'Oh, Swaitya, Oh, Swaitya', grieve for the latter who performed no sacrifice and made no sacrificial present."

SECTION 67

"Narada said, 'Rantideva, the son of Srinjaya, we hear, fell a prey to death. That high-souled king had two hundred thousand cooks to distribute excellent food, raw and cooked, like unto Amrita, unto the Brahmanas, by day and by night, who might come to his house as guests. The king gave away unto the Brahmanas his wealth acquired by righteous means. Having studied the Vedas, he subjugated his foes in fair fight. Of rigid vows and always engaged in due performance of sacrifices, countless animals, desirous of going to heaven, used to come to him of their own accord. [Animals slain in sacrifices are believed to go to heaven.] So large was the number of animals sacrificed in the Agnihotra of that king that the secretions flowing from his kitchen from the heaps of skins deposited there caused a veritable river which from this circumstance, came to be called the Charmanwati [Identified with the modern Chumbal.]. He, incessantly gave away nishkas of bright gold unto the Brahmanas, 'I give thee nishkas.' 'I give thee nishkas,' these were the words incessantly uttered by him. 'I give thee,' 'I give thee' saying these words he gave away thousands of nishkas. And once again, with soft words to the Brahmanas, he gave away nishkas. Having given away, in course of a single day, one crore of such coins, he thought that he had given away very little. And, therefore, he would give away more. Who else is there that would be able to give what he gave? The king gave away wealth, thinking, 'If I do not give wealth in the hands of Brahmanas, great and eternal grief, without doubt, will be mine.' For a hundred years, every fortnight, he gave unto thousands of Brahmanas a golden bull into each, followed by a century of kine and eight hundred pieces of nishkas. All the articles that were needed for his Agnihotra, and all that were needed for his other sacrifices, he gave away unto the Rishis, including Karukas [A kind of vessel used by Brahmanas and others for begging.] and water-pots and plates and beds and carpets and vehicles, and mansions and houses, and diverse kinds of trees, and various kinds of viands. Whatever utensils and articles Rantideva possessed were of gold. They that are acquainted with the history of ancient times seeing the superhuman affluence of Rantideva, sing this song, viz., 'We have not seen such accumulated treasures even in the abode of Kuvera; what need be said, therefore, of human beings?' And people wonderingly said, 'Without doubt, the kingdom of Rantideva is made of gold. [Vaswokra means made 'of gold.' It is a feminine adjective. The substantive is omitted. The passage may mean--'The city of Rantideva is made of gold.'] On such nights, when guests were assembled in the abode of Rantideva, one and twenty thousand kine were sacrificed (for feeding them). And yet the royal cook adorned with begemmed ear-rings, had to cry out, saying, 'Eat as much soup as you like, for, of meat, there is not as much today as in other days. Whatever gold was left belonging to Rantideva, he gave even that remnant away unto the Brahmanas during the progress of one of his sacrifices. In his very sight the gods used to take the libations of clarified butter poured into the fire for them, and the Pitris the food that was offered to them, in Sraddhas. And all superior Brahmanas used to obtain from him (the means of gratifying) all their desires. When he died, O Srinjaya, who was superior to thee in respect of the four cardinal virtues and who, superior to thee was, therefore, much superior to thy son, thou shouldst not, saying, 'Oh, Swaitya, Oh, Swaitya', grieve

for the latter who performed no sacrifice and made no sacrificial present."

SECTION 68

"Narada said, 'Dushmanta's son, Bharata, O Srinjaya, we hear, fell a prey to death. While only a child (living) in the forest, he achieved feats incapable of being achieved by others. Endued with great strength, he speedily deprived the very lions, white as snow and armed with teeth and claws, of all their prowess, and dragged them and bound them (at his pleasure). He used to check tigers also, that were fiercer and more ruthless (than lions), and bring them to subjection. Seizing other beasts of prey possessed of great might, and even huge elephants, dyed with red arsenic and spotted with other liquid minerals by their teeth and tusks, he used to bring them to subjection, causing their mouths to become dry, or obliging them to fly away. Possessed of great might, he used also to drag the mightiest of buffaloes. And in consequence of his strength, he checked proud lions by hundreds, and powerful Srimaras and horned rhinoceroses and other animals. Binding them by their necks and crushing them to an inch of their lives, he used to let them go. For those feats of his the regenerate ascetics (with whom he lived) came to call him Sarvadamana (the controller of all). His mother, at last, forbade him from torturing animals in that way. Endued with great prowess he performed a hundred Horse-sacrifices on the banks of the Yamuna, three hundred such sacrifices on the banks of Saraswati, and four hundred on the banks of the Ganga. Having performed these sacrifices, he once more performed a thousand Horse-sacrifices and a hundred Rajasuyas, great sacrifices, in which his gifts also to the Brahmanas were very profuse. Other sacrifices, again, such as the Agnishtoma, the Atiratna, the Uktha and the Viswajit, he performed together with thousands and thousands of Vajapeyas, and completed without any impediment. The son of Sakuntala, having performed all these, gratified the Brahmanas with presents of wealth. Possessed of great fame, Bharata then gave ten thousand billions of coins, made of the most pure gold, unto Kanwa (who had brought up his mother Sakuntala as his own daughter). The gods with Indra at their head, accompanied by the Brahmanas, coming to his sacrifice, set up his sacrificial stake made entirely of gold, and measuring in width a hundred Vyamas [A Vyama is the space between the two arms extended at their furthest.]. And imperial Bharata, of noble soul, that victor over all foes, that monarch never conquered by any enemy, gave away unto the Brahmanas beautiful horses and elephants and cars, decked with gold, and beautiful gems of all kinds, and camels and goats and sheep, and slaves--male and female--and wealth, and grains and milch cows with calves, and villages and fields, and diverse kinds of robes, numbering by millions and millions. When he died, O Srinjaya, who was superior to thee in respect of the four cardinal virtues and who superior to thee, was, therefore, much superior to thy son, thou shouldst not, saying, 'Oh, Swaitya, Oh, Swaitya,' grieve for the latter who performed no sacrifice and made no sacrificial present.'

SECTION 69

"Narada said, 'Vena's son, king Prithu, O Srinjaya, we hear, fell a prey to death. In the Rajasuya sacrifice he performed, the great Rishis installed him as Emperor (of the world). He vanquished all, and his achievements, became known (all over the world). For this he came to be called Prithu (the celebrated). And because he protected all people from wounds and injuries, for this he became a true Kshatriya [Literally, the one that rescues another from wounds and injuries.]. Beholding Vena's son, Prithu, all his subjects said, We are highly pleased with him. In consequence of this affection that he enjoyed of his subjects he came to be called a Raja [The one who enjoys the affection of his people, and with whom they are delighted.]. During the time of Prithu, the earth, without being cultivated, yielded crops in sufficiency. All the kine, again, yielded milk whenever they were touched. Every lotus was full of honey. The Kusa blades were all of gold, agreeable to the touch, and otherwise delightful. And the subjects of Prithu made clothes of these blades and the beds also on which they lay. All the fruits were soft and sweet and like unto Amrita (in taste). And these constituted the food of his subjects, none amongst whom had ever to starve. And all men in Prithu's time were hale and hearty. And all their wishes were crowned with fruition. They had nothing to fear. On trees, or in caves, they dwelt as they liked. His dominions were not distributed into provinces and towns. The people lived happily and in joy as each desired. When king Prithu went to the sea, the waves became solid. The very mountains used to yield him openings that he might pass through them. The standard of his car never broke (obstructed by anything). Once on a time, the tall trees of the forest, the mountains, the gods, the Asuras, men, the snakes, the seven Rishis, the Apsaras, and the Pitris, all came to Prithu, seated at his ease, and addressing him, said, 'Thou art our Emperor. Thou art our king. Thou art our protector and Father. Thou art our Lord. Therefore, O great king, give us boons after our own hearts, through which we may, for ever, obtain gratification

and joy.' Unto them Prithu, the son of Vena, said, So be it. Then taking up his Ajagava bow [The bow of Siva, otherwise called Pinaka.] and some terrible arrows the like of which existed not, he reflected for a moment. He then addressed the Earth, saying, 'Coming quickly, O Earth! Yield to these the milk they desire. From that, blessed be thou, I will give them the food they solicit.' Thus addressed by him, the Earth said, 'It behoveth thee, O hero, to regard me as thy daughter.' Prithu answered, So be it!--And then that great ascetic, his passions under control, made all arrangements (for milking the Earth. Then the entire assemblage of creatures began to milk the Earth). And first of all, the tall trees of the forest rose for milking her, The Earth then, full of affection, stood there desiring a calf, a milker, and vessels (wherein to hold the milk). Then the blossoming Sala became the calf, the Banian became the milker, torn buds became the milk, and the auspicious fig tree became the vessel. (Next, the mountains milked her). The Eastern hill, whereon the Sun rises, became the calf; the prince of mountains, viz., Meru, became the milker; the diverse gems and deciduous herbs became the milk; and the stones became the vessels (for holding that milk). Next, one of the gods became the milker, and all things capable of bestowing energy and strength became the coveted milk. The Asuras then milked the Earth, having wine for their milk, and using an unbaked pot for their vessel. In that act, Dvimurddhan became the milker, and Virochana, the calf. The human beings milked the Earth for cultivation and crops. The self-created Manu became their calf, and Prithu himself the milker. Next, the Snakes milked the Earth, getting poison as the milk, and using a vessel made of a gourd, Dhritarashtra became the milker, and Takshaka the calf. The seven Rishis, capable of producing everything by their fiat*, then milked the Earth, getting the Vedas as their milk. [* Aklishatakarma, literally, one who is never fatigued with work; hence one capable of obtaining the results of action by a mere fiat of the will. It may also mean, of unspotted acts.] Vrihaspati became the milker, the Chhandas were the vessel, and the excellent Soma, the calf. The Yakshas, milking the Earth, got the power of disappearance at will as the milk in an unbaked pot. Vaisravana (Kuvera) became their milker, and Vishadhva their calf. The Gandharvas and the Apsaras milked all fragrant perfumes in a vessel made of a lotus-leaf. Chitraratha became their calf, and the puissant Viswaruchi their milker. The Pitris milked the Earth, getting Swaha as their milk in a vessel of silver. Yama, the son of Vivasvat, became their calf, and (the Destroyer Antaka) their milker. Even thus was the Earth milked by that assemblage of creatures who all got for milk what they each desired. The very calves and vessels employed by them are existing to this day and may always be seen. The powerful Prithu, the son of Vena, performing various sacrifices, gratified all creatures in respect of all their desires by gifts of articles agreeable to their hearts. And he caused golden images to be made of every article on earth, and bestowed them all on the Brahmanas as his great Horse-sacrifice [Parthivas, i.e., relating to the earth.]. The king caused six and sixty thousand elephants to be made of gold, and all those he gave away unto the Brahmanas. And this whole earth also the king caused to be decked with jewels and gems and gold, and gave her away unto the Brahmanas. When he died, O Srinjaya, who was superior to thee as regards the four cardinal virtues and who, superior to thee, was, therefore, much superior to thy son thou shouldst not, saying 'Oh, Swaitya, Oh, Swaitya,' grieve for the latter who performed no sacrifice and made no sacrificial present.'"

SECTION 70

"Narada said, 'Even the great ascetic Rama, the hero worshipped by all heroes, that son of Jamadagni, of great fame, will die, without being contented (with the period of his life). Rooting out all evils from the earth, he caused the primeval Yuga to set in. Having obtained unrivalled prosperity, no fault could be seen in him. His father having been slain and his calf having been stolen by the Kshatriyas, he without any boast, slew Kartavirya who had never been vanquished before by foes. With his bow he slew four and sixty times ten thousand Kshatriyas already within the jaws of death. In that slaughter were included fourteen thousand Brahmana-hating Kshatriyas of the Dantakura country, all of whom he slew. Of the Haihayas, he slew a thousand with his short club, a thousand with his sword, and a thousand by hanging. Heroic warriors, with their cars, steeds, and elephants, lay dead on the field, slain by the wise son of Jamadagni, enraged at the slaughter of his father. And Rama, on that occasion, slew ten thousand Kshatriyas with his axe. He could not quietly bear the furious speeches uttered by those (foes of his). And when many foremost of Brahmanas uttered exclamations, mentioning the name of Rama of Bhrgu's race, then the valiant son of Jamadagni, proceeding against the Kashmiras, the Daradas, the Kuntis, the Kshudrakas, the Malavas, the Angas, the Vangas, the Kalingas, the Videhas, the Tamraliptakas, the Rakshovahas, the Vitahotras, the Trigartas, the Martikavatas, counting by thousand, slew them all by means of his whetted shafts. Proceeding from province to province, he thus slew thousands

of crores of Kshatriyas. Creating a deluge of blood and filling many lakes also with blood as red as Indrajopakas or the wild fruit called Vandujiva, and bringing all the eighteen islands (of which the earth is composed) under his subjection, that son of Bhrgu's race performed a hundred sacrifices of great merit, all of which he completed and in all of which the presents he made unto the Brahmanas were profuse. The sacrificial altar, eighteen malas high made entirely of gold, and constructed according to the ordinance, full of diverse kinds of jewels and gems, and decked with hundreds of standards, and this earth abounding in domestic and wild animals, were accepted by Kasyapa as sacrificial present made unto him by Rama, the son of Jamadagni. And Rama also gave him many thousand prodigious elephants, all adorned with gold. Indeed, freeing the earth from all robbers, and making her teem with honest and graceful inhabitants, Rama gave her away to Kasyapa at his great Horse-sacrifice. Having divested the earth of Kshatriyas for one and twenty times, and having performed hundreds of sacrifices, the puissant hero gave away the earth to the Brahmanas. And it was Marichi (Kasyapa) who accepted from him the earth with her seven islands. Then Kasyapa said unto Rama, 'Go out of the earth, at my command.' At the word of Kasyapa, the foremost of warriors, desirous of obeying the Brahmana's behest, caused by his arrows the very ocean to stand aside, and repairing to that best of mountains called Mahendra, continued to live there. Even that enhancer of the fame of the Bhrgus, possessed of such numberless virtues, that famous son of Jamadagni, of great splendour, will die. Superior to thy son, (even he will die). Do not, therefore, grieve for thy son who performed no sacrifice and made no sacrificial present. All these, superior to thee as regards the four cardinal virtues and as regards also a hundred other merits, all these foremost of men, have died, O Srinjaya, and they that are like them will also die.'"

SECTION 71

"Vyasa said, 'Hearing this sacred history of sixteen kings, capable of enhancing the period of life (of the listener), king Srinjaya remained silent without saying anything. The illustrious Rishi Narada then said unto him thus sitting silent, 'O thou of great splendour, hast thou heard those histories recited by me, and hast thou caught their purport? Or, are all these lost like Sraddha as performed by a person of regenerate classes having a Sudra wife?' Thus addressed, Srinjaya then replied with joined hands, 'O thou that hast wealth of asceticism, having listened to these excellent and praiseworthy histories of ancient royal sages, all of whom had performed great sacrifices with profuse presents unto the Brahmanas, my grief hath all been dispelled by wonder, like the darkness that is dispelled by the rays of the sun. I have now been cleansed of my sins, and I do not feel any pain now. Tell me, what shall I do now?'

"Narada said, 'By good luck it is that thy grief hath been dispelled. Solicit thou the boon that thou desirest. Thou wilt obtain all thou mayst ask. We never say what is not true.'

"Srinjaya said, 'I am happy with even this, viz., that thou, O holy one, art gratified with me. He with whom thou, O holy one, art gratified, hath nothing unobtainable here.'

"Narada said, 'I will once more give thee thy son who was fruitlessly slain by the robbers, like an animal, slaughtered in sacrifice, taking him out of terrible hell.'

"Vyasa said, 'Then the son of Srinjaya, of wonderful splendour, appeared, that child resembling the son of Kuvera himself, bestowed by the gratified Rishi (on the bereaved father). And king Srinjaya, once more meeting with his son, became highly delighted. And he performed many meritorious sacrifices, giving away profuse sacrificial presents upon completion. Srinjaya's son had not fulfilled the purposes of his being. He had performed no sacrifice and had no children. Destitute of bravery, he had perished miserably and not in battle. It was for this reason that he could be brought back into life. As regards Abhimanyu, he was brave and heroic. He hath fulfilled the purposes of life, for the brave son of Subhadra, having blasted his foes by thousands, hath left the world, falling in the field of battle. Those inaccessible regions that are attainable by Brahmacharya, by knowledge, by acquaintance with the scriptures, by foremost of sacrifices, even, these have been obtained by thy son. Men of knowledge always desire heaven by their righteous deeds. They that are living in heaven never prefer this world to heaven. Therefore, it is not easy for any desirable thing that might have been unattained by him to bring back into the world Arjuna's son slain in battle and now residing in heaven. Thy son has attained to that eternal goal which is attained by yogins with eyes shut in contemplation or by performers of great sacrifices, or people possessed of great ascetic merit. After death, attaining a new body that hero is shining like a king in his own immortal rays. Indeed, Abhimanyu has once more got his own body of lunar essence that is desirable by all regenerate persons. He deserveth not thy grief. Knowing this, be quiet, and slay thy foes. Let fortitude be thine. O sinless one, it is the living that stand in need of our grief, and not they that have attained to heaven. His sins increase, O king, for whom, the

living grief. Therefore, he that is wise, abandoning grief, should strive for (the) benefit (of the dead). The living man should think of the joy, the glory, and the happiness (of the dead). Knowing this, the wise never indulge in grief, for grief is painful. Know this to be true. Rise up! Strive (to achieve thy purpose). Do not grieve. Thou hast heard of the origin of Death, and her unexampled penances, as also the impartiality of her behaviour towards all creatures. Thou hast heard that prosperity is unstable. Thou hast heard how the dead son of Srinjaya was revived. O learned king, do not grieve. Peace be to thee, I go!--Having said this, the holy Vyasa disappeared then and there. Upon the departure of that master of speech, that foremost of intelligent persons, viz., the holy Vyasa, whose colour was like that of the clouded sky, Yudhishtira, having derived consolation in consequence of what he had heard about the sacrificial merit and prosperity of these great monarchs of olden times, possessed of energy equal to that of the great Indra himself and all of whom had acquired wealth by righteous means, mentally applauded those illustrious persons and became freed from grief. Once more, however, with a melancholy heart he asked himself, saying, 'What shall we say unto Dhananjaya?'

SECTION 72

"Sanjaya said, 'When that terrible day, so fraught with the slaughter of creatures, departed, and when the sun set, the beautiful twilight of the evening spread itself. The troops, O bull of Bharata's race, of both parties, had retired to their tents. Then the ape-bannered Jishnu, having slain a large number of Samsaptakas by means of his celestial weapons, proceeded towards his tent, mounted on that victorious car of his. And as he was proceeding, he asked Govinda, with voice choked with tears, 'Why is my heart afraid, O Kesava, and why both my speech falter? Evil omens encounter me, and my limbs are weak. Thoughts of disaster possess my mind without living it. On earth, on all sides, various omens strike me with fear. Of many kinds are those omens and indications, and seen everywhere, foreboding dire calamity. Is it all right with my venerable superior, viz., the king with all his friends?'

"Vasudeva said, 'It is evident that everything is right with thy brother and his friends. Do not grieve, some trifling evil in another direction will happen.'

"Sanjaya continued, 'Then those two heroes (viz., Krishna and Arjuna), having adored the Twilight*, mounted on their car and proceeded, talking of the day's battle so destructive of heroes. [* Twilight is herself the goddess who is supposed to be adored by certain prayers and on the occasion.] Having achieved feats exceedingly difficult of accomplishment, Vasudeva and Arjuna, at last, reached the (Pandava) encampment. Then that slayer of hostile heroes, viz., Vibhatsu, beholding the camp joyless and melancholy and everything to be in confusion, addressed Krishna with an agonised heart, and said, 'O Janardana, no auspicious trumpet blows today, its blasts mingled with the beat of drums and the loud blare of conchs. The sweet Vina also is nowhere played upon in accompaniment with slapping of palms [These slaps mark the cadences]. Auspicious and delightful songs fraught with praise are nowhere recited or sung by our bards amongst the troops. The warriors also, all recede hanging down their heads. They do not tell me beholding me, as before, of the feats achieved by them. O Madhava, is it all right with my brothers today? Beholding our own men plunged in grief, I know no peace. Is it all right, O giver of honours, with the ruler of the Panchalas, or Virata, or all our warriors, O thou of unfading glory? Alas, Subhadra's son, ever cheerful, doth not today, with his brothers, come out with smiles to receive me returning from battle.'

"Sanjaya said, 'Thus conversing, those two, (viz., Krishna and Arjuna), entered their own camp. And they saw that the Pandavas, all cheerless, were sitting, plunged in great grief. Beholding his brothers and sons, the ape-bannered Arjuna became very cheerless. Not seeing the son of Subhadra there, Arjuna said, 'Pale is the colour I behold of the faces of you all. I do not, again, see Abhimanyu. Nor doth he come to congratulate me. I heard that Drona had today formed the circular array. None amongst you, save the boy Abhimanyu, could break that array. I, however, did not teach him how to come out of that array, after having pierced it. Did you cause the boy to enter that array? Hath that slayer of heroes, viz., the son of Subhadra, that mighty Bowman, having pierced that array, through numberless warriors of the enemy in battle, fallen, at last in the fight? Oh, tell me, how that hero of mighty arms and red eyes, born (in our line) like a lion on the mountain breast, and equal unto the younger brother of Indra himself, hath fallen on the field of battle? What warrior, deprived on his senses by Death ventured to slay that dear son of Subhadra, that favourite of Draupadi and Kesava, that child ever loved by Kunti? Equal unto the high-souled Vishni hero, Kesava, himself in prowess and learning and dignity, how hath he been slain on the field of battle? The favourite son of that daughter of the Vishni race, always cherished by me, alas, if I do not see him I will repair to the abode of Yama. With locks ending in soft curls, of tender years, with eyes like those of a young gazelle, with tread like

that of an infuriated elephant, tall like a Sala offshoot, of sweet speech accompanied with smiles, quiet, ever obedient to the behest of his superiors, acting like one of mature years though tender in age, of agreeable speech, rest of vanity, of great courage and great energy, of large eyes resembling lotus-petals, kind to those devoted to him, self-restrained, following nothing mean, grateful, possessed of knowledge, accomplished in weapons, unretreating from battle, always delighting in fight, and enhancing the fears of foes, engaged in the welfare of kinsmen, desirous of victory into sires, never striking first, perfectly fearless in battle, alas, if I do not behold that son, I will repair to the abode of Yama. In the counting of car-warriors always reckoned as a Maharatha, superior to me one and a half times, of tender years, of mighty arms, even dear to Pradyumna and Kesava and myself, alas, if I do not behold that son I will repair to the abode of Yama. Of beautiful nose, of beautiful forehead, of fair eyes and eyebrows and lips, if I do not behold that face, what peace can my heart have? Melodious as the voice of the male Kokila, delightful, and sweet as the warblings of the Vina, without listening to his voice, what peace can my heart have? His beauty was unrivalled, rare even among the celestials. Without casting my eyes on that form, what peace can my heart have? Accomplished in saluting (his superiors) with reverence, and always obedient to the behests of his sires, alas, if I do not behold him, what peace can my heart have? Brave in battle, accustomed to every luxury, deserving of the softest bed, alas, he sleepeth today on the bare earth, as if there is none to take care of him, although he is foremost of those that have protectors to look after them. He on whom, while on his bed, the foremost of beautiful women used to attend, alas, he mangled with shafts, will have inauspicious jackals, prowling over the field, to attend upon him today. He who was formerly roused from his slumbers by singers and bards and panegyrists, alas, he will today be surely awakened by discordant beasts of prey. That beautiful face of his eminently deserved to be shaded by the umbrella, alas, the dust of battle-field will surely befoul today. O child, unfortunate that I am, death forcibly takes thee away from me, who was never satiated with looking at thee. Without doubt, that abode of Yama, which is always the goal of persons of righteous deeds, that delightful mansion, illuminated today by thy own splendours, is rendered exceedingly beautiful by thee. Without doubt, Yama and Varuna and Satakratu and Kuvera, obtaining thee as a favourite guest, are making much of thy heroic self. Thus indulging in diverse lamentations, like a merchant whose vessel has been sunken. Arjuna, afflicted with great grief, asked Yudhishtira, saying, 'O, thou of Kuru's race, hath he ascended to heaven, having caused a great slaughter among the enemy and contended with the foremost warriors in the face of battle? Without doubt, while contending single-handed with foremost of warriors, countless in number, and fighting with vigour and resolution, his heart turned towards me from a desire of help. While afflicted by Karna and Drona and Kripa and others with sharp shafts of diverse kinds and bright points, my sons of little strength, must have repeatedly thought, 'My father will in this press be my rescuer.' I think, while indulging in such lamentations, he was felled on the ground by cruel warriors. Or, perhaps, when he was begotten by me, when he was the nephew of Madhva, when he was born in Subhadra he could not have uttered such lamentations. Without doubt, my heart, hard as it is, is made of the essence of the thunder, since it breaketh not, even though I do not behold that mighty-armed hero of red eyes. How could those mighty bowmen of cruel hearts shoot their deep-piercing shafts upon that child of tender years, who, again, was my son and the nephew of Vasudeva? That noble-hearted youth who, coming forward every day, used to congratulate me, alas, why doth he not present himself today to me when I come back having slain the foe? Without doubt, overthrown, he lieth today on the bare earth bathed in blood. Beautifying the earth by his body, he lieth like the sun fallen (from the firmament). I grieve for Subhadra, who, hearing of the death in battle of her unretreating son, will, afflicted with sorrow, cast away her life. What will Subhadra missing Abhimanyu, say unto me? What also will Draupadi say unto me? Afflicted with grief as they are, what also shall I say unto them? Without doubt, my heart is made of the essence of the thunder, since it breaketh not in a thousand fragments at the sight of my weeping daughter-in-law, pierced with grief. The leonine shouts of the Dhritarashtra swelling with pride did, indeed, enter my ears. Krishna also heard Yuyutsu, censuring the heroes (of the Dhritarashtra army in these words): 'Ye mighty car-warriors, having been unable to vanquish Vibhatsu, and having slain only a child, why do ye rejoice? Why, having done what is disagreeable to those two, viz., Kesava and Arjuna, in battle, why do you in joy roar like lions, when truly the hour for sorrow is come? The fruits of this sinful deed of Yours will soon overtake you. Heinous is the crime perpetrated by you. How long will it not bear its fruits? Rebuking them in these words, the high-souled son of Dhritarashtra by his Vaisya wife, went away, casting off his weapons afflicted with rage and grief. O Krishna, why did you not tell me all this during

the battle? I would then have consumed all those car-warriors of cruel hearts.'

"Sanjaya continued, 'Then Vasudeva, consoling Partha who was afflicted with grief on account of his son, who was exceedingly anxious, whose eyes were bathed in tears, and who was, in fact, overwhelmed with this sorrow caused by the slaughter of his child, said unto him, 'Do not yield so to grief. This is the way of all brave, unretreating heroes, especially of Kshatriyas, whose profession is battle. O foremost of intelligent men, even this is the goal ordained by the authors of our scriptures for unretreating heroes engaged in battle. Death is certain for heroes that do not retreat. There is no doubt that Abhimanyu hath ascended to those regions that are reserved for persons of righteous acts. O bull of Bharata's race, even this is coveted by all that are brave, viz., that they may die in battle, facing their foes. As regards Abhimanyu, he having slain in battle many heroic and mighty princes, hath met with that death in the face of battle which is coveted by heroes. Do not grieve, O tiger among men I The legislators of old have declared this to be the eternal merit of the Kshatriyas, viz., their death in battle. O best of the Bharatas, these brothers of thine are all exceedingly cheerless, as also the king, and these thy friends, seeing thee plunged in grief. O giver of honours, comfort them in consoling words. That which should be is known to thee. It behoveth thee not to grieve.' Thus comforted by Krishna of wonderful deeds, Partha then said these words unto all his brothers, with voice choked with sorrow: 'O lord of the earth, I desire to hear how the mighty-armed Abhimanyu, how that hero of large eyes, resembling lotus-petals, fought. Ye will see that I will exterminate the foe with his elephants and cars and steeds, I will exterminate in battle those slayers of my son with all their followers and kinsmen. Ye all are accomplished in arms. Ye all were armed with weapons, how then could Subhadra's son be slain, even if it were the wielder of the thunder-bolt himself with whom he fought? Alas, if I had known that Pandavas and the Panchalas would be able to protect my son in battle, I myself would have then protected him. Ye were then on your cars, ye were shooting your shafts. Alas, how then could Abhimanyu be slain by the foe, causing a great carnage in your ranks? Alas, ye have no manliness, nor have ye any prowess, since in the very sight of you all was Abhimanyu slain. Or, I should chide my own self, since knowing that ye all are weak, cowardly, and irresolute, I went away! Alas, are your coats of mail and weapons of all kinds only ornaments for decking your persons, and were words given to you only for speaking in assemblies, that ye failed to protect my son (even though ye were clad in mail, armed from head to foot, and even though you had assured me in words of your competence)?--Having said these words, Partha sat down, holding bow and his excellent sword. Indeed, none could, at that time, even look at Vibhatsu who then resembled the Destroyer himself in wrath, repeatedly drawing deep breaths. None of his friends or kinsmen could venture to look at or speak unto Arjuna, as he sat there exceedingly afflicted with grief on account of his son, and with face bathed in tears. None! Indeed could address him, save Vasudeva or Yudhishtira. These two, under all circumstances, were acceptable to Arjuna. And because they were highly revered and dearly loved, therefore, could they alone address him at such times. Then king Yudhishtira addressing Partha, of eyes like lotus-petals, who was then filled with rage and exceedingly afflicted with grief on account of the death of his son, said these words.

SECTION 73

"Yudhishtira said,--O mighty-armed one, after thou hadst gone towards the army of the Samsaptakas, the preceptor Drona made fierce endeavours for seizing me. We succeeded, however, in resisting Drona at the head of the array at all points, having in that battle, disposed our vigorously contending car-divisions in counter-array. Held in check by a large number of warriors, and myself also having been well protected, Drona began to smite us with great activity, afflicting us with his whetted shafts. Thus afflicted by him, we could not then even gaze at his army, far less face it in battle. All of us then, addressing thy son by Subhadra, who was equal to thyself, O lord, in prowess said unto him, [O son, pierce this array of Drona!]-That valorous hero thus urged by us, then sought, like a good horse, to take that burden on himself, however unbearable it might have been for him. Endued as he was with thy energy, aided by that knowledge of weapons which he derived from thee, that child then penetrated unto that array, like Garuda penetrating into the ocean. As regards ourselves, we followed that hero, that son of Subhadra, desirous in that battle, of penetrating (into the Dhritarashtra army) by the same path by which Abhimanyu had entered it. Then, O sire, the wretched king of the Sindhus, viz., Jayadratha, in consequence of the boon granted to him by Rudra, checked all of us! Then Drona, Kripa and Karna and Drona's son, and the king of the Kosalas, and Kritavarma, these six car-warriors surrounded the son of Subhadra. Having surrounded that child all those great car-warriors--too many for him although he was contending to the utmost of his power, deprived him of his car. After he had

been deprived of his car, Dussasana's son, though he himself had a hair-breadth escape, succeeded, as chance would have it, in making Abhimanyu, meet with his end. As regards Abhimanyu, he, having slain many thousands of men and steeds and elephants, and eight thousand cars, and once more nine hundred elephants, two thousand princes, and a large number of heroic warriors unknown to fame, and despatching in that battle king Vrihadvala also to heaven, at last, through ill luck, met with his own death. Thus hath occurred this event that so enhances our grief! That tiger among men hath even thus ascended to heaven! Hearing these words uttered by king Yudhishtira, Arjuna, saying--Oh son!--and breathing a deep sigh, fell down on the earth in great pain. Then all the warriors of the Pandavas, surrounding Dhananjaya with cheerless faces began, filled with grief, to look at one another with winkless eyes. Recovering consciousness then, Vasava's son became furious with rage. He seemed to be in a feverish tremor, and sighed frequently. Squeezing his hands, drawing deep breaths, with eyes bathed in tears, and casting his glances like a mad man, he said these words.'

"Arjuna said.--Truly do I swear that tomorrow I will slay Jayadratha! If from fear of death, he doth not forsake the Dhritarashtras, or implore our protection, or the protection of Krishna that foremost of men or of thine, O king, I shall assuredly slay him tomorrow! Forgetting his friendship for me, engaged in doing what is agreeable to Dhritarashtra's son, that wretch is the cause of the child's slaughter! Tomorrow I will slay him! Whoever they may be that will encounter me in battle tomorrow for protecting him, be it Drona, or Kripa, O king, I will cover them all with my arrow! Ye bulls among men, if I do not achieve even this in (tomorrow's) battle, let me not attain the region, reserved for the righteous, ye foremost of heroes! Those regions that are for them that slay their mothers, or for them that slay their fathers, or them that violate their preceptor's beds, or them that are vile and wicked, or them that cherish envy against the righteous, or them that speak ill of others or them that appropriate the wealth confidingly deposited with them by others, or them that are betrayers of trusts, or them that speak ill of wives enjoyed by them before, or them that have slain Brahmanas, or them that have killed kine, or them that eat sugared milk and rice, or food prepared of barley, or pot-herbs, or dishes prepared of milk, sesamum, and rice, or thin cakes of powdered barley fried in clarified butter or other kinds of cakes, or meat, without having dedicated the same to the gods,--even those regions shall speedily be mine if I do not slay Jayadratha!--Those regions to which they go that offer insults to Brahmanas devoted to the study of the Vedas, or otherwise worthy of respect, or to those that are their preceptors, (those regions shall speedily be mine if I do not slay Jayadratha!) That end which becomes theirs who touch Brahmanas or fire with the feet, that end which becomes theirs who throw phlegm and excreta and eject urine into water, even that miserable end shall be mine, if I do not slay Jayadratha! That end which is his who bathes (in water) in a state of nudity, or his who does not hospitably entertain a guest, that end which is theirs who receive bribes, speak falsehood, and deceive and cheat others, that end which is theirs who offend against their own souls, or who falsely utter praises (of others), or of those low wretches who eat sweetmeats in the sight of servants and sons and wives and dependents without sharing the same with those, that awful end shall be mine if I do not slay Jayadratha! That end which overtakes the wretch of ruthless soul who without supporting a righteous and obedient protégé casts him off, or him who, without giving unto a deserving neighbour the offerings in Sraddhas, giveth them away unto those that deserve them not, that end which is his who drinks wine, or his who insults those that are worthy of respect, or his who is ungrateful, or his who speaketh ill of his brothers, that end shall soon be mine if I do not slay Jayadratha! The end of all those sinful persons whom I have not mentioned, as also of those whom I have mentioned, shall soon be attained by me, if after this night passes away, I do not slay Jayadratha tomorrow:

--Listen now to another oath of mine! If tomorrow's sun set without my slaying that wretch, then even here I shall enter the blazing fire! Ye Asuras and gods and men. Ye birds and snakes, ye Pitris and all wanderers of the night, ye regenerate Rishis and celestial Rishis, ye mobile and immobile creatures, ye all that I have not mentioned, ye will not succeed in protecting my foe from me! If he enters the abode of the nether region, or ascends the firmament, or repairs to the celestials, or the realms of the Daityas, I shall still, with a hundred arrows, assuredly cut off, on the expiration of this night, the head of Abhimanyu's foe!--'

"Sanjaya continued.--Having uttered these words, Arjuna began to stretch Gandiva with both his arms. Transcending Arjuna's voice the sound of that bow rose and touched the very heavens. After Arjuna had taken that oath, Janardhana, filled with wrath, blew his conch, Panchajanya. And Phalguna blew Devadatta. The great conch Panchajanya, well filled with the wind from Krishna's mouth, produced a loud blare. And that blare made the regents of the cardinal and the subsidiary points, the nether regions, and the whole universe,

to shake, as it happens at the end of the Yuga. Indeed after the high-souled Arjuna had taken the oath, the sound of thousands of musical instruments and loud leonine roars arose from the Pandava camp.

SECTION 74

"Sanjaya said, 'When the spies (of Duryodhana), having heard that loud uproar made by the Pandavas desirous of victory, informed (their masters of the cause), Jayadratha, overwhelmed with sorrow, and with heart stupefied with grief, and like one sinking in a fathomless ocean of distress, slowly rose up and having reflected for a long while, proceeded to the assembly of the kings. Reflecting for a while in the presence of those gods among men, Jayadratha, in fear of Abhimanyu's father and covered with shame, said these words--He who in Pandu's soil was begotten by Indra under the influence of desire, that wicked wretch is thinking of despatching me to the abode of Yama! Blessed be ye, I shall, therefore go back to my home from desire of life! Or, ye bulls among Kshatriyas, protect me by the force of your weapons! Partha seeks to slay me, ye heroes, render me fearless! Drona and Duryodhana and Kripa, and Karna, and the ruler of the Madras, and Valhika, and Dussasana and others, are capable of protecting a person who is afflicted by Yama himself. When however, I am threatened by Phalguna alone, will not all these the lords of earth, will not all of you, joined together, be able to protect me? Having heard the shouts of joy of the Pandavas, great hath been my fear. My limbs, ye lords of earth, have become powerless like those of a person on the point of death? Without doubt, the wielder of Gandiva hath sworn for my death! It is for this that the Pandavas are shouting in joy at a time when they should weep! Let alone the rulers of men, the very gods and Gandharvas, the Asuras, the Uragas, and the Rakshasas, cannot venture to baffle a vow of Arjuna. Therefore, ye bulls among men, blessed be ye, give me permission (to leave the Kuru camp). I want to make myself scarce. The Pandavas will no longer be able to find me! While indulging in such lamentations, with heart agitated by fear, king Duryodhana, always looking upon the accomplishment of his own business to be preferable to everything else, said unto him these words--Do not fear, O tiger among men! O bull among men, who will seek to encounter thee in battle when thou wilt remain in the midst of these Kshatriya heroes! Myself, Vikartana's son, Karna, Chitrastena, Vivimsati, Bhurisravas, Sala, Salya, the invincible Vrishasena, Purumitra, Jaya, Bhoja, Sudakshina the ruler of the Kamvojas, Satyavrata, the mighty-armed, Vikarna, Durmukha, Dussasana, Subahu, the ruler of the Kalingas, with his weapons upraised, Vinda and Anuvinda of Avanti, Drona, Drona's son, and Suvala's son (Sakuni),--these and numerous other kings will, with their forces, face the battle surrounding thee on all sides! Let the fever of thy heart, therefore, be dispelled! Thou art thyself one of the foremost of car-warriors! O thou of immeasurable splendour, thou thyself art a hero! Being what thou art how canst thou then see any cause of fear, O king of the Sindhus! The eleven Akshauhinis of troops I own will carefully fight for protecting thee! Therefore, do not fear, O king of the Sindhus! Let thy fears be dispelled!'

"Sanjaya continued, 'Thus comforted, O monarch, by thy son, the king of the Sindhus then, accompanied by Duryodhana, repaired that very night to Drona (the generalissimo of the Kuru army). Then, O king, having touched Drona's feet with reverence, and taken his seat with humility, he asked the preceptor these words--In hitting the aim, in hitting it from it distance, in tightness of hand, and in the force of the stroke, O illustrious one, tell the difference between myself and Phalguna! O preceptor, I wish to know accurately the difference as regards proficiency (in the science of arms) between myself and Arjuna! Say it unto me truly!'

"Drona said, 'Of tutorial instruction, both of you, i.e., thyself and Arjuna, have had the same measure, O son! In consequence, however, of yoga and the hard life led by Arjuna, he is superior to thee! Thou shouldst not, however, for any reason, cherish fear of Partha! Without doubt, I will, O son, protect thee from this fear! The very gods, cannot prevail over him who is protected by my arms! I will form an array which Partha will not succeed in piercing! [Literally, 'in crossing.'] Therefore contained thou in battle, do not fear, observing the duties of thy own order! O mighty car-warrior, tread in the track of thy sires and grandsires! Having duly studied the Vedas, thou hast poured libations, according to the ordinance, unto fire! Thou hast also performed many sacrifices: Death cannot, therefore, be an object of terror to thee! (For if thou diest), attaining then to that great good fortune which is unattainable by vile men, thou wilt acquire all those excellent regions in heaven that are attainable by the might of one's arms! The Kaurvas, the Pandavas, the Vrishnis, and other men, as also myself with my son, are all mortal and short-lived! Think of this. One after another, all of us, slain by Time which is all powerful, shall go to the other world, carrying with us only our respective deeds! I Those regions that ascetics acquire by undergoing severe penances, those regions are acquired by heroic Kshatriyas that are observant of the duties of their

order. Even thus was the ruler of the Sindhus consoled by Bharadwaja's son. Banishing his fear of Partha, he set his heart on battle. Then, O king thy troops also felt great delight, and the loud sounds of musical instruments were heard, mingled with leonine shouts."'

SECTION 75

"Sanjaya said, 'After Partha had vowed the death of the ruler of the Sindhus, the mighty-armed Vasudeva addressed Dhananjaya and said.--With the consent of thy brothers (alone, but without consulting me), thou hast sworn, saying--I will slay the ruler of the Sindhus! This hath been an act of great rashness (on thy part)! Without consulting me, thou hast taken up a great weight (upon thy shoulders)! Alas, how shall we escape the ridicule of all men? I had sent some spies into the camp of Dhritarashtra's son. Those spies, quickly coming unto me, gave me this information, viz., that after thou, O lord, hadst vowed to slay the ruler of the Sindhus, loud leonine shouts, mingled with the sounds of (our) musical instruments, were heard by the Dhritarashtras. In consequence of that uproar, the Dhritarashtras, with their well-wishers, became terrified.--These leonine shouts are not, causeless!--thought they, and waited (for what would ensue). O thou of mighty arms, an uproarious din then arose amongst the Kauravas, of their elephants and steeds and infantry. And a terrible rattle was also heard of their cars.--Having heard of the death of Abhimanyu, Dhananjaya, deeply afflicted will in wrath come out in the night for battle!--Than king even thus, they waited (ready for battle). While preparing themselves, O thou of eyes like lotus-petals, they then learnt truly the vow about the slaughter of the ruler of the Sindhus, made by thee that art wedded to truth. Then all the counsellors of Suyodhana became heartless and frightened like little animals. As regards king Jayadratha, that ruler of the Sindhus and the Sauviras, overwhelmed with grief and becoming thoroughly cheerless he stood up and entered his own tent with all his counsellors. Having consulted (with them) about every remedy that could benefit him at a time when he stood in need of consultation, he proceeded to the assembly of the (allied) kings and there said these words unto Suyodhana--Dhananjaya thinking me to be the slayer of his son, will tomorrow encounter me in battle! He hath, in the midst of his army, vowed to slay me! That vow of Savayasachin the very gods and Gandharvas and Asuras and Uragas and Rakshasas cannot venture to frustrate! Protect me, therefore, ye all in battle! Let not Dhananjaya, placing his foot on your head, succeed in hitting the mark! Let proper arrangements be made in respect of this matter! Or, if, O delighter of the Kurus, you think that you will not succeed in protecting me in battle, grant me permission then, O king, so that I may return home! Thus addressed (by Jayadratha), Suyodhana became cheerless and sat, hanging down his head. Ascertain that Jayadratha was in a great fright, Suyodhana began to reflect in silence. Beholding the Kuru king to be greatly afflicted, king Jayadratha, the ruler of the Sindhus, slowly said these words having a beneficial reference to himself--I do not behold here that Bowman of superior energy who can baffle with his arms the weapons of Arjuna in great battle! Who, even if it be Satakratu himself, will stay in front of Arjuna having Vasudeva for his ally, while wielding the bow Gandiva? It is heard that lord Maheswara himself of supreme energy had been encountered, before this, by Partha on foot, on the mountains of Himvat! Urged by the chief of the celestials, he slew on a single car, a thousand Danavas dwelling in Hiranypura! That son of Kunti is now allied with Vasudeva of great intelligence. I think that he is competent to destroy the three worlds including the very gods. I wish that you will either grant me permission (to leave the field for my home) or that the high-souled and heroic Drona with his son will protect me! Or, I would await thy pleasure!--O Arjuna, (thus addressed by Jayadratha) king Suyodhana humbly beseeched the preceptor in this matter [i.e. added his voice to that of Jayadratha, requesting Drona to protect the latter.]. All remedial measures have been adopted. Cars and steeds have been arranged. Karna and Bhurisravas, and Drona's son, and the invincible Vrishasena, and Kripa, and the ruler of the Madras, these six will be in (Jayadratha's) van. Drona will form an array half of which will be a Sakata [A kind of car or vehicle.] and half a lotus. In the middle of the leaves of that lotus will be a needle-mouthed array. Jayadratha, that ruler of the Sindhus, difficult of being conquered in battle, will take his stand, by it, protected by heroes! In (the use of) the bow, in weapons, in prowess, in strength, and also in lineage, those six car-warriors, O Partha are without doubt, exceedingly difficult of being borne. Without first vanquishing those six car-warriors, access to Jayadratha will not be had. Think, O Arjuna, of the prowess of each of those six, O tiger among men, when united together, they are not capable of being easily vanquished! We should, therefore, once again, take counsel with well-wishing counsellors, conversant with policy, for our benefit and for the success of our object!''

SECTION 76

"Arjuna said, 'These six car-warriors of the Dhritrashtra army whom thou regardest to be so strong their (united) energy, I think is not equal to even half of mine! Thou shalt see. O slayer of Madhu, the weapons of all these cut off and baffled by me when I go against them for slaying Jayadratha! In the very sight of Drona and all his men, I will fell the head of the ruler of the Sindhus, on the earth, beholding which they will indulge in lamentations. If the Siddhas, the Rudras, the Vasus, with the Aswins, the Maruts with Indra: (at their head) the Viswadevas with other gods, the Pitris, the Gandharvas, Garuda, the Ocean, the mountains, the firmament, Heaven, Earth, the point of the compass (cardinal and subsidiary), and the regents of those points, all the creatures that are domestic and all that are wild, in fact if all the mobile and the immobile beings together, become the protectors of the ruler of the Sindhus, yet, O slayer of Madhu, shalt thou behold Jayadratha slain by me tomorrow in battle with my arrows! O Krishna, I swear by Truth, I touch my weapons (and swear by them), that I shall, O Kesava, at the very outset, encounter that Drona, that mighty Bowman, who hath become the protector of that sinful wretch Jayadratha! Suyodhana thinks that this game (of battle) resteth on Drona! Therefore, piercing through the very van commanded by Drona himself, I shall get at Jayadratha! Thou shalt tomorrow behold the mightiest of bowmen riven by me in battle by means of my shafts ended with fierce energy, like summits of a hill riven by the thunder, Blood shall flow (in torrents) from the breasts of fallen men and elephants and steeds, split open by whetted shafts falling fast upon them! The shafts shot from Gandiva, fleet as the mind or the wind, will deprive thousands of men and elephants and steeds of life! Men will behold in tomorrow's battle those weapons which I have obtained from Yama and Kaurva and Varuna and Indra and Rudra! Thou shalt behold in tomorrow's battle the weapons of all those who come to protect the ruler of the Sindhus, baffled by me with my Brahma weapon! Thou shalt in tomorrow's battle, O Kesava, behold the earth strewn by me with the heads of kings cut off by the force, of my shafts! (Tomorrow) I shall gratify all cannibals, rout the foe, gladden my friends, and crush the ruler of the Sindhus! A great offender, one who hath not acted like a relative, born in a sinful country, the ruler of the Sindhu, slain by me, will slay his own. Thou shalt behold that ruler of the Sindhus, of sinful behaviour, and brought up in every luxury, pierced by me with my shafts! On the morrow, O Krishna, I shall do that which shall make Suyodhana think that there is no other Bowman in the world who is equal to me! My Gandiva is a celestial bow! I myself am the warrior. O bull among men! Thou, O Hrishikesa, art the charioteer! What is that I will not be able to vanquish? Through thy grace, O holy one, what is there unattainable by me in battle? Knowing my prowess to be incapable of being resisted, why, O Hrishikesa, dost thou, yet rebuke me? As Lakshmi is ever present in Soma, as water is ever present in the Ocean, know this, O Janardana, that even so is my vow ever accomplished! Do not think lightly of my weapons! Do not think lightly of my tough bow! Do not think lightly of the might of my arms! Do not think lightly of Dhananjaya! I shall go to battle in such a way that I shall truly win and not lose! When I have vowed it, know that Jayadratha hath already been slain in battle! Verily, in the Brahmana is truth; verily, in the righteous is humility; verily, in sacrifice is prosperity; verily, in Narayana is victory!"

"Sanjaya continued,--'Having said these words unto Hrishikesa, the son of Vasudeva, having himself said so unto his own self, Arjuna in a deep voice, once more addressed lord Kesava, saying--'Thou shouldst O Krishna, so act that my car may be well equipt as soon as this night dawns, since grave is the task that is at hand!'"

SECTION 77

"Sanjaya said, 'Both Vasudeva and Dhananjaya, afflicted with sorrow and grief and frequently sighing like two snakes, got no sleep that night. Understanding that both Nara and Narayana were in rage, the gods with Vasava became very anxious thinking, 'What will come of it?' Fierce winds, that were again dry and foreboding danger, began to blow. And a headless trunk and a mace appeared on the disc of the sun. And although it was cloudless, frequent thunders were heard, of loud report, mixed with flashes of lightning. The earth with her mountains and waters and forests, shook. The seas, those habitation of Makaras, swelled O king, in agitation. The rivers ran in directions opposite to their usual course. The nether and upper lips of car-warriors and steeds and men and elephants began to tremble. And as if for gladdening the cannibals, on that occasion foreboding a great accession of population to the domain of Yama, the animals (on the field) began to eject urine and excreta, and utter loud cries of woe. Beholding these fierce omens that made the hair stand on end, and hearing also of the fierce vow of the mighty Arjuna, all thy warriors, O bull of Bharata's race became exceedingly agitated. Then the mighty-armed son of Pakasasana said unto Krishna, 'Go, and comfort thy sister Subhadra with her daughter-in-law. And, O Madhava, let also that daughter-in-

law, and her companions, be comforted by thee; O lord, comfort them with soothing words that are again fraught with truth.' Thus addressed, Vasudeva, with a cheerless heart, wending to Arjuna's abode, began to comfort his sorrowing sister afflicted with grief on account of the death of her son."

"Vasudeva said, 'O lady of Vrishni's race, do not grieve, with thy daughter-in-law, for thy son, O timid one, all creatures have but one end ordained by Time. The end thy son hath met with-that becometh a hero of proud lineage, especially who is a Kshatriya. Do not, therefore, grieve. By good luck it is that mighty car-warrior of great wisdom, of prowess equal to that of his father, hath, after the Kshatriya custom, met with an end that is coveted by heroes. Having vanquished numberless foes and despatched them unto Yama's presence, he hath himself repaired to those eternal regions, that grant the fruition of every wish, and that are for the righteous. Thy son hath attained that end which the righteous attain by penance, by Brahmacharya, by knowledge of the scriptures, and by wisdom. The mother of a hero, the wife of a hero, the daughter of a hero, and a kinsman of heroes, O amiable one, grieve not thou for thy son who hath obtained the supreme end. The wretched ruler of the Sindhus, O beautiful lady, that murderer of a child, that perpetrator of a sinful act, shall, with his friends and kinsmen, obtain the fruit of this arrogance of his on the expiry of this night. Even if he enters the abode of Indra himself he will not escape from the hands of Partha. Tomorrow thou shalt hear that the head of the Sindhus hath, in battle, been cut off from his trunk to roll on the outskirts of Samantapanchaka! Dispel thy sorrow, and do not grieve. Keeping the duties of a Kshatriya before him, thy brave son hath attained the end of the righteous, that end, viz., which we here expect to obtain as also others that bear arms as a profession. Of broad chest, mighty arms, unreturning, a crusher of car-warriors, thy son, O beautiful lady, hath gone to heaven. Drive away this fever (of thy heart). Obedient to his sires and maternal relations, that heroic and mighty car-warriors of great prowess hath fallen a prey to death, after having slain thousands of foes comfort thy daughter-in-law, O queen! Do not grieve too much, O Kshatriya lady! Drive away thy grief, O daughter, as thou shalt hear such agreeable news on the morrow. That which Partha hath vowed must be accomplished. It cannot be otherwise. That which is sought to be done by thy husband can never remain unaccomplished. Even if all human beings and snakes and Pisachas and all the wanderers of the night and birds, and all the gods and the Asuras, help the ruler of the Sindhus on the field of battle; he shall still, with them, cease to exist tomorrow.'"

SECTION 78

"Sanjaya said, 'Hearing these words of the high-souled Kesava, Subhadra, afflicted with grief on account of the death of her son, began to indulge in these piteous lamentations: 'Oh, son of my wretched self, O thou that wast in prowess equal to thy father, O child, how couldst thou perish, going to battle! Alas, how doth that face of thine which resembleth the blue lotus and is graced with beautiful teeth and excellent eyes, now seem, now that, O child, it is covered with battle's dust! Without doubt, thee so brave and unreturning, thee fallen on the field, with beautiful head and neck and arms, with broad chest, low belly, thy limbs decked with ornaments, thee that art endowed with beautiful eyes, thee that art mangled with weapon wounds, thee all creatures are, without doubt, beholding as the rising moon! Alas, thou whose bed used to be overlaid with the whitest and costliest sheets, alas, deserving as thou art of every luxury, how dost thou sleep today on the bare earth, thy body pierced with arrows? That hero of mighty arms who used of old to be waited upon by the foremost of beautiful women, alas, how can he, fallen on the field of battle, pass his time now in the company of jackals! He who of old was praised with hymns by singers and bards and panegyrist, alas, he is today greeted by fierce and yelling cannibals and beasts of prey. By whom, alas, hast thou been helplessly slain when thou hadst the Pandavas, O lord, and all the Panchalas, for thy protectors? Oh son, O sinless one, I am not yet gratified with looking at thee. Wretched as I am, it is evident that I shall have to go to Yama's abode. When again shall I cast my eyes on that face of thine, adorned, with large eyes and beautiful locks that smooth face without pimples, from which sweet words and exquisite fragrance constantly issued? Fie on the strength of Bhimasena, on the bowmanship of Partha, on the prowess of the Vrishni heroes, and the might of the Panchalas! Fie on the Kaikeyas, the Chedis, the Matsyas, and the Srinjayas, they that could not protect thee, O hero, while engaged in battle! I behold the earth today to be vacant and cheerless. Without seeing my Abhimanyu, my eyes are troubled with affliction. Thou wast the sister's son of Vasudeva, the son of the wielder of Gandiva, and thyself, a hero and an Atiratha. Alas, how shall I behold the slain! Alas, O hero, thou hast been to me like a treasure in a dream that is seen and lost. Oh, every thing human is as transitory as a bubble of water. This thy young wife is overwhelmed with grief on account of the evil that hath befallen thee. Alas, how shall I comfort her who is even like a cow without her calf!

Alas, O son, thou hast prematurely fled from me at a time when thou wast about to bear fruit of greatness, although I am longing for a sight of thee. Without, doubt, the conduct of the Destroyer cannot be understood even by the wise, since although thou hast Kesava for thy protector, thou wast yet slain, as if thou wast perfectly helpless. O son, let that end be thine which is theirs that perform sacrifices and theirs that are Brahmanas of purified soul, and theirs that have practised Brahmacharya, and theirs that have bathed in sacred waters, and theirs that are grateful and charitable and devoted to the service of their preceptors, and theirs that have made sacrificial presents in profusion. That end which is theirs that are brave and unretreating while engaged in battle, or theirs that have fallen in battle, having slain their foes, let that end be thine. That auspicious end which is theirs that have given away a thousand kine, or theirs that have given away in sacrifices, or theirs that give away houses and mansions agreeable to the recipients, that end which is theirs that give away gems and jewels to deserving Brahmanas, or theirs that are punishers of crime, O, let that end be thine. That end which is attained by Munis of rigid vows by Brahmacharya, or that which is attained by those women that adhere to but one husband, O son, let that end be thine. That eternal end which is attained by kings by means of good behaviour, or by those persons that have cleansed themselves by leading, one after another, all the four modes of life, and through due observance of their duties, that end which is theirs that are compassionate to the poor and the distressed, or theirs that equitably divide sweets amongst themselves and their dependants, or theirs that are never addicted to deceit and wickedness, O son, let that end be thine! That end which is theirs that are observant of vows, or theirs that are virtuous, or theirs that are devoted to the service of preceptors, or theirs that have never sent away a guest unentertained, O son, let that end be thine. That end which is theirs that succeed in distress and the most difficult straits in preserving the equanimity of their souls, however much scorched they might be by the fire of grief, O son, let that end be thine. O son, let that end be thine which is theirs that are always devoted to the service of their fathers and mothers, or theirs that are devoted to their own wives only. O son, let that end be thine which is attained by those wise men who, restraining themselves from the wives of others, seek the companionship of only their own wives in season. O son, let that end be thine which is theirs that look upon all creatures with an eye of peace, or theirs that never give pain to others, or theirs that always forgive. O son, let that end be thine which is theirs that abstain from honey, meat, wine, pride and untruth, or theirs that have refrained from giving pain to others. Let that goal be thine which they attain that are modest, acquainted with all the scriptures, content with knowledge, and have their passions under control.'

"And while cheerless Subhadra, afflicted with grief, was indulging in such lamentations, the princess of Panchala (Draupadi), accompanied by Virata's daughter (Uttara), came to her. All of them, in great grief, wept copiously and indulged in heart-rending lamentations. And like persons reft of reason by sorrow, they fainted away and fell down on the earth. Then Krishna, who stood, ready with water, deeply afflicted, sprinkled it over his weeping, unconscious and trembling sister, pierced in her very heart, and comforting her, said what should be said on such an occasion. And the lotus-eyed one said, 'Grieve not, O Subhadra! O Panchali, console Uttara! Abhimanyu, that bull among Kshatriyas, hath obtained the most laudable goal. O thou of beautiful face, let all the other men yet alive in our race obtain that goal which Abhimanyu of great fame hath obtained. Ourselves with all our friends, wish to achieve, in this battle, that feat, the like of which, O lady, thy son, that mighty car-warrior, hath achieved without any assistance.' Having consoled his sister and Draupadi and Uttara thus, that chastiser of foes, viz., the mighty-armed (Krishna), returned to Partha's side. Then Krishna, saluting the kings, friends and Arjuna, entered the inner apartments of the (latter's) tent while those kings also repaired to respective abodes."

SECTION 79

"Sanjaya said, 'Then lord Kesava, of eyes like lotus-petals, having entered the unrivalled mansion of Arjuna, touched water, and spread (for Arjuna) on the auspicious and even floor an excellent bed of Kusa blades that were of the hue of the lapis lazuli. And keeping excellent weapons around that bed, he adorned it duly with garlands of flowers and fried paddy, perfumes and other auspicious articles. And after Partha (also) had touched water, meek and submissive attendants brought the usual nightly sacrifice to the Three-eyed (Mahadeva). Then Partha, with a cheerful soul, having smeared Madhava with perfumes and adorned with floral garlands, presented unto Mahadeva the nightly offering. [Nilakantha supposes that tasmā here refers to the Three-eyed and not to Krishna. This seems to be right.] Then Govinda, with a faint smile, addressed Partha, saying, 'Blessed be thou, O Partha, lay thyself down, I leave thee.' Placing door-keepers then, and also sentinels well-armed, blessed Kesava,

followed by (his charioteer) Daruka, repaired to his own tent. He then laid himself down on his white bed, and thought of diverse measures to be adopted. And the illustrious one (Kesava) of eyes like lotus petals, began for Partha's sake, to think of various means that would dispel (Partha's) grief and anxiety and enhance his prowess and splendour. Of soul wrapt in yoga, that Supreme Lord of all, viz., Vishnu of wide-spread fame, who always did what was agreeable to Jishnu, desirous of benefiting (Arjuna), lapsed into yoga, and meditation. There was none in the Pandava camp who slept that night. Wakefulness possessed every one, O monarch. And everybody (in the Pandava camp) thought of this, viz.,--The high-souled wielder of Gandiva, burning with grief for the death of his son, hath suddenly vowed the slaughter of the Sindhus. How, indeed, will that slayer of hostile heroes, that son of Vasava, that mighty-armed warrior, accomplish his vow? The high-souled son of Pandu hath, indeed made a most difficult resolve. King Jayadratha is endowed with mighty energy. Oh, let Arjuna succeed in fulfilling his vow. Difficult is that vow which he, afflicted with grief on account of his son, hath made. Duryodhana's brothers are all possessed of great prowess. His forces also are countless. The son of Dhritarashtra hath assigned all these to Jayadratha (as his protectors). Oh, let Dhananjaya come back (to the camp), having slain the ruler of the Sindhus in battle. Vanquishing his foes, let Arjuna accomplish his vow. If he fails to slay the ruler of the Sindhus tomorrow, he will certainly enter into blazing fire. Dhananjaya, the son of Pritha, will not falsify his oath. If Arjuna dies, how will the son of Dharma succeed in recovering his kingdom? Indeed, (Yudhishtira) the son of Pandu hath reposed (all his hopes of) victory of Arjuna. If we have achieved any (religious) merit, if we have ever poured libations of clarified butter into fire, let Savayasachin, aided by the fruits thereof, vanquish all his foes.' Thus talking, O lord, with one another about the victory (of the morrow), that long night, O king, of theirs, at last, passed away. In the middle of the night, Janardana, having awaked, remembered Partha's vow, and addressing (his charioteer) Daruka, said, 'Arjuna, in grief for the death of his son, hath vowed. O Daruka, that before tomorrow's sun goes down he will slay Jayadratha. Hearing of this, Duryodhana will assuredly take counsel with his counsellors, about how Partha may fail to achieve his object. His several Akshauhinis of troops will protect Jayadratha. Fully conversant with the ways of applying all weapons, Drona also, with his son, will protect him. That matchless hero, the Thousand-eyed (Indra himself), that crusher of the pride of Daityas and Danavas cannot venture to slay him in battle who is protected by Drona. I, therefore, will do that tomorrow by which Arjuna, the son of Kunti, may slay Jayadratha before the sun sets. My wives, my kinsmen, my relatives, non amongst these is dearer to me than Arjuna. O Daruka, I shall not be able to cast my eyes, even for a single moment, on the earth bereft of Arjuna. I tell thee, the earth shall not be reft to Arjuna. Myself vanquishing them all with their steeds and elephants by putting forth my strength for the sake of Arjuna, I will slay them with Karṇa and Suyodhana. Let the three worlds tomorrow behold my prowess in great battle, when I put forth my valour, O Daruka, for Dhananjaya's sake. Tomorrow thousands of kings and hundreds of princes, with their steeds and cars and elephants, will, O Daruka, fly away from battle. Thou shalt tomorrow, O Daruka, behold that army of kings overthrown and crushed with my discus, by myself in wrath for the sake of the son of Pandu. Tomorrow the (three) worlds with the gods, the Gandharvas, the Pisachas, the Snakes, and the Rakshasas, will know me as a (true) friend of Savayasachin. He that hateth him, hateth me. He that followeth him, followeth me. Thou hast intelligence. Know that Arjuna is half of myself. When morning comes after the expiry of this night, thou, O Daruka, equipping my excellent car according to the rules of military science, must bring it and follow me with it carefully, placing on it my celestial mace called Kaumodaki, my dart and discus, bow and arrows, and every other thing necessary. O Suta, making room on the terrace of my car for my standard and for the heroic Garuda thereon, that adorns my umbrella, and yoking thereto my foremost of steeds named Valahaka and Meghapushpa and Saivya and Sugriva, having cased them in golden mail of the splendour of the sun and fire, and thyself putting on thy armour, stay on it carefully. Upon hearing the loud and terrible blast of my conch Panchajanya emitting the shrill Rishava note, thou wilt come quickly to me. In course of a single day, O Daruka, I shall dispel the wrath and the diverse woes of my cousin, the son of my paternal aunt. By every means shall I strive so that Vibhatsu in battle may slay Jayadratha in the very sight of the Dhartarashtras. O charioteer, I tell thee that Vibhatsu will certainly succeed in slaying all these for whose slaughter he will strive.'

"Daruka said, 'He is certain to have victory whose charioteership, O tiger among men, hath been taken by thee. Whence, indeed, can defeat come to him? As regards myself, I will do that which thou hast commanded me to do. This night will bring (on its train) the auspicious morn for Arjuna's victory.'"

SECTION 80

"Sanjaya said, 'Kunti's son, Dhananjaya, of inconceivable prowess thinking of how to accomplish his vow, recollected the mantras (given to him by Vyasa). And soon he was lulled in the arms of sleep. Unto that ape-bannered hero, burning with grief and immersed in thought Kesava, having Garuda on his banner, appeared in a dream. Dhananjaya of righteous soul, inconsequence of his love and veneration for Kesava, never omitted under any circumstances to stand up and advance a few steps for receiving Krishna. Rising up, therefore, now (in his dream), he gave unto Govinda a seat. He himself, however, at that time, did not set his heart upon taking his seat. Then Krishna, of mighty energy, knowing the resolution of Partha, said, while seated, unto the son of Kunti, these words while the latter was standing: 'Do not set thy heart, O Partha, on grief. Time is unconquerable. Time foreth all creatures into the inevitable course. O foremost of men what for is this grief of thine? Grief should not be indulged in, O foremost of learned persons! Grief is an impediment to action. Accomplish that act which should be accomplished. The grief that maketh a person forgo all efforts is, indeed, O Dhananjaya, an enemy of that person. A person, by indulging in grief, gladdens his foes and saddens his friends, while the person is himself weakened. Therefore, it behoveth thee not to grieve.' Thus addressed by Vasudeva, the unvanquished Vibhatsu of great learning then said these words of grave import: 'Grave is the vow that I have made about the slaughter of Jayadratha. Even tomorrow I shall slay that wicked wretch, that slayer of my son. Even this hath been my vow, O Kesava! For frustrating my vow, Jayadratha, protected by all the mighty car-warriors, will be kept in their rear by the Dhartarashtras. Their force, number, consists, O Madhava, of remnant, after slaughter, of eleven Akshauhinis of troops, difficult of being vanquished. Surrounded in battle as he will be by all of them and by all the great car-warriors, how shall he obtain a sight, O Krishna, of the wicked rule of the Sindhus? My vow will not be accomplished, O Kesava! How can a person like me live, having failed to accomplish his vow? O hero, the non-accomplishment is evident of this (my vow which to me is a) source of great grief. (At this season of the year), I tell thee that the sun setteth quickly.' The bird-bannered Krishna hearing this cause of Partha's grief, touched water and sat with face turned to the east. And then that hero, of eyes like lotus leaves, and possessed of great energy, said these words for the benefit of Pandu's son who had resolved upon the slaughter of the ruler of the Sindhus, 'O Partha, there is an indestructible, supreme weapon of the name of Pasupata. With it the god Maheswara slew in battle all the Daityas! If thou rememberest it now, thou shalt then be able to slay Jayadratha tomorrow. If it is unknown to thee (now), adore within thy heart the god having the bull for his mark. Thinking of that god in thy mind, remember him, O Dhananjaya! Thou art his devotee. Through his grace thou shalt obtain that rich possession.' Hearing these words of Krishna, Dhananjaya, having touched water, sat on the earth with concentrated mind and thought of the god Bhava. After he had thus sat with rapt mind at that hour called Brahma of auspicious indications, Arjuna saw himself journeying through the sky with Kesava. And Partha, possessed of the speed of the mind, seemed to reach, with Kesava, the sacred foot of Himavat and the Manimat mountain abounding in many brilliant gems and frequented by Siddhas and Charanas. And the lord Kesava seemed to have caught hold of his left arm. And he seemed to see many wonderful sights as he reached (those place). And Arjuna of righteous soul then seemed to arrive at the White mountain on the north. And then he beheld, in the pleasure-gardens of Kuvera the beautiful

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lake decked with lotuses. And he also saw that foremost of rivers, viz., the Ganga full of water. And then he arrived at the regions about the Mandara mountains. Those regions were covered with trees that always bore blossoms and fruits. And they abounded with stones lying scattered about, that were all transparent crystal. And they were inhabited by lions and tigers and abounded with animals of diverse kinds. And they were adorned with many beautiful retreats of ascetics, echoing with the sweet notes of delightful warblers. And they resounded also with the songs of Kinnaras. Graced with many golden and silver peaks, they were illumined with diverse herbs and plants. And many Mandara trees with their pretty loads of flowers, adorned them. And then Arjuna reached the mountains called Kala that looked like a mound of antimony. And then he reached the summit called Brahmamunja, and then many rivers, and then many inhabited provinces. And he arrived at Satasinga, and the woods known by the name of Sharyati. And then he beheld the sacred spot known as the Horse-head, and then the region of Atharvana. And then he beheld that prince of mountains called Vrishhadansa, and the great Mandara, abounding in Apsaras, and graced with the presence of the Kinnaras. And roaming on that mountain, Partha, with Krishna, beheld a spot of earth adorned with excellent fountains, decked with golden mineral, and possessed of the splendour of the lunar rays, and having many

cities and towns. And he also beheld many seas of wonderful forms and diverse mines of wealth. And thus going through the sky and firmament and the earth, he reached the spot called Vishnupada. And wandering, with Krishna in his company, he came down with great velocity, like a shaft shot (from a bow). And soon Partha beheld a blazing mountain whose splendour equalled that of the planets, the constellations, or fire. And arrived at that mountain, he beheld on its top, the high-souled god having the bull for his mark, and ever engaged in ascetic penances, like a thousand suns collected together, and blazing with his own effulgence. Trident in hand, matted locks on the head, of snow-white colour, he was robed in bark and skin. Endued with great energy, his body seemed to be flaming with a thousand eyes. And he was seated with Parvati and many creatures of brilliant forms (around him). And his attendants were engaged in singing and playing upon musical instruments, in laughing and dancing, in moving and stretching their hands, and in uttering loud shouts. And the place was perfumed with fragrant odours, and Rishis that worshipped Brahma adorned with excellent hymns of unfading glory, that God who was the protector of all creatures, and wielded the (great) bow (called Pinaka). Beholding him, Vasudeva of righteous soul, with Partha, touched the earth with his head, uttering the eternal words of the Veda. And Krishna adorned, with speech, mind, understanding, and acts, that God who is the first source of the universe, himself uncreate, the supreme lord of unfading glory: who is the highest cause of the mind, who is space and the wind, who is the cause of all the luminous bodies (in the firmament), who is the creator of the rain, and the supreme, primordial substance of the earth, who is the object of adoration, with the gods, the Danavas, the Yakshas, and human beings; who is the supreme Brahma that is seen by Yogins and the refuge of those acquainted with Shastras, who is the creator of all mobile and immobile creatures, and their destroyer also; who is the Wrath that burns everything at the end of the Yuga; who is the supreme soul; who is the Sakra and Surya, and the origin of all attributes. And Krishna sought the protection of that Bhava, whom men of knowledge, desirous of attaining to that which is called the subtle and the spiritual, behold; that uncreate one is the soul of all causes. And Arjuna repeatedly adored that Deity, knowing that he was the origin of all creatures and the cause of the past, the future, and the present. Beholding those two, viz., Nara and Narayana arrived, Bhava of cheerful soul, smilingly said unto them, 'Welcome are ye, ye foremost of men! Rise up and let the fatigue of your journey be over. What, O heroes, is the desire in your heart? Let it be uttered quickly. What is the business that has brought you hither? I will accomplish it and do what would benefit you. I will grant everything ye may desire., Hearing those words of the god, they both rose. And then with joined hands, the faultless Vasudeva and Arjuna, both of great wisdom, began to gratify that high-souled deity with an excellent hymn. And Krishna and Arjuna said, 'We bow to Bhava, to Sarva, to Rudra, to the boon-giving deity. We bow to the lord of all creatures endued with life, to the god who is always fierce, to him who is called Kapardin! We bow to Mahadeva, to Bhima, to the Three-eyed, to him who is peace and contentment. We bow to Isana, to him who is the destroyer of (Daksha's) sacrifice. Let salutations be to the slayer of Andhaka, to the father of Kumara, to him who is of blue throat, to him who is the creator.' Let salutation be to the wielder of Pinaka, to one worthy of the offer of libations of clarified butter, to him who is truth, to him who is all-pervading. To him who is unvanquished! To him who is always of blue locks, to him who is armed with the trident, to him who is of celestial vision! To him who is Hotri, to him who protects all, to him who is of three eyes, to him who is disease, to him whose vital seed fell on fire! To him who is inconceivable, to him who is the lord of Amvika, to him who is adored by all the gods! To him who hath the bull for his mark, to him who is bold, to him who is of matted lock, to him who is a Brahmacharin! To him who standeth as an ascetic in the water, to him who is devoted to Brahma, to him who hath never been conquered! To him who is the soul of the universe, to him who is the creator of the universe, to him who liveth pervading the whole universe! We bow to thee that art, the object of the reverence of all, to thee that art the original cause of all creatures! To thee that art called Brahmachakra, to thee that art called Sarva, Sankara, and Siva! We bow to thee that art the lord of all great beings! We bow to thee that hast a thousand heads, to thee that hast a thousand arms, to thee that art called Death! To thee that hast a thousand eyes, a thousand legs? To thee whose acts are innumerable! We bow to thee whose complexion is that of gold, to thee that art cased in golden mail, to thee that art ever compassionate to thy devotees! O lord, let our wish be accomplished.'

"Sanjaya continued, 'Having adored Mahadeva in these terms, Vasudeva with Arjuna then began to gratify him for obtaining (the great) weapon (called Pasupata).'"

SECTION 81

"Sanjaya said, 'Then Partha, with a cheerful soul and joined hands and eyes expanded (in wonder), gazed at the god having the bull for his mark and who was the receptacle of every energy. And he beheld the offerings he made every night to Vasudeva lying by the side of the Three-eyed deity. The son of Pandu then, mentally worshipping both Krishna and Sarva, said unto the latter, 'I desire (to obtain) the celestial weapon.' Hearing these words of Partha desiring the boon he sought, god Siva smilingly said unto Vasudeva and Arjuna, 'Welcome to you, ye foremost of men! I know the wish cherished by you, and the business for which you have come here. I will give you what you wish. There is a celestial lake full of Amrita, not far from this place, ye slayers of foes! There were kept some time back, that celestial bow and arrow of mine. With them I slew in battle all the enemies of the gods. Bring hither, ye Krishna, that excellent bow with arrow fixed on it.' Hearing these words of Siva, Vasudava with Arjuna answered, 'So be it.' And then accompanied by all the attendants of Siva, those two heroes set out for that celestial lake which possessed hundreds of heavenly wonders, that sacred lake, capable of granting every object, which the god, having the bull for his mark, had indicated to them, And unto that lake, the Rishis Nara and Narayana (viz., Arjuna and Vasudeva) went fearlessly. And having reached that lake, bright as the disc of the sun, Arjuna and Achyuta beheld within its waters a terrible snake. And they beheld there another foremost of snakes, that had a thousand heads. And possessed of the effluence of fire, that snake was vomiting fierce flames. Then Krishna and Partha having touched water, joined their hands, and approached those snakes, having bowed unto the god having the bull for his mark. And as they approached the snakes, conversant as they were with the Vedas, they uttered the hundred stanzas of the Veda, to the praise of Rudra, bowing the while with their sincere souls unto Bhava of immeasurable power. Then those two terrible snakes, in consequence of the power of those adorations to Rudra, abandoned their snake-forms and assumed the forms of a foe-killing bow and arrow. Gratified (with what they saw), Krishna and Arjuna then seized that bow and arrow of great effluence. And those high-souled heroes then brought them away and gave them unto the illustrious Mahadeva. Then from one of the sides of Siva's body there came out a Brahmacharin of tawny eyes. And he seemed to be the refuge of asceticism. Of blue throat and red locks, he was endued with great might. Taking up that best of bows that Brahmacharin stood pacing (both the bow and his feet properly). And fixing the arrow on the bowstring, he began to stretch the latter duly. Beholding the manner of his seizing the handle of the bow and drawing the string and placing his feet, and hearing also the Mantras uttered by Bhava, the son of Pandu, of inconceivable prowess, learnt everything duly. The mighty and puissant Brahmacharin then sped that arrow to that same lake. And he once more threw that bow also in that self-same lake. Then Arjuna of good memory knowing that Bhava was gratified with him, and remembering also the boon the latter had given him in the forest, and the sight also he gave him of his person, mentally entertained the desire, 'Let all this become productive of fruit!' Understanding this to be his wish, Bhava, gratified with him, gave him the boon. And the god also granted him the terrible Pasupata weapon and the accomplishment of his vow. Then having thus once more obtained the Pasupata weapon from the supreme god, the invincible Arjuna, with hair standing on end, regarded his business to be already achieved. Then Arjuna and Krishna filled with joy, paid their adorations unto the great god by bowing their heads. And permitted by Bhava both Arjuna and Kesava, those two heroes, almost immediately came back to their own camp, filled with transports of delight. Indeed, their joy was as great as that of Indra and Vishnu when those two gods, desirous of slaying Jambha, obtained the permission of Bhava that slayer of great Asuras.'"

SECTION 82

"Sanjaya said, 'While Krishna and Daruka were thus conversing together, that night, O king, passed away. (When morning dawned), king Yudhishtira rose from his bed. Paniswanikas and Magadhas and Madhuparkikas and Sutas, gratified that bull among men (with songs and music). And dancers began their dance, and sweet-voiced singers sang their sweet songs fraught with the praises of the Kuru race. And skilled musicians, well-trained (in their respective instruments), played on Mridangas and Jharjharas and Bheris, and Panavas, and Anakas, and Gomukhas, and Adamvaras, and conchs, and Dundubhis of loud sound, and diverse other instruments. That loud noise, deep as the roar of the clouds, touched the very heavens. And it awoke that foremost of kings, viz., Yudhishtira, from his slumber. Having slept happily on his excellent and costly bed, the king awoke. And the monarch, rising from his bed, proceeded to the bath-room for performing those acts that were absolutely necessary. Then a hundred and eight servants, attired in white, themselves washed, and all young, approached the king with many golden jars filled to the brim. Seated at his ease on a royal seat,

attired in a thin cloth, the king bathed in several kinds of water fragrant with sandal-wood and purified with Mantras. His body was rubbed by strong and well-trained servants with water in which diverse kinds of medicinal herbs had been soaked. He then washed with adhivasha water rendered fragrant by various odoriferous substances. Obtaining then a long piece of cloth (for the head) that was as white as the feathers of the swan, and that had been kept loose before him, the king tied it round his head for drying the water. Smearing his body then with excellent sandal-paste, and wearing floral garlands, and addressing himself in clean robes, the mighty-armed monarch sat with face towards the east, and his hands joined together. Following the path of the righteous, the son of Kunti then mentally said his prayers. And then with great humility he entered the chamber in which the blazing fire (for worship) was kept. And having worshipped the fire with faggots of sacred wood and with libations of clarified butter sanctified with Mantras, he came out of the chamber. Then that tiger among men, entering a second chamber, beheld there many bulls among Brahmanas well-acquainted with the Vedas. And they were all self-restrained, purified by the study of the Vedas and by vows. And all of them had undergone the bath on the completion of sacrifices performed by them. Worshippers of the Sun, they numbered a thousand. And, besides them, there were also eight thousand others of the same class. And the mighty-armed son of Pandu, having caused them to utter, in distinct voices, agreeable benedictions, by making presents to them of honey and clarified butter and auspicious fruits of the best kind, gave unto each of them a nishka of gold, a hundred steeds decked with ornaments, and costly robes and such other presents as were agreeable to them. And making unto them presents also of kine yielding milk whenever touched, with calves and having their horns decked with gold and their hoofs with silver, the son of Pandu circumambulated them. And then seeing and touching Swastikas fraught with increase of good fortune, and Nandyavartas made of gold, and floral garlands, water-pots and blazing fire, and vessels full of sun-dried rice and other auspicious articles, and the yellow pigment prepared from the urine of the cow, and auspicious and well-decked maidens, and curds and clarified butter and honey, and auspicious birds and diverse other things held sacred, the son of Kunti came into the outer chamber. Then, O mighty-armed one, the attendants waiting in that chamber brought an excellent and costly seat of gold that was of a circular shape. Decked with pearls and lapis lazuli, and overlaid with a very costly carpet over which was spread another cloth of fine texture, that seat was the handiwork of the artificer himself. After the high-souled monarch had taken his seat, the servants brought to him all his costly and bright ornaments. The high-souled son of Kunti put on those bejewelled ornaments, whereupon his beauty became such as to enhance the grief of his foes. And when the servants began to fan him with white yak-tails of the bright effluence of the moon and all furnished with handles of gold, the king looked resplendent like a mass of clouds charged with lightning. And bards began to sing his praises, and panegyrist uttered his eulogies. And singers began to sing unto that delighter of Kuru's race, and in a moment the voices of the panegyrist swelled into a loud noise. And then was heard the clatter of car-wheels, and the tread of horse-hoofs. And in consequence of that noise mingling with the tinkle of elephants' bells and the blare of conchs and the tread of men, the very earth seemed to tremble. Then one of the orderlies in charge of the doors, cased in mail, youthful in years, decked with ear-rings, and his sword hanging by his side, entering the private apartment, knelt down on the ground, and saluting with (a bend of) his head the monarch who deserved every adoration, represented unto that high-souled and royal son of Dharma that Hrishikesa was waiting to be introduced. Then that tiger among men, having ordered his servants, 'Let an excellent seat and an Arghya be kept ready for him,' caused him of Vrishni's race to be introduced and seated on a costly seat. And addressing Madhava with the usual enquiries of welcome, king Yudhishtira the Just duly worshipped Kesava.'

SECTION 83

"Sanjaya said, 'Then king Yudhishtira, the son of Kunti, saluting Devaki's son Janardana, and cheerfully addressed him saying 'Hast thou passed the night happily, O slayer of Madhu? Are all thy perceptions clear, O thou of unfolding glory? Vasudeva also made similar enquiries of Yudhishtira. Then the orderly came and represented that the other Kshatriya warriors were waiting to be introduced. Commanded by the king, the man introduced that concourse of heroes, consisting of Virata and Bhimasena and Dhrishtadyumna and Satyaki, and Dhrishtaketu, the ruler of the Chedis, and the mighty car-warriors, Drupada, and Sikhandin, and the twins (Nakula and Sahadeva), and Chekitana, and the ruler of the Kalikayas, and Yuyutsu, of Kuru's race, and Uttamajyas of the Panchalas, and Yudhamanyu, and Suvahu, and the (five) sons of Draupadi. These and many other Kshatriyas, approaching that high-souled bull among the Kshatriyas, sat down on excellent seats. Those mighty and high-souled heroes of great

splendour viz., Krishna and Yuyudhana, both sat on the same seat. Then in the hearing of them all, Yudhishtira addressing the lotus-eyed slayer of Madhu, and said unto him these sweet words: 'Relying on thee alone, we, like the celestial one, the deity of a thousand eyes, seek, victory in battle and eternal happiness. Thou art aware, O Krishna, of the deprivation of our kingdom, our exile at the hands of the foe, and all our diverse woes. O lord of all, O thou that art compassionate unto those that are devoted to thee, upon thee wholly rests the happiness of us all and our very existence, O slayer of Madhu! O thou of Vrishni's race, do that by which my heart may ever rest on thee! Do also that, O Lord, by which the proposed vow of Arjuna may be realised. O, rescue us today from this ocean of grief and rage. O Madhava, become thou today a boat unto us that are desirous of crossing (that ocean). The car-warriors desirous of slaying the foe cannot, in battle, do that (for the success of his object) which, O Krishna, the car-driver can do, if he exerts himself carefully. O Janardana, as thou always savest the Vrishnis in all calamities, even so it behoveth thee to save us from this distress. O mighty-armed one! O bearer of the conch, discus, and mace, rescue the sons of Pandu sunk in the fathomless and boatless Kuru-ocean, by becoming a boat unto them. I bow to thee, O God of the lord of the gods, O thou that art eternal, O supreme Destroyer, O Vishnu, O Jishnu, O Hari, O Krishna, O Vaikuntha, O best of mate beings! Narada described thee as that ancient and best of Rishis (called Narayana) that giveth boons, that beareth the bow Saranga, and that is the foremost of all. O Madhava, make those words true. Thus addressed in the midst of that assembly by king Yudhishtira the Just, Kesava, that foremost of speakers, replied unto Yudhishtira in a voice deep as that of clouds charged with rain, saying, 'In all the worlds including that of the celestials, there is no bowman equal to Dhananjaya, the son of Pritha! Possessed of great energy, accomplished in weapons, of great prowess and great strength, celebrated in battle, ever wrathful, and of great energy, Arjuna is the foremost of men. Youthful in years bull-necked, and of long arms, he is endued with great strength. Treading like a lion or a bull, and exceedingly beautiful he will slay all thy foes. As regards myself, I will do that by which Arjuna, the son of Kunti, may be able to consume the troops of Dhritrashtra's son like a swelling conflagration. This very day, Arjuna will, by his arrows despatch that vile wretch of sinful deeds, that slayer of Subhadra's son, (viz., Jayadratha), to that road from which no traveller comes back. Today vultures and hawks and furious jacksals and other carnivorous creatures will feed on his flesh. O Yudhishtira, if even all the gods with Indra become his protectors today, Jayadratha will still, slain in the thick of battle, repair to Yama's capital. Having slain the ruler of the Sindhus, Jishnu will come to thee (in the evening). Dispel thy grief and the fever (of thy heart), O king, and be thou graced with prosperity.'"

SECTION 84

"Sanjaya said, 'While Yudhishtira, Vasudeva, and others were thus conversing, Dhananjaya came there, desirous of beholding that foremost one of Bharata's race, viz., the king, as also his friends and well-wishers. After he had entered that auspicious chamber and having saluted him duly, had taken its stand before the king, that bull among the Pandavas, (viz., king Yudhishtira), rising up from his seat, embraced Arjuna with great affection. Smelling his head and embracing him with his arms, the king blessed him heartily. And addressing him smilingly, he said, 'It is evident, O Arjuna, that complete victory certainly awaits thee in battle, judging from thy countenance (bright and cheerful as it is), and by the fact that Janardana is well-pleased with thee. Then Jishnu related unto him that highly wonderful incident, saying, 'Blessed be thou, O monarch, I have, through Kesava's grace, beheld something exceedingly wonderful.' Then Dhananjaya related everything he had seen, about his meeting with the Three-eyed god, for assuring his friends. Then all the hearers, filled with wonder, bent their heads to the ground. And bowing unto the god having the bull for his mark, they said, 'Excellent, Excellent!' Then all the friends and well-wishers (of the Pandavas), commanded by the son of Dharma, quickly and carefully proceeded to battle, their hearts filled with rage (against the foe). Saluting the king, Yuyudhana and Kesava and Arjuna, cheerfully set out from Yudhishtira's abode. And those two invincible warriors, those two heroes, viz., Yuyudhana, and Janardana, together proceeded on the same car to Arjuna's pavilion. Arrived there, Hrishikesa, like a charioteer (by profession), began to equip that car bearing the mark of the prince of apes and belonging to that foremost of car-warriors (viz., Arjuna). And that foremost of cars, of the effluence of heated gold, and of rattle resembling the deep roar of the clouds, equipped (by Krishna), shone brightly like the morning sun. Then that tiger among men, (viz., Vasudeva), clad in mail informed Partha, who had finished his morning prayers, of the fact that 'his car had been properly equipped. Then that foremost of men in this world, viz., the diadem-decked (Arjuna), clad in golden armour, with his bow and arrows in hand, circumambulated that car. And adored and

blessed with benedictions about victory by Brahmanas, old in ascetic penances and knowledge and years, ever engaged in the performance of religious rites and sacrifices, and having their passions under control, Arjuna then ascended that great car, that excellent vehicle, which had previously been sanctified with mantras capable of giving victory in battle, like Surya of blazing rays ascending the eastern mountain. And that foremost of car-warriors decked with gold, in consequence or those golden ornaments of his, on his car like Surya of blazing splendour on the breast of Meru. After Partha, Yuyudhana, and Janardana mounted on that car, like the twin Aswins riding the same car with Indra while coming to the sacrifice of Saryati. Then Govinda, that foremost of charioteers, took the reins (of the steeds), like Matali taking the reins of Indra's steeds, while the latter went to battle for slaying Vritra. Mounted on that best of cars with those two friends, that slayer of large bodies of foes, viz., Partha, proceeded for achieving the slaughter of the ruler of the Sindhus, like Soma rising (in the firmament) with Budha and Sukra, for destroying the gloom of night, or like Indra proceeding with Varuna and Surya to the great battle (with the Asuras) occasioned by the abduction of Taraka (the wife of Vrihaspati). The bards and musicians gratified the heroic Arjuna, as he proceeded, with the sound of musical instruments and auspicious hymns of good omen. And the voices of the panegyrists and the bards uttering benedictions of victory and wishing good day, mingling with the sounds of musical instruments, became gratifying to those heroes. And an auspicious breeze, fraught with fragrance, blew from behind Partha, gladdening him and sucking up the energies of his foes. And at that hour, O king, many auspicious omens of various kinds appeared to view, indicating victory to the Pandavas and defeat to thy warriors, O sire! Beholding those indications of victory, Arjuna, addressing the great bowman Yuyudhana on his right, said these words: O Yuyudhana! in today's battle my victory seems to be certain, since O bull of Sini's race, all these (auspicious) omens are seen. I shall, therefore, go thither where the ruler of the Sindhus waiteth for (the display of) my energy and in expectation of repairing to the regions of Yama. Indeed, as the slaughter of the ruler of the Sindhus is one of my most imperative duties, even so is the protection of king Yudhishtira the Just another of my most imperative obligations. O thou of mighty arms, be thou today the king's protector. Thou wilt protect him even as I myself protect him. I do not behold the person in the world who would be able to vanquish thee. Thou art, in battle, equal to Vasudeva himself. The chief of the celestials himself is unable to vanquish thee. Reposing this burden on thee, or on that mighty car-warrior Pradyumna, I can, O bull among men, without anxiety slay the ruler of the Sindhus. O thou of the Satwata race, no anxiety need be entertained on my account. With thy whole heart must thou protect the king. There where the mighty-armed Vasudeva stayeth, and where I myself stay, without doubt, the slightest danger to him or me can never befall.' Thus addressed by Partha, Satyaki, that slayer of hostile heroes, replied saying, 'So be it.' And then the latter proceeded to the spot where king Yudhishtira was.'

SECTION 85

(Jayadratha-Vadha Parva)

'Dhritrashtra said, 'After Abhimanyu's slaughter when the next day came, what did the Pandavas, afflicted with grief and sorrow do? Who amongst my warriors fought with them? Knowing, as they did, the achievements of Savysachin, O tell me, how the Kauravas, could, having perpetrated such a wrong, remain fearlessly. How could they in battle venture even to gaze at that tiger among men (viz., Arjuna), as he advanced like the all-destroying Death himself in fury, burning with grief on account of the slaughter of his son? Beholding that warrior having the prince of apes on his banner, that hero grieved on account of his son's death shaking his gigantic bow in battle, what did my warrior do? What, O Sanjaya, hath befallen unto Duryodhana? A great sorrow hath overtaken us today. I do not any longer hear the sounds of joy. Those charming sounds, highly agreeable to the ear, that were formerly heard in the abode of the Sindhu king, alas those sounds are no longer heard today. Alas, in the camp of my sons, the sounds of countless bards and panegyrists singing their praises, and of dances are no longer heard. Formerly, such sounds used to strike my ears incessantly. Alas, as they are plunged into grief I do not any longer hear those sounds uttered (in their camp). Formerly, O Sanjaya, while sitting in the abode of Somadatta who was devoted to truth, I used to hear such delightful sounds. Alas, how destitute of (religious) merit I am, for I observe the abode of my sons today to be echoing with sounds of grief and lamentations and destitute of every noise betokening life and energy. In the houses of Vivinsati, Durmukha, Chitrasena, Vikarna, and other sons of mine, I do not hear the sounds I used to hear formerly. That great bowman, viz., the son of Drona, who was the refuge of my sons, upon him Brahmanas and Kshatriyas and Vaisyas, and a large number of disciples used to wait, who took pleasure day and night in controversial disputations, in talk, in conversation, in the stirring music of

diverse instruments, and in various kinds of delightful songs, who was worshipped by many persons among the Kurus, the Pandavas, and the Satwatas, alas, O Suta, in the abode of that son of Drona no sound can be heard as formerly. Singers and dancers used, in a large number, to wait closely upon that mighty bowman, viz., the son of Drona. Alas, their sounds can no longer be heard in his abode. That loud noise which rose in the camp of Vinda and Anuvinda every evening, alas, that noise is no longer heard there. Not in the camp of the Kaikeyas can that loud sound of song and slapping of palms be heard today which their soldiers, engaged in dance and revelry, used to make. Those priests competent in the performance of sacrifices who used to wait upon Somadatta's son, that refuge of scriptural rites, alas, their sounds can no longer be heard. The twang of the bowstring, the sounds of Vedic recitation, the whiz of lances and swords, and rattle of car-wheels, used incessantly to be heard in the abode of Drona. Alas, those sounds can no longer be heard there. That swell of songs of diverse realms, that loud noise of musical instruments, which used to arise there, alas, those can no longer be heard today. When Janardana of unfading glory came from Upaplavya, desirous of peace, from compassion for every creature, I then, O Suta, said unto the wicked Duryodhana: Obtaining Vasudeva as the means, make peace with the Pandavas, O son! I think the time has come (for making peace). Do not, O Duryodhana, transgress my command. If thou settest Vasudeva aside, who now begs thee for peace and addresses thee for my good, victory thou wilt never have in battle. Duryodhana, however, did set aside him of Dasarha's race, that bull among all bowmen, who then spoke what was for Duryodhana's good. By this, he embraced what was calamitous to himself. Seized by Death himself, that wicked-souled son of mine, rejecting my counsels, adopted those of Duhsasana and Karna. I myself did not approve of the game of dice. Vidura did not approve of it. The ruler of the Sindhus did not, nor Bhishma; nor Salya; nor Bhurisravas; nor Purumitra; nor Jaya; nor Aswatthaman; nor Kripa; nor Drona, O Sanjaya! If my son had conducted himself according to the counsels of these persons, he would then, with his kinsmen and friends have lived for ever in happiness and peace. Of sweet and delightful speech ever saying what is agreeable amid their kinsmen, high-born, loved by all, and possessed of wisdom, the sons of Pandu are sure to obtain happiness. The man who casteth his eye on righteousness, always and everywhere obtaineth happiness. Such a man after death, winneth benefit and grace. Possessed of sufficient might, the Pandavas deserve to enjoy half the earth. The earth girt by the seas is as much their ancestral possession (as of the Kurus). Possessed of sovereignty, the Pandavas will never deviate from the track of righteousness. O child, I have kinsmen to whose voice the Pandavas will ever listen, such, for instance, as Salya, Somadatta, the high-souled Bhishma, Drona, Vikarna, Valhika, Kripa, and others among the Bharatas that are illustrious and revered in years. If they speak unto them on thy behalf the Pandavas will certainly act according to those beneficial recommendations. Or, who amongst these, thinkest thou, belongs to their party that will speak to them otherwise? Krishna will never abandon the path of righteousness. The Pandavas are all obedient to him. Words of righteousness spoken by myself also, those heroes will never disobey, for the Pandavas are all of righteous soul.' Piteously lamenting, O Suta, I spoke these and many such words unto my son. Foolish as he is, he listened not to me! I think all to be the mischievous influence of Time! There where Vrikodara and Arjuna are, and the Vrishni hero, Satyaki, and Uttamauijas of the Panchalas, and the invincible Yudhamanyu, and the irrepressible Dhristadyumna, and the unvanquished Sikhandin, the Asmakas, the Kekayas, and Kshatradharman of 'the Somakas, the ruler of the Chedis, and Chekitana, and Vibhu, the son of the ruler of the Kasi, the sons of Draupadi, and Virata and the mighty car-warrior Drupada, and those tigers among men viz., the twins (Nakula and Sahadeva), and the stayer of Madhu to offer counsel, who is there in this world that would fight these, expecting to live? Who else, again, is there, save Duryodhana, and Karna, and Sakuni, the son of Suvala, and Duhsasana as their fourth, for I do not see the fifth that would venture to resist my foes while the latter display their celestial weapons? They who have Vishnu himself on their car, clad in mail and reins in hand, they who have Arjuna for their warrior, they can never have defeat! Doth not Duryodhana now recollect those lamentations of mine? The tiger among men, Bhishma, thou hast said, has been slain. I think, beholding the fruits of the words uttered by the far-seeing Vidura, my sons are now indulging in lamentations! I think, beholding his army overwhelmed by Sini's grandson and Arjuna, beholding the terraces of his cars empty, my sons are indulging in lamentations. As a swelling conflagration urged by the winds consumes a heap of dry grass at the close of winter, even so will Dhananjaya consume my troops. O Sanjaya, thou art accomplished in narration. Tell me everything that transpired after the doing of that great wrong to Partha in the evening. When Abhimanyu was slain, what became the state of your minds? Having, O son, greatly offended the wielder of Gandiva, my warriors are incapable of

bearing in battle his achievements. What measures were resolved upon by Duryodhana and what by Karna? What also did Duhsasana and Suvala's son do? O Sanjaya, O son, that which has in battle befallen all my children assembled together, is certainly due to the evil acts of the wicked Duryodhana, who followeth in the path of avarice, who is of wicked understanding, whose judgement is perverted by wrath, who coveteth sovereignty, who is foolish, and who is deprived of reason by anger. Tell me, O Sanjaya, what measures were then adopted by Duryodhana? Were they ill-judged or well-judged?"

SECTION 86

"Sanjaya said, 'I will tell thee all, for everything hath been witnessed by me with my own eyes. Listen calmly. Great is thy fault. Even as an embankment is useless after the waters (of the field) have flowed away, even so, O king, are these lamentations of thine useless! O bull of Bharata's race, do not grieve. Wonderful as are the decrees of the Destroyer, they are incapable of being transgressed. Do not grieve, O bull of Bharata's race, for this is not new. If thou hadst formerly restrained Yudhishtira, the son of Kunti, and thy sons also from the match at dice, this calamity then would never have overtaken thee. If, again, when time for battle came, hadst thou restrained both the parties inflamed by wrath, this calamity then would never have overtaken thee. If, again, hadst thou formerly urged the Kurus to slay the disobedient Duryodhana, then this calamity would never have overtaken thee. (If thou hadst done any of these acts), the Pandavas, the Panchalas, the Vrishnis, and the other kings would then have never known thy wrong-headedness. If, again, doing, thy duty as a father, thou hadst, by placing Duryodhana in the path of righteousness, caused him to tread along it, then this calamity would never have overtaken thee. Thou art the wisest man on earth. Forsaking eternal virtue, how couldst thou follow the counsels of Duryodhana and Karna and Sakuni? These lamentations of thine, therefore, O king, that I hear,--of thine that art wedded to (worldly) wealth, seem to me to be honey mixed with poison. O monarch, formerly Krishna did not respect king Yudhishtira, the son of Pandu, or Drona, so much as he used to respect thee. When, however, he came to know thee as one fallen off from the duties of a king, since then Krishna hath ceased to regard thee with respect. Thy sons had addressed various harsh speeches towards the sons of Pritha. Thou wast indifferent to those speeches then, O thou that wieldest sovereignty, unto thy sons. The consequence of that indifference of thine hath now overtaken thee. O sinless one, the ancestral sovereignty is now in danger. (If it is not so), obtain now the whole earth subjugated by the sons of Pritha. [Apavrittam is explained by Nilakantha as endangered or made doubtful. What Sanjaya says is that if it is not so, thou shalt then have to undergo the bitterness of ruling over the whole world bestowed upon thee by the Pandavas. Either the Pandavas will snatch away thy kingdom or make thee ruler of the whole after slaying thy sons. Either of these alternatives would be bitter to thee.] The kingdom that the Kurus enjoy, as also their fame had been acquired by the Pandus. The virtuous sons of Pandu added to that kingdom and that fame. Those achievements, however, of theirs became (to them) barren of fruit as they came in contact with thee, since they were deprived of even their ancestral kingdom by the covetous self. Now, O king, when the battle has begun, thou censurest thy sons indicating diverse faults of theirs. This is scarcely becoming. The Kshatriyas, while fighting, do not take care of their very lives. Indeed, those bulls among Kshatriyas fight, penetrating into the array of the Parthas. Who else, indeed, save the Kauravas, would venture to fight with that force which is protected by Krishna and Arjuna, by Satyaki and Vrikodara? Them that have Arjuna for their warrior, them that have Janardana for their counsellor, them that have Satyaki and Vrikodara for their protectors, what mortal bowman is there that would dare fight with, save the Kauravas and those that are following their lead? All that is capable of being achieved by friendly kings endowed with heroism and observant of the duties of Kshatriyas, all that is being done by the warriors on the Kauravas side. Listen now, therefore, to everything that hath taken place in the terrible battle between those tigers among men viz., the Kurus and the Pandavas."

SECTION 87

"Sanjaya said, 'After that fight had passed away, Drona, that foremost of all wielders of weapons, began to array all his divisions for battle. Diverse sounds were heard, O monarch of angry heroes shouting in wrath and desirous of slaying one another. And some stretched their bows, and some rubbed with their hands their bow-strings. And drawing deep breaths, many of them shouted, saying, 'Where is that Dhananjaya? And some began to throw upwards (and again seize) their naked swords, unyielding, well-tempered, of the colour of the sky, possessed of great sharpness, and furnished with beautiful hilts. And brave warriors, desirous of battle, by thousands, were seen to perform the evolutions of swordmen and of bowmen, with skill acquired by practice. Some whirling their

maces decked with bells, smeared with sandal paste, and adorned with gold and diamonds enquired after the sons of Pandu. Some intoxicated with the pride of strength, and possessed of massive arms, obstructed the welkin with their spiked clubs that resembled (a forest of flag) staff raised in honour of Indra. Others, brave warriors all, adorned with beautiful garlands of flowers, desirous of battle, occupied diverse portions of the field, armed with diverse weapons. 'Where is Arjuna? Where is that Govinda? Where is proud Bhima? Where also are those allies of their?' Even thus did they call upon them in battle. Then blowing his conch and himself urging the horses to great speed, Drona moved about with great celerity, arraying his troops. After all those divisions that delight in battle had taken up their stations, Bharadwaja's son, O king, said these words unto Jayadratha. 'Thyself, Somadatta's son, the mighty car-warrior Karna, Aswathaman, Salya, Vrishasena and Kripa, with a hundred thousand horse, sixty thousand cars, four and ten thousand elephants with rent temples, one and twenty thousand foot-soldiers clad in mail take up your station behind me at the distance of twelve miles. There the very gods with Vasava at their head will not be able to attack thee, what need be said, therefore, of the Pandavas? Take comfort, O ruler of the Sindhus. Thus addressed (by Drona), Jayadratha, the ruler of the Sindhus, became comforted. And he proceeded to the spot indicated by Drona, accompanied by many Gandhara warriors, and surrounded by those great car-warriors, and with many foot-soldiers clad in mail, prepared to fight vigorously and armed with nooses. The steeds of Jayadratha, well-skilled in bearing of drawing were all, O monarch, decked with yalk-tails and ornaments of gold. And seven thousand such steeds, and three thousand other steeds of the Sindhu breed were with him.'

"Thy son Durmarshana, desirous of doing battle, stationed himself at the head of all the troops, accompanied by a thousand and five hundred infuriated elephants and awful size clad in mail and of fierce deeds, and all ridden by well-trained elephant-riders. Thy two other sons, viz., Duhsasana and Vikarna, took up their position amid the advance-divisions of the army, for the accomplishment of the objects of Jayadratha. The array that Bharadwaja's son formed, part Sakata and part a circle, was full forty-eight miles long and the width of its rear measured twenty miles. Drona himself formed that array with countless brave kings, stationed with it, and countless cars and steeds and elephants and foot-soldiers. In the rear of that array was another impenetrable array of the form of lotus. And within that lotus was another dense array called the needle. Having formed his mighty array thus, Drona took up his station. At the mouth of that needle, the great Bowman Kritavarman took up his stand. Next to Kritavarman, O sire, stood the ruler of the Kamvojas and Jalasandha. Next to these, stood Duryodhana and Karna. Behind them hundreds and thousands of unreturning heroes were stationed in that Sakata for protecting its head. Behind them all, O monarch, and surrounded by a vast force, was king Jayadratha stationed at one side of that needle-shaped array. At the entrance of the Sakata, O king, was Bharadwaja's son. Behind Drona was the chief of the Bhojas, who protected him. Clad in white armour, with excellent head-gear, of broad chest and mighty arms, Drona stood, stretching his large bow, like the Destroyer himself in wrath. Beholding Drona's car which was graced with a beautiful standard and had red sacrificial altar and a black deer-skin, the Kauravas were filled with delight. Seeing that array formed by Drona, which resembled the ocean itself in agitation, the Siddhas and the Charanas were filled with wonder. And all creatures thought that array would devour the whole earth with her mountains and seas and forests, and abounding with diverse things. And king Duryodhana, beholding that mighty array in the form of a Sakata, teeming with carts and men and steeds and elephants, roaring dreadful of wonderful form, and capable of riving the hearts of foes, began to rejoice."

SECTION 88

"Sanjaya said, 'After the divisions of the Kuru army had been (thus) arrayed, and a loud uproar, O sire, had arisen; after drums and Mridangas began to be beaten and played upon, after the din of the warriors and the noise of musical instruments had become audible; after conch began to be blown, and an awful roar had arisen, making the hair stand on end; after the field of battle had been slowly covered by the Bharata heroes desirous of fight; and after the hour called Rudra had set in, Savyasachin made his appearance. Many thousands of ravens and crows, O Bharata, proceeded sporting on the front of Arjuna's car. Various animals of terrible cries, and jackals of inauspicious sight, began to yell and howl on our right as we proceeded to battle. Thousands of blazing meteors fell with great noise. The whole earth trembled on that dreadful occasion. Dry winds blew in all directions, accompanied by thunder, and driving bard pebbles and gravel when Kunti's son came at the commencement of battle. Then Nakula's son, Satanika, and Dhrishtadyumna, the son of Pritha, those two warriors possessed of great

wisdom, arrayed the several divisions of the Pandavas. Then thy son Durmarshana, accompanied by a thousand cars, a hundred elephants, three thousand heroes, and ten thousand foot-soldiers, and covering a piece of ground that measured the length of fifteen hundred bows, took up his position at the very van of all the troops, and said: 'Like the continent resisting the surging sea, even I will today resist the wielder of Gandiva, that scorcher of foes, that warrior who is irresistible in battle. Let people today behold the wrathful Dhananjaya collide with me, like a mass of stone against another stony mass. Ye car-warriors that are desirous of battle, stay ye (as witness). Alone I will fight with all the Pandavas assembled together, for enhancing my honour and fame. That high-souled and noble son of thine, that great Bowman saying this, stood there surrounded by many great bowmen. Then, like the Destroyer himself in wrath, or Vasava himself armed with the thunder, or Death's irresistible self armed with his club and urged on by Time, or Mahadeva armed with the trident and incapable of being ruffled, or Varuna bearing his noise, or the blazing fire at the end of the Yuga risen for consuming the creation, the slayer of the Nivatakavachas inflamed with rage and swelling with might, the ever-victorious Jaya, devoted to truth and desirous of achieving his great vow, clad in mail and armed with sword, decked in golden diadem, adorned with garlands of swords of white flowers and attired in white robes, his arms decked with beautiful Angadas and ears with excellent ear-rings, mounted on his own foremost of cars, (the incarnate) Nara, accompanied by Narayana, shaking his Gandiva in battle, shone brilliantly like the risen sun. And Dhananjaya of great prowess, placing his car, O king, at the very van of his army, where densest showers of arrows would fall, blew his conch. Then Krishna also, O sire, fearlessly blew with great force his foremost of conchs called Panchajanya as Partha blew his. And in consequence of the blare of the conchs, all the warriors in thy army, O monarch, trembled and became lost heart. And their hair stood on end at that sound. As a creature are oppressed with fright at the sound of the thunder, even so did all thy warriors took fright at the blare of those conchs. And all the animals ejected urine and excreta. Thy whole army with its animals became filled with anxiety, O king, and in consequence of the blare of those (two) conchs, all men, O sire, lost their strength. And some amongst them, O monarch, were inspired with dread, and some lost their senses. And the ape on Arjuna's banner, opening his mouth wide, made an awful noise with the other creatures on it, for terrifying thy troops. Then conchs and horns and cymbals and Anakas were once more blown and beat for cheering thy warriors. And that noise mingled with the noise of diverse (other) musical instruments, with the shouts of warriors and the slaps of their arm-pits, and with their leonine roars uttered by great car-warriors in summoning and challenging (their antagonists). When that tumultuous uproar rose there, an uproar that enhanced the fear of the timid, the son of Pakasana, filled with great delight, addressing him of Dasartha's race, said (these words).'

"Arjuna said, 'Urge the steeds, O Hrishikesa, to where Durmarshana stayeth. Piercing through that elephant division I will penetrate into the hostile army.'

"Sanjaya continued, 'Thus addressed by Savyasachin, the mighty-armed Kesava urged the steeds to where Durmarshana was staying. Fierce and awful was the encounter that commenced there between one and the many, an encounter that proved very destructive of cars and elephants and men. Then Partha, resembling a pouring cloud, covered his foes with showers of shafts, like a mass of clouds pouring rain on the mountain breast. The hostile of car-warriors also, displaying great lightness of hand, quickly covered both Krishna and Dhananjaya with clouds of arrows. The mighty-armed Partha, then, thus opposed in battle by his foes, became filled with wrath, and began to strike off with his arrows the heads of car-warriors from their trunks. And the earth became strewn with beautiful heads decked with ear-rings and turbans, the nether lips bit by the upper ones, and the faces adorned with eyes troubled with wrath. Indeed, the scattered heads of the warriors looked resplendent like an assemblage of plucked off and crushed lotuses lying strewn about the field. Golden coats of mail dyed with gore (lying thick over the field), looked like masses of clouds charged with lightning. The sound, O king, of severed heads dropping on the earth, resembled that of falling palmyra fruits ripened in due time, headless trunks arose, some with bow in hand, and some with naked swords upraised in the act of striking. Those brave warriors incapable of brooking Arjuna's feats and desirous of vanquishing him, had no distinct perception as to when their heads were struck off by Arjuna. The earth became strewn with heads of horses, trunks of elephants, and the arms and legs of heroic warriors. 'This is one Partha', 'Where is Partha? Here is Partha!', 'Even thus, O king, the warriors, of thy army became filled with the idea of Partha only. Deprived of their senses by Time, they regarded the whole world to be full of Partha only, and therefore, many of them perished, striking one another, and some struck even their own selves. Uttering yells of woe, many heroes, covered with blood, deprived of their senses, and in great agony, laid themselves down, calling

upon their friends and kinsmen. Arms, bearing short arrows, or lances, or darts, or swords, or battle-axes, or pointed stakes, or scimitars, or bows, or spears, or shafts, or maces, and cased in armour and decked with Angadas and other ornaments, and looking like large snakes, and resembling huge clubs, cut off (from trunks) with mighty weapons, were seen to jump about, jerk about, and move about, with great force, as if in rage. Every one amongst those that wrathfully advanced against Partha in that battle, perished, pierced in his body with some fatal shafts of that hero. While dancing on his car as it moved, and drawing his bow, no one there could detect the minutest opportunity for striking him. The quickness with which he took his shafts, fixed them on the bow, and let them off, filled all his enemies with wonder. Indeed Phalgunna, with his shafts, pierced elephants and elephant-riders, horses and horse-riders, car-warriors and drivers of cars. There was none amongst his enemies, whether staying before him or struggling in battle, or wheeling about, whom the son of Pandu did not slay. As the sun rising in the welkin destroyeth the thick gloom, even so did Arjuna destroy that elephant-force by means of his shafts winged with Kanka plumes. The field occupied by thy troops, in consequence of riven elephants fallen upon it, looked like the earth strewn with huge hills at the hour of universal dissolution. As the midday sun is incapable of being looked at by all creatures, even so was Dhananjaya, excited with wrath, incapable of being looked at, in battle, by his enemies. The troops of thy son, O chastiser of foes, afflicted (with the arrows of Dhananjaya), broke and fled in fear. Like a mass of clouds pierced and driven away by a mighty wind, that army was pierced and routed by Partha. None indeed could gaze at the hero while he was slaying the foe. Urging their heroes to great speed by spurs, by the horns of their bows, by deep growls, by encouraging behests, by whips, by cuts on their flanks, and by threatening speeches, thy men, viz., thy cavalry and thy car-warriors, as also thy foot-soldiers, struck by the shafts of Arjuna, fled away from the fields. Others (that rode on elephants), fled away, urging those huge beasts by pressing their flanks with their hooks and many warriors struck by Partha's arrows, in flying, ran against Partha himself. Indeed, thy warriors, then became all cheerless and their understandings were all confused.

SECTION 89

"Dhritrashtra said, 'When the van of my army thus slaughtered by the diadem-decked (Arjuna) broke and fled, who were those heroes that advanced against Arjuna? (Did any of them actually fight with Arjuna, or) did all, abandoning their determination enter the Sakata array, getting behind the fearless Drona, resembling a solid wall?'

"Sanjaya said, 'When Indra's son Arjuna, O sinless one, began, with his excellent arrows, to break and incessantly slay that force of ours many heroes were either slain, or becoming dispirited, fled away. None in that battle, was capable of even looking at Arjuna. Then, thy son Duhsasana, O king, beholding that state of the troops, became filled with wrath and rushed against Arjuna for battle. That hero of fierce prowess, cased in a beautiful coat of mail, made of gold, and his head covered with a turban decked with gold, caused Arjuna to be surrounded by a large elephant-force which seemed capable of devouring the whole earth. With sound of the elephants' bells, the blare of conchs, the twang of bow-strings, and the grunts of the tuskers, the earth, the points of compass, and the welkin, seemed to be entirely filled. That period of time became fierce and awful. Beholding those huge beasts with extended trunks filled with wrath and rushing quickly towards him, like winged mountains urged on with hooks, Dhananjaya, that lion among men, uttering a leonine shout, began to pierce and slay that elephant-force with his shafts. And like a Makara penetrating into the vast deep, surging into mountain waves when agitated by the tempest, the diadem-decked (Arjuna) penetrated into that elephant-host. Indeed, Partha, that subjugator of hostile cities, was then seen by all on every side to resemble the scorching sun that rises, transgressing the rule about direction and hour, on the day of the universal destruction. And in consequence of the sound of horses' hoofs, rattle of car-wheels, the shouts of combatants, the twang of bow-strings, the noise of diverse musical instruments, the blare of Panchajanya and Devadatta, and roar of Gandiva, men and elephants were dispirited and deprived of their senses. And men and elephants were riven by Savyasachin with his shafts whose touch resembled that of snakes of virulent poison. And those elephants, in that battle, were pierced all over their bodies with shafts, numbering thousands upon thousands shot from Gandiva. While thus mangled by the diadem-decked (Arjuna), they uttered loud noises and incessantly fell down on the earth like mountains shorn of their wings. Others struck at the jaw, or frontal globes, or temples with long shafts, uttered cries resembling those of cranes. The diadem-decked (Arjuna) began to cut off, with his straight arrows the heads of warriors standing on the necks of elephants. Those heads decked with ear-rings, constantly falling on the earth, resembled a multitude of lotuses that Partha was calling for an offer to his gods. And

while the elephants wandered on the field, many warriors were seen to hang from their bodies, divested of armour, afflicted with wounds, covered with blood, and looking like painted pictures. In some instances, two or three warriors, pierced by one arrow winged with beautiful feathers and well-shot (from Gandiva), fell down on the earth. Many elephants deeply pierced with long shafts, fell down, vomiting blood from their mouths, with the riders on their backs, like hills overgrown with forests tumbling down through some convulsion of nature. Partha, by means of his straight shafts, cut into fragments the bow-strings, standards, bows, yokes, and shafts of the car-warriors opposed to him. None could notice when Arjuna took up his arrows, when he fixed them on the bow-string, when he drew the string, and when he let them off. All that could be seen was that Partha seemed to dance on his car with his bow incessantly drawn to a circle. Elephants, deeply pierced with long shafts and vomiting blood from their mouths, fell down, as soon as they were struck, on the earth. And in the midst of that great carnage, O monarch, innumerable headless trunks were seen to stand up. Arms, with bows in grasp, or whose fingers were cased in leathern gloves, holding swords, or decked with Agandas and other ornaments of gold, cut off from trunks, were seen lying about. And the field of battle was strewn with innumerable Upashkaras and Adhishthanas, and shafts, and crowns, crushed car-wheels, and broken Akshas, and yokes, and warriors armed with shields and bows, and floral garlands, and ornaments and robes and fallen standards. And in consequence of those slain elephants and steeds, and the fallen bodies of Kshatriyas, the earth there assumed an awful aspect. Duhsasana's forces, thus slaughtered, O king, by the diadem-decked (Arjuna), fled away. Their leader himself was in great pain, for Duhsasana, greatly afflicted by those shafts, overcome by fear entered with his division the Sakata array, seeking Drona as his deliverer."

SECTION 90

"Sanjaya said, 'Slaying the force of Duhsasana, the mighty car-warrior, Savyasachin, desirous of getting at the ruler of the Sindhu, proceeded against the division of Drona. Having approached Drona who was stationed at the entrance of the array, Partha, at Krishna's request joined his hands and said these words unto Drona: 'Wish me well, O Brahmana, and bless me, saying Swasti! Through thy grace, I wish to penetrate into this impenetrable array. Thou art to me even as my sire, or even as king Yudhishthira the Just, or even as Krishna! I tell thee this truly. O sire, O sinless one! Even as Aswathaman deserves to be protected by thee, I also deserve to be protected by thee, O foremost of regenerate ones! Through thy grace, O foremost of men, I desire to stay the ruler of the Sindhu in battle. O lord, see that my vow is accomplished.'

"Sanjaya continued, 'Thus addressed by him, the preceptor, smiling, replied unto him, saying, 'O Vibhatsu, without vanquishing me, thou shalt not be able to vanquish Jayadratha. Telling him this much, Drona, with a smile covered him with showers of sharp arrows, as also his car and steeds and standard and charioteer. Then, Arjuna baffling Drona's arrowy showers with his own arrows, rushed against Drona, shooting mightier and More awful shafts. Observant of Kshatriya duties, Arjuna then pierced Drona in that battle with nine arrows. Cutting the shafts of Arjuna by his own shafts, Drona then pierced both Krishna and Arjuna with many shafts that resembled poison or fire, Then, while Arjuna was thinking of cutting of Drona's bow with his arrows, the latter, endued with great valour, fearlessly and quickly cut off, with shafts the bow-string of the illustrious Phalguna. And he also pierced Phalguna's steeds and standard and charioteer. And the heroic Drona covered Phalguna himself with many arrows, smiling the while. Meantime, stringing his large bow anew, Partha, that foremost of all persons conversant with arms, getting the better of his preceptor, quickly shot six hundred arrows as if he had taken and shot only one arrow. And once more he shot seven hundred other arrows, and then a thousand arrows incapable of being resisted, and ten thousand other arrows. All these slew many warriors of Drona's array. Deeply pierced with those weapons by the mighty and accomplished Partha, acquainted with all modes of warfare, many men and steeds and elephants fell down deprived of life. And car-warriors, afflicted by those shafts, fell down from their foremost of cars, deprived of horses and standards and destitute of weapons and life. And elephants fell down like summits of hills, or masses of clouds, or large houses, loosened, dispersed, or burnt down by the thunder, or by the wind, or fire. Struck with Arjuna's shafts, thousands of steeds fell down like swans on the breast of Himavat, struck down by the force of watery current. Like the Sun, that rises at the end of the Yuga, drying up with his rays, vast quantities of water, the son of Pandu, by his showers of weapons and arrows, slew a vast number of car-warriors and steeds and elephants and foot-soldiers. Then like the clouds covering the sun, the Drona-cloud, with its arrowy showers, covered the Pandava-sun, whose rays in the shape of thick showers of arrows were scorching in the battle the foremost

ones among the Kurus. And then the preceptor struck Dhananjaya at the breast with a long shaft shot with great force and capable of drinking the life-blood of every foe. Then Arjuna, deprived of strength, shook in all his limbs, like a hill during an earthquake. Soon, however, regaining for fortitude, Vibhatsu pierced Drona with many winged arrows. Then Drona struck Vasudeva with five arrows. And he struck Arjuna with three and seventy arrows, and his standard with three. Then, O king, the valorous Drona getting the better of his disciple, within the twinkling of an eye made Arjuna invisible by means of his arrowy showers. We then beheld the shafts of Bharadwaja's son falling in continuous lines, and his bow also was seen to present the wonderful aspect of being incessantly drawn to a circle. And those shafts, countless in number, and winged with the Kanka feathers, shot by Drona in that battle, incessantly fell, O king, on Dhananjaya and Vasudeva. Beholding then that battle between Drona and the son of Pandu, Vasudeva of great intelligence began to reflect upon the accomplishment of the (important) task. Then Vasudeva, addressing Dhananjaya, said these words: 'O Partha, O thou of mighty arms, we should not waste time. We must go on, avoiding Drona, for a more important task awaits us. In reply Partha said unto Krishna, O Kesava, as thou pleasest! Then keeping the mighty-armed Drona to their right, Arjuna proceeded onwards. Turning his face round, Vibhatsu proceeded, shooting his shafts. Then Drona, addressing Arjuna, said, Whither dost thou proceed, O son of Pandu! Is it not true that thou cease not (to fight) till thou hast vanquished thy foe?'

"Arjuna answered, 'Thou art my preceptor and not my foe. I am thy disciple and, therefore, like to thy son. Nor is there the man in the whole world who can vanquish thee in battle.'

"Sanjaya continued, 'Saying these words, the mighty-armed Vibhatsu, desirous of slaying Jayadratha, quickly proceeded against the (Kaurava) troops. And while he penetrated into thy army, those high-souled princes of Panchala, viz., Yudhamanyu, and Uttamauijas, followed him as the protector of his wheels. Then, O King, Jaya, and Kritavarman of the Satwata race, and the ruler of the Kamvojas, and Srutayus, began to oppose the progress of Dhananjaya. And these had ten thousand car-warriors for their followers. The Abhishahas, the Surasenas, the Sivas, the Vasatis, the Mavellakas, the Lilithyas, the Kaikeyas, the Madrakas, the Narayana Gopalas, and the various tribes of the Kamvojas who had before been vanquished by Karnu, all of whom were regarded as very brave, placing Bharadwaja's son at their head, and becoming regardless of their lives, rushed towards Arjuna, for resisting that angry hero, burning with grief on account of the death of his son, that warrior resembling all-destroying Death himself, clad in mail, conversant with all modes of warfare, prepared to throw away his life in thick of battle,—that mighty bowman of great prowess, that tiger among men,—who resembled an infuriate leader of elephantine herd, and who seemed ready to devour the whole hostile army. The battle then that commenced was exceedingly fierce and made the hair stand on end, between all those combatants on the one side and Arjuna on the other. And all of them, uniting together, began to resist that bull among men, advancing for the slaughter of Jayadratha, like medicines resisting a raging disease.'"

SECTION 91

"Sanjaya said, 'Held in check by them, that foremost of car-warriors, viz., Partha of great might and prowess, was quickly pursued by Drona from behind. The son of Pandu, however, like diseases scorching the body, blasted that army, scattering his sharp shafts and resembling on that account the sun himself scattering his countless rays of light. And steeds were pierced, and cars with riders were broken and mangled, and elephants were overthrown. And umbrellas were cut off and displaced, and vehicles were deprived of their wheels. And the combatants fled on all sides, exceedingly afflicted with arrows. Even thus progressed that fierce battle between those warriors and Arjuna encountering each other. Nothing could be distinguished. With his straight shafts, Arjuna, O monarch, made the hostile army tremble incessantly. Firmly devoted to truth, Arjuna then, of white steeds desirous of accomplishing his vow rushed against the foremost of car-warriors, viz., Drona of red steeds. Then the preceptor, Drona, struck his disciple, viz., the mighty bowman Arjuna, with five and twenty straight shafts capable of reaching the very vitals. Thereupon, Vibhatsu, that foremost of all wielders of weapons, quickly rushed against Drona, shooting arrows capable of baffling the force of counter arrows, shot at him. Invoking into existence then the Brahma weapon, Arjuna, of immeasurable soul, baffled with his straight shafts those shot so speedily at him by Drona. The skill we then beheld of Drona was exceedingly wonderful, since Arjuna, though young, and though struggling vigorously, could not pierce Drona with a single shaft. Like a mass of clouds pouring torrents of rain, the Drona cloud rained shower on the Partha-mountain. Possessed of great energy, Arjuna received that arrowy downpour, O king, by invoking the Brahma weapon, and cut off all those arrows by arrows of his own.

Drona then afflicted Partha of white steeds with five and twenty arrows. And he struck Vasudeva with seventy arrows on the chest and arms. Partha then, of great intelligence, smiling the while resisted the preceptor in that battle who was incessantly shooting sharp arrows. Then those two foremost of car-warriors, while thus struck by Drona, avoided that invincible warrior, who resembled the raging Yuga fire. Avoiding those sharp shafts shot from Drona's bow, the diadem-decked son of Kunti, adorned with garlands of flowers, began to slaughter the host of the Bhojas. Indeed, avoiding the invincible Drona who stood immovable like the Mainaka mountain, Arjuna took up his position between Kritavarman and Sudakshina the ruler of the Kamvojas. Then that tiger among men, viz., the ruler of the Bhojas, coolly pierced that invincible and foremost descendant of Ruru with ten arrows winged with Kanka feathers. Then Arjuna pierced him, O monarch, in that battle with a hundred arrows. And once more he pierced him with three other arrows, stupefying that hero of the Satwata race. The ruler of the Bhojas then, laughing the while, pierced Partha and Vasudeva each with five and twenty arrows. Arjuna then, cutting off Kritavarman's bow, pierced him with one and twenty arrows resembling blazing flames of fire or angry snakes of virulent poison. Then Kritavarman, that mighty car-warrior, taking up another bow, pierced Arjuna in the chest, O Bharata, with five arrows. And once more he pierced Partha with five sharp arrows. Then Partha struck him in return in the centre of the chest with nine arrows. Beholding the son of Kunti obstructed before the car of Kritavarman, he of Vrishni's race thought that no time should be wasted. Then Krishna addressing Partha, said, Do not show any mercy to Kritavarman! Disregarding thy relationship (with him), crush and slay him! Then Arjuna, stupefying Kritavarman with his arrows, proceeded, on his swift steeds, to the division of the Kamvojas. Seeing Arjuna of white steeds penetrate into the Kamvoja force, Kritavarman became filled with wrath. Taking his bow with arrows fixed thereon, he then encountered the two Panchala princes. Indeed, Kritavarman, with his arrows resisted those two Panchala princes as they advanced, following Arjuna for protecting his wheels. Then Kritavarman, the ruler of the Bhojas, pierced them both with sharp shafts, striking Yudhamanyu with three, and Uttamauijas with four. Those two princes in return each pierced him with ten arrows. And once more, Yudhamanyu shooting three arrows and Uttamauijas shooting three cut off Kritavarman's standard and bow. Then the son of Hridika, taking up another bow, and becoming infuriated with rage, deprived both those warriors of their bows and covered them with arrows. Then those two warriors, taking up and stringing two other bows, began to pierce Kritavarman. Meanwhile Vibhatsu penetrated into the hostile army. But those two princes, resisted by Kritavarman, obtained no admittance into the Dhritrashtra host, although those bulls among men struggled vigorously. Then Arjuna of white steeds quickly afflicted in that battle the divisions opposed to him. That slayer of foes, however, slew not Kritavarman although he had got him within reach. Beholding Partha thus proceeding, the brave king Srutayudha, filled with wrath, rushed at him, shaking his large bow. And he pierced Partha with three arrows, and Janardana with seventy. And he struck the standard of Partha with a very sharp arrow having a razor-like head. Then Arjuna, filled with wrath deeply pierced his antagonist with ninety straight shafts, like (a rider) striking a mighty elephant with the hook. Srutayudha, however, could not, O king, brook that act of prowess on the part of Pandu's son. He pierced Arjuna in return with seven and seventy shafts. Arjuna then cut off Srutayudha's bow and then his quiver, and angrily struck him on the chest with seven straight shafts. Then, king Srutayudha, deprived of his senses by wrath, took up another bow and struck the son of Vasava with nine arrows on the latter's arms and chest. Then Arjuna, that chastiser of foes laughing the while, O Bharata, afflicted Srutayudha with many thousands of arrows. And that mighty car-warrior quickly slew also the latter's steeds and charioteer. Endued with great strength the son of Pandu then pierced his foe with seventy arrows. Then the valiant king Srutayudha abandoning that steedless car, rushed in that encounter against Partha, uplifting his mace. The heroic king Srutayudha was the son of Varuna, having for his mother that mighty river of cool water called Parnasa. His mother, O king, had for the sake of her son, begged Varuna saying, 'Let this my son become unslayable on earth.' Varuna, gratified (with her), had said, 'I give him a boon highly beneficial to him, viz., a celestial weapon, by virtue of which this thy son will become unslayable on earth by foes. No man can have immortality. O foremost of rivers, every one who hath taken birth must inevitably die. This child, however, will always be invincible by foes in battle, through the power of this weapon. Therefore, let thy heart's fever be dispelled.' Having said these words, Varuna gave him, with mantras, a mace. Obtaining that mace, Srutayudha became invincible on earth. Unto him, however, illustrious Lord of the waters again said, 'This mace should not be hurled at one who is not engaged in fight. If hurled at such a person, it will come back and fall upon thyself. O

illustrious child, (if so hurled) it will then course in an opposite direction and slay the person hurling it.' It would seem that when his hour came, Srutayudha disobeyed that injunction. With that hero-slaying mace he attacked Janardana, The valiant Krishna received that mace on one of his well-formed and stout shoulders. It failed to shake Sauri, like the wind failing to shake the Vindhya mountain. That mace, returning unto Srutayudha himself, struck that brave and wrathful king staying on his car, like an ill-accomplished act of sorcery injuring the performer himself, and slaying that hero fell down on the earth. Beholding the mace turn back and Srutayudha slain, loud cries of Alas and Oh arose there among the troops, at the sight of Srutayudha that chastiser of foes, slain by a weapon of his own. I And because, O monarch, Srutayudha had hurled that mace at Janardana who was not engaged in fighting it slew him who had hurled it. And Srutayudha perished on the field, even in the manner that Varuna had indicated. Deprived of life, he fell down on the earth before the eyes of all the bowmen. While falling down, that dear son of Parnasa shone resplendent like a tall banian with spreading boughs broken by the wind. Then all the troops and even all the principal warriors fled away, beholding Srutayudha, that chastiser of foes, slain. Then, the son of the ruler of the Kamvojas, viz., the brave Sudakshina, rushed on his swift steeds against Phalguna that slayer of foes. Partha, then, O Bharata, sped seven shafts at him. Those shafts passing through the body of that hero, entered the earth. Deeply pierced those shafts sped in battle from Gandiva, Sudakshina pierced Arjuna in return with ten shafts winged with Kanka feathers. And piercing Vasudeva with three shafts, he once more pierced Partha with five. Then, O sire, Partha, cutting off Sudakshina's bow, lopped off the latter's standard. And the son of Pandu pierced his antagonist with a couple of broad-headed arrows of great sharpness. Sudakshina, however, piercing Partha once more with three arrows, uttered a leonine shout. Then the brave Sudakshina, filled with wrath, hurled at the wielder of Gandiva a terrible dart made wholly of iron and decked with bells. That dart blazing as a large meteor, and emitting sparks of fire, approaching that mighty car-warrior pierced him through and fell down on the earth. Deeply struck by that dart and overcome with a swoon, Arjuna soon enough recovered. Then that hero of mighty energy, licking the corners of his mouth, that son of Pandu, of inconceivable feats, pierced his foe, along with his steeds, standard, bow, and charioteer, with four and ten shafts winged with Kanka feathers. With other arrows, countless in number, Partha then cut Sudakshina's car into fragments. And then the son of Pandu pierced Sudakshina, the prince of the Kamvojas, whose purpose and prowess had both been baffled, with a sharp arrow in the chest. Then the brave prince of the Kamvojas, his coat of mail cut off, his limbs weakened, his diadem and Angadas displaced, fell head downwards, like a pole of Indra when hurled from an engine. Like a beautiful Karnikara tree in the spring, gracefully growing on a mountain summit with beautiful branches, lying on the earth when uprooted by the wind, the prince of the Kamvojas lay on the bare ground deprived of life, though deserving of the costliest bed, decked with costly ornaments. Handsome, possessed of eyes that were of a coppery hue, and bearing on his head a garland of gold, ended with the effulgence of fire, the mighty-armed Sudakshina, the son of the ruler of the Kamvojas, overthrown by Partha with his shafts, and lying on the earth, reft of life, looked resplendent like a beautiful mountain with a level top. Then all the troops of thy son fled away, beholding Srutayudha, and Sudakshina the prince of the Kamvojas, slain."

SECTION 92

"Sanjaya said, 'Upon the fall of Sudakshina and of the heroic Srutayudha, O monarch, thy warriors, filled with wrath, rushed with speed at Partha. The Abhisahas, the Surasenas, the Sivas, the Vasatis began, O king, to scatter their arrow showers on Dhananjaya. The son of Pandu then consumed by means of his arrows six hundred of them at once. Thereupon, those warriors, terrified, fled away like smaller animals from a tiger. Rallying, they once more surrounded Partha, who was slaying his foes and vanquishing them in battle. Dhananjaya then, with shafts sped from Gandiva, speedily felled the heads and arms of the combatants thus rushing upon him. Not an inch of the field of battle was unstrewn with fallen heads, and the flights of crows and vultures and ravens that hovered over the field seemed to form a cloudy canopy. Seeing their men thus exterminated, Srutayus and Achyutayus were both filled with wrath. And they continued to contend vigorously with Dhananjaya. Endued with great might, proud, heroic, of noble lineage, and possessed of strength of arms, those two bowmen, O king, solicitous of winning great fame and desirous, for the sake of thy son, to compass the destruction of Arjuna, quickly showered upon the latter their arrow downpours at once from his right and left. Those angry heroes, with a thousand straight shafts, covered Arjuna like two masses of clouds filling a lake. Then that foremost of car-warriors viz., Srutayus filled with wrath, struck Dhananjaya with a well-

tempered lance. That crusher of foes viz., Arjuna, then, deeply pierced by his mighty foe, swooned away in that battle, stupefying Kesava also (by that act). Meanwhile, the mighty car-warrior Achyutayus forcibly struck the son of Pandu with a keen-pointed spear. By the act he seemed to pour an acid upon the wound of the high-souled son of Pandu. Deeply pierced therewith, Partha supported himself by seizing the flag-staff. Then a leonine shout was sent forth by all the troops, O monarch, in the belief that Dhananjaya was deprived of life. And Krishna also was scorched with grief upon beholding Partha senseless. Then Kesava comforted Dhananjaya with soothing words. Then those foremost of car-warriors, (viz., Srutayus and Achyutayus), of true aim, pouring their arrow showers on all sides, in that battle, made Dhananjaya and Vasudeva of Vrishni's race invisible with their car and car-wheels and Kuvaras, their steeds and flagstaff and banner. And all this seemed wonderful. Meanwhile, O Bharata, Vibhatsu slowly regained his senses, like one come back from the very abode of the king of the dead. Beholding his car with Kesava overwhelmed with arrows and seeing also those two antagonists of his staying before him like two blazing fires, the mighty car-warriors Partha then invoked into existence the weapon named after Sakra. From that weapon flowed thousands of straight shafts. And those shafts struck Srutayus and Achyutayus, those mighty bowmen. And the arrows shot by the latter, pierced by those of Partha, coursed through the welkin. And the son of Pandu quickly baffling those arrows by the force of his own arrows, began to career over the field, encountering mighty car-warriors. Meanwhile Srutayus and Achyutayus were, by Arjuna's arrow showers, deprived of their arms and heads. And they fell down on the earth, like a couple of tall trees broken by the wind. And the death of Srutayus and slaughter of Achyutayus created surprise equal to what men would feel at the sight of the ocean becoming dry. Then slaying fifty car-warriors amongst the followers of those two princes, Partha proceeded against the Bharata army, slaying many foremost of warriors. Beholding both Srutayus and Achyutayus slain, their sons, those foremost of men, viz., Niyatayus and Dirghayus, O Bharata, both filled with rage, rushed against the son of Kunti, scattering shafts of diverse kinds, and much pained by the calamity that had happened to their sires. Arjuna, excited with rage, in a moment despatched them both towards Yama's abode, by means of straight shafts. And those bulls among Kshatriyas (that were in the Kuru army) were unable to resist Partha who agitated the Dhartarashtra ranks, like an elephant agitating the waters of a lake filled with lotuses. Then thousands of trained elephant-riders amongst the Angas, O monarch, filled with rage, surrounded the son of Pandu with their elephant-force. Urged by Duryodhana, many kings also of the west and the south, and many others headed by the ruler of the Kalingas, also surrounded Arjuna, with their elephants huge as hills. Partha however, with shafts sped from Gandiva, quickly cut off the heads and arms, decked with ornaments, of those advancing combatants. The field of battle, strewn with those heads and arms decked with Angadas, looked like golden stones entwined by snakes. And the arms of warriors cut off therewith, while falling down, looked like birds dropping down from trees. And the elephants, pierced with thousands of arrows and shedding blood (from their wounds), looked like hills in the season of rains with liquefied red chalk streaming down their sides. Others, slain by Partha with sharp shafts, lay prostrate on the field. And many Mlecchas on the backs of elephants, of diverse kinds of ugly forms, robed in diverse attires, O king, and armed with diverse kinds of weapons, and bathed in blood, looked resplendent as they lay on the field, deprived of life by means of diverse kinds of arrows. And thousands of elephants along with their riders and those on foot that urged them forward, struck with Partha's shafts, vomited blood, or uttered shrieks of agony, or fell down, or ran un governably in all directions. And many, exceedingly frightened, trod down and crushed their own men. And many which were kept as reserves and which were fierce as snakes of virulent poison, did the same. And many terrible Yavanas and Paradas and Sakas and Valhikas, and Mlecchas born of the cow (belonging to Vasishtha), of fierce eyes, accomplished in smiting looking like messengers of Death, and all conversant with the deceptive powers of the Asuras and many Darvabhisaras and Daradas and Pundras numbering by thousands, of bands, and together forming a force that was countless, began to shower their sharp shafts upon the son of Pandu. Accomplished in various modes of warfare, those Mlecchas covered Arjuna with their arrows. Upon them, Dhananjaya also quickly poured his arrows. And those arrows, shot from Gandiva, looked like flights of locusts, as they coursed through the welkin. Indeed, Dhananjaya, having by his arrows caused a shade over the troops like that of the clouds, slew, by the force of his weapons, all the Mlecchas, with heads completely shaved or half-shaved or covered with matted locks, impure in habits, and of crooked faces. Those dwellers of hills, pierced with arrows, those denizens of mountain-caves, fled away in fear. And ravens and Kankas and wolves, with great glee, drank the blood of those elephants and steeds and their

Mleccha-riders overthrown on the field by Partha with his sharp shafts. Indeed, Arjuna caused a fierce river to flow there whose current consisted of blood. (Slain) foot-soldiers and steeds and cars and elephants constituted its embankments. The showers of shafts poured constituted its rafts and the hairs of the combatants formed its moss and weeds. And the fingers cut off from the arms of warriors, formed its little fishes. And that river was as awful as Death itself at the end of the Yuga. And that river of blood flowed towards the region of Yama, and the bodies of slain elephants floating on it, obstructed its current. And the earth was covered all over with the blood of Kshatriyas and of elephants and steeds and their riders, and became one bloody expanse like to what is seen when Indra showers a heavy down-pour covering uplands and lowlands alike. And that bull among Kshatriyas despatched six thousand horsemen and again a thousand foremost of Kshatriyas in that battle into the jaws of death. Thousands of well-equipped elephants, pierced with arrows, lay prostrate on the field, like hills struck down by thunder. And Arjuna careered over the field, slaying steeds and car-warriors and elephants, like an elephant of rent temples crushing a forest a reeds. As a conflagration, urged by the wind, consumes a dense forest of trees and creepers and plants and dry wood and grass, even so did that fire, viz., Pandu's son Dhananjaya, having shafts for its flames and urged on by the Krishna-wind, angrily consume the forest of thy warriors. Making the terraces of cars empty, and causing the earth to be strewn, with human bodies, Dhananjaya seemed to dance bow in hand, in the midst of those vast masses of men. Deluging the earth with blood by means of his shafts, ended with the strength of the thunder, Dhananjaya, excited with wrath, penetrated into the Bharata host. While thus proceeding, Srutayus, the ruler of the Amvashthas, resisted him. Arjuna then, O sire, speedily felled with keen shafts equipped with Kanka feathers, the steeds of Srutayus struggling in battle. And cutting off with other shafts, the bow also of his antagonist, Partha careered over the field. The ruler of the Amvashthas, then with eyes troubled in wrath, took up a mace and approached the mighty car-warrior Partha and Kesava also in that battle. Then that hero, uplifting his mace, stopped the (progress of Arjuna's) car by its strokes, and struck Kesava also therewith. Then that slayer of hostile heroes, viz., Arjuna, beholding Kesava struck with that mace, became filled with wrath. And, then, O Bharata, that hero, with his shafts, equipped with wings of gold, covered the ruler of the Amvashthas, that foremost of car-warriors, armed with mace, like clouds covering the risen sun. With other shafts, Partha then cut off the mace of that high-souled warrior in fragments, reducing it almost to dust. And all this seemed highly wonderful. Beholding that mace of his cut off in fragments, the ruler of the Amvashthas took up another huge mace, and repeatedly struck both Arjuna and Kesava therewith. Then, Arjuna with a couple of sharp broad-faced arrows, cut off the uplifted arms of Srutayus which held the mace, those arms that looked like a couple of Indra's standard, and with another winged arrow, he cut off the head of that warrior. Thus slain, Srutayus fell down, O king, filling the earth with a loud noise, like a tall standard of Indra when the strings, tying it to the engine on which it is set, are cut off. Surrounded then on all sides by rounds of cars and by hundreds upon hundreds of elephants and cars, Partha became invisible like the sun covered with clouds."

SECTION 93

"Sanjaya said, 'After the son of Kunti, impelled by the desire of slaying the ruler of the Sindhus, had penetrated (into the Bharata host) having pierced through the irresistible divisions of both Drona and the Bhojas, after the heir of the ruler of the Kamvojas, viz., prince Sudakshina, had been slain, after Savyasachin had killed the valiant Srutayudha also, after the (Kuru) ranks had fled away and confusion had set in on all sides, thy son, beholding his army broken, repaired to Drona. Quickly coming on his car to Drona, Duryodhana said: 'That tiger among men (viz., Arjuna), having crushed this vast host hath already passed through it. Aided by thy judgement, think now what should be done next for the slaughter of Arjuna in view of awful carnage. Blessed be thou, adopt such measures that that tiger among men may not succeed in slaying Jayadratha. Thou art our sole refuge. Like a raging conflagration consuming heaps of dry grass and straw, Dhananjaya-fire, urged by the wind of his wrath, is consuming the grass and straw constituted by my troops. O scorcher of foes, seeing the son of Kunti pass, having pierced through this host, those warriors that are protecting Jayadratha have become doubtful (of their ability to resist Partha). O foremost of those acquainted with Brahma, it was the settled conviction of the kings that Dhananjaya would never, with life, succeed in transgressing Drona. O thou of great splendour, when, however, Partha has pierced through thy division in the very sight, I regard my army to be very weak. Indeed, I think that I have no troops. O thou that art highly blessed, I know thou art devoted to the welfare of the Pandavas. I lose my reason, o regenerate one, in thinking what should be done. To the best of my power, I also seek to

gratify thee. Thou, however, dost not bear all this in mind. O thou of immeasurable prowess, although we are devoted to thee, still thou never seekest our welfare. Thou art always well-pleased with the Pandavas and always engaged in doing us evil. Though deriving thy livelihood from us, still thou art engaged in doing evil to us. I was not aware that thou art but a razor steeped in honey. If thou hadst not granted me the boon about humiliating and checking the Pandavas, I would never have prevented the ruler of the Sindhus from returning to his own country. Fool that I am, expecting protection from thee, I assured the ruler of the Sindhus, and through my folly offered him as a victim to death. A man may escape, having entered the very jaws of death, but there is no escape for Jayadratha, when once he comes within reach of Dhananjaya's arms. O thou that ownest red steeds, do that by which the ruler of the Sindhus may yet be saved. Do not give way to wrath on hearing the delirious ravings of my afflicted self, O, protect ye the ruler of the Sindhus.'

"Drona said, 'I do not find fault with thy words. Thou art as dear to me as Aswatthaman himself. I tell thee truly. Act, however, now according to my words, O king! Of all drivers of cars, Krishna is the foremost. His steeds are also the foremost of their species. Obtaining only a very small space, Dhananjaya can pass very quickly through it. Seest thou not that the shafts of the diadem-decked (Arjuna), countless in number, shot from his bow, are falling full two miles behind his car as he is proceeding? Burdened with the weight of years, I am now incapable of going so fast. The whole army of the Parthas, again, is now close upon our van. Yudhishtira also should be seized by me. Even so, O thou of mighty arms, hath been the vow made by me in the Presence of all bowmen and in the midst of all the Kshatriyas. O king! he is now staying at the head of his troops, abandoned by Dhananjaya. I shall not, therefore, abandoning the gate of our array, fight with Phalgun. It is meet that thyself, properly supported, shouldst fight With that foe of thine, who is alone and who is thy equal in lineage and feats. Do not fear. Go and fight with him. Thou art the ruler of the world. Thou art a king. Thou art a hero. Possessed of fame, thou art accomplished in vanquishing (thy foes). O brave subjugator of hostile towns, go thyself to that spot where Dhananjaya the son of Pritha is.'

"Duryodhana said, 'O preceptor, how is it possible for me to resist Dhananjaya who has transgressed even thee that art the foremost of all wielders of arms? The very chief of celestials, armed with the thunder, is capable of being vanquished in battle, but Arjuna that subjugator of hostile towns, cannot be vanquished in battle. He by whom Hridika's son (Kritavarman), the ruler of the Bhojas, and thyself equal unto a celestial, have both been vanquished by the power of his weapons, he by whom Srutayus hath been slain, as also Sudakshina, and king Srutayus too, he by whom both Srutayus and Achyutayus and myriads of Mlecchas also have been slain, how can I contend in battle with that invincible son of Pandu, that accomplished master of weapons, who is even like an all-consuming fire? How also dost thou think me competent to fight with him today? I am dependent on thee like a slave. Protect my fame.'

"Drona said, 'Thou sayest truly, O thou of Kuru's race, that Dhananjaya is irresistible. I, however, will do that by which thou shalt be able to bear him. Let all the bowmen in the world behold today the wonderful feat of the son of Kunti being held in check by thee in the very sight of Vasudeva. This thy armour of gold, O king, I will tie on thy body in such a way that no weapon used by man will be able to strike thee in battle. If even the three worlds with the Asuras and the celestials, the Yakshas, the Urugas, and the Rakshasas, together with all human beings, fight with thee today, thou needst still entertain no fear. Neither Krishna, nor the son of Kunti, nor any other wielder of weapons in battle, will be able to pierce this armour of thine with arrows. Cased in that coat of mail, quickly go thou today against angry Arjuna in battle. He will not be able to bear thee.'

"Sanjaya said, 'Having said these words, Drona, that foremost of persons conversant with Brahma, touching water, and duly uttering certain Mantras, speedily tied that highly wonderful and bright armour on Duryodhana's body for the victory of thy son in that dreadful battle and causing (by that act) all persons there to be filled with amazement. And Drona said, 'Let the Vedas, and Brahman, and the Brahmanas, bless thee. Let all the higher classes of reptiles be a source of blessings to thee, O Bharata! Let Yayati and Nahusha, and Dhundhumara, and Bhagiratha, and the other royal sages, all do what is beneficial to thee. Let blessings be to thee from creatures having but one leg, and from those that have many legs. Let blessings be to thee, in this great battle from creatures that have no legs. Let Swaha, and Swadha, and Sachi, also, all do what is beneficial to thee. O sinless one, let Lakshmi and Arundhati too do what is beneficial to thee. Let Asita, and Devala and Viswamitra, and Angiras, and Vasishtha, and Kasyapa, O king, do what is beneficial to thee. Let Dhatri, and the lord of the worlds and the points of the compass and the regents of those points, and the six-faced Karttikeya, all give thee what is beneficial. Let the divine Vivaswat benefit thee completely. Let the four elephants, of

the four quarters, the earth, the firmament, the planets, and he who is underneath the earth and holds her (on his head), O king, viz., Sessa, that foremost of snakes, give thee what is for thy benefit. O son of Gandhari, formerly the Asura named Vritra, displaying his prowess in battle, had defeated the best of celestials in battle. The latter, numbering thousands upon thousands, with mangled bodies, those denizens of heaven, with Indra at their head, deprived of energy and might, all repaired to Brahman and sought his protection, afraid of the great Asura Vritra. And the gods said, 'O best of gods, O foremost of celestials, be thou the refuge of the gods now crushed by Vritra. Indeed, rescue us from this great fear.' Then Brahmana, addressing Vishnu staying beside him as also those best of celestials headed by Sakra, said unto them that were all cheerless, these words fraught with truth: Indeed, the gods with Indra at their head, and the Brahmanas also, should ever be protected by me. The energy of Tvashtri from which Vritra hath been created is invincible. Having in days of yore performed ascetic penances for a million of years, Tvashtri, then, ye gods, created Vritra, obtaining permission from Maheswara. That mighty foe of yours hath succeeded in smiting you through the grace of that god of gods. Without going to the place where Sankara stayeth, ye cannot see the divine Hara. Having seen that god, ye will be able to vanquish Vritra. Therefore, go ye without delay to the mountains of Mandara. There stayeth that origin of ascetic penances, that destroyer of Daksha's sacrifice, that wielder of Pinaka, that lord of all creatures, that slayer of the Asura called Bhaganetra.' Thus addressed by Brahman, the gods proceeding to Mandara with Brahman in their company, beheld there that heap of energy, that Supreme god endued with the splendour of a million suns. Seeing the gods Maheswara welcomed them and enquired what he was to do for them. 'The sight of ray person can never be fruitless. Let the fruition of your desires proceed from this.' Thus addressed by him, the dwellers of heaven replied, 'We have been deprived of our energy by Vritra. Be thou the refuge of the dwellers of heaven. Behold, O lord, our bodies beaten and bruised by his strokes. We seek thy protection. Be thou our refuge, O Maheswara! The god of gods, called Sarva, then said, 'Ye gods, it is well-known to you how this action, fraught with great strength, terrible and incapable of being resisted by persons destitute of ascetic merit, originated, springing from the energy of Tvashtri (the divine artificer). As regards myself, it is certainly my duty to render aid to the dwellers of heaven. O Sakra, take this effulgent armour from off my body. And, O chief of the celestials, put it on, mentally uttering these mantras.'

"Drona continued, 'Having said these words, the boon-giving (Siva) gave that armour with the mantras (to be uttered by the wearer). Protected by that armour, Sakra proceeded against the host of Vritra in battle. And although diverse kinds of weapons were hurled at him in that dreadful battle, yet the joints of that armour could not be cut open. Then the lord of the celestials slew Vritra, and afterwards gave unto Angiras that armour, whose joints were made up of mantras. And Angiras imparted those mantras to his son Vrihaspati, having a knowledge of all mantras. And Vrihaspati imparted that knowledge to Agnivesya of great intelligence. And Agnivesya imparted it to me, and it is with the aid of those mantras, O best of kings, that I, for protecting thy body, tie this armour on thy body.'

'Sanjaya continued, Having said these words Drona, that bull among preceptors, once more addressed thy son, of great splendour, saying, 'O king, I put this armour on thy body, joining its pieces with the aid of Brahma strings. In days of yore, Brahma himself had thus put it on Vishnu in battle. Even as Brahma himself had put this celestial armour on Sakra in the battle caused by the abduction of Taraka, I put it on thee.' Having thus, with mantras, donned that armour duly on Duryodhana, the regenerate Drona sent the king to battle. And the mighty-armed king, cased in armour by the high-souled preceptor, and accomplished in smiting, and a thousand infuriated elephants endued with great prowess, and a hundred thousand horses, and many other mighty car-warriors, proceeded towards the car of Arjuna. And the mighty-armed king proceeded, with the sound of diverse kinds of musical instruments, against his foe, like Virochana's son (Vali in days of yore). Then, O Bharata, a loud uproar arose among thy troops, beholding the Kuru king proceeding like a fathomless ocean."

SECTION 94

"Sanjaya said, 'After that bull among men, viz., Duryodhana, had set out from behind, following Partha and him of Vrishni's race, O king, both of whom had penetrated into the Kaurava army, the Pandavas accompanied by the Somakas, quickly rushed against Drona with loud shouts. And then commenced the battle (between them and Drona's troops). And the battle that took place between the Kurus and the Pandavas at the gate of the array, was fierce and awful, making the hair stand on end. The sight filled the spectators with wonder. O king, the sun was then in the meridian. That encounter, O monarch, was truly such that we had never seen

or heard of its like before. The Parthas headed by Dhrishtadyumna, all accomplished in smiting and arrayed properly covered the troops of Drona with showers of arrows. Ourselves also, placing Drona, that foremost of all wielders of weapons, at our head, covered the Parthas, gathered by Prishata's son, with our shafts. The two hosts, adorned with cars and looking beautiful, then appeared like two mighty masses of clouds in the summer sky, driven towards each other by opposite winds. Encountering each other, the two hosts increased their impetuosity, like the rivers the Ganga and the Yamuna, swollen with water during the season of the rains. Having diverse kinds of weapons for the winds that ran before them, teeming with elephants and steeds and cars charged with lightning, constituted by the maces wielded by the warriors, the fierce and mighty cloud formed by the Kuru host, urged on by the Drona-tempest, and pouring incessant shafts that constituted its torrents of rain, sought to quench the scorching Pandava-fire. Like an awful hurricane in summer agitating the ocean, that best of Brahmanas, viz., Drona, agitating the Pandava host. Exerting themselves with great vigour, the Pandavas rushed towards Drona alone for piercing his host, like a mighty torrent of water towards a strong embankment, for sweeping it away. Like an immovable hill resisting the fiercest current of water, Drona, however, resisted in that battle the enraged Pandavas and Panchalas and Kekayas. Many other kings also, endued with great strength and courage, attacking them from all sides, began to resist the Pandavas. Then that tiger among men, viz., the son of Prishata, uniting with the Pandavas, began repeatedly to strike Drona, for piercing the hostile host. Indeed, as Drona showered his arrows on Prishata's son, even so did the latter shower his on Drona. Having scimitars and swords for the winds that blew before it, well-equipped with darts and lances and sabres, with the bow-string constituting its lightning, and the (twang of the) bow for its roars, the Dhrishtadyumna-cloud poured on all sides torrents of weapons, as its showers of stones. Slaying the foremost of car-warriors and a large number of steeds, the son of Prishata seemed to deluge the hostile divisions (with his arrowy downpours). And the son of Prishata, by his arrows, turned Drona away from all those tracks amid the car-divisions of the Pandavas, through which that hero attempted to pass, striking the warriors there with his shafts. And although Drona struggled vigorously in that battle, yet his host, encountering Dhrishtadyumna, became divided into three columns. One of these retreated towards Kritavarman, the chief of the Bhojas; another towards Jalasandha; and fiercely slaughtered the while by the Pandavas, proceeded towards Drona himself. Drona, that foremost of car-warriors, repeatedly united his troops. The mighty warrior Dhrishtadyumna as often smote and separated them. Indeed, the Dhartarashtra force, divided into three bodies, was slaughtered by the Pandavas and the Srinjayas fiercely, like a herd of cattle in the woods by many beasts of prey, when unprotected by herdsmen. And people thought that in that dreadful battle, it was Death himself who was swallowing the warriors first stupefied by Dhrishtadyumna. As a kingdom of a bad king is destroyed by famine and pestilence and robbers, even so was thy host afflicted by the Pandavas. And in consequence of the rays of the sun failing upon the weapons and the warriors, and of the dust raised by the soldiers, the eyes of all were painfully afflicted. Upon the Kaurava host being divided into three bodies during that dreadful carnage by the Pandavas, Drona, filled with wrath, began to consume the Panchalas with his shafts. And while engaged in crushing those divisions and exterminating them with his shafts, the form of Drona became like that of the blazing Yuga-fire. That mighty car-warrior pierced cars, elephants, and steeds, and foot-soldiers, in that battle, each with only a single arrow, (and never employing more than one in any case). There then was no warrior in the Pandava army who was capable of bearing, O lord, the arrows shot from the bow of Drona. Scorched by the rays of the sun and blasted by the shafts of Drona, the Pandava divisions there began to reel about on the field. And thy host also, similarly slaughtered by Prishata's son, seemed to blaze up at every point like a dry forest on fire. And while both Drona and Dhrishtadyumna were slaughtering the two hosts, the warriors of both armies, in utter disregard of their lives, fought everywhere to the utmost extent of their prowess. Neither in thy host, nor in that of the enemy, O bull of Bharata's race, was there a single warrior who fled away from the battle through fear. Those uterine brothers, viz., Vivingsati and Chitrasena and the mighty car-warrior Vikarna, surrounded Kunti's son Bhimasena on all sides. And Vinda and Anuvinda of Avanti, and Kshemadhurti of great prowess supported thy three sons (who contended against Bhimasena). King Valhika of great energy and noble parentage, with his own troops and counsellors, resisted the sons of Draupadi. Saiyya, the chief of the Govasanas, with a thousand foremost warriors, faced the son, of great prowess, of the king of the Kasis and resisted him. King Salya, the ruler of the Madras, surrounded royal Yudhishtira, the son of Kunti, who resembled a blazing fire. The brave and wrathful Duhsasana, properly supported by his own divisions, angrily

proceeded, in that battle, against Satyaki, that foremost of car-warriors. I myself, with my own troops, cased in mail and equipped with weapons, and supported by four hundred foremost of bowmen, resisted Chekitana. Sakuni with seven hundred Gandhara warriors armed with bows, darts and swords, resisted the son of Madri (viz., Sahadeva). Vinda and Anuvinda of Avanti, those two great bowmen, who had, for the sake of their friend (Duryodhana), uplifted their weapons, disregarding their lives, encountered Virata, the king of the Matsyas. King Valhika, exerting himself vigorously, resisted the mighty and unvanquished Sikhandin, the son of Yajnasena, that hero capable of resisting all foes. The chief of Avanti, with the Sauviras and the cruel Prabhadrakas, resisted wrathful Dhrishtadyumna, the prince of the Panchalas. Alamvusha quickly rushed against the brave Rakshasa Ghatotkacha. of cruel deeds, who was wrathfully advancing to battle. The mighty car-warrior Kuntibhoja, accompanied by a large force, resisted Alamvusha, that prince of Rakshasas, of fierce mien. Thus, O Bharata, hundreds of separate encounters between the warriors of thy army and theirs, took place.

"As regards the ruler of the Sindhus, he remained in the rear of the whole army protected by many foremost of bowmen and car-warriors numbering Kripa amongst them. And the ruler of the Sindhus had for the protectors of his wheels two of the foremost warriors, viz., the son of Drona on his right, O king, and the Suta's son (Karna) on the left. And for protecting his rear he had a number of warriors headed by Somadatta's son, viz., Kripa, and Virshasena, and Sala, and the invincible Salya, who were conversant with policy and were mighty bowmen accomplished in battle. And the Kuru warriors, having made these arrangements for the protection of the ruler of the Sindhus, fought (with the Pandavas)."

SECTION 95

"Sanjaya said, 'Listen, O king, to me as I describe to thee the wonderful battle that then took place between the Kurus and the Pandavas. Approaching Bharadwaja's son who was staying at the gate of his array, the Parthas battled vigorously for piercing through Drona's division. And Drona also, accompanied by his forces, desirous of protecting his own array, battled with the Parthas, seeking glory. Vinda and Anuvinda of Avanti, excited with wrath and desirous of benefiting thy son, struck Virata with ten shafts. Virata also, O king, approaching those two warriors of great prowess staying in battle, fought with them and their followers. The battle that took place between these was fierce in the extreme, and blood ran in it like water. And it resembled an encounter in the woods between a lion and a couple of mighty elephants, with rent temples. The mighty son of Yajnasena forcibly struck king Valhika in that battle with fierce and sharp shafts capable of penetrating into the very vitals. Valhika also filled with wrath, deeply pierced Yajnasena's son with nine straight shafts of golden wings and whetted on stone. And that battle between those two warriors became exceedingly fierce, characterised as it was by dense showers of shafts and darts. And it enhanced the fears of the timid and the joy of heroes. The arrows shot by them entirely covered the welkin and all the points of the compass, so that nothing could any longer be discerned. And Saiyya, the king of the Govasanas on the head of the troops, fought in that battle with the mighty car-warrior, the prince of the Kasis, like an elephant battling with another. The king of the Valhikas, excited with wrath, fighting, against those (five) mighty car-warriors, viz., the son of Draupadi, looked resplendent, like the mind contending against the five senses. And those five princes also, O foremost of embodied beings, fought with that antagonist of theirs, shooting their arrows from all sides, like the objects of the senses for ever battling with the body. Thy son Duhsasana, struck Satyaki of Vrishni's race with nine straight shafts of keen points. Deeply pierced by that strong and great Bowman, Satyaki of prowess incapable of being baffled, was partially deprived of his senses. Comforted soon, he, of Vrishni's race, then quickly pierced thy son, that mighty car-warrior, with ten shafts winged with Kanka feathers. Piercing each other deeply and afflicted with each other's shafts, they looked splendid, O king, like two Kinsukas decked with flowers. Afflicted with the arrows of Kuntibhoja, Alamvusha, filled with wrath looked like a beautiful Kinsuka graced with its flowering burthen. The Rakshasa then having pierced Kuntibhoja with many arrows, uttered awful shouts at the head of thy host. And as those heroes fought with each other in that battle, they seemed to all the troops to resemble Sakra and the Asura Jambha in days of old. The two sons of Madri, filled with wrath, fiercely ground with their shafts the Gandhara prince Sakuni who had offended against them greatly. The carnage, O monarch, that set in was awful. Originated by thee, nurtured by Karna, and kept up by thy sons, the fire of wrath (of the Pandavas) hath swollen now, O monarch, and is ready to consume the whole earth. Forced to turn his back on the field by the two sons of Pandu with their shafts, Sakuni unable to put forth his valour, knew not what to do. Beholding him turn back, those mighty car-warriors, viz., the two sons of Pandu, once more showered their arrows

on him like two masses of clouds pouring torrents of rain on a mighty hill. Struck with countless straight shafts, the son of Suvala fled towards the division of Drona, borne by his swift steeds. The brave Ghatotkacha rushed towards the Rakshasa Alamvusha in that battle, with impetuosity much short of what he was capable. The battle between those two became fearful to behold, like that which in days of yore had taken place between Rama and Ravana. King Yudhishthira, having in that battle pierced the ruler of the Madras with five hundred arrows, once more pierced him with seven. Then commenced that battle between them which was exceedingly wonderful, O monarch, which resembled that, in days of yore, between the Asura Samvara and the chief of the celestials. The sons Vivinsati and Chitrasena and Vikarna, surrounded by a large force, battled with Bhimasena."

SECTION 96

"Sanjaya said, 'When that fierce battle, causing the hair to stand on end, commenced, the Pandavas rushed against the Kauravas who had been divided into three bodies. Bhimasena rushed against the mighty-armed Jalasandha, and Yudhishthira, at the head of his troops rushed, in that battle, against Kritavarma. And Dhrishtadyumna, O king, scattering the shafts, like the sun shooting his rays, rushed against Drona. Then commenced that battle between all the bowmen, eager for the encounter, of the Kurus and the Pandavas, excited with wrath. And during the progress of that terrible carnage, when all the warriors were battling with one another fearlessly the mighty Drona fought with the mighty prince of the Panchalas. And the clouds of arrows he shot in that encounter filled all spectators with wonder. And Drona and the prince of the Panchalas, cutting off the heads of men by thousands, scattered them on the field of battle, making the latter resemble a forest of lotuses. In every division, were soon strewn on the ground robes and ornaments and weapons, and standards and coats of mail. And golden coats of mail, dyed with blood, looked like clouds charged with lightning. Other mighty car-warriors, drawing their large bows measuring full six cubits long, felled with their shafts, elephants and steeds and men. In that dreadful encounter of arms between brave and high-souled warriors, swords and shields, bows and heads and coats of mail were seen lying scattered about. Innumerable headless trunks were seen to rise up, O king, in the midst of that fierce battle. And vultures and Kankas and jackals and swarms of other carnivorous animals, O sire, were seen there, eating the flesh of fallen men and steeds and elephants, of drinking their blood, or dragging them by the hair, or licking or pecking. O king, at their marrow, or dragging their bodies and severed limbs, or rolling their heads on the ground. Warriors, skilled in battle, accomplished in weapons, and firmly resolved in fight, struggled vigorously in the combat, solicitous only of fame. Many were the combatants that careered over the field, performing the diverse evolutions, of swordsmen. With sabres and darts and lances and spears and axes, with maces and spiked clubs and other kinds of weapons, and with even bare arms, men who had entered the arena of battle, filled with rage, slew one another. And car-warriors fought with car-warriors, and horsemen with horsemen, and elephants with foremost of elephants, and foot-soldiers with foot-soldiers. And many infuriated elephants, as if perfectly mad, uttered loud shrieks and slew one another, after the manner they do in sporting arenas.

"During the progress, O king, of that battle in which the combatants fought without any regard for one another, Dhrishtadyumna caused his own steeds to be mixed up with those of Drona. Those steeds endowed with the speed of the wind, that were white as pigeons and red as blood, thus mixed with one another in battle, looked exceedingly beautiful. Indeed, they looked resplendent like clouds charged with lightning. Then that slayer of hostile heroes, viz., heroic Dhrishtadyumna, the son of Prishata, beholding Drona, O Bharata, arrived so near, cast off his bow and took up his sword and shield, for achieving a difficult feat. Seizing the shaft of Drona's car, he entered into it. And he stayed sometimes on the middle of the yoke, and sometimes on its joints and sometimes behind the steeds. And while he was moving, armed with swords, quickly upon the backs of those red steeds of Drona, the latter could not detect an opportunity for striking him. All this seemed wonderful to us. Indeed, like the sweep of a hawk in the woods from desire of food, seemed that sally of Dhrishtadyumna from his own car for the destruction of Drona. Then Drona cut off, with a hundred arrows, the shield, decked with a hundred moons, of Drupada's son, and then his sword, with ten others. And mighty Drona then, with four and sixty arrows, slew the steeds of his antagonist. And with a couple of broad-headed shafts he cut off the latter's standard and umbrella also, and then slew both his Parshni charioteers. And then with great speed drawing his bow-string to his ear, he shot at him a fatal shaft, like the wielder of the thunder hurling the thunder (at a foe). But soon Satyaki, with four and ten sharp shafts, cut off that fatal arrow of Drona. And thus the Vrishni hero, O sire, rescued Dhrishtadyumna, who had been seized by that lion

among men, the foremost of preceptors, like a deer seized by the king of the forests. Even thus did that bull amongst the Sinis, the prince of the Panchalas. Beholding Satyaki to rescue the prince of the Panchalas in the dreadful battle, Drona quickly shot at him six and twenty arrows. The grandson of Sini then, in return, pierced Drona in the centre of the chest with six and twenty arrows, while the latter was engaged in devouring the Srinjayas. Then all the Panchala car-warriors, desirous of victory upon the Satwata hero, proceeding against Drona, quickly withdrew Dhrishtadyumna from the battle."

SECTION 97

"Dhritarashtra said, 'After that shafts of Drona had been cut off and Dhrishtadyumna thus rescued, O Sanjaya, by Yuyudhana, that foremost one of the Vrishni race, what did that great Bowman, that foremost of all wielders of weapons, viz., Drona, do in battle unto that tiger among men, viz., the grandson of Sini?'

"Sanjaya said, 'Then Drona, like a mighty snake, having wrath for his poison, his stretched bow for his wide-open mouth, his sharp shafts for his teeth and whetted arrows for his fangs, with eyes red as copper from rage, and breathing hard, that mighty hero among men, perfectly fearless, borne on his red steeds of great speed, that seemed to soar into the skies or get at the top of a mountain, rushed towards Yuyudhana, scattering his arrows equipped with golden wings. Then that subjugator of hostile cities, that hero of Sini's race invincible in battle, beholding that irresistible Drona cloud having showers of arrows for its watery downpour, the rattle of car-wheels for its roar, the out-stretched bow for its volume, long shafts for its lightning-flashes, darts and swords for its thunder, wrath for the winds and urged on by those steeds that constituted the hurricane (impelling it forwards), rushed towards him, addressed his charioteer and smilingly said, O Suta, proceed quickly and cheerfully, urging the steeds to their greatest speed, against that heroic Brahmana, fallen off from the duties of his order, that refuge of Dhritarashtra's son, that dispeller of the (Kuru) king's sorrows and fear, that preceptor of all the princes, that warrior ever boastful of his prowess.' Then the excellent steeds of silvery hue belonging to him of Madhu's race, endowed with the speed of the wind, quickly proceeded towards Drona. Then those two chastisers of foes, viz., Drona and Sini's grandson, fought with each other, each striking the other with thousands of shafts. Those two bulls among men filled the welkin with their arrowy showers. Indeed, the two heroes covered the ten points of the compass with their shafts. And they poured on each other their shafts like two clouds pouring their contents (on the earth) on the expiration of summer. The sun became invisible. The very wind ceased to blow. And in consequence of those showers of shafts filling the welkin, a continuous and thick gloom was caused there that became unbearable to the other heroes. And when the shafts of Drona and Sini's grandson had caused that gloom there, none beheld any cessation in shooting in either of them. They were both quick in the use of weapons, and they were both looked upon as lions among men. The sound produced by those torrents of arrows, shot by both striking against each other was heard to resemble the sound of the thunder hurled by Sakra. The forms of heroic warriors pierced with long shafts looked like those of snakes, O Bharata, hit by snakes of virulent poison. Brave warriors incessantly heard the twangs of their bows and the sounds of their palms to resemble the sound of thunder falling upon summits of mountains. The cars of both of those warriors, O king, their steeds, and their charioteers pierced with shafts of golden wings, became beautiful to behold. Fierce was the downpour, O monarch, of shafts that were bright and straight and that looked resplendent like snakes of virulent poison freed from their sloughs. The umbrellas of both were cut off, as also the standards of both. And both of them were covered with blood, and both were inspired with the hope of victory. With blood trickling down every limb of theirs, they resembled a couple of elephants with secretions trickling down their bodies. And they continued to strike each other with fatal shafts. The roars and shouts and other cries of the soldiers, the blare of conchs and the beat of drums ceased, O king, for none uttered any sound. Indeed, all the divisions became silent, and all the warriors stopped fighting. People, filled with curiosity became spectators of that single combat. Car-warriors and elephant riders and horsemen and foot-soldiers, surrounding those two bulls among men, witnessed their encounter with steadfast eyes. And the elephant-divisions stood still and so also the horse-divisions, and so also the car-divisions. All stood still, disposed in array. Variegated with pearls and corals, decked with gems and gold, adorned with standards and ornaments, with coats of mail made of gold, with triumphal banners with rich caparisons of elephants, with fine blankets, with bright and sharp weapons, with yak-tails, ornamented with gold and silver, on the heads of steeds, with garlands, round the frontal globes of elephants and rings round their tusks, O Bharata, the Kuru and the Pandava hosts then looked like a mass of clouds at the close of summer, decked with rows of cranes and myriads of fire-flies

(under them) and adorned with rainbows and flashes of lightning. Both our men and those of Yudhishtira, beheld that battle between Yuyudhana and high-souled Drona; the gods also, headed by Brahma and Soma, and the Siddhas, and the Charanas, and the Vidyadharas, and the great Snakes, saw it, stationed on their foremost of sky-ranging cars. And beholding the diverse motion, forward and backward, of those lions among men, and their acts of striking each other, the spectators were filled with wonder. And both ended with great strength, Drona and Satyaki, displaying their lightness of hand in the use of weapons, began to pierce each other with shafts. Then he of Dasarha's race, with his mighty shafts, cut off those of the illustrious Drona in that battle, and then, within a moment, the latter's bow also. Within, however, the twinkling of an eye, the son of Bharadwaja took up another bow and strung it. Even that bow of his was cut off by Satyaki. Drona then, with utmost quickness waited with another bow in hand. As often, however, as Drona strung his bow, Satyaki cut it off. And this he did full nine and seven times. Beholding then that superhuman feat of Yuyudhana in battle, Drona, O monarch, thought in his mind, 'This force of weapons that I see in this foremost one among the Satwas exists in Rama and Dhananjaya and was seen also in Kartavirya and that tiger among men, viz., Bhishma. The son of Bharadwaja, therefore, mentally applauded the prowess of Satyaki. Beholding that lightness of hand equal unto that of Vasava himself, that foremost of regenerate ones, that first of all persons conversant with weapons, was highly gratified with Madhava. And the gods also, with Vasava at their head, were gratified with it. The gods and the Gandharvas, O monarch, had never before witnessed that lightness of hand of the quickly moving Yuyudhana, although they and the Siddhas and the Charanas had been acquainted with the feats of which Drona was capable. Then Drona, that foremost of persons acquainted with weapons, that grinder of Kshatriyas, taking up another bow, aimed some weapons. Satyaki, however, baffling those weapons with the illusion of his own weapon struck him with some sharp shafts. All this seemed highly wonderful. Beholding that superhuman feat of his in battle, that feat of which nobody else was capable, and which displayed very great skill, those amongst thy warriors that were judges of skill, applauded it. Satyaki shot the same weapons that Drona shot. Beholding this, that scorching of foes, viz., the preceptor, fought with a little less boldness, than usual. Then that master of military science, O king, filled with wrath, invoked celestial weapons for the destruction of Yuyudhana. Beholding that terrible foe-slaughtering Agneya weapon, Satyaki, that mighty Bowman, invoked another celestial weapon, viz., the Varuna. Seeing them both take up celestial weapons, loud cries of Oh and Alas arose there. The very creatures having the sky for their element ceased to range through it. Then the Varuna and the Agneya weapons which had thus been grafted on their shafts coming against each other became fruitless. [The celestial weapons were forces dependent on mantras. Ordinary shafts, inspired with these mantras, were converted into celestial weapons.] Just at that time, the sun passed down in his course. Then king Yudhishtira and Bhimasena, the son of Pandu, and Nakula, and Sahadeva, desirous of protecting Satyaki, and the Matsyas, and the Salweya troops, speedily proceeded towards Drona. Then thousands of princes placing Duhsasana at their head, hastily proceeded towards Drona (for protecting him) who was surrounded by foes. Then, O king, commenced a fierce battle between them and thy bowmen. The earth was covered with dust and with showers of arrows shot (by both sides). And everything being thus covered, nothing could any longer be discerned. Indeed, when the troops were thus overwhelmed with dust, the battle proceeded in utter disregard (of persons and rules)."

SECTION 98

"Sanjaya said, 'When the sun turned in his downward course towards the summit of the Asta hills, when the welkin was covered with dust, when the heat of the solar rays abated, the day began to fade fast. As regards the soldiers, some rested, some fought on, some returned to the encounter, desirous of victory. And while the troops, inspired with hope of victory, were thus engaged, Arjuna and Vasudeva proceeded towards the place where the ruler of the Sindhus was. The son of Kunti, by means of his shafts, made (through the hostile soldiers) a way sufficiently wide for his car. And it was in this way that Janardana proceeded, (guiding the car). Thither where the car of the high-souled son of Pandu proceeded, thither thy troops, O monarch, broke and yielded a way. And he of Dasarha's race, endowed with great energy, displayed his skill in driving car by showing diverse kinds of circling motions. And the shafts of Arjuna, engraved with his name, well-tempered, resembling the Yuga-fire, tied round with catgut, of straight joints, thick, far-reaching, and mace either of (clef) bamboo (or their branches) or wholly of iron, taking the lives of diverse foes, drank in that battle, with the birds (of prey assembled there), the blood of living creatures. Standing on his car, as Arjuna shot his shafts full two miles ahead, those shafts pierced and despatched his foes just as that car itself

came up to the spot. [In other words. Arjuna's car shot as quickly through the enemy as the arrows themselves sped from it.] Hrishikesa proceeded, borne by those yoke-bearing steeds endowed with the speed of Garuda or the wind, with such speed that he caused the whole universe to wonder at it. Indeed, O king, the car of Surya himself, or that of Rudra or that of Vaisravana, never goeth so fast. Nobody else's car had ever before moved with such speed in battle as Arjuna's car, moving with the celerity of a wish cherished in the mind. Then Kesava, O king, that slayer of hostile heroes, having taken the car of battle quickly urged the steeds, O Bharata, through the (hostile) troops. Arrived in the midst of that throng of cars, those excellent steeds bore Arjuna's car with difficulty, suffering as they did from hunger, thirst, and toil, and mangled as they had been with the weapons of many heroes delighting in battle. They frequently, however, described beautiful circles as they moved, proceeding over the bodies of slain steeds and men, over broken cars, and the bodies of dead elephants, looking like hills by thousands.

"Meanwhile O king, the two heroic brothers of Avanti, (viz., Vinda and Anuvinda), at the head of their forces, beholding the steeds of Arjuna to be tired, encountered him. Filled with joy, they pierced Arjuna with four and sixty shafts, and Janardana with seventy, and the four steeds (of Arjuna's car) with a hundred arrows. Then Arjuna, O king, filled with wrath, and having a knowledge of the vital parts of the body, struck them both in the battle, with nine straight shafts, every one of which was capable of penetrating into the very vitals. Thereupon, the two brothers, filled with rage, covered Vibhatsu and Kesava with showers of shafts and uttered leonine roars. Then Partha of white steeds, with a couple of broad-headed shafts, quickly cut off in that battle the beautiful bows of the two brothers and then their two standards, bright as gold. Vinda and Anuvinda then, O king, taking up to other bows and becoming infuriated with anger, began to grind the son of Pandu with their arrows. Then Dhananjaya, the son of Pandu, exceedingly enraged, once more, with a couple of shafts quickly cut off those two bows also of his foes. And with a few other arrows whetted on stone and equipped with wings of gold, Arjuna then slew their steeds, their charioteers, and the two combatants that protected their rear, with those that followed the latter. And with another broad-headed arrow, sharp as a razor, he cut off the head of the eldest brother, who fell down on the earth, deprived of life, like a tree broken by the wind. The mighty Anuvinda then ended with great prowess, beholding Vinda slain left his steedless car, having taken up a mace. Then that foremost of car-warriors, viz., the brother of Vinda, apparently dancing as he advanced with that mace in his arms, proceeded in that battle for avenging the slaughter of his elder brother. Filled with rage, Anuvinda struck Vasudeva on the forehead with that mace. The latter, however, trembled not, but stood still like the mountain Mainaka. Then Arjuna with six arrows, cut off his neck and two legs and two arms and head. Thus cut off (into fragments, the limbs of) Anuvinda fell down like so many hills. Beholding them both slain, their followers, O king, filled with rage rushed (towards Arjuna), scattering hundreds of arrows. Slaying them soon, O bull of Bharata's race, Arjuna looked resplendent like a fire consuming a forest on the expiry of winter. Passing over those troops with some difficulty, Dhananjaya then shone brightly like the risen sun, transgressing the clouds under which it was hid. Beholding him, the Kauravas were filled with fright. But recovering soon enough, they rejoiced once more and rushed at him from all sides. O bull of Bharata's race! Understanding that he was tired and that the ruler of the Sindhus was yet at a distance, they surrounded him, uttering leonine roars. Beholding them, tilled with wrath, Arjuna, that bull among men, smilingly, addressed him of Dasarha's race in soft words, and said, 'Our steeds are afflicted with arrows and tired. The ruler of the Sindhus is still at a distance. What do you think to be the best that should be done now? Tell me, O Krishna, truly. Thou art always the wisest of persons. The Pandavas having thee for their eyes, will vanquish their foes in battle. That which seems to me should be done next, truly shall I say unto thee. Unyoking the steeds to their case, pluck off their arrows, O Madhava!' Thus addressed by Partha, Kesava replied unto him, 'I am, also O Partha, of the opinion which thou hast expressed.'

"Arjuna then said, 'I will hold in check the whole army, O Kesava! Do thou properly perform that which should be done next.'

"Sanjaya continued, 'Alighting then from the terrace of his car, Dhananjaya, taking up his bow, Gandiva, fearlessly stood there like an immovable hill. Beholding Dhananjaya standing on the ground, and regarding it a good opportunity, the Kshatriyas, desirous of victory and uttering loud shouts, rushed towards him. Him standing alone, they surrounded with a large throng of cars, all stretching their bows and showering their shafts on him. Filled with wrath, they displayed diverse kinds of weapons and entirely shrouded Partha with their shafts like the clouds shrouding the sun. And the great Kshatriya warriors impetuously rushed against

that bull among Kshatriyas, that lion among men, like infuriated elephants rushing towards a lion. The might then that we beheld, of Partha's arms was exceedingly great, since, filled with rage, alone, he succeeded in resisting those countless warriors. The puissant Partha, baffling with his own weapons those of the foes, quickly covered all of them with countless shafts. In that part of the welkin, O monarch, in consequence of the clash Of those dense showers of shafts, a fire was generated emitting incessant sparks. There, in consequence of hostile heroes, countless in number, all filled with wrath, and all great bowmen united together for a common Purpose, seeking victory in battle, aided by steeds, covered with blood and breathing hard, and by infuriated and foe-grinding elephants, uttering loud shrieks, the atmosphere became exceedingly hot. That uncrossable, wide, and limitless ocean of cars, incapable of being agitated, had arrows for its current, standards for its eddies, elephants for its crocodiles, foot-soldiers for its countless fishes, the blare of conchs and the beat of drums for its roar, cars for its surging waves, head-gears of combatants for its tortoises, umbrellas and banners for its froth, and the bodies of slain elephants for its (submarine) rocks: Partha resisted with his arrows, the approach of the sea like a continent. Then, in course of that battle, the mighty-armed Janardana, fearlessly addressing that dear friend of his, that foremost of men, viz., Arjuna, said unto him, 'There is no well here in the field of battle, O Arjuna, for the steeds to drink from. The steeds want water for drink, but not for a bath.' Thus addressed by Vasudeva, Arjuna cheerfully said, 'Here it is!' And so saying, he pierced the earth with a weapon and made an excellent lake from which the steeds could drink. And that lake abounded in swans and ducks, and was adorned with Chakravakas. And it was wide and full of transparent water, and abounded in full-blown lotuses of the finest species. And it teemed with diverse kinds of fish. And fathomless in depth, it was the resort of many a Rishi. And the celestial Rishi, Narada, came to have a look at that lake created there in a moment. And Partha, capable of achieving wonderful works like (the celestial artificer) Tvashtri himself, also constructed there an arrowy hall, having arrows for its beams and rafters, arrows for its pillars, and arrows for its roof. Then Govinda smiling in joy, said, 'Excellent, Excellent,' upon seeing the high-souled Partha create that arrowy hall."

SECTION 99

"Sanjaya said, 'After the high-souled son of Kunti had created that water, after he had commenced to hold in check the hostile army, and after he had built also that arrowy hall, Vasudeva of great splendour, alighting from the car, unyoked the steeds pierced and mangled with arrows. Beholding that sight never seen before, loud uproars of applause were heard there, uttered by the Siddhas and the Charanas and by all the warriors. Mighty car-warriors (assembled together) were unable to resist the son of Kunti, even when he fought on foot. All this seemed highly wonderful. Although throngs upon throngs of cars, and myriads of elephants and steeds, rushed towards him, yet Partha felt no fear but fought on, prevailing upon all his foes. And the (hostile) kings shot showers of shafts at the son of Pandu. That slayer of hostile heroes, however, viz., the son of Vasava, of virtuous soul, felt no anxiety whatever. Indeed, the valiant Partha received hundreds of arrowy showers and maces and lances coming towards him as the ocean receives hundreds upon hundreds of rivers flowing towards it. With the impetuous might of his own weapons and strength of his arms, Partha received the foremost of shafts shot at him by those foremost of kings. Although staying on the ground, and alone, he succeeded yet in baffling all those kings on their cars, like that one fault, avarice, destroying a host of accomplishments. The Kauravas, O king, applauded the highly wonderful prowess of Partha as also of Vasudeva, saying, 'What more wonderful incident hath ever taken place in this world, or will ever take place than this, viz., that Partha and Govinda, in course of battle, have unyoked their steeds? Displaying fierce energy on the field of battle and the greatest assurance, those best of men have inspired us with great thoughts.' Then Hrishikesa, of eyes like lotus-petals, smiling with the coolest assurance, as if, O Bharata, he was in the midst of an assembly of women (and not armed foes), after Arjuna had created in the field of battle that hall, made of arrows, led the steeds into it, in the very sight. O monarch, of all thy troops, And Krishna, who was well-skilled in grooming horses, then removed their fatigue, pain, froth, trembling and wounds. Then plucking out their arrows and rubbing those steeds with his own hands, and making them trot duly, he caused them to drink. Having caused them to drink, and removed their fatigue and pain, he once more carefully yoked them to that foremost of cars. Then, that foremost one among all wielders of weapons, viz., Sauri, of great energy, mounting on that car with Arjuna, proceeded with great speed. Beholding the car of that foremost of car-warriors once more equipped with these steeds, whose thirst had been slaked, the foremost ones among the Kuru army once more became cheerless. They began to sigh, O king, like snakes whose fangs had been pulled out. And they said, 'Oh,

fie, fie on us! Both Partha and Krishna have gone, in the very sight of all the Kshatriyas, riding on the same car, and clad in mail, and slaughtering our troops with as much ease as boys sporting with a toy. Indeed, those scorers of foes have gone away in the very sight of all the kings displaying the prowess and unimpeded by our shouting and struggling combatants.' Seeing them gone away, other warriors said, 'Ye Kauravas, speed ye for the slaughter of Krishna and the diadem-decked (Arjuna). Yoking his steeds unto his car in the very sight of all (our) bowmen, he of Dasarha's race is proceeding towards Jayadratha, slaughtering us in battle.' And some lords of earth there, O king, amongst themselves, having seen that highly wonderful incident in battle never seen before said, 'Alas, through Duryodhana's fault, these warriors of king Dhritarashtra, the Kshatriyas, and the whole earth, fallen into great distress, are being destroyed. King Duryodhana understands it not.' Thus spoke many Kshatriyas. Others, O Bharata, said, 'The ruler of the Sindhus hath already been despatched to Yama's abode. Of narrow sight and unacquainted with means, let Duryodhana now do what should be done for that king. [i.e., his funeral obsequies. The vernacular translators do not see the intended joke.] Meanwhile, the son of Pandu, seeing the sun coursing towards the Western hills, proceeded with greater speed towards the ruler of the Sindhus, on his steeds, whose thirst had been slaked. The (Kuru) warriors were unable to resist that mighty-armed hero, that foremost of all wielders of weapons, as he proceeded like the Destroyer himself in wrath. That scorcher of foes, viz., the son of Pandu, routing the warriors (before him), agitated that army, like a lion agitating a herd of deer, as he proceeded for getting at Jayadratha. Penetrating into the hostile army, he, of Dasarha's race, urged the steeds with great speeds, and blew his conch, Panchajanya, which was of the hue of the clouds. The shafts shot before by the son of Kunti began to fall behind him, so swiftly did those steeds, endued with the speed of the wind, drew that car. Then many kings, filled with rage, and many other Kshatriyas surrounded Dhananjaya who was desirous of slaying Jayadratha. When the (Kuru) warriors thus proceeded towards that bull, among men (viz., Arjuna) who had stopped for a moment, Duryodhana, proceeding quickly, followed Partha in that great battle. Many warriors, beholding the car whose rattle resembled the roar of clouds, and which was equipped with that terrible standard bearing the ape and whose banner floated upon the wind, became exceedingly cheerless. Then when the sun was almost completely shrouded by the dust (raised by the combatants), the (Kuru) warriors, afflicted with shafts, became incapable of even gazing, in that battle, at the two Krishnas."

SECTION 100

"Sanjaya said, 'O monarch! I beholding Vasudeva and Dhananjaya penetrate into their host, having already pierced through many divisions, the kings of the army, fled away in fear. A little while after, however, those high-souled ones, filled with rage and shame, and urged on by their might, became cool and collected, and proceeded towards Dhananjaya. But those, O king, who filled with rage and vindictiveness, proceeded against the son of Pandu in battle, returned not, like rivers never returning from the ocean. Seeing this, many ignoble Kshatriyas incurred sin and hell by flying away from battle, like atheists turning away from the Vedas. Transgressing that throng of cars those two bulls among men, at last, issued out of it, and looked like the sun and the moon freed from the jaws of Rahu. Indeed, the two Krishnas, their fatigue dispelled, having pierced through that vast host, looked like two fishes that had passed through a strong net. Having forced through that impenetrable division of Drona, the way through which was obstructed by dense showers of weapons, those two high-souled heroes looked like Yuga-suns risen (on the welkin). Piercing through those dense showers of weapons and freed from that imminent danger, those high-souled heroes, themselves obstructing the welkin with thick clouds of weapons, seemed like persons escaped from a raging conflagration, or like two fishes from the jaws of a makara. And they agitated the (Kuru) host like a couple of makaras agitating the ocean. Thy warriors and thy sons, while Partha and Krishna were in the midst of Drona's division, had thought that those two would never be able to issue out of it. Beholding, however, those two heroes of great splendour issue out of Drona's division, they no longer, O monarch, hoped for Jayadratha's life. Hitherto they had strong hopes of Jayadratha's life, for they had thought, O king, that the two Krishnas would never be able to escape from Drona and Hridika's son. Frustrating that hope, those two scorers of foes had, O monarch, crossed the division of Drona, as also the almost uncrossable division of the Bhojas. Beholding them, therefore, ford through those divisions and look like two blazing fires, thy men became possessed with despair and no longer hoped for Jayadratha's life. Then those two fearless heroes, viz., Krishna and Dhananjaya, those enhancers of the fears of foes, began to converse between themselves about the slaughter of Jayadratha. And Arjuna said, 'This Jayadratha hath been placed in their midst by six of

the foremost car-warriors among the Dhritarashtras. The ruler of the Sindhus, however, shall not escape me if once he is seen by me. If Sakra himself, with all the celestials, become his protector in battle, yet shall we slay him. Thus did the two Krishnas talk. Even so, O mighty-armed one, did they converse amongst themselves, while looking after the ruler of the Sindhus. (Having heard what they said), thy sons set up a loud wail. Those two chastisers of foes then looked like a couple of thirsty elephants of great quickness of motion, refreshed by drinking water, after having passed through a desert. Beyond death and above decrepitude, they then looked like two merchants that have passed over a mountainous country abounding with tigers and lions and elephants. Indeed, beholding them freed (from Drona and Kritavarma), thy warriors regarded the colour of Partha's and Krishna's face to be dreadful; and thy men then, from all sides, set up a loud wail. Freed from Drona who resembled a snake of virulent poison or a blazing fire, as also from the other lords of the earth, Partha and Krishna looked like two blazing suns. Indeed, those two chastisers of foes, freed from Drona's division, which resembled the very ocean, seemed to be filled with joy like persons that have safely crossed the vasty deep. Freed from those dense showers of weapons, from those divisions protected by Drona and Hridika's son, Kesava and Arjuna looked like Indra and Agni, or blazing effulgence. The two Krishnas, pierced with sharp shafts of Bharadwaja's son, and with bodies dripping with bloods, looked resplendent like two mountains decked with flowering Karnikaras. Having forded that wide lake, of which Drona constituted the alligator, darts formed the fierce snakes, shafts, the Makaras, and Kshatriyas, the deep waters, and having issued out of that cloud, constituted by Drona's weapons, whose thunders were the twang of bows and the sound of palms, and whose lightning flashes were constituted by maces and swords, Partha and Krishna looked like the sun and moon freed from darkness. Having crossed the region obstructed by the weapons of Drona, all creatures regarded those mighty and famous bowmen viz., the two Krishnas, as persons who had forded, with the aid of their arms, the five rivers, (viz., the Satadru, the Vipasa, the Ravi, the Chandrabhaga, and the Vitasta) having the ocean for their sixth, when full of water during the season of rains, and abounding with alligators. Casting their eyes, from desire of slaughter, on Jayadratha who was not far off from them, the two heroes looked like two tigers waiting from desire of falling upon a Ruru deer. Such was then the colour of their faces, that thy warriors, O monarch, regarded Jayadratha as one already slain. Possessed of red eyes, O mighty-armed one, and staying together, Krishna and the son of Pandu, at the sight of Jayadratha were filled with joy and roared repeatedly. Indeed, O monarch, the splendour then of Sauri, standing with reins in hand, and of Partha armed with bow, was like that of the sun or fire. Freed from the division of Drona, their joy, at sight of the ruler of the Sindhus, was like that of a couple of hawks at the sight of a piece of flesh. Beholding the ruler of the Sindhus not far off, they rushed in wrath towards him like a couple of hawks swooping down towards a piece of meat. Seeing Hrishikesa and Dhananjaya transgress (the divisions of Drona), thy valiant son, king Duryodhana, whose armour had been bound on his person by Drona, and who was well-versed in grooming and guiding horses, rushed, on a single car, O lord, for the protection of the Sindhus. Leaving those mighty bowmen, viz., Krishna and Partha, behind, thy son, O king, turned back, facing Kesava of lotus-like eyes. When thy son thus outran Dhananjaya, diverse musical instruments were joyfully blown and beat among all thy troops. And leonine roars were uttered mingled with the blare of conchs, beholding Duryodhana staying in the face of the two Krishnas. They also, O king, resembling blazing fires, that stood as the protectors of Jayadratha, were filled with joy upon beholding thy son in battle. Seeing Duryodhana transgress them with his followers, Krishna, O monarch, said unto Arjuna these words suited to the occasion."

SECTION 101

"Vasudeva said, 'Behold, O Dhananjaya, this Suyodhana who hath transgressed us! I regard this as highly wonderful. There is no car-warrior equal to him. His arrows are far-reaching. He is a great bowman. Accomplished as he is in weapons, it is exceedingly difficult to vanquish him in battle. The mighty son of Dhritarashtra strikes hard, and is conversant with all modes of warfare. Brought up in great luxury, he is much regarded by even the foremost of car-warriors. He is well-accomplished, and, O Partha, he always hates the Pandavas. For these reasons, O sinless one, I think, thou shouldst now fight with him. Upon him resteth, as upon a stake at dice, victory or the reverse. Upon him, O Partha, vomit that poison of thy wrath which thou hast cherished so long. This mighty car-warrior is the root of all the wrongs on the Pandavas. He is now within reach of thy shafts. Look after thy success. Why hath king Duryodhana, desirous as he is of kingdom, come to battle with thee? By good luck, it is that he is now arrived within reach of thy arrows. Do that, O Dhananjaya, by which he may be deprived on his very life.

Reft of his senses through pride of affluence, he hath never felt any distress. O bull among men, he doth not know also thy prowess in battle. Indeed, the three worlds with the celestials, the Asuras, and human beings, cannot venture to vanquish thee in battle. What need be said, therefore, of single Duryodhana? By good luck it is, O Partha, that he hath approached the vicinity of thy car. O mighty-armed one, slay him as Purandara slew Vritra. O sinless one, this Duryodhana hath endeavoured to bring evil on you. By deceit he cheated king Yudhishthira at dice. O giver of honours, sinless though you all are, this prince of sinful soul has always done various evil acts towards him. Nobly resolved upon battle, O Partha, slay without any scruple this wicked wight, who is ever wrathful and ever cruel, and who is the very embodiment of avarice. Remembering the deprivation of your kingdom by deceit, your exile into the woods, and the wrongs of Krishna, put forth thy prowess. O son of Pandu! By good luck, it is that he stayeth within the range of the shafts. By good luck, it is that staying before thee he endeavours to resist thy purpose. By good luck, it is that he knows today that he will have to fight with thee in the battle. By good luck, it is that all your purposes, even those that are not presently entertained by you, will be crowned with fruition. Therefore, Partha, slay this wretch of his race, viz., the son of Dhritarashtra, in battle, as Indra had in days of yore, slain the Asura Jambha in the battle between the celestials and the Asuras. If he is slain by thee, thou canst then pierce through this masterless host. Cut the very root of these wicked-souled wretches. Let the avabhrittha* of this hostility be now accomplished.' [* Avabhrittha is the final bath undergone, on completion of a sacrifice by the person performing the sacrifice. The slaughter of Duryodhana would according to Krishna, be the avabhrittha of the sacrifice of battle.]

"Sanjaya continued, 'Thus addressed, Partha replied unto Kesava saying--'So be it. Even this should be done by me. Disregarding everything else, proceed thither where Duryodhana is. Putting forth my prowess in battle, I will cut off the head of that wretch who hath for such a long period enjoyed our kingdom without a thorn on his side. Shall I not succeed, O Kesava, in avenging myself of the insult, in the shape of dragging her by the hair, offered unto Draupadi, undeserving as she was of that wrong.' Thus conversing with each other, the two Krishnas filled with joy, urged those excellent white steeds of theirs, desirous of getting at king Duryodhana. As regards thy son, O bull of Bharata's race, having approached the presence of Partha and Krishna, he entertained no fear, although, O sire, every circumstance was calculated to inspire fear. And the Kshatriyas there, on thy side, highly applauded him then, for he proceeded to face Arjuna and Hrishikesa for resisting them. Indeed, beholding the king in battle, a loud shout was heard there, O monarch, uttered by the entire Kuru army. What that terrible and awful shout arose there, thy son, pressing his foe hard, opposed his progress. Held in check by thy son armed with bow, the son of Kunti became filled with rage, and that chastiser of foes, Duryodhana, also became highly enraged with Partha. Beholding both Duryodhana and Dhananjaya enraged with each other, all the Kshatriyas, of fierce forms, began to look at them from all sides. Seeing Partha and Vasudeva both filled with rage, thy son, O sire, desirous of battle, smilingly challenged them, then he of Dasarha's race became filled with joy, and Dhananjaya also, the son of Pandu, became cheerful. Uttering loud roars, they both blew their foremost of conchs. Seeing them thus cheerful, all the Kauravas became hopeless of thy son's life. Indeed, all the Kauravas, and many even amongst the enemy, became possessed with grief, and regarded thy son as a libation already poured into the mouth of the (sacred) fire. Thy warriors, seeing Krishna and the Pandava so cheerful I loudly exclaimed, afflicted with fear, 'The king is slain.' 'The king is slain.' Hearing that loud uproar of the warriors, Duryodhana said, 'Let your fears be dispelled. I will despatch the two Krishnas unto the region of death.' Having told all his warriors these words, king Duryodhana. Then, expectant of success, addressed Partha angrily and said these words: 'If, O Partha, thou art begotten by Pandu apply upon me, without loss of time, all the weapons, celestial and earthly, that Kesava also hath of either, upon me. I wish to see thy manliness. They speak of many feats achieved by thee out of our view. Show me those feats that have won the applause of many endued with great heroism!'"

SECTION 102

"Sanjaya said, 'Saying these words, king Duryodhana pierced Arjuna with three shafts of great impetuosity and capable of penetrating into the very vitals. And with four others he pierced the four steeds of his foe. And he pierced Vasudeva in the centre of the chest with ten shafts, and cutting off, with a broad-headed arrow, the whip in the latter's hands, he felled it on the ground. Then Partha, coolly and without losing a moment, shot at him four and ten shafts whetted on stone and equipped with beautiful feathers. All those shafts, however, were repelled by Duryodhana's armour. Beholding their fruitlessness, Partha once more sped at him nine and five arrows of keen points. But these too were

repelled by Duryodhana's armour. Seeing eight and twenty arrows of his become abortive, that slayer of hostile heroes, viz., Krishna said unto Arjuna, these words: 'I see a sight never before witnessed by me, like the movements of the hills. Shafts sped by thee, O Partha, are becoming abortive. O bull of Bharata's race, hath thy Gandiva decayed in power? Have the might of thy grasp and the power of thy arms become less than what they were. Is not this to be thy last meeting with Duryodhana? Tell me, O Partha, for I ask thee. Great hath been my amazement, O Partha, upon seeing all these shafts of thine fall towards Duryodhana's car, without producing the slightest effect. Alas, what misfortune is this that these terrible shafts of thine that are ended with the might of the thunder and that always pierce the bodies of foes, fail in producing any effect.'

"Arjuna said, 'I think, O Krishna, that this armour hath been put on Duryodhana's body by Drona. This armour, tied as it hath been, is impenetrable to my weapons. In this armour, O Krishna, inhereth the might of the three worlds. Only Drona knoweth it, and from that best of men I also have learnt. This armour is not capable of being pierced by my weapons. Maghavat himself, O Govinda, cannot pierce it with his thunder. Knowing it all, O Krishna, why seekest thou to confound me? That which occurred in the three worlds, that which, O Kesava, exists now, and which is in the womb of futurity, are all known to thee. Indeed, O slayer of Madhu, no one else knoweth this better than thou dost. This Duryodhana, O Krishna, cased by Drona in this armours, is staying fearlessly in battle, wearing this coat of mail. That however, which one wearing such armour should do, is not known to him, O Madhava! He weareth it only like a woman. Behold now, O Janardana, the might of my arms and that of my bow too. Though protected by such a coat of mail, I will still vanquish the Kuru prince. The chief of the celestials gave this effulgent armour to Angiras. From the latter it was obtained by Vrihaspati. And from Vrihaspati it was got by Purandara. The Lord of the celestials once more gave it to me with the mantras to be uttered in wearing it. Even if this armour were divine, if it were created by Brahma himself, still the wretch, Duryodhana, struck with my arrows, shall not be protected by it.'

"Sanjaya continued, 'Having said these words, Arjuna inspired some arrows with mantras, and began to draw them on the bow-string. And while he was thus drawing them on the bow-string, the son of Drona cut them off with a weapon that was capable of baffling every weapon. Beholding those shafts of his thus frustrated from a distance by that utterer of Brahma (Aswaththaman), Arjuna, owning white steeds, filled with amazement represented unto Kesava, saying, 'I cannot, Janardana, twice use this weapon, for if I do so, it will slay my own self and my own troops. Meanwhile, Duryodhana, O king, pierced each of the Krishnas in that battle with nine shafts resembling snakes of virulent poison. And once more the Kuru king showered his shafts on Krishna and the son of Pandu. Beholding these showers of arrows (shot by their king), thy warriors were filled with joy. They beat their musical instrument and uttered leonine roar. Then Partha, excited with rage in that battle, licked the corners of his mouth. Casting his eyes on his enemy's body, he saw not any part that was not well-covered with that impenetrable armour. With some sharp-pointed shafts then, well-shot from his bow, and each of which resembled Death himself, Arjuna slew his antagonist's steeds and then his two Parshni charioteers. And soon also the valiant Partha cut off Duryodhana's bow and the leathern fence of his fingers. Then, Savyasachin commenced to cut off his enemy's car in fragments. And with a couple of keen arrows he made Duryodhana careless. And then Arjuna pierced both the palms of the Kuru king. Beholding that great Bowman afflicted with the shafts of Dhananjaya and fallen into great distress, many warriors rushed to the spot, desirous of rescuing him. These, with many thousands of cars, well-equipped elephants and horses, as also with large bodies of foot-soldiers, excited with wrath, encompassed by large bodies of men, neither that car of theirs nor of Arjuna and Govinda could any longer be seen. Then Arjuna, by the might of his weapons, began to slaughter that host. And car-warriors and elephants, by hundreds, deprived of limbs, fell fast on the field. Slain, or in the act of being slain, those failed to reach the excellent car. Indeed, the car on which Arjuna rode, stood motionless full two miles from the besieging force on every side. Then the Vishni hero (Krishna), without taking any time, said unto Arjuna these words: Draw thy bow quickly and with great force, for I will blow my conch.' Thus addressed, Arjuna drawing his bow Gandiva with great force, began to slaughter the foe, shooting dense showers of shafts and making a loud noise by stretching the bowstring with his fingers. Kesava meanwhile forcibly and very loudly blew his conch Panchajanya, his face covered with dust. In consequence of the blare of that conch and of the twang of Gandiva, the Kuru warriors, strong or weak, all fell down on the ground. The car of Arjuna then freed from that press, looked resplendent like a cloud driven by the wind. (Beholding Arjuna) the protectors of Jayadratha, with their followers, became filled with rage. Indeed, those mighty bowmen, the

protectors of the ruler of Sindhus, suddenly beholding Partha, uttered loud shouts, filling the earth with that noise. The whiz of their arrows were mingled with other fierce noises and the loud blare of their conchs. Those high-souled warriors uttered leonine shouts. Hearing that awful uproar raised by thy troops, Vasudeva and Dhananjaya blew their conchs. With their loud blare (of their conchs), the whole earth, with her mountains and seas and islands and the nether regions, O monarch, seemed to be filled. Indeed, that blare, O best of Bharatas, filled all the points of the compass, and was echoed back by both the armies. Then thy car-warriors, beholding Krishna and Dhananjaya, became very much frightened. Soon, however, they recovered and put forth their activity. Indeed, the great car-warriors of thy host, beholding the two Krishnas, those highly blessed persons, cased in mail rushed towards. The sight thus presented became a wonderful one."

SECTION 103

"Sanjaya said, 'Thy warriors, as soon as they beheld those foremost of persons of the Vishni-Andhaka and the Kuru races, lost no time, each striving to be first, in proceeding against them from a desire of slaughtering them. And so Vijaya also rushed against those foes of his. On their great cars, decked with gold, cased in tiger-skins, producing deep rattle, and resembling blazing fire, they rushed, illumining the ten points of the compass, armed, O king, with bows, the backs of whose staves were decked with gold, and which in consequence of their splendour, were incapable of being looked at, and uttering loud cries, and drawn by angry steeds. Bhurisravas, and Sala and Karna, and Vrishasena, and Jayadratha, and Kripa and the ruler of the Madras, and that foremost of car-warriors, viz., the son of Drona. these eight great car-warriors, as if devouring the skies (as they proceeded) illumined the ten points of the compass with their splendid cars, cased in tiger-skins and decked with golden moons. Clad in mail, filled with wrath and mounted upon their cars the rattle of which resembled the roar of masses of clouds, they covered Arjuna on every side with a shower of sharp shafts. Beautiful steeds of the best breed, endowed with great speed, bearing those great car-warriors, looked resplendent as they illumined the points of the compass. Their cars drawn by foremost steeds of great fleetness were of diverse countries and of diverse species, some bred in mountainous regions, some in rivers, and some in the country of the Sindhus, many foremost of car-warriors among the Kurus desirous, O king, of rescuing thy son quickly rushed towards Dhananjaya's car from every side. Those foremost of men, taking up their conchs blew them, filling O king, the welkin and the earth with her seas (with that blare). Then those foremost ones among the gods, viz., Vasudeva and Dhananjaya, also blew their foremost of conchs on earth. The son of Kunti blew Devadatta, and Kesava blew Panchajanya. The loud blast of Devadatta, sent forth by Dhananjaya, filled the earth, the welkin, and ten points of the compass. And so Panchajanya also blown by Vasudeva, surpassing all sounds, filled the sky and the earth. And while that awful and fierce noise continued, a noise that inspired the timid with fear and the brave with cheers, and while drums and Jharjharas, and cymbals and Mridangas, O great king, were beat by thousands, great car-warriors invited to the Kuru side and solicitous of Dhananjaya's welfare, those great bowmen, filled with rage and unable to bear the loud blast of Arjuna's and Krishna's conchs, those kings from diverse realms supported by their respective troops, in rage blew their great conchs, desiring to answer with their own blasts the blasts of Kesava and Arjuna. The Kuru army then, urged forward by that blare of conchs, had its car-warriors, elephants, and steeds filled with anxiety and fear. Indeed, O lord, that host looked as if they that comprised it were ill. The agitated Kuru host, echoing with that blare of conchs blown by brave warriors, seemed to be like the welkin resounding with the noise of thunder and fallen down (through some convulsion of nature). [Praviddham means fallen down or loosened from its usual place. Thus Nilakantha.] That loud uproar, O monarch, resounded through the ten points and frightened that host like critical incidents at the end of the Yuga frightening all living creatures. Then, Duryodhana and those eight great car-warriors appointed for the protection of Jayadratha all surrounded the son of Pandu. The son of Drona struck Vasudeva with three and seventy shafts, and Arjuna himself with three broad-headed shafts, and his standard and (four) steeds with five others. Beholding Janardana pierced, Arjuna, filled with rage, struck Aswaththaman with hundred shafts. Then piercing Karna with ten arrows and Vrishasena with three, the valiant Dhananjaya cut off Salya's bow with arrows fixed on the string, at the handle. Salya then, taking up another bow, pierced the son of Pandu. And Bhurisravas pierced him with three arrows whetted on stone, and equipped with golden wings. And Karna pierced him with two and thirty arrows, and Vrishasena with seven. And Jayadratha pierced Arjuna with three and seventy shafts and Kripa pierced him with ten. And the ruler of the Madras also pierced Phalgunia in that battle with ten arrows. And the son of Drona pierced him with sixty arrows. And he, once more,

pierced Partha with five arrows, and Vasudeva with twenty. Then the tiger among men, viz., Arjuna owning white steeds and having Krishna for his driver, pierced each of those warriors in return, displaying the lightness of his hand. Piercing Karna with a dozen shafts and Vrishasena with three, Partha cut off Salya's bow at the handle. And piercing the son of Somadatta with three arrows and Salya with ten, he pierced Kripa with five and twenty arrows, and the ruler of the Sindhus with a hundred, Partha struck Drona's son with seventy arrows. Then Bhurisravas filled with rage, cut off the goad in Krishna's hand, and struck Arjuna with three and twenty shafts. Then Dhananjaya, of white steeds, filled with rage, mangled those enemies of his with hundreds upon hundreds of arrows, like a mighty tempest tearing masses of clouds."

SECTION 104

"Dhritarashtra, said, 'Describe to me, O Sanjaya, the diverse kinds of standards resplendent with great beauty, of both the Partha and our warriors (in that battle).'

"Sanjaya said, 'Hear, O king, of the diverse kinds of standards of those high-souled warriors. Listen to me as I describe their forms and names. Indeed, O king, upon the cars of those foremost of car-warriors were seen diverse kinds of standards that shone like blazing flames of fire. Made of gold, or decked with gold, or adorned with strings of gold and each looking like the golden mountain (Meru), diverse kinds of standards were there that were highly beautiful. And those standards of the warriors had attached all around them excellent banners. Indeed, having banners of diverse hues attached to them all around, those standards looked exceedingly beautiful. Those banners, again, moved by the wind, looked like fair ladies dancing in the midst of a sporting arena. Endued with the splendour of the rainbow, those banners, O bull of Bharata's race, of those car-warriors, floating in the breeze, highly adorned their cars. The standard, bearing the sign of the ape of fierce face and tail, like that of the lion, belonging to Dhananjaya, seemed to inspire fear in that battle. That standard, O king of the wielder of Gandiva, bearing that foremost of apes, and adorned with many banners, frightened the Kuru host. Similarly, the lion-tail standard-top of Drona's son, O Bharata, we saw, was endued with the effulgence of the rising sun Decked with gold, floating in the breeze, possessed of the splendour of the rainbow, the standard mark of Drona's son appeared on high, inspiring the foremost of Kuru warriors with joy. The standard of Adhiratha's son bore the mark of an elephant-roped made of gold. It seemed, O king, in battle to fill the whole welkin. The banner, adorned with gold and garlands, attached to the standard of Karna in battle, shaken by the wind, seemed to dance upon his car. The preceptor of the Pandavas, that Brahmana, given to ascetic penances, viz., Kripa the son of Gotama, had for his mark an excellent bovine bull. That high-souled one, O king, with that bovine bull, looked as resplendent, as the Destroyer of the three cities* looks resplendent with his bull. [* Tripura means the three cities constructed by the Asura artificer Maya. The Asura, however, who owned those cities is also called Tripura. It was Mahadeva who destroyed the three cities with all their population vide the close of the Harivansa.] Vrishasena has a peacock made of gold and adorned with jewels and gems. And it stood on his standard, as if in the act of crowing, and always adorned the wan of the army. With that peacock, the car of the high-souled Vrishasena shone, like the car, O king, of Skanda (the celestial generalissimo) shining 'with his peacock unrivalled and beautiful ploughshare made of gold and looking like flame of fire. That ploughshare, O sire, looked resplendent on his car. Salya, the ruler of the Madras, we saw, had on his standard-top an image like the presiding goddess of corn, endowed with beauty and producing every seed. A silver boar adorned the standard-top of the ruler of the Sindhus. Decked with golden chains, it was of the splendour of a white crystal. With that silver mark on his barrier, the ruler of the Sindhus looked as resplendent, as Surya in days of yore in the battle between the celestials and the Asuras. The standard of Somadatta's son, devoted to sacrifices, bore the sign of the sacrificial stake. It was seen to shine like the sun or the moon. That sacrificial stake made of gold, O king of Somadatta's son, looked resplendent like the tall stake erected in the foremost of sacrifices called the Rajasuya. The standard of Salya, O monarch, bearing a huge silver-elephant was adorned, on all sides, with peacocks made of gold. The standard, O bull of Bharata's race, adorned thy troops like the huge white elephant adorning the host of the celestial king. On the standard decked with gold, of king Duryodhana, was an elephant adorned with gems. Tinkling with the sound of a hundred bells, O king, that standard stood upon the excellent car of that hero. And, O king, thy son, that bull among the Kurus, looked resplendent, O monarch, with that tall standard in battle. These nine excellent standards stood erect among thy divisions. The tenth standard seen there was of Arjuna, decked with that huge ape. And with that standard Arjuna looked highly resplendent, like Himavat with a blazing fire (on its top). Then many mighty car-warriors, all

chastisers of foes, quickly took up their beautiful, bright and large bows for the sake of (resisting) Arjuna. Similarly, Partha also, that achiever of celestial feats, took up his foe-destroying bow Gandiva, in consequence, O king, of thy evil policy. Many royal warriors, O king, were then slain in that battle owing to thy fault, Rulers of men came from different realms invited (by thy sons). And with them perished many steeds and many elephants. Then those mighty car-warriors headed by Duryodhana (on one side) and that bull amongst the Pandavas on the other, uttered loud roars and began the encounter. And the feat that Kunti's son, having Krishna for his charioteer, achieved there, was highly wonderful, inasmuch as, alone, he encountered fearlessly all those warriors united together. And that mighty-armed hero looked resplendent as he stretched his bow Gandiva, desirous of vanquishing all those tigers among men for slaying the ruler of the Sindhus. With his shafts shot in thousands, that tiger among men, viz., Arjuna, that scorcher of foes, made all those warriors invisible (by means of his arrowy showers). On their side, those tigers among men, those mighty car-warriors, also made Partha invisible by means of their clouds of shafts shot from all sides. Beholding Arjuna, that bull of Kuru's race covered by those lions among men with their shafts, loud was the uproar made by thy troops.'

SECTION 105

"Dhritarashtra said, 'After Arjuna had got the ruler of the Sindhus within sight, what, O Sanjaya, did the Panchalas, attacked by Bharadwaja's son, do, encountering the Kurus?'

"Sanjaya said, In the afternoon of that day, O monarch, in the battle that took place between the Panchalas and the Kurus, Drona became, as it were, the stake (for which each fought on to win or lose). The Panchalas, O sire, desirous of slaying Drona, cheerfully uttered loud roars and shot dense showers of arrows. Indeed, that encounter between the Panchalas and the Kurus, fierce, awful, and highly wonderful as it was, resembled that in days of yore between the gods and the Asuras. Indeed, all the Panchalas with the Pandavas, obtaining Drona's car (within reach) used many mighty weapons, desirous of piercing through his array. Car-warriors stationed on their cars, causing the earth to shake under them, and showering their arrowy downpours, rushed towards Drona's car, without much speed. Then that mighty car-warrior among the Kaikeyas, viz., Vrihatkshatra, incessantly scattering keen shafts that resembled the thunder in force, proceeded towards Drona. Then Kshemadhurti of great fame quickly rushed against Vrihatkshatra, shooting keen arrows by thousands. Beholding this, that bull among the Chedis, viz., Dhrishtaketu, endued with great might, quickly proceeded against Kshemadhurti, like Mahendra proceeding against the Asura Samvara. Seeing him rush with great impetuosity, like the Destroyer himself with wide-open mouth, that mighty Bowman viz., Viradhanwan, proceeded against him with great speed. King Yudhishtira staying there at the head of his division from desire of victory, was resisted by valiant Drona himself. Thy son Vikarna, O lord, endued with great prowess, proceeded against the rushing Nakula of great prowess, that warrior accomplished in battle. That scorcher of foes, viz., Durmukha, covered the advancing Sahadeva with many thousands of swiftly-coursing shafts. The heroic Vyughradatta resisted that tiger among men, viz., Satyaki making him repeatedly tremble by means of his sharp and keen-pointed shafts. The son of Somadatta resisted the (five) sons of Draupadi, those tigers among men, those great car-warriors, wrathfully shooting mighty shafts. That mighty car-warrior, viz., Rishyasringa's fierce son (the Rakshasa Alamvusha), of awful mien, resisted the advancing Bhimasena filled with wrath. The encounter that then took place between that man and Rakshasa resembled, O king, the battle in days of yore between Rama, and Ravana. Then, O Bharata, Yudhishtira, that chief of the Bharatas, struck Drona with ninety straight shafts in all his vital parts. Enraged by the famous son of Kunti, Drona struck him in return, O chief of the Bharatas, in the centre of the chest with five and twenty shafts. And once more, in the very sight of all the bowmen, Drona struck him, with his steeds, charioteer, and standard, with twenty shafts. Pandu's son, of virtuous soul, displaying great lightness of hand, baffled with his own arrowy showers those arrows shot by Drona. Then that great Bowman Drona, filled with rage, cut off the bow of the high souled king Yudhishtira the Just. Then that great car-warrior (viz., the son of Bharadwaja) speedily covered the bowless Yudhishtira with many thousands of shafts. Beholding the king made invisible by the shafts of Bharadwaja's son, all thought that Yudhishtira was dead, and some thought that the king had fled before Drona. And many cried out, O king, saying, 'Alas the king hath been slain by the high-souled Brahmana.' Then, king Yudhishtira the Just, fallen into great distress, having laid aside that bow cut off by Bharadwaja's son in battle took up another excellent, bright and tougher bow. And that hero then cut off in that encounter all those shafts shot in thousands by Drona. All this seemed exceedingly wonderful. Having cut off those shafts, O king, Yudhishtira, with eyes red in wrath, took up in that battle a dart, capable of riving

even a mountain. Equipped with a golden staff, of awful mien, having eight bells attached to it, and exceedingly terrible, the mighty Yudhishtira, taking it up, uttered a loud roar. And with that roar, O Bharata, the son of Pandu inspired all creatures with fear. Beholding that dart upraised by king Yudhishtira the Just, all creatures, as if with one accord, said, 'Good be to Drona!' Hurlled from the king's arms, that dart resembling a snake just freed from its slough, coursed towards Drona, illumining the welkin and all the directions cardinal and subsidiary, like a she-snake with fiery mouth, Beholding it coursing towards him impetuously, O king, Drona, that foremost of all persons acquainted with weapons invoked into existence the weapon called Brahma. That weapon, reducing that dart of terrible mien into dust, coursed towards the car of the illustrious son of Pandu. Then, O sire, king Yudhishtira of great wisdom baffled that weapon of Drona, thus coursing towards him by himself invoking the Brahma weapon. And then piercing Drona himself in that battle with five straight shafts, he cut off, with a sharp razor-faced shaft, the large bow of Drona. Then Drona, that grinder of Kshatriyas, throwing aside that broken bow, hurled with great force, O sire, a mace at the son of Dharma. Beholding that mace impetuously coursing towards him, Yudhishtira, O chastiser of foes, filled with rage, took up a mace. Then those two maces, both hurled with great force, encountering each other in mid-air, produced by their collision sparks of fire and then fell down on the earth. Then Drona, filled with fury, slew, O sire, the steeds of Yudhishtira, with four excellent shafts of keen points. And with another broad-headed shaft he cut off the king's bow resembling a pole erected to the honour of Indra. And with another shaft he cut off the standard of Yudhishtira, and with three he afflicted the Pandava himself. Then king Yudhishtira, speedily jumping down from that steedless car, stood weaponless and with arms upraised. O bull of Bharata's race! Beholding him careless, and especially weaponless, Drona, O lord, stupefied his foes, rather the whole army. Firmly adhering to his vow, and endued with great lightness of hands, Drona shot showers of sharp shafts and rushed towards the king, like a furious lion towards a deer. Beholding Drona, that slayer of foes, rush towards him, cries of Oh and Alas suddenly rose from the Pandava army. And many cried out, saying, 'The king is slain by Bharadwaja's son.' Loud wails of this kind were heard, O Bharata, among the Pandava troops. Meanwhile, king Yudhishtira, the son of Kunti, getting up on the car of Sahadeva, retreated from the field, borne away by swift steeds."

SECTION 106

"Sanjaya said, 'Kshemadhurti, O monarch, pierced the advancing Vrihatkshatra of great valour, that prince of the Kaikeyas, with many arrows in the chest. King Vrihatkshatra then, O monarch, desirous of piercing through Drona's division, quickly struck his antagonist with ninety straight shafts. Kshemadhurti, however, filled with rage, cut off, with a sharp well-tempered, and broad-headed shaft, the bow of that high-souled prince of the Kaikeyas. Having cut off his bow, Kshemadhurti then, with a keen and straight shaft, quickly pierced in that encounter that foremost of all bowmen. Then Vrihatkshatra, taking up another bow and smiling (at his foe), soon made the mighty car-warrior Kshemadhurti steedless and driverless and careless. And with another broad-headed shaft that was well-tempered and sharp, he cut off, from the trunk of his royal antagonist his head blazing with (a pair of) ear-rings. That head, graced with only locks and a diadem, suddenly cut off, fell down on the earth and looked resplendent like a luminary fallen from the firmament. Having slain his foe, the mighty car-warrior Vrihatkshatra became filled with joy and fell with great force upon thy troops for the sake of the Parthas. The great Bowman Viradhanwan, O Bharata, endued with great prowess, resisted Dhrishtaketu who was advancing against Drona. Encountering each other, those two heroes having arrows for their fangs, and both endued with great activity, struck each other with many thousands of arrows. Indeed, those two tigers among men fought with each other, like two leaders of elephantine herds in the deep woods with fury. Both endued with great energy, they fought, each desirous of slaying the other, like two enraged tigers in a mountain-cave. That combat, O monarch, became exceedingly fierce. Deserving to be witnessed, it became highly wonderful. The very Siddhas and the Charanas, in large numbers, witnessed it with wonder-waiting eyes. Then Viradhanwan, O Bharata, with a laugh, cut off in rage Dhrishtaketu's bow in twain by means of broad-headed arrows. Abandoning that broken bow, the ruler of the Chedis, that mighty car-warrior took up a fierce dart made of iron and equipped with a golden staff. Bending with his hands, O Bharata, that dart of fierce energy towards the car of Viradhanwan, Dhrishtaketu hurled it carefully and with great force. Struck with great force by that hero-slaying dart, and his heart pierced by it through, Viradhanwan, quickly fell down on the earth from his car. Upon the fall of that hero, that mighty car-warrior among the Trigartas, thy army, O lord, was broken by the Pandavas. (Thy son) Durmukha sped

sixty shafts at Sahadeva, and uttered a loud shout in that battle, challenging that son of Pandu. The son of Madri, then, filled with rage, pierced Durmukha with many keen arrows, smiling the while, the brother striking the brother. Be- holding the mighty Durmukha fighting furiously, Sahadeva, then, O Bharata, once more struck him with nine shafts. Endued with great strength, Sahadeva then cut off Durmukha's standard with a broad-headed arrow and struck down his four steeds with four other arrows. And then with another broad, headed arrow, well-tempered and sharp, he cut off, from his trunk, the head of Durmukha's charioteer that shone with a pair of ear-rings. And cutting off Durmukha's large bow with a razor-faced arrow, Sahadeva pierced Durmukha himself in that battle with five arrows. Durmukha fearlessly jumping down from that steedless car, mounted the car, O Bharata, of Niramitra. Then that slayer of hostile heroes, viz., Sahadeva, filled with rage slew in that great battle Niramitra in the midst of his division with a broad-headed arrow. Thereupon, prince Niramitra, the son of the ruler of the Trigartas, fell down from his car, afflicting thy army with great grief. Slaying him, the mighty-armed Sahadeva looked resplendent like Rama, the son of Dasaratha, after slaying the mighty (Rakshasa) Khara. Beholding that mighty car-warrior, viz., prince Niramitra slain, loud cries of Oh and Alas arose, O monarch, among the Trigarta warriors. Nakula, O king, in a moment vanquished thy son Vikarna of large eyes. This seemed highly wonderful. Vyughradatta, by means of his straight shafts, made Satyaki invisible with his steeds and driver and standard in the midst of his division. The brave grandson of Sini, baffling those shafts with great lightness of hand, felled Vyughradatta by means of his arrows, with his steeds and driver and standard. Upon the fall, O lord, of that prince of the Magadhas, the latter, struggling vigorously, rushed against Yuyudhana from all sides. Scattering their shafts and lances by thousands, and sharp arrows and spears and mallets and thick clubs, those brave warriors fought in that battle with that invincible hero of the Satwata race. Endued with great might, invincible Satyaki, that bull among men, with the greatest ease and laughing the while, vanquished them all. The Magadhas were nearly exterminated. A small remnant flew from the field. Beholding this, thy army, already afflicted with the arrows of Yuyudhana, broke, O lord! Then that foremost one of Madhu's race, having slaughtered ill battle thy troops, that illustrious hero, looked resplendent as he shook his bow. The army, O king, was thus routed by that high-souled one of the Satwata race. Indeed, frightened by that hero of long arms, none approached him for fight. Then Drona filled with rage and rolling his eyes, himself rushed impetuously towards Satyaki, of feats incapable of being baffled."

SECTION 107

"Sanjaya said, 'The illustrious son of Somadatta pierced each of the sons of Draupadi, those great bowmen, with five arrows, and once more with seven arrows. Much afflicted, O lord, by that fierce warrior, they were stupefied and knew not for some time what to do. Then that crusher of foes, Satanika, the son of Nakula, piercing Somadatta's son, that bull among men, with a couple of arrows, uttered in joy a loud roar. The other brothers then, struggling vigorously, quickly pierced the wrathful son of Somadatta, each with three straight shafts. Then the illustrious son of Somadatta, O monarch, sped at them five shafts, piercing each of them in the chest with one shaft. Then those five brothers, thus pierced by that high-souled warrior with his shafts, surrounded that hero on every side and began to pierce him deeply with their shafts. Then the son of Arjuna, filled with rage, despatched with keen shafts, the four steeds of Saumadatti to the region of Yama. And the son of Bhimasena, cutting off the bow of the illustrious son of Somadatta, uttered a loud shout and pierced his foe with many sharp arrows. The son of Yudhishtira then, cutting off Saumadatti's standard, felled it on the earth, while the son of Nakula felled the enemy's charioteer from his niche in the car. Then the son of Sahadeva, ascertaining the foe to be on the point of leaving the field in consequence of the brothers, cut off, with a razor-faced arrow, the head of that illustrious warrior. That head, decked with ear-rings of gold, fell on the earth and adorned the field like the sun of brilliant effulgence that rises at the end of the Yuga. Beholding the head of the high-souled son of Somadatta thus fallen on the ground, thy troops, O king, overcome with fear, fled in all directions. "The Rakshasa Alamvusha in that battle, filled with rage, fought with the mighty Bhimasena, like Ravana's son (Indrajit) with (Rama's brother) Lakshmana. Beholding that Rakshasa and that human warrior engaged in fight, all creatures experienced both joy and wonder. Then Bhima, O king, laughing the while, pierced that wrathful prince of Rakshasa, viz., Rishyasringa's son (Alamvusha), with nine keen shafts. Then that Rakshasa, thus pierced in battle, uttered a loud and awful sound, and rushed, with all his followers, against Bhima. Piercing Bhima then with five straight shafts, he quickly destroyed in that battle, thirty cars supporting Bhima. And once more destroying four hundred cars of Bhimasena, the Rakshasa pierced Bhimasena himself

with winged arrows. Then the mighty Bhima deeply pierced by the Rakshasa, sat down on the terrace of his car, overcome by a swoon. The son of the Wind-god then, recovering his senses, became filled with rage. Drawing his excellent and terrible bow that was capable of bearing a great strain, he afflicted Alamvusha, in every part of his body, with keen shafts. Thereupon, the Rakshasa who resembled a huge mass of antimony, looked resplendent O king, like a flowering Kinsuka. Whilst being struck in that battle with those shafts sped from the bow of Bhima, the Rakshasa recollected the slaughter of his brother (Vaka) by the illustrious Pandava. Assuming then an awful form, he addressed Bhima, saying, 'Wait a little in this battle, O Partha! Behold today my prowess. O thou of wicked understanding, that foremost of Rakshasas, viz., the mighty Vaka, was my brother. It is true he was slain by thee. But that took place out of my sight.' Having said these words unto Bhima, Alamvusha made himself invisible, and began to cover Bhimasena with a dense shower of arrows. Upon the disappearance of the Rakshasa, Bhima, O monarch, covered the welkin with straight shafts. Thus afflicted by Bhima, Alamvusha soon returned to his car. And soon again, he entered into the bowels of the earth and once more becoming little he suddenly soared into the sky. Alamvusha, assumed countless forms. Now becoming subtle and now huge and gross, he began to roar like the clouds. And he uttered diverse kinds of words and speeches all around. And from the welkin there fell thousands of arrowy torrents, as also darts, and Kunapas, and lances, and spiked maces, and short arrows, and scimitars, and swords, and thunders also. That awful downpour of arrows caused by the Rakshasa, slew the troops of Pandu's son on the field of battle. And in consequence of that arrowy downpour, many elephants also of the Pandava army were slain, and many steeds also, O king, and many foot-soldiers. And a river was caused there, whose waters were blood and whose eddies were constituted by cars. And it abounded with elephants that constituted its alligators. And the umbrellas of car-warriors constituted its swans, and the flesh and marrow of animals, its mire. And it teemed with the (cut off) arms of human beings that constituted its snakes. And it was haunted by many Rakshasas and other cannibals. And it wafted away, O king, countless Chedis and Panchalas and Srinjayas. Beholding him, O monarch, careering so fearlessly in that battle and seeing his prowess, the Pandavas became filled with anxiety; and joy filled the hearts of thy troops then. And amongst the latter, loud and terrible sounds of musical instruments, making the hair stand on end, arose. Hearing that loud uproar made by thy troops, the son of Pandu could not bear it, as a snake cannot bear the clap of human palms. With eyes red as copper in rage, with glances that like fire consumed every thing, the son of the Wind-god, like Tvashtri himself, aimed the weapon known by the name of Tvashtri. From that weapon were produced thousands of arrows on all sides. And in consequence of those arrows, a universal rout was seen among thy troops. That weapon, shot in battle by Bhimasena, destroying the effective illusion produced by the Rakshasa, greatly afflicted the Rakshasa himself. Struck in every part of his body by Bhimasena, the Rakshasa, then abandoning Bhimasena, fled towards the division of Drona. Upon the defeat of that prince of Rakshasa by the high-souled Bhima, the Pandavas caused every point of the compass to resound with their leonine roars. And filled with joy, they worshipped the mighty son of Marut, like the Maruts worshipping Sakra after the defeat in battle of Prahlada."

SECTION 108

"Sanjaya said, 'Having fled away from Bhima, Alamvusha, in another part of the field, careered fearlessly in battle. And while he was thus fearlessly careering in battle, the son of Hidimva rushed impetuously at him and pierced him with keen shafts. The battle between those two lions among Rakshasas became terrible. Both of them invoked into existence illusions like Sakra and Samvara (in days of old). Alamvusha, excited with rage, attacked Ghatotkacha. Indeed, that encounter between those two foremost of Rakshasas resembled that of old between Rama and Ravana. O lord! Then Ghatotkacha having pierced Alamvusha, in the centre of the chest with twenty long shafts, repeatedly roared like a lion. Smilingly, O king, Alamvusha also, repeatedly piercing the invincible son of Hidimva, uttered loud roars in joy, filling the entire welkin. Then, those two foremost of Rakshasas, ended with great might, became filled with rage. They fought with each other, displaying their powers of illusion, but without any of them getting any advantage over the other. Each, creating a hundred illusions, stupefied the other. Both accomplished in producing' illusions, O king, that Ghatotkacha displayed in battle, were all destroyed, O monarch, by Alamvusha, producing similar illusions of his own. Beholding that prince of Rakshasas, viz., Alamvusha, who was accomplished in producing illusions, fight in that manner, the Pandavas became filled with anxiety, they then caused him to be surrounded by many foremost of car-warriors. Bhimasena and others, O monarch, all rushed in rage against him. Hemming him, O sire, on all sides by means

of numberless cars, they shrouded him from every side with shafts, like men in a forest encompassing an elephant with blazing brands. Baffling that shower of weapons by means of the illusion of his own weapons, freed himself from that press of cars like an elephant from a forest conflagration. Then drawing his terrible bow whose twang resembled the thunder of Indra, he pierced the son of the Wind-god with five and twenty shafts, and Bhimasena's son with five, and Yudhishtira with three, and Sahadeva with seven, and Nakula with three and seventy, and each of the five sons of Draupadi with five shafts, and uttered a loud roar. Then Bhimasena pierced him in return with nine shafts, and Sahadeva with five. And Yudhishtira pierced the Rakshasa with a hundred shafts. And Nakula pierced him with three shafts. The son of Hidimva having pierced him with five hundred shafts, Alamvusha once more pierced him with seventy, and that mighty warrior uttered a loud roar. With that loud roar of Ghatotkacha the earth shook, O king, with her mountains and forests and with her trees and waters. Deeply pierced on all sides by those great bowmen and mighty car-warriors, Alamvusha pierced each of them in return with five arrows. Then that Rakshasa, O chief of the Bharatas, viz., the son of Hidimva, filled with rage, pierced that other angry Rakshasa in battle with many shafts. Then that mighty prince of Rakshasas, viz., Alamvusha, deeply pierced, quickly shot countless shafts equipped with wings of gold and whetted on stone. Those shafts, perfectly straight, all entered the body of Ghatotkacha, like angry snakes of great strength entering a mountain summit. Then the Pandavas, O king, filled with anxiety, and Hidimva's son Ghatotkacha, also sped at their foe from every side clouds of keen shafts. Thus struck in battle by the Pandavas, desirous of victory, Alamvusha mortal as he was, did not know what to do. Then that delighter in battle, viz., the mighty son of Bhimasena, beholding that state of Alamvusha, set his heart upon his destruction. He rushed with great impetuosity towards the car of the prince of Rakshasas, that car which resembled a burnt mountain summit or a broken heap of antimony. The son of Hidimva, inflamed with wrath, flew from his own car to that of Alamvusha, and seized the latter. He then took him up from the car, like Garuda taking up a snake. Thus dragging him up with his arms, he began to whirl him repeatedly, and then crushed him into pieces, hurling him down on the earth, like a man crushing an earthen pot into fragments by hurling it against a rock. Endued with strength and activity, possessed of great prowess, the son of Bhimasena, inflamed with wrath in battle, inspired all the troops with fear. All the limbs broken and bones reduced to fragments, the frightful Rakshasa Alamvusha, thus slain by the heroic Ghatotkacha, resembled a tall Sala uprooted and broken by the wind. Upon the slaughter of that wanderer of the night, the Parthas became very cheerful. And they uttered leonine roars and waved their garments. Thy brave warriors, however, beholding that mighty prince or Rakshasas, viz., Alamvusha, slain and lying like a crushed mountain, uttered cries, O monarch, of Oh and Alas. And people, possessed with curiosity, went to view that Rakshasa lying helplessly on the earth like a piece of charcoal (no longer capable of burning). The Rakshasa Ghatotkacha, then, that foremost of mighty beings, having thus slain his foe, uttered a loud shout, like Vasava after slaying (the Asura) Vala. Having achieved that exceedingly difficult feat, Ghatotkacha, was much applauded by his sires as also by his relatives. Indeed, having felled Alamvusha, like an Alamvusha fruit, he rejoiced exceedingly with his friends. There arose then a loud uproar (in the Pandava army) of conchs and of diverse kinds of arrows. Hearing that noise the Kauravas uttered loud shouts in reply, filling the whole earth with its echoes."

SECTION 109

"Dhritarashtra said, 'Tell me, O Sanjaya, how Yuyudhana rushed against the son of Bharadwaja in battle. I feel a great curiosity to hear it.'

"Sanjaya said, 'Listen, O thou of great wisdom, to the account of that battle, that makes the hair stand on end, between Drona and the Pandavas headed by Yuyudhana. Beholding the (Kuru) army slaughtered, O sire, by Yuyudhana, Drona himself rushed towards that warrior of un baffled prowess, called also by the name of Satyaki. Satyaki pierced that mighty car-warrior, viz., the son of Bharadwaja, thus advancing against him, with five and twenty small arrows. Drona also, possessed of great prowess in battle, with deliberate aim, quickly pierced Yuyudhana, with five whetted arrows, equipped with wings of gold. Those arrows, piercing the hard mount of the foe and drinking his life-blood, entered the earth, O king, like hissing snakes. The long-armed Satyaki then, inflamed with rage like an elephant struck with the hook, pierced Drona with fifty long arrows that resembled flames of fire. Then Bharadwaja's son, thus quickly pierced in battle by Yuyudhana, pierced carefully exerting Satyaki in return with many arrows. Then that great bowman, endued with great might, and filled with rage, once more afflicted that hero of the Satwata race with many straight shafts. Thus struck in that battle by the son of Bharadwaja, Satyaki, O monarch, knew not what to do. Then, O king, Yuyudhana's

face became cheerless, seeing the son of Bharadwaja shoot countless keen arrows. Beholding Satyaki thus situated, thy sons and troops, O king, becoming exceedingly cheerful, repeatedly uttered leonine roars. Hearing that terrible uproar and beholding that hero of Madhva's race thus afflicted, king Yudhishtira, O monarch, addressing all his soldiers, said, 'That foremost one among the Vrishnis, viz., the brave Satyaki, of prowess incapable of being baffled, is about to be devoured by the heroic Drona, like the sun by Rahu. Go and rush ye to the spot where Satyaki is battling.' The king, addressing Dhristadyumna, of the Panchala race, said, Rush thou with speed at Drona. Why dost thou tarry, O son of Prishata! Seest thou not the great danger to ourselves that has already arisen from Drona? Drona is a great bowman. He is sporting with Yuyudhana, in battle, like a boy with a bird bound in a string. Let all of you, headed by Bhimasena, and accompanied by others proceed thither where Satyaki's car is. Behind you I will follow with my troops. Rescue Satyaki today who is already within the jaws of the Destroyer.' Having said these words, O Bharata, king Yudhishtira with all his troops rushed towards Drona for the sake of Yuyudhana. Blessed be thou, great was the uproar made there by the Pandavas and the Srinjayas all fighting with Drona only. Together approaching, O tiger among men, that mighty car-warrior, viz., the son of Bharadwaja, they covered with showers of keen arrows equipped with the feathers of Kankas and peacocks. Drona, however, received all those heroes smilingly, like a householder receiving guests arrived of their own will, with seats and water. With the shafts of Bharadwaja's bow-wielding son, those heroes were well-gratified like guest, O king, with the hospitality they receive in the houses (of good hosts). And none of them, O lord, could even gaze at the son of Bharadwaja who then resembled the thousand-rayed sun at midday. Indeed, Drona, that foremost of all wielders of weapons, scorched all those great bowmen with showers of arrows like the sun scorching (everything below) with his burning rays. Thus struck, O king, by Drona, the Pandavas and the Srinjayas beheld no protector, like elephants sunk in a morass. The mighty arrows of Drona, as they coursed (through the welkin), looked like the rays of the sun blasting everything around. In that encounter, five and twenty warriors among the Panchalas were slain by Drona, who were all regarded as Maharathas and all approved (as such) by Dhristadyumna. And amongst all the troops of the Pandavas and the Panchalas, men quietly beheld brave Drona slaying the foremost of warriors in succession. Having slain a hundred warriors amongst the Kekayas and routing them on all sides, Drona stood, O monarch, like the Destroyer himself with wide-open mouth. The mighty-armed Drona vanquished the Panchalas, the Srinjayas, the Matsyas and the Kekayas, O monarch, by hundreds and thousands. Pierced by the arrows of Drona, the clamour made by them resembled that made in the woods by the denizens of the forest when encompassed by a conflagration. The gods, Gandharvas, and the Pitris, said, 'Behold, the Panchalas, and the Pandavas, with all their troops, are flying away.' Indeed, when Drona was thus engaged in slaughtering the Somakas in battle, none ventured to advance against him and none succeeded in piercing him. And while that dreadful encounter, so destructive of great heroes, continued, Pritha's son (Yudhishtira) suddenly heard the blare of Panchajanya. Blown by Vasudeva, that best of conchs gave loud blasts. Indeed, while the heroic protectors of the ruler of the Sindhus were fighting, and while the Dhartarashtras were roaring in front of Arjuna's car, the twang of Gandiva could not be heard. The royal son of Pandu repeatedly swooned, and thought, 'Without doubt, all is not well with Partha, since that prince of conchs (Panchajanya) is yielding such blasts and since the Kauravas also, filled with joy, are incessantly uttering such shouts.' Thinking in this way, with an anxious heart, Ajatasatru, the son of Kunti, said unto him of the Satwata race (viz., Satyaki) these words in a voice choked with tears. Though repeatedly stupefied, king Yudhishtira, however, did not lose sight of what was to be done next. Addressing Sini's grandson, that bull of his clan, (Yudhishtira said), 'O grandson of Sini, the time for that eternal duty which the righteous ones of old have indicated (for friends) towards friends in seasons of distress, hath now come. O bull amongst the Sinis, reflecting within myself, I do not, O Satyaki, see amongst all my warriors one who is a greater well wisher to us than thou art. He who is always well-affected, he who is always obedient, I think, he should be appointed to a grave commission in times of distress. As Kesava is ever the refuge of the Pandavas even, so art thou, O thou of Vrishni's race, who art like Kesava in prowess. I will, therefore, lay a burthen on thee. It behoveth thee not to frustrate my purpose. Arjuna is thy brother, friend, and preceptor, O bull among men, in this battle render him aid in time of distress. Thou art devoted to truth. Thou art a hero. Thou art the dispeller of the fears of friends. Thou art celebrated in the world, in consequence of thy acts, O hero, as one that is truthful in speech. He, O grandson of Sini, who casteth away his body while fighting in battle for friends, is equal to him who giveth away to Brahmanas the whole earth. We have heard of various kings gone to heaven, having given

away the whole of this earth unto Brahmanas with due rites. O thou of virtuous soul, I beg of thee, with joined hands, even this viz., that, O lord, attain thou the fruit of giving away (unto Brahmanas) the whole earth, or something higher than that by incurring danger to thy life itself for helping Arjuna. There is one, viz., Krishna, that dispeller of the fears of friends, who is ever willing to cast away his life in battle (for the sake of friends). Thou, O Satyaki, art the second. None but a hero can render aid unto a hero, exerting valorously in battle, from desire of fame. An ordinary person cannot do so. In this matter, here is none else but thee who can protect Arjuna. On one occasion, while applauding thy numerous feats, Arjuna, giving me great pleasure repeatedly recited them. He said of thee that thou art endowed with extreme lightness of hand, that thou art conversant with all modes of warfare, that thou art possessed of great activity and great prowess. He said, 'Satyaki is endowed with great wisdom, is acquainted with every weapon, is a hero, and is never stupefied in battle. Of broad neck and broad chest, of mighty arms and broad cheeks, or great strength and great prowess, Satyaki is a high-souled Maharatha. He is my disciple and friend; I am dear to him and he is dear to me. Becoming my ally, Yuyudhana will crush the Kauravas. Even if Kesava and Rama, and Aniruddha, and the mighty car-warrior Pradyumna, and Gada, and Sarana, and Samva, with all the Vishnis, case themselves in mail for assisting us, O king, in the field of battle, I shall yet appoint that tiger among men viz., Satyaki of un baffled prowess, for our aid, since there is none equal to him.' Even this is what Dhananjaya told me in the Dwaitya woods, in thy absence, while truly describing thy merits in an assembly of righteous persons. It behoveth thee not, O thou of the Vishni race, to falsify that expectation of Dhananjaya, and also of myself and Bhima! When, returning from various tirthas, I proceeded to Dwaraka; there I witnessed thy reverence for Arjuna. While we were at Upaplavya I did not mark anybody else, O grandson of Sini, who showed us such affection as thou didst. Thou art of noble lineage and feeblest reverence for us. For showing kindness, therefore, to one who is thy friend and preceptor, it behoveth thee, O thou of mighty arms, to act in a way deserving, O great Bowman, of thy friendship and prowess and noble parentage and truthfulness. O thou of Madhu's race! Suyodhana, cased in armour by Drona himself, hath suddenly gone, following Arjuna! The other great car-warriors of Kauravas have, before that followed Arjuna. Loud uproars are being heard against Arjuna's car. O grandson of Sini, it behoveth thee, O giver of honours, to go thither quickly. Bhimasena and ourselves, well-equipped and with all our forces, will resist Drona if he advances against thee. Behold, O grandson of Sini, the Bharata troops are flying away in battle, and as they are flying away, they are tittering loud wails. Like the very ocean at full tide agitated by a mighty tempest, the Dhartarashtra host, O sire, is agitated by Savyasachin. Behold, in consequence of countless cars and men and steeds moving quickly, the earthly dust raised is gradually spreading (over the field). See, that slayer of hostile hosts, Phalguna, is encompassed by the Sindhu-Sauviras, armed with spikes and lances and adorned with many horses in their ranks. Without vanquishing this force it will not be possible to vanquish Jayadratha. These warriors are prepared to lay down their lives for the sake of the ruler of the Sindhus. Behold the invincible Dhartarashtra force, stationed there, that bristles with arrows and darts and tall standards, and that teems with steeds and elephants. Hear the beat of their drums and the loud blare of their conchs, the tremendous leonine shouts uttered by them, and the rattle of their car-wheels. Hear the grunt of their elephants, the heavy tread of their foot-soldiers, and the stamping of their rushing cavalry which all seem to shake the very earth itself. Before him is the division of Jayadratha, and behind is that of Drona. So great is the number of the foes that he is capable of afflicting the chief of the celestials himself. Sunk in the midst of the fathomless host, Arjuna may lose his life. If he be slain in battle, how can one like me live? Is this calamity to befall me when thou art alive? Dark-blue in colour, young in years, of curled locks and exceedingly handsome is that son of Pandu. Active in the use of weapons, and conversant with every mode of warfare, the mighty-armed Arjuna hath, O sire, penetrated into the Bharata host at sunrise. The day is about to end. O thou of Vishni's race, I do not know whether he liveth or not. The vast Kuru host is like ocean. O sire, Vibhatsu hath penetrated into it all alone. That army is incapable of being resisted by the very gods in battle. In today's battle, I fail to keep my judgement clear. Drona also is, with great might, afflicting my forces! Thou seest, O mighty-armed one, how that regenerate one is careering in battle. When several tasks present themselves together, thou art well-skilled in selecting that which would be first attended to. It behoveth thee, O giver of honours, to accomplish with activity that task which is the gravest of all. Amongst all these tasks, I myself think, that this (aiding Arjuna) is the first that demands our attention. The rescue of Arjuna in battle should be first undertaken. I do not grieve for him of Dasarha's race. He is the Protector and the Lord of the Universe. I tell thee truly

that tiger among men, O sire, is able to vanquish in battle the three worlds assembled together. What need I say, therefore, of this weak Dhritarashtra host? Arjuna, however, O thou of Vishni's race, is being afflicted by countless odds in battle. He may yield up his life. It is for this that I am so cheerless. O thou then go in his track, since persons like thee should follow a person like him, at such a season, urged on by one like me. Amongst the foremost ones of the Vishni race, two are regarded as Atirathas. They are mighty-armed Pradyumna and thyself, O Satwata, that are so famous. In weapons, thou art equal to Narayana himself, and in strength to Sankarshana. In bravery, thou art equal to Dhananjaya, O tiger among men, and surpasses Bhisma and Drona and every one accomplished in battle. O tiger among men, the wise speak of thee, saying, O Madhava, 'There is nothing unachievable by Satyaki.' O thou of great strength, do thou, therefore, that which I say unto thee, viz., obey the wishes of all here, of myself and of Arjuna. It behoveth thee not, O mighty-armed one, to frustrate that wish. Reckless of thy very life, career thou in battle like a hero. O grandson of Sini, the scions of Dasarha's race never care to protect their lives in battle. Avoiding battle, or fighting from behind breast-works, or flying away from battle,—those practices of cowards and wretches are never practised by the Dasarhas. The virtuous-souled Arjuna is thy superior, O bull among the Sinis! Vasudeva is the superior of both thyself and intelligent Arjuna. Casting my eyes on these two reasons, I say unto thee these words. Do not discard my words, I am the superior of thy superiors. That which I am saying unto thee is approved as also by Arjuna. I tell thee this truly. Go then to the spot where Dhananjaya is. Attending to these words of mine, O thou of prowess incapable of being baffled, penetrate in this host of the wicked son of Dhritarashtra. Having penetrated into it duly, encounter the great car-warriors, and display, O Satwata, such feats as are worthy of thyself!"

SECTION 110

"Sanjaya said, 'That bull amongst the Sinis, viz., Satyaki, hearing these words of, full affection, agreeable, fraught with sweet sounds, opportune, delightful, and equitable that were uttered by king Yudhishtira the Just, replied unto him, O chief of the Bharatas, saying, 'O thou of unfading glory, I have heard all the words thou hast said, words fraught with justice, delightful, and conducive to fame for the sake of Phalguna. At such a time, indeed, beholding one devoted (to thee) like me, it behoveth thee, O king of kings, to command him as much, as thou canst command Partha himself. As regards myself, I am prepared to cast away my life for the sake of Dhananjaya. Commanded, again, by thee, what is there I would not do in great battle? What need I say of this weak (Dhritarashtra) force? Urged by thee, I am prepared. O best of men, to battle with three worlds including the gods, the Asuras, and men. Today I will fight with the entire army of Suyodhana and vanquish it in battle. Truly do I say this unto thee, O king! Safely shall I reach Dhananjaya himself in safety, and after Jayadratha is slain, I shall, O king, come back unto thy presence. I must, however, O king, inform thee of the words of Vasudeva as also those of the intelligent Arjuna. I was strongly and repeatedly solicited by Arjuna in the midst of all our warriors and in the hearing also of Vasudeva (in these words). Today, O Madhava, nobly resolved in battle, protect thou the king carefully, till I slay Jayadratha! Making over the monarch to thee, O mighty-armed one, or to that great car-warrior Pradyumna, I can go with an easy heart towards Jayadratha. Thou knowest Drona in battle, that warrior who is regarded as the foremost one among the Kurus. Thou knowest also the vow made by him in the presence of all, O lord! The son of Bharadwaja is always eager to seize the king. He is competent also in afflicting king Yudhishtira in battle. Charging thee with the protection of that best of men, viz., king Yudhishtira the Just, I will proceed today for the destruction of the ruler of the Sindhus. Slaying Jayadratha, I shall soon come back, O Madhava! See that Drona may not succeed in forcibly seizing king Yudhishtira the Just in battle. If Yudhishtira be seized by Bharadwaja's son, O Madhava, I shall not succeed in slaying Jayadratha, and great will be my grief. If that best of men, the truthful son of Pandu, be seized, it is evident that we shall have again to go into woods. My success, therefore, over Jayadratha, it is plain, will be productive of no benefit, if Drona, inflamed with rage, succeeds in seizing Yudhishtira in battle. O mighty-armed one, for doing what is agreeable to me, therefore, O Madhava, as also for the sake of my success and fame, protect the king in battle.' Thou seest, therefore, O king, thou hast been made over to me as a trust by Savyasachin, O lord, in consequence of his constant fear of Bharadwaja's son. O mighty-armed one, I myself daily see, O lord, that there is none, save Rukmini's son (Pradyumna), who can be a match for Drona in battle. I also am regarded to be a match for the intelligent son of Bharadwaja in battle. It is plain, therefore, I cannot dare falsify that reputation which I have, or disregard the commands of my preceptor (Arjuna), or leave thee, O king! The preceptor (Drona), cased as he is in impenetrable mail, in consequence of his lightness of arms, obtaining thee in battle,

will sport with thee as a child with a little bird. If Krishna's son, bearing the Makara on his banner, were here, I could then have made over to him, for he would have protected thee as Arjuna himself. Thou shouldst protect thyself. When I am gone, who will protect thee, who that is, that will advance against Drona while I proceed towards Arjuna? O king, let no fear be thine today on Arjuna's account. He never becomes cheerless under any burden howsoever heavy. Those warriors that are opposed to him, viz., the Sauvirakas, the Sindhava-Pauravas, they from the north, they from the south, and they, O king, headed by Karna, that are regarded as foremost of car-warriors, do not together come up to a sixteenth part of Arjuna. The whole earth rising against him, with the gods, the Asuras, and men, with all the tribes of Rakshasas, O king, with the Kinnaras, the great snakes, and in fact, all the mobile and the immobile creatures assembled together, is no match for Arjuna in battle. Knowing this, O king, let thy fear on Dhananjaya's account be dispelled. There where those two heroes and great bowmen, viz., the two Krishnas, of prowess incapable of being baffled, are, there the slightest obstacle cannot happen to their purpose. Think of the celestial puissance, the accomplishment in weapons, the resourcefulness, the wrath in battle, the gratefulness, and the compassion of thy brother. Think also, O king, of the wonderful knowledge of weapons that Drona will display in battle when I leave this place for going to Arjuna. The preceptor, O monarch, is eagerly solicitous of seizing thee. He is eagerly desirous also, O king, of making good his vow, O Bharata! Be attentive, O king, to thy own protection. Who will protect thee when I am gone, who is he that is, confiding on whom I may go towards Pritha's son, Phalguna? I tell thee truly, O great king, that without making thee over to somebody in this great battle, I will not surely go towards Arjuna, O thou of Kuru's race! Reflecting on this, from every point of view, with the aid of thy intelligence, O foremost of all intelligent persons, and ascertaining with thy intelligence what is for thy highest good, command me, O king!"

"Yudhishtira hearing these words said, 'It is even so, O mighty-armed one, as thou sayest, O Madhava! For all that, however, O sire, my heart doth not become easy on Arjuna's account. I shall take the greatest precaution in protecting myself. Commanded by me, go thou thither where Dhananjaya hath gone. Weighing, with my judgement, my own protection in battle with the necessity of your going towards Arjuna, the latter seems to me preferable. Make thyself ready, therefore, to go thither whither Dhananjaya hath gone. The mighty Bhima will protect me. Prishata's son, with all his uterine brothers, and all the mighty kings, and the sons of Draupadi, will without doubt, protect me. The five Kekaya brothers, and the Rakshasa Ghatotkacha, and Virata, and Drupada, and the mighty car-warrior Sikhandin and Dhristaketu of great strength, and Kuntibhoja, O sire, Nakula, and Sahadeva, and the Panchalas, and the Srinjayas,—all these, O sire, will without doubt, very carefully protect me. Drona at the head of his troops, and Kritavarma also, in battle, will not succeed in beating us or afflicting me. That scorcher of foes, viz., Dhristadyumna, displaying his prowess, will resist the angry Drona, like the continent resisting the sea. There where Prishata's son, that slayer of hostile heroes, will remain, there Drona will never be able to forcibly transgress our troops. This Dhristadyumna sprang from the fire, for the destruction of Drona, clad in mail, armed with bow and arrows and sword, and decked with costly ornaments. Go, O grandson of Sini, with an easy heart, do not be anxious on my account. Dhristadyumna will resist angry Drona in battle.'"

SECTION 111

"Sanjaya said, 'Hearing these words of the king Yudhishtira the Just, that bull among the Sinis feared the censure of Arjuna if he left the king. Seeing, however, the certainty of an imputation of cowardice by the people (if he disobeyed Yudhishtira), he said to himself, 'Let not people say that I am afraid of proceeding towards Arjuna.' Reflecting repeatedly on this, Satyaki, that hero invincible in battle, that bull among men, said these words unto king Yudhishtira the Just, 'If thou thinkest that these arrangements will suffice for thy protection, O monarch, I will then do thy bidding and follow Vibhatsu. I tell thee truly, O king, that there is none in the three worlds who is dearer to me than Phalguna. I will follow in his track at the command, O giver of honours. There is nothing that I will not do for thy sake. O best of men, the commands of my preceptor are always of weight with me. But thy commands are still weightier with me, O lord! Thy brothers, viz., Krishna and Dhananjaya, are always engaged in doing what is agreeable to thee. Taking thy command on my head for the sake of Arjuna, O lord, I will proceed. O bull among men, piercing through this impenetrable host. Darting wrathfully through this force of Drona, like a fish through the sea, I will go thither, O monarch, where king Jayadratha, depending upon his troops, stayeth, in fear of the son of Pandu, protected by those foremost of car-warriors, viz., Drona's son Karna and Kripa! The distance from here, O king, is three Yojanas. I think, of that spot where Partha stayeth, ready to slay Jayadratha! But though Partha is three

Yojanas distant I shall yet follow in his track with a stout heart, and stay with him, O king, till Jayadratha's slaughter. What man is there that goes to battle without the commands of his superiors? And when one is commanded, O king, as I have been by thee, who is there like me that would not fight? I know that place whither I shall have to go, O lord! Teeming with this ocean-like host doth with ploughshare and darts and maces and shields and scimitars and swords and lances and foremost of shafts, I will today agitate this ocean. This elephant division, consisting of a thousand elephants, that thou seest, all belonging to the breed known by the name of Anjana and all endowed with great prowess, which are all mounted by a large number of Mlecchas, delighting in battle and accomplished in smiting,—these elephants, O king, that are shedding their juicy secretions like rain-pouring clouds,—these never retreat if urged forward by those upon their backs. They cannot be vanquished, O king, unless they are slaughtered. Then again, those car-warriors numbering thousands., that thou seest, are all of royal lineage and are all Maharathas. They are called Rukmarathas [Owners of golden cars, chariots, coaches.]. They are accomplished in weapons and battling from cars, as also in fighting from the backs of elephants. O monarch! Thorough masters of the science of weapons, they are accomplished in fighting with their fists. Skilled in battling with maces, masters also of the art of close fight, they are equally clever in striking with scimitars and in falling upon the foe with sword and shield. They are brave and learned, and animated by a spirit of rivalry. Every day, O king, they vanquish a vast number of men in battle. They are commanded by Karna and devoted to Duhshasana. Even Vasudeva applauds them as great car-warriors. Always solicitous of Karna's welfare, they are obedient to him. It is at Karna's command, O king, that returning from their pursuit of Arjuna and, therefore, unfatigued and unworn, those brave warriors, cased in impenetrable armour and armed with strong bows, are certainly waiting for me, ordered by Duryodhana also. Crushing them in battle for thy good, O Ktirava, I shall then follow in the track of Savyasachin. Those other elephants, O king, seven hundred in number, that thou seest, all cased in armour and ridden by Kiratas, and decked with ornaments, the king of the Kiratas, desirous of his life, had formerly presented to Savyasachin together with many servants in their train. These, O king, were formerly employed in doing thy business. Behold the vicissitudes that time brings about, for these are now battling against thee. Those elephants are ridden by Kiratas difficult of defeat in battle. They are accomplished in fighting from elephants, and are all sprung from the race of Agni. Formerly, they were all vanquished in battle by Savyasachin. They are now waiting for me carefully, under the orders of Duryodhana. Slaying with my shafts, O king, these Kiratas difficult of defeat in battle, I shall follow in the track of Arjuna who is intent on the slaughter of the ruler of the Sindhus. Those (other) huge elephants, sprung from the race of Arjuna, of impenetrable hides, well-trained, and adorned, and from whose mouths the juicy secretions are trickling down, and which are well-adorned with armour made wholly of gold are very formidable in battle and resemble Airavata himself. They have come from the northern hills, and are ridden by fierce robbers that are of strong limbs, that are all foremost of warriors, and that are cased in steel coats of mail. There, amongst them, are persons born of the cow, or the ape, or of diverse other creatures, including those born of men. That division of the assembled Mlecchas that are all sinful and that come from the fastnesses of Himavat, seem at a distance to be of smoky colour. Obtaining these, and countless Kshatriyas, as also Kripa and that foremost of car-warriors, viz., Drona and the ruler of the Sindhus, and the Karna, he thinks lightly of the Pandavas. Impelled by fate, he regards himself crowned with success. Those I have named will, however, today be within reach of my arrows. They shall not escape me, O son of Kunti, even if they be endowed with the speed of the mind. Much regarded always by Duryodhana, that prince who dependeth upon the prowess of others, those warriors, afflicted with my clouds of shafts, will meet with destruction. Those other car-warriors, O king, whom thou seest, and who have golden standards and are difficult of being resisted, are called Kamvojas. They are brave and accomplished, and firmly devoted to the science of weapons. Desiring one another's welfare they are all firmly united. They constitute a full Akshauhini of wrathful warriors, O Bharata, and are staying carefully for my sake, well-protected by the Kuru heroes. They are on the alert, O king, with their eyes on me. I shall certainly destroy them all, like fire destroying a heap of straw. Therefore, O king, let those that equip cars, place quivers and all necessities on my car in proper places. Indeed, in such a dreadful battle, diverse kinds of weapons ought to be taken. Let the car be equipped (with necessities) five times more than what professors of military science direct, for I shall have to encounter the Kamvojas who resemble fierce snakes of virulent poison. I shall have also to encounter the Kiratas who are armed with diverse weapons of warfare, who resemble virulent poison, who are accomplished in smiting, who have always been well-treated by Duryodhana, and who on that

account are always intent on Duryodhana's welfare. I shall also have to encounter the Sakas endowed with prowess equal to that of Sakra himself, who are fierce as fire, and difficult to put out like a blazing conflagration. Indeed, O king, I shall have to encounter in battle many warriors difficult of being resisted. For this let well-known steeds of best breed and graced with auspicious marks be yoked to my car, after causing their thirst to be slaked and after grooming them duly!"

"Sanjaya continued, 'After this, Yudhishtira caused quivers full of shafts, and diverse kinds of weapons, and, indeed, all necessities, to be placed on Satyaki's car. Then, people caused his four well-harnessed and excellent steeds to drink and walk, bathe and eat, and having adorned them with golden chains and plucked out their arrows, those animals, that had (for these operations) been freed from the yoke, and that were of the hue of gold and well-trained and endowed with great speed and cheerful and exceedingly docile, were duly yoked again unto his car. And upon that car was set up a tall standard bearing a lion of golden maces. And that standard had attached round it banners of the hue of white clouds and decked with gold was also placed upon that vehicle bearing a heavy weight of weapons. After those steeds, adorned with trappings of gold, had been yoked to that car, the younger brother of Daruka, who was the charioteer and the dear friend of Satyaki, came and represented unto the latter that the car had been duly equipped, like Matali representing the equipment of the car unto Vasava himself. Satyaki then, having taken a bath and purified himself and undergone every auspicious ceremony, gave nishkas of gold unto a thousand Snataka Brahmanas who uttered benedictions upon him. Blessed with those benedictions Satyaki that foremost of handsome men, that hero worthy of worship, having drunk kairata, honey, shone resplendent, with reddened eyes rolling in intoxication. Having touched a brazen mirror and filled with great joy, his energy became doubled, and himself looked like a blazing fire. Taking upon his shoulders his bow with arrows, that foremost of car-warriors, eased in armour and decked in ornaments, had the regenerate ones perform for him the rites of propitiation. And fair maidens honoured him by showering upon him fried paddy and perfumes and floral garlands. And the hero then, with joined hands, worshipped the feet of Yudhishtira, and the latter smelt his head. And having undergone all these rites, he then mounted his foremost of cars. Then those steeds, cheerful and strong and fleet as the wind, and invincible, and belonging to the Sindhu breed, bore him on that triumphant car. Similarly, Bhimasena also, honoured by king Yudhishtira the Just, and reverentially saluting the monarch, set out with Satyaki. Beholding those two chastisers of foes on the point of penetrating thy host, their enemies, viz., thy troops, all stood still with Drona at their head. Then Satyaki, seeing Bhima cased in mail and following him, saluted that hero and spoke unto him these delightful words. Indeed, heroic Satyaki, with every limb filled with joy, said unto Bhima, 'Do thou, O Bhima, protect the king. Even this is thy duty above all things. Piercing through this host whose hour hath come. I will proceed. Whether now or hence, the protection of the king is thy highest duty. Thou knowest my prowess, thou desirest my good, return, O Bhima!' Thus addressed by Satyaki, Bhima replied, 'Go then, for the success of thy object. O best of men, I will protect the king.' Thus addressed, he of Madhu's race answered Bhima, saying, 'Go back, O son of Pritha! My success is certain, since won over by my merits, thus, O Bhima, art today obedient to my wishes. Indeed, O Bhima, as these auspicious omens tell me, my victory is assured. After the sinful ruler of the Sindhus has been slain by the high-souled son of Pandu, I shall embrace king Yudhishtira of virtuous soul.' Having said these words unto Bhima and dismissing him with an embrace that illustrious warrior eyed thy troops, like a tiger eyeing a herd of deer. Beholding him thus looking at thy army, O king, thy troops become once more stupefied and began to tremble violently. Then, O king, Satyaki desirous of seeing Arjuna at the command of king Yudhishtira the Just, suddenly dashed against thy troops."

SECTION 112

"Sanjaya said, 'O king, when Yuyudhana, from desire of battle proceeded against thy troops, king Yudhishtira, surrounded by his forces, followed Yuyudhana for reaching the car of Drona. Then the son of the king of the Panchalas, viz., the invincible warrior Dhrishtadyumna, the king Vasudana, both loudly exclaimed with the Pandava host, 'Come, smite quickly, and rush against the foe, so that Satyaki, that warrior invincible battle, in might pass easily (through the Kaurava host). Many mighty car-warriors will struggle for vanquishing him.' The great car-warriors (of the Pandava army), saying this, fell impetuously upon their foes. Indeed, they all rushed, saying, 'We will vanquish those that will endeavour to vanquish Satyaki.' Then a loud uproar was heard about the car of Satyaki. Thy son's host, however, covered with Satyaki's shafts, fled away. Indeed, O king that host was broken into a hundred struggling bodies by him of the Satwata race. And while that force was breaking, that

mighty car-warrior, viz., the (grandson) of Sini, crushed seven heroic and great bowmen in the front rank of the foe. And, O monarch, with his shafts that resembled blazing flames of fire, he despatched many other heroes, kings of diverse realms, unto the region of Yama. He sometimes pierced a hundred warriors with one shaft, and sometimes one warrior with a hundred shafts. Like the great Rudra destroying creatures, he slew elephant-riders and car-warriors with steeds and drivers. None amongst thy troops ventured to advance against Satyaki who was displaying such lightness of hand and who showered such clouds of shafts. Struck with panic and crushed grounded thus by that hero of long arms, those brave warriors all left the field at the sight of that proud hero. Although alone, they saw him multiplied manifold, and were stupefied by his energy. And the earth looked exceedingly beautiful with crushed cars and broken nidas [Niches or drivers boxes.], O sire, and wheels and fallen umbrellas and standards and anukarshas, and banners, and headgears decked with gold, and human arms smeared with sandal-paste and adorned with Angadas. O king, and human thighs, resembling trunks of elephants or the tapering bodies of snakes, and faces, beautiful as the moon and decked with ear-rings, of large-eyed warriors lying all about the field. And the ground there looked exceedingly beautiful with the huge bodies of fallen elephants, cut off in diverse ways, like a large plain strewn with hills. Crushed by that hero of long arms, steeds, deprived of life and fallen down on the ground, looked beautiful in their traces made of burnished gold and decked with rows of pearls, and in their carcasses of handsome make and design. Having slain diverse kinds of thy troops, he of the Satwata race entered into thy host, agitating and routing thy army. Then Satyaki desired to go by that very track by which Dhananjaya had gone before him. Then Drona came and resisted him. Encountering the son of Bharadwaja, Yuyudhana., filled with rage, stopped not like a vast expanse of water upon encountering on embankment. Drona, however, checking in that battle the mighty car-warrior Yuyudhana, pierced him with five keen shafts, capable of penetrating into the very vitals. Satyaki, however, O king, in that battle pierced Drona with seven shafts whetted on stone, equipped with golden wings and the feathers of the Kanka and the peacock. Then Drona, afflicted Satyaki, his steeds and the drivers, with six shafts. The mighty car-warrior Yuyudhana could not brook that feat of Drona. Uttering a leonine shout, he then pierced Drona with ten shafts, and then with six, and then with eight others. And once more Yuyudhana pierced Drona with ten shafts, his charioteer with one and his four steeds with four. And with another shaft, O sire, Satyaki struck Drona's standard. Then, Drona speedily covered Satyaki, his car, steeds, driver, and standard, with swiftly coursing shafts, countless in number like a flight of locusts. Similarly, Yuyudhana fearlessly covered Drona with countless shafts of great speed. Then Drona, addressing Yuyudhana, said, 'Thy preceptor (Arjuna) hath, like a coward, gone away, leaving the battle, avoiding me who was fighting with him, proceeding by my flank. O thou of Madhu's race, if like thy preceptor, thou too dost not quickly avoid me in this battle, thou shalt not escape me with life today, engaged as I am in battle with thee.'

"Satyaki, hearing these words, answered, 'At the command of king Yudhishtira the Just, I shall follow in the track of Dhananjaya. Blessed be thou, O Brahmana, I would lose time (if I fight with thee). A disciple should always tread in the way trod by his preceptor. I shall, therefore follow in the track that has been trod by my preceptor.'

"Sanjaya continued, 'Having said this much, the grandson of Sini avoided the preceptor and suddenly proceeded onwards, O king! And addressing his charioteer, he said, 'Drona will, by every means, endeavour to check my progress. Proceed carefully, O Suta, in battle and listen to these grave words of mine. Yonder is seen the host of great splendour of Avantis. Next to them, is the mighty host of the Southerners. And next to it, is the great host of the Valhikas. By the side of the Valhikas, stands resolved for fight the mighty host commanded by Karna. O charioteer, all these hosts are different from one another, but relying upon one another, they protect one another on the field of battle. Arrived at the space left open between these divisions cheerfully urge thou the steed. Indeed, O charioteer, bear me thither, making the steeds adopt a tolerable speed,—thither, that is, where are seen the Valhikas with diverse weapons uplifted in their arms, and the countless Southerners headed by the Suta's son and whose division is seen to present a serried array of elephants and steeds and cars and in which stand foot-soldiers from various realm.' Having said this much unto his driver, avoiding the Brahmana (Drona), he proceeded, telling his charioteer, Pass through the open space between those two divisions towards the fierce and mighty host of Karna.' Drona, however, excited with wrath, pursued him from behind, shooting at him countless shafts. Indeed, the preceptor closely followed highly blessed Yuyudhana who advanced without any desire of turning back. Smiting the great host of Karna with whetted arrows, Satyaki penetrated into the vast and limitless army of the Bharatas. When Yuyudhana, however, entered the army,

the troops (opposed to him) fled away. At this, wrathful Kritavarman came forward to resist Satyaki. The valiant Satyaki striking the advancing Kritavarman with six shafts, quickly slew his four steeds with four other shafts. And once again, he pierced Kritavarman in the centre of the chest with four other shafts. And once again, he pierced Kritavarman in the centre of the chest with sixteen straight shafts of great speed. Thus encountered; O monarch; with many shafts of fierce energy by him of the Satwata race, Kritavarman was unable to brook it. Aiming then a calf-toothed shaft resembling a shake of virulent poison and endowed With the speed of the wind, and drawing the bow-string, O monarch, to his ear, he pierced Satyaki in the chest. That shaft, equipped with beautiful feathers, penetrating through his armour and body, and dyed in blood, entered the earth. Then, O king, Kritavarman, that warrior equipped with the highest weapons, shooting many shafts, cut off the bow of Satyaki with arrows fixed thereon. And excited with rage, he then, in that battle, O king, pierced Satyaki of unbuffed prowess in the centre of the chest with ten shafts of great keenness. Upon his bow being broken, the foremost of mighty men, viz., Satyaki, hurled a dart at the right arm of Kritavarman. And taking up and drawing a tougher bow, Yuudhana quickly shot at his foe, shafts by hundreds and thousands and entirely shrouded Kritavarman and his car with that arrowy downpour. Having thus shrouded the son of Hridika, O monarch, in that battle, Satyaki cut off, with a broad-headed arrow, the head of his foe's charioteer from his trunk. The charioteer of Hridika's son then, thus slain, fell down from that great car. At this, the steeds of Kritavarman, deprived of a driver, ran away with great speed. The ruler of the Bhojas, then, in great agitation, himself checked those steeds. That heroic warrior then, bow in hand, stood upon his car (ready for battle). Beholding this feat, his troops applauded it highly. Resting for a short space of time, Kritavarman then urged those good steeds of his. Himself devoid of fear, he inspired his foes with great fear. Satyaki, however, had by that time, left him behind, while Kritavarman himself now rushed against Bhimasena without pursuing Satyaki. Thus issuing out of the division of the Bhojas, Satyaki proceeded with great speed towards the mighty division of the Kamvojas. Resisted there by many brave and mighty car-warriors, Yuudhana, of prowess incapable of being thwarted, could not then, O monarch, proceed a step. Meanwhile, Drona, having placed his troops in a proper position and made over the burthen of their protection to the ruler of the Bhojas, firmly resolved, proceeded with great speed towards Yuudhana from desire of battle. Then the foremost warriors of the Pandava host, beholding Drona thus pursuing Yuudhana from behind, cheerfully began to resist him. The Panchalas, however, who were headed by Bhimasena, having approached the son of Hridika, that foremost of car-warriors, all became cheerless. The heroic Kritavarman, O king, displaying his prowess, resisted all those warriors who, although they had become a little heartless, struggled yet with great vigour. Fearlessly he weakened, by means of his arrowy showers, the animals of his foes. The brave warriors, however, (of the Pandava army), though thus afflicted by the ruler of the Bhojas, stood, like high-born soldiers that they were, resolved to fight with the division of the Bhojas itself, from a desire of great renown."

SECTION 113

"Dhritarashtra said, Our army is equally possessed of many excellences. It is equally regarded as superior. It is equally arrayed according to the rules of science, and it is equally numerous, O Sanjaya! It is always well-treated by us, and is always devoted to us. It is vast in numerical strength, and presents a wonderful aspect. Its prowess had before been tested. The soldiers are neither very old nor very young. They are neither lean nor corpulent. Of active habits, of well-developed and strong frames, they are free from disease. They are cased in mail and well-equipped with arms. They are devoted to all kinds of armed exercises. They are adepts in mounting upon and descending from the backs of elephants, in moving forward and stepping back, in smiting effectually, and in marching and retreating. Oftentimes have they been tested in the management of elephants and steeds and cars. Having been examined duly, they have been entertained on pay and not for the sake of lineage, nor from favour, nor from relationship. They are not a rabble come of their own accord, nor have they been admitted into my army without pay. My army consists of well-born and respectable men, who are, again, contented, well-fed, and submissive. They are sufficiently rewarded. They are all famous and endowed with great intelligence. They are, again, O son, protected by many of our foremost counsellors and others of righteous deeds, all of whom are best of men, resembling the very Regents of the world. Innumerable rulers of earth, seeking to do what is agreeable to us, and who have of their own well sided with us with their forces and followers, also protect them. Indeed, our army is like the vast ocean filled with the waters of innumerable rivers running from all directions. It abounds in steeds and cars which, though destitute of wings, still resemble the winged tenants of the air. It seems also with

elephants adorned whose cheeks flow with juicy secretions. What can it, therefore, be but Destiny that even such an army should be slain? (Ocean-like it is) vast number of combatants constitute its interminable waters, and the steeds and other animals constitute its terrible waves. Innumerable swords and maces and darts and arrows and lances constitute the oars (plied on that ocean). Abounding in standards and ornaments, the pearls and gems (of the warriors) constitute the lotuses that deck it. The rushing steeds and elephants constitute the winds that agitate it into fury. Drona constitutes the fathomless cave of that ocean, Kritavarman its vast vortex. Jalasandha its mighty alligator, and Karna the rise of the moon that makes it swell with energy and pride. When that bull amongst the Pandavas, on his single car, hath speedily gone, piercing through that army of mine vast (though it be) like the ocean, and when Yuudhana also hath followed him, I do not, O Sanjaya, see the prospect of even a remnant of my troops being left alive by Savyasachin, and that foremost of car-warriors belonging to the Satwata race. Beholding those two exceedingly active heroes pierce through (the divisions placed in the van), and seeing the ruler of the Sindhus also within reach of the shafts from Gandiva, what, indeed, was the measure adopted by the Kaurava impelled by fate? At that time, when all were fighting intently, what became of them? O sire, I regard the assembled Kurus to be overtaken by Death himself. Indeed, their prowess also in battle is no longer seen to be what it once was. Krishna and the son of Pandu have both entered the (Kuru) host unwounded. There is none in that host, O Sanjaya, capable of resisting them. Many combatants that are great car-warriors were admitted by us after examination. They are all honoured (by us) with pay as each deserves, and others with agreeable speeches. There is none, O son, amongst my troops who is not honoured with good offices (done to him). Each receives his assigned pay and rations according to the character of his services. In my army, O Sanjaya, there is none who is unskilled in battle, none who receives pay less than what he deserves, or none who does not receive any pay. The soldiers are adored by me, according to the best of my powers, with gifts and honours and seats. The same conduct is followed towards them by my sons, my kinsmen, and my friends. Yet on the very approach of Savyasachin, have they been vanquished by him and by the grandson of Sini. What can it be but Destiny? They who are protecting them, all follow the same road, the protected with the protectors! Beholding Arjuna arrived at the front of Jayadratha, what measure was adopted by my foolish son? Beholding Satyaki also entering the host, what step did Duryodhana think suitable to that occasion? Indeed, beholding those two foremost of car-warriors who are beyond the touch of all weapons, enter my host, what resolution was formed by my warriors in battle? I think, beholding Krishna of Dasarha's race and that bull of Sini's race also both engaged for Arjuna's sake my sons are filled with grief. I think, seeing both Satwata and Arjuna pass through my army and the Kurus flying away, my sons are filled with grief. I think, seeing their car-warriors retreat in despair of subjugating the foe and set their hearts upon flying away from the field, my sons are filled with grief. Their steeds and elephants and cars and heroic combatants by thousands flying away from the field in anxiety, my sons are filled with grief I think, seeing many huge elephants fly away, afflicted with the shafts of Arjuna, and others fallen and falling, my sons are filled with grief. I think, seeing steeds deprived of riders and warriors deprived of cars by Satyaki and Partha, my sons are filled with grief. I think, large bodies of steeds slain or routed by Madhava and Partha, my sons are filled with grief. I think, seeing large bodies of foot-soldiers flying away in all directions, my sons, despairing of success, are filled with grief. I think, seeing those two heroes pass through Drona's division unvanquished within a moment, my sons are filled with grief. Stupefied am I, O son, upon hearing that Krishna and Dhananjaya, those two heroes of unfading glory, have both, with Satwata, penetrated into my host. After that foremost of car-warriors among the Sinis, had entered my host, and after he had passed through the division of the Bhojas, what did the Kauravas do? Tell me also, O Sanjaya, how did the battle take place there where Drona afflicted the Pandavas on the field. Drona is endowed with great might, is the foremost of all persons, is accomplished in weapons, and is incapable of being defeated in battle. How could the Panchalas pierce that great bowman in the fight? Desirous of Dhananjaya's victory, the Panchalas are inveterate foes of Drona. The mighty car-warrior Drona also is an inveterate foe of theirs. Thou art skilled in a narration, O Sanjaya! Tell me, therefore, everything about what Arjuna did for compassing the slaughter of the ruler of the Sindhus."

"Sanjaya said, 'O bull of Bharata's race, overtaken by a calamity that is the direct result of thy own fault, thou shouldst not, O hero, indulge in such lamentations like an ordinary person. Formerly, many of thy wise well-wishers, numbering Vidura amongst them, had told thee, 'Do not, O king, abandon the sons of Pandu.' Thou didst not then heed those words. The man that heedeth not the counsels of well-wishing friends, weepeth, falling into great distress, like

thyself. He of Dasarha's race, O king, had formerly begged thee for peace. For all that, Krishna of world-wide fame, obtained not his prayer. Ascertaining thy worthlessness, and thy jealousy towards the Pandavas, and understanding also thy crooked intentions towards the sons of Pandu, and hearing thy delirious lamentations, O best of kings, that puissant Lord of all the worlds, that Being, acquainted with the truth of everything in all the worlds, viz., Vasudeva, then caused the flame of war to blaze forth among the Kurus. This great and wholesale destruction hath come upon thee, brought about by thy own fault. O giver of honours, it behoveth thee not to impute the fault to Duryodhana. In the development of these incidents no merit of thine is to be seen in the beginning, in the middle, or at the end. This defeat is entirely owing to thee. Therefore, knowing as thou dost the truth about this world, be quiet and hear how this fierce battle, resembling that between the gods and the Asuras, took place. After the grandson of Sini, that warrior of prowess incapable of being baffled, had entered into thy host, the Parthas headed by Bhimasena also rushed against thy troops. The mighty car-warrior Kritavarman, however, alone, resisted, in that battle the Pandavas thus rushing in fury and wrath with their followers against thy host. As the continent resists the surgings, even so did the son of Hridika resist the troops of the Pandavas in that battle. The prowess that we then beheld of the son of Hridika was wonderful, inasmuch as the united Parthas succeeded not in transgressing his single self. Then the mighty-armed Bhima, piercing Kritavarman with three shafts, blew his conch, gladdening all the Pandavas. Then Sahadeva pierced the son of Hridika with twenty shafts, and Yudhishtira the Just pierced him with five and Nakula pierced him with a hundred. And the sons of Draupadi pierced him with three and seventy shafts, Ghatotkacha pierced him with seven. And Virata and Drupada and Drupada's son (Dhrishtadyumna) each Pierced him with five shafts, and Sikhandin, having once pierced him with five, again pierced him smilingly with five and twenty shafts. Then Kritavarman, O king, pierced every one of those great car-warriors with five shafts, and Bhima again with seven. And the son of Hridika felled both the bow and the standard of Bhima from the latter's car. Then that mighty car-warrior, with great speed, wrathfully struck Bhima, whose bow had been cut off with seventy keen shafts in the chest. Then mighty Bhima, deeply pierced with those excellent shafts of Hridika's son, trembled on his car like a mountain during an earthquake. Beholding Bhimasena in that condition, the Parthas headed by king Yudhishtira the Just afflicted Kritavarman, O king, shooting at him many shafts. Encompassing that warrior there with throngs of cars, O sire, they cheerfully began to pierce him with their shafts, desiring to protect the Wind-god's son in that battle. Then mighty Bhimasena recovering consciousness, took up in that battle a dart made of steel and equipped with a golden staff, and hurled it with great speed from his own car at the car of Kritavarman. That dart resembling a snake freed from its slough, hurled from Bhima's hands, fierce-looking, blazed forth as it proceeded towards Kritavarman. Beholding that dart endowed with the splendour of the Yuga-fire coursing towards him, the son of Hridika cut it in twain with two shafts. Thereupon, that dart decked with gold, thus cut off, fell down on the earth, illumining the ten points of the compass, O king, like a large meteor falling from the firmament. Seeing his dart baffled, Bhima blazed forth in wrath. Then taking tip another bow which was tougher and whose twang was louder, Bhimasena, filled with wrath, attacked the son of Hridika in that battle. Then O king, Bhima, of terrible might, struck Kritavarman, in the centre of the chest with five shafts, in consequence of thy evil policy, O monarch! The ruler of the Bhoja then, mangled in every limb, O sire, by Bhimasena, shone resplendent in the field like a red Asoka covered with flowers. Then that mighty bowman, viz., Kritavarman, filled with rage, smilingly struck Bhimasena with three shafts, and having struck him forcibly, pierced in return every one of those great car-warriors struggling vigorously in battle, with three shafts. Each of the latter then pierced him in return with seven shafts. Then that mighty car-warrior of the Satwata race, filled with rage, cut off, smiling in that battle, with a razor-faced shaft the bow of Sikhandin. Sikhandin then, seeing his bow cut off, quickly took up a sword and a bright shield decked with a hundred moons. Whirling his large shield, decked with gold, Sikhandin sent that sword towards the car of Kritavarman. That large sword, cutting off, O king, Kritavarman's bow with arrow fixed thereon, fell down on the earth, like, O monarch, a bright luminary loosened from the firmament. Meanwhile, those mighty car-warriors quickly and deeply pierced Kritavarman with their shafts in that battle. Then that slayer of hostile heroes, viz., the son of Hridika, casting off, that broken bow, and taking up another, pierced each of the Pandavas with three straight shafts. And he pierced Sikhandin at first with three, and then with five shafts. Then the illustrious Sikhandin, taking up another bow, checked the son of Hridika with many swift-flying shafts, furnished with heads like tortoise nails. Then, O king, the son of Hridika, inflamed

with rage in that battle, rushed impetuously at that mighty car-warrior, viz., the son of Yajnasena, that warrior, O monarch, who was the cause of the illustrious Bhishma's fall in battle. Indeed, the heroic Kritavarman rushed at Sikhandin, displaying his might, like a tiger at an elephant. Then those two chastisers of foes, who resembled a couple of huge elephants or two blazing fires, encountered each other with clouds of shafts. And they took their best of bows and aimed their arrows, and shot them in hundreds like a couple of suns shedding their rays. And those two mighty car-warriors scorched each other with their keen shafts, and shone resplendent like two Suns appearing at the end of the Yuga. And Kritavarman in that battle pierced that mighty car-warrior viz., Yajnasena's son, with three and seventy shafts and once more with seven. Deeply pierced therewith, Sikhandin sat down in pain on the terrace of his car, throwing aside his bow and arrows, and was overtaken by a swoon. Beholding that hero in a swoon, thy troops, O bull among men, worshipped the son of Hridika, and waved their garments in the air. Seeing Sikhandin thus afflicted with the shafts of Hridika's son his charioteer quickly bore that mighty car-warrior away from the battle. The Parthas, beholding Sikhandin lying senseless on the terrace of his car, soon encompassed Kritavarman in that battle with crowds of cars. The mighty car-warrior, Kritavarman, then achieved a most wonderful feat there, inasmuch as, alone, he held in check all the Parthas with their followers. Having thus vanquished the Parthas, that mighty car-warrior then vanquished the Chedis, the Panchalas, the Srinjayas, and the Kekayas, all of whom are endued with great prowess. The forces of the Pandavas then, thus slaughtered by the son of Hridika began to run in all directions, unable to stay coolly in battle. Having vanquished the sons of Pandu headed by Bhimasena himself, the son of Hridika stayed in battle like a blazing fire. Those mighty car-warriors, afflicted with torrents of shafts and routed by Hridika's son in battle, ventured not to face him."

SECTION 114

"Sanjaya said, 'Listen with undivided attention, O king. After the rout of that force by the high-souled son of Hridika, and upon the Parthas being humiliated with shame and thy troops elated with joy, he that became protector of the Pandavas was solicitous of protection while sinking in that fathomless sea of distress, that hero, viz., the grandson of Sini, hearing that fierce uproar, of thy army in that terrible fight, quickly turned back and proceeded against Kritavarman. Hridika's son, Kritavarman, then excited with wrath, covered the grandson of Sini with clouds of sharp shafts. At this, Satyaki also became filled with rage. The grandson of Sini then quickly sped at Kritavarman a sharp and broad-headed arrow in the encounter and then four other arrows. These four arrows slew the steeds of Kritavarman, and the other cut off Kritavarman's bow. Then Satyaki pierced the charioteer of his foe and those that protected the latter's rear, with many keen shafts, to afflict his antagonist's forces. The hostile division then, afflicted with Satyaki's arrows, broke down. Thereupon, Satyaki of prowess incapable of being baffled, quickly proceeded on his way. Hear now, O king, what that hero of great valour then did unto thy troops. Having, O monarch, forded the ocean constituted by Drona's division, and filled with joy at having vanquished Kritavarman in battle, that hero then addressed his charioteer, saying, 'Proceed slowly without fear.' Beholding, however, that army of thine that abounded with cars, steeds, elephants and foot-soldiers, Satyaki once more told his charioteer, 'That large division which thou seest on left of Drona's host, and which looks dark as the clouds, consists of the elephants (of the foe). Rukmaratha is its leader. Those elephants are many, O charioteer, and are difficult of being resisted in battle. Urged by Duryodhana, they wait for me, prepared to cast away their lives. All those combatants are of princely birth, and great bowmen, and capable of displaying great prowess in battle, belonging to the country of the Trigartas, they are all illustrious car-warriors, owning standards decked with gold. Those brave warriors are waiting, desirous of battle with me. Urge the steeds quickly, O charioteer and take me thither. I shall fight with the Trigartas in the very sight of Bharadwaja's son.' Thus addressed, the charioteer, obedient to Satwata's will, proceeded slowly. Upon that bright car of solar effulgence, equipped with standard, those excellent steeds harnessed thereto and perfectly obedient to the driver, endued with speed of the wind, white as the Kunda flower, or the moon, or silver, bore him (to that spot). As he advanced to battle, drawn by those excellent steeds of the hue of a conch, those brave warriors encompassed him on all sides with their elephants, scattering diverse kinds of keen arrows capable of easily piercing everything. Satwata also fought with that elephant division, shooting his keen shafts, like a mighty cloud at the end of summer pouring torrents of rain on a mountain breast. Those elephants slaughtered with those shafts, whose touch resembled thunder sped by that foremost one among the Sinis began to fly away from the field, their tusks broken, bodies covered with blood, heads and frontal globes split open, ears

and faces and trunks cut off, and themselves deprived of riders, and standards cut down, riders slain, and blankets loosened, ran away, O king, in all directions. Many amongst them, O monarch, mangled by Satwata with long shafts and calf-tooth-headed arrows and broad-headed arrows and Anjalikas and razor-faced arrows and crescent-shaped ones fled away, with blood flowing down their bodies, and themselves ejecting urine and excreta and uttering loud and diverse cries, deep as the roar of clouds. And some amongst the others wandered, and some limped, and some fell down, and some became pale and cheerless. Thus afflicted by Yuyudhana, with shafts that resembled the sun or fire, that elephant division fled away in all directions. After that elephant division was exterminated, the mighty Jalsandha, exerting himself coolly, led his elephant before Yuyudhana's car drawn by white steeds. Cased in golden Angadas, with ear-rings and diadem, armed with sword, smeared with red sandal-paste, his head encircled with a blazing chain of gold, his breast covered with a cuirass, his neck adorned with a bright chain (of gold), that hero of sinless soul, stationed on the heads of his elephant, shaking his bow decked with gold, looked resplendent, O king, like a cloud charged with lightning. Like the continent resisting the surging sea, Satyaki checked that excellent elephant of the ruler of the Magadhas that approached him with such fury. Beholding the elephant checked by the excellent shafts of Yuyudhana, the mighty Jalsandha became filled with rage. Then, O king, the enraged Jalsandha, pierced Sini's grandson on his broad chest with some shafts of great force. With another sharp and well tempered broad-headed arrow, he cut off the bow of the Vrishni hero while the latter was drawing it. And then, O Bharata, smiling the while, the heroic ruler of the Magadhas pierced the bowless Satyaki with five keen shafts. The valiant and mighty-armed Satyaki, however, though pierced with many shafts by Jalsandha, trembled not in the least. All this seemed exceedingly wonderful. Then mighty Yuyudhana without any fear, thought of the shafts (he should use). Taking up another bow, addressed Jalsandha, saying, 'Wait, Wait!' Saying this much, the grandson of Sini deeply pierced Jalsandha on his broad breast with sixty arrows, smiling the while. And with another razor-faced arrow of great sharpness he cut off Jalsandha's bow at the handle, and with three more shafts he pierced Jalsandha himself. Then Jalsandha, casting aside that bow of his with an arrow fixed thereon, hurled a lance, O sire, at Satyaki. That terrible lance, passing through the left arm of Madhava in fierce battle, entered the earth, like a hissing snake of gigantic proportion. And his left arm had thus been pierced. Satyaki, of prowess incapable of being baffled, struck Jalsandha with thirty keen shafts. Then mighty Jalsandha taking up his scimitar and large shield made of bull's hide and decked with a hundred moons whirled the former for a while and hurled it at Satwata. Cutting off the bow of Sini's grandson, that scimitar fell down on the earth, and looked resplendent like a circle of fire, as it lay on the earth. Then Yuyudhana took up another bow capable of piercing everybody, large as a Sala-offshoot, and of twang resembling the roar of Indra's thunder, and filled with rage, stretched in and then pierced Jalsandha with a single shaft. And then Satyaki, that foremost one of Madhu's race, smiling the while, cut off, with a pair of razor-faced arrows, the two arms, decked with ornaments, of Jalsandha. Thereupon, those two arms, looking like a couple of spiked maces, fell down from that foremost of elephants, like a couple of five-headed snakes falling down from a Mountain. And then, with a third razor-headed arrow, Satyaki cut off his antagonist's large head endued with beautiful teeth and adorned with a pair of beautiful ear-rings. The headless and armless trunk, of fearful aspect, dyed Jalsandha's elephant with blood. Having slain Jalsandha, in battle, Satwata quickly felled the wooden structure, O king, from that elephant's back. Bathed in blood, the elephant of Jalsandha bore that costly seat, hanging down from his back. And afflicted with the arrows of Satwata, the huge beast crushed friendly ranks as it ran wildly, uttering fierce cries of pain. Then, O sire, wails of woe arose among thy troops, at the sight of Jalsandha slain by that bull among the Vrishnis. Thy warriors then, turning their faces, fled away in all directions. Indeed, despairing of success over the foe, they set their hearts on flight. Mean while, O king, Drona, that foremost of all wielders of bows, approached the mighty car-warrior Yuyudhana, borne by his swift coursers. Many bulls among the Kurus, beholding Sini's grandson swelling (with rage-and pride), rushed at him with fury, accompanied by Drona. Then commenced a battle, O king, between the Kurus and Drona (on one side) and Yuyudhana (on the other), that resembled the awful battle of old between the gods and the Asuras."

SECTION 115

"Sanjaya said, 'Shooting clouds of arrows, all those warriors, accomplished in smiting, carefully, O monarch, encountered Yuyudhana. Drona struck him with seven and seventy shafts of great keenness. And Durmarshana struck him with a dozen, Duhsasana, struck him with ten shafts. And Vikarna also pierced him on the left side as also on the centre

of the chest with thirty keen shafts equipped with Kanka feathers. And Durmukha struck him with ten shafts, and Duhsasana with eight, Chitrasena, O sire, pierced him with a couple of shafts. And Duryodhana, O king, and many other heroes, afflicted that mighty car-warrior with dense showers of shafts in that battle. Though checked on all sides by those mighty car-warriors, viz., thy sons, Yuyudhana of Vrishni's race pierced each of them separately with his straight shafts. Indeed, he pierced the son of Bharadwaja with three shafts, and Duhsasana with nine, and Vikarna with five and twenty, and Chitrasena with seven, and Durmarshana with a dozen, and Vivinsati with eight, and Satyavrata with nine, and Vijaya with ten shafts. And having pierced Rukmangada also that mighty car-warrior, viz., Satyaki, shaking his bow, speedily proceeded against thy son (Duryodhana). And Yuyudhana, in the sight of all men, deeply pierced with his arrows the king, that greatest of car-warriors in the whole world. Then commenced a battle between those two. Both shooting keen arrows and both aiming countless shafts, each of those mighty car-warriors made the other invisible in that battle. And Satyaki, pierced by the Kuru king, looked exceedingly resplendent as blood copiously ran adown his body, like a sandal tree shedding its juicy secretions. Thy son also pierced by Satwata with clouds of shafts, looked beautiful like a stake set up (at a sacrifice) decked all over with gold. Then Madhava, O king, in that battle, cut off with razor-faced arrow, smiling the while, the bow of the Kuru king. And then he pierced the bowless king with countless arrows. Pierced with arrows by that foe of great activity, the king could not brook this indication of the enemy's success. Duryodhana then, taking up another formidable bow, the back of whose staff was decked with gold, speedily pierced Satyaki with a hundred arrows. Deeply pierced by thy mighty son armed with the bow, Yuyudhana became inflamed with wrath and began to afflict thy son. Beholding the king thus afflicted, thy sons, those mighty car-warriors, shrouded Satyaki with dense showers of arrows, shot with great force. Whilst being thus shrouded by those mighty car-warriors, viz., thy multitude of sons, Yuyudhana pierced each of them with five arrows, and once more with seven. And soon he pierced Duryodhana with eight swift arrows and, smiling the while, cut off the latter's bow that frightened all foes. And with a few arrows he also felled the king's standard adorned with a jewelled elephant. And slaying then the four steeds of Duryodhana with four arrows, the illustrious Satyaki felled the king's charioteer with a razor-faced shaft. Meanwhile, Yuyudhana, filled with joy, pierced the mighty car-warrior, viz., the Kuru king, with many arrows capable of penetrating into the very vitals. Then, O king, thy son Duryodhana, while being thus struck in that battle with those excellent arrows of Sini's grandson, suddenly fled away. And the king, quickly mounted the car of Chitrasena, armed with the bow. Beholding the king thus attacked by Satyaki in battle, and reduced to the position of Soma in the firmament while seized by Rahu, cries of woe arose from every section of the Kuru host. Hearing that uproar, the mighty car-warrior Kritavarman quickly proceeded to that spot where the puissant Madhava, was battling. And Kritavarman proceeded, shaking his bow, and urging his steeds, and urging his charioteer with the words, 'Go with speed, Go with speed!' Beholding Kritavarman rushing towards him like the Destroyer himself with wide-open mouth, Yuyudhana, O king, addressed his driver, saying, 'That Kritavarman, armed with arrows, is rushing in his car towards me with speed. Then, with his steeds urged to their greatest speed, and on his car duly equipped, Satyaki came upon the ruler of the Bhojas, the foremost of all bowmen. Then those two tigers among men, both inflamed with rage, and both resembling fire encountered each other like two tigers endued with great activity. Kritavarman pierced Sini's grandson with six and twenty whetted arrows of keen points, and the latter's driver with five arrows. And skilled in battle, the son of Hridika pierced, with four mighty shafts, the four excellent and well-broken steeds of Satyaki that were of the Sindhu breed. Owning a standard decked with gold, and adorned with golden mail, Kritavarman, shaking his formidable bow, whose staff was decked with gold, thus checked, Yuyudhana with shafts equipped with golden wings. Then the grandson of Sini, desirous of seeing Dhananjaya, sped with great activity eight arrows at Kritavarman. That scorcher of foes, then, deeply pierced by that mighty foe,--that invincible warrior,-- began to tremble like a hill during an earthquake. After this, Satyaki, of prowess incapable of being baffled, speedily pierced Kritavarman's four steeds with three and sixty keen arrows, and his driver also with seven. Indeed, Satyaki, then aiming another arrow of golden wings, that emitted blazing flames and resembled an angry snake, or the rod of the Destroyer himself, pierced Kritavarman. That terrible arrow, penetrating through his antagonist's effulgent armour decked with gold, entered the earth, dyed with blood. Afflicted with the shafts of Satwata, and bathed in blood in that battle, Kritavarman throwing aside his bow with arrow, fell upon his car. That lion-toothed hero of immeasurable prowess, that bull among men, afflicted by Satyaki with his arrows, fell on

his knees upon the terrace of his car. Having thus resisted Kritavarman who resembled the thousand-armed Arjuna of old, or Ocean himself of immeasurable might, Satyaki proceeded onwards. Passing through Kritavarman's division bristling with swords and darts and bows, and abounding in elephants and steeds and cars, and out of the ground rendered awful in consequence of the blood shed by foremost Kshatriyas numbering by hundreds, that bull among the Sinis proceeded onwards in the very sight of all the troops, like the slayer of Vritra through the Asura array. Meanwhile, the mighty son of Hridika, taking up another huge bow, stayed where he was, resisting Pandavas in battle."

SECTION 116

"Sanjaya said, 'While the (Kuru) host was shaken by the grandson of Sini in these places (through which he proceeded), the son of Bharadwaja covered him with a dense shower of arrows. The encounter that then took place between Drona and Satwata in the very sight of all the troops was extremely fierce, like that between Vali and Vasava (in days of old). Then Drona pierced the grandson of Sini on the forehead with three beautiful arrows made entirely of iron and resembling snakes of virulent poison. Thus pierced on the forehead with those straight shafts, Yuyudhana, O king, looked beautiful like a mountain with three summits. The son of Bharadwaja always on the alert for an opportunity, then sped in that battle many other arrows of Satyaki which resembled the roar of Indra's thunder. Then he of Dasarha's race, acquainted with the highest weapons, cut off all those arrows shot from Drona's bow, with two beautifully winged arrows of his. Beholding that lightness of hand (in Satyaki), Drona, O king, smiling the while, suddenly pierced that bull among the Sinis with thirty arrows. Surpassing by his own lightness the lightness of Yuyudhana, Drona, once more, pierced the latter with fifty arrows and then with a hundred. Indeed, those mangling arrows, O king, issued from Drona's car, like vigorous snakes in wrath issuing through an ant-hill. Similarly, blood-drinking arrows shot by Yuyudhana in hundreds and thousands covered the car of Drona. We did not mark any difference, however, between the lightness of hand displayed by that foremost of regenerate ones and that displayed by him of the Satwata race. Indeed, in this respect, both those bulls among men were equal. Then Satyaki, inflamed with wrath, struck Drona with nine straight arrows. And he struck Drona's standard also with many sharp shafts. And in the sight of Bharadwaja's son, he pierced the latter's driver also with a hundred arrows. Beholding the lightness of hand displayed by Yuyudhana, the mighty car-warrior Drona piercing Yuyudhana's driver with seventy shafts, and each of his (four) steeds with three, cut off with a single arrow the standard that stood on Madhava's car. With another broad-headed arrow, equipped with feathers and with wings of gold, he cut off in that battle the bow of that illustrious hero of Madhu's race. Thereupon, the mighty car-warrior Satyaki, excited with wrath, laid aside that, taking up a huge mace, hurled it at the son of Bharadwaja. Drona, however, with many arrows of diverse forms, resisted that mace, made of iron and twined round with strings, as it coursed impetuously towards him. Then Satyaki, of prowess incapable of being baffled, took up another bow and pierced the heroic son of Bharadwaja with many arrows whetted on stone. Piercing Drona thereby in that battle, Yuyudhana uttered a leonine shout. Drona, however, that foremost of all wielders of weapons, was unable to brook that roar. Taking up a dart made of iron and equipped with golden staff Drona sped it quickly at the car of Madhava. That dart, however, fatal as Death, without touching the grandson of Sini, pierced through the latter's car and entered the earth with a fierce noise. The grandson of Sini then, O king, pierced Drona with many winged arrows. Indeed, striking him on the right arm, Satyaki, O bull of Bharata's race, afflicted him greatly. Drona also, in that battle, O king, cut off the huge bow of Madhava with a crescent-shaped arrow and smote the latter's driver with a dart. Struck with that dart, Yuyudhana's driver swooned away and for a while lay motionless on the terrace of the car. Then, O Monarch, Satyaki, acting as his own driver, achieved a superhuman feat, inasmuch as he continued to fight with Drona and hold the reins himself. Then the mighty car-warrior Yuyudhana struck that Brahmana with a hundred arrows in that battle, and rejoiced exceedingly, O monarch, at the feat he had achieved. Then Drona, O Bharata, sped at Satyaki five arrows. Those fierce arrows, piercing Satyaki's armour, drank his blood in that battle. Thus pierced with those frightful arrows, Satyaki became inflamed with wrath. In return, that hero shot many shafts at him of the golden car. Then felling on the earth with a single shaft, the driver of Drona, he caused next, with his arrows, those driverless steeds of his antagonist to fly away. Thereupon that car was dragged to a distance. Indeed, the bright chariot of Drona, O king, began to trace a thousand circles in the field of battle like a sun in motion. Then all the kings and princes (of the Kaurava host) made a loud uproar, exclaiming, 'Run, Rush, Seize the steeds of Drona.' Quickly abandoning Satyaki in that battle, O monarch, all those mighty car-warriors rushed to the place

where Drona was. Beholding those car-warriors run away afflicted with the arrows of Satyaki, thy troops once more broke down and became exceedingly cheerless. Meanwhile, Drona, once more proceeding to the gate of the array, took up his station there, borne away (from Satyaki's presence) by those steeds, fleet as the wind, that had been, afflicted with the shafts of the Vrishni hero. The valiant son of Bharadwaja, beholding the array broken (in his absence) by the Pandavas and the Panchalas, made no endeavour to follow the grandson of Sini, but employed himself in protecting his (broken) array. Checking the Pandavas and the Panchalas then, the Drona fire, blazing up in wrath stayed there, consuming everything, like the sun that rises at the end of the Yuga."

SECTION 117

"Sanjaya said, 'Having vanquished Drona and other warriors of thy army, headed by the son of Haridika, that foremost of men, viz., that bull amongst the Sinis, O foremost one of the Kurus, laughing said unto his charioteer, 'Our foes, O Suta, had already been consumed by Kesava and Phalgun. In vanquishing them (again), we have only been the (ostensible) means. Already slain by that bull among men, viz., the son of the celestial chief, we have but slain the dead.' Saying these words unto his charioteer, that bull amongst the Sinis, that foremost of bowmen, that slayer of hostile heroes, that mighty warrior, scattering with great force his arrows all around in that dreadful battle, proceeded like a hawk in search of prey. The Kuru warriors, although they attacked him from all sides, succeeded not in resisting that foremost of car-warriors, resembling the sun himself of a thousand rays, that foremost of men, who, having pierced the Kaurava ranks, was proceeding, borne by those excellent steeds of his that were white as the moon or a conch. Indeed, O Bharata, none amongst those that fought on thy side could resist Yuyudhana of irresistible prowess, of might incapable of impairment, of valour equal to that of him of a thousand eyes, and looking like the autumnal sun in the firmament. Then that foremost of kings, viz., Sudarsana, conversant with all modes of warfare, clad in golden coat of mail, armed with bow and arrows and filled with rage, advanced against the rushing Satyaki and endeavoured to check his course. Then the encounter that took place between them was fierce in the extreme. And both thy warriors and the Somakas, O king highly applauded the encounter as between Vritra and Vasava. Sudarsana endeavoured to pierce that foremost one of the Satwata's in that battle with hundreds of keen shafts before they could reach him. Similarly, Sudarsana, stationed on his foremost of cars, cut off, by means of his own excellent shafts in two or three fragments all the shafts that Satyaki, resembling Indra himself, sped at him. Beholding his shafts baffled by the force of Satyaki's shafts, Sudarsana of fierce energy, as if to consume (his foe), wrathfully shot beautiful arrows winged with gold. And once more he pierced his enemy with three beautiful arrows resembling fire itself and equipped with wings of gold, shot from his bow-string drawn to the ear. Those piercing through Satyaki's armour, penetrated into the latter's body. Similarly, that (prince, viz., Sudarsana), aiming four other blazing arrows, smote through the four steeds of Satyaki that were white as silver in hue. Thus afflicted by him the grandson of Sini, endued with great activity and possessed of prowess equal to that of Indra himself speedily slew with his keen shafts the steeds of Sudarsana and uttered a loud roar. Then cutting off with a broad-headed arrow endued with the force of Sakra's thunder, the head of Sudarsana's driver, the foremost one amongst the Sinis, with a razor-faced arrow resembling the Yuga-fire, cut off from Sudarsana's trunk his head graced with ear-rings, resembling the moon at full, and decked with an exceedingly radiant face, like the wielder of the thunder, O king, in days of old, forcibly cutting off the head of the mighty Vala in battle. That high-souled bull among the Yadus then, endued with great activity thus slaying that grandson of a prince, became filled with delight and shone resplendent, O monarch, like the chief of the celestials himself. Yuyudhana, then, that hero among men, proceeded along the track by which Arjuna had passed before him, checking (as he went) by means of clouds of shafts, all thy troops, and riding on that same car of his, O king, unto which were yoked those excellent steeds and filling everybody with amazement. All the foremost of warriors there, assembled together, applauded that foremost of amazing feats achieved by him, for he consumed all foes that came within reach of his arrows, like a conflagration consuming everything in its way."

SECTION 118

"Sanjaya said, 'Then that bull of Vrishni's race, viz., the high-souled Satyaki of great intelligence, having slain Sudarsana, once more addressed his driver, saying, Having fared through the almost unfordable ocean of Drona's division, teeming with cars and steeds and elephants, whose waves are constituted by arrows and darts, fishes by swords and scimitars and alligators by maces, which roar with the whiz of shafts and the clash of diverse weapons,—an ocean that is fierce and destructive of life, and resounds with the noise of

diverse musical instruments, whose touch is unpleasant and unbearable to warriors of victory, and whose margin is infested with fierce cannibals represented by the force of Jalasandha.—I think, the portion of the array that remains may easily be forded like a poor stream of shallow water. Urge thou the steeds, therefore, without fear. I think, I am very near to Savayasachin. Having vanquished in battle the invincible Drona with his followers, and that foremost of warriors, viz., the son of Hridika, I think, I cannot be distant from Dhananjaya. Fear never comes to my heart even if I behold countless foes before me. These to me are like a heap of straw and grass to a blazing conflagration in the woods. Behold, the track by which the diadem-decked (Arjuna), that foremost one among the Pandavas, hath gone, is rendered uneven with large bodies of foot-soldiers and steeds and car-warriors and elephants lying slain on the ground. Behold, routed by that high-souled warrior, the Kaurava army is flying away. Behold, O charioteer, a dark brown dust is raised by those retreating cars and elephants and steeds. I think, I am very near to Arjuna of white steeds having Krishna for his charioteer. Hark, the well-known twang of Gandiva of immeasurable energy is being heard. From the character of the omens that appear to my view, I am sure that Arjuna will slay the ruler of the Sindhus before the sun sets. Without causing their strength to be spent, urge the steeds slowly to where those hostile ranks are staying, that is, to where yonder warriors headed by Duryodhana, their hands cased in leathern fences, and yonder Kamvojas of fierce deeds, clad in mail and difficult of being defeated in battle, and those Yavanas armed with bow and arrows and skilled in smiting, and under Sakas and Daradas and Barbaras and Tamraliptakas, and other countless Mlecchas, armed with diverse weapons, are,—to the spot (I repeat) where, indeed, yonder warriors headed by Duryodhana, their hands cased in leathern fences,—are waiting with their faces turned towards me and inspired with the resolution of battling with me. Regard me to have already passed through this fierce fastness, O Suta, having slain in battle all these combatants with cars and elephants and steeds and foot-soldiers that are amongst them.'

"The charioteer, thus addressed, said, 'O thou of Vrishni's race, fear I have none, O thou of prowess that cannot be baffled! If thou hast before the Jamadagni's son himself in wrath, or Drona, that foremost of car-warriors, or the ruler of the Madras himself, even then fear doth not enter my heart, O thou of mighty arms, as long as I am under the shadow Of thy protection, O slayer of foes, countless Kamvojas, clad in mail, of fierce deeds, and difficult to defeat in battle, have already been vanquished by thee, as also many Yavanas armed with bow and arrows and accomplished in smiting, including Sakas and Daradas and Tamraliptakas, and many other Mlecchas armed with various weapons. Never before did I experience fear in any battle. Why shall I, therefore, O thou of great courage, experience any fear in this miserable fray? O thou that art blessed with length of days, by which way shall I take thee to where Dhananjaya is? With whom hast thou been angry, O thou of Vrishni's race? Who are they that will fly away from battle, beholding thee endued with such a prowess, resembling the Destroyer himself as he appears at the end of the Yuga, and putting forth that prowess of thine (against thy foes)? O thou of mighty arms, who are they of whom king Vaivaswata is thinking today?'

"Satyaki said, 'Like Vasava destroying the Danavas, I shall slay these warriors with shaved heads. By slaying these Kamvojas I will fulfil my vow. Bear me thither. Causing a great carnage amongst these, I shall today repair to the dear son of Pandu. The Kauravas, with Suyodhana at their head, will today behold my prowess, when this division of Mlecchas, of shaved heads, will have been exterminated and the whole Kaurava army put to the greatest distress. Hearing the loud wails of the Kaurava host, today, mangled and broken by me in battle Suyodhana will be inspired with grief. Today, I shall show unto my preceptor, the high-souled Pandava, of white steeds, the skill in weapons acquired by me from him. Beholding today thousands of foremost warriors slain with my arrows, king Duryodhana will be plunged into great grief. The Kauravas will today behold the bow in my hands to resemble a circle of fire when, light-handed, I will stretch the bowstring for shooting my host of shafts. Beholding the incessant slaughter of his troops today, their bodies covered with blood and pierced all over with my shafts, Suyodhana will be filled with grief. While I shall slay in wrath the foremost of Kuru warriors, Suyodhana will today behold to count two Arjunas. Beholding thousands of kings slain by me in battle, king Duryodhana will be filled with grief in today's great battle. Slaying thousands of kings today, I will show my love and devotion to those high-souled ones, viz., the royal sons of Pandu. The Kauravas will know today the measure of my might and energy, and my gratefulness (to the Pandavas).'

"Sanjaya continued, 'Thus addressed, the charioteer urged to their utmost speed those well-trained coursers of delightful pace and of the hue of the moon. Those excellent animals, endued with the speed of the wind or thought, proceeded, devouring the very skies, and bore Yuyudhana to the spot where those Yavanas were. Thereupon, the Yavanas, many in

number and ended with lightness of hands, approaching unretreating Satyaki, covered him with showers of arrows. The rushing Satyaki, however, O king, cut off by means of his own straight arrows, all those shafts and weapons of the Yavanas. Inflamed with wrath, Yuyudhana, then, with his straight shafts of great sharpness, winged with gold and vulture's feathers, cut off the heads and arms of those Yavanas. Many of those arrows, again, piercing through their coats of mail, made of iron and brass, entered the earth. Struck by the brave Satyaki in that battle, the Mlecchas began to fall down on the earth in hundreds, deprived of life. With his arrows shot in continuous lines from his bow drawn to its fullest stretch, that hero began to slay five, six, seven, or eight Yavanas at a time. Thousands of Kamvojas, and Sakas, and Barbaras, were similarly slain by Satyaki. Indeed, the grandson of Sini, causing a great carnage among thy troops, made the earth impassable and miry with flesh and blood. The field of battle was strewn with the head-gears of those robbers and their shaved heads too that looked, in consequence of their long beards, like featherless birds. Indeed, the field of battle covered with headless trunks dyed all over with blood, looked beautiful like the welkin covered with coppery clouds. Slain by Satwata by means of his straight shafts whose touch resembled that of Indra's thunder, the Yavanas covered the surface of the earth. The small remnant of those mail-clad troops vanquished in battle, O king, by Satwata, becoming cheerless, their lives on the point of being taken, broke and urging their steeds with goads and whips to their utmost speed, fled from fear in all directions. Routing the invincible Kamvoja host in battle, O Bharata, as also that host of the Yavanas and that large force of the Sakas, that tiger among men who had penetrated into thy army, viz., Satyaki, of prowess incapable of being baffled, crowned with victory, urged his charioteer, saying, 'Proceed!' Beholding that feat of his in battle, never before achieved by any one else, the Charanas and the Gandharvas applauded him highly. Indeed, O king, the Charanas, as also thy warriors, beholding Yuyudhana thus proceeded for aiding Arjuna, became filled with delight (at his heroism).'

SECTION 119

"Sanjaya said, Having the vanquished the Yavanas and the Kamvojas that foremost of car-warriors, viz., Yuyudhana, proceeded towards Arjuna, right through the midst of thy troops. Like a hunter slaying deer, that tiger among men, (Satyaki), ended with beautiful teeth, clad in excellent armour, and owning a beautiful standard, slew the Kaurava troops and inspired them with fear. Proceeding on his car, he shook his bow with great force, that bow, the back of whose staff was decked with gold, whose toughness was great, and which was adorned with many golden moons. His arms decked with golden Angadas, his head-gear adorned with gold; his body clad in golden mail, his standard and bow also was so embellished with gold, that he shone like the summit of Meru. Himself shedding such effulgence, and bearing that circular bow in his hand, he looked like a second sun in autumn. That bull among men, possessing the shoulders and the tread and eyes of a bull, looked in the midst of thy troops, like a bull in a cow-pen. Thy warriors approached him from desire of slaughter like a tiger approaching the leader, with rent temples, of an elephant-herd, standing proudly in the midst of his herd, resembling as he did and possessed as he was of the tread of an infuriated elephant. Indeed, after he had passed through Drona's division, and the unfordable division of the Bhojas, after he had forded through the sea of Jalasandha's troops as also the host of the Kamvojas, after he had escaped the alligator constituted by Hridika's son, after he had traversed those ocean-like host, many car-warriors of thy army, excited with wrath, surrounded Satyaki. And Duryodhana and Chitrasena and Duhsasana and Vivinsati, and Sakuni and Duhsaha, and the youthful Durdharshana, and Kratha, and many other brave warriors well-conversant with weapons and difficult of defeat, wrathfully followed Satyaki from behind as he proceeded onwards. Then, O sire, loud was the uproar that arose among thy troops, resembling that of the ocean itself at full tide when lashed into fury by the tempest. Beholding all those warriors rushing at him, that bull among the Sinis smilingly addressed his charioteer, saying, 'Proceed slowly. The Dhartarashtra force, swelling (with rage and pride), and teeming with elephants and steeds and cars and foot-soldiers, that is rushing with speed towards me, filling the ten points of the compass with deep roar of its cars, O charioteer, and causing the earth, the welkin, and the very seas, to tremble, therewith,--this sea of troops, O driver, I will resist in great battle, like the continent resisting the ocean swelling to its utmost height at full moon. Behold, O charioteer, my prowess which is equal to that of Indra himself in great battle. I will consume this hostile force by means of my whetted arrows. Behold these foot-soldiers and horsemen and car-warriors, and elephants slain by me in thousands, their bodies pierced with my fiery arrows.' While saying these words (unto his charioteer), those combatants from desire of battle, speedily came before Satyaki of immeasurable prowess. They made a loud noise, saying as they came, 'Slay, Rush,

Wait, See, See!' Of those brave warriors that said these words, Satyaki, by means of his sharp arrows, slew three hundred horsemen and four hundred elephants. The passage at arms between those united bowmen (on the one side) and Satyaki (on the other) was exceedingly fierce, resembling that between the gods and the Asuras (in days of old). An awful carnage set in. The grandson of Sini received with his shafts resembling snakes of virulent poison that force, O sire, of thy son which looked like a mass of clouds. Shrouding every side, in that battle with his arrowy downpours, that valiant hero, O monarch, fearlessly slew a large number of thy troops. Exceedingly wonderful, O king, was the sight that I witnessed there, viz., that not an arrow even, O lord, of Satyaki failed in effect. That sea of troops, abounding in cars and elephants and steeds, and full of waves constituted by foot-soldiers, stood still as soon as it came in contact with the Satyaki continent. That host consisting of panic-stricken combatants and elephants and steeds, slaughtered on all sides by Satyaki with his shafts repeatedly turned round, and wandered hither and thither as if afflicted with the chilling blasts of winter. We saw not foot-soldiers or car-warriors or elephants or horsemen or steeds that were not struck with Yuyudhana's arrows. Not even Phalguna, O king, had caused such a carnage there as Satyaki, O monarch, then caused among those troops. That bull among men, viz., the dauntless grandson of Sini, ended with great lightness of hand and displaying the utmost skill, fighteth, surpassing Arjuna himself. Then king Duryodhana pierced the charioteer of Satwata with three keen shafts and his four steeds with four shafts. And he pierced Satyaki himself with three arrows and once again with eight. And Duhsasana pierced that bull among the Sinis with sixteen arrows. And Sakuni pierced him with five and twenty arrows and Chitrasena with five. And Duhsasana pierced Satyaki in the chest with five and ten arrows. That tiger amongst the Vrishnis then, thus struck with their arrows, proudly pierced every one of them, O monarch, with three arrows. Deeply piercing all his foes with shafts ended with great energy, the grandson of Sini, possessed of great activity and prowess, careered on the field with the celerity of a hawk. Cutting off the bow of Suvala's son and the leathern fence that cased his hand, Yuyudhana pierced Duryodhana in the centre of the chest with three shafts. And he pierced Chitrasena with a hundred arrows, and Duhsaha with ten. And that bull of Sini's race then pierced Duhsasana with twenty arrows. Thy brother-in-law (Sakuni) then, O king, taking up another bow, pierced Satyaki with eight arrows and once more with five. And Duhsasana pierced him with three. And Durmukha, O king, pierced Satyaki with a dozen shafts. And Duryodhana, having pierced Madhava with three and seventy arrows, then pierced his charioteer with three keen shafts. Then Satyaki pierced each of those brave and mighty car-warriors vigorously contending in battle together with five shafts in return. Then the foremost of car-warriors, (viz., Yuyudhana) speedily struck thy son's charioteer with a broad-headed shaft: whereupon, the latter deprived of life, fell down on the earth. Upon the fall of the charioteer, O lord, thy son's car was taken away from the battle by the steeds yoked thereto, with the speed of the wind. Then thy son, O king, and the other warriors, O monarch, setting their eyes, on the king's car fled away in hundreds. Beholding that host fly away, O Bharata, Satyaki covered it with showers of keen shafts whetted on stone and equipped with wings of gold. Routing all thy combatants counting by thousands, Satyaki, O king, proceeded towards the car of Arjuna. Indeed, thy troops worshipped Yuyudhana, beholding him shooting arrows and protecting his charioteer and himself as he fought in battle.'"

SECTION 120

"Dhritarashtra said, 'Beholding the grandson of Sini proceeding towards Arjuna, grinding as he went that large force, what, indeed, O Sanjaya, did those shameless sons of mine do? When Yuyudhana who 'is equal to Savyasachin himself was before them, how, indeed, could those wretches, that were at the point of death, set their hearts upon battle? What also did all those Kshatriyas, vanquished in battle, then, do? How, indeed, could Satyaki of world-wide renown pass through them in battle? How also, O Sanjaya, when my sons were alive, could the grandson of Sini go to battle? Tell me all this. This is exceedingly wonderful, O sire, that I have heard from thee, viz., this encounter between one and the many, the latter, again, being all mighty car-warriors. O Suta, I think, Destiny is now unpropitious to my sons, since so many mighty car-warriors have been slain by that one warrior of the Satwata race, Alas, O Sanjaya, my army is no match for even one warrior, viz., Yuyudhana inflamed with wrath. Let all the Pandavas hang up these weapons. Vanquishing in battle Drona himself who skilled in weapons and conversant with all modes of warfare, Satyaki will slay my sons, like a lion slaying smaller animals. Numerous heroes, of whom Kritavarman is the first, contending vigorously in battle, could not slay Yuyudhana. The latter, without doubt, will slay my sons. Phalguna himself fought not in the manner in which the renowned grandson of Sini has fought.'

"Sanjaya said, 'All this, O king, has been brought about by thy evil counsels and the acts of Duryodhana. Listen attentively to what, O Bharata, I say unto thee. At the command of thy son, the Samsaptakas, rallying, all resolved upon fighting fiercely. Three thousand bowmen headed by Duryodhana, with a number of Sakas and Kamvojas and Valhikas and Yavanas and Paradas, and Kalingas and Tanganas and Amvashtas and Pisachas and Barbaras and mountaineers, O monarch, inflamed with rage and armed with stone, all rushed against the grandson of Sini like insects against a blazing fire. Five hundred other warriors, O king, similarly rushed against Satyaki. And another mighty body consisting of a thousand cars, a hundred great car-warriors, a thousand elephants, two thousand heroes, and countless foot-soldiers, also rushed against the grandson of Sini. Duhsasana, O Bharata, urging all those warriors, saying, 'Slay him, surrounded Satyaki therewith. Grand and wonderful was the conduct that we then beheld of Sini's grandson, inasmuch as alone he fought fearlessly with those innumerable foes. And he slew that entire body of car-warriors and that elephant force, and all those horsemen and that entire body of robbers. Like the autumnal firmament bespangled with stars, the field of battle there became strewn with car-wheels broken and crushed by means of his mighty weapons with innumerable Akshas and beautiful cart-shafts reduced to fragments, with crushed elephants and fallen standards, with coats of mail and shields scattered all about, with garlands and ornaments and robes and Anuskarshas, O sire! Many foremost of elephants, huge as hills, and born of the race of Anjana or Vamana, O Bharata, or of other races, many foremost of tuskers, O king, lay there on the ground, deprived of life. And Satyaki slew, O monarch, many foremost of steeds of the Vanayu, the mountain, the Kamvoja and the Valhika breeds. And the grandson of Sini also slew foot-soldiers there, in hundreds and thousands, born in various realms and belonging to various nations. Whilst those soldiers were being thus slaughtered, Duhsasana, addressing the robbers said, 'Ye warriors unacquainted with morality, fight! Why do you retreat?'

Beholding them run away without paying any heed to his words, thy soil Duhsasana urged on the brave mountaineers, skilled in fighting with stones, saying, 'Ye are accomplished in battling with stones. Satyaki is ignorant of this mode of warfare. Stay ye, therefore, that warrior who, though desirous of battle, is ignorant of your mode of fight. The Kauravas also are all unacquainted with this mode of battle. Rush ye at Satyaki. Do not fear. Satyaki will not be able to approach you.' Thus urged, those Kshatriyas dwelling on the mountains, all acquainted with the method of fighting with stones, rushed towards the grandson of Sini like ministers towards a king. Those denizens of the mountain then, with stones huge as elephants' heads uplifted in their hands, stood before Yuyudhana in that battle. Others, urged by thy son, and desirous of slaying Satwata, encompassed the latter on all sides, armed with missiles. Then, Satyaki, aiming at those warriors rushing at him from desire of fighting with stones, sped at them showers of keen shafts. That bull amongst the Sinis, with those shafts looking like snakes, cut into fragments that dense shower of stones thrown by the mountaineers. The fragments of those stones, looking like a swarm of blazing fire-flies, slew many combatants there, whereupon, O sire, cries of oh and alas arose on the field. Then, again, five hundred brave warriors with huge stones uplifted in their hands, fell down, O king, on the ground, their arms cut off. And once more a full thousand, and again a hundred thousand, amongst others, fell down without being able to approach Satyaki, their arms with stones still in grasp cut off by him. Indeed, Satyaki slew many thousands of those warriors fighting with stones. All this seemed exceedingly wonderful. Then many of them, returning to the fight, hurled at Satyaki showers of stones. And armed with swords and lances many Daradas and Tanganas and Khasas and Lampakas and Pulindas, hurled their weapons at him. Satyaki however, well-conversant with the application of weapons, cut off those stones and weapons by means of his shafts. Those stones while being pierced, broken in the welkin by Satyaki's whetted shafts, produced a fierce noise, at which many car-warriors and steeds and elephants fled away from battle. And struck with the fragments of those stones, men and elephants and steeds, became incapable of staying in battle, for they felt as if they were bit by wasps. The small remnant of the elephants (that had attacked Satyaki), covered with blood, their heads, and frontal globes split open, then fled away from Yuyudhana's car. Then there arose among thy troops, O sire, while they were being thus ground by Madhava a noise like that of the ocean at full tide. Hearing that great uproar, Drona, addressing his charioteer, said, 'O Suta, that great car-warrior of the Satwata race, excited with wrath, is tearing our army into diverse fragments, and careering in battle like the Destroyer himself. Take thou the car to that spot whence this furious uproar is coming. Without doubt, Yuyudhana is engaged with the mountaineers who battle with stones. Our car-warriors are seen also to be borne away by their wildly running steeds. Many amongst them, weaponless and armourless and wounded, are falling down. The charioteers

are unable to check their steeds as these are rushing wildly.' Hearing these words of Bharadwaja's son, the charioteer said unto Drona, that foremost of wielders of weapons, 'Thou blest with length of days, the Katirava troops are flying away. Behold, our warriors, routed (by the foe), are flying in all directions. There, again, those heroes, viz., the Panchalas, and the Pandavas, united together, are rushing from all sides from desire of slaughtering thee, O chastiser of foes, do thou determine which of these tasks should first demand attention. Should we stay here (to meet the advancing Pandava), or should we proceed (towards Satyaki)? As regards Satyaki, he is now far ahead of us.' While the charioteer, O sire, was speaking thus unto Bharadwaja's son, the grandson of Sini suddenly appeared to the view, engaged in slaughtering a large number of car-warriors. Those troops of thine, while being thus slaughtered by Yuyudhana, in battle, fled away from Yuyudhana's car towards where Drona's division was. Those (other) car-warriors also with whom Duhsasana had proceeded, all struck with panic, similarly rushed to the spot where Drona's car was seen.

SECTION 221

"Sanjaya said, 'Beholding Duhsasana's car staying near his, the son of Bharadwaja, addressing Duhsasana, said these words, 'Why, O Duhsasana, are all these cars flying away? Is the king well? Is the ruler of the Sindhus yet alive? Thou art a prince. Thou art a brother of the king. Thou art a mighty car-warrior. Why dost thou fly away from battle? (Securing the throne to thy brother), become thou that Prince-Regent. Thou hadst formerly said unto Draupadi, 'Thou art our slave, having been won by us at dice. Without being confined to thy husbands, cast aside thy chastity. Be thou a bearer of robes to the king, my eldest brother. Thy husbands are all dead. They are as worthless as grains of sesame without kernel.' Having said these words then, why, O Duhsasana, dost thou fly from battle now? Having thyself provoked such fierce hostilities with the Panchalas and the Pandavas, why art thou afraid in battle in the presence of Satyaki alone? Taking up the dice on the occasion of the gambling match, couldst thou not divine that those dice then handled by thee would soon transform themselves into fierce shafts resembling snakes of virulent poison? It was thou that hadst formerly applied diverse abusive epithets towards the Pandavas. The woes of Draupadi have thee for their root. Where now is that pride, that insolence, that brag of thine? Why dost thou fly, having angered the Pandavas, those terrible snakes of virulent poison? When thou that art a brave brother of Suyodhana, are intent on flight, without doubt, O hero, thou shouldst today protect, relying on the energy of thy own arms, this routed and panic-stricken Kaurava host. Without doing this, thou, however, forsakest the battle in fear and enhancest the joy of thy foes. O slayer of foes, when thou that art the leader of thy host, fleest away thus, who else will stay in battle? When thou, thy refuge, art frightened, who is there that will not be frightened? Fighting with a single warrior of the Satwata race, thy heart is inclined towards flight from battle. What, however, O Kaurava, wilt thou do when thou wilt see the wielder of Gandiva in battle, or Bhimasena, or the twins (Nakula and Sahadeva)? The shafts of Satyaki, frightened by which thou seekest safety in flight, are scarcely equal to those of Phalguna in battle that resemble the sun or fire in splendour. If thy heart is firmly bent on flight, let the sovereignty of the earth then, upon the conclusion of peace, be given to king Yudhishtira the Just. Before the shafts of Phalguna, resembling snakes freed from their sloughs, enter thy body, make peace with the Pandavas. Before the high-souled Parthas, slaying thy hundred brothers in battle, wrest the earth by force, make peace with the Pandavas. Before king Yudhishtira is enraged, and Krishna also, that delighter in battle, make peace with the Pandavas. Before the mighty-armed Bhima, penetrating into this vast host, seizes thy brothers, make peace with the Pandavas. Bhishma formerly told thy brother Suyodhana, 'The Pandavas are unconquerable in battle. O amiable one, make peace with them.' Thy wicked brother Suyodhana however, did not do it. Therefore, setting thy heart firmly on battle, fight vigorously with the Pandavas. Go quickly on thy car to the spot where Satyaki is. Without thee, O Bharata, this host will fly away. For the sake of thy own self, fight in battle with Satyaki, of prowess incapable of being baffled.' Thus addressed (by Drona), thy son said not a word in reply. Feigning not to have heard the words (of Bharadwaja's son), Duhsasana proceeded to the place where Satyaki was. Accompanied by a large force of unretreating Mlecchas, and coming upon Satyaki in battle, Duhsasana fought vigorously with that hero. Drona also, that foremost of car-warriors, excited with wrath, rushed against the Panchalas and the Pandavas, with moderate speed. Penetrating into the midst of the Pandava host in that battle, Drona began to crush their warriors by hundreds and thousands. And Drona, O king, proclaiming his name in that battle, caused a great carnage among the Pandavas, the Panchalas, and the Matsyas. The illustrious Viraketu, the son of the ruler of the Panchalas, rushed against the son of Bharadwaja who thus engaged in vanquishing the

Pandava ranks. Piercing Drona with five straight shafts, that prince then pierced Drona's standard with one shaft, and then his charioteer with seven. The sight that I then beheld, O monarch, in that battle, was exceedingly wonderful, inasmuch as Drona, though exerting himself vigorously could not approach the prince of the Panchalas. Then, O sire, the Panchalas, beholding Drona checked in battle, surrounded the latter on all sides. O king, from desire of king Yudhishtira's victory. And those warriors then covered Drona along with showers of fiery shafts and strong lances and various other kinds of weapons, O king! Baffling then those dense showers of weapons by means of his own numerous shafts like the wind driving away from the welkin masses of clouds, Drona looked exceedingly resplendent. Then that slayer of hostile heroes (the son of Bharadwaja), aimed a fierce shaft endowed with the effulgence of the sun or the fire, at the car of Viraketu. The shaft, O monarch, piercing through the prince of Panchala, quickly entered the earth, bathed in blood and blazing like a flame of fire. Then the prince of the Panchalas quickly fell down from his car, like a Champaka tree uprooted by the wind, falling down from a mountain summit. Upon the fall of that great Bowman, that prince endowed with great might, the Panchalas speedily encompassed Drona on every side. Then Chitraketu, and Sudhanwan, and Chitravarma, O Bharata, and Chitraratha also, all afflicted with grief on account of their (slain) brother, together rushed against the son of Bharadwaja, desirous of battling with him, and shooting shafts (at him) like the clouds (pouring) at the end of summer. Struck from all sides by those mighty car-warriors of royal lineage, that bull among Brahmanas mustered all his energy and wrath for their destruction. Then Drona, shot showers of shafts at them. Struck with those shafts of Drona shot from his bow to its fullest stretch those princess. O best of monarchs, became confounded and know not what to do. The angry Drona, O Bharata, beholding those princes stupefied, smilingly deprived them of their steeds and charioteers and cars in that battle. Then the illustrious son of Bharadwaja, by means of his sharp arrows and broad-headed shafts, cut off their heads, like a person plucking flowers from a tree. Deprived of life, those princes there, O king of great splendour, fell down from their cars on the earth, like the (slain) Daityas and Danavas in the battle between the gods and the Asuras in days of old. Having slain them in battle, O king, the valiant son of Bharadwaja shook his invincible bow, the back of whose staff was decked with gold. Beholding those mighty car-warriors, resembling the very celestials among the Panchalas slain, Dhristadyumna inflamed with rage, shed tears in that battle. Excited with wrath, he rushed, in that encounter, against Drona's car. Then, O king, cries of woe suddenly arose there at the sight of Drona covered with arrows by the prince of Panchala. Completely shrouded by the high-souled son of Prishata, Drona, however, suffered no pain. On the other hand, he continued to fight, smiling the while. The prince of the Panchalas then, furious with rage, struck Drona in the chest with many straight shafts. Deeply pierced by that mighty warrior, the illustrious son of Bharadwaja sat down on the terrace of his car and fell into a swoon. Beholding him in that condition, Dhristadyumna endowed with great Prowess and energy, laid aside his bow and quickly took up a sword. That mighty car-warrior then, speedily jumping down from his own car, Mounted that of Bharadwaja, O 'sire, in no time, his eyes red in wrath and impelled by the desire of cutting Drona's head from off his trunk. Meanwhile, the valiant Drona, regaining his senses, took up his bow and seeing Dhristadyumna arrived so near him from desire of slaughter, began to pierce that mighty car-warrior with shafts measuring a span only in length and therefore, fit to be used in close fight. Those arrows of the measure of a span and fit to be used in close fight, were known to Drona, O king! And with them he succeeded in weakening Dhristadyumna. The mighty Dhristadyumna, struck with a large number of those arrows, quickly jumped down from Drona's car. Then, that hero of great prowess, his impetuosity baffled, mounted upon his own car and once more took up his large bow. And the mighty car-warrior Dhristadyumna once more began to pierce Drona in that battle. And Drona also, O monarch, began to pierce the son of Prishata with his arrows. There, upon, the battle that took place between Drona and the prince of the Panchalas was wonderful in the extreme, like that between Indra and Prahlada, both desirous of the sovereignty of the three worlds. Both conversant with the ways of battle, they careered over the field, displaying diverse motions of their cars and mangling each other with their shafts, And Drona and Prishata's son, stupefying the mind of the warriors, shot showers of shafts like two mighty clouds (pouring torrents of rain) in the rainy season. And those illustrious warriors shrouded with their shafts the welkin, the points of the compass, and the earth. And all creatures, viz., the Kshatriyas, O king, and all the other combatants there, highly applauded that battle between them. And the Panchalas, O king, loudly exclaimed, 'Without doubt, Drona, having encountered Dhristadyumna in battle, will succumb to us. Then Drona, in that battle, quickly cut off the head of

Dhristadyumna's charioteer like a person plucking a ripe fruit from a tree. Then the steeds, O king, of the high-souled Dhristadyumna ran away and after those steeds had carried away Dhristadyumna from the field, Drona, endowed with great prowess, began to rout the Panchalas and the Srinjayas in that battle. Having vanquished the Pandus and the Panchalas, Bharadwaja's son of great prowess, that chastiser of foes, once more took up his station in the midst of his own array. And the Pandavas, O lord, ventured not to vanquish him in battle.'

SECTION 222

"Sanjaya said, 'Meanwhile, O king, Duhsasana rushed against the grandson of Sini, scattering thousands of shafts like a mighty cloud pouring torrents of rain. Having pierced Satyaki with sixty arrows and once more with sixteen, he failed to make that hero tremble, for the latter stood it, battle, immovable as the Mainaka mountain. Accompanied by a large throng of cars hailing from diverse realms, that foremost one of Bharata's race shot numberless arrows, and filled all the points of the compass with roars deep as those of the clouds. Beholding the Kaurava coming to battle, Satyaki of mighty arms rushed towards him and shrouded him with his shafts. They that were at the van of Duhsasana, thus covered with those arrowy showers, all fled away in fear, in the very sight of thy son. After they had fled away, O monarch, thy son Duhsasana, O king, remained fearlessly in battle and began to afflict Satyaki with arrows. And piercing the four steeds of Satyaki with four arrows, his charioteer with three, and Satyaki himself with a hundred in that battle, Duhsasana uttered a loud roar. Then, O monarch, Madhava, inflamed with rage, soon made Duhsasana's car and driver and standard and Duhsasana himself invisible by means of his straight arrows. Indeed, Satyaki entirely shrouded the brave Duhsasana with arrows. Like a spider entangling a gnat within reach by means of its threads, that vanquisher of foes quickly covered Duhsasana with his shafts. Then King Duryodhana, seeing Duhsasana thus covered with arrows, urged a body of Trigartas towards the car of Yuyudhana. Those Trigarta car-warriors, of fierce deeds, accomplished in battle, and numbering three thousand, proceeded towards Yuyudhana. Firmly resolved upon battle and swearing not to retreat, all of them encompassed Yuyudhana with a large throng of cars, Soon, however, Yuyudhana struck down five hundred of their foremost warriors stationed in the van of the force as it advanced towards him in battle, shooting showers of arrows at him. Speedily slain by that foremost one amongst the Sinis with his shafts, these fell down, like tall trees from mountain-tops uprooted by a tempest. And the field of battle, strewn with mangled elephants, O monarch, and fallen standards, and bodies of steeds decked in trappings of gold, and torn and lacerated with the shafts of Sini's grandson and weltering in blood, looked beautiful. O king, like a plain overgrown with flowering Kinsukas. Those soldiers of thine, thus slaughtered by Yuyudhana, failed to find a protector like elephants sunk in a morass. Then all of them turned towards the spot where Drona's car was, like mighty snakes making towards holes from fear of the prince of birds. Having slain those five hundred brave warriors by in means of his shafts, resembling snakes of virulent poison, that hero slowly proceeded towards the place where Dhananjaya was. And as that foremost of men was thus proceeding thy son Duhsasana quickly pierced him with nine straight arrows. That mighty Bowman then (Yuyudhana), pierced Duhsasana, in return, with five straight and sharp arrows equipped with golden wings and vulturine feather. Then Duhsasana, O Bharata, smiling the while, pierced Satyaki, O monarch, with three arrows, and once more with five. The grandson of Sini, then, striking thy Son with five arrows and Cutting off his bow proceeded smilingly towards Arjuna. Then Duhsasana, inflamed with wrath and desirous of slaying the Vishni hero, hurled at him, as he proceeded, a dart made wholly of iron. Satyaki, however, O king, cut off, with his shafts, equipped with Kanka feathers, that fierce dart Of thy son. Then, O ruler of men, then, thy son, taking up another bow, pierced Satyaki with some arrows and uttered a loud roar. Then Satyaki excited with wrath, stupefying thy son in that battle, struck him in the centre of the chest with some shafts that resembled flames of fire. And once more, he pierced Duhsasana with eight shafts made wholly of iron and having very keen points. Duhsasana, however, pierced Satyaki in return with twenty arrows. Then, the highly-blessed Satyaki, O monarch, pierced Duhsasana in the centre of the chest with three straight arrows. And the mighty car-warrior Yuyudhana, with some straight shafts slew the steeds of Duhsasana; inflamed with wrath he slew, with some straight arrows, that the latter's charioteer also. With one broad-headed arrow he then cut off thy son's bow, and with five arrows he cut the leathern fence that encased his hand. Acquainted as he was with highest weapons, Satyaki, then, with a couple of broad-headed shafts, cut off Duhsasana's standard and the wooden shafts of his car. And then with a number of keen arrows he slew both the Parshni charioteers of thy son. The latter, then, bowless and carless and steedless and driverless, was taken up by the leader

of the Trigarta warriors on his car. The grandson of Sini, then, O Bharata, pursuing him a moment, restrained himself and slew him not, for the mighty-armed hero recollected the words of Bhimasena. Indeed, Bhimasena, O Bharata, vowed in the midst of the assembly the destruction of all thy sons in battle. Then, O lord, Satyaki, having thus vanquished Duhsasana, quickly proceeded, O king, along the track by which Dhananjaya had gone before him."

SECTION 123

"Dhritarashtra said, 'Were there, O Sanjaya, no mighty car-warriors in that army of mine who could slay or resist that Satyaki while he proceeded (towards Arjuna)? Of prowess incapable of being baffled, and endowed with might equal to that of Sakra himself, alone he achieved feats in battle like the great Indra amidst the Danavas! Or, perhaps, the track by which Satyaki proceeded was empty? Alas, possessed of true prowess, alone he hath crushed numberless warriors! Tell me, O Sanjaya, how the grandson of Sini, alone as he was, passed through that vast force struggling with him in battle?'

"Sanjaya said, 'O king, the fierce exertions and the uproar made by thy host which abounded with cars and elephants and steeds and foot-soldiers, resembled what is seen at the end of the yuga. O giver of honours, when thy assembled host was (daily) mustered, it seemed to me that another assemblage like that of thy army had never been on earth. The gods and the Charanas, who came there said, 'This muster will be the last of its kind on earth.' Indeed, O king, never had such an array been formed before as that which was formed by Drona on the day of Jayadratha's slaughter. The uproar made by those vast bodies of soldiers rushing at one another in battle resembled that of the ocean itself lashed into fury by the tempest. In that host of thine, as also in that of the Pandavas, there were hundreds and thousands of kings, O best of men. The noise made by those angry heroes of fierce deeds while engaged in battle was tremendous and made the hair-stand on end. Then Bhimasena and Dhrishtadyumna, O sire, and Nakula and Sahadeva and king Yudhishtira the Just, loudly shouted, 'Come, Strike, Rush! The brave Madhava and Arjuna have entered the hostile army! Do that quickly by which they may easily go to where Jayadratha's car is.' Saying this, they urged their soldiers. And they continued, 'If Satyaki and Arjuna be slain, Kurus will have achieved their objects, and ourselves shall be defeated. All of you, therefore, uniting together, quickly agitate this ocean-like army (of the foe) like impetuous winds agitating the deep.' The warriors, O king, thus urged by Bhimasena and the prince of the Panchalas, smothered the Kauravas, becoming reckless of their very lives. Endued with great energy, all of them, desiring death in battle, at the point or the edge of weapons in expectation of heaven, showed not the least regard for their lives in fighting for their friends. Similarly, thy warriors, O king, desirous of great renown, and nobly resolved upon battle, stood on the field, determined to fight. In that fierce and terrible battle, Satyaki having vanquished all the combatants proceeded towards Arjuna. The rays of the sun being reflected from the bright armour of the warriors, the combatants were obliged to withdraw their eyes from those. Duryodhana also, O king, penetrated the mighty host of the high-souled Pandavas vigorously struggling in battle. The encounter that took place between him on the one side and them on the other, was exceedingly fierce, and great was the carnage that occurred there on the occasion.'

"Dhritarashtra said, 'When the Pandava host was thus proceeding to battle, Duryodhana, in penetrating it, must have been placed in great distress. I hope, he did not turn his back upon the field, O Suta! That encounter between one and the many in dreadful battle, the one, again, being a king, seems to me to have been very unequal. Besides, Duryodhana hath been brought up in great luxury, in wealth and possessions, he is a king of men. Alone encountering many, I hope he did not turn back from fight.'

"Sanjaya said, 'Listen to me, O king, as I describe, O Bharata, that wonderful battle fought by thy son, that encounter between one and the many. Indeed, the Pandava army was agitated by Duryodhana in that battle, like an assemblage of lotus-stalks in a lake by an elephant. Seeing then that army thus smitten by thy son, O king, the Panchalas headed by Bhimasena rushed at them. Then Duryodhana pierced Bhimasena with ten arrows and each of the twins with three and king Yudhishtira with seven. And he pierced Virata and Drupada with six arrows, and Sikkhandin with a hundred. And piercing Dhrishtadyumna with twenty arrows, he struck each of the five sons of Draupadi with three arrows. With his fierce shafts he cut off hundreds of other combatants in that battle, including elephants and car-warriors, like the Destroyer himself in wrath exterminating creatures. In consequence of his skill cultured by practice and of the power of his weapons, he seemed, as he was engaged in striking down his foes, to bend his bow incessantly drawn to a circle whether when aiming or letting off his shafts. Indeed, that formidable bow of his, the back of whose staff was decked with gold, was seen by people to be drawn into a perpetual circle as he was

employed in slaying his enemies. Then king Yudhishtira, with a couple of broad-headed shafts, cut off the bow of thy son, O thou of Kuru's race, as the latter struggled in fight. And Yudhishtira also pierced him deeply with ten excellent and foremost of shafts. Those arrows, however, touching the armour of Duryodhana, quickly broke into pieces. Then the Parthas, filled with delight surrounded Yudhishtira, like the celestials and great Rishis in days of old surrounding Sakra on the occasion of the slaughter of Vritra. Thy valiant son then, taking up another bow, addressed king Yudhishtira, the son of Pandu, saying, 'Wait, Wait,' and rushed against him. Beholding thy son thus advancing in great battle, the Panchalas, cheerfully and with hopes of victory, advanced to receive him. Then Drona, desirous of rescuing the (Kuru) king, received the rushing Panchalas, like a mountain receiving masses of rain-charged clouds driven by tempest. The battle then, O king, that took place there was exceedingly fierce, making the hair stand on end, between the Pandavas, O thou of mighty arms, and thy warriors. Dreadful was the carnage of all creatures that then took place, resembling the sport of Rudra himself (at the end of the Yuga). Then there arose a loud uproar at the place where Dhananjaya was. And that uproar, O lord, making the hair stand on end, rose above all other sounds. Thus, O mighty-armed one, progressed the battle between Arjuna and thy bowmen. Thus progressed the battle between Satyaki and thy men in the midst of thy army. And thus continued the fight between Drona and his enemies at the gate of the array. Thus, indeed, O lord of the earth, continued that carnage on the earth, when Arjuna and Drona and the mighty car-warrior Satyaki were all excited with wrath."

SECTION 124

"Sanjaya said, 'In the afternoon of that day, O king, a dreadful battle, characterised by roars, deep as those of the clouds, once more occurred between Drona and the Somakas. That foremost of men, Drona, mounted on his car of red steeds, and intent on battle rushed against the Pandavas, with moderate speed. The valiant son of Bharadwaja, that great bowman endued with mighty strength, that hero born in an excellent pot, engaged in doing what was agreeable to thee, O king, and striking down, O Bharata, many foremost of warriors with his whetted arrows, equipped with beautiful wings, seemed to sport in that battle. Then that mighty car-warrior of the Kaikeyas, Vrihatkshatra, irresistible in battle, and the eldest of five brothers, rushed against him. Shooting many keen shafts, he greatly afflicted the preceptor, like a mighty mass of clouds pouring torrents of rain on the mountain of Gandhamadana. Then Drona, O king, excited with wrath sped at him five and ten shafts whetted on stone and equipped with wings of gold. The prince of the Kekayas, however, cheerfully cut off every one of those shafts shot by Drona, and which resembled angry snakes of virulent poison, with five shafts of his own. Beholding that lightness of hand displayed by him that bull among Brahmanas, then, sped at him eight straight shafts. Seeing those shafts shot from Drona's bow, swiftly coursing towards him, Vrihatkshatra in that battle resisted them with as many sharp shafts of his. Beholding that exceedingly difficult feat achieved by Vrihatkshatra, thy troops, O king, were filled with amazement. Then Drona, O monarch, applauding Vrihatkshatra, invoked into existence the irresistible and celestial weapon called Brahma in that battle. The prince of the Kekayas, seeing it shot by Drona in battle, baffled that Brahma weapon, O monarch, by a Brahma weapon of his own. After that weapon had been thus baffled, Vrihatkshatra, O Bharata, pierced the Brahmana with sixty shafts whetted on stone and equipped with wings of gold. Then Drona, that foremost of men, pierced the prince of the Kekayas with a powerful shaft which, penetrating through the latter's armour, (passed through his body and) entered the earth. As a black cobra, O best of kings, pierces through an ant-hill, even so did that shaft enter the earth, having pierced through the body of the Kekaya prince in that battle. Deeply pierced, O monarch, with the shafts of Drona, the prince of the Kekayas, filled with rage, and rolling his beautiful eyes, pierced Drona with seventy arrows whetted on stone and equipped with wings of gold. And with another arrow he greatly afflicted Drona's charioteer in this very vitals. Pierced by Vrihatkshatra, O sire, with arrows, Drona shot showers of keen shafts at the car of the Prince of the Kekayas. Depriving the mighty car-warrior, Vrihatkshatra, of his coolness, Drona then, with four-winged arrows, slew the four steeds of the former. With another arrow he felled Vrihatkshatra's charioteer from his niche in the car. And felling on the earth, with two other arrows, his enemy's standard and umbrella, that bull among Brahmanas, with a third shaft well-shot from his bow, pierced Vrihatkshatra himself in the chest. Thereupon, the latter, thus struck in the chest, fell down from his car.

"Upon the slaughter, O king, of Vrihatkshatra, that mighty car-warrior among the Kaikeyas, the son of Sisupala, filled with rage, addressed his charioteer, saying, 'O charioteer, proceed to the spot where Drona stayeth, clad in armour and

engaged in slaying the Kaikeya and the Panchala hosts.' Hearing these words of his, the charioteer soon took that foremost of car-warriors unto Drona, by means of those fleet steeds of the Kamvoja breed. Then Dhrishtaketu, that bull among the Chedis, swelling with might, rushed towards Drona for his own destruction like an insect upon a blazing fire. Soon he pierced Drona and his steeds and car and standard with sixty shafts. And once more he struck him with many other keen shafts like a man rousing a sleeping tiger. Then Drona, with a sharp razor-faced arrow winged with vulturine feathers, cut off the middle of the bow of that mighty warrior struggling in battle. Then that powerful car-warrior, viz., the son of Sisupala, taking up another bow, pierced Drona with many shafts winged with the feathers of Kankas and peacocks. Drona then, slaying with four shafts the four steeds of Dhrishtaketu, smilingly cut off the head of the latter's charioteer from his trunk. And then he pierced Dhrishtaketu himself with five and twenty arrows. The prince of the Chedis then, quickly jumping down from his car, took up a mace, and hurled it at the son of Bharadwaja like an angry snake. Beholding that heavy mace, endued with the strength of adamant and decked with gold, coursing towards him like Death, the son of Bharadwaja cut it off with many thousands of whetted arrows. That mace, cut off by Bharadwaja's son, O sire, with many shafts, fell down, O Kaurava, making the earth echo with its noise. Beholding his mace baffled, the wrathful and brave Dhrishtaketu hurled a lance and then a dart decked with gold. Cutting off that lance with five shafts, Drona cut off that dart also with five arrows. Both those missiles, thus cut off, fell down on the earth, like a couple of snakes mangled and torn by Garuda. The valiant son of Bharadwaja then, in that battle, sped for his destruction a keen shaft at Dhrishtaketu who was battling for the destruction of Bharadwaja himself. That shaft, piercing through the armour and breast of Dhrishtaketu of immeasurable energy, entered the earth, like a swan diving into a lake overgrown with lotuses. As a hungry jaya seizes and devours a little insect, even so did the heroic Drona swallow up Dhrishtaketu in that great battle. Upon the slaughter of the ruler of the Chedis, his son who was conversant with the highest weapons, excited with wrath, sought to bear the burthen of his sire. Him also, Drona, smiling, despatched to the abode of Yama by means of his shafts, like a huge and mighty tiger in the deep woods slaying an infant deer.

"While the Pandavas, O Bharata, were thus being thinned, the heroic, son of Jarasandha rushed towards Drona. Like the clouds shrouding the sun, he quickly made the mighty-armed Drona invisible in that battle by means of his arrow showers. Beholding that lightness of hand in him, Drona, that grinder of Kshatriyas, quickly shot his shafts by hundreds and thousands. Covering (with his arrows) in that battle that foremost of car-warriors stationed on his car, Drona speedily slew the son of Jarasandha in the very sight of all bowmen. Indeed, Drona, resembling the Destroyer himself, swallowing up every one who approached him then, like the Destroyer himself, swallowing up creatures when their hour arrives. Then Drona, O monarch, proclaiming his name in that battle, covered the Pandavas with many thousands of shafts. Those shafts shot by Drona, whetted on stone and engraved with his name, slew in that battle men and elephants and steeds by hundreds. Thus slaughtered by Drona, like the Asuras by Sakra, the Panchalas began to tremble like a herd of kine afflicted with cold. Indeed, O bull of Bharata's race, when the Pandava army was thus being slaughtered by Drona, there arose an awful wail of woe from it. Scorched by the sun and slaughtered by means of those arrows, the Panchalas then became filled with anxiety. Stupefied by Bharadwaja's son with his arrow showers in that battle the mighty car-warriors among the Panchalas felt like persons whose thighs had been seized by alligators. Then, O king, the Chedis, the Srinjayas, the Kasis, and the Kosalaks, rushed cheerfully against the son of Bharadwaja from desire of battle. And the Chedis, the Panchalas, and the Srinjayas addressed one another, saying, 'Drona is slain! Drona is slain!' Saying these words, they rushed at that hero. Indeed, all these tigers among men fell with their utmost might upon the illustrious Drona, desirous of despatching him to the abode of Yama. Then the son of Bharadwaja, by means of his shafts, despatched those brave warriors struggling vigorously in battle, especially those forest ones among the Chedis, into the presence of the King of the dead. After those foremost ones among the Chedis had been exterminated, the Panchalas, afflicted with the shafts of Drona, began to tremble. Beholding, O sire, those feats of Drona, they loudly called after Bhimasena and Dhrishtadyumna, O Bharata, and said, 'This Brahmana hath, without doubt, practised the austere of penances and acquired great ascetic merit. Inflamed with rage in battle, he consumeth the foremost of Kshatriyas. A Kshatriya's duty is battle; a Brahmana's, the highest asceticism. A Brahmana endued with ascetic merit and learning, is capable of burning everything by his glances only. Many foremost of Kshatriyas, having approached the uncrossable and fierce fire of Drona's weapons, have, O Bharata, been blasted and consumed. The illustrious Drona,

to the measure of his might, courage, and perseverance, stupefies all creatures and slays our troops! Hearing these words of theirs, the mighty Kshatradharman, rightly observant of the duties of a Kshatriya, wrathfully cut off with a crescent-shaped arrow the bow of Drona with arrow fixed thereon. Then Drona, that grinder of Kshatriyas, becoming more angry still, took up another bright bow, tougher than the one he had laid aside. Fixing on it a keen arrow, destructive of hostile ranks, the preceptor, endued with great strength, sped it at the prince, drawing the bowstring to his ear. That arrow, slaying Kshatradharman entered the earth. His breast pierced through, he fell down from his vehicle on the earth. Upon the slaughter of Dhrishtadyumna's son, the (Pandava) troops began to tremble. Then the mighty Chekitana fell upon Drona, Piercing Drona with ten arrows, he once more pierced him with a shaft in the centre of his chest. And he pierced Drona's charioteer with four arrows and his four steeds also with four. The Preceptor then pierced the right arm of Chekitana with sixteen arrows, and his standard with sixteen, and his charioteer with seven. Upon the charioteer being slain, Chekitana's steeds fled away, dragging the car after them. Beholding the steeds of Chekitana pierced with the arrows of Bharadwaja's son, and his car also deprived of driver, the Panchalas and the Pandavas were filled with great fear. Drona then, O sire, routing on all sides the Panchalas and the Srinjayas united together in battle looked exceedingly resplendent. The venerable Drona, full five and eighty years of age, dark in hue and with white locks descending to his cars, careered in battle like a youth of sixteen. Indeed, O king, enemies regarded the foe-slaying Drona, as he fearlessly careered in battle, to be none else than Indra himself armed with the thunder. Then, O monarch, the mighty-armed Drupada of great intelligence said, 'This one (Drona) is slaying the Kshatriyas like a hungry tiger slaying smaller animals. The sinful Duryodhana of wicked soul will assuredly obtain the most miserable regions (in the next world). It is through his covetousness that many foremost of the Kshatriyas, slain in battle, lay prostrate on the field, like mangled bulls, weltering in blood and becoming the food of dogs and jackals.' Saying these words, O monarch, Drupada, that master of an Akshauhini of troops, placing the Parthas at his head, rushed with speed towards Drona."

SECTION 125

"Sanjaya said, 'When the army of the Pandavas was thus agitated on all sides, the Parthas and the Panchalas and the Somakas, retreated to a great distance. During the progress of that fierce battle, making the hair stand on end, and that universal carnage like to what happens, O Bharata, at that end of the Yuga, when, indeed, Drona of great prowess was repeatedly uttering leonine shouts, and when the Panchalas were being weakened and the Pandavas slaughtered, king Yudhishtira the Just, failing in that battle to find any refuge in that distress, began, O king, to think how the matter would end. Casting his eyes around in expectation of seeing Savyasachin, Yudhishtira, however, saw neither that son of Pritha nor Madhava. Not seeing that tiger among men viz., the ape-bannered Arjuna, and not hearing also the twang of Gandiva, the monarch became filled with anxiety, not seeing Satyaki also, that foremost of car-warriors among the Vrishnis, king Yudhishtira the Just became equally anxious. Indeed, not seeing those two foremost of men, Yudhishtira knew no peace. The high-souled king Yudhishtira the Just, of mighty arms, fearing the evil opinion of the world, began to think of Satyaki's car. Simi's grandson Satyaki, of true prowess, that dispeller of the fears of friends, hath been sent by me in the track of Phalguna. I had only one source of anxiety before, but now I have two. I should have tidings of both Satyaki and Dhananjaya, the son of Pandu. Having despatched Satyaki to follow in the track of Arjuna, whom shall I now send in the track of Satyaki? If by every means I endeavour to obtain intelligence of my brother only, without enquiring after Yuyudhana, the world will reproach me. They will say that, 'Yudhishtira, the son of Dharma, having enquired after his brother, leaves Satyaki of Vrishni's race, that hero of unflinching prowess, to his fate!' Fearing, as I do, the reproach of the world, I should therefore, send Vrikodara, the son of Pritha, in the track of the high-souled Madhava. The love I bear to the Vrishni hero, to that invincible warrior of the Satwata race, (viz., Satyaki), is not less than the love I bear to Arjuna, that slayer of foes. The delight of the Sinis hath again, been set by me to a very heavy task. That mighty warrior, however, hath, either for the sake of a friend's request or for that of honour, penetrated into the Bharata army like a Makara into the ocean. Loud is the noise I hear of unretreating heroes, fighting together against that Vrishni hero of great intelligence. Without doubt, they are too many for him. The time, therefore, is come when I should think of his rescue. It seems to me that armed with the bow, Bhimasena, the son of Pandu, should go there where those two mighty car-warriors are. There is nothing on earth that Bhima cannot bear. If he struggles with resolution, he is a match in battle for all the bowmen in the world. Depending on the might of his own arms, he can stand against all foes. Relying

on the strength of arms of that high-souled warrior, we have been able to come back from our exile in the woods and we have never been vanquished in battle. If Bhimasena, the son of Pandu, proceedeth hence to Satyaki, both Satyaki and Phalguna will derive real aid. Without doubt, I should not feel any anxiety for Satyaki and Phalguna. Both of them are accomplished in weapons, and Vasudeva himself is protecting them. (For all that, I feel anxious on their account), I should certainly seek to remove my anxiety. I shall, therefore, set Bhima to follow in the wake of Satyaki. Having done this, I should regard my arrangements complete for the rescue of Satyaki.' Yudhishtira, the son of Dharma, having settled this in his mind, addressed his charioteer and said, 'Take me to Bhima.' Hearing the command of king Yudhishtira the Just, the charioteer who was versed in horse-lore, took that car decked with gold to where Bhima was. Arrived at the presence of Bhima, the king, remembering the occasion, became unmanned by grief, and pressed Bhima with diverse solicitations. Indeed, overwhelmed with grief, the monarch addressed Bhima. And these were the words, O king, that Yudhishtira the son of Kunti then said unto him, 'O Bhima, I do not behold the standard of that Arjuna, who on a single car had vanquished all the gods, the Gandharvas and Asuras!' Then Bhimasena, addressing king Yudhishtira the Just who was in that plight, said, 'Never before did I see, or hear thy 'Words afflicted with such cheerlessness. Indeed, formerly, when we were smitten with grief, it was thou who hadst been our comforter. Rise, Rise, O king of kings, say what I am to do for thee. O giver of honours, there is nothing that I cannot do. Tell me what your commands are, O foremost one of Kuru's race! Do not set your heart on grief.' Unto Bhimasena then, the king with a sorrowful face and with eyes bathed in tears, said, sighing the while like a black cobra, 'The blasts of the conch Panchajanya, wrathfully blown by Vasudeva of world-wide renown, are being heard. It seems, from this, that thy brother Dhananjaya lieth today on the field, deprived of life. Without doubt, Arjuna having been slain, Janardana is fighting. That hero of great might, relying on whose prowess the Pandavas are alive, he to whom we always turn in times of fear like the celestials towards their chief of a thousand eyes, that hero hath, in search after the ruler of Sindhus, penetrated into the Bharata host. I know this, O Bhima, viz., that he hath gone, but he hath not yet returned. Dark in complexion, youthful in years, of curly locks, exceedingly handsome mighty car-warrior, of broad chest and long arms, possessed of the tread of an infuriated elephant, of eyes of the colour of burnished copper and like those a chakra, that brother of thine enhances the fears of foes. Blessed be thou, even this is the cause of my grief, O chastiser of foes! For Arjuna's sake, O thou of mighty arms, as also for the sake of Satwata, my grief increaseth like a blazing fire fed with libations of clarified butter. I do not see his standard. For this am I stupefied with sorrow. Without doubt, he hath been slain, and Krishna, skilled in battle, is fighting. Know also that the tiger among men, that mighty car-warrior, Satwata is slain. Alas! Satyaki hath followed in the wake of that other mighty car-warrior, with thy brother. Without seeing Satyaki also, I am stupefied by grief. Therefore, O son of Kunti, go thither, where Dhananjaya is and Satyaki also of mighty energy, if, of course, thou thinkest it thy duty to obey my words, O thou that art acquainted with duty.' Remember that I am thy eldest brother. Thou shouldst think Satyaki to be dearer to thee than Arjuna himself. O son of Pritha, Satyaki hath gone, from desire of doing good to me, in the track of Arjuna, a track that is incapable of being trod by persons of vile souls. Beholding the two Krishnas and Satyaki also of the Satwata race sound and whole, send me a message, O son of Pandu, by uttering a leonine roar."

SECTION 126

"Bhima said, That car which formerly bore Brahma and Isana and Indra and Varuna (to battle), mounting upon that car, have two Krishnas gone. They can have no fear of danger, Taking, however, thy command on MY head, lo, I am going. Do not grieve. Meeting with those tigers among men, I shall send thee intelligence.'

"Sanjaya said, 'Having said those words, the mighty Bhima began to prepare for setting out, repeatedly making over Yudhishtira to Dhrishtadyumna and the other friends (of the Pandava cause). Indeed, Bhimasena of mighty strength addressing Dhrishtadyumna, said, 'It is known to thee, O thou of mighty arms, how the mighty car-warrior Drona is always on the alert to seize king Yudhishtira the Just by all means in his power. Indeed, O son of Prishata, I should never place my going (to Arjuna and Satyaki) above my duty of protecting the king. King Yudhishtira, however, hath commanded me to go, I dare not contradict him. I shall go thither where the ruler of the Sindhus stayeth, at the point of death. I should, in complete truthfulness, act according to the words of my brother (Arjuna) and of Satyaki endued with great intelligence. Thou shouldst, therefore, vigorously resolved on fight, protect Yudhishtira the son of Pritha today. Of all tasks, this is thy highest duty in battle.' Thus addressed by Vrikodara, O monarch, Dhrishtadyumna replied, 'I shall do

what thou wishest. Go, O son of Pritha, without any anxiety of the kind. Without slaying Dhrishtadyumna in battle, Drona will never be able to humiliate king Yudhishtira in the fight.' Thus making the royal son of Pandu over to Dhrishtadyumna, and saluting his elder brother, Bhimasena, proceeded towards the spot where Phalguna was. Before dismissing him, however, king Yudhishtira the Just, O Bharata, embraced Bhimasena and smelt his head and pronounced auspicious blessings upon him. After circumambulating a number of Brahmanas, gratified with worship and presents, and touching the eight kinds of auspicious articles, and quaffing Kairataka honey, that hero, the corners of whose eyes had become red in intoxication, felt his might to be doubled. The Brahmanas performed propitiatory ceremonies for him. Various omens, indicative of success, greeted him. Beholding them, he felt the delight of anticipated victory. Favourable winds began to blow and indicate his success. Then the mighty-armed Bhimasena, the foremost of car-warriors, clad in mail, decked with earrings and Angadas, and his hands cased in leathern fences, mounted on his own excellent car. His costly coat of mail, made of black steel and decked with gold, looked like a cloud charged with lightning. His body Was beautifully covered with yellow and red and black and white robes. Wearing a coloured cuirass that protected also his neck, Bhimasena looked resplendent like a cloud decked with a rainbow.

"While Bhimasena was on the point of setting out against thy troops from desire of battle, the fierce blasts of Panchajanya were once more heard. Hearing those loud and terrible blasts, capable of filling the three Worlds with fear, the son of Dharma once more addressed Bhimasena, saying, 'There, the Vrishni hero is fiercely blowing his conch. Indeed, that Prince of conchs is filling the earth and the welkin with its sound. Without doubt, Savyasachin having fallen into great distress, the bearer of the discus and the mace is battling with all the Kurus. Without doubt, the venerable Kunti, and Draupadi, and Subhadra, are all, with their relatives and friends, beholding today exceedingly inauspicious omens. Therefore, O Bhima, go thither with speed where Dhananjaya is. All the points of the compass [directions], O Partha, seem empty to my eyes in consequence of my (unsatisfied) desire to see Dhananjaya and owing also to Satwata. Repeatedly urged by his superior to go, the valiant son of Pandu, viz., Bhimasena, O king, casing his hands in leathern fence, took up his bow. Urged by his eldest brother, that brother, Bhimasena, who was devoted to his brother's good, caused drums to be beat. And Bhima forcibly blew his conch also and uttering leonine roars, began to twang his bow. Damping the hearts of hostile heroes by those leonine roars, and assuming a dreadful form, he rushed against his foes. Swift and well-broken steeds of the foremost breed neighing furiously, bore him. Endued with the speed of the wind or thought, their reins were held by Visoka. Then the son of Pritha, drawing the bowstring with great force, began to crush the head of the hostile array, mangling and piercing the combatants there. And as that mighty-armed hero proceeded, the brave Panchalas and the Somakas followed him behind, like the celestials following Maghavat. Then the brothers Duhsasana and Chitrasena, and Kundabhedhin and Vivinsati, and Durmukha and Duhsaha and Sala, and Vinda and Anuvinda and Sumukha and Dirghavahu and Sudarsana, and Suhasta and Sushena, and Dirghalochana, and Abhaya and Raudrakarman and Suvarman and Durvimochana, approaching, encompassed Bhimasena. These foremost of car-warriors, these heroes, all looking resplendent, with their troops and followers, firmly resolved upon battle, rushed against Bhimasena. That heroic and mighty car-warrior, viz., Kunti's son Bhimasena of great prowess, thus encompassed, cast his eyes on them, and rushed against them with the impetuosity of a lion against smaller animals. Those heroes, displaying celestial and mighty weapons, covered Bhima with shafts, like clouds shrouding the risen sun. Transgressing all those warriors with impetuosity, Bhimasena rushed against Drona's division, and covered the elephant-force before him with showers of arrows. The son of the Wind-god, mangling with his shafts almost in no time that elephant division dispersed it in all directions. Indeed, like animals terrified in the forest at the roar of a Sarabha, those elephants all fled away, uttering frightful cries. Passing over that ground with speed, he then approached the division of Drona. Then the preceptor checked his course, like the continent resisting the surging sea. Smilingly, he struck the son of Pandu in his forehead with a shaft. Thereupon, the son of Pandu looked resplendent like the sun with upward rays. The preceptor thought that Bhima would show him reverence as Phalguna had done before. Addressing Vrikodara, therefore, he said, 'O Bhimasena, it is beyond thy power to enter into the hostile host, without vanquishing me, thy foe, in battle. O thou of mighty strength! Although Krishna with thy younger brother hath penetrated this host with my permission, thyself, however, will never succeed in doing so.' Hearing these words of the preceptor, the dauntless Bhima, excited with wrath, and his eyes red as blood or burnished copper, quickly replied unto Drona, saying, 'O wretch of a Brahmana, it cannot be

that Arjuna hath entered this host with thy permission. He is invisible. He would penetrate into the host commanded by Sakra himself. If he offered thee reverential worship, it was only for honouring thee. But know, O Drona, that myself, I am not compassionate like Arjuna. On the other hand, I am Bhimasena, thy foe. We regard thee as our father, preceptor, and friend. Ourselves we look upon as thy sons. Thinking so we always humble ourselves to thee. When, however, thou usest such words towards us today, it seems that all that is altered. If thou regardest thyself as our foe, let it be as thou thinkest. Being none else than Bhima, I will presently act towards thee as I should towards a foe.' Saying this, Bhima whirling a mace, like the Destroyer himself whirling his fatal rod, hurled it, O king, at Drona. Drona, however, had quickly jumped down from his car, (and that proved his safety). For that mace pressed down into the earth the car of Drona, with its steeds, driver, and standard. Then Bhima crushed numerous warriors like the tempest crushing trees with its force. Then those sons of thine once more encompassed that foremost of car-warriors. Meanwhile, Drona, that foremost of smiters mounting another chariot, proceeded to the gate of the array and stayed there for battle. Then, O king, the angry Bhima of great prowess, covered the car-division in his front with showers of shafts. Then those mighty car-warriors, viz., thy sons, thus struck in battle, ended as they were with great strength fought with Bhima from desire of victory. Then Duhsasana, excited with wrath, hurled at Bhimasena a keen dart made entirely of iron, wishing to slay the son of Pandu. Bhima however, cut in twain that fierce dart hurled by thy son, as it coursed towards him. This feat seemed exceedingly wonderful. The mighty son of Pandu, then, with three other keen shafts, slew the three brothers Kundabhedhin and Sushena and Dirghanetra. And, again, amongst those heroic sons of thine battling with him, Bhima slew heroic Vrindaraka, that enhancer of the fame of the Kurus. And again, with three other shafts, Bhima slew three other sons of thine, viz., Abhaya and Raudrakarman and Durvimochana. Thus slaughtered, O king, by that mighty warrior, thy sons surrounded, Bhima, that foremost of smiters on all sides. They then showered their arrows upon that son of Pandu, of terrible deeds, like the cloud at the end of summer pouring torrents of rain on the mountain-breast. That slayer of hosts, the heir of Pandu, received that arrowy shower, like a mountain receiving a shower of stones. Indeed, the heroic Bhima felt no pain. Then the son of Kunti, smiling the while, despatched by means of his shafts thy son Vinda and Anuvinda and Suvarman to the abode of Yama. Then the son of Pandu, O bull of Bharata's race, quickly pierced in that battle thy heroic son Sudarsan. The latter, thereupon, fell down and expired. Within a very short time, the son of Pandu, casting his glances on that car-force caused it by his shafts to fly away in all directions. Then like a herd of deer frightened at the clatter of car-wheels, or a loud shout, thy sons, in that battle, O king, afflicted with the fear of Bhimasena, suddenly broke and fled. The son of Kunti, however, pursued that large force of thy sons, and began, O king, to pierce the Kauravas from every side. Thy soldiers, O monarch, thus slaughtered by Bhimasena, fled away from battle, avoiding the son of Pandu and urging their own excellent steeds to their greatest speed. The mighty Bhimasena then, having vanquished them in battle, uttered leonine roars and made a great noise by slapping his armpits. And the mighty Bhima, having made also a fierce noise with his palms, and thereby frightened that car-force and the foremost of warriors that were in it, passed towards the division of Drona, transgressing that car-force (which he had vanquished.)

SECTION 127

"Sanjaya said, 'After the son of Pandu had crossed that car-force, the preceptor Drona, smiling the while, covered him with showers of arrows, desirous of checking his course. Stupefying thy force then with his powers of illusion, and drinking, as it were, those shafts shot from the bow of Drona, Bhimasena rushed against those brothers (viz., thy sons). Then many kings, that were all great bowmen, urged by thy sons, rushing impetuously, began to surround him. Encompassed by them, O Bharata, Bhima smiling the while and uttering a leonine roar, took up and hurled at them with great force a fierce mace destructive of hostile ranks. That mace of adamantine strength, hurled like Indra's thunder by Indra himself, crushed, O king, thy soldiers in battle. And it seemed to fill, O king, the whole earth with loud noise. And blazing forth in splendour, that fierce mace inspired thy sons with fear. Beholding that mace of impetuous course and endowed with lightning flashes, coursing towards them, thy warriors fled away, uttering frightful cries. And at the unbearable sound, O sire, of that fierce mace, many men fell down where they stood, and many car-warriors also fell down from their cars. Slaughtered by Bhimasena armed with the mace, thy warriors fled away in fear from battle, like the deer attacked by a tiger. The son of Kunti, routing in battle those valorous foes of his, impetuously crossed that force like Garuda of beautiful feathers.

"While Bhimasena, that leader of leaders of car-divisions, was engaged in such carnage, Bharadwaja's son, O king, rushed at him. And Drona, checking Bhima by means of his arrowy showers, suddenly uttered a leonine roar that inspired the Pandavas with fear. The battle that took place between Drona and the high-souled Bhima was, O king, furious and terrible and resembled the encounter between the gods and the Asuras of old. Heroic warriors by hundreds and thousands in that battle slain by the keen shafts shot from the bow of Drona. The son of Pandu then, jumping down from his car shut his eyes, O king, and rushed on foot with great speed towards the car of Drona. Indeed, as a bovine bull easily bears a heavy shower of rain, even so that tiger among men, viz., Bhima, bore that arrowy downpour from Drona's bow. Struck in that battle, O sire, by Drona, the mighty Bhima, seizing Drona's car by the shaft, threw it down with great force. Thus thrown down in battle, O king, Drona, however, quickly mounting another car, proceeded towards the gate of the array, his driver urging his steeds at that time with great speed. That feat, O thou of Kuru's race, achieved by Bhimasena, seemed exceedingly wonderful. The mighty Bhima, then, mounting upon his own car, rushed impetuously towards the army of thy son. And he crushed the Kshatriyas in battle, like a tempest crushing rows of trees. Indeed, Bhima proceeded, resisting the hostile warriors like the mountain resisting the surging sea. Coming then upon the Bhoja-troops that were protected by the son of Hridika, Bhimasena, O king, ground it greatly, and passed through it. Frightening the hostile soldiers with the sound of his palms, O sire, Bhima vanquished them all like a tiger vanquishing a herd of bovine bulls. Passing through the Bhoja division and that of the Kamvojas also, and countless tribes of Mlecchas too, who were all accomplished in fight, and beholding that mighty car-warrior, Satyaki, engaged in fight, Bhimasena, the son of Kunti, O monarch proceeded resolutely and with great speed, desirous of having a sight of Dhananjaya. Transgressing all thy warriors in that battle, the son of Pandu then sighted the mighty car-warrior Arjuna engaged in the fight. The valiant Bhima, that tiger among men, beholding Arjuna putting forth his prowess for the slaughter of the ruler of the Sindhus, uttered a loud shout, like, O monarch, the clouds roaring in the season of rains. Those terrible shouts of the roaring Bhimasena were, O thou of Kuru's race, heard by both Arjuna and Vasudeva in the midst of the battle. Both those heroes, simultaneously hearing that shout of the mighty Bhima, repeatedly shouted from desire of beholding Vrikodara. Then Arjuna uttering loud roar, and Madhava also doing the same, careered in battle like a couple of roaring bulls. Hearing then that roar of Bhimasena, as also that of Phalgunia armed with the bow, Yudhishtira, the son of Dharma, O king, became highly gratified. And king Yudhishtira, hearing those sounds of Bhima and Arjuna, had his grief dispelled. And the lord Yudhishtira repeatedly wished success to Dhananjaya in battle.

"While the fierce Bhima was thus roaring, the mighty-armed Yudhishtira, the son of Dharma, that foremost of virtuous men, smilingly reflected a while and thus worded the thoughts that inspired his heart, 'O Bhima, thou hast truly sent me the message. Thou hast truly obeyed the commands of thy superior. They, O son of Pandu, can never have victory that have thee for their foe. By good luck it is that Dhananjaya, capable of shooting the bow with (even) his left hand, still liveth. By good luck, the heroic Satyaki also, of prowess incapable of being baffled, is safe and sound. By good luck, it is that I hear both Vasudeva and Dhananjaya uttering these roars. He who having vanquished Sakra himself in battle, had gratified the bearer of sacrificial libations, that slayer of foes, viz., Phalgunia, by good luck, still liveth in this battle. He, relying upon the might of whose arms all of us are alive, that slayer of hostile armies, Phalgunia, by good luck, liveth still. He by whom with the aid of a single bow the Nivatakavachas were vanquished, those Danavas, that is, that were incapable of being defeated by the very gods, he, viz., Partha, by good luck, liveth still. He who had vanquished in Matsya's city all the Kauravas assembled together for seizing Virata's kine, that Partha, by good luck, liveth still. He who, by the might of his arms, slew fourteen thousands of Kalakeyas, that Partha, by good luck, liveth still. He who, for Duryodhana's sake, had vanquished, by the energy of his weapons, the mighty king of the Gandharvas, that Partha, by good luck, liveth still. Decked with diadem and garlands (of gold), endowed with great strength, having white steeds (yoked to his car) and Krishna himself for his charioteer, that Phalgunia, always dear to me, by good luck, liveth still. Burning with grief on account of the death of his son, endeavouring to achieve a most difficult feat, and even now seeking to slaughter Jayadratha, alas, he that hath made that vow, viz., Dhananjaya, will he succeed in slaying the ruler of the Sindhus in battle? After he, protected by Vasudeva, will have accomplished that vow of his, shall I behold that Arjuna again, before the sun sets? Shall the ruler of the Sindhus who is devoted to Duryodhana's welfare, slain by Phalgunia, gladden his foes? Shall king Duryodhana, beholding the ruler of the Sindhus slain in battle make peace with us? Beholding

his brother slain in battle by Bhimasena shall the wicked Duryodhana make peace with us? Beholding other great warriors lying prostrate on the surface of the earth, shall wicked Duryodhana give way to remorse? Shall not our hostilities cease with the single sacrifice of Bhishma? Shall that Suyodhana, make peace with us for saving the remnant (of what is still left to him and us)? Diverse reflections of this kind passed through the mind of king Yudhishtira who was overwhelmed with compassion. Meanwhile, the battle (between the Pandavas and the Kauravas) raged furiously."

SECTION 128

"Dhritrashtra said, 'While mighty Bhimasena was uttering those loud shouts deep as the roar of the clouds or peals of thunder, what heroes (of our side) surrounded him? I do not behold that warrior, O Sanjaya, in the three worlds, who is capable of staying before the enraged Bhimasena in battle. I do not, O son, behold him that can stay on the field of battle before Bhimasena armed with mace and resembling Death himself. Who will stand before that Bhima, not excepting Sakra himself, that destroys a car with a car and an elephant with an elephant? [i.e., using cars and elephants as weapons for destroying cars and elephants.] Who, amongst those devoted to Duryodhana's welfare stood in battle before Bhimasena excited with rage and engaged in slaughtering my sons? Who were those men that stood in battle in front of Bhimasena, engaged in consuming my sons like a forest conflagration consuming dry leaves and straw? Who were they that surrounded Bhima in battle, beholding my sons slain by him one after another like Death himself cutting off all creatures? I do not fear Arjuna so much, or Krishna so much, or Satyaki so much, or him (viz., Dhrishtadyumna) so much who was born of the sacrificial fire, as I fear Bhima. Tell me, O Sanjaya, who were those heroes that rushed against that blazing fire, represented by Bhima, which so consumed my sons?'

"Sanjaya said, 'While the mighty car-warrior Bhimasena was uttering those roars, mighty Karna, unable to bear them, rushed at him with a loud shout, stretching his bow with great force. Indeed, the mighty Karna, desirous of battle, displayed his strength and checked Bhima's course like a tall tree withstanding tempest. The heroic Bhima also, beholding Vikartana's son before him, suddenly blazed up in wrath and sped at him with great force many shafts whetted on stone. Karna received all those shafts and sped many in return. At that encounter between Bhima and Karna, hearing the sounds of their palms, the limbs of all the struggling combatants, car-warriors, and horsemen, began to tremble. Indeed, hearing the terrible roars of Bhimasena on the field of battle, even all the foremost of Kshatriyas regarded the whole earth and the welkin to be filled with that noise. And at the fierce peals uttered by the high-souled son of Pandu, the bows of all warriors in that battle dropped on the earth. And steeds and elephants, O king, dispirited, ejected urine and excreta. Various frightful omens of evil then made their appearance. The welkin was covered with flights of vultures and Kankas during that terrific encounter between Bhima and Karna. Then Karna struck Bhima with twenty arrows, and quickly pierced the latter's charioteer also with five. Smiling the while, the mighty and active Bhima then, in that battle, quickly sped at Karna four and sixty arrows. Then Karna, O king, sped four shafts at him. Bhima, by means of his straight shafts, cut them into many fragments, O king, displaying his lightness of hand. Then Karna covered him with dense showers of arrows. Thus covered by Karna, the mighty son of Pandu, however, cut off Karna's bow at the handle and then pierced Karna with ten straight arrows. The Suta's son then, that mighty car-warrior of terrible deeds, taking up another bow and stringing it quickly, pierced Bhima in that battle (with many shafts). Then Bhima, excited with rage, struck the Suta's son with great force on the chest with three straight shafts. With those arrows sticking at his breast, Karna looked beautiful, O bull of Bharata's race, like a mountain with three tall summits. Thus pierced with mighty shafts, blood began to flow from his wounds, like torrents of liquid red-chalk down the breast of a mountain. Afflicted with those shafts shot with great force, Karna became agitated a little. Fixing an arrow then on his bow, he pierced Bhima, again, O sire! And once more he began to shoot arrows by hundreds and thousands. Suddenly shrouded with shafts by that firm Bowman, viz., Karna, the son of Pandu, smiling the while, cut off Karna's bow-string. And then with a broad-headed arrow, he despatched Karna's charioteer to the abode of Yama. And that mighty car-warrior, viz., Bhima, deprived the four steeds also of Karna of their lives. The mighty car-warrior Karna then speedily jumping down, O king, from his steedless car, mounted the car of Vrishasena. The valiant Bhimasena then, having vanquished Karna in battle, uttered a loud shout deep as the roar of the clouds. Hearing that roar, O Bharata, Yudhishtira became highly gratified, knowing that Karna had been vanquished by Bhimasena. And the combatants of the Pandava army blew their conchs from every side. Their enemies, viz., thy warriors, hearing that noise, roared loudly. Arjuna stretched Gandiva, and Krishna blew Panchajanya.

Drowning, however, all those sounds, the noise made by the roaring Bhima, was, O king, heard by all the combatants, O sire! Then those two warriors, viz., Karna, and Bhima, each struck the other with straight shafts. The son of Radha, however, shot shafts mildly, but the son of Pandu shot his with great force."

SECTION 129

Sanjaya said, 'After that army had (thus) been routed, and Arjuna and Bhimasena had all gone after the ruler of the Sindhus, thy son (Duryodhana) proceeded towards Drona. And Duryodhana went to the preceptor, on his single car, thinking, by the way, of diverse duties. That car of thy son, ended with the speed of the wind or thought, proceeded with great celerity towards Drona. With eyes red in wrath, thy son addressed the preceptor and said, 'O grinder of foes, Arjuna and Bhimasena, and unvanquished Satyaki, and many mighty car-warriors, defeating all our troops, have succeeded in approaching the ruler of the Sindhus. Indeed, those mighty car-warriors, who vanquished all the troops, themselves unvanquished, are fighting even there. O giver of honours, how hast thou been transgressed by both Satyaki and Bhima? O foremost of Brahmanas, this thy defeat at the hands of Satwata, of Arjuna, and of Bhimasena, is like the drying of the ocean, exceedingly wonderful in this world. People are loudly asking, 'How, indeed, could Drona, that master of the science of arms, be vanquished?' Even thus all the warriors are speaking in depreciation of thee. Destruction is certain for my luckless self in battle, when three car-warriors, O tiger among men, have if, succession transgressed thee. When, however, all this hath happened, tell us what thou hast to say on the business that awaits us. What hath happened, is past. O giver of honours, think now of what is remaining. Say quickly what should next be done for the ruler of the Sindhus on the present occasion, and let what thou sayest be quickly and properly carried out.'

"Drona said, 'Listen, O great king, to what I, having reflected much, say unto thee about what should now be done. As yet only three great car-warriors among the Pandavas have transgressed us. We have as much to fear behind those three as we have to dread before them. [The fear behind them was from the Pandava army. The fear before them was from the car-warriors who had succeeded in penetrating the Kuru host.] There, however, where Krishna and Dhananjaya are, our fear must be greater. The Bharata army hath been attacked both on the front and from behind. In this pass, I think, the protection of the ruler of the Sindhus is our first duty. Jayadratha, afraid of Dhananjaya, deserves of everything else to be protected by us. The heroic Yuyudhana and Vrikodara have both gone against the ruler of the Sindhus. All this that hath come is the fruit of that match at dice conceived by Sakuni's intellect. Neither victory nor defeat took place in the (gaming) assembly. Now that we are engaged in this sport, there will be victory or defeat. Those innocent things with which Sakuni had formerly played in the Kuru assembly and which he regarded as dice, were, in reality, invincible shafts. Truly, there where, O sire, the Kauravas were congregated, they were not dice but terrible arrows capable of mangling your bodies. At present, however, O king, know the combatants for players, these shafts for dice, and the ruler of the Sindhus, without doubt, O monarch, as the stake, in this game of battle. Indeed, Jayadratha is the great stake about which we are playing today with the enemy. Under the circumstances, therefore, O monarch, all of us becoming reckless of our very lives, should make due arrangements for the protection of the ruler of the Sindhus in battle. Engaged as we are in our present sport, it is here that we shall have victory or defeat, here, that is, where those great bowmen are protecting the ruler of the Sindhus. Go thither, therefore, with speed, and protect those protectors (of Jayadratha). As regards myself, I will stay here, for despatching others (to the presence of Jayadratha) and checking the Panchalas, the Pandus and the Srinjayas united together. Thus commanded by the preceptor, Duryodhana quickly proceeded (to the place indicated) with his followers, resolutely setting himself to (the accomplishment of) a fierce task. The two protectors of the wheels of Arjuna's car, viz., the Panchala princes, Yudhamanyu and Uttamaujas, were at that time proceeding towards Savyasachin by the skirts of the Kuru array. Thou mayest remember, O king, that formerly while Arjuna penetrated thy host from desire of battle, those two princes, O monarch, had been checked in their progress by Kritavarman. Now, the Kuru king beheld them proceeding by the skirts of his host. The mighty Duryodhana of Bharata's race lost no time in engaging in a fierce battle with those two brothers thus rushing furiously. Those two foremost of Kshatriyas, reputed as mighty car-warriors, then rushed in that battle at Duryodhana, with outstretched bows. Yudhamanyu pierced Duryodhana with twenty, and his four steeds with four shafts. Duryodhana, however, with a single shaft, cut off Yudhamanyu's standard. And thy son then cut off the former's bow also with another shaft. And then with a broad-headed arrow, the Kuru king felled Yudhamanyu's charioteer from his niche in the car. And then he pierced the four steeds of the

latter with four shafts. Then Yudhamanyu, excited with wrath, quickly sped, in that battle, thirty shafts at the centre of thy son's chest. Then Uttamaujas also, excited with wrath, pierced Duryodhana's charioteer with shafts decked with gold, and despatched him to Yama's abode. Duryodhana also, O monarch, then slew the four steeds as also the two Parshni charioteers of Uttamaujas, the prince of Panchalas. Then Uttamaujas, in that battle, becoming steedless and driverless, quickly ascended the car of his brother, Yudhamanyu. Ascending on the car of his brother, he struck Duryodhana's steeds with many shafts. Slain therewith, those steeds fell down on the earth. Upon the fall of his steeds, the valiant Yudhamanyu then, by a mighty weapon, quickly cut off Duryodhana's bow and then (with another shaft), his leathern fence. That bull among men then, viz., thy son, jumping down from that steedless and driverless car, took up a mace and proceeded against the two princes of Panchala. Beholding that subjugator of hostile town, thus advancing in wrath, both Yudhamanyu and Uttamaujas jumped down from the terrace of their car. Then Duryodhana armed as he was with a mace, pressed down into the earth with that mace that foremost of cars furnished with gold, with steeds and driver and standard. Thy son then, that scorcher of foes, having thus crushed that car, steedless and driverless as he himself was, quickly ascended the car of the king of the Madras. Meanwhile, those two mighty car-warriors, viz., those two foremost Panchala princes, ascending on two other cars, proceeded towards Arjuna."

SECTION 130

"Sanjaya said, 'During the progress, O monarch, of that battle, making the hair stand on end, and when all the combatants were filled with anxiety and greatly afflicted, the son of Radha. O bull of Bharata's race, proceeded against Bhima for battle, like an infuriated elephant in the forest proceeding against another infuriated elephant.'

"Dhritrashtra said, 'How raged that battle, in the neighbourhood of Arjuna's car, between those two mighty car-warriors, viz., Bhima and Karna, both of whom are endowed with great strength? Once before Karna had been vanquished by Bhimasena in battle. How, therefore, could the mighty car-warrior Karna again proceed against Bhima? How also could Bhima proceed against the Suta's son, that mighty warrior who is reckoned as the greatest of car-warriors on earth? Yudhishtira, the son of Dharma, having prevailed over Bhishma and Drona, did not fear anybody else so much as the bowman Karna. Indeed, thinking of the mighty car-warrior Karna, he passeth his nights sleeplessly from fear. How, then, could Bhima encounter that Suta's son in battle? Indeed, O Sanjaya, how could Bhima fight with Karna, that foremost of warriors, that hero devoted to the Brahmanas endowed with energy and never retreating from battle? How, indeed, did those two heroes, viz., the Suta's son and Vrikodara, fight with each other in that encounter which took place in the vicinity of Arjuna's car? Informed before of his brotherhood (with the Pandavas), the Suta's son is again, compassionate. Remembering also his words to Kunti, how could he fight with Bhima? As regards Bhima also, remembering all the wrongs formerly inflicted on him by the Suta's son, how did that hero fight with Karna in battle? My son Duryodhana, O Suta, hopeth that Karna will vanquish all the Pandavas in battle. Upon whom my wretched son resteth his hope of victory in battle, how did he fight with Bhimasena of terrible deeds? That Suta's son, relying upon whom my sons chose hostilities with those mighty car-warriors (viz., the sons of Pandu), how did Bhima fight with him? Indeed, remembering the diverse wrongs and injuries done by him, how did Bhima fight with that son of Suta? How indeed, could Bhima fight with that son of a Suta, who, endowed with great valour, had formerly subjugated the whole earth on a single car? How did Bhima fight with that son of a Suta, who was born with a (natural) pair of ear-rings? Thou art skilled in narration, O Sanjaya! Tell me, therefore, in detail how the battle took place between those two, and who amongst them obtained the victory?'

"Sanjaya said, 'Leaving Radha's son, that foremost of car-warriors Bhimasena, desired to proceed to the place where those two heroes, viz., Krishna and Dhananjaya were. The son of Radha, however, rushing towards him as he proceeded, covered him, O king, with dense showers of arrows, like a cloud pouring, torrents of rain on a mountain. The mighty son of Adhiratha, his face beautiful as a full-blown lotus, lighted up with a smile, challenged Bhimasena to battle, as the latter was proceeding. And Karna said, 'O Bhima, I dreamt not that thou knowest how to fight. Why then dost thou show me thy back from desire of meeting with Arjuna? O delighter of the Pandavas, this is scarcely fit for a son of Kunti. Staying, therefore, where thou art, cover me with thy arrows.' Bhimasena, hearing that challenge of Karna, brooked it not, but wheeling his car a little, began to fight with the Suta's son. The illustrious Bhimasena showered clouds of straight shafts. Desiring also to arrive at the end of those hostilities by slaying Karna, Bhima began to weaken that hero conversant with every weapon and clad in mail, and staying before him

for engaging in a single combat. Then mighty Bhima, that scorcher of foes, that wrathful son of Pandu, having slain numerous Kauravas, shot diverse showers of fierce shafts at Karna, O sire! The Suta's son, endowed with great strength, swallowed, by means of the power of his own weapons, all those showers of arrows shot by that hero, possessed of the tread of an infuriated elephant. Duly favoured by knowledge, that great bowman, viz., Karna, began in that battle, O monarch, to career like a preceptor (Of Military science). The wrathful son of Radha, smiling the while, seemed to mock Bhimasena as the latter was battling with great fury. The son of Kunti brooked not that smile of Karna in the midst of many brave warriors witnessing from all sides that fight of theirs. Like a driver striking a huge elephant with a hook, the mighty Bhima, excited with rage, pierced Karna whom he had obtained within reach, with many calf-toothed shafts in the centre of the chest. And once more, Bhimasena pierced the Suta's son of variegated armour with three and seventy well-shot and keen arrows equipped with beautiful wings and eased in golden armour, each with five shafts. And soon, within the twinkling of the eye, was seen a network of shafts about Bhima's car caused by Karna. Indeed, O monarch, those shafts shot from Karna's bow completely shrouded that car with its standard and driver and the Pandava himself. Then Karna pierced the impenetrable armour of Bhima with four and sixty arrows. And excited with rage he then pierced Partha himself with many straight shafts capable of penetrating into the very vitals. The mighty-armed Vrikodara, however, disregarding those shafts shot from Karna's bow fearlessly struck the Suta's son. Pierced with those shafts, resembling snakes of virulent poison, shot from Karna's bow, Bhima, O monarch, felt no pain in that battle. The valiant Bhima then, in that encounter, pierced Karna with two and thirty broad-headed shafts of keen points and fierce energy, Karna, however, with the greatest indifference, covered, in return, with his arrows, the mighty-armed Bhimasena who was desirous of Jayadratha's slaughter. Indeed, the son of Radha, in that encounter, fought mildly with Bhima, while Bhima, remembering his former wrongs, fought with him furiously. The wrathful Bhimasena could not brook that disregard by Karna. Indeed, that slayer of foes quickly shot showers of arrows at Radha's son. Those arrows, sped in that encounter by Bhimasena, fell on every limb of Karna like cooing birds. Those arrows equipped with golden wings and keen points, shot from Bhimasena's bow, covered the son of Radha like a flight of insects covering a blazing fire. Karna, however, O king, shot showers of fierce shafts in return, O Bharata. Then Vrikodara cut off, with Many broad-headed arrows, those shafts resembling thunderbolts, shot by that ornament of battle, before they could come at him. That chastiser of foes, viz., Karna, the son of Vikartana, once more, O Bharata, covered Bhimasena with his arrowy showers. We then, O Bharata, beheld Bhima so pierced in that encounter with arrows as to resemble a porcupine with its quilts erect on its body. Like the sun holding his own rays, the heroic Bhima held in that battle all those shafts, whetted on stone and equipped with wings of gold, that were shot from Karna's bow. All his limbs bathed in blood, Bhimasena looked resplendent like an Asoka tree in spring adorned with its flowery burthen. The mighty-armed Bhima could not brook that conduct, in battle, of the mighty-armed Karna. Rolling his eyes ill wrath, he pierced Karna with five and twenty long shafts. Thereupon, Karna looked like a white mountain with many snakes of virulent poison (hanging from its sides). And once more, Bhimasena, endowed with the prowess of a celestial, pierced the Suta's son who was prepared to lay down his life in battle, with six and then with eight arrows. And, again, with another arrow, the valiant Bhimasena quickly cut off Karna's bow, smiling the while. And he slew also with his shafts the four steeds of Karna and then his charioteer, and then pierced Karna himself in the chest with a number of long shafts endowed with the effulgence of the sun. Those winged shafts, piercing through Karna's body, entered the earth, like the rays of the sun piercing through the clouds. Afflicted with arrows and his bow cut off, Karna, though proud of his manliness, felt great pain and proceeded to another car."

SECTION 131

"Dhritrashtra said, 'What, indeed, O Sanjaya, did Duryodhana say when he saw that Karna turning away from the field upon whom my sons had reposed all their hopes of victory? How, indeed, did the mighty Bhima, proud of his energy, fight? What also, O son, did Karna do after this, beholding Bhimasena in that battle resemble a blazing fire?'

"Sanjaya said, 'Mounting upon another car that was duly equipped Karna once more proceeded against the son of Pandu, with the fury of the Ocean tossed by the tempest. Beholding Adhiratha's son excited with rage, thy sons, O king, regarded Bhimasena to be already poured as a libation on the (Karna) fire. With furious twang of bowstring and terrible sounds of his palms, the son of Radha shot dense showers of shafts towards Bhimasena's car. And once more, O monarch, a terrible encounter took place between the heroic Karna and the high-souled Bhima. Both excited with wrath, both ended

with mighty arms, each desirous of slaying the other, those two warriors looked at each other, as if resolved to burn each other with their (wrathful) glances. The eyes of both were red in rage, and both breathed fiercely, like a couple of snakes. Endued with great heroism, those two chastisers of foes approached and mangled each other. Indeed, they fought with each other like two hawks endued with great activity, or like two Sarabhas excited with wrath. Then that chastiser of foes, viz., Bhima recollecting all the woes suffered by him on the occasion of the match at dice, and during his exile in the woods and residence in Virata's city, and bearing in mind the robbing of their kingdom swelling with prosperity and gems, by thy sons, and the numerous other wrongs inflicted on the Pandavas by thee and the Suta's son and remembering also the fact that thou hadst conspired to burn innocent Kunti with her sons, and calling to his memory the sufferings of Krishna in the midst of the assembly at the hands of those wretches, as also the seizure of her tresses by Duhshasana, and the harsh speeches uttered, O Bharata, by Karna, to the effect, 'Take thou another husband, for all thy husbands are dead: the sons of Pritha have sunk into hell and are like sesamum seeds without kernel.'—remembering also those other words, O son of Kuru, that the Kauravas uttered in thy presence, add the fact also that thy sons had been desirous of enjoying Krishnā as a slave, and those harsh words that Karna spoke to the sons of Pandu when the latter, attired in deer-skins were about to be banished to the woods, and the joy in which thy wrathful and foolish son, himself in prosperity, indulged, thinking the distressed sons of Pritha as veritable straw, the virtuous Bhima that slayer of foes, remembering these and all the woes he had suffered since his childhood, became reckless of his very life. Stretching his invincible and formidable bow, the back of whose staff was decked with gold, Vrikodara, that tiger of Bharata's race, utterly reckless of his life, rushed against Karna. Shooting dense showers of bright arrows whetted on stone, Bhima shrouded the very light of the sun. Adhiratha's son, however, smiling the while, quickly baffled, by means of his own winged arrows whetted on stone, that arrowy downpour of Bhimasena. Endued with great strength and mighty arms, that mighty car-warrior, the son of Adhiratha, then pierced Bhima with nine keen arrows. Struck with those arrows, like an elephant struck with the hook, Vrikodara fearlessly rushed against the Suta's son. Karna, however, rushed against that bull among the Pandavas who was thus rushing towards him with great impetuosity and might, like an infuriated elephant against an infuriated compeer. Blowing his conch then, whose blast resembled the sound of a hundred trumpets, Karna cheerfully agitated the force that supported Bhima, like the raging sea. Beholding that force of his consisting of elephants and steeds and cars and foot-soldiers, thus agitated by Karna, Bhima, approaching the former, covered him with arrows. Then Karna caused his own steeds of the hue of swans to be mingled with those of Bhimasena's of the hue of bears, and shrouded the son of Pandu with his shafts. Beholding those steeds of the hue of bears and fleet as the wind, mingled with those of the hue of swans, cries of oh and alas arose from among the troops of thy sons. Those steeds, fleet as the wind, thus mingled together, looked exceedingly beautiful like white and black clouds, O monarch, mingled together in the firmament. Beholding Karna and Vrikodara to be both excited with wrath, great car-warriors of thy army began to tremble with fear. The field of battle where they fought soon became awful like the domain of Yama. Indeed, O best of Bharatas, it became as frightful to behold as the city of the dead. The great car-warriors of thy army, looking upon that scene, as if they were spectators of a sport in an arena, beheld not any of the two to gain any advantage over the other in that dreadful encounter. They only beheld, O king, that mingling and clash of the mighty weapons of those two warriors, as a result, O monarch, of the evil policy of thyself and thy son. Those two slayers of foes-continued to cover each other with their keen shafts. Both endued with wonderful prowess, they filled the welkin with their arrowy downpours. Those two mighty car-warriors shooting at each other keen shafts from desire of taking each other's life, became exceedingly beautiful to behold like two clouds pouring torrents of rain. Those two chastisers of foes, shooting gold-decked arrows, made the welkin look bright, O king, as if with blazing meteors. Shafts equipped with vulturine feathers, shot by those two heroes, looked like rows of excited cranes in the autumn sky. Meanwhile, Krishna and Dhananjaya, those chastisers of foes, engaged in battle with the Suta's son, thought the burden too great for Bhima to bear. As Karna and Bhima for baffling each other's shafts, shot those arrows at each other, many elephants and steeds and men deeply struck therewith, fell down deprived of life. And in consequence of those falling and fallen creatures deprived of life counting by thousands, a great carnage, O king, took place in the army of thy sons. And soon, O bull of Bharata's race, the field of battle became covered with the bodies of men and steeds and elephants deprived of life."

SECTION 132

"Dhritrashtra said, 'I regard Bhimasena's prowess to be exceedingly wonderful, inasmuch as he succeeded in battling with Karna of singular activity and energy. Indeed, O Sanjaya, tell me why that Karna, who is capable of resisting in battle the very celestials with the Yakshas and Asuras and men, armed with all kinds of weapons, could not vanquish in battle Pandu's son Bhima blazing with resplendence? O tell me, how that battle took place between them in which each staked his very life. I think that in an encounter between the two, success is within reach of both as, indeed, both are liable to defeat. O Suta, obtaining Karna in battle, my son Suyodhana always ventures to vanquish the sons of Pritha with Govinda and the Satwatas. Hearing, however, of the repeated defeat in battle of Karna by Bhimasena of terrible deeds, a swoon seems to come upon me, I think, the Kauravas to be already slain, in consequence of evil policy of my son. Karna will never succeed, O Sanjaya, in vanquishing those mighty bowmen, viz., the sons of Pritha. In all the battles that Karna has fought with the sons of Pandu, the latter have invariably defeated him on the field. Indeed, O son, the Pandavas are incapable of being vanquished by the very gods with Vasava at their head. Alas, my wicked son Duryodhana knoweth it not. Having robbed Pritha's son, who is like the Lord of the treasures himself, of his wealth, my son of little intelligence seeth not the fall like a searcher of honey (in the mountains). Conversant with deceit, he regardeth it to be irrevocably his and always insulteth the Pandavas. Myself also, of unrefined soul, overcome with affection for my children, scrupled not to despise the high-souled sons of Pandu that are observant of morality. Yudhishthira, the son of Pritha, of great foresight, always showed himself desirous of peace. My sons, however, regarding him incapable, despised him. Bearing in mind all those woes and all the wrongs (sustained by the Pandavas), the mighty-armed Bhimasena battled with the Suta's son. Tell me, therefore, O Sanjaya, how Bhima and Karna, those two foremost of warriors, fought with each other, desirous of taking each other's life!'

'Sanjaya said, 'Hear, O king, how the battle took place between Karna and Bhima which resembled an encounter between two elephants in the forest, desirous of slaying each other. The son of Vikartana, O king, excited with rage and putting forth his prowess, pierced that chastiser of foes, viz., the angry Bhima of great prowess with thirty shafts. Indeed, O chief of Bharata's race, Vikartana's son struck Bhima with many arrows of keen points, decked with gold, and endued with great impetuosity. Bhima, however, with three sharp shafts cut off the bow of Karna, as the latter was engaged in striking him. And with a broad-headed arrow, the son of Pandu then felled on the earth Karna's charioteer from his niche in the car. The son of Vikartana, then desirous of slaying Bhimasena, seized a dart whose shaft was adorned with gold and stones of lapis lazuli. Grasping that fierce dart, which resembled a second dart of death, and uplifting and aiming it, the mighty son of Radha hurled it at Bhimasena with a force sufficient to take away Bhima's life. Hurling that dart, like Purandara hurling the thunderbolt, Radha's son of great strength uttered a loud roar. Hearing that roar thy sons became filled with delight. Bhima, however, with seven swift arrows, cut off in the welkin that dart endued with the effulgence of the sun or fire, hurled from the hands of Karna. Cutting off that dart, resembling a snake just freed from its slough, Bhima, O sire, as if on the lookout for taking the life-breath of the Suta's son, sped, in great wrath, many shafts in that battle that were equipped with peacock-feathers and golden wings and each of which, whetted of stone, resembled the rod of Yama. Karna also of great energy, taking up another formidable bow, the back of whose staff was adorned with gold, and drawing it with force, shot many shafts. The son of Pandu, however, cut off all those arrows with nine straight arrows of his own. Having cut off, O ruler of men those mighty shafts shot by Vasushena, Bhima, O monarch, uttered a loud roar like that of a lion. Roaring at each other like two mighty bulls for the sake of a cow in season, or like two tigers for the sake of the same piece of meat, they endeavoured to strike each other, each being desirous of finding the other's laches. At times they looked at each other with angry eyes, like two mighty bulls in a cow-pen. Then like two huge elephants striking each other with the points of their tusks, they encountered each other with shafts shot from their bows drawn to the fullest stretch. Scorching each other, O king, with their arrowy showers, they put forth their prowess upon each other, eyeing each other in great wrath. Sometimes laughing at each other, and sometimes rebuking each other, and sometimes blowing their conchs, they continued to fight with each other. Then Bhima once more cut Karna's bow at the handle, O sire, and despatched by means of his shafts the latter's steeds, white as conchs, to the abode of Yama, and the son of Pandu also felled his enemy's charioteer from his niche in the car. Then Karna, the son of Vikartana, made steedless and driverless, and covered in that battle (with shafts), became plunged into great anxiety. Stupefied by Bhima with his arrowy showers, he knew not what to do. Beholding Karna placed in the distressful plight,

king Duryodhana, trembling with wrath, commended (his brother) Durjaya, saying, 'Go, O Durjaya! There the son of Pandu is about to devour the son of Radha! Slay that beardless Bhima soon, and infuse strength into Karna! Thus addressed, the son Durjaya, saying unto Duryodhana, 'So be it', rushed towards Bhimasena engaged (with Karna) and covered him with arrows. And Durjaya struck Bhima with nine shafts, his steeds with eight, his driver with six, his standard with three, and once more Bhima himself with seven. Then Bhimasena, excited with wrath, piercing with his shafts the very vitals of Durjaya, and his steeds and driver, despatched them of Yama's abode. Then Karna, weeping in grief, circumambulated that son of thine, who, adorned with ornaments, lay on the earth, writhing like a snake. Bhima then, having made that deadly foe of his, viz., Karna, carless, smiling by covered him with shafts and made him look like a Sataghni with numberless spikes on it. The Atiratha Karna, however, that chastiser of foes, though thus pierced with arrows, did not yet avoid the enraged Bhima in battle."

SECTION 133

"Sanjaya said, 'Then the carless Karna, thus once more completely defeated by Bhima, mounted another car and speedily began to pierce the son of Pandu. Like two huge elephants encountering each other with the points of their tusks, they struck each other with shafts, shot from their bows drawn to the fullest stretch. Then Karna, striking Bhimasena with showers of shafts, uttered a loud roar, and once more pierced him in the chest. Bhima, however, in return, pierced Karna with ten straight arrows and once more with twenty straight arrows. Then Karna, piercing Bhima, O king, with nine arrows in the centre of the chest, struck the latter's standard with a sharp shaft. The son of Pritha then pierced Karna in return with three and sixty arrows, like a driver striking a mighty elephant with the hook, or a rider striking a steed with a whip. Deeply pierced, O king, by the illustrious son of Pandu, the heroic Karna began to lick with his tongue the corners of his mouth, and his eyes became red in rage. Then, O monarch, Karna, sped at Bhimasena, for his destruction, a shaft capable of piercing everybody, like Indra hurling his thunderbolt. That shaft equipped with beautiful feathers sped from the bow of the Suta's son, piercing Partha in that battle, sank deep into the earth. Then the mighty-armed Bhima, with eyes red in wrath, hurled without a moment's reflection, at the Suta's son, a heavy six-sided mace, adorned with gold measuring full four cubits in length, and resembling the bolt of Indra in force. Indeed, like Indra slaying the Asuras with his thunderbolt, that hero of Bharata's race, excited with wrath, slew with that mace the well-trained steeds of the foremost breed, of Adhiratha's son. Then, O bull of Bharata's race, the mighty-armed Bhima, with a couple of razor-faced arrows, cut off the standard of Karna. And then he slew, with a number of shafts his enemy's charioteer. Abandoning that steedless and driverless and standardless car, Karna, O Bharata, cheerlessly stood on the earth, drawing his bow. The prowess that we then beheld of Radha's son was extremely wonderful, inasmuch as that foremost of car-warriors, though deprived of car, continued to resist his foe. Beholding that foremost of men, viz., the son of Adhiratha, deprived of his car, Duryodhana, O monarch, said unto (his brother) Durmukha, 'There, O Durmukha, the son of Radha hath been deprived of his car by Bhimasena. Furnish that foremost of men, that mighty car-warrior with a car.' Hearing these words of Duryodhana, thy son Durmukha, O Bharata, quickly proceeded towards Karna and covered Bhima with his shafts. Beholding Durmukha desirous of supporting the Suta's son in that battle, the son of the Wind god was filled with delight and began to lick the corners of his mouth. Then resisting Karna the while with his shafts, the son of Pandu quickly drove his car towards Durmukha. And in that moment, O king, with nine straight arrows of keen points, Bhima despatched Durmukha to Yama's abode. Upon Durmukha's slaughter, the son of Adhiratha mounted upon the car of that prince and looked resplendent, O king, like the blazing sun. Beholding Durmukha lying prostrate on the field, his very vital pierced (with shafts) and his body bathed in blood, Karna with tearful eyes abstained for a moment from the fight. Circumambulating the fallen prince and leaving him there, the heroic Karna began to breathe long and hot breaths and knew not what to do. Seizing that opportunity, O king, Bhimasena shot at the Suta's son four and ten long shafts equipped with vulturine feathers. Those blood-drinking shafts of golden wings, endued with great force illuminating the ten points as they coursed through the welkin, pierced the armour of the Suta's son, and drank his life-blood, O king, and passing through his body, sank into the earth and looked resplendent like angry snakes. O monarch, urged on by Death himself, with half their bodies inserted within their holes. Then the son of Radha, without reflecting a moment, pierced Bhima in return with four and ten fierce shafts adorned with gold. Those fierce-winged arrows, piercing through Bhima's right arms, entered the earth like birds entering a grove of trees. Striking against the earth, those arrows looked resplendent, like the blazing rays of the sun while proceeding

towards the Asta hills. Pierced in that battle with those all-piercing arrows, Bhima began to shed copious streams of blood, like a mountain ejecting streams of water. Then Bhima pierced the Suta's son in return with three shafts ended with the impetuosity of Garuda and he pierced the latter's charioteer also with seven. Then, O king, Karna thus afflicted by Bhima's might, became exceedingly distressed. And that illustrious warrior then fled, forsaking the battle, borne away by his fleet steeds. The Atiratha Bhimasena, however, drawing his bow adorned with gold, stayed in battle, looking resplendent like a blazing fire."

SECTION 134

"Dhritarashtra said, 'I think, Destiny is supreme. Fie on exertion which is useless, inasmuch as the son of Adhiratha, though fighting resolutely, could not vanquish the son of Pandu. Karna boasts of his competency to vanquish in battle all the Parthas with Govinda amongst them. I do not see in the world, another warrior like Karna! I often heard Duryodhana speak in this strain. Indeed, O Suta, the wretched Duryodhana used to tell me formerly, 'Karna is a mighty hero, a firm Bowman, above all fatigue. If I have that Vasushena for my ally, the very gods will not be a match for me, what need be said, therefore, O monarch, of the sons of Pandu that are weak and heartless?' Tell me therefore, O Sanjaya, what Duryodhana said, beholding that Karna defeated and looking like a snake deprived of its poison and flying away from battle. Alas, deprived of his senses, Duryodhana despatched the unsupported Durmukha, unacquainted though he was with battle, into that fiery encounter, like an insect into the blazing fire. O Sanjaya, even Aswathaman and the ruler of the Madras and Kripa, united together, could not stand before Bhimasena. Even these know the terrible might, equal to that of ten thousand elephants, of Bhima, endowed with the energy of Marut himself, as also his cruel intents. Why did they provoke the fire in battle, of that hero of cruel deeds, that warrior resembling Yama himself as the latter becomes at the end of the Yuga? It seems that Suta's son, the mighty armed Karna alone, relying on the prowess of his own arms, fought in battle with Bhimasena, disregarding the latter. That son of Pandu who vanquished Karna in battle like Purandara vanquishing an Asura, is capable of being vanquished by anybody in fight. Who is there that would, hopeful of life, approach that Bhima who, in Arjuna's quest, alone entered my host, having ground Drona himself? Who, indeed, is there, O Sanjaya, that would dare stay in the face of Bhima? Who is there among the Asuras that would venture to stay before the great Indra with the thunderbolt uplifted in his hand? A man may return having entered the abode of the dead, but none, however, can return having encountered Bhimasena! Those men of weak prowess, who senselessly rushed against the angry Bhimasena were like insects falling upon a blazing fire. Without doubt, reflecting upon what the angry and fierce Bhima had said in the assembly in the hearing of the Kurus about the slaughter of my sons, and beholding the defeat of Karna, Duhsasana and his brothers ceased to encounter Bhima from fear. That wicked son also of mine, O Sanjaya, who repeatedly said in the assembly (these words, viz.,) Karna and Duhsasana and I myself will vanquish the Pandavas in battle,--without doubt, beholding Karna defeated and deprived of his car by Bhima, is consumed with grief in consequence of his rejection of Krishna's suit! [Literally, 'disregard of Krishna.'] Beholding his mail-clad brothers slain in battle by Bhimasena, in consequence of his own fault, without doubt, my son is burning with grief. Who that is desirous of life will make a hostile advance against Pandu's son, Bhima, excited with wrath armed with terrible weapons and standing in battle like Death himself? A man may escape from the very jaws of the Vadava fire. But it is my belief that no one can escape from before Bhima's face. Indeed, neither Partha, nor the Panchalas, nor Kesava, nor Satyaki, when excited with wrath in battle, shows the least regard for (his) life. Alas, O Suta, the very lives of my sons are in danger.'

"Sanjaya said, 'Thou, O Kaurava, that art thus grieving in view of the present carnage, thou, without doubt, art the root of this destruction of the world! Obedient to the counsels of thy sons, thou hast thyself provoked this fierce hostility. Though urged (by well-wishers) thou acceptest not the proper medicine like a man fated to die. O monarch, O best of men, having thyself drunk the fiercest and the most indigestible poison, take thou all its consequences now. The combatants are fighting to the best of their might, still thou speakest ill of them. Listen, however, to me as I describe to thee how the battle raged on.

"Beholding Karna defeated by Bhimasena, five of thy sons, those uterine brothers that were great bowmen, could not, O sire, brook it. They were Durmarshana and Duhsaha and Durmada and Durdhara and Jaya. Clad in beautiful mail, all of them rushed against the son of Pandu. Encompassing the mighty-armed Vrikodara, on all sides, they shrouded all the points of the compass with their shafts looking like flights of locusts. Bhimasena, however, in the battle, smilingly received those princes of celestial beauty thus rushing suddenly against him. Beholding thy sons advancing against Bhimasena,

Radha's son, Karna rushed against that mighty warrior, shooting arrows of keen points that were equipped with golden wings and whetted on stone. Bhima, however, quickly rushed against Karna, though resisted by thy sons. Then the Kurus, surrounding Karna, covered Bhimasena with showers of straight shafts. With five and twenty arrows, O king, Bhima, armed with his formidable bow, despatched all those bulls among men to Yama's abode with their steeds and charioteers. Falling down from their cars along with their charioteers, their lifeless forms looked like large trees with their weight of variegated flowers uprooted by the tempest. The prowess that we then beheld of Bhimasena was exceedingly wonderful, inasmuch as, resisting Adhiratha's son the while, he slew those sons of thine. Resisted by Bhima with whetted arrows on all sides, the Suta's son, O king, only looked at Bhima. Bhimasena also, with eyes red in wrath, began to cast angry glances on Karna, stretching his formidable bow the while."

SECTION 135

"Sanjaya said, 'Beholding thy sons lying (on the field), Karna of great prowess filled with great wrath, became hopeless about his life. And Adhiratha's son regarded himself guilty, seeing thy sons slain before his eyes in battle by Bhima. Then Bhimasena, recollecting the wrongs formerly inflicted by Karna, became filled with rage and began with deliberate care to pierce Karna with many keen arrows. Then Karna, piercing Bhima with five arrows, smiling the while, once more pierced him with seventy arrows, equipped with golden wings and whetted on stone. Disregarding these shafts shot by Karna, Vrikodara pierced the son of Radha in that battle with a hundred straight shafts. And once more, piercing him in his vitals with five keen arrows, Bhima, O sire, cut off with a broad-headed arrow the bow of the Suta's son. The cheerless Karna then, O Bharata, taking up another bow shrouded Bhimasena on all sides with his arrows. Then Bhima, slaying Karna's steeds and charioteer, laughed a laugh, having thus counteracted Karna's feats. Then that bull amongst men, viz., Bhima, cut off with his arrows the bow of Karna. That bow, O king, of loud twang, and the back of whose staff was decked with gold, fell down (from his hand). Then the mighty car-warrior Karna alighted from his car and taking up a mace in that battle wrathfully hurled it at Bhima. Beholding that mace, O king, impetuously coursing towards him, Vrikodara resisted it with his arrows in the sight of all thy troops. Then the son of Pandu, gifted with great prowess and exerting himself with great activity, shot a thousand arrows at the Suta's son, desirous of taking the latter's life. Karna, however, in the dreadful battle, resisting all those shafts with his own, cut off Bhima's armour also with his arrows. And then he pierced Bhima with five and twenty small shafts in the sight of all the troops. All this seemed exceedingly wonderful. Then, O monarch, Bhima, excited with rage, sped nine straight shafts at the Suta's son. Those keen shafts, piercing through Karna's coat of mail and right arm, entered the earth like snakes into an ant-hill. Shrouded with showers of shafts shot from Bhimasena's bow, Karna once more turned his back upon Bhimasena. Beholding the Suta's son turn back and flying away on foot, covered all over with the arrows of Kunti's son, Duryodhana said, 'Go ye quickly from all sides towards the car of Radha's son.' Then, O king, thy sons, hearing these words of their brother that were to them a surprise, rushed towards the son of Pandu for battle, shooting showers of shafts. They were Chitra, and Upachitra, and Charuchitra, and Sarasan, and Chitrayudha, and Chitravarman. All of them were well-versed in every mode of warfare. The mighty car-warrior, Bhimasena, however, felled each of those sons of thine thus rushing against him, with a single arrow. Deprived of life, they fell down on the earth like trees uprooted by a tempest. Beholding those sons of thine, all mighty car-warriors, O king, thus slain, Karna, with fearful face, recollected the word of Vidura. Mounting upon another car that was duly equipped, Karna, endowed with great prowess, quickly proceeded against the son of Pandu in battle. Piercing each other with whetted arrows, equipped with wings of gold, the two warriors looked resplendent like two masses of clouds penetrated by the rays of the sun. Then the son of Pandu, excited with rage, cut off the armour of Suta's son with six and thirty broad-headed arrows of great sharpness and fierce energy. The mighty-armed Suta's son also, O bull of Bharata's race, pierced the son of Kunti with fifty straight arrows. The two warriors then, smeared with red sandal-paste with many a wound caused by each other's arrows, and covered also with gore, looked resplendent like the risen sun and the moon. Their coats of mail cut off by means of arrows, and their bodies covered with blood, Karna and Bhima then looked like a couple of snakes just freed from their sloughs. Indeed, those two tigers among men mangled each other with their arrows, like two tigers mangling each other with their teeth. The two heroes incessantly showered their shafts, like two masses of clouds pouring torrents of rain. Those two chastisers of foes tore each other's body with their arrows, like two elephants tearing each other with the points of their tusks. Roaring at each other and showering their arrows upon each other,

causing their cars to trace beautiful circles. They resembled a couple of mighty bulls roaring at each other in the presence of a cow in her season. Indeed, those two lions among men then looked like a couple of mighty lions endowed with eyes red in wrath, these two warriors endowed with great energy fought on like Sakra and Virochana's son (Prahlada). Then, O king, the mighty-armed Bhima, as he stretched his bow with his two hands, looked like a cloud charged with lightning. Then mighty Bhima-cloud, having the twang of the bow for its thunder and incessant showers of arrows for its rainy downpour, covered, O king, the Karna-mountain. And once more Pandu's son, Bhima of terrible prowess, O Bharata, shrouded Karna with a thousand shafts shot from his bow. And as he shrouded Karna with his winged shafts, equipped with Kanka feathers, thy sons witnessed his extra ordinary prowess. Gladdening Partha himself and the illustrious Kesava, Satyaki and the two protectors of (two) wheels (of Arjuna's car), Bhima fought even thus with Karna. Beholding the perseverance of Bhima who knew his own self, thy sons, O monarch, all became cheerless."

SECTION 136

"Sanjaya said, 'Hearing the twang of Bhimasena's bow and the sound of his palms, the son of Radha could not brook it, like an infuriated elephant incapable of brooking the roars of an infuriated rival. Returning for a moment from before Bhimasena, Karna cast his eyes upon those sons of thine that had been slain by Bhimasena, Beholding them, O best of men, Karna became cheerless and plunged in grief. Breathing hot and long sighs, he, once more, proceeded against the son of Pandu. With eyes red as copper, and sighing in wrath like a mighty snake, Karna then, as he shot his arrows, looked resplendent like the sun scattering his rays. Indeed, O bull of Bharata's race, Vrikodara was then covered with the arrows, resembling the spreading rays of the sun that were shot from Karna's bow. The beautiful shafts, equipped with peacock-feathers, shot from Karna's bow, penetrated into every part of Bhima's body, like birds into a tree for roosting there. Indeed, the arrows, equipped with wings of gold, shot from Karna's bow falling incessantly, resembled continuous rows of cranes. So numerous were the shafts shot by Adhiratha's son that, these seemed to issue not from his bow alone but from his standard, his umbrella, and the shaft and yoke and bottom of his car also. Indeed, Adhiratha's son shot his sky-ranging shafts of impetuous energy, decked with gold and equipped with vulturine feathers, in such a way as to fill the entire welkin with them. Beholding him (thus) excited with fury and rushing towards him like the Destroyer himself, Vrikodara, becoming utterly reckless of his life and prevailing over his foe, pierced him with nine shafts. Beholding the irresistible impetuosity of Karna as also that dense shower of arrows, Bhima, endowed as he was with great prowess, quailed not in fear. The son of Pandu then counteracting that arrowy downpour of Adhiratha's son, pierced Karna himself with twenty other sharp shafts. Indeed, as Pritha's son himself had before been shrouded by the Suta's son, even so was the latter now shrouded by the former in that battle. Beholding the prowess of Bhimasena in battle, thy warriors, as also the Gharanas, filled with joy; applauded him. Bhurisravas, and Kripa, and Drona's son, and the ruler of the Madras, and Uttamaujas and Yudhamanyu, and Kesava, and Arjuna,--these great car-warriors: O king, among both the Kurus and the Pandavas,--loudly cheered Bhima, saying, 'Excellent, Excellent,' and uttered leonine roars. When that fierce uproar, making the hair stand on end rose, thy son Duryodhana, O king, quickly said unto all the kings and princes and particularly his uterine brothers, these words, 'Blessed be ye, proceed towards Karna for rescuing him from Vrikodara, else the shafts shot from Bhima's bow will slay the son of Radha. Ye mighty bowmen, strive ye to protect the Suta's son.' Thus commanded by Duryodhana, seven of his uterine brothers, O sire, rushing in wrath towards Bhimasena, encompassed him on all sides. Approaching the son of Kunti they covered him with showers of arrows, like clouds pouring torrents of rain on the mountain-breast in the season of rains. Excited with wrath, those seven great car-warriors began to afflict Bhimasena, O king, like the seven planets afflicting the moon at the hour of the universal dissolution. The son of Kunti, then, O monarch, drawing his beautiful bow with great force and firm grasp, and knowing that his foes were but men, aimed seven shafts. And lord Bhima in great rage sped at them those shafts, effulgent as solar rays. Indeed, Bhimasena recollecting his former wrongs, shot those shafts as if for extracting the life from out of the bodies of those sons of thine. Those arrows, O Bharata, whetted on stone and equipped with wings of gold, shot by Bhimasena, piercing through the bodies of those Bharata princes, flew into the sky. Indeed, those arrows winged with gold, piercing through the hearts of thy sons, looked beautiful. O monarch, as they passed into the sky, like birds of excellent plumage. Decked with gold and covered all over with blood, those arrows, O king, drinking the blood of thy sons passed out of their body. Pierced in their vital limbs by means of those arrows, they fell down on the earth from their cars, like tall trees growing on mountain

precipices, broken by an elephant. The seven sons of thine that were thus slain were Satrunjaya, and Satrusaha, and Chitra, and Chitrayudha, and Dridha, and Chitrasena and Vikarna. Amongst all thy sons slain, Vrikodara, the son of Pandu, grieved bitterly from sorrow for Vikarna who was dear to him. And Bhima said, 'Even thus was the vow made by me, viz., that all of you should be slain by me in battle.'

It is for that, O Vikarna, that thou hast been slain. My vow hath been accomplished. O hero, thou camest to battle, bearing in mind the duties of a Kshatriya. Thou wert ever engaged in our good, and especially in that of the king (our eldest brother). It is scarcely proper, therefore, for me to grieve for thy illustrious self. Having slain those princes, O king, in the very sight of Radha's son, the son of Pandu uttered a terrible leonine roar. That loud shout of the heroic Bhima, O Bharata, informed king Yudhishthira the Just that the victory in that battle was his. Indeed, hearing that tremendous shout of Bhima armed with the bow, king Yudhishthira felt great joy in the midst of that battle. The gladdened son of Pandu, then, O king, received that leonine shout of his brother with sounds and other musical instruments. And after Vrikodara, had sent him that message by the sign agreed upon, Yudhishthira, that foremost of persons acquainted with weapons, filled with joy, rushed against Drona in battle. On the other hand, O king, beholding one and thirty of thy sons slain, Duryodhana recollected the words of Vidura.—Those beneficial words spoken by Vidura are now realised! Thinking even so, king Duryodhana was unable to do what he should. All that, during the match at dice, thy foolish and wicked son, with Karna (on his side), said unto the princes of Panchala causing her to be brought into the assembly, all the harsh words, again, that Karna said unto Krishnā, in the same place, before thyself, O king, and the sons of Pandu, in thy hearing and that of all the Kurus, viz., O Krishna, the Pandavas are lost and have sunk into eternal hell, therefore, choose thou other husbands,—alas, the fruit of all that is now manifesting itself. Then, again, O thou of Kuru's race, diverse harsh speeches, such as sesamum seeds without kernel, etc., were applied by the wrathful sons to those high-souled ones, viz., the sons of Pandu. Bhimasena, vomiting forth the fire of wrath (which these enraged) and which he had restrained for thirteen years, is now compassing the destruction of thy sons. Indulging in copious lamentations, Vidura failed to persuade thee towards peace. O chief of the Bharatas, suffer the fruit of all that with thy sons. Thou art old, patient, and capable of foreseeing the consequences of all acts. Being so, when thou didst yet refuse to follow the counsels of thy well-wishers, it seems that all this is the result of destiny. Do not grieve, O tiger among men! All this is thy great fault. In my opinion, thou art thyself the cause of the destruction of thy sons. O monarch, Vikarna hath fallen, and Chitrasena also of great prowess. Many other mighty car-warriors and foremost ones among thy sons have also fallen. Others, again, among thy sons whom Bhima saw come within the range of his vision, O mighty-armed one, he slew in a trice. It is for thee only that I had to see our array scorched in thousands by means of the arrows shot by Pandu's son, Bhima and Vrisha (Karna)!"

SECTION 137

"Dhritrashtra said, 'O Suta, O Sanjaya, this grievous result that has now overtaken us is, I think, certainly due to my evil policy. I had hitherto thought that what is past. But, O Sanjaya, what measures should I now adopt? I am now once more calm. O Sanjaya, therefore, tell me how this slaughter of heroes is going on, having my evil policy for its cause.'

"Sanjaya said, 'Indeed, O king, Karna and Bhima, both ended with great prowess, continued in that battle to pour their arrowy showers like two rain-charged clouds. The arrows, winged with gold and whetted on stone and marked with Bhima's name, approaching Karna, penetrated into his body, as if piercing into his very life. Similarly, Bhima also, in that battle was shrouded with the shafts of Karna in hundreds and thousands, resembling snakes of virulent poison. With their arrows, O king, failing on all sides, an agitation was produced among the troops resembling that of the very ocean. Many were the combatants, O chastiser of foes, in thy host that were deprived of life by arrows, resembling snakes of virulent poison shot from Bhima's bow. Strewn with fallen elephants and steeds mixed with the bodies of men, the field of battle looked like one covered with trees broken by a tempest. Slaughtered in battle with the arrows from Bhima's bow, thy warriors fled away, saying, 'What is this?' Indeed, that host of the Sindhus, the Sauviras, and the Kauravas, afflicted with the impetuous shafts of both Karna and Bhima, was removed to a great distance. The remnant of those brave soldiers, with their steeds and elephants killed, leaving the vicinity of both Karna and Bhima, fled away in all directions. (And they cried out), 'Verily, for the sake of the Parthas, the gods are stupefying us, since those arrows shot by both Bhima and Karna are slaying our forces. Saying those words, these troops of thine afflicted with fear avoiding the range of (Karna's and Bhima's) arrows, stood at a distance for witnessing that combat. Then, on the field of battle there

began to flow a terrible river enhancing the joy of the heroes and the fears of the timid. And it was caused by the blood of elephants and steeds and men. And covered with the lifeless forms of men and elephants and steeds, with flagstaves and the bottoms of cars, with the adornments of cars and elephants and steeds with broken cars and wheels and Akshas and Kuveras, with loud-twanged bows decked with gold, and gold-winged arrows and shafts in thousands, shot by Karna and Bhima, resembling snakes just freed from their sloughs, with countless lances and spears and scimitars and battleaxes, with maces and clubs and axes, all adorned with gold, with standards of diverse shapes, and darts and spiked clubs, and with beautiful Sataghnis, the earth, O Bharata, looked resplendent. And strewn all over with earrings and necklaces of gold and bracelets loosened (from wrists), and rings, and precious gems worn on diadems and crowns, and head-gears, and golden ornaments of diverse kinds, O sire, and coats of mail, and leathern fences, and elephants' ropes, and umbrellas displaced (from their places) and Yak-tails, and fans with the pierced bodies of elephants and steeds and men, with blood-dyed arrows, and with diverse other objects, lying about and loosened from their places, the field of battle looked resplendent like the firmament bespangled with stars. Beholding the wonderful, inconceivable, and superhuman feats of those two warriors, the Charanas and the Siddhas were exceedingly amazed. As a blazing conflagration, having the wind for its ally, courses through an (extended) heap of dry grass, even so, Adhiratha's son, engaged with Bhima, coursed fiercely in that battle. Both of them felled countless standards and cars and slew steeds and men and elephants, like a pair of elephants crushing a forest of reeds while engaged in battle with other. Thy host looked like a mass of clouds, O king, of men, and great was the carnage caused in that battle by Karna and Bhima."

SECTION 138

"Sanjaya said, 'Then Karna, O king, piercing Bhima with three arrows, poured countless beautiful arrows upon him. The mighty-armed Bhimasena, the son of Pandu, though thus struck by the Suta's son, showed no signs of pain but stood immovable like a hill pierced (with arrows). In return, O sire, in that battle, he deeply pierced Karna in the ear with a barbed arrow, rubbed with oil, of great keenness, and of excellent temper. (With that arrow) he felled on the earth the large and beautiful ear-ring of Karna. And it felled down, O monarch, like a blazing luminary of great effulgence from the firmament. Excited with wrath, Vrikodara, then, smiling the while, deeply pierced the Suta's son in the centre of the chest with another broad-headed arrow. And once again, O Bharata, the mighty-armed Bhima quickly shot in that battle ten long shafts that looked like snakes of virulent poison just freed from their sloughs. Shot by Bhima, those shafts, O sire, striking Karna's forehead, entered it like snakes entering an ant-hill. With those shafts sticking to his forehead, the Suta's son looked beautiful, as he did before, while his brow had been encircled with a chaplet of blue lotuses. Deeply pierced by the active son of Pandu, Karna, supporting himself on the Kuxara of his car, closed his eyes. Soon, however, regaining consciousness, Karna, that scorcher of foes, with his body bathed in blood, became mad with rage. Infuriated with rage in consequence of his being thus afflicted by that firm bowman Karna, endowed with great impetuosity, rushed fiercely towards Bhimasena's car. Then, O king, the mighty and wrathful Karna, maddened with rage, shot at Bhimasena, O Bharata, a hundred shafts winged with vulturine feathers. The son of Pandu, however, disregarding his foe and setting at nought his energy, began to shoot showers of fierce arrows at him. Then Karna, O king, excited with rage, O scorcher of foes, struck the son of Pandu, that embodiment of wrath with nine arrows in the chest. Then both those tigers among men (armed with arrows and, therefore), resembling a couple of tigers with fierce teeth, poured upon each other, in that battle, their arrowy showers, like two mighty masses of clouds. They sought to frighten each other in that battle, with sounds of their palms and with showers of arrows of diverse kinds. Excited with rage, each sought in that battle to counteract the other's feat. Then that slayer of hostile heroes, viz., the mighty-armed Bhima, O Bharata, cutting off, with a razor-faceted arrow, the bow of the Suta's son, uttered a loud shout. Casting off that broken bow, the Suta's son, that mighty car-warrior, took up another bow that was stronger and tougher. Beholding that slaughter of the Kuru, the Sauvira, and the Sindhu heroes, and marking that the earth was covered with coats of mail and standards and weapons lying about, and also seeing the lifeless forms of elephants, foot-soldiers and horsemen and car-warriors on all sides, the body of the Suta's son, from wrath, blazed up with effulgence. Stretching his formidable bow, decked with gold, Radha's son, O king, eyed Bhima with wrathful glances. Infuriated with rage, the Suta's son, while shooting his arrows, looked resplendent, like the autumnal sun of dazzling rays at mid-day. While employed with his hands in taking up an arrow, fixing it on the bow-string, stretching the string and letting it off, none could notice any interval between those acts. And while Karna was

thus engaged in shooting his arrows right and left, his bow incessantly drawn to a circle, like a terrible circle of fire. The keen pointed arrows, equipped with wings of gold, shot from Karna's bow, covered, O king, all the points of the compass, darkening the very light of the sun. Countless flights were seen, in the welkin, of those shafts equipped with wings of gold, shot from Karna's bow. Indeed, the shafts shot from the bow of Adhiratha's son, looked like rows of cranes in the sky. The arrows that Adhiratha's son shot were all equipped with vulturine feathers, whetted on stone, decked with gold, endowed with great impetuosity, and furnished with blazing points. Impelled by the force of his bow, those arrows urged by Karna, while coursing in thousands through the welkin looked beautiful like successive flights of locusts. The arrows shot from the bow of Adhiratha's son, as they coursed through the welkin, looked like one long continuously drawn arrow in the sky. Like a cloud covering a mountain with torrents of rain, Karna in rage, covered Bhima with showers of arrows. Then thy sons, O Bharata, with their troops, beheld the might, energy, prowess and perseverance of Bhima, for the latter, disregarding that arrowy downpour, resembling the raging sea, rushed in wrath against Karna, Bhima, O monarch, was armed with a formidable bow, the back of whose staff was decked with gold. He stretched it so quickly that it seemed, like a second bow of Indra, incessantly drawn to a circle. Shafts issued continuously from it seemed to fill the welkin. With those straight arrows, equipped with wings of gold, shot by Bhima, a continuous line was made in the sky that looked effulgent like a garland of gold. Then those showers of (Karna's) arrows spread in the welkin, struck by Bhimasena with his shafts, were scattered in portions and fell down on the earth. Then the sky was covered with those showers of gold-winged and swiftly-coursing arrows, of both Karna and Bhimasena, that produced sparks of fire as they clashed against each other. The very sun was then shrouded, and the very wind ceased to blow. Indeed, when the welkin was thus covered with those arrowy showers, nothing could be seen. Then the Suta's son, disregarding the energy of the high-souled Bhima, completely shrouded Bhima with other arrows and endeavoured to prevail over him. Then, O sire, those arrowy showers shot by both of them, seemed to clash against each other like two opposite currents of wind. And in consequence of that clash of the arrowy showers of those two lions among men, a conflagration, O chief of the Bharatas, seemed to be generated in the sky. Then Karna, desirous of slaying Bhima, shot at him in rage many whetted arrows equipped with wings of gold and polished by the hands of the smith. Bhima, however, cut off with his own shafts every one of those arrows into three fragments, and prevailing over the Suta's son, he cried out, 'Wait, Wait.' And the wrathful and mighty son of Pandu, like an all-consuming conflagration, once more shot in rage showers of fierce shafts. And then in consequence of their leathern fences striking against their bow-strings, loud sounds were generated. And loud also became the sound of their palms, and terrible their leonine shouts, and fierce the rattle of their car-wheels and the twang of their bow-strings. And all the combatants, O king, ceased to fight, desirous of beholding the prowess of Karna and of the son of Pandu, each of whom was desirous of slaying the other. And the celestial Rishis and Siddhas and Gandharvas, applauded them, saying, "Excellent, Excellent! And the tribes of Vidyadharas rained flowery showers upon them. Then the wrathful and mighty-armed Bhima of fierce prowess, balling with his own weapons the weapons of his foe, pierced the Suta's son with many shafts. Karna also, endowed with great might, baffling the shafts of Bhimasena, sped at him nine long shafts in that battle. Bhima, however, with as many arrows, cut off those shafts of Suta's son in the welkin and addressed him, saying, 'Wait, Wait!' Then the mighty-armed and heroic Bhima, excited with rage, shot at Adhiratha's son an arrow resembling the rod of Yama or Death himself. Radha's son, however, smiling, cut off that arrow, O king, of Pandu's son, however, of great Prowess, with three arrows of his, as it coursed towards him through the welkin. The son of Pandu then once more shot showers of fierce shafts. Karna, however, fearlessly received all those arrows of Bhima. Then excited with rage, the Suta's son, Karna, by the power of his weapons, with his straight arrows, cut off in that encounter the couple of quivers and the bow-string of fighting Bhima, as also the traces of his steeds. And then slaying his steeds also, Karna pierced Bhima's charioteer with five shafts. The charioteer, quickly running away, proceeded to Yudhamanyu's car. Excited with rage, the son of Radha then, whose splendour resembled that of the Yuga-fire, smiling the while, cut off the flag-staff of Bhima and felled his banner. Deprived of his bow, the mighty-armed Bhima then seized a dart, such as car-warriors may use. Excited with wrath, he whirled it in his hand and then hurled it with great force at Karna's car. The son of Adhiratha then, with ten shafts, cut off, as it coursed towards him with the effulgence of a large meteor, the gold-decked dart thus hurled (by Bhima) [Literally, mustered all his rage.]. Thereupon, that dart fell down, cut off into ten fragments by those sharp shafts of the Suta's son, Karna, that warrior conversant with every mode of warfare, then battling

for the sake of his friends. Then, the son of Kunti took up a shield decked with gold and a sword, desirous of obtaining either death or victory, Karna, however, O Bharata, smiling the while, cut off that bright shield of Bhima with many fierce shafts. Then, car-less, Bhima, O king, deprived of his shield, became mad with rage. Quickly, then, he hurled his formidable sword at Karna's car. That large sword, cutting off the stringed bow of the Suta's son, fell down on the earth, O king, like an angry snake from the sky. Then Adhiratha's son, excited with rage in that battle, smilingly took up another bow destructive of foes, having a stronger string, and tougher than the one he had lost. Desirous of slaying the son of Kunti, Karna then began to shoot thousands of arrows, O king, equipped with wings of gold and endowed with great energy. Struck by those shafts shot from Karna's bow, the mighty Bhima leaped into the sky, filling Karna's heart with anguish. Beholding the conduct of Bhima, in battle desirous of victory, the son of Radha beguiled him by concealing himself in his car. Seeing Karna concealing himself with an agitated heart on the terrace of his car, Bhima catching hold of Karna's flagstaff, waited on the earth. All the Kurus and the Charanas highly applauded that attempt of Bhima of snatching Karna away from his car, like Garuda snatching away a snake. His bow cut off, himself deprived of his car, Bhima, observant of the duties of his order, stood still for battle, keeping his (broken) car behind him. The son of Radha, then, from rage, in that encounter, proceeded against the son of Pandu who was waiting for battle. Then those two mighty warriors, O king, challenging as they approached each other, those two bulls among men, roared at each other, like clouds at the close of summer. And the passage-at-arms that then took place between those two engaged lions among men that could not brook each other in battle resembled that of old between the gods and the Danavas. The son of Kunti, however, whose stock of weapons was exhausted, was (obliged to turn back) pursued by Karna. Beholding the elephants, huge as hills that had been slain by Arjuna, lying (near), unarmed Bhimasena entered into their midst, for impeding the progress of Karna's car. Approaching that multitude of elephants and getting into the midst of that fastness which was inaccessible to a car, the son of Pandu, desirous of saving his life, refrained from striking the son of Radha. Desirous of shelter, that subjugator of hostile cities viz., the son of Pritha, uplifting an elephant that had been slain by Dhananjaya with his shafts, waited there, like Hanumat uplifting the peak of Gandhamadana. [Literally, 'a mountain overgrown with medicinal herbs of great efficacy.' Of course, the allusion is to Hanumat's removal of Gandhamadana for the cure of Lakshmana.] Karna, however, with his shafts, cut off that elephant held by Bhima. The son of Pandu, thereupon, hurled at Karna the fragments of that elephant's body as also car-wheels and steeds. In fact, all objects that he saw lying there on the field, the son of Pandu, excited with rage, took up and hurled at Karna. Karna, however, with his sharp arrows, cut off every one of those objects thus thrown at him. Bhima also, raising his fierce fists that were ended with the force of the thunder, desired to slay the Suta's son. Soon, however, he recollected Arjuna's vow. The son of Pandu, therefore, though competent, spared the life of Karna, from desire of not falsifying the vow that Savyasachin had made. The Suta's son, however, with his sharp shafts, repeatedly caused the distressed Bhima, to lose the sense. But Karna, recollecting the words of Kunti, took not the life of the unarmed Bhima. Approaching quickly Karna touched him with the horn of his bow. As soon, however, as Bhimasena was touched with the bow, excited with rage and sighing like a snake, he snatched the bow from Karna and struck him with it on the head. Struck by Bhimasena, the son of Radha, with eyes red in wrath, smiling the while, said unto him repeatedly these words, viz., 'Beardless eunuch, ignorant fool and glutton!' And Karna said, 'Without skin in weapons, do not fight with me. Thou art but a child, a laggard in battle! There, son of Pandu, where occurs a profusion of eatables and drink, there, O wretch, shouldst thou be but never in battle. Subsisting on roots, flowers, and observant of vows and austerities, thou, O Bhima, shouldst pass thy days in the woods for thou art unskilled in battle. Great is the difference between battle and the austere mode of a Muni's life. Therefore, O Vrikodara, retire into the woods. O child, thou art not fit for being engaged in battle. Thou hast an aptitude for a life in the woods. Urging cooks and servants and slaves in the house to speed, thou art fit only for reproving them in wrath for the sake of thy dinner, O Vrikodara! O Bhima, O thou of a foolish understanding, betaking thyself to a Muni's mode of life, gather thou fruits (for thy food). Go to the woods, O son of Kunti, for thou art not skilled in battle. Employed in cutting fruits and roots or in waiting upon guests, thou art unfit, I think, to take a part, O Vrikodara, in any passage-at-arms.' And, O monarch, all the wrongs done to him in his younger years, were also reminded by Karna in harsh words. And as he stood there in weakness, Karna once more touched him with the bow. And laughing loudly, Vrisha once more told Bhima those words, 'Thou shouldst fight with others, O sire, but never with one like me. They that fight with persons like us

have to undergo this and else! Go thither where the two Krishnas are! They will protect thee in battle. Or, O son of Kunti, go home, for, a child as thou art, what business hast thou with battle?' Hearing those harsh words of Karna, Bhimasena laughed aloud and addressing Karna said unto him these words in the hearing of all, 'O wicked wight, repeatedly hast thou been vanquished by me. How canst thou indulge, then, in such idle boast? In this world the ancients witnessed the victory and defeat of the great Indra himself. O thou of ignoble parentage, engage thyself with me in an athletic encounter with bare arms. Even as I slew the mighty Kichaka of gigantic frame, I would then slay thee in the very sight of all kings.' Understanding the motives of Bhima, Karna, that foremost of intelligent men, abstained from that combat in the very sight of all the bowmen. Indeed, having made Bhima carless, Karna, O king, reproved him in such boastful language in the sight of that lion among the Vrishnis (viz., Krishna) and of the high-souled Partha. Then the ape-bannered (Arjuna), urged by Kesava, shot at the Suta's son, O king, many shafts whetted on stone. Those arrows adorned with gold, shot by Partha's arms and issuing out of Gandiva, entered Karna's body, like cranes into the Krauncha mountains. With those arrows shot from Gandiva which entered Karna's body like so many snakes, Dhananjaya drove the Suta's son from Bhimasena's vicinity. His bow cut off by Bhima, and himself afflicted with the arrows of Dhananjaya, Karna quickly fled away from Bhima on his great car. Bhimasena also, O bull among men, mounting upon Satyaki's car, proceeded in that battle in the wake of his brother Savyasachin, the son of Pandu. Then Dhananjaya, with eyes red in wrath, aiming at Karna, quickly sped a shaft like the Destroyer urging forward Death's self. That shaft shot from Gandiva, like Garuda in the welkin in quest of a mighty snake, quickly coursed towards Karna. The son of Drona, however, that mighty car-warrior, with a winged arrow of his, cut it off in mid-air, desirous of rescuing Karna from fear of Dhananjaya. Then Arjuna, excited with wrath, pierced the son of Drona with four and sixty arrows, O king, and addressing him, said, 'Do not fly away, O Aswathaman, but wait a moment.' Drona's son, however, afflicted with the shafts of Dhananjaya, quickly entered a division of the Kaurava army that abounded with infuriated elephants and teemed with cars. The mighty son of Kunti, then, with the twang of Gandiva, drowned the noise made in that battle by all other twangings of bows, of shafts decked with gold. Then, the mighty Dhananjaya followed from behind the son of Drona who had not retreated to a great distance, frightening him all the way with his shafts. Piercing with his shafts, winged with the feathers of Kankas and peacocks, the bodies of men and elephants and steeds, Arjuna began to grind that force. Indeed, O chief of the Bharatas, Partha, the son of Indra, began to exterminate that host teeming with steeds and elephants and men."

SECTION 139

"Dhritrashtra said, 'Day by day, O Sanjaya, my blazing fame is being darkened. A great many warriors of mine have fallen. I think, all this is due to the reverse brought about by time. Dhananjaya, excited with rage, hath penetrated into my host which is protected by Drona's son, and Karna and which, therefore, is incapable of being penetrated by the very gods. United with those two of blazing energy viz., Krishna and Bhima, as also with that bull among the Sinis, his prowess hath been increased. Since I have heard of Dhananjaya's entry, grief is consuming my heart, like fire consuming a heap of dry grass, I see that all the kings of the earth with the ruler of the Sindhus amongst them, are affected by evil destiny. Having done a great wrong to the diadem-decked (Arjuna), how can the ruler of the Sindhus, if he falls within Arjuna's sight, save his life? From circumstantial inference, I see, O Sanjaya, how can the ruler of the Sindhus, if he falls within Arjuna's sight, save his life? From circumstantial inference, I see, O Sanjaya, that the ruler of the Sindhus is already dead. Tell me, however, truly how the battle raged. Thou art skilled in narration, O Sanjaya, tell me truly how the Vrishni hero Satyaki fought, who striving resolutely for Dhananjaya's sake, alone entered in rage the vast force, disturbing and agitating it repeatedly, like an elephant plunging into a lake overgrown with lotuses.'

"Sanjaya said, 'Beholding that foremost of men, viz., Bhima, to proceed, afflicted with Karna's shafts in the midst, O king, or many heroes, that foremost warrior amongst the Sinis followed him on his car. Roaring like the clouds at the close of summer, and blazing like the autumnal sun, he began to slaughter with his formidable bow the host of thy son, causing it to tremble repeatedly. And as the foremost one of Madhu's race, O Bharata, thus proceeded along the field on his car, drawn by steeds of the hue of silver and himself roaring terribly, none amongst thy warriors could check his progress. Then that foremost of kings, viz., Alamvusha, full of rage, never retreating from battle, armed with bow, and clad in a golden coat of mail rushing quickly, impeded the progress of Satyaki, that foremost warrior of Madhu's race. The encounter, then, O Bharata, that took place between them was such that its like had never been. All thy warriors and the

enemy, abstaining from the fight, became spectators of that engagement between those two ornaments of battle. Then that foremost of kings, viz., Alamvusha forcibly pierced Satyaki with ten arrows. That bull of Sini's race, however, with shafts, cut all those arrows before they could reach him. And once more, Alamvusha struck Satyaki with three sharp arrows equipped with beautiful wings, blazing as fire, and shot from his bow drawn to the ear. Those piercing through Satyaki's coat of mail, penetrated into his body. Having pierced Satyaki's body with those sharp and blazing arrows, ended with the force of fire or the wind, Alamvusha forcibly struck the four steeds of Satyaki, white as silver, with four other arrows. The grandson of Sini, endowed with great activity and prowess like that of (Kesava himself), the bearer of the discus, thus struck by him, slew with four shafts of great impetuosity the four steeds of Alamvusha. Having then cut off the head, beautiful as the full moon and decked with excellent car-rings with a broad-headed arrow, fierce as the Yuga-fire. Having slain that descendant of many kings in battle, that bull among the Yadus, that hero capable of grinding hostile hosts, proceeded towards Arjuna. O king, resisting, as he went, the enemy's troops. Indeed, O king, thus careering in the midst of the foe, the Vrishni hero, while proceeding in the wake (of Arjuna), was seen repeatedly to destroy with his shafts the Kuru host, like the hurricane dispersing gathering masses of clouds. Whithersoever that lion among men desired to go, thither he was borne by those excellent steeds of his, of the Sindhu breed, well-broken, docile, white as milk of the Kunda flower or the moon or snow, and adorned with trappings of warriors, viz., Duhsasana,—their commander. Those leaders of divisions, encompassing the grandson of Sini on all sides in that battle, began to strike him. That foremost one among the Satwatas, that hero, viz., Satyaki also, resisted them all with showers of arrows. Quickly checking all of them by means of his fiery shafts, that slayer of foes, viz., the grandson of Sini, forcibly uplifting his bow, O Ajamida, slew the steeds of Duhsasana. Then, Arjuna and Krishna, beholding that foremost of men, (viz., Satyaki) in that battle, became filled with joy."

SECTION 140

"Sanjaya said, 'Then the great bowmen of the Trigarta country owning standards, adorned with gold, encompassed on all sides the mighty-armed Satyaki, that warrior who accomplished with great activity everything that demanded accomplishment and who, having penetrated into that host, unlimited as the sea, was rushing against Duhsasana's car from desire of Dhananjaya's success. Checking his course with a large throng of cars on all sides, those great bowmen, excited with rage, covered him with showers of arrows. Having penetrated into the midst of the Bharata army which resembled a shoreless sea, and which, filled with the sound of palms abounded with swords and darts and maces, Satyaki, of prowess incapable of being baffled, alone vanquished his foes, those fifty (Trigarta) princes shining brilliantly in that battle. On that occasion we saw that the conduct of Sini's grandson in battle was extremely wonderful. So great was the lightness (of his movements) that having seen him on the west, we immediately saw him in the east. North, south, east, west, and in the other subsidiary directions, that hero seemed to career dancingly, as if he constituted a hundred warriors in his single self. Beholding that conduct of Satyaki, endowed with the sportive tread of the lion, the Trigarta warriors, unable to bear his prowess fled away towards (the division of) their own (countrymen). Then the brave warriors of the Surasenas endeavoured to check Satyaki, striking him with showers of shafts, like a driver striking an infuriated elephant with the hook. The high-souled Satyaki struggled with them for a short space of time and then that hero of inconceivable prowess began to fight with the Kalingas. Transgressing that division of the Kalingas which was incapable of being crossed, the mighty-armed Satyaki approached the presence of Dhananjaya, the son of Pritha. Like a tired swimmer in water when he reaches the land, Yuyudhana became comforted on obtaining the sight of Dhananjaya, that tiger among men. Beholding him approach, Kesava, addressing Partha, said, 'Yonder cometh the grandson of Sini, O Partha, following in thy wake. O thou of prowess incapable of being baffled, he is thy disciple and friend. That bull among men, regarding all the warriors as straw, hath vanquished them. Inflicting terrible injuries upon the Kaurava warriors, Satyaki, who is dear to thee as life, cometh towards thee, O Kiritin! Having with his shafts crushed Drona himself and Kritavarman of the Bhoja race, this Satyaki cometh to thee, O Phalgun! Intent on Yudhishtira's good, having slain many foremost of warriors, the brave Satyaki, skilled in weapons, is coming to thee, O Phalgun! Having achieved the most difficult feat in the midst of the (Kaurava) troops, the mighty Satyaki, desirous of obtaining thy sight cometh to thee, O son of Pandu! Having on a single car fought in battle many mighty car-warriors with the preceptor (Drona) on their head, Satyaki cometh to thee, O Partha! Despatched by Dharma's son, this Satyaki cometh to thee, O Partha, having pierced through the Kaurava army, relying on the might of his own

arms. Invincible in battle, that Satyaki, who hath no warrior amongst the Kauravas equal to him, is coming to thee, O son of Kunti! Having slain, countless warriors, this Satyaki cometh to thee, O Partha, freed from amid the Kaurava troops, like a lion from amid a herd of kine. Having strewn the earth with the faces, beautiful as the lotus, of thousands of kings, this Satyaki is coming to thee, O Partha! Having vanquished in battle Duryodhana himself with his brothers, and having slain Jalasandha, Satyaki is coming quickly. Having caused a river of blood for its mire, and regarding the Kauravas as straw, Satyaki cometh towards thee.' The son of Kunti, without being cheerful, said these words unto Kesava, 'The arrival of Satyaki, O mighty-armed one, is scarcely agreeable to me. I do not, O Kesava, know how king Yudhishtira the Just is. Now that he is separated from Satwata, I doubt whether he is alive; O mighty-armed one, this Satyaki should have protected the king. Why then, O Krishna, hath this one, leaving Yudhishtira followed in my wake? The king, therefore, hath been abandoned to Drona. The ruler of the Sindhus hath not yet been slain. There, Bhurishravas is proceeding against Satyaki in battle. A heavier burthen hath been cast upon me on account of Jayadratha. I should know how the king is and I should also protect Satyaki. I should also slay Jayadratha. The sun hangeth low. As regards the mighty-armed Satyaki, he is tired; his weapons also have been exhausted. His steeds as also their driver, are tired, O Madhava! Bhurishravas, on the other hand, is not tired, he hath supporters behind him, O Kesava! Will success be Satyaki's in this encounter? Having crossed the very ocean, will Satyaki of un baffled prowess, will that bull amongst the Sinis, of great energy, succumb, obtaining (before him) the vestige of a cow's foot? [i.e., the little indent caused by a cow's hoof.] Encountering that foremost one amongst the Kurus, viz., the high-souled Bhurishravas, skilled in weapons, will Satyaki have good fortune? I regard this, O Kesava, to have been an error of judgement on the part of king Yudhishtira the Just. Casting of all fear of the preceptor, he hath despatched Satyaki (from away his side). Like a sky-ranging hawk after a piece of meat, Drona always endeavoureth after the seizure of king Yudhishtira the Just. Will the king be free from all danger?'

SECTION 141

"Sanjaya said, 'Beholding Satwata, invincible in battle coming (towards Arjuna), Bhurishravas, in rage, O king, suddenly advanced towards him. He of Kuru's race, then, O king, addressing that bull of Sinis' race, said, 'By luck it, is thou that hast today come within the range of my vision. Today in this; battle, I obtain the wish I had always cherished. If thou dost not flee away from battle, thou wilt not escape me with life. Slaying thee today in fight, thou that art ever proud of thy heroism, I will, O thou of Dasarha's race, gladden the Kuru king Suyodhana. Those heroes, viz., Kesava and Arjuna, will today together behold thee lying on the field of battle, scorched with my arrows. Hearing that thou hast been slain by me, the royal son of Dharmā, who caused thee to penetrate into this host, will today be covered with shame. Pritha's son, Dhananjaya, will today behold my prowess when he sees thee slain and lying on the earth, covered with gore. This encounter with thee hath always been desired by me, like the encounter of Sakra with Vali in the battle between the gods and the Asuras in days of old. Today I will give thee dreadful battle, O Satwata! Thou shalt thence truly understand (the measure of) my energy, might, and manliness. Slain by me in battle, thou shalt today proceed to the abode of Yama, like Ravana's son (Indrajit) slain by Lakshmana, the younger brother of Rama. Today, Krishna and Partha and king Yudhishtira the Just, O thou of Madhu's race, witnessing thy slaughter will, without doubt, be overcome with despondency and will give up battle. Causing thy death today, O Madhava, with keen shafts, I will gladden the wives of all those that have been slain by thee in battle. Having come within the scope of my vision, thou shalt not escape, like a small deer from within the range of a lion's vision.' Hearing these words of his, Yuyudhana, O king, answered him with a laugh, saying, 'O thou of Kuru's race, I am never inspired with fear in battle. Thou shalt not succeed in terrifying me with thy words only. He will slay me in battle who will succeed in disarming me. He that will slay me in battle will slay (foes) for all time to come. [The sense is that he that will slay me will always be victorious in battle, will always slay the warriors with whom he may be engaged in battle. Defeat will never be his.] What is the use of such idle and long-winded boast in words? Accomplish in deed what thou sayest. Thy words seem to be as fruitless as the roar of autumnal clouds. Hearing, O hero, these roars of thine, I cannot restrain my laughter. Let that encounter, O thou of Kuru's race, which has been desired by thee so long, take place today. My heart, O sire, inspired as it is with the desire of an encounter with thee, cannot brook any delay. Before slaying thee, I shall not abstain from the fight, O wretch.' Rebuking each other in such words, those two bulls among men, both excited with great wrath, struck each other in battle, each being desirous of taking the other's life. Those great bowmen both ended with great might, encountered each other in

battle, each challenging the other, like two wrathful elephants in rut for the sake of a she-elephant in her season. And those two chastisers of foes, viz., Bhurishravas and Satyaki, poured upon each other dense showers of arrows like two masses of clouds. Then Somadatta's son, having shrouded the grandson of Sini with swift coursing shafts, once more pierced the latter, O chief of the Bharatas, with many keen shafts, from desire of slaying him. Having pierced Satyaki with ten shafts, Somadatta's son sped many other keen shafts at that bull amongst the Sinis, from a desire of compassing his destruction. Satyaki, however, O lord, cut off, with the power of his weapons, all those keen shafts of Bhurishravas, O king, in the welkin, before, in fact, any of them could reach him. Those two heroes, those two warriors that enhanced the fame of the Kurus and the Vrishnis respectively, both of noble lineage, thus poured upon each other their arrow showers. Like two tigers fighting with their claws or two huge elephants with their tusks they mangled each other with shafts and darts, such as car-warriors may use. Mangling each other's limbs, and with blood issuing out of their wounds, those two warriors engaged in a gambling match in which their lives were at the stake, checked and confounded each other. Those heroes of excellent feats, those enhancers of the fame of the Kurus and the Vrishnis, thus fought with each other, like two leaders of elephantine herds. Indeed, those warriors, both coveting the highest region, both cherishing the desire of very soon attaining the region of Brahman, thus roared at each other. Indeed, Satyaki and Somadatta's son continued to cover each other with their arrow showers in the sight of the Dhartarashtras filled with joy. And the people there witnessed that encounter between those two foremost of warriors who were fighting like two leaders of elephantine herds for the sake of a she-elephant in her season. Then each slaying the other's steeds and cutting off the other's bow, those car-less combatants encountered each other with swords in a dreadful fight. Taking up two beautiful and large and bright shields made of bull's hide, and two naked swords, they careered on the field. Stalking in circles and in diverse other kinds of courses duly, those grinders of foes excited with rage, frequently struck each other. Armed with swords, clad in bright armour, decked with cuirass and Angadas, those two famous warriors showed diverse kinds of motion. They wheeled about on high and made side-thrusts, and ran about, and rushed forward and rushed upwards. And those chastisers of foes began to strike each other with their swords. And each of them looked eagerly for the dereliction of the other. And both of those heroes leapt beautifully and both showed their skill in that battle, began also to make skilful passes at each other, and having struck each other, O king, those heroes took rest for a moment in the sight of all the troops. Having with their swords cut in pieces each other's beautiful shield, O king, decked with a hundred moons, those tigers among men, engaged themselves in a wrestling encounter. Both having broad chests, both having long arms, both well-skilled in wrestling, they encountered each other with their arms of iron that resembled spiked maces. And they struck each other with their arms, and seized each other's arms, and each seized with his arms the other's neck. And the skill they had acquired by exercise, contributed to the joy of all the warriors that stood as spectators of the encounter. And as those heroes fought with each other, O king, in that battle, loud and terrible were the sounds produced by them, resembling the fall of the thunder upon the mountain breast. Like two elephants encountering each other with the end of their tusks, or like two bulls with their horns, those two illustrious and foremost warriors of the Kuru and the Satwata races, fought with each other, sometimes binding each other with their arms, sometimes striking each other with their heads, sometimes intertwining each other's legs, sometimes slapping their armpits, sometimes pinching each other with their nails, sometimes clasping each other tightly, sometimes twining their legs round each other's loins, sometimes rolling on the ground, sometimes advancing, sometimes receding, sometimes rising up, and sometimes leaping up. Indeed, those two and thirty kinds of separate manoeuvres that characterise encounters of that kind.

"When Satwata's weapons were exhausted during his engagement with Bhurishravas, Vāsudeva said unto Arjuna, 'Behold that foremost of all bowmen, viz., Satyaki, engaged in battle, deprived of car. He hath entered the Bharata host, having pierced through it, following in thy wake, O son of Pandu! He hath fought with all the Bharata warriors of great energy. The giver of large sacrificial presents, viz., Bhurishravas, hath encountered that foremost of warriors while tired with fatigue. Desirous of battle, Bhurishravas is about to encounter. Then that warrior invincible in battle, viz., Bhurishravas, excited with wrath, vigorously struck Satyaki, O king, like an infuriated elephant striking an infuriated compeer. Those two foremost of warriors, both upon their cars, and both excited with wrath, fought on, king, Kesava, and Arjuna witnessing their encounter. Then the mighty-armed Krishna, addressing Arjuna, said, 'Behold, that tiger among the Vrishnis and the Andhakas has succumbed to Somadatta's son. Having achieved the most

difficult feats, exhausted with exertion, he hath been deprived of his car. O Arjuna, protect Satyaki, thy heroic disciple. See that foremost of men may not, for thy sake, O tiger among men, succumb to Bhurishravas, devoted to sacrifices. O puissant one, speedily do what is needed.' Dhananjaya, with a cheerful heart addressing Vāsudeva, said, 'Behold, that bull amongst the Kurus and that foremost one among the Vrishnis are sporting with each other, like a huge elephant mad with rage sporting with a mighty lion in the forest. While Dhananjaya the son of Pandu was thus speaking, loud cries of oh and alas arose among the troops, O bull of Bharata's race, since the mighty-armed Bhurishravas, exerting vigorously struck Satyaki and brought him down upon the ground. And like a lion dragging an elephant, that foremost one of Kuru's race, viz., Bhurishravas, that giver of profuse presents at sacrifices, dragging that foremost one amongst the Satwatas, looked resplendent in that battle. Then Bhurishravas in that encounter, drawing his sword from the scabbard, seized Satyaki by the hair of his head and struck him at the chest with his feet. Bhurishravas then was about to cut off from Satyaki's trunk his head decked with ear-rings. For sometime, the Satwata hero rapidly whirled his head with the arm of Bhurishravas that held it by the hair, like a potter's wheel whirled round with the staff. Beholding Satwata thus dragged in battle by Bhurishravas, Vāsudeva once more, O king, addressed Arjuna and said, 'Behold, that tiger among the Vrishnis and the Andhakas, that disciple of thine, O mighty-armed one, not inferior to thee in bowmanship, hath succumbed to Somadatta's son. O Partha, since Bhurishravas is thus prevailing over the Vrishni hero, Satyaki, of prowess incapable of being baffled, the very name of the latter is about to be falsified. Thus addressed by Vāsudeva the mighty-armed son of Pandu, mentally worshipped Bhurishravas in that battle, saying, 'I am glad that, Bhurishravas, that enhancer of the fame of the Kurus, is dragging Satyaki in battle, as if in sport. Without slaying Satyaki that foremost one among the heroes of the Vrishni race, the Kuru warrior is only dragging him like a mighty lion in the forest dragging a huge elephant.' Mentally applauding the Kuru warrior thus, O king, the mighty-armed Arjuna, the son of Pritha, replied unto Vāsudeva, saying, 'My eyes having rested upon of the Sindhus, I could not, O Madhava, see Satyaki. I shall, however, for the sake of that Yadava warrior, achieve a most difficult feat.' Having said these words, in obedience to Vāsudeva, the son of Pandu, fixed on Gandiva a sharp razor-headed arrow. That arrow, shot by Partha's hand and resembling a meteor flashing down from the firmament, cut off the Kuru warrior's arm with the sword in the grasp and decked with Angada."

SECTION 142

"Sanjaya said, 'That arm (of Bhurishravas) decked with Angada and the sword in its grasp (thus cut off), fell down on the earth to the great grief of all living creatures. Indeed, that arm, which was to have cut off Satyaki's head itself, cut off by the unseen Arjuna, quickly dropped down on the earth, like a snake of five heads. The Kuru warrior, beholding himself incapacitated by Partha abandoned his hold on Satyaki and wrathfully reproved the son of Pandu.'

"Bhurishravas said, 'Thou hast, O son of Kunti, done a cruel and heartless deed, since without being engaged with me, thou hast, unseen by me, cut off my arm. Shalt thou not have to say unto Yudhishtira, the royal son of Dharmā, even this, viz., 'Bhurishravas, while otherwise engaged, was slain by me in battle?' Wert thou taught this use of weapons by the high-souled Indra or by Rudra, O Partha, or by Drona, or by Kripa? Thou art, in this world, better acquainted with the rules about the use of weapons than all others. Why then hast thou cut off in battle the arm of a warrior who was not engaged with thee? The righteous never strike him that is heedless, or him that is terrified, or him that is made careless, or him that beggeth for life or protection, of him that hath fallen into distress. Why, then, O Partha, hast thou perpetrated such an extremely unworthy deed that is sinful, that is worthy only of a low wretch, and that is practised by only a wicked bloke! A respectable person, O Dhananjaya, can easily accomplish a deed that is respectable. A deed, however, that is disrespectful becomes difficult of accomplishment by a person that is respectable. A man quickly catches the behaviour of those with whom and amongst whom he moves. This is seen in thee, O Partha! Being of royal lineage and born, especially, in Kuru's race, how hast thou fallen off from the duties of a Kshatriya, although thou wert of good behaviour and observant of excellent vows. This mean act that thou hast perpetrated for the sake of the Vrishni warrior, is without doubt, conformable to Vāsudeva's counsels. Such an act does not suit one like thee. Who else, unless he were a friend of Krishna's, would inflict such a wrong upon one that is heedlessly engaged with another in battle? The Vrishnis and the Andhakas are bad Kshatriyas, ever engaged in sinful deeds, and are, by nature, addicted to disreputable behaviour. Why, O Partha, hast thou taken them as model? Thus addressed in battle, Partha replied unto Bhurishravas, saying, 'It is evident that with the decrepitude of the body one's intellect also becomes decrepit, since, O lord, all those senseless words have

been uttered by thee. Although thou knowest Hrishikesa and myself well, how is it that thou rebukest us thus? Knowing as I do the rules of battle and conversant as I am with the meaning of all the scriptures, I would never do an act that is sinful. Knowing this well, thou rebukest me yet. The Kshatriyas fight with their foes, surrounded by their own followers, their brothers, sires, sons, relatives, kinsmen, companions, and friends. These also fight, relying on the (strength of) arms of those they follow. Why, then, should I not protect Satyaki, my disciple and dear kinsman, who is fighting for our sake in this battle, regardless of life itself, that is so difficult of being laid down. Invincible in fight, Satyaki, O king, is my right arm in battle. One should not protect one's own self only, when one goes to battle, he, O king, who is engaged in the business of another should be protected (by that other). Such men being protected, the king is protected in press of battle. If I had calmly beheld Satyaki on the point of being slain in great battle (and had not interfered for saying him), sin would, then, owing to Satyaki's death, have been mine, for such negligence! Why then dost thou become angry with me for my having protected Satyaki? Thou rebukest me, O king, saying, 'Though engaged with another, I have yet been maimed by thee.' In that matter, I answer, I judged wrongly. Sometimes shaking my armour; sometimes riding on my car, sometimes drawing the bow-string, I was fighting with my enemies in the midst of a host resembling the vast deep, teeming with cars and elephants and abounding with steeds and foot-soldiers and echoing with fierce leonine shouts. Amongst friends and foes engaged with one another, how could it be possible that the Satwata warrior was engaged with only one person in battle? Having fought with many and vanquished many mighty car-warriors, Satyaki had been tired. He himself, afflicted with weapons, had become cheerless. Having, under such circumstances, vanquished the mighty car-warrior, Satyaki, and brought him under thy control, thou soughtest to display thy superiority. Thou, hadst desired to cut off, with thy sword, the head of Satyaki in battle. I could not possibly behold with indifference Satyaki reduced to that strait. Thou shouldst rather rebuke thy own self, since thou didst not take care of thyself (when seeking to injure another). Indeed, O hero, how wouldst thou have behaved towards one who is thy dependant?"

"Sanjaya continued, 'Thus addressed (by Arjuna), the mighty-armed and illustrious Bhurisravas, bearing the device of the sacrificial stake on his banner, abandoning Yuyudhana, desired to die according to the vow of Praya. Distinguishing by many righteous deeds, he spread with his left hand a bed of arrows, and desirous of proceeding to the region of Brahman, committed his senses to the care of the deities presiding over them. Fixing his gaze on the sun, and setting his cleansed heart on the moon, and thinking of (the mantras in) the great Upanishad, Bhurisravas, betaking himself to Yoga, ceased to speak. Then all the persons in the entire army began to speak ill of Krishna and Dhananjaya and applauded Bhurisravas, that bull among men. Though censured, the two Krishnas, however, spoke not a word disagreeable (to the dying hero). The stake-bannered Bhurisravas also, though thus applauded, felt no joy. Then Pandu's son Dhananjaya, called also Phalgunas, incapable of bearing thy sons speaking in that strain, as also of putting up with their words and the words of Bhurisravas, O Bharata, in grief and without an angry heart, and as if for reminding them all, said these words, 'All the kings are acquainted with my great vow, viz., that no one shall succeed in slaying anybody that belongs to our side, as long as the latter is within the range of my shafts. Remembering this, O stake-bannered one, it behoveth thee not to censure me. Without knowing rules of morality, it is not proper for one to censure others. That I have cut off thy arm while thou, well-armed in battle, wert on the point of slaying (the unarmed) Satyaki, is not all contrary to morality. But what righteous man is there, O sire, that would applaud the slaughter of Abhimanyu, a mere child, without arms, deprived of car, and his armour fallen off?' Thus addressed by Partha, Bhurisravas touched the ground with his left arm the right one (that had been lopped off). The stake-bannered Bhurisravas, O king of dazzling effulgence, having heard those words of Partha, remained silent, with his head hanging down. Then Arjuna said, 'O eldest brother of Sala, equal to what I bear to king Yudhishtira the Just, or Bhima, that foremost of all mighty persons, or Nakula, or Sahadeva, is the love I bear to thee. Commanded by me as also by the illustrious Krishna, repair thou to the region of the righteous, even where Sivi, the son of Usinara, is.'

"Vasudeva also said, 'Thou hast constantly performed sacrifices and Agnihotras. Go thou then, without delay, into those pure, regions of mine that incessantly blaze forth with splendour and that are desired by the foremost of deities with Brahma as their head, and becoming equal to myself, be thou borne on the back to Garuda.'

"Sanjaya continued, 'Set free by Somadatta's son, the grandson of Sini, rising up, drew his sword and desired to cut off the head of the high-souled Bhurisravas. Indeed, Satyaki desired to slay the sinless Bhurisravas, the eldest brother of

Sala, that giver of plenty in sacrifices who was staying with his, senses withdrawn from battle, who had already been almost slain by the son of Pandu, who was sitting with his arm lopped off and who resembled on that account a trunkless elephant. All the warriors loudly censured him (for his intention). But deprived of reason, and forbidden by Krishna and the high-souled Partha, Bhima, and the two protectors of the two wheels (of Arjuna's car, viz., Yudhamanyu and Uttamaujas), and Aswatthaman, and Kripa and Karna, and Vrishasena, and the ruler of the Sindhus also, and while the soldiers were yet uttering shouts of disapproval, Satyaki slew Bhurisravas while in the observance of his vow. Indeed, Satyaki, with his sword, cut off the head of the Kuru warrior who had been deprived of his arm by Partha and who was then sitting in Praya for freeing his soul from the body. The warriors did not applaud Satyaki for that act of his in slaying that perpetrator of Kuru's race who had before been almost slain by Partha. The Siddhas, the Charanas, and the men there present, as also the gods, beholding the Sakra-like Bhurisravas slain in that battle, through sitting in the observance of that Praya vow, began to applaud him, amazed at the acts, accomplished by him. Thy soldiers also argued the matter, 'It is no fault of the Vrishni hero. That which was pre-ordained has happened. Therefore, we should not give way to wrath. Anger is the cause of men's sorrow. It was ordained that Bhurisravas would be slain by the Vrishni hero. There is no use of judging of its propriety or otherwise. The Creator had ordained Satyaki to be the cause of Bhurisravas's death in battle.'

"Satyaki said, 'Ye sinful Kauravas, wearing the outward garment of righteousness, ye tell me, in words of virtue, that Bhurisravas should not be slain. Where, however, did this righteousness of yours go when ye slew in battle that child, viz., the son of Subhadra, while destitute of arms? I had in a certain fit of haughtiness vowed that he who would, throwing me down alive in battle, strike me with his foot in rage, he would be slain by me even though that foe should adopt the vow of asceticism. Struggling in the encounter, with my arms and eyes hale and sound, ye had yet regarded me as dead. This was an act of folly on our part. Ye bulls among the Kurus, the slaughter of Bhurisravas, accomplished by me, hath been very proper! Partha, however, by cutting off this one's arm with sword in grasp for fulfilling, from his affection for me, his own vow (about protecting all on his side), hath simply robbed me of glory. That which is ordained must happen. It is destiny that works. Bhurisravas hath been slain in press of battle. What sin have I perpetrated? In days of yore, Valmiki sang this verse on earth, viz., 'Thou sayest, O ape, that women should not be slain. In all ages, however, men should always, with resolute care, accomplish that which gives pain to enemies.'

"Sanjaya continued, After Satyaki had said these words, none amongst the Pandavas and the Kauravas, O king, said anything. On the other hand, they mentally applauded Bhurisravas. No one there applauded the slaughter of Somadatta's illustrious son who resembled an ascetic living in the woods, or one sanctified with mantras in a great sacrifice, and who had given away thousands of gold coins. The head of that hero, graced with beautiful blue locks and eyes, red as those of pigeons, looked like the head of a horse cut off in a Horse-sacrifice and placed on the sacrificial altar. Sanctified by his prowess and the death he obtained at the edge of the weapon, the boon-giving Bhurisravas, worthy of every boon, casting off his body in great battle, repaired to regions on high, filling the welkin with his high virtues."

SECTION 143

"Dhritrashtra said, 'Unvanquished by Drona, and Radha's son and Vikarna and Kritavarman, how could the heroic Satyaki, never before checked in battle, having after his promise to Yudhishtira crossed the ocean of the Kaurava troops, being humiliated by the Kuru warrior Bhurisravas and forcibly thrown on the ground?'

"Sanjaya said, 'Hear, O king, about the origin, in the past times, of Sini's grandson, and of how Bhurisravas also came to be descended. This will clear thy doubts. Atri had for son Soma. Soma's son was called Vudha. Vudha had one son, of the splendour of the great Indra, called Pururavas. Pururavas had a son called Ayus. Ayus had for his son Nahusha. Nahusha had for his son Yayati who was a royal sage equal to a celestial. Yayati had by Devayani Yadu for his eldest son. In Yadu's race was born a son of the name of Devamidha of Yadu's race had a son named Sura, applauded in the three worlds. Sura had for his son that foremost of men, viz., the celebrated Vasudeva. Foremost in bowmanship, Sura was equal to Kartavirya in battle. In Sura's race and equal unto Sura in energy was, born Sini, O king! About this time, O king, occurred the Swayamvara. of the high-souled Devaka's daughter, in which all the Kshatriyas were present. In that self-choice, Sini vanquishing all the kings, quickly took up on his car the princess Devaki for the sake of Vasudeva. Beholding the princess Devaki on Sini's car, that bull among men, viz., the brave Somadatta of mighty energy could not brook the sight. A battle, O king, ensued between the two

which lasted for half a day and was beautiful and wonderful to behold. The battle that took place between those two mighty men was a wrestling encounter. That bull among men, viz., Somadatta, was forcibly thrown down on the earth by Sini. Uplifting his sword and seizing him by the hair, Sini struck his foe with his foot, in the midst of many thousands of kings who stood as spectators all around. At last, from compassion, he let him off, saying, 'Live!' Reduced to that plight by Sini, Somadatta, O sire, under the influence of wrath began to pay his adorations to Mahadeva for inducing the latter to bless him. That great lord of all boon-giving deities viz., Mahadeva, became gratified with him and asked him to solicit the boon he desired. The royal Somadatta then solicited the following boon, 'I desire a soon, O divine lord, who will strike Sini's son in the midst of thousands of kings and who will in battle strike him with his foot.' Hearing these words, O king, of Somadatta, the god saying, 'So be it,' disappeared then and there. It was in consequence of the gift of that boon that Somadatta subsequently obtained the highly charitable Bhurisravas for son, and it was for this, Somadatta's son threw down Sini's descendant in battle and struck him, before the eyes of the whole army, with his foot. I have now told thee, O king, what thou hadst asked me. Indeed, the Satwata hero is incapable of being vanquished in battle by even the foremost of men. The Vrishni heroes are all of sure aim in battle, and are conversant with all modes of warfare. They are vanquishers of the very gods, the Danavas and the Gandharvas. They are never confounded. They always fight, relying upon their own energy. They are never dependent on others. None, O lord, are seen in this world to be equal to the Vrishni's. None, O bull of Bharata's race, have been, are, or will be equal in might to the Vrishni's. They never show disrespect to their kinsmen. They are always obedient to the commands of those that are reverend in years. The very gods and Asuras and Gandharvas, the Yakshas, the Urugas and the Rakshasas cannot vanquish the Vrishni heroes, what need be said of men, therefore, in battle? They never covet also the possessions of those that ever render them aid on any occasion of distress. Devoted to the Brahmanas and truthful in speech, they never display any pride although they are wealthy. The Vrishnis regard even the strong as weak and rescue them from distress. Always devoted to the gods, the Vrishnis are self-restrained, charitable, and free from pride. It is for this that the prowess, I of the Vrishnis is never baffled. A person may remove the mountains of Meru or swim across the ocean but cannot defeat the Vrishni. I have told thee everything about which thou hadst thy doubts. All this, however, O king of the Kurus, that is happening is due to thy evil policy, O best of men!'"

SECTION 144

"Dhritrashtra said, 'After the Kuru warrior Bhurisravas had been slain under those circumstances, tell me, O Sanjaya, how proceeded the battle.'

"Sanjaya said, 'After Bhurisravas had proceeded to the other world, O Bharata, the mighty-armed Arjuna urged Vasudeva, saying, 'Urge the steeds, O Krishna, to greater speed for taking me to the spot where king Jayadratha is. O sinless one, the sun is quickly proceeding towards the Asta hills. O tiger among men, this great task should be achieved by me. The ruler of the Sindhus is, again, protected by many mighty car-warriors among the Kuru army. Urge thou the steeds, therefore, O Krishna, in such a way that I may, by slaying Jayadratha before the sun sets, make my vow true.' Then the mighty-armed Krishna conversant with horse-lore, urged those steeds of silvery hue towards the car of Jayadratha. Then, O king, many leaders of the Kuru army, such as Duryodhana and Karna and Vrishasena and the ruler of the Sindhus himself, rushed with speed, O king, against Arjuna whose shafts were never baffled and who was proceeding, on his car drawn by steeds of great fleetness. Vibhatsu, however, getting at the ruler of the Sindhus who was staying before him, and casting his glances upon him, seemed to scorch him with his eyes blazing with wrath. Then, king Duryodhana, quickly addressed the son of Radha. Indeed, O monarch, thy son Suyodhana said unto Karna, 'O son of Vikartana, that time of battle hath come at last. O high-souled one, exhibit now thy might. O Karna, act in such a way that Jayadratha may not be slain by Arjuna! O foremost of men, the day is about to expire, strike now the foe with clouds of shafts! If the day expire, O foremost of men, victory, O Karna, will certainly be ours! If the ruler of the Sindhus can be protected till the setting of the sun, then Partha, his vow being falsified, will enter into blazing fire. O giver of honours, the brothers, then, of Arjuna, with all their followers, will not be able to live for even a moment in a world that is destitute of Arjuna! Upon the death of the sons of Pandu, the whole of the earth, O Karna, with her mountains and waters and forests, we will enjoy without a thorn on our side! O giver of honours, it seems that Partha, who without ascertaining what is practicable and what is impracticable, made this vow in battle, and was afflicted by destiny itself, his judgement having taken a misdirected course! Without doubt, O Karna, the diadem-decked son of Pandu must have made this vow about the slaughter of Jayadratha

for his own destruction! How, O son of Radha, when thou art alive will Phalgunas succeed in slaying the ruler of the Sindhus before the sun goes to the Asta hills? How will Dhananjaya slay Jayadratha in battle when the latter is protected by the king of the Madras and by the illustrious Kripa? How will Vibhatsu, who seems to have been urged on by Fate, get at the ruler of the Sindhus when the latter is protected by Drona's son, by myself, and Duhsasana? Many are the heroes engaged in fight. The sun is hanging low in the sky. Partha will not even get at Jayadratha in battle, O giver of honours. Do thou therefore, O Karna, with myself and other brave and mighty car-warriors, with Drona's son and the ruler of the Madras and Kripa fight with Partha in battle, exerting thyself with the greatest firmness and resolution.' Thus addressed by thy son, O sire, the son of Radha replied unto Duryodhana, that foremost one among the Kurus, in these words, 'Deeply hath my body been pierced in battle by the brave bowman Bhimasena, capable of striking vigorously with repeated showers of arrows. O giver of honours, that I am yet present in battle is because that one like me should be present here. Scorched with the powerful shafts of Bhimasena, every limb of mine is suffering from torturing pain I shall, however, for all that, fight to the best of my powers. My life itself is for thee. I shall strive my best so that this foremost one of the sons of Pandu may not succeed in slaying the ruler of the Sindhus. As long as I shall fight, shooting my whetted shafts, the heroic Dhananjaya, capable of drawing the bow with even his left hand, will not succeed in getting at the ruler of the Sindhus. All that a person, bearing love and affection to thee and always solicitous of thy good, may do, shall be done by me, O thou of Kuru's race! As regards victory, that depends on destiny. I shall in battle today exert myself to my utmost for the sake of the ruler of the Sindhus, and for achieving thy good. O king, victory, however, is dependent on destiny. Relying on my manliness, I shall fight with Arjuna today for thy sake, O tiger among men! Victory, however, is dependent on destiny. O chief of the Kurus, let all the troops behold today the fierce battle, making the very hair stand on end, that takes place between myself and Arjuna.' While Karna and the Kuru king were thus talking to each other in battle, Arjuna began, with his keen arrows, to slaughter thy host. With his broad-headed arrows of great sharpness he began to cut off in that battle the arms, looking like spiked clubs or the trunks of elephants, of unreturning heroes. And the mighty-armed hero also cut off their heads with whetted shafts. And Vibhatsu also cut off the trunks of elephants and the necks of steeds and the Akshas of cars all around, as also blood-dyed horsemen, armed with spears and lances, with razor-faced arrows into two or three fragments. And steeds and foremost of elephants and standards and umbrellas and bows and Yalk-tails and heads fell fast on all sides. Consuming thy host like a blazing fire consuming a heap of dry grass, Partha soon caused the earth to be covered with blood. And the mighty and invincible Partha, of prowess incapable of being baffled, causing an immense slaughter in that army of thine, soon reached the ruler of the Sindhus. Protected by Bhimasena and by Satwata, Vibhatsu, O chief of the Bharatas, looked resplendent like a blazing fire. Beholding Phalgunas in that state, the mighty bowmen of thy army, those bulls among men, endowed with wealth of energy, could not brook him. Then Duryodhana and Karna and Vrishasena and the ruler of the Madras, and Aswatthaman and Kripa and the ruler of the Sindhus himself, excited with wrath and fighting for the sake of the Sindhu king, encompassed the diadem-decked Arjuna on all sides. All those warriors, skilled in battle, placing the ruler of the Sindhus at their back, and desirous of slaying Arjuna and Krishna, surrounded Partha, that hero conversant with battle, who was then dancing along the track of his car, producing fierce sounds with the bowstring and his palms and resembling the Destroyer himself with wide-opened mouth. The sun then had assumed a red hue in the sky. Desirous of his (speedy) setting, the Kaurava warriors, bending their bows with arms, resembling the (tapering) bodies of snake sped their shafts in hundreds towards Phalgunas, resembling the rays of the sun. Cutting off those shafts thus sped towards him, into two, three, or eight fragments the diadem-decked Arjuna, invincible in battle, pierced them all in that encounter. Then Aswatthaman, bearing on his banner the mark of a lion's tail, displaying his might, began, O king, to resist Arjuna. Indeed, the son of Saradwata's daughter piercing Partha with ten shafts and Vasudeva with seven, stayed in the track of Arjuna's car, protecting the ruler of the Sindhus. Then, many foremost ones among the Kurus, great car-warriors, all encompassed Arjuna, on all sides with a large throng of cars. Stretching their bows and shooting countless shafts, they began to protect the ruler of the Sindhus, at the command of thy son. We then beheld the prowess of the brave Partha as also the inexhaustible character of his shafts, and the might, too, of his bow Gandiva. Baffling with his own weapons those of Drona's son and Kripa, he pierced every one of those warriors with nine shafts. Then, Drona's son pierced him with five and twenty arrows, and Vrishasena with seven, and Duryodhana pierced him with twenty, and Karma and Salya each with three. And

all of them roared at him and continued to pierce him frequently, and shaking their bows, they surrounded him on all sides. And soon they caused their cars to be drawn up in a serried line around Arjuna. Desirous of the (speedy) setting of the sun, those mighty car-warriors of the Kaurava army, endowed with great activity, began to roar at Arjuna, and shaking their bows, covered him with showers of keen arrows like cloud pouring rain on a mountain. Those brave warriors, with arms resembling heavy clubs, also discharged on that occasion, O king, on Dhananjaya's body celestial weapons. Having caused an immense slaughter in thy army, the mighty and invincible Dhananjaya, of prowess incapable of being baffled came upon the ruler of the Sindhus. Karna, however, O king, with his arrows, resisted him in that battle in the very sight, O Bharata, of Bhimasena and Satwata. The mighty-armed Partha, in the very sight of all the troops, pierced the Suta's son, in return, with ten arrows, on the field of battle. Then Satwata, O sire, pierced Karna with three arrows. And Bhimasena pierced him with three arrows, and Partha himself, once more, with seven. The mighty car-warrior, Karna, then pierced each of those three warriors with sixty arrows. And thus, O king, raged that battle between Karna alone (on one side) and the many (on the other). The prowess, O sire, that we then beheld of the Suta's son was wonderful in the extreme, since, excited with wrath in battle, he singly resisted those three great car-warriors. Then the mighty-armed Phalgunas, in that battle, pierced Karna, the son of Vikartana, in all his limbs with a hundred arrows. All his limbs bathed in blood, the Suta's son of great prowess and bravery, pierced Phalgunas in return with fifty arrows. Beholding that lightness of hand displayed by him in battle, Arjuna brooked it not. Cutting off his bow, that hero, viz., Dhananjaya, the son of Pritha, quickly pierced Karna in the centre of the chest with nine arrows, Then Dhananjaya, with great speed at a time, when speed was necessary shot in that battle a shaft of solar effulgence for the destruction of Karna. Drona's son, however, with a crescent-shaped arrow, cut off that shaft as it coursed impetuously (towards Karna). Thus cut off by Aswatthaman, that shaft fell down on the earth. Endued with great prowess, the Suta's son, then, O king, took up another bow, and covered the son of Pandu with several thousands of arrows. Partha, however, like the wind dispersing flight of locusts, dispelled with his own arrows that extraordinary shower of arrows issuing out of Karna's bow. Then Arjuna, displaying his lightness of hands, covered Karna, in that battle, with his arrows, in the very sight of all thy troops. Karna also, that slayer of hosts, desirous of counteracting Arjuna's feat, covered Arjuna with several thousands of arrows. Roaring at each other like two bulls, those lions among men, those mighty car-warriors, shrouded the welkin with clouds of straight shafts. Each rendered invisible by the other's arrowy showers, they continued to strike each other. And they roared at each other and pierced each other with their wordy darts, saying, 'I am Partha, wait!—or, 'I am Karna, wait', O Phalgunas! Indeed these two heroes fought with each other wonderfully, displaying great activity and skill. And the sight they presented was such that other warriors became witnesses of that battle. And applauded by Siddhas, Charnas and Pannagas, they fought with each other, O king, each desirous of slaying the other. Then Duryodhana, O king addressing thy warriors, said, 'Carefully protect the son of Radha! Without slaying Arjuna he would not abstain from battle. Even this is what Vrisha told me.' Meanwhile, O monarch, beholding the prowess of Karna, Arjuna, of white steeds, with four shafts shot from the bow-string drawn to the ear, despatched the four steeds of Karna to Yama's domain. And he also felled with a broad-headed arrow, Karna's charioteer from his niche in the car. And he covered Karna himself with clouds of shafts in the very sight of thy son. Thus shrouded with arrows the steedless and driverless Karna, stupefied by that arrowy shower, knew not what to do. Beholding him made carless, Aswatthaman, O king, caused him to ride on his car, and continued to fight with Arjuna. Then the ruler of the Madras pierced the son of Kunti with thirty arrows. Saradwata's son pierced Vasudeva with twenty arrows. And he struck Dhananjaya also with a dozen shafts. And the ruler of the Sindhus pierced each with four arrows, and Vrishasena also pierced each of them, O king, with seven arrows. Kunti's son, Dhananjaya, pierced all of them in return. Indeed, piercing Drona's son with four and sixty shafts, and the ruler of the Madras with a hundred, and the Sindhu king with ten broad-headed arrows, and Vrishasena with three arrows and Saradwata's son with twenty, Partha uttered a loud shout. Desirous of baffling the vow of Savyasachin, thy warriors, excited with wrath, quickly rushed at Dhananjaya from all sides. Then Arjuna, frightening the Dhartarashtras, invoked into existence the Varuna weapon on all sides. The Kauravas, however, on their costly cars, pouring showers of arrows, advanced against the son of Pandu. But, O Bharata, in course of that stupefying and fierce engagement, fraught with the greatest confusion, that price, viz., Arjuna, decked with diadem and gold chain never lost his senses. On the other hand, he continued to pour showers of arrows. Desirous of recovering the kingdom and recollecting all the wrongs he

had suffered for twelve years in consequence of the Kurus, the high-souled and immeasurable Arjuna darkened all the points of the compass with shafts from Gandiva. The welkin seemed ablaze with meteors. Innumerable crows, alighting from the sky, perched on the bodies (of dead combatants). Meanwhile, Arjuna continued to slay the foe with his Gandiva, like Mahadeva slaying the Asuras with his Pinaka equipped with tawny string. Then the illustrious Kiritin, that subjugator of (hostile) ranks, dispersing the shafts of the foe by means of his own formidable bow, slaughtered with his arrows many foremost ones among the Kurus, mounted on their foremost of steeds and elephants. Then many kings, taking up heavy maces and clubs of iron and swords and darts and diverse other kinds of powerful weapons, assuming terrible forms, rushed suddenly against Partha in that battle. Then Arjuna, bending with his arms his formidable bow Gandiva which resembled the bow of Indra himself and whose twang was as loud as the roar of the clouds congregating at the end of the Yuga, and laughing the while, went on consuming thy troops and increasing the population of Yama's kingdom. Indeed, that hero caused those enraged warriors with their cars and elephants and with the foot-soldiers and bowmen supporting them, to be deprived of their arms and lives and thus to swell the population of Yama's domain."

SECTION 145

"Sanjaya said, 'Hearing the twang, resembling the loud call of Death himself or the frightful peal of Indra's thunder, of Dhananjaya's bow, while he stretched it, that host of thine, O king, anxious with fear and exceedingly agitated, became like the waters of the sea with fishes and makaras within them, ruffled into mountain-like waves and lashed into fury by the hurricane that arises at the end of the Yuga. Then Dhananjaya, the son of Pritha, careered in battle in such a way that he was seen at the same time to be present in all directions, displaying his wonderful weapons. Indeed, so light-handed was the son of Pandu that we could not mark when he took out thy shafts, O king, when he fixed them on the bow-string, when he stretched the bow, and when he let them off. Then the mighty-armed one, O king, excited with wrath, invoked into existence the invincible Aindra weapon, frightening all the Bharatas. Hundreds and thousands of blazing shafts of fiery mouths, inspired by mantras with the force of celestial weapons, flowed from it. With those shafts resembling fire or the rays of the sun, coursing with fierce impetuosity, the welkin became incapable of being gazed at, as if filled with flashing meteors. Then that darkness which had been caused by the Katirava with their arrows, which was incapable of being dispersed even in imagination by others, the son of Pandu, careered around and displaying his prowess, destroyed by means of those shafts of his that were inspired by means of mantras with the force of celestial weapons, like the sun himself speedily dispersing at dawn of day the darkness of night by means of his rays. Then the puissant Arjuna, with those blazing shafts of his, sucked the lives of thy warriors like the summer sun sucking with his hot rays the waters of tanks and lakes. Indeed, showers of shafts endowed with the force of celestial weapons, (shot by Arjuna) covered the hostile army like the rays of the sun covering the earth. Other arrows of fierce energy, sped (by Dhananjaya), quickly entered the hearts of (hostile) heroes, like dear friends. Indeed, those brave warriors that came in that battle before Arjuna, all perished like insects approaching a blazing fire. Thus crushing the lives of his foes and their fame, Partha careered in that battle like Death in embodied form. Heads decked with diadems, massive arms, adorned with Angadas, and ears with ear-rings of the foes, Partha, cut off with his shafts. The arms, with spears, of elephant-riders; those, with lances, of horsemen; those, with shields, of foot-soldiers; those with bows, of car-warriors; and those, with whips and goads, of charioteers the son of Pandu cut off. Indeed, Dhananjaya looked resplendent with his shafts of blazing points that seemed to constitute his rays, like a blazing fire with incessant sparks and rising flames. The hostile kings, mustering all their resolution, could not even gaze at Dhananjaya, that foremost of all bearers of arms, that hero equal to the chief of the gods himself, that bull among men, seen at the same time in all directions on his car, scattering his mighty weapons, dancing in the tract of his car, and producing deafening sounds with his bowstring and palms, and resembling the midday sun of scorching rays in the firmament. Bearing his shafts of blazing points, the diadem-decked Arjuna looked beautiful like a mighty mass of rain-charged clouds in the season of rains decked with a rainbow. When that perfect flood of mighty weapons was set in motion by Jishnu, many bulls among warriors sank in that frightful and unfordable flood. Strewn with infuriated elephants whose trunks or tusks had been cut off, with steeds deprived of hoofs or necks, with cars reduced to pieces, with warriors having their entrails drawn out and others with legs or other limbs cut off, with bodies lying in hundreds and thousands that were either perfectly still or moving unconsciously, we beheld the vast field, on which Partha battled, resembled the coveted arena of Death, O king, enhancing the terrors of the timid, or like the sporting ground of Rudra when he destroyed

creatures in days of old. Portions of the field, strewn with the trunks of elephants cut off with razor-headed arrows, looked as if strewn with snakes. Portions, again, covered with the cut-off heads of warriors, looked as if strewn with garlands of lotuses. Variegated with beautiful head-gear and crowns, Keyuras and Angadas and car-rings with coats of mail decked with gold, and with the trappings and other ornaments of elephants and steeds, and scattered over with hundreds of diadems, lying here and there, and the earth looked exceedingly beautiful like a new bride. Dhananjaya then caused a fierce and terrible river full of fearful objects and enhancing the fear of the timid, to flow resembling the Vaitarani itself. The marrow and fat (of men and animals) formed its mire. Blood formed its current. Full of limbs and bones, it was fathomless in depth. The hairs of creatures formed its moss and weeds. Heads and arms formed the stones on its shores. It was decked with standards and banners that variegated its aspect. Umbrellas and bows formed the waves. And it abounded with bodies of huge elephants deprived of life, and it teemed with cars that formed hundreds of rafts floating on its surface. And the carcasses of countless steeds formed its banks. And it was difficult to cross in consequence of wheels and yokes and shafts and Akshas and Kuveras of cars, and spears and swords and darts and battle-axes and shafts looking like snakes. And ravens and kankas formed its alligators. And jackals, forming its Makaras, made in terrible. And fierce vultures formed its sharks. And it became frightful in consequence of the howls of jackals. And it abounded with capering ghosts and Pisachas and thousands of other kinds of spirits. And on it floated countless bodies of warriors destitute of life. Beholding that prowess of Arjuna whose visage then resembled that of the Destroyer himself, a panic, such as had never occurred before, possessed the Kurus on the field of battle. The son of Pandu, then, baffling with his weapons those of the hostile heroes, and engaged in achieving fierce feats, gave all to understand that he was a warrior of fierce feats. Then Arjuna transgressed all those foremost of car-warriors, like the midday sun of scorching rays in the firmament, no one amongst the creatures there could even look at him. The shafts issuing out of the bow Gandiva of that illustrious hero in that battle, seemed to us to resemble a row of cranes in the welkin. Baffling with his own the weapons of all those heroes, and showing by the terrible achievements in which he was engaged that he was a warrior of fierce feats. Arjuna, desirous of slaying Jayadratha, transgressed all those foremost of car-warriors, stupefying them all by means of his shafts. Shooting his shafts on all sides, Dhananjaya, having Krishna for his charioteer, presented a beautiful sight by careering with great speed on the field of battle. The shafts in the welkin, by hundreds and thousands, of that illustrious hero, seemed to course incessantly through the sky. We never could notice when that mighty bowman took out his shafts, when indeed, that son of Pandu aimed them, and when he let them off. Then, O king, filling all the points of the compass with his shafts and afflicting all the car-warriors in battle, the son of Kunti proceeded towards Jayadratha and pierced him with four and sixty straight arrows. Then the Kuru warriors, beholding the son of Pandu proceeded towards Jayadratha, all abstained from battle. In fact, those heroes became hopeless of Jayadratha's life. Every one amongst thy warriors that rushed in that fierce battle against the son of Pandu, had his body deeply pierced. O lord, with a shaft of Arjuna. The mighty car-warrior Arjuna, that foremost of victorious persons, with his shafts blazing as fire made thy army teem with headless trunks. [A Kavandha is a headless trunk moving about as if endowed with life. Tales are told of these headless beings drinking the blood of victims falling within their grasp.] Indeed, O king, thus creating a perfect confusion in thy host consisting of four kinds of forces, the son of Kunti proceeded towards Jayadratha, and he pierced the son of Drona, with fifty shafts and Vrishasena with three. And the son of Kunti mildly struck Kripa with nine arrows, and he struck Salya with sixteen arrows and Karna with two and thirty. And piercing the ruler of the Sindhus then with four and sixty arrows, he uttered a leonine shout. The ruler of the Sindhus, however, thus pierced by the wielder of Gandiva with his arrows, became filled with rage and unable to brook it, like an elephant when pierced with the hook. Bearing the device of the boar on his banner, he quickly sped towards Phalgunas car many straight shafts equipped with vulturine feathers, resembling angry snakes of virulent poison, well-polished by the hands of the smith, and shot from his bow drawn to the fullest stretch. Then piercing Govinda with three shafts, he struck Arjuna with six. And then he pierced the steeds of Arjuna with eight arrows and his standard also with one. Then Arjuna, baffling the keen arrows sped by the ruler of the Sindhus, cut off at the same time, with a pair of shafts, the head of Jayadratha's driver and the well-decked standard also of Jayadratha. Its stay cut off and itself pierced and struck with arrows, that standard fell down like a flame of fire. Meanwhile, the sun was going down quickly. Janardana then quickly addressed the son of Pandu and said, 'Behold, O Partha, the ruler of the Sindhus hath, by six mighty and heroic car-warriors, been placed in their-midst!

Jayadratha also, O mighty-armed one, is waiting there in fear! Without vanquishing those six car-warriors in battle. O bull among men, thou wilt never be able to slay the ruler of the Sindhus even if thou exertest thyself without intermission. I shall, therefore, resort to Yoga for shrouding the sun. Then the ruler of the Sindhus will (in consequence) behold the sun to have set. Desirous of life, O lord, through joy that wicked wight will no longer, for his destruction, conceal himself. Availing yourself of that opportunity, thou shouldst then, O best of the Kurus, strike him. Thou shouldst not give up the enterprise, thinking the sun to have really set.' Hearing these words, Vibhatsu replied unto Kesava, saying, 'Let it be so.' Then Krishna otherwise called Hari, possessing of ascetic powers, that lord of all ascetics, having taken recourse to Yoga, created that darkness. Thy warriors, O king, thinking the sun to have set were filled with delight at the prospect of Partha's laying down his life. Indeed, thy warriors, not seeing the sun, were filled with gladness. All of them stood, with heads thrown backwards. King Jayadratha also was in the same attitude. And while the ruler of the Sindhus was thus beholding the sun, Krishna, once more addressing Dhananjaya said these words, 'Behold, the heroic ruler of the Sindhus is now looking at the sun, casting off his fear of thee, O foremost one among the Bharatas! This is the hour, O mighty-armed one, for the slaughter of that wicked-souled wretch. Speedily cut off the head and make thy vow true.' Thus addressed by Kesava the valiant son of Pandu began to slaughter thy host with his arrows resembling the sun or fire in splendour. And he pierced Kripa with twenty arrows and Karna with fifty. And he struck Salya and Duryodhana each with six. And he pierced Vrishasena with eight arrows and the ruler of the Sindhus himself with sixty. And the mighty-armed son of Pandu, O king, deeply piercing with his arrows the other warriors of thy host, rushed against Jayadratha. Beholding him in their presence like a swelling fire with its tongue of flame outstretched, the protectors of Jayadratha were sorely puzzled. Then all the warriors, O king, desirous of victory bathed the son of Indra in that battle with torrents of arrows. Shrouded with incessant showers of arrows, the son of Kunti, that mighty-armed and unvanquished descendant of Kuru, became filled with rage. Then that tiger among men, viz., the son of Indra, desirous of slaughtering thy host, created a thick net of arrows. Then those warriors of thine, O king, thus slaughtered in battle by that hero, abandoned the ruler of the Sindhus in fear and fled away. And they fled away in such a manner that no two persons could be seen flying together. The prowess that we then beheld of Kunti's son was extremely wonderful. Indeed, the like of what that illustrious warrior then did had never been nor will ever be. Like Rudra himself slaughtering creatures, Dhananjaya slaughtered elephants and elephant-riders, horses and horse-riders, and (car-warriors and) car-drivers. I did not in that battle, O king, see a single elephant or steed or human warrior that was not struck with Partha's shafts. Their vision blurred by dust and darkness, thy warriors became perfectly cheerless and unable to distinguish one another. Urged on by fate and with their vital limbs cut open and mangled with shafts, they began to wander or, limp, or fall down. And some amongst them, O Bharata, became paralysed and some became deathly pale. During that terrible carnage resembling the slaughter of creatures at the end of the Yuga, in that deadly and fierce battle from which few could escape with life, the earth became drenched with gore and the earthy dust that had arisen disappeared in consequence of the showers of blood that fell and the swift currents of wind that blew over the field. So deep was that rain of blood that the wheels of cars sank to their naves. Thousands of infuriated elephants endowed with great speed, O king, of thy army, their riders slain and limbs mangled, fled away, uttering cries of pain and crushing friendly ranks with their tread. Steeds destitute of riders and foot-soldiers also, O king, fled away, O monarch, from fear, struck with the shafts of Dhananjaya. Indeed, thy soldiers, with dishevelled hair and deprived of their coats of mail, with blood streaming out of their wounds, fled away in terror, leaving the field of battle. And some, deprived of the power of motion as if their lower limbs had been seized by alligators, remained on the field. And others concealed themselves behind and under the bodies of slain elephants Routing thy host thus, O king, Dhananjaya began to strike with terrible shafts the protectors of the ruler of the Sindhus with his arrowy showers, Karna and Drona's son and Kripa and Salya and Vrishasena and Duryodhana. So quick was he in the use of weapons that no one could mark when Arjuna took out his arrows, when he fixed them on the bowstring, when he stretched--the bow and let them off. Indeed, while striking the foe, his bow was seen incessantly drawn to a circle. His arrows also were seen incessantly issuing out of his bow and scattered in all directions. Then cutting off Karna's bow as also of Vrishasena's, Arjuna felled Salya's driver from his niche in the car, with a broad-headed arrow. With many arrows that foremost of victors, viz., Dhananjaya, then deeply pierced in that battle Kripa and Aswatthaman, related as uncle and nephew to each other. Sorely afflicting those mighty car-warriors of thy army thus, the son of Pandu took

up a terrible arrow of fiery splendour. Looking like the thunderbolt of Indra, and inspired with divine mantras, that formidable arrow was capable of bearing any strain. And it had been always worshipped with incense and garlands of flowers. Duly inspiring it (by mantras) with the force of the thunderbolt, that descendant, of Kuru, viz., the mighty-armed Arjuna, fixed it on Gandiva. When that arrow of fiery effulgence was fixed on the bowstring, loud shouts, O king, were heard in the welkin. Then Janardana, once more addressing Arjuna, quickly said, 'O Dhananjaya, quickly cut off the head of the wicked-souled ruler of the Sindhus! The sun is about to get at the mountain of Asta. Listen, however, to the words I say about the slaughter of Jayadratha. The father of Jayadratha is Vriddhakshatra known all over the world. It was after a long time that he got Jayadratha, that slayer of foes, for his son. (At the birth of the son) an incorporeal and invisible voice, deep as that of the clouds or of the drum, said unto king Vriddhakshatra. 'This thy son, O lord, amongst men in this world will become worthy of the two races (viz., the Solar and the Lunar) in respect of blood, behaviour, self-restraint and the other attributes. He will become one of the foremost of Kshatriyas, and will always be worshipped by heroes. But while struggling in battle, some bull among the Kshatriyas, some conspicuous person in the world, excited with wrath, will cut off this one's head.' That chastiser of foes, viz., the (old) ruler of the Sindhus, hearing these words, reflected for sometime. Overwhelmed with affection for his son, he summoned all his kinsmen and said, 'That man who will cause the head of my son to fall on the earth while the latter, struggling in battle, will be bearing a great burthen, I say that the head of that man will certainly crack into a hundred pieces.' Having spoken these words and installed Jayadratha on the throne, Vriddhakshatra, repairing to the woods, devoted himself to ascetic austerities. Endued with great energy, he is still engaged in the observance of the austerer of penances outside this very Samantapanchaka. O ape-bannered one! Therefore, cutting off Jayadratha's head in this dreadful battle, thou, O slayer of foes, shouldst, O Bharata, by thy fierce celestial weapon of wonderful feats, quickly throw that head decked with car-rings upon the lap of Vriddhakshatra himself. O younger brother of the son of the Wind-god! If thou fellest Jayadratha's head on the earth, thy own head, then, without doubt, will crack into a hundred fragments. Aided by thy celestial weapon, do thee deed in such a way that the lord of earth viz., the old Sindhu king, may not know that it is done. Truly, O Arjuna, there is nothing in the three worlds which thou canst not achieve or do, O son of Vasava! Hearing these words (of Krishna), Dhananjaya, licking the corners of his mouth, quickly shot that arrow which he had taken up for Jayadratha's slaughter, that arrow, viz., whose touch resembled that of Indra's thunder, which was inspired with mantras and converted into a celestial weapon, which was capable of bearing any strain, and which had always been worshipped with incense and garlands. That shaft, sped from Gandiva, coursing swiftly, snatched Jayadratha's head away, like a hawk snatching away a smaller bird from the top of a tree. Dhananjaya, then, with his shafts, sent that head along in the welkin (without allowing it to fall down). For grieving his foes and gladdening his friends, the son of Pandu, by shooting his shafts repeatedly at it, sent that head outside the limits of Samantapanchaka. Meanwhile, king Vriddhakshatra, the father of thy son-in-law, endued with great energy, was, O sire, engaged in his evening prayers. Decked with black locks and adorned with ear-rings, that head of Jayadratha was thrown upon Vriddhakshatra's lap, as the latter was saying his prayers in a sitting posture. Thus thrown on his lap, that head decked with car-rings, O chastiser of foes, was not seen by king Vriddhakshatra. As the latter, however, stood up after finishing his prayers it suddenly fell down on the earth. And as the head of Jayadratha fell down on the earth, the head of Vriddhakshatra, O chastiser of foes, cracked into a hundred pieces. At the sight of this, all creatures were filled with wonder. And all of them applauded Vasudeva and the mighty Vibhatsu.

"After, O king, the ruler of the Sindhus had been slain by the diadem-decked Arjuna, that darkness, O bull of Bharata's race, was withdrawn by Vasudeva. Thy sons with their followers, O king, thus, came to know subsequently that the darkness, they had seen, had all been an illusion produced by Vasudeva. Even thus, O king, was thy son-in-law, the ruler of the Sindhus, having caused eight Akshauhins to be slaughtered, himself slain by Partha of inconceivable energy. Beholding Jayadratha, the ruler of the Sindhus slain, tears of sorrow fell from the eyes of thy sons. After Jayadratha, O king, had been slain by Partha, Kesava blew his conch and that scorcher of foes, viz., the mighty-armed Arjuna also blew his; Bhimasena also, in that battle, as if for sending a message to Yudhishtira, filled the welkin with a tremendous leonine shout. Yudhishtira, the son of Dharma, bearing that tremendous shout understood that the ruler of the Sindhus had been slain by the high-souled Phalgunas. With sounds of drums and other instruments he gladdened the warriors of his own army, and proceeded against the son of Bharadwaja from

desire of battle. Then commenced, O king, after the sun had set, a fierce battle between Drona and the Somakas, that made the very hair stand on end. Desirous of slaying him, those mighty car-warriors after the fall of Jayadratha, fought with the son of Bharadwaja, exerting themselves to their utmost. Indeed, the Pandavas, having got the victory by slaying the ruler of the Sindhus fought with Drona, intoxicated with success. Arjuna, also, O king, having slain king Jayadratha, fought with many mighty car-warriors of thy army. Indeed, that hero decked with diadem and garlands, having accomplished his former vow, began to destroy his foes like the chief of the celestials destroying the Danavas, or the sun destroying darkness.'

SECTION 146

"Dhritarashtra said, 'Tell me, O Sanjaya, what did my warriors do after the heroic ruler of the Sindhus had been slain, by Arjuna.'

"Sanjaya said, 'Beholding the ruler of the Sindhus, O sire, slain in battle by Partha, Kripa, the son of Saradwat, under the influence of wrath, covered the son of Pandu with a dense shower of arrows. Drona's son also, on his car, rushed against Phalgun, the son of Pritha. Those two foremost of car-warriors began from their cars to shower from opposite directions upon the son of Pandu their keen arrows. That foremost of car-warriors, viz., the mighty-armed Arjuna, afflicted by those arrowy showers of (Kripa and Drona's son) felt great pain. Without desiring, however, to slay his preceptor (Kripa) as also the son of (his other preceptor) Drona, Dhananjaya, the son of Kunti, began to act like a preceptor in arms. Baffling with his own weapons those of both Aswathaman and Kripa, he sped at them, without desiring to slay them, shafts that coursed mildly. Those shafts, however (though mildly), shot by Jaya struck the two with great force, and in consequence of their number, caused great pain to Kripa and his nephew. Then Saradwat's son, O king, thus afflicted with the arrows of Arjuna, lost all strength and swooned away on the terrace of his car. Understanding his master afflicted with shafts to be deprived of his senses, and believing him to be dead, the driver of Kripa's car bore Kripa away from the fight. And after Kripa, the son of Saradwat, had thus been borne away from the battle, Aswathaman also, from fear, fled away from the son of Pandu. Then the mighty Bowman, Partha, beholding the son of Saradwat afflicted with shafts and in a swoon, began to indulge, on his car, in piteous lamentations. With a tearful face and in great dejection of heart, he uttered these words: Beholding all this (in his mental vision), Vidura of great wisdom had, on the birth of the wretched Suyodhana, that exterminator of his race, said unto Dhritrashtra, 'Let this wretch of his race be soon killed. Owing to him, a great calamity will overtake the foremost ones of Kuru's race.' Alas, these words of the truth-telling Vidura have come to be true. It is for him that I behold my preceptor today lying on a bed of arrows. Fie on the practices of Kshatriya!

Fie on my might and prowess! Who else like me would fight with a Brahmana that is, besides his preceptor? Kripa is the son of a Rishi; he is, again, my preceptor; he is also the dear friend of Drona. Alas, he lieth stretched on the terrace of his car, afflicted with my arrows. Though not wishing it, I have still been the means of crushing him with my shafts. Lying senseless on the terrace of his car, he paineth my heart exceedingly. Even though he afflicted me with shafts, I should still have only looked at that warrior of dazzling splendour (without striking him in return). Struck with numerous shafts of mine, he hath gone the way of all creatures. By that he hath pained me more than even the slaughter of my own son. Behold, O Krishna, to what plight he hath been reduced, thus lying miserably and in a senseless state on his own car. Those bulls among men that give desirable objects unto their preceptors after obtaining knowledge from them, attain to godhead. Those lowest of mortals on the other hand, who, after obtaining knowledge from their preceptors strike the latter, those wicked men, go to hell. Without doubt, this act that I have done will lead me to hell. I have deeply pierced my preceptor on his car with showers of arrows. While studying the science of arms at his feet, Kripa told me in those days, 'Do not, O thou of Kuru's race, ever strike thy preceptor. That command of my righteous and high-souled preceptor I have not obeyed, for I have struck, the very Kripa himself with my shafts. I bow to that worshipful son of Gotama, to that unretreating hero. Fie on me, O thou of Vrishni's race, since I have struck even him.' While Savyasachin was thus lamenting for Kripa, the son of Radha, beholding the ruler of the Sindhu slain, rushed towards him. Seeing the son of Radha thus rushing towards Arjuna the two Panchala princes and Satyaki suddenly rushed towards him. The mighty car-warrior, Partha, beholding the son of Radha advancing, smilingly addressed the son of Devaki and said, 'Yonder cometh the son of Adhiratha against the car of Satyaki. Without doubt, he is unable to bear the slaughter of Bhurisravas in battle. Urge my steeds, O Janardana, towards the spot whither Karna cometh. Let not Vrisha (Karna) cause the Satwata hero to follow in the wake of Bhurisravas.' Thus

addressed by Savyasachin, the mighty-armed Kesava, endowed with great energy, replied in these opportune words, 'The mighty-armed Satyaki is singly a match for Karna, O son of Pandu! How much superior then will this bull among the Satwatas be when he is united with the two sons of Drupada! For the present, O Partha, it is not proper for thee to fight with Karna. The latter hath with him the blazing dart, like a fierce meteor, that Vasava gave him. O slayer of hostile heroes, he hath kept it for thy sake, worshipping it with reverence. Let Karna then freely proceed against the Satwata hero. I know, O son of Kunti, this wicked wight's hour, when, indeed, thou wilt, with keen shafts, throw him down from his car.'

"Dhritarashtra said, 'Tell me, O Sanjaya, how the battle took place between the heroic Karna and Satyaki of the Vrishni race, after the fall of Bhurisravas and of the ruler of the Sindhus. Satyaki had been carless, upon what car then was he mounted? And how also did the two protectors of the wheels (of Arjuna's car), viz., the two Panchala princes, fight?'

"Sanjaya said, 'I will describe to thee all that happened in that dreadful battle. Listen patiently to (the consequences of) thy own evil conduct. Before even the encounter, Krishna knew it in his heart that the heroic Satyaki would be vanquished by the stake-bannered (Bhurisravas), Janardana, O king, knoweth both the past and the future. For this, summoning his charioteer, Daruka, he had commanded him, saying, 'Let my car be kept equipped tomorrow.' Even this had been the command of that mighty one. Neither the gods, nor the Gandharvas, nor the Yakshas, nor the Uragas, nor the Rakshasas, nor human beings, are capable of conquering the two Krishnas. The gods with the Grand sire at their head, as also the Siddhas, know the incomparable prowess of those two. Listen, however, now to the battle as it happened. Beholding Satyaki carless and Karna ready for battle Madhava blew his conch of loud blare in the Rishabha note. I Daruka, hearing the blare of (Kesava's) conch, understood the meaning, and soon took that car, equipped with a lofty standard of gold, to where Kesava was. With Kesava's permission, upon that car guided by Daruka, and which resembled the blazing fire or the sun in effulgence, ascended the grandson of Sini. Ascending upon the car which resembled a celestial vehicle and unto which were yoked those foremost of steeds, capable of going everywhere at will, viz., Saivya and Sugriva and Meghapushya and Valahaka, and which were adorned with trappings of gold, Satyaki rushed against the son of Radha. Radha's son also, O king, shooting showers of shafts, angrily rushed, in that battle, against the invincible grandson of Sini. The battle that took place between them was such that its like had never been heard to have taken place on earth or in heaven between gods, Gandharvas, Asuras, Uragas, or Rakshasas. The entire host consisting of cars, steeds, men, and elephants, abstained from the fight, Beholding, O monarch, the stunning feats of two warriors. All became silent spectators of that superhuman battle between those two human heroes, O king, and of the skill of Daruka in guiding the car. Indeed, beholding the skill of the charioteer Daruka standing on the car, as he guided the vehicle forwards, backwards, sidelong, now wheeling in circles and now stopping outright, all were amazed. The gods, the Gandharvas, and the Danavas, in the welkin, intently watched that battle between Karna and the grandson of Sini. Both of them endowed with great might, each challenging the other, those two warriors put forth their prowess for the sake of their friends. Karna who looked like a celestial, and Yuyudhana, O king, rained upon each other showers of shafts. Indeed, Karna ground the grandson of Sini with his arrowy downpours, unable to put up with the slaughter (by Satyaki) of the Kuru hero, Jalasandha. Filled with grief and sighing like a mighty snake, Karna, casting angry glances on the grandson of Sini in that battle, and as if burning him therewith, rushed at him furiously again and again, O Chastiser of foes! Beholding him filled with rage, Satyaki pierced him in return, shooting dense showers of arrows, like an elephant piercing (with his tusks) a rival elephant. Those two tigers among men, endowed with the activity of tigers and possessed of incomparable prowess, mangled each other furiously in that battle. The grandson of Sini, then, with shafts made entirely of iron, repeatedly pierced Karna, that chastiser of foes, in all his limbs. And he also felled, with a broad-headed arrow, the charioteer of Karna from his niche in the car. And with his keen shafts, he slew the four steeds, white in hue, of Adhiratha's son. And then cutting into a hundred fragments the standard of Karna with a hundred arrows, that bull among men made Karna carless in the very sight of thy son. Then all thy warriors, O king, became cheerless. Then Vrishasena, the son of Karna, and Salya, the ruler of the Madras, and Drona's son, encompassed the grandson of Sini from all sides. Then a confusion set in, and nothing could be seen. Indeed, when the heroic Karna was made carless by Satyaki, cries of Oh and Alas arose, among all thy troops. Karna also, O king, pierced by Satwata with his

arrows and exceedingly weakened ascended the car of Duryodhana, sighing deeply, remembering his friendship for thy son from his childhood and having striven to realise the promise he had made about the bestowal of sovereignty on Duryodhana. After Karna hath been made carless, thy brave sons, headed by Duhsasana, O king, were not slain by the self-restrained Satyaki because the latter wished not to falsify the vow made by Bhimasena. Desirous also of not falsifying the vow formerly made by Partha (about the slaughter of Karna), Satyaki simply made those warriors carless and weakened them exceedingly, but did not deprive them of life. It is Bhima that hath vowed the slaughter of thy sons, and it is Partha that, at the time of the second match at dice, vowed the slaughter of Karna. Although all those warriors headed by Karna made strong efforts for slaying Satyaki, yet those foremost of car-warriors, failed to slay him. Drona's son and Kritavarman and other mighty car-warriors, as also hundreds of foremost Kshatriyas, were all vanquished by Satyaki with only one bow. That hero fought, desirous of benefiting king Yudhishtira the Just, and of attaining to heaven. Indeed, Satyaki, that crusher of foes, is equal to either of the two Krishnas in energy. Smiling the while, he vanquished all thy troops, O best of men! In this world, there are only three mighty bowmen, viz., Krishna, Partha, and Satyaki. There is no fourth to be seen.'

"Dhritrashtra said, 'Ascending on the invincible car of Vasudeva that had Daruka for its driver, Satyaki, proud of the might of his arms and equal in battle unto Vasudeva himself, made Karna carless. Did Satyaki ride any other car (after his encounter with Karna was over)? I am desirous of hearing this, O Sanjaya! Thou art skilled in narration. I regard Satyaki to be endowed with unbearable prowess. Tell me all, O Sanjaya!'

"Sanjaya said, 'Hear, O king, how it had happened. The intelligent younger brother of Daruka soon brought unto Satyaki another car, duly equipped with all necessaries. With shafts attached to it by chains of iron and gold and bands of silk, decked with a thousand stars, decked with banners and with the figure of a lion on his standard, with horses, fleet as the wind and adorned with trappings of gold, yoked unto it, and with rattle deep as the roar of the clouds, that car was brought unto him. Ascending upon it, the grandson of Sini rushed against thy troops. Daruka, meanwhile, went as he listed to Kesava's side. A new cat was brought for Karna also, O king, unto which were yoked four steeds of the best breed that were decked in trappings of gold and white as conchs or milk. Its kaksha and standard were made of gold. Furnished with banners and machines, that foremost of cars had an excellent driver. And it was furnished with a profusion of weapons of every kind. Mounting on that car, Karna also rushed against his foes. I have now told thee all that thou hadst asked me. Once more, however, O king, learn the (extent of the) destruction caused by the evil policy. Thirty one of thy sons have been slain by Bhimasena. Having Durmukha for their foremost, they were conversant with all modes of warfare. Satyaki and Arjuna also have slain hundreds of heroes with Bhimasena as their foremost, and Bhagadatta also, O sire! Even thus, O king, hath the destruction commenced, caused by thy evil counsels.'

SECTION 147

"Dhritrashtra said, When such was the condition of battle, between those heroes of their side and mine, what did Bhima then do? Tell me all, O Sanjaya!'

"Sanjaya said, 'After Bhimasena had been made carless, that hero, afflicted with the wordy darts of Karna and filled with rage, addressed Phalgun and said, 'In thy very sight, O Dhananjaya, Karna hath repeatedly said to me, 'Eunuch, fool, glutton, unskilled in weapons, do not fight, child, unable to bear the burden of battle! He that would tell me so would be slain by me. Karna hath told me those words, O Bharata! O mighty-armed one, thou knowest the vow which I have made jointly with thee. Remember the words that were then spoken by me. O foremost of men, act in such a way that that vow of mine, O son of Kunti, as also thy own vow, may not be falsified. O Dhananjaya, do that by which that vow of mine may be made true.' Hearing these words of Bhima, Arjuna of immeasurable prowess, getting near Karna in that battle, told him, 'O Karna, thou art of false fight. O son of a Suta, thou applaudst thy own self. Of wicked understanding, listen now to what I tell thee.

Heroes meet with either of these two things in battle, viz., victory or defeat. Both of these are uncertain, O son of Radha! The case is not otherwise when Indra himself is engaged in battle. Made carless by Yuyudhana, with thy senses no longer under thy control, thou wert almost at the point of death. Remembering, however, that I had vowed to slay thee, that hero dismissed thee without taking thy life. It is true thou hadst succeeded in depriving Bhimasena of his car. Thy abuse, however, O son of Radha, of that hero was sinful. Those bulls among men that are truly righteous and brave, having vanquished a foe, never boast, nor speak ill of anybody. Thy knowledge, however, is little. It is for this, O son of a Suta, that thou indulged in such speeches. Then, again the abusive

epithets thou didst apply to the battling Bhimasena, ended with great prowess and heroism and devoted to the practices of the righteous, were not consistent with truth. In the very sight of all the troops, of Kesava, as also of myself, thou wert many a time made carless by Bhimasena in battle. That son of Pandu, however, did not call thee a single harsh word. Since, however, thou hast addressed Vrikodara in many harsh speeches, and since thou with others hast slain the son of Subhadra out of my sight, therefore, this very day obtain the fruit of those offences of thine. It was for thy own destruction, O wicked wight, that thou didst then cut off Abhimanyu's bow; for that, O thou of little understanding, thou shalt be slain by me, with all thy followers, forces, and animals. Accomplish now all those acts which thou shouldst do, for a great calamity is impending over thee. I will slay Vrishasena in thy very sight in battle. All those other kings, again, that will fully advance against me, I will despatch unto Yama's abode. I say this truly, laying my hand on my weapon. A fool as thou art, without wisdom and full of vanity, I say that beholding thee lying on the field of battle the wicked Duryodhana will indulge in bitter lamentations.' After Arjuna had vowed the slaughter of Karna's son, a loud and tremendous uproar arose amongst the car-warriors. At that frightful time when confusion was everywhere, the thousand-rayed sun, dimming his rays, entered the Asta hill. Then, O king, Hrishikesa, stationed in the van of battle embracing Arjuna who had accomplished his vow, told him these words, By good luck, O Jishnu, thy great vow hath been accomplished. By good luck, that Vriddhakshatra hath been slain along with his son. The celestial generalissimo himself, O -Bharata, encountering the Dhartarashtra force, would, in battle, O Jishnu, lose his senses. There is no doubt of this. Except thee, O tiger among men, I do not even in thought see the person in the three worlds that could fight with this host. Many royal warriors ended with great prowess, equal to thee or superior have been united together at Duryodhana's command. Clad in mail, they could not approach thee, encountering thy angry self in battle. Thy energy and might are equal to that of Rudra or the Destroyer himself. None else is capable of putting forth such prowess in battle as thou, O scorcher of foes, alone and unsupported, didst today put forth. Thus shall I applaud thee again after Karna of wicked soul has been slain along with his followers. Thus shall I glorify thee when that foe of thine shall have been vanquished and slain.' Unto him Arjuna replied, 'Through thy grace, O Madhava, this vow that even the gods could with difficulty accomplish, hath been accomplished by me. Their victory is not at all a matter of wonder that have thee, O Kesava, for their lord. Through thy grace, Yudhishtira will obtain the whole earth. All this is due to thy power. O thou of Vrishni's race! This is thy victory, O lord! Our prosperity is thy victory, O lord! Our prosperity is thy care and we are thy servants, O slayer of Madhu!' Thus addressed, Krishna smiled softly, and slowly urged the steeds. And he showed unto Partha, as they came, the field of battle abounding with cruel sights.

"Then Krishna said, 'Desirous of victory in battle or world-wide fame many heroic kings are lying on the earth, struck with thy shafts. Their weapons and ornaments lay scattered, and their steeds, cars, and elephants are mangled and broken. With their coats of mail pierced or cut open, they have come to the greatest grief. Some of them are yet alive, and some of them are dead. Those, however, that are dead, still seem to be alive in consequence of the splendour with which they are endued. Behold the earth covered with their shafts equipped with golden wings, with their numerous other weapons of attack and defence, and with their animals (deprived of life). Indeed, the earth looks resplendent with coats of mail and necklaces of gems, with their heads decked with earrings, and headgears and diadems, and floral wreaths and jewels worn on crowns, and Kanthasutras and Angadas, and collars of gold, and with diverse other beautiful ornaments. Strewn with Anuskaras and quivers, with standards and banners, with Upaskaras and Adhishthanas, with shafts and crests of cars, with broken wheels and beautiful Akshas in profusion, with yokes and trappings of steeds, with belts and bows and arrows, with elephants, housings, with spiked maces and hooks of iron, with darts and short arrows, with spears and pikes, with Kundas and clubs, with Satagnhis and Bhushandis, with scimitars and axes, with short and heavy clubs and mallets, with maces and Kunapas, with whips decked with gold, O bull of Bharata's race, with the bells and diverse other ornaments of mighty elephants, with floral garlands and various kinds of decorations, and with costly robes all loosened from the bodies of men and animals, the earth shines brilliantly, like the autumnal firmament with planets and stars. The lords of the earth, slain for the sake of earth, are slumbering on the earth clasping with their limbs the earth like a dear wife. Like mountains shedding through their caves and fissures streams of liquid chalk, these elephants, resembling Airavata himself and huge as mountains, are shedding profuse streams of blood through the openings in their bodies caused by weapons. Behold, O hero, those huge creatures afflicted with shafts lying on the ground in convulsions. Behold, those steeds also, lying on the ground, adorned with trappings of gold. Behold

also, O Partha, those riderless and driverless cars that had at one time resembled celestial vehicles or the vapoury forms in the evening sky, now lying on the ground, with standards and banners and Akshas and yokes cut into pieces, and with broken shafts and crests. O lord, Foot-soldiers also, O hero, bearing bows and shields and slain in hundreds and thousands are lying on the ground, bathed in blood and clasping the earth with every limb and their locks smeared with dust. Behold, O mighty-armed one, those warriors with bodies mangled with thy weapons. Behold the earth, strewn with Yak-tails and fans, and umbrellas and standards, and steeds and cars and elephants, and with diverse kinds of blankets, and reins of steeds, and beautiful robes and costly Varuthas (of cars), look, as if overspread with embroidered tapestry. Many warriors fallen from the backs of well-equipped elephants along with those creatures themselves that they had ridden, are looking like lions fallen from mountain summits struck down by thunder. Mingled with the steeds (they had ridden) and the bows (they had held), horsemen and foot-soldiers in large numbers, are lying on the field, covered with blood. Behold, O foremost of men, the surface of the earth is frightful to look at, covered as it is with large number of slain elephants and steeds and car-warriors, and miry with blood, fat, and rotten flesh in profusion, and on which dogs and wolves and Pisachas and diverse wanderers of the night are canteing with joy! This fame-enhancing and mighty feat on the field of battle is capable of being achieved by thee only, O puissant one, or by that chief of the gods, viz., Indra himself, who in great battle slayeth the Daityas and the Danavas.'

"Sanjaya continued, 'Thus showing the field of battle unto the diadem-decked Arjuna, Krishna blew his conch Panchajanya with the gleeful soldiers of the Pandava army (blowing their respective conchs). Having shown the field of battle unto the diadem-decked hero, that slayer of foes viz., Janardana quickly proceeded towards Ajatasatru, the son of Pandu, and informed him of the slaying of Jayadratha.'"

SECTION 148

"Sanjaya said, 'After the ruler of the Sindhus had been slain by Partha, Krishna, repairing unto the king, viz., Yudhishtira, the son of Dharma, worshipped the latter with a gladdened heart. And he said, 'By good luck, O king of kings, thy prosperity increaseth. O best of men, thy foe hath been slain. By good luck, thy younger brother hath accomplished his vow.' Thus addressed by Krishna, that subjugator of hostile towns, viz., king Yudhishtira, filled with joy, came down from his car, O Bharata! His eyes filled with tears of joy, he embraced the two Krishnas and wiping his bright and lotus-like face, said these words unto Vasudeva, and Dhananjaya, the son of Pandu, 'Ye mighty car-warriors, by good luck, I beheld both of you after ye have accomplished your task. By good luck, that sinful wretch, viz., the ruler of the Sindhus, hath been slain. Ye Krishnas, by good luck, ye have done that which hath filled me with great happiness. By good luck, our foes have been plunged into an ocean of grief. Thou art the sovereign lord of all the worlds, O slayer of Madhu! In the three worlds they that have thee for their preceptor can have no object incapable of accomplishment. Through thy grace, O Govinda, we will conquer our foes, like Indra conquering the Danavas in days of old. Be it the conquest of the world, or be it the conquest of the three worlds, everything is certain, O thou of the Vrishni race, in their case with whom thou art gratified, O giver of honours! They can have no sin, nor can they meet with defeat in battle with whom thou, O lord of the celestials, art gratified, O giver of honours! It is through thy grace, O Hrishikesa, that Sakra hath become the chief of the celestials. It is through thy grace, that blessed personage obtained on the field of battle the sovereignty of the three worlds! It is through thy grace, O lord of the celestials, that the latter obtained immortality, O Krishna, and enjoy eternal regions (of bliss). Having slain thousands of Daityas, with prowess having its origin in thy grace, O slayer of foes, Sakra obtained the lordship of the celestials. Through thy grace, O Hrishikesa, the mobile and immobile universe, without swerving from its (ordained) course, O hero, is engaged in prayers and homa! [Everything even the inanimate creation, exists and adores the Supreme deity.] In the beginning, this universe, enveloped in darkness, had been one vast expanse of water. Through thy grace, O mighty-armed one, the universe became manifest, O best of men! Thou art the creator of all the worlds, thou art the Supreme Soul, and thou art immutable! They that behold thee, O Hrishikesa, are never confounded. Thou art the Supreme God, thou art the God of gods, and thou art Eternal. They that seek refuge with thee, O lord of the gods, are never confounded. Without beginning and without death, thou art Divine, the Creator of all the worlds, and immutable. They that are devoted to thee, O Hrishikesa, always tide over every difficulty. Thou art Supreme, the Ancient one, the Divine-Being, and that which is the Highest of the high. He that attaineth to that viz., thy Supreme Self hath ordained for him the highest prosperity. Thou art sung in the four Vedas. The four Vedas sing of thee. Be seeking thy shelter, O high-souled one, I shall enjoy unrivalled prosperity. Thou art the Supreme

God, thou art the God of the highest gods, thou art the lord of Winged creatures, and the lord of all human beings. Thou art the Supreme Lord of everything. I bow to thee, O best of beings! Thou art the Lord, the Lord of lords O puissant one! Prosperity to thee, O Madhava! O thou of large eyes, O Universal soul, Thou art the origin of all things. He, again, that is a friend of Dhananjaya or is engaged in Dhananjaya's good, obtaineth thee that art the preceptor of Dhananjaya and attaineth to happiness.' Thus addressed by him those high-souled ones, viz., Kesava and Arjuna, cheerfully said unto the king, that lord of the earth, 'The sinful king Jayadratha, hath been consumed by the fire of thy wrath. O puissant one, although the Dhartarashtra is vast and swelleth with pride, yet, O Bharata, struck and slain, it is being exterminated. O slayer of foes, it is in consequence of thy wrath that the Kauravas are being destroyed. Having, O hero, angered thee that canst slay with thy eyes alone, the wicked-minded Suyodhana, with his friends and kinsmen, will have to lay down his life in battle. Slain before in consequence of thy ire, and struck down also by the gods themselves, the invincible Bhisma, the grandsire of the Kurus, lieth now on a bed of arrows. O slayer of foes, victory in battle is unattainable by them, and death also waiteth for them, that have thee, O son of Pandu, for their foe. Kingdom, life, dear ones, children, and diverse kinds of bliss, will soon be lost by him with whom thou, O scorcher of foes, hast been angry. I regard the Kauravas to be lost with their sons, and kinsmen, when thou, O scorcher of foes, that art observant of the duties of a king, hast been angry with them.' Then Bhima, O king, and the mighty car-warrior Satyaki, both mangled with shafts, saluted their senior. And those two mighty bowmen sat down on the ground, surrounded by the Panchalas, Beholding those two heroes filled with joy and arrived and waiting with joined hands, the son of Kunti congratulated them both, saying, 'By good luck, it is that I see you both, ye heroes, escaped with lire from that sea of (hostile) troops, that sea in which Drona acted the part of an invincible alligator, and the son of Hridika that of a fierce shark. By good luck, all the kings of the earth have been vanquished (by you two). By good luck, I see both of you victorious in battle. By good luck, Drona hath been vanquished in battle, and that mighty car-warrior also viz., the son of Hridika. By good luck, Karna hath been vanquished in battle with barbed shafts. By good luck, Salya also was obliged to turn away from the field by you both, ye bulls among men. By good luck, I beheld you both come back from battle safe and sound, ye that are foremost of car-warriors and well-skilled in battle! By good luck, I beheld again, ye heroes, that have forded that sea of troops in obedience to my command, ye that went to battle impelled by the desire of honouring me! Ye are heroes delighting in battle. Ye are to me as life. By good luck, I see you both.' Having said this, the son of Pandu, O king, embraced both Yuyudhana and Vrikodara, those tigers among men, and shed tears of joy. Then, O monarch, the entire host of the Pandavas became cheerful and filled with joy. And all of them once more set their hearts on battle.'"

SECTION 149

"Sanjaya said, Upon the fall, O king, of the ruler of the Sindhus, thy son Suyodhana, his face bedewed with tears, and himself filled with grief and breathing hot sighs like a snake whose fangs have been broken, that offender against the whole world, viz., thy son, experienced bitter affliction. Beholding that great terrible slaughter of his troops caused by Jishnu and Bhimasena and Satwata in battle, he became pale, dejected and melancholy, and his eyes became filled with tears. And he came to think no warrior existed on the earth that could be compared with Arjuna. Neither Drona, nor the son of Radha, nor Aswatthaman, nor Kripa, O sire, is competent to stand before Arjuna when the latter is excited with wrath, And Suyodhana, said unto himself, 'Having vanquished in battle all the mighty car-warriors of my army, Partha slew the ruler of the Sindhus. None could resist him. This my vast host hath almost been exterminated by the Pandavas. I think, there is no one that can protect my army, no, not even Purandara himself. He, relying upon whom I have been engaged in this passage-at-arms in battle, alas, that Karna hath been defeated in battle and Jayadratha slain. That Karna relying upon whose energy I regarded Krishna as straw who came to sue me for peace, alas, that Karna hath been vanquished in battle.' Grieving so within his heart, that offender against the whole world, O king, went to Drona, O bull of Bharata's race, for seeing him. Repairing unto him, he informed Drona of that immense slaughter of the Kurus, the victory of his foes, and the dire calamity of the Dhartarashtras. [Literally, 'the fact of the Dhartarashtras having sunk (into distress).'] And Suyodhana said, 'Behold, O preceptor, this immense slaughter of kings. [Literally, 'of persons whose coronal locks have undergone the sacred bath.'] I came to battle, placing that grandsire of mine, viz., the heroic Bhisma, at our head. Having slain him, Sikhandin, his aspiration fulfilled, stayeth at the very van of all the troops, surrounded by all the Panchalas, covetous of another triumph. Another disciple of thine, viz., the invincible Savyasachin,

having slain seven. Akshauhini of troops hath despatched king Jayadratha to Yama's abode. How, O preceptor, shall I be freed from the debt I owe to those allies of mine who, desirous of victory to me and ever engaged in my good, have gone to Yama's abode? Those lords of earth who had desired the sovereignty of the earth, are now lying on the earth, abandoning all their earthly prosperity. Truly, I am a coward. Having caused such a slaughter of friends, I dare not think that I shall be sanctified by performing even a hundred horse-sacrifices. I am covetous and sinful and a transgressor against righteousness. Through my acts alone, these lords of earth, in their desire for victory, have gone to Yama's abode. Why, in presence of those kings, does not the earth yield me a hole (through which to sink), since I am so sinful in behaviour and such a fomenter of internecine dissensions! Alas, what will the grandsire with blood-red eyes, that invincible hero who hath conquered the other world, tell me in the midst of the kings when he meets me? Behold that mighty Bowman, Jalsandha, slain by Satyaki. That great car-warrior, that hero, came proudly to battle for my sake, prepared to lay down his life. Beholding the ruler of the Kamvojas slain, as also Alamvusha and many other allies of mine, what object can I have for preserving my life? Those unretreating heroes who, fighting for my sake and struggling to the utmost of their powers to vanquish my foes, have laid down their lives. I shall today, O scorcher of foes, exerting the utmost measure of my might, free myself from the debt that I owe them and gratify them with oblations of water by repairing to the Yamuna. O foremost of all bearers of arms, I tell thee truly and swear by the good acts I have performed, by the prowess I possess and by my sons, that slaying all the Panchalas with the Pandavas, I shall obtain peace of mind, or slain by them in battle I shall repair to those regions whither those allies of mine have gone. I shall certainly proceed thither whether those bulls among men, slain, while engaged in battle for my sake, by Arjuna have gone! Our allies, seeing that they are not well-protected by us, no longer desire to stand by us. O thou of mighty arms, they now regard the Pandavas to be preferable to ourselves. Thyself, of sure aim, hast ordained our extermination in battle, for thou treatest Arjuna leniently, since he is thy disciple. It is for this that all those have been slain who had endeavoured to secure victory to us. It seems that only Karna now wishes us victory. The man of weak understanding who without duly examining another, accepteth him for a friend and engageth him in concerns that require friends for their accomplishment, is certain to suffer injury even so hath this affair of mine been managed by my best friend! I am exceedingly covetous, sinful, crooked-hearted, and characterised by avarice! Alas, king Jayadratha hath been slain, and Somadatta's son also of great energy, and the Abhishahas, the Surasenas, the Sivas, and the Vasatis! I shall go thither today whither those bulls among men, slain, while engaged in battle for my sake, by Arjuna, have gone. In the absence of those bulls among men, I have no need for life. O preceptor of the sons of Pandu, let me have thy permission in this.

SECTION 150

"Dhritrashtra said, 'After the ruler of the Sindhus had been slain in battle by Savyasachin and after the fall of Bhurisravas, what became the state of your mind? After Drona also had been thus addressed by Duryodhana in the midst of the Kurus, what did the preceptor say unto him then? Tell me all this, O Sanjaya!'

"Sanjaya said, 'Loud wails arose among thy coops, O Bharata, after the slaughter of Bhurisravas and the ruler of the Sindhus. All of them disregarded the counsels of thy son, those counsels in consequence of which leaders of men, by hundreds, were slain. As regards Drona, hearing those words of thy son, he became filled with grief. Reflecting for a short while, O monarch, he said these words in great affliction.

"Drona said, O Duryodhana, why dost thou pierce me thus with wordy shafts? I told thee before that Arjuna is incapable of defeat in battle. Protected by the diadem-decked Arjuna, Sikhandin slew Bhishma. By that feat, O thou of Kuru's race, the prowess of Arjuna in battle hath been well-tested. Beholding Bhishma who was incapable of being defeated by the gods and the Danavas, actually slain in battle, even then I knew that this Bharata host is doomed. Upon the fall of him whom of all persons in the three worlds, we had regarded to be the very foremost of heroes, who else is there upon whom we are to rely? Those dice, O sire, with which Sakuni formerly played in the Kuru assembly, were not dice but keen arrows capable of slaying foes. Even those arrows, O sire, sped by Jaya, are now slaying us. Though Vidura characterised them to be such, thou didst not yet understand them to be so. Those words, again, that the wise and high-souled Vidura, with tears in his eyes had then said unto thee, those auspicious words recommending peace, thou didst not then hear. That calamity which foretold hath now come. That frightful carnage, O Duryodhana, hath now come as the result of that disobedience by thee of Vidura's words. That man of foolish understanding who, disregarding the salutary words of trusted friends, followeth his own opinion, soon falls into a

pitiable plight. O son of Gandhari, this great evil, viz., that dragging in our very sight to the Kuru assembly of Krishna who never deserved such treatment, who hath been born in a noble race, and who practiseth every virtue. Know that all this is but little, for in the next world dire consequences yet will be thine. Vanquishing the Pandavas at dice by deceit, thou hadst sent them, into the woods, attired in deer-skins. What other Brahmana, except myself, in this world, would seek to injure those princes that are ever engaged in the practice of virtue and that are to me even as my own sons" With the approval of Dhritrashtra, in the midst of the Kuru assembly, thou hadst, with Sakuni as thy help-mate, provoked the ire of the Pandavas. United with Duhsasana, Karna then fanned that wrath. Disregarding the words of Vidura, thou hast repeatedly fanned it thyself. With resolute care, all of you had surrounded Arjuna, resolved to stand by the ruler of the Sindhus. Why then have all of you been vanquished and why also has Jayadratha been slain? Why, when thou art alive, and Karna, and Kripa, and Salya, and Aswathaman, O Kauravya, hath the ruler of the Sindhus been slain? For rescuing the ruler of the Sindhus, the kings (on thy side) had put forth all their fierce energy. Why, then, hath Jayadratha been slain in their midst? Relying upon me, king Jayadratha had expected his rescue from the hands of Arjuna. He, however, obtained not the rescue he had expected. I do not also see my safety for my own self. Until I succeed in slaying the Panchalas with Sikhandin, I feel like one sinking in the Dhristadyumna-mire. Having failed, O Bharata, in rescuing the ruler of the Sindhus, why dost thou pierce me thus with thy wordy shafts, seeing that I too am burning with grief? Thou seest not any longer on the field the gold standards of Bhishma of sure aim, that warrior who was never tired in battle. How, then, canst thou hope for success? When the ruler of the Sindhus and Bhurisravas also have been slain in the very midst of so many mighty car-warriors, what do you think, will the end be? Kripa, difficult of being vanquished, is still alive, O king! That he hath not followed in the track of Jayadratha, I applaud him highly for this! When I saw Bhishma himself, that achiever of the most difficult feats (in battle), that warrior who was incapable of being slain in battle by the gods with Vasava at their head, slain in thy sight, O Kaurava, as also of thy younger brother Duhsasana, I thought then, O king, that the Earth hath abandoned thee. Yonder the troops of the Pandavas and the Srinjayas, united together, are now rushing against me. For achieving thy good in battle, O son of Dhritrashtra, I will not without slaying all the Panchalas, put off my armour. O king, go and tell my son Aswathaman who is present in battle that even at the risk of his life he should not let the Somakas alone. I Thou shouldst also tell him, 'Observe all the instructions thou hast received from thy father. Be firm in acts of humility, in self-restraint, in truth and righteousness. Observant of religion, profit, and pleasure, without neglecting religion and profit, thou shouldst always accomplish those acts in which religion predominates. The Brahmanas should always be gratified with presents. All of them deserve thy worship. Thou shouldst never do anything that is injurious to them. They are like flames of fire. As regards myself, I will penetrate the hostile host. O slayer of foes, for doing great battle, pierced as I am by thee with thy wordy shafts. If thou canst, O Duryodhana, go and protect those troops. Both the Kurus and the Srinjayas have been angry. They will fight even during the night.' Having said these words, Drona proceeded against the Pandavas and set himself to over-ride the energy of the Kshatriyas like the sun overshadowing the light of the stars."

SECTION 151

"Sanjaya said, 'Thus urged by Drona, king Duryodhana, filled with rage set his heart on battle. And thy son, Duryodhana, then said unto Karna, 'Behold, the diadem-decked son of Pandu, with Krishna alone for helpmate, penetrated into the array formed by the preceptor, an array that the gods themselves could not pierce, and in the very sight of the illustrious Drona struggling in battle and of many other foremost of warriors, slew the ruler of the Sindhus. Behold, O son of Radha, many foremost of kings lying on the earth, slain in battle. Partha unaided by any one, in the very sight of the illustrious Drona and myself, vigorously exerting ourselves like a host of inferior animals-slain by a lion. The son of Sakra hath reduced my host to a small remnant of what it was. How, indeed, could Phalguna, in spite of the resistance offered by Drona in battle, accomplish his vow by slaying the ruler of the Sindhus? If Drona had not himself willed it, O hero, how could the son of Pandu, in battle, have pierced that impenetrable array, overcoming his struggling preceptor? Truly, Phalguna is exceedingly dear to the illustrious preceptor! For this, the latter gave him admittance, without having fought with him. Behold my misfortune! Having in the first instance promised protection unto the ruler of the Sindhus, Drona, that scorcher of foes, gave unto the diadem-decked Arjuna admittance into the array! If he had in the beginning granted permission to the ruler of the Sindhus for his return home, without doubt, such an awful carnage would then have never occurred. Alas! Jayadratha, in hopes of saving

his life, had desired to return home. Having obtained from Drona a promise of protection in battle, it was I, a fool that I was, who prevented him from going. Alas, today my brothers having Chitrasena for their head, have all perished in the very sight of our wretched selves.'

"Karna said, 'Do not blame the preceptor. That Brahmana is fighting according to the measure of his power and courage and regardless of his very life. If Arjuna, of white steeds, having transgressed him, penetrated into our array, the slightest fault does not, for that, attach to the preceptor. Phalguna is accomplished in weapons, possessed of great activity, endowed with youth; he is a hero who has mastered all arms; he is distinguished for the celerity of his movements. Armed with celestial weapons and mounted on his ape-bannered car, the reins of whose steeds again were in the hands of Krishna, cand in impenetrable armour, and taking his celestial bow Gandiva of unfading might, the valiant Arjuna, scattering keen arrows, and proud of the strength of his arms, transgressed Drona. There is nothing to wonder at this. The preceptor, on the other hand is, O king, old and incapable of proceeding quickly. He is also, O king, incapable of exercising his arms long. It was for this that Phalguna, of white steeds and having Krishna for his charioteer, succeeded in transgressing the preceptor. For this reason also, I do not see any fault in Drona. For all that, when Arjuna, of white steeds, penetrated into our array, having transgressed the preceptor it seems that the latter, however skilled in weapons, is incapable of vanquishing the Pandavas in battle. I think that which is ordained by Fate never occurs otherwise. And since, O Suyodhana, in spite of ourselves fighting to the utmost extent of our powers, the ruler of the Sindhus has been slain in battle, it seems that Fate is all-powerful. With thyself we had all been exerting to the utmost of our might on the field of battle. Fate, however, baffling our exertions, did not smile on us. We have always exerted to injure the Pandavas, relying both on deceit and prowess. Whatever act, O king, a person afflicted by Fate does, is frustrated by Fate, however, much the person himself may strive to achieve it. Whatever, indeed, a man endowed with perseverance should do, ought to be done fearlessly. Success depends on Fate! By deceit the sons of Pritha were beguiled as also by the administration of poison, O Bharata! Burnt they were in the palace of lac, vanquished they were at dice. In accordance with the dictates of statecraft, they were exiled into the woods. All these, though done by us with care, have been baffled by Fate. Fight with resolution, O king, setting Fate at naught. Between thee and them, both striving to the best of your prowess even Fate may prove auspicious to that party which excels the other. I No wise measures have been adopted by the Pandavas with the aid of superior intelligence. Nor, O hero, do we see, O perpetrator of Kuru's race, that thou hast done anything unwise from want of intelligence! It is Fate that decides the result of acts, wise or unwise; Fate, ever intent on its own purposes is awake when all else sleeps. Vast was thy host, and thy warriors are many. Even thus the battle began. With their small force, much greater and consisting of men capable of smiting effectually, hath been much reduced. I fear, it is the work of Fate, that has frustrated our exertions.'

"Sanjaya continued, 'While they were discoursing thus, O king, the Pandava divisions appeared for battle. Then occurred a fierce battle between thy warriors and theirs, in which cars and elephants encountered one another. All this, however, O king, was due to thy evil policy!'"

SECTION 152

(Ghatotkacha-badha Parva)

"Sanjaya said, 'That elephant force of thine, O king, swelling with might, fought everywhere, prevailing over the Pandava force. Resolved to go to the other world, the Panchalas and the Kauravas fought with one another for admission into the swelling domains of Yama. Brave warriors, encountering brave rivals, pierced one another with arrows and lances and darts, and quickly despatched one another unto Yama's abode. Dreadful was the battle that took place between car-warriors and car-warriors who struck one another and caused a fierce flow of blood. Infuriated elephants, encountering infuriated compeers, afflicted one another with their tusks. Horsemen, solicitous of glory, pierced and cut down horsemen in that terrific melee with spears and darts and battle-axes. Foot-soldiers also O mighty-armed one, in hundreds, armed with weapons, repeatedly rushed against one another with resolute courage. O scorcher of foes! So great was the confusion that the Panchalas and the Kurus could only be distinguished from each other by the tribal, the family, and the personal names we heard them utter. The warriors, despatching one another to the other world with arrows and darts and axes, careered fearlessly on the field. With thousands of arrows, however, O king, shot by the combatants the ten points were no longer illuminated as before in consequence of the Sun having set. While the Pandavas were thus fighting, O Bharata, Duryodhana, O king, penetrated into the midst of their host. Filled with great wrath at the slaughter of the ruler of Sindhus, and resolved to lay down his life, he penetrated into the hostile army. Filling

the earth with the rattle of his car-wheels and causing her to tremble therewith, thy son approached the Pandava host. Terrific was the clash that took place between him and them, O Bharata, causing a tremendous carnage of troops. Like the sun himself at midday scorching everything with his rays, thy son scorched the hostile host with his arrow showers. [Literally, 'with shafts resembling his rays.'] The Pandavas became incapable of even looking at their brother (Duryodhana). Despairing of vanquishing their foes, they set their hearts on flying away from the field. Slaughtered by thy illustrious son, armed with the bow, by means of his gold-winged arrows of blazing points, the Panchalas ran away in all directions. Afflicted with those keen shafts, the Pandava troops began to fall down on the ground. Indeed, the Pandavas had never succeeded in achieving such a feat in battle as was then achieved by thy royal son, O monarch! The Pandava host was crushed and ground by an elephant. [Or, 'as a lake overgrown with lotuses is agitated on every side by an elephant.'] As, again, an assemblage of lotuses becomes shorn of its beauty when the water (over which it grows) is dried up by the sun and the wind, even so became the Pandava host being dried up by thy son, O Bharata, the Panchalas, with Bhimasena then with ten shafts, and each of the sons of Madri with three, and Virata and Drupada each with six, and Sikhandin with a hundred, and Dhrishtadyumna with seventy, and Yudhishtira with seven, and the Kaikayas and the Chedis with innumerable keen shafts, and Satwata with five, and each of the (five) sons of Draupadi with three, and Ghatotkacha also with a few, he uttered a leonine shout. Cutting off hundreds of other warriors and the bodies of elephants and steeds in that great battle by means of his fierce shafts, he behaved like the Destroyer himself in rage slaying created beings. While engaged, however, in thus slaughtering his foes, his bow, the back of whose staff was ornamented with gold, Yudhishtira, the son of Pandu, O sire, cut off into three parts with a pair of broad-headed shafts. And Yudhishtira pierced Duryodhana himself with ten keen arrows shot with great force. Piercing through Duryodhana's vital limbs, those passed out and entered the earth in a continuous line. The troops that stood around then encompassed Yudhishtira, like the celestials encompassing Purandara for the slaughter of Vritra. Then king Yudhishtira, O sire, who is incapable of being easily defeated, shot at thy son in that battle a fierce shaft. Deeply pierced therewith, Duryodhana sat down on his excellent car. Then a loud noise arose from among the Panchala troops. Even this, O monarch, was that tremendous uproar, viz., 'The king is slain!' The fierce whizz of arrows also was heard there, O Bharata. Then Drona quickly showed himself there in that battle. Meanwhile, Duryodhana recovering his senses, had firmly grasped the bow. He then rushed towards the royal son of Pandu saying, 'Wait, Wait.' Then the Panchalas also solicitous of victory, began to advance with speed. Desirous of rescuing the Kuru prince, Drona received them all. And the preceptor began to destroy them like the bright-rayed maker of day destroying tempest-tossed clouds. Then, O king, there occurred a fierce battle, fraught with immense carnage, between thine and theirs encountering one another from desire of fight."

SECTION 153

"Dhritarashtra said, 'Having said all those words unto my son, Duryodhana, who is ever disobedient to my commands, when that mighty bowman endowed with great strength, viz., the preceptor Drona, penetrated in wrath into the Pandava host, and when that hero, stationed on his car, careered over the field, how did the Pandavas check his course? Who protected the right wheel of the preceptor's car in that dreadful battle? Who also protected his left when he fiercely slaughtered the foe? Who were those brave warriors that followed that fighting hero at his back? Who were those, then, that stood in front of that car-warrior? When that unvanquished and great bowman, that foremost of all bearers of weapons, dancing along the track of his car, entered the Pandavas host, I think, his foes felt an excessive and unseasonable cold. I think, they trembled like kine exposed to wintry blasts. How did that bull among car-warriors, who consumed all the troops of the Panchalas like a raging conflagration, meet with his death?'

"Sanjaya said, 'Having slain the ruler of the Sindhus in the evening, Partha, after his meeting with Yudhishtira and the great bowman, viz., Satyaki, both proceeded towards Drona. Then Yudhishtira, and Bhimasena, the son of Pandu, each with a separate division of the army, quickly proceeded against Drona. Similarly, the intelligent Nakula, and the invincible Sahadeva, and Dhrishtadyumna with his own division, and Virata, and the ruler of the Salwas, with a large force, proceeded against Drona in battle. Similarly, king Drupada, the father of Dhrishtadyumna, protected by the Panchalas proceeded, O king, against Drona. And the sons of Draupadi, and the Rakshasa Ghatotkacha, accompanied by their forces, proceeded against Drona of great splendour. The Prabhadraka-Panchalas also six thousand strong, and all effectual smiters, proceeded against Drona placing Sikhandin

at their head. Other foremost of men and mighty car-warriors among the Pandavas, uniting together, O bull among men, proceeded against Drona. When those heroic warriors, O bull among the Bharatas, proceeded to battle, the night became pitch dark, enhancing the terrors of the timid. And during that hour of darkness, O king, many were the warriors that laid down their lives. And that night also proved the death of many elephants and steeds and foot-soldiers. On that night of pitch darkness, yelling jackals everywhere inspired great fear with their blazing mouths. Fierce owls, perching on the standards of Kauravas and hooting therefrom, foreboded fears. Then, O king, a fierce uproar arose among the troops. Mingling with the loud beat of drums and cymbals, grunts of elephants, neighings of steeds, and stampings of horse-hoofs, that uproar spread everywhere. Then, in that hour of evening, fierce was the battle that took place between Drona, O king, and all of the Srinjayas. The world having been enveloped in darkness, nothing could be noticed. The welkin was covered with the dust raised by the combatants. Blood of man and horse and elephant mingled together. The earthy dust then disappeared. All of us became perfectly cheerless. During that night, like the sounds of a burning forest of bamboos on a mountain, frightful sounds were heard of clashing weapons. With the sounds of Mridangas and Anakas and Vallakis and Patahas [Drums of diverse kinds and sizes.], with the shouts (of human beings) and the neigh (of steeds), a dreadful confusion set in everywhere, O lord! When the field of battle was enveloped in darkness, friends, O king, could not be distinguished from foes. All were possessed with a madness in that night. The earthen dust that had arisen, O king, was soon allayed with showers of blood. Then, in consequence of golden coats of mail and the bright ornaments of the warriors, that darkness was dispelled. The Bharata host then, adorned with gems and gold (and abounding with darts and standards), looked like the firmament in the night, O bull of Bharata's race, bespangled with stars. The field of battle then resounded with the yells of jackals and the cawings of crows, with the grunts of elephants, and the shouts and cries of the warriors. Those sounds, mingling together, produced a loud uproar, making the hair stand on end. That uproar filled all the points of the compass like the report of Indra's thunder. At dead of night, the Bharata host seemed illuminated with the Angadas, the ear-rings, the cuirasses, and the weapons of combatants. There elephants and cars, adorned with gold, looked in that night like clouds charged with lightning. Swords and darts and maces and scimitars and clubs and lances and axes, as they fell, looked like dazzling flashes of fire. Duryodhana was the gust of wind that was the precursor (of that tempest-like host). Cars and elephants constituted its dry clouds. The loud noise of drums and other instruments formed the peal of its thunders. Abounding with standards, bows formed to lightning flashes. Drona and the Pandavas formed its pouring clouds. Scimitars and darts and maces constituted its thunders. Shafts formed its downpour, and weapons (of other kinds) its incessant gusts of wind. And the winds that blew were both exceedingly hot and exceedingly cold. Terrible, stunning and fierce, it was destructive of life. There was nothing that could afford shelter from it. I Combatants, desirous of battle entered into that frightful host on that dreadful night resounding with terrible noises, enhancing the fears of the timid and the delight of heroes. And during the progress of that fierce and dreadful battle in the night, the Pandus and the Srinjayas, united together, rushed in wrath against Drona. All these, however, O king, that advanced right against the illustrious Drona, were either obliged to turn back or despatched to the abode of Yama. Indeed, on that night, Drona alone pierced with his shafts, elephants in thousands and cars in tens of thousands and millions of millions of foot-soldiers and steeds."

SECTION 154

"Dhritarashtra said, "When the invincible Drona, of immeasurable energy, unable to bear (the slaughter of Jayadratha), Wrathfully entered into the midst of the Srinjayas, what did all of you think? When that warrior of immeasurable soul, having said those words unto my disobedient son, Duryodhana, so entered (the hostile ranks), what steps did Partha take? When after the fall of the heroic Jayadratha and of Bhurisravas, that unvanquished warrior of great energy, that scorcher of foes, viz., the unconquerable Drona, proceeded against the Panchalas, what did Arjuna think? What also did Duryodhana think as the most seasonable step that he could adopt? Who were they that followed that boon-giving hero, that foremost of regenerated ones? Who were those heroes, O Suta, that stood behind that hero while engaged in 'battle'? Who fought in his van, while he was employed in slaughter? I think, all the Pandavas, afflicted with the arrows of Bharadwaja's son, were, O Suta, like lean kine trembling under a wintry sky. Having penetrated into the midst of the Panchalas how did that great bowman, that scorcher of foes, that tiger among men, meet with his death? I When on that night all the troops, united together, and all the great car-warriors combined were being separately ground (by Drona), who were those intelligent men amongst

you that were present there? Thou sayest that my troops were slain or huddled together, or vanquished, and that my car-warriors were made carless in those encounters. While those combatants became cheerless and were being ground by the Pandavas, what did they think when they sank in such affliction on that dark night? Thou sayest that the Pandavas were hearty and exceedingly hopeful, and that mine were melancholy and heartless and panic-stricken. How, O Sanjaya, couldst thou mark the distinction on that night between the Kurus and the unretreating Parthas?'

"Sanjaya said, 'During the progress, O king, of that fierce night-battle, the Pandavas along with the Somakas all rushed against Drona. Then Drona, with his swift-going shafts, despatched all the Kaikayas and the sons of Dhrishtadyumna into the world of spirits. Indeed, all those mighty car-warriors, O king, that advanced right against Drona, all those lords of the earth, were despatched (by him) into the region of the dead. Then king Sivi, of great prowess, filled with rage, proceeded against that mighty car-warrior, viz., the heroic son of Bharadwaja, while the latter was thus employed in grinding (the hostile combatants). Beholding that great car-warrior of the Pandavas advancing, Drona pierced him with ten shafts made entirely of iron. Sivi, however, pierced Drona in return with thirty shafts, winged with Kanka feathers. And smiling the while, he also, with a broad-headed shaft felled the driver of Drona's car. Drona then, slaying the steeds of the illustrious Sivi as also the driver of his car, cut off from his trunk Sivi's head with head-gear on it. Then Duryodhana quickly sent unto Drona a driver for his car. The reins of his steeds having been taken up by the new man, Drona once more rushed against his foes. The sort of the ruler of the Kalingas, supported by the Kalinga troops, rushed against Bhimasena, filled with rage at the slaughter of his sire by the latter, Having pierced Bhima with five shafts he once more pierced him with seven. And he struck Visoka (the driver of Bhima's car) with three shafts and the latter's standard with one. The Vrikodara, filled with rage, leaping from his own car to that of his foe, slew with only his fists that angry hero of the Kalingas. The bones of that prince thus slain in battle by the mighty son of Pandu with only his fists, fell down on the earth separated from one another. Karno and the brother of the slain prince, (and others), could not brook that act of Bhima. All of them began to strike Bhimasena with keen shafts resembling snakes of virulent poison. Abandoning then that car of the foe (upon which he stood), Bhima proceeded to the car of Dhruva [The brother of the Kalinga prince.], and crushed, by a blow of his fist, that prince who had been striking him incessantly. Thus struck by the mighty son of Pandu, Dhruva fell down. Having slain him, O king, Bhimasena of great strength, proceeding to the car of Jayarata, began to roar repeatedly like a lion. Dragging Jayarata then with his left arm, while, employed in roaring, he slew that warrior with a slap of his palm in the very sight of Karno. Then Karno hurled at the son of Pandu, a dart decked with gold. The Pandava, however, smiling the while, seized with his hand that dart. And the invincible Vrikodara in that battle hurled that very dart back at Karno. Then Sakuni, with a shaft that had drunk oil, cut off that dart as it coursed towards Karno. Having achieved these mighty feats in battle, Bhima, of wonderful prowess, came back to his own car and rushed against thy troops. And while Bhima was thus advancing, slaughtering (thy troops) like the Destroyer himself in rage, thy sons, O monarch, attempted to resist that mighty-armed hero. Indeed, those mighty car-warriors covered him with a dense shower of arrows. Then Bhima, smiling the while, despatched in that battle, with his shafts, the driver and the steeds of Durmada unto the abode of Yama. Durmada, at this, quickly mounted upon the car of Dushkarna. Then those scorchers of foes, viz., the two brothers, riding on the same car, both rushed against Bhima in the front rank of battle, like the Regent of the waters and Surya rushing against Taraka, that foremost of Daityas. Then thy sons, Durmada and Dushkarna, mounting on the same car, pierced Bhima with shafts. Then in the very sight of Karno, of Aswatthaman, of Duryodhana, of Kripa, of Somadatta, and of Valhika, the son of Pandu, that chastiser of foes, by a stamp of his foot, caused that car of the heroic Durmada and Dushkarna to sink into the earth. Filled with rage, Bhima struck with his fists those mighty and brave sons of thine, viz., Durmada and Dushkarna, and crushed them therewith and roared aloud. Then cries of Oh and Alas arose among the troops. And the kings, beholding Bhima said, 'That is Rudra who is fighting in Bhima's form among the Dhartarashtras.' Saying these words, O Bharata, all the kings fled away, deprived of their senses and urging the animals they rode to their greatest speed. Indeed, no two of them could be seen running together. Then, when on that night a great carnage had been caused among the (Kaurava) army, the mighty Vrikodara, with eyes beautiful as the full-blown lotus, highly applauded by many bulls among kings, repairing unto Yudhishtira, paid his regards unto him. Then the twins (Nakula and Sahadeva), and Drupada and Virata, and the Kaikayas, and Yudhishtira also, felt great joy. And all of them paid their adorations unto Vrikodara even as the

celestials did unto Mahadeva after Andhaka had been slain. Then thy sons, all equal unto the sons of Varuna, filled with rage and accompanied by the illustrious Preceptor and a large number of cars, foot-soldiers, and elephants encompassed Vrikodara on all sides from desire of fight. Then, O best of kings, on that terrible night, when everything was enveloped in darkness, as thick as a cloud, a dreadful battle took place between those illustrious warriors, delightful to wolves and crows and vultures."

SECTION 155

"Sanjaya said, 'After his son (Bhurisravas) had been slain by Satyaki while the former was sitting in Praya, Somadatta, filled with rage, said unto Satyaki these words, 'Why, O Satwata, having abandoned those Kshatriya duties ordained by the high-souled gods, hast thou betaken thyself to the practices of robbers? Why would one that is observant of Kshatriya duties and possessed of wisdom, strike in battle a person that is turning away from the fight, or one that has become helpless, or one that has laid aside his weapons, or one that beggeth for quarters? Two persons, indeed, among the Vrishnis are reputed to be the foremost of great car-warriors, viz., Pradyumna of mighty energy and thou also, O Satyaki! Why then didst thou behave so cruelly and sinfully towards one that had sat on Praya and that had his arms cut off by Partha? Take now in battle the consequence of that act of thine, O thou of wicked behaviour! I shall today, O wretch, putting forth my prowess, cut off thy head with a winged arrow. I swear, O Satwata, by my two sons, by what is dear to me, and by all my meritorious acts, that, if before this night passes away, I do not slay thee, that art so proud of thy heroism, with thy sons and younger brothers, provided Jishnu, the son of Pritha, does not protect thee, then let me sink into terrible hell, O wretch of Vrishni's race!' Having said these words, the mighty Somadatta, filled with rage, blew his conch loudly and uttered a leonine roar. Then Satyaki, of eyes like lotus-petals and teeth like those of a lion, possessed of great strength, and filled with rage, said these words unto Somadatta, 'O thou of Kuru's race, whether battling with thee or with others, I do not in my heart ever experience the slightest fear. If, protected by all the troops, thou fightest with me, I would not, even then experience on thy account, any pain, O thou of Kuru's race! I am ever observant of Kshatriya practices. Thou canst not, therefore, frighten me with only words smacking of battle or with speeches that insult the good. If, O king, thou wishest to fight with me today, be cruel and strike me with keen shafts and I will also strike thee. Thy son, the mighty car-warrior Bhurisravas, O king, had been slain. Sala also, and Vrishasena, have been crushed by me. Thee also today I shall slay, with thy soils and kinsmen. Stay with resolution in battle, for thou, O Katirava, art endowed with great strength. Thou art already slain in consequence of the energy of that drum-bannered king Yudhishthira in whom are always charity, and self-restraint, and purity of heart, compassion, and modesty, and intelligence, and forgiveness, and all else that is indestructible. Thou shalt meet with destruction along with Karna and Suvala's son. I swear by Krishna's feet and by all my good acts that, filled with rage, I shall, with my shafts, slay thee with thy sons in battle. If thou fleest away from battle, then mayst thou have safety.' Having thus addressed each other, with eyes red in wrath, those foremost of men began to shoot their shafts at each other. Then with a thousand cars and ten thousand horses, Duryodhana took his station, encompassing Somadatta, Sakuni also, filled with rage, and armed with every weapon and surrounded by his sons and grandsons as also by his brothers, that were equal to Indra himself in prowess (did the same). Thy brother-in-law, O king, young in years and of body hard as the thunder-bolt and possessed of wisdom, had a hundred thousand horses of the foremost valour with him. With these he encompassed the mighty bowman Somadatta. Protected by those mighty warriors, Somadatta covered Satyaki (with clouds of shafts). Beholding Satyaki thus covered with clouds of straight shafts, Dhristadyumna proceeded towards him in rage and accompanied by a mighty force. Then, O king, the sound that arose there of those two large hosts striking each other, resembled that of many oceans lashed into fury by frightful hurricanes. Then Somadatta pierced Satyaki, with nine arrows. Satyaki, in return, struck that foremost of Kuru warriors with nine arrows. Deeply pierced in that battle by the mighty and firm bowman (Satyaki), Somadatta sat down on the terrace of his car and lost his senses in a swoon. Beholding him deprived of his senses, his driver, with great speed, bore away from the battle that great car-warrior, viz., the heroic Somadatta. Seeing that Somadatta, afflicted with Yuyudhana's shafts, had lost his senses Drona rushed with speed, desiring to slay the Yadu hero. Beholding the Preceptor advance, many Pandava warriors headed by Yudhishthira surrounded that illustrious perpetrator of Yadu's race from desire of rescuing him. Then commenced a battle between Drona and the Pandavas, resembling that between Vali and the celestials for acquiring sovereignty of the three worlds. Then Bharadwaja's son of great energy

shrouded the Pandava host with clouds of arrows and pierced Yudhishthira also. And Drona pierced Satyaki with ten arrows, and the son of Prishata with twenty. And he pierced Bhimasena with nine arrows and Nakula with five, and Sahadeva with eight, and Sikhandin with a hundred. And the mighty-armed hero pierced each of the (five) sons of Draupadi with five arrows. And he pierced Virata with eight arrows and Drupada with ten. And he pierced Yudhamanyu with three arrows and Uttamaujas with six in that encounter. And piercing many other combatants, he rushed towards Yudhishthira. The troops of Pandu's son, slaughtered by Drona, ran away in all directions, from fear, O king, with loud wails. Beholding that host slaughtered by Drona, Phalguna, the son of Pritha, with wrath excited a little, quickly proceeded towards the preceptor. Beholding then that Drona was also proceeding towards Arjuna in that battle, that host of Yudhishthira, O king, once more rallied. Then once more occurred a battle between Drona and the Pandavas. Drona, surrounded, O king, on all sides, by thy sons, began to consume the Pandava host, like fire consuming a heap of cotton. Beholding him radiant like the sun and endowed with the splendour of a blazing fire, and fiercely and continually, O king, emitting his ray-like arrows, with bow incessantly drawn to a circle and scorching everything around like the sun himself, and consuming his foes, there was none in that army that could check him. The shafts of Drona cutting off the head of all those that ventured to approach him in the face, penetrated into the earth. Thus slaughtered by that illustrious warrior, the Pandava host, once more fled away in fear in the very sight of Arjuna. Beholding that force, O Bharata, thus routed on that night by Drona, Jishnu asked Govinda to proceed towards Drona's car. Then he of Dasarha's race urged those steeds, white as silver or milk or the Kunda flower, or the moon, towards the car of Drona. Bhimasena also, beholding Phalguna proceed towards Drona, commanded his own charioteer, saying, 'Bear me towards Drona's division.' Hearing those words of Bhima, his driver Visoka urged his steeds, following in the wake, O chief of the Bharatas, of Jishnu, of sure aim. Beholding the two brothers resolutely proceeding towards Drona's division, the mighty car-warriors among the Panchalas, the Srinjayas, the Matsyas, the Chedis, the Karushas, the Kosalas, and the Kaikayas, O king, all followed them. Then, O monarch, took place a terrible battle that made the hair stand on end. With two mighty throngs of cars, Vibhatsu and Vrikodara attacked thy host; the former on the right and the latter in the front. Seeing those tigers among men, viz., Bhimasena and Dhananjaya (thus engaged), Dhristadyumna, O monarch, and Satyaki of great strength, rushed behind. Then, O king, an uproar arose there in consequence of the two hosts striking each other, that resembled the noise made by many seas lashed into fury by a tempest. Beholding Satyaki in battle, Aswatthaman, filled with rage at the slaughter of Somadatta's son, rushed furiously against that Satwata hero at the van of battle. Seeing him rush in that battle against the car of Sini's grandson, Bhimasena's son, the gigantic Rakshasa, Ghatotkacha, endowed with great strength, rushed at him, riding on a huge and terrible car made of black iron covered with bear-skins. Both the height and the width of that large car measured thirty nalwas [A nalwa measured four hundred cubits]. Equipped with machines set in proper places it was; its rattle resembled that of a mighty mass of clouds. No steeds or elephants were yoked unto it, but, instead, beings that looked like elephants. On its tall standard perched a prince of vultures with outstretched wings and feet, with eyes wide-expanded, and shrieking awfully. And it was equipped with red flags and decked with the entrails of various animals. And that huge vehicle was furnished with eight wheels. Riding on it, Ghatotkacha was surrounded by a full Akshauhini of fierce-looking Rakshasas armed with lances and heavy clubs and rocks and trees. Seeing him advance with uplifted bow, resembling the mace-armed Destroyer himself in the hour of universal dissolution, the hostile kings were struck with fear. At sight of that prince of Rakshasas, viz., Ghatotkacha, looking like a mountain summit of terrible aspect, frightful, possessed of terrible teeth and fierce face, with arrow-like ears and high cheek-bones, with stiff hair rising upwards, awful eyes, sunken belly, blazing mouth, wide as a chasm, and diadem on his head, capable of striking every creature with fear, possessing jaws wide-open like those of the Destroyer, endowed with great splendour and capable of agitating all foes, advancing towards them, thy son's host, afflicted with fear, became highly agitated like the current of the Ganga agitated into fierce eddies by (the action of) the wind. Terrified by the leonine roar uttered by Ghatotkacha, elephants began to eject urine and the kings began to tremble. Then, thrown by the Rakshasas who had become more powerful in consequence of the night, there began to fall on the field of battle a thick shower of stones. And a ceaseless shower of iron wheels and Bhundis and darts and lances and spears and Sataghnis and axes also fell there. Beholding that fierce and awful battle, the kings, thy sons, and Karna, also exceedingly pained, fled away. Only the proud son of Drona, ever boastful of his might in arms, stood fearlessly. And he soon dispelled that illusion that

had been created by Ghatotkacha. Upon the destruction of his illusion, Ghatotkacha in rage sped fierce shafts (Aswatthaman). These pierced the son of Drona, like angry snakes speedily piercing through an ant-hill. Those arrows, having pierced through the body of Aswatthaman, dyed with blood and quickly entered the earth like snakes into an ant-hill. The light-handed Aswatthaman, however, of great prowess, filled with wrath, pierced Ghatotkacha with ten arrows. Ghatotkacha, deeply pierced in his vital parts by Drona's son, and feeling great pain, took up a wheel having a thousand spokes. Its edge was sharp as a razor, and it was resplendent as the rising sun. And it was decked with diverse gems and diamonds. Desirous of slaying him, the son of Bhimasena hurled that wheel at Aswatthaman. And as that wheel coursed swiftly towards Drona's son, the latter cut it into fragments by means of his shafts. Baffled, it fell down on the earth, like the hope cherished by an unfortunate man. Beholding his wheel baffled, Ghatotkacha quickly covered the son of Drona with his shafts, like Rahu swallowing the sun. Meanwhile, Ghatotkacha's son ended with great splendour and looking like a mass of antimony, checked the advancing son of Drona like the king of mountain (Meru) checking the (course of the) wind. Afflicted with showers of shafts by Bhimasena's grandson, viz., the brave Anjanaparvan, Aswatthaman looked like the mountain Meru bearing a torrent of rain from a mighty cloud. Then Aswatthaman, equal unto Rudra or Upendra in prowess, became filled with rage. With one shaft he cut off the standard of Anjanaparvan. With two others, his two drivers, and with three others, his Trivenuka. And he cut off the Rakshasa's bow with one arrow, and his four steeds with four other arrows. Made careless, Anjanaparvan took up a scimitar. With another keen shaft, Aswatthaman cut off in two fragments that scimitar, decked with golden stars, in the Rakshasa's hand. The grandson of Hidimva then, O king, whirling a gold adorned mace, quickly hurled it at Aswatthaman. Drona's son, however, striking it with his shafts, caused it to fall down on the earth. Soaring up then into the sky, Anjanaparvan began to roar like a cloud. And from the welkin he showered trees upon his foe. Like the sun piercing a mass of clouds with his rays, Aswatthaman then began to pierce with his shafts the son of Ghatotkacha, that receptacle of illusions, in the welkin. Gifted with great energy, the Rakshasa once more came down on his gold decked car. He then looked like a high and beautiful hill of antimony on the surface of the earth. The son of Drona then slew that son of Bhima's son, viz., Anjanaparvan, cased in an iron coat of mail, even as Mahadeva had slain in days of yore the Asura Andhaka. Beholding his mighty son slain by Aswatthaman, Ghatotkacha, coming unto the son of Drona, fearlessly addressed the heroic son of Saradwata's daughter, who was then consuming the Pandava troops like a raging forest-conflagration, in these words:

"Ghatotkacha said, 'Wait, Wait, O son of Drona! Thou shalt not escape me with life! I shall slay thee today like Agni's son slaying Krauncha.'

"Aswatthaman said, 'Go, O son, and fight with others, O thou that hast the prowess of a celestial. It is not proper, O son of Hidimva, that sire should battle with son. I do not cherish any grudge against thee, O son of Hidimva! When, however, one's ire is excited, one may kill one's own self.'

"Sanjaya continued, 'Having heard these words, Ghatotkacha, filled with grief on account of the fall of his son, and with eyes red as copper in wrath, approached Aswatthaman and said, 'Am I a dastard in battle, O son of Drona, like a vulgar person, that thou dost frighten me thus with words? Thy words are improper. Verily, I have been begotten by Bhima in the celebrated race of the Kurus. I am a son of the Pandavas, those heroes that never retreat from battle. I am the king of the Rakshasas, equal to the Ten-necked (Ravana) in might. Wait, wait, O son of Drona! Thou shalt not escape me with life. I shall today, on the field of battle, dispel thy desire for fight.' Having thus replied unto Aswatthaman, that mighty Rakshasa with eyes red as copper in rage, rushed furiously against the son of Drona, like a lion against a prince of elephants. And Ghatotkacha began to shower upon that bull among car-warriors, viz., Drona's son, shafts of the measure of Aksha of battle car, like a cloud pouring torrents of rain. Drona's son however, with his own shafts, checked that arrow shower before it could reach him. At that time, it seemed that another encounter was taking place in the welkin between shafts (as the combatants). The welkin, then, during the night, shone resplendent with the sparks caused by the clash of those weapons, as if with (myriads of) flies. Observing that his illusion was dispelled by Drona's son, proud of his prowess in battle, Ghatotkacha, once more making himself invisible, created an illusion. He assumed the form of a high mountain, crowded with cliffs and trees, and possessing fountains from which ceaselessly flowed spears and lances and swords and heavy clubs. Beholding that mountain-like mass of antimony, with countless weapons falling from it, Drona's son was not at all moved. The latter invoked into existence the Vajra weapon [i.e., the weapon endowed with the force of the thunder.]. The prince of mountains, then, struck with that weapon, was quickly

destroyed. Then the Rakshasa, becoming a mass of blue clouds in the firmament, decked with rainbow, began furiously to shower upon Drona's son in that battle a downpour of stones and rocks. Then that foremost of all persons acquainted with weapons, viz., Aswatthaman, aiming the Vayavya weapon, destroyed that blue cloud which had risen on the firmament. Drona's son, that foremost of men, covering then all the points of the compass with his shafts, slew a hundred thousand car-warriors. He then beheld Ghatotkacha fearlessly coming towards him with bent bow and accompanied by a large number of Rakshasas that resembled lions or infuriated elephants of great strength, some riding on elephants, some on cars, and some on steeds. The son of Hidimva was accompanied by those fierce followers of his, with frightful faces and heads and necks. Those Rakshasas consisted of both Paulastyas and Yatudhanas. Their prowess was equal to that of Drona himself. They were armed with diverse kinds of weapons and were cased in diverse kinds of armour. Of terrible visage, they swelled with rage. Ghatotkacha came to battle, accompanied by those Rakshasas, who were, indeed, incapable of being easily defeated in battle. Beholding them, thy son, Duryodhana, became exceedingly cheerless. Unto him the son of Drona said, 'Wait, O Duryodhana! Thou needst have no fear. Stand aside with these thy heroic brothers and these lords of earth, endued with the prowess of Indra. I will slay thy foes. Defeat thou shalt not have. I tell thee truly. Meanwhile, assure thy troops.'

"Duryodhana said, 'I do not regard what thou sayest to be at all wonderful, since thy heart is large. O son of Gautama's daughter, thy regard for us is great.'

"Sanjaya continued, Having said those words unto Aswatthaman, he then addressed the son of Suvala, saying, 'Dhananjaya is engaged in battle surrounded by a hundred thousand car-warriors of great valour. Go thou against him, with sixty thousand cars. Karna also, and Vrishasena and Kripa, and Nila, and the Northerners, and Kritavarman, and the sons of Purumitra, and Duhsasana, and Nikumbha, and Kundabhedini, and Puranjaya and Dridharatha, and Hemakampana, and Salya, and Aruni, and Indrasena, and Sanjaya, and Vijaya, and Jaya, and Purakrathin, and Jayavarma, and Sudarsana, these will follow thee, with sixty thousand foot-soldiers. O uncle, slay Bhima and the twins and king Yudhishtira the Just, like the chief of the celestials slaying the Asuras. My hope of victory is in thee. Already pierced by Drona's son with shafts, all their limbs have been exceedingly mangled. Slay the sons of Kunti, O uncle, like Kartikeya slaying the Asuras.' Thus addressed by thy son, Sakuni proceeded quickly to destroy the Pandavas, filling thy son's heart, O king, with delight.

"Meanwhile, O king, the battle that took place between the Rakshasas and the son of Drona on that night was exceedingly terrible like that between Sakra and Prahlada (in days of old). Ghatotkacha, filled with rage, struck Drona's son in the chest with ten powerful shafts fierce as poison or fire. Deeply pierced with those shafts by the son of Bhimasena, Aswatthaman trembled on the terrace of his car like a tall tree shaken by the tempest. Once more Ghatotkacha, with a broad-headed shaft, quickly cut off the bright bow that was in the hands of Drona's son. The latter, then, taking up another bow capable of bearing of great strain, showered keen arrows (upon his foe) like a cloud pouring torrents of rain. Then the son of Saradwat's daughter, O Bharata, sped many sky-ranging and foe-slaying arrows, winged with gold, towards the sky-ranging Rakshasa. Afflicted with those shafts of Aswatthaman, that vast force of broad-chested Rakshasas looked like a herd of infuriated elephants afflicted by lions. Consuming with his arrows those Rakshasas with their steeds, drivers, and elephants, he blazed forth like the adorable Agni while consuming creatures at the end of the Yuga. Having burnt with his shafts a full Akshauhini of Rakshasa troops, Aswatthaman shone resplendent like the divine Maheswara in heaven after the burning of the triple city. That foremost of victors, viz., Drona's son, having burnt thy foes, shone brilliantly like the blazing Yuga-fire after having burnt all creatures at the end of the Yuga. Then Ghatotkacha, filled with rage, urged that vast Rakshasa force on, saying, 'Slay the son of Drona!' That command of Ghatotkacha was obeyed by those terrible Rakshasa of bright teeth, large faces, frightful aspects, gaping mouths, long tongues and eyes blazing with wrath. Causing the earth to be filled with their loud leonine roars, and armed with diverse kinds of weapons, they rushed against the son of Drona for slaying him. Endued with fierce prowess, those Rakshasas, with eyes red in wrath, fearlessly hurled at Aswatthaman's head hundreds and thousands of darts, and Sataghnis, and spiked maces, and Asanis and long lances, and axes, and scimitars, and maces, and short arrows and heavy clubs, and battle-axes, and spears, and swords, and lances, and polished Kampanas and Kunapas, and Hulas, and rockets, and stones, and vessels of (hot) treacle, and thunas made of black iron, and mallets, all of terrible forms and capable of destroying foes. Beholding that thick shower of weapons falling upon the head of Drona's son, thy warriors were much pained. The son of Drona, however, fearlessly destroyed with his whetted shafts endued with the force of the

thunder that frightful shower of weapons looking like a risen cloud. Then the high-souled son of Drona, with other weapons, equipped with golden wings and inspired with mantras speedily slew many Rakshasas. Afflicted with those shafts, that vast force of broad-chested Rakshasas looked like a herd of infuriated elephants afflicted by lions. Then those mighty Rakshasas, thus afflicted Drona's son, became filled with fury and rushed against the former. The prowess that the son of Drona then showed was exceedingly wonderful, for the feat he achieved is incapable of being achieved by any other being among living creatures, since, alone and unsupported, that warrior acquainted with high and mighty weapons burnt that Rakshasa force with his blazing shafts in the very sight of that prince of Rakshasas. Whilst consuming that Rakshasa force, Drona's son in that battle shone resplendent like the Samvartaka fire, while burning all creatures at the end of the Yuga. Indeed, amongst those thousands of kings and those Pandavas, O Bharata, there was none, except that mighty prince of the Rakshasa, viz., the heroic Ghatotkacha, capable of even looking at the son of Drona in that battle, who was thus employed in consuming their ranks with his shafts, resembling snakes of virulent poison. The Rakshasa, O chief of the Bharatas, with eyes rolling in wrath, striking his palms, and biting his (nether) lip, addressed his own driver, saying, 'Bear me towards the son of Drona.' Riding on that formidable car equipped with triumphal banners, that slayer of foes once more proceeded against Drona's son, desirous of a single combat with the latter. Endued with terrible prowess, the Rakshasa, uttering a loud leonine roar, hurled in that encounter at Drona's son, having whirled it (previously), a terrible Asani of celestial workmanship, and equipped with eight bells. Asani literally means the thunder. Probably, some kind of iron mace.] Drona's son, however, jumping down from his car, having left his bow thereon, seized it and hurled it back at Ghatotkacha himself. Ghatotkacha, meanwhile, had quickly alighted from his car. That formidable Asani, of dazzling effulgence, having reduced to ashes the Rakshasa's vehicle with steeds and drivers and standard, entered the earth, having pierced her through. Beholding that feat of Drona's son, viz., his having jumped down and seized that terrible Asani of celestial workmanship, all creatures applauded it. Proceeding then, O king, to Dhrishtadyumna's car, Bhimasena's son, taking up a terrible bow that resembled the large bow of Indra himself, once more shot many keen shafts at the illustrious son of Drona. Dhrishtadyumna also fearlessly shot at Aswatthaman's chest many foremost of shafts, equipped with wings of gold and resembling snakes of virulent poison. Then Drona's son shot arrows and long shafts by thousands. These two heroes, however, viz., Ghatotkacha and Dhrishtadyumna, struck and baffled Aswatthaman's shafts by means of their own shafts whose touch resembled that of fire. The battle then that took place between those two lions among men (Ghatotkacha on the one side) and the son of Drona (on the other) became fierce in the extreme and gladdened all the combatants, O bull of Bharata's race! Then, accompanied by a thousand cars, three hundred elephants, and six thousand horses, Bhimasena arrived at that spot. The virtuous son of Drona, however, endued as he was with prowess that knew no fatigue, continued to fight with the heroic son of Bhima and with Dhrishtadyumna supported by his followers. The prowess then that Drona's son displayed on that occasion was exceedingly wonderful, in as much as, O Bharata, none else amongst all creatures is capable of accomplishing such feats. Within the twinkling of an eye, he destroyed, by means of his sharp shafts, a full Akshauhini of Rakshasa troops with steeds, drivers, cars, and elephants, in the very sight of Bhimasena and Hidimva's son and Prishata's son and the twins and Dharmas's son and Vijaya and Achyuta. [Achyuta, when used as a proper noun, refers to Krishna. It means of unfading glory and 'the immortal.']. Deeply struck with the straight-going shafts (of Aswatthaman), elephants fell down on elephants on the earth like crestless mountains. Strewn all around with the lopped off trunks of elephants, that moved still in convulsions, the earth looked as if overspread with moving snakes. And the earth looked resplendent with golden staves and royal umbrellas, like the firmament at the end of the Yuga, bespangled with planets and stars and many moons and suns. And Drona's son caused a bloody river of impetuous current to flow there. The blood of elephants and steeds and combatants formed its water; tall standards its frogs; drums formed its large tortoises; umbrellas, its rows of swans, yak-tails in profusion, Kankas and vultures, its crocodiles; weapons its fishes; large elephants the stones and rocks on its banks; elephants and steeds, its sharks; cars, its unstable and broad banks; and banners, its beautiful rows of trees. Having shafts for its (smaller) fishes, that frightful river had lances and darts and swords for snakes; marrow and flesh for its mire, and trunkless bodies floating on it for its rafts. And it was choked with the hair (of men and animals) for its moss. And it inspired the timid with cheerlessness and fear. And bloody waves were seen on its surface. Rendered frightful by means of the foot-soldiers with which it teemed, Yama's abode, was the ocean towards which it flowed. Having slain the Rakshasas, Drona's son then began

to afflict the son of Hidimva with arrows. Filled once more with rage, the puissant son of Drona having pierced those mighty car-warriors, viz., the Parthas including Vrikodara and the sons of Prishata, slew Suratha, one of the sons of Drupada. Then he slew in that battle Suratha's younger brother named Satrunjaya. And then he slew Valanika and Jayanika, and Jaya. And once more, with a keen shaft, Drona's son uttering a leonine roar, slew Prishdhra, and then proud Chandrasena. And then he slew with ten arrows the ten sons of Kuntibhoja. Then, O king, Drona's son despatched Srutayus to the abode of Yama. With three other keen shafts, equipped with beautiful wings and red eyes, he despatched the mighty Satrunjaya to the region of Sakra. I Then Aswatthaman, filled with rage, fixed on his bowstraw a fierce and straight arrow. Drawing the string to his ear, he quickly shot that fierce and excellent arrow resembling the rod of Death himself, aiming at Ghatotkacha. That mighty shaft, equipped with beautiful wings, passing through the chest of that Rakshasa, O lord of the earth, entered the earth, piercing through it, Ghatotkacha thereupon fell down on the car. Beholding him fallen down and believing him to be dead, the mighty car-warrior Dhrishtadyumna took him away from the presence of Drona's son and caused him to be placed upon another car. Thus, O king, that car-force of Yudhishtira turned away from the fight. The heroic son of Drona having vanquished his foes, uttered a loud roar. And he was worshipped by all men and all thy sons, O sire. The earth, strewn all around with the fallen bodies of dead Rakshasas, pierced and mangled with hundreds of arrows, became fierce looking and impassable, as if strewn with mountain summits. The Siddhas and Gandharvas and Pisachas, and Nagas, and birds, and Pitris and ravens and large numbers of cannibals and ghosts, and Apsaras and celestials, all combined in highly applauding the son of Drona."

SECTION 156

"Sanjaya said, 'Beholding the sons of Drupada, as also those of Kuntibhoja, and Rakshasas too in thousands, slain by the son of Drona, Yudhishtira and Bhimasena, and Dhrishtadyumna, the son of Prishata, and Yuyudhana, uniting together, set their hearts firmly on battle. Then Somadatta, once more filled with rage upon beholding Satyaki in that battle, covered the latter, O Bharata, with a dense shower of arrows. Then took place a battle, fierce and exceedingly wonderful to behold, between thy warriors and those of the foe, both parties being solicitous of victory. Fighting on behalf of Satyaki, Bhima pierced the Katirava, hero with ten shafts. Somadatta, however, in return, pierced that hero with a hundred arrows. Then Satwata, filled with rage, pierced with ten keen shafts, endued with the force of the thunder, that old warrior afflicted with grief on account of the death of his son, and who was, besides, endued with every estimable virtue like Yayati, the son of Nahusha. Having pierced him with great force, he struck him once more with seven arrows. Then, fighting for the sake of Satyaki, Bhimasena hurled at the head of Somadatta a new, hard and terrible Parigha. Satyaki also filled with rage, shot at Somadatta's chest, in that battle, an excellent shaft, keen and equipped with goody wings and resembling fire itself in splendour. The Parigha and the shaft, both terrible, fell simultaneously upon the body of the heroic Somadatta. That mighty car-warrior, thereupon, fell down. Beholding his son (Somadatta) thus fallen into a swoon, Valhika rushed at Satyaki scattering showers of arrows like a cloud in season. Then Bhima, for Satyaki's sake, afflicted the illustrious Valhika with nine shafts and pierced him therewith at the van of battle. Then the mighty-armed son of Pratapa, Valhika, filled with great fury, hurled a dart at the chest of Bhima, like Purandara himself hurling the thunder. Struck therewith, Bhima trembled (on his car) and swooned away. The mighty warrior then, recovering his senses, hurled a mace at his opponent. Hurling by the son of Pandu, that mace snatched away the head of Valhika, who, thereupon, fell down lifeless on the earth, like a tree struck down by lightning. Upon the slaughter of that bull among men, viz., the heroic Valhika, ten of thy sons, each of whom was equal unto Rama, the son of Dasaratha, in prowess, began to afflict Bhima. They were Nagadatta, and Dridharatha, and Viravahu, and Ayobhujya, and Dridha, and Suhasta, and Viragas, and Pramatha, and Ugrayayin. Beholding them Bhimasena became filled with rage. He then took up a number of arrows, each capable of bearing a great strain. Aiming at each of them one after another, he sped those arrows at them, striking each in his vital part. Pierced therewith, they fell down from their cars, deprived of energy and life, like tall trees from mountain cliffs broken by a tempest. Having with those ten shafts slain those ten sons of thine, Bhima shrouded the favourite son of Karna with showers of arrows. Then the celebrated Vrikaratha, brother of Karna, pierced Bhima with many arrows. The mighty Pandava, however, soon disposed of him effectually. Slaying next, O Bharata, seven car-warriors among thy brother-in-law, with his shafts, the heroic Bhima pressed Satachandra down into the earth. Unable to bear the slaughter of the mighty car-warrior Satachandra, Sakuni's

brothers, viz., the heroic Gavaksha and Sarabha and Bibhu, and Subhaga, and Bhanudatta, those five mighty car-warriors, rushing towards Bhimasena, attacked him with their keen shafts. Thus attacked with those shafts, like a mountain with torrents of rain.' Bhima slew those five mighty kings with five shafts of his. Beholding those heroes slain many great kings began to waver.

"Then Yudhishtira, filled with wrath, began to destroy thy ranks, in the sight, O sinless one, of the Pot-born (Drona) and of thy sons. Indeed, with his shafts, Yudhishtira began to despatch to the regions of Yama the Amvashtas, the Malavas, the brave Trigartas and the Sivas. And cutting off the Abhishahas, the Surasenas, and the Valhikas, and the Vasatis, he caused the earth to be mired with flesh and blood. And he also despatched within a trice, by means of many shafts, to Yama's domains, the Yaudheyas, the Malavas, and large numbers, O king, of the Madrakas. Then a loud uproar arose in the vicinity of Yudhishtira's car, amid which was heard, 'Slay', 'Seize', 'Capture', 'Pierce', 'Cut into pieces!' Beholding him thus slaying and routing thy troops, Drona, urged on by thy son, shrouded Yudhishtira with showers of shafts. Drona filled with great wrath, struck Yudhishtira with the Vayavya weapon. The son of Pandu, however, baffled that celestial weapon with a similar weapon of his own. Seeing his weapon baffled, the son of Bharadwaja, filled with great wrath and desirous of slaying the son of Pandu, sped at Yudhishtira diverse celestial weapons such as the Varuna, the Yamya, the Agneya, the Tvashtira, and the Savitra. The mighty-armed Pandava, however, conversant with morality, fearlessly baffled all those weapons of the Pot-born that were hurled or in course of being hurled at him. Then the Pot-born, striving to accomplish his vow and desirous also for thy son's good, to slay the son of Dharma, invoked into existence, O Bharata, the Aindra and the Prapajaty weapons. Then that foremost one of Kurus' race, Yudhishtira, of the gait of the elephant or the lion, of broad chest and large and red eyes, and endowed with energy scarcely inferior (to that of Drona) invoked into existence the Mahendra weapon. With that he baffled the weapon of Drona. Seeing all his weapons baffled, Drona, filled with wrath and desirous of accomplishing the destruction of Yudhishtira, invoked into existence the Brahma weapon. Enveloped as we then were by a thick gloom, we could not observe what passed. All creatures also, O monarch, were filled with great fright. Beholding the Brahma weapon uplifted, Kunti's son, Yudhishtira, O king, baffled it with a Brahma weapon of his own. Then, all the foremost warriors applauded those two bulls among men, viz., Drona and Yudhishtira, those great bowmen acquainted with every mode of warfare. Abandoning Yudhishtira, Drona then, with eyes red as copper in rage, began to consume the division of Drupada with the Vayavya weapon. Oppressed by Drona, the Panchalas fled away from fear, in the very sight of Bhimasena and of the illustrious Partha. Then the diadem-decked (Arjuna) and Bhimasena, checking that flight of their troops, suddenly encountered that hostile force with two large throngs of cars. Vibhatsu, attacking the right and Vrikodara the left, Bharadwaja's son was encountered, with two mighty showers of shafts. Then the Kaikeyas, the Srinjayas, and the Panchalas of great energy followed the two brothers, O king, accompanied by the Matsyas and the Satwatas. Then the Bharata host, slaughtered by the diadem-decked (Arjuna) and overcome with sleep and darkness, began to break. Drona, and thy son himself, endeavoured to rally them. The combatants, however, O king, were incapable of being then checked in their flight!"

SECTION 157

"Sanjaya said, 'Beholding that vast host of the Pandavas swelling with rage and regarding it to be incapable of being resisted, thy son Duryodhana, addressing Karna, said these words, 'O thou that art devoted to friends, that hour hath now come in respect of thy friends (when thy help is most needed). O Karna, save in battle all my warriors. Our combatants are now encompassed on all sides by the Panchalas, the Kaikeyas, the Matsyas, and the mighty car-warriors of the Pandavas, all filled, with rage and resembling hissing snakes. Yonder the Pandavas, solicitous of victory, are roaring in joy. The vast car-force of the Panchalas is possessed of the prowess of Sakra himself.'

"Karna replied, 'If Purandara himself were to come hither for saving Partha, quickly vanquishing even him, I would slay that son or Pandu. I tell thee truly. Be cheered, O Bharata! I will slay the son of Pandu and all the assembled Panchalas. I will give thee victory, like Pavaka's son giving victory unto Vasava. I shall do what is agreeable to thee in this battle that has begun. Amongst all the Parthas, Phalgunas is the strongest. At him I will hurl the fatal dart of Sakra's workmanship. Upon the death of that great Bowman, his brothers, O giver of honour, will either surrender themselves unto thee or once more retire into the forest. When I am alive, O Kauravya, never indulge in any grief. I will vanquish in battle all the Pandavas united together and all the Panchalas, the Kaikeyas, and the Vrishnis assembled together. Making

porcupines of them by means of my arrow showers, I will give thee the earth.'

"Sanjaya continued, 'While Karna was uttering those words, Kripa, the mighty armed son of Saradwat, smiling the while, addressed the Suta's son in these words, 'Thy speech is fair, O Karna! If words alone could lead to success, then with thee, O son of Radha, as his protector, this bull among the Kurus would be considered to have the amplest measure of protection. Thou boastest much, O Karna, in the presence of the Kuru chief, but thy prowess is seldom witnessed, nor, indeed, any result (of thy boastful speeches). Many a time have we seen thee encounter the sons of Pandu in battle. On every one of those occasions, O Suta's son, thou has been vanquished by the Pandavas. While Dhritrashtra's son was being taken away (as a captive) by the Gandharvas, all the troops fought on that occasion except thy single self, who was the first to fly away. In Virata's city also, all the Kauravas, united together, including thyself and thy younger brother were vanquished by Partha in battle. Thou art not a match for even one of the sons of Pandu, viz., Phalgunas, on the field of battle. How then canst thou venture to vanquish all the sons of Pandu with Krishna at their head? Thou indulgest in too much brag, O Suta's son! Engage thyself in battle without saying anything. To put forth prowess without indulging in brag is the duty of good men. Ever roaring aloud, O Suta's son like the dry clouds of autumn, thou showest thyself, O Karna to be without substance. The king, however, does not understand it. Thou roarest, O son of Radha, as long as thou seest not the son of Pritha. These thy roars disappear when thou seest Partha near. Indeed, thou roarest as long as thou art out of the range of Phalgunas' shafts. Those roars of thine disappear when thou art pierced with Partha's shafts. Kshatriyas evince their eminence by means of their arms; Brahmanas, by means of speech; Arjuna evinces his by means of the bow; but Karna, by the castles he builds in the air. Who is there that will resist that Partha who gratified Rudra himself (in battle)? Thus railed at by Saradwat's son, Karna, that foremost of smiters, answered Kripa in the following strain, 'Heroes always roar like clouds in the season of rains, and like steeds put in the soil, quickly yield fruits. I do not see any fault in heroes that take great burdens on their shoulders, indulging in boastful speeches on the field of battle. When a person mentally resolves to bear a burden, Destiny itself aids him in the execution. Wishing in my heart bear a great burden, I always summon sufficient resolution. If, slaying the sons of Pandu with Krishna and Satwatas in battle, I indulge in such roars, what is it to thee, O Brahmana? They that are heroes never roar fruitlessly like autumnal clouds. Conscious of their own might, the wise indulge in roars! In my heart I am determined to vanquish in battle today Krishna and Partha united together and fighting with resolution! It is for this that I roar, O son of Gotama! Behold the fruit of these my roars, O Brahmana! Slaying the son of Pandu in battle, with all their followers, Krishna and Satwatas, I will bestow on Duryodhana the whole earth without a thorn in it.'

"Kripa said, 'Little do I reckon, O Suta's son, these delirious sayings of thine discovering thy thoughts, not deeds. Thou always speakest in depreciation of the two Krishnas and king Yudhishtira the Just. He, O Karna, is certain, to have the victory who hath on his side those two heroes skilled in battle. Indeed, Krishna and Arjuna are incapable of being defeated by the celestials, the Gandharvas, the Yakshas, human beings, the Nagas, and the birds, all clad in mail. Yudhishtira, the son of Dharma is devoted to the Brahmanas. He is truthful in speech and self-restrained. He reverences the Pitris and the deities. He is devoted to the practice of truth and righteousness. He is, again, skilled in weapons. Possessed of great intelligence, he is also grateful. His brothers are all endowed with great might and well-practised in all weapons. They are devoted to the service of their seniors. Possessed of wisdom and fame, they are also righteous in their practices. Their kinsmen and relatives are all endowed with the prowess of Indra. Effectual smiters, they are all exceedingly devoted to the Pandavas. Dhrishtadyumna, and Sikhandin and Janamejaya, the son of Durmuksha and Chandrasen, and Madrasen, and Kritavarman, Dhruva, and Dhara and Vasuchandra, and Sutejana, the sons of Drupada, and Drupada himself, conversant with high and mighty weapons, and the king of the Matsyas also, with his younger brothers, all resolutely struggling for their sake, and Gajaniika, and Virabhadra, and Sudarsana, and Srutadhvaja, and Valanika, and Jayanika, and Jayaprya, and Vijaya and Labhalaksha, and Jayaswa, and Kamaratha, and the handsome brothers of Virata, and the twins (Nakula and Sahadeva), and the (five) sons of Draupadi, and the Rakshasa Ghatotkacha, are all fighting for the Pandavas. The sons of Pandu, therefore, will not meet with destruction. These and many other hosts (of heroes) are for the sons of Pandu. Without doubt, the entire universe, with the celestials, Asuras, and human beings, with all the tribes of Yaksha and Rakshas and with all the elephants and snakes and other creatures, can be annihilated by Bhima and Phalgunas by the prowess of their weapons. As regards Yudhishtira also, he can, with angry eyes only, consume the whole world. How, O Karna, canst thou venture

to vanquish those foes in battle for whom Sauri of immeasurable might hath clad himself in mail? This, O Suta's son, is a great folly on thy part, since thou always venturist to contend with Sauri himself in battle.'

"Sanjaya continued, 'Thus addressed (by Kripa), Karna the son of Radha, O bull of Bharata's race, smiling the while, said these words unto the preceptor Kripa, the son of Saradwat, 'The words thou hast spoken about the Pandavas, O Brahmana, are all true. These and many other virtues are to be seen in the sons of Pandu. It is true also that the Parthas are incapable of being vanquished by the very gods with Vasava at their head, and the Daityas, the Yakshas, and the Rakshasas. For all that I will vanquish the Parthas with the help of the dart given me by Vasava. Thou knowest, O Brahmana, that the dart given by Sakra is incapable of being baffled. With that I will slay Savyasachin in battle. Upon Arjuna's fall, Krishna and the uterine brothers of Arjuna will never be able to enjoy the (sovereignty of the) earth without Arjuna (to aid them). All of them, therefore, will perish. This earth then, with her seas, will remain subject to the chief of the Kurus, O Gautama, without costing him any efforts. In this world everything, without doubt, becomes attainable by policy. Knowing this, I indulge in these roars, O Gautama! As regards thyself, thou art old, a Brahmana by birth, and unskilled in battle. Thou bearest much love for the Pandavas. It is for this thou insultest me thus. If, O Brahmana, thou tellest me again such words as these, I shall, then, drawing out my scimitar, cut off thy tongue, O wretch! Thou desirest, O Brahmana, to applaud the Pandavas, for frightening all the troops and the Kauravas, O thou of wretched understanding! As regards this also, O Gautama, listen to what I say. Duryodhana, and Drona, and Sakuni, and Durmukha, and Jaya, and Duhsasana, and Vrishasena, and the ruler of the Madras, and thyself too and Somadatta and Drona's son, and Vivinsati,--all these heroes skilled in battle,--are here, clad in mail. What foe is there, endowed with even the prowess of Sakra, that would vanquish these in battle? All those I have named a-e heroes, skilled in weapons, endowed with great might, solicitous of admission into heaven, conversant with morality, and skilled in battle. They would stay the very gods in fight. These will take their places on the field for slaying the Pandavas, clad in mail on behalf of Duryodhana desirous of victory. I regard victory to be dependent on destiny, even in the case of the foremost of mighty men. When the mighty-armed Bhisma himself lieth pierced with a hundred arrows, as also Vikarna, and Jayadratha, and Bhurisravas, and Jaya, and Jalasandha, and Sudakshina, and Sala; that foremost of car-warriors, and Bhagadatta of great energy, I say, when these and many others, incapable of being easily vanquished by the very gods, heroes all and mightier (than the Pandavas), lie on the field of battle, slain by the Pandavas, what dost thou think, O wretch among men, but that all this is the result of destiny? As regards them also, viz., the foes of Duryodhana, whom thou adorest, O Brahmana, brave warriors of theirs, in hundreds and thousands, have been slain. The armies of both the Kurus and the Pandavas are diminishing in numbers; I do not, in this, behold the prowess of the Pandavas! With them, O lowest of men, whom thou always regardest to be so mighty, I shall strive, to the utmost extent of my might, to contend in battle, for Duryodhana's good. As regards victory, that depends on destiny.'"

SECTION 158

"Sanjaya said, 'Seeding his uncle thus addressed in harsh and insulting words by the Suta's son, Aswatthaman, uplifting his scimitar, furiously rushed towards the latter. Filled with fury, Drona's son rushed towards Karna, in the very sight of the Kuru king, like a lion at an infuriated elephant.

"And Aswatthaman said, 'O lowest of men, Kripa was speaking of the virtues truly possessed by Arjuna. Of wicked understanding as thou art, thou rebukest, however, my brave uncle from malice. Possessed with pride and insolence, thou braggest today of thy prowess, not regarding any of the world's bowmen in battle! I Where was thy prowess and where were thy weapons when vanquishing thee in battle the wielder of Gandiva slew Jayadratha in thy very sight? Vainly, O wretch of a Suta, dost thou indulge in thy mind the hope of vanquishing him who formerly contended in battle with Mahadeva himself. The very gods with the Asuras united together and with Indra at their head had failed to vanquish Arjuna, that foremost of all wielders of weapons, having Krishna only for his ally. How then, O Suta, hopest thou, aided by these kings, to vanquish that foremost of heroes in the world, viz., the unvanquished Arjuna, in battle? Behold, O Karna of wicked soul, (what I do to thee) today! O lowest of men, O thou of wretched understanding, I shall presently sever thy head from thy trunk.'

"Sanjaya continued, 'Thus saying, Aswatthaman made a furious rush at Karna. The king himself, of great energy, and Kripa, that foremost of men, held him fast. Then Karna said, 'Of wicked understanding, this wretch of a Brahmana thinks himself brave and boasts of his prowess in battle. Set him at

liberty, O chief of the Kurus. Let him come in contact with my might.'

"Aswatthaman said, 'O son of a Suta, O thou of wicked understanding, this (thy fault) is pardoned by us. Phalguna, however, will quell this risen pride of thine.'

"Duryodhana said, 'O Aswatthaman, quell thy wrath. It behoveth thee, O giver of honours, to forgive. Thou shouldst not, O sinless one, be angry with the Suta's son. Upon thee and Karna and Kripa and Drona and the ruler of the Madras and Suvala's son resteth a great burthen. Drive away thy wrath, O best of Brahmanas! Yonder, all the Pandava troops are approaching from desire of fight with Radha's son. Indeed, O Brahmana, yonder they come, challenging us all.'

"Sanjaya continued, 'Thus pacified by the king, the high-souled son of Drona, O monarch, whose ire had been excited, suppressed his wrath and forgave (Karna). Then the preceptor Kripa, of noble heart, who is of a quite disposition, O monarch, and mild temper, therefore, returned soon unto him, said these words.'

"Kripa said, 'O Suta's son of wicked heart, this (thy fault) is pardoned by us. Phalguna, however, will quell this thy risen pride.'

"Sanjaya continued, 'Then the Pandavas, O king, and the Panchalas, celebrated for their prowess, uniting together approached in thousands, uttering loud shouts; Karna also, that foremost of car-warriors, endowed with great energy, surrounded by many foremost ones among the Kuru warriors and resembling Sakra in the midst of the celestials, waited, drawing his bow and relying on the might of his own arms. Then commenced a battle between Karna and the Pandavas. O king, that was exceedingly dreadful and characterised by loud leonine roars. Then Pandavas, O monarch, and the Panchalas, celebrated for their prowess, beholding the mighty-armed Karna, loudly shouted, saying, 'There is Karna,' 'Where is Karna in this fierce battle.'--'O thou of wicked understanding, O lowest of men, fight with us!'-Others, beholding the son of Radha said, with eyes expanded in wrath, 'Let this arrogant wretch of little understanding, this son of a Suta, be slain by the allied kings. He hath no need to live. This sinful man is always very hostile to the Parthas. Obedient to the counsels of Duryodhana, this one is the root of these evils. Slay him.' Uttering such words, great Kshatriya car-warriors, urged by Pandu's son, rushed towards him, covering him with a dense shower of arrows, for slaying him. Beholding all those mighty Pandavas thus (advancing), the Suta's son, trembled not, nor experienced any fear. Indeed, seeing that wonderful sea of troops, resembling Death himself, that benefactor of thy sons, viz., the mighty and fight-handed Karna, never vanquished in battle, O bull of Bharata's race, began, with clouds of shafts, to resist that force on all sides. The Pandavas also fought with the foe, shooting showers of shafts. Shaking their hundreds and thousands of bows they fought with Radha's son, like the Daityas of old fighting with Sakra. The mighty Karna, however, with a dense arrowy shower of his own dispelled that downpour of arrows caused by those lords of earth on all sides. The battle that took place between them, and in which each party counteracted the feats of the other,' resembled the encounter between Sakra and the Danavas in the great battle fought of yore between the gods and the Asuras. The lightness of arm that we then behold of the Suta's son was wonderful in the extreme, inasmuch as, all his foes, fighting resolutely, could not strike him in that battle. Checking the clouds of arrows shot by the (hostile) king, that mighty car-warrior, viz., Radha's son, sped terrible arrows marked with his own name at the yokes, the shafts, the umbrellas, the cars, and the steeds (of his foes). Then those kings, afflicted by Karna and losing their coolness, began to wander on the field like a herd of kine afflicted with cold. Struck by Karna, large numbers of steeds and elephants and car-warriors were seen there to drop down deprived of life. The whole field, O king, became strewn with the fallen heads and arms of unreturning heroes. With the dead, the dying, and the wailing warriors, the field of battle, O monarch, assumed the aspect of Yama's domain. Then Duryodhana, O king, witnessing the prowess of Karna, repaired to Aswatthaman and addressing him, said, 'Behold, Karna, clad in mail, is engaged with all the (hostile) kings. Behold, the hostile army, afflicted with the arrows of Karna, is being routed like the Asura army overwhelmed with the energy of Kartikeya. Seeing his army vanquished in battle by that intelligent Karna, yonder cometh Vibhatsu from desire of slaying the Suta's son. Let such steps, therefore, be taken as may prevent the son of Pandu from slaying that mighty car-warrior viz., Suta's son, in the very sight of us all.' (Thus addressed), Drona's son, and Kripa, and Salya, and that great car-warrior, viz., the son of Hridika, beholding the son of Kunti coming (towards them) like Sakra himself towards the Daitya host, all advanced against Partha for rescuing the Suta's son. Meanwhile, Vibhatsu, O monarch, surrounded by the Panchala I advanced against Karna, like Purandara proceeding against the Asura Vritra.'

"Dhritarashtra said, 'Beholding Phalguna excited with fury and looking like the Destroyer himself, as he appears at the end of the Yuga what, O Suta, did Vikartana's son Karna do next? Indeed, the mighty car-warrior Karna, the son of

Vikartana, had always challenged Partha. Indeed, he had always said that he was competent to vanquish the terrible Vibhatsu. What then, O Suta, did that warrior do when he thus suddenly met his ever deadly foe?'

"Sanjaya continued, 'Beholding the son of Pandu rushing towards him like an elephant towards a rival elephant, Karna fearlessly proceeded against Dhananjaya. Partha, however, soon covered Karna who was thus advancing with great impetuosity, with showers of straight shafts, equipped with wings of gold. Karna also covered Vijaya with his shafts. The son of Pandu then once more shrouded Karna with clouds of arrows. Then Karna, filled with rage, pierced Arjuna with three shafts. The mighty car-warrior, Arjuna, beholding Karna's lightness of hand, could not brook it. That scorcher of foes shot at the Suta's son thirty straight shafts, whetted on stone and equipped with blazing points. Endued with great might and energy, he also pierced him, in rage, with another long arrow on the wrist of his left arm, smiling the while. Karna's bow then dropped from that arm of his, which had thus been pierced with great force. Then the mighty Karna, taking up that bow within the twinkling of an eye, once more covered Phalguna with clouds of shafts, displaying great lightness of hand. Dhananjaya then, O Bharata, smiling the while, baffled with his own shafts, that arrowy shower shot by the Suta's son. Approaching each other, those two great bowmen, desirous of counteracting each other's feats, continued to cover each other with showers of shafts. The battle that took place between them, viz., Karna and the son of Pandu, became exceedingly wonderful, like that between the two wild elephants for the sake of a she-elephant in her season. Then the mighty bowman Partha, beholding Karna's prowess, quickly cut of the latter's bow at the handle. And he also despatched the four steeds of the Suta's son to Yama's abode with a number of broad-headed shafts. And that scorcher of foes also cut off from the trunk the head of Karna's driver. Then, the son of Pandu and Pritha pierced the bowless, the steedless, and the driverless Karna with four shafts. Then that bull among men Karna, afflicted with those shafts, specially jumping down from that steedless car, mounted upon that of Kripa. Beholding the son of Radha vanquished, thy, warriors, O bull of Bharata's race, fled away in all directions. Seeing them fly away, king Duryodhana himself checked them and said these words, 'Ye heroes, do not fly away. Ye bulls among Kshatriyas, stay in battle. I myself will now advance for slaying Partha in battle. I myself will slay Partha with the assembled Panchalas. While I shall fight with the wielder of Gandiva today, Partha will behold my prowess to resemble that of the Destroyer himself at the end of the Yuga. Today the Parthas shall behold my shafts shot in thousands to resemble flights of locusts. The combatants shall behold me today shooting, bow in hand, dense showers of shafts, like torrents of rain poured by the clouds at the end of the summer season. I shall today vanquish Partha with my straight shafts. Stay, ye heroes, in battle, and remove your fear or Phalguna. Encountering my prowess, Phalguna shall never be able to bear it, like the ocean, the abode of makaras, unable to overcome the continents.' Thus saying, the king proceeded in rage, his eyes red in wrath, surrounded by a large host, towards Phalguna. Beholding the mighty-armed Duryodhana thus proceeding, Saradwat's son, approaching Aswatthaman, said these words, 'Yonder, the mighty-armed Duryodhana, deprived of his senses by wrath, desireth to fight with Phalguna, like an insect desiring to rush into a blazing fire. Before this foremost of kings layeth down his life, in our very sight, in this battle with Partha, prevent him (from rushing into the encounter). The brave Kuru king can remain alive in battle as long only as he doth not place himself within the range of Partha's shafts. Let the king be stopped before he is consumed into ashes by the terrible shafts of Partha, that resemble snakes just freed from their sloughs. When we are here, O giver of honours, it seems to be highly improper that the king should himself go to battle to fight, as if he had none to fight for him. The life of this descendant of Kuru will be in great danger if he engages in battle with the diadem-decked (Arjuna), like that of an elephant contending with a tiger.' Thus addressed by his maternal uncle, Drona's son, that foremost of all wielders of weapons, quickly repaired unto Duryodhana and addressing him, said these words, 'When I am alive, O son of Gandhari, it behoveth thee not to engage thyself in battle, disregarding me, O descendant of Kuru, that am ever desirous of thy good. Thou needst not be at all anxious about vanquishing Partha. I will check Partha! Stand here, O Suyodhana.'

"Duryodhana said, 'The preceptor (Drona) always protecteth the sons of Pandu, as if they are his own sons. Thou also always never interferest with those my foes. Or, it may be due to my misfortune, that thy prowess never becometh fierce in battle. This may be due also to thy affliction for Yudhishtira or Draupadi. I myself am ignorant of the true reason. Fie on my covetous self, for whose sake all friends, desirous of making me happy, are themselves vanquished and plunged into grief. Except thee, O son of Gotama's daughter, what foremost of all wielders of weapons of there, what warrior, indeed, equal to Mahadeva himself in battle, that

would not, though competent, destroy the foe? O Aswatthaman; be pleased with me and destroy my enemies. Neither the gods nor the Danavas are capable of staying within the range of thy weapons, O son of Drona, slay the Panchalas and the Somakas with all their followers. As regards the rest, we will slay them, Protected by thee. Yonder, O Brahmana, the Somakas and the Panchalas, possessed of great fame, are careering amid my troops like a forest-conflagration. O mighty-armed one, check them as also the Kailkeyas, O best of men, else, protected by the diadem-decked (Arjuna), they will annihilate us all. O Aswatthaman, O chastiser of foes, go thither with speed. Whether thou accomplishest it now or afterwards, that feat, O sire, should be accomplished by thee. Thou hast been born, O mighty-armed one, for the destruction of the Panchalas. Putting forth thy prowess, thou shalt make the world destitute of Panchalas. Even thus the reverend ones crowned with (ascetic) success, have said. It will be as they have said. Therefore, O tiger among men, slay the Panchalas with all their followers. The very gods with Vasava at their head are incapable of staying within the range of thy weapons, what need be said then of the Parthas and the Panchalas? These words of mine are true. I tell thee truly, O hero, that the Pandavas united with the Somakas are no match for thee in battle! Go, O mighty-armed one! Let there be no delay. Behold, our army, afflicted with Partha's shafts, is breaking and flying away. Thou art competent, O mighty-armed one, aided by thy own celestial energy, to afflict, O giver of honours, the Pandavas and the Panchalas.'"

SECTION 159

"Sanjaya said, 'Thus addressed by Duryodhana, Drona's son, that warrior difficult of defeat in battle, set his heart upon destroying the foe, like Indra bent upon destroying the Daityas. The mighty-armed Aswatthaman answered thy son, saying, 'It is even so as thou sayest, O descendant of Kuru! The Pandavas are always dear to both myself and my father. So also, are we both dear unto them. Not so, however, in battle. We will, according to the measure of our might, fearlessly contend in battle, reckless of our lives. Myself, Karna, Salya, Kripa, and Hridika's son, could, O best of kings, destroy the Pandava host within the twinkling of an eye. The Pandavas also, O best of the Kurus, could within the twinkling of an eye, destroy the Kaurava host, if, O mighty-armed one, we were not present in battle. We are fighting with the Pandavas to the best of our might, and they also are fighting with us to the best of their might. Energy, encountering energy, is being neutralised, O Bharata! The Pandava army is incapable of being vanquished as long as the sons of Pandu are alive. This that I tell thee is true. The sons of Pandu are endued with great might. They are, again, fighting for their own sake. Why should not they, O Bharata, be able to slay thy troops. Thou, however, O king, art exceedingly covetous. Thou, O Kaurava, art deceitful. Thou art vainglorious and suspicious of everything. For this, thou suspectest even us. I think, O king, thou art wicked, of sinful soul, and an embodiment of sin. Mean and of sinful thoughts, thou doubttest us and others. As regards myself, fighting with resolution for thy sake, I am prepared to lay down my life. I will presently go to battle for thy sake, O chief of the Kurus. I will fight with the foe and slay a large number of the enemy. I will fight with the Panchalas, the Somakas, the Kaikeyas, and the Pandavas also, in battle, for doing what is agreeable to thee, O chastiser of foes. Scorched with my arrows today, the Chedis, the Panchalas, and the Somakas, will fly away on all sides like a herd of kine afflicted by a lion. Today, the royal son of Dharma with all the Somakas, beholding my prowess, will regard the whole world to be filled with Aswatthamans. Dharma's son, Yudhishtira, will become exceedingly cheerless, beholding the Panchalas and Somakas slain (by me) in battle. I will, O Bharata, slay all those that will approach me in battle. Afflicted with the might of my arms, none of them, O hero, will escape me today with life.' Having said so unto thy son, Duryodhana, the mighty-armed (Aswatthaman) proceeded to battle, and afflicted all bowmen. That foremost of all living beings thus sought to achieve what was agreeable to thy sons. The son of Gotama's daughter, then addressing the Panchalas and the Kaikeyas, said unto them, 'Ye mighty car-warriors, strike ye all at my body. Displaying your lightness in the use of arms, fight ye with me coolly.' Thus addressed by him, all those combatants, O king, poured showers of weapons upon Drona's son like clouds pouring torrents of rain. Baffling that shower, Drona's son in that battle, slew ten brave warriors amongst them, in the very sight, O lord, of Dhrishtadyumna and the sons of Pandu. The Panchalas and the Somakas then, thus worked in battle, abandoned the son of Drona and fled away in all directions. Beholding those brave warriors, viz., the Panchalas and the Somakas, flying away, Dhrishtadyumna, O king, rushed against Drona's son in that battle. Surrounded then by a hundred brave and unreturning car-warriors mounted upon cars, decked with gold, and the rattle of whose wheels resembled the roar or rain-charged clouds, the mighty car-warrior Dhrishtadyumna, the son of the Panchala king,

beholding his warriors slain, addressed Drona's son and said these words, 'O foolish son of the preceptor, what is the use of slaying vulgar combatants. If thou art a hero, fight then with me in battle. I will slay thee. Wait for a moment without flying away.' Saying thus, Dhrishtadyumna of great prowess struck the preceptor's son with many keen and terrible arrows capable of piercing the very vitals. Those swiftly-coursing shafts, equipped with golden wings and keen points, and capable of piercing the body of every foe proceeding in a continuous line, penetrated into Aswatthaman's body, like freely-roaming bees in search of honey entering a flowering tree. Deeply pierced and swelling with rage, like a trodden snake, the proud and fearless son of Drona, arrow in hand, addressed his foe, saying, 'O Dhrishtadyumna, wait for moment, without leaving my presence.' Soon shall I despatch thee to Yama's abode with my keen shafts.' Having said these words, that slayer of hostile heroes, viz., the son of Drona, displaying great lightness of hands, covered the son of Prishata from every side with clouds of arrows. Thus covered in that encounter (with arrows) by Drona's son, the Panchala prince, difficult to defeat in battle, said 'Thou knowest not of my origin, O Brahmana, or of my vow. O thou of wicked understanding, having first slain Drona himself, I will not, therefore, slay thee today when Drona himself is still alive. O thou of wicked understanding, after this night passeth away and bringeth in the fair dawn, I shall first slay thy sire in battle and then despatch thee also to the region of Spirits. Even this is the wish entertained by me. Standing before me, display, therefore, till then, the hatred thou bearest towards the Parthas, and the devotion thou cherishest for the Kurus. Thou shalt not escape from me with life. That, Brahmana who, abandoning the practices of a Brahmana, devoteth himself to the practices of a Kshatriya, becomes slayable by all Kshatriyas even as thou, O lowest of men.' Thus addressed by Prishata's son in language so harsh and insulting that best of Brahmanas Aswatthaman mustered all his rage and answered, saying, 'Wait, Wait!' And he gazed at Prishata's son apparently burning him with his eyes. Sighing (in rage) like a snake, the preceptor's son, then, covered Dhrishtadyumna in that battle (with a shower of arrows). The mighty-armed son of Prishata, however, that best of car-warriors, surrounded by all the Panchala troops, though thus struck with arrows in that encounter by Drona's son, did not tremble, relying as he did on his own energy. In return, he sped many arrows at Aswatthaman. Both engaged in a gambling match in which the stake was life itself, those heroes, unable to brook each other, resisted each other and checked each other's arrowy showers. And those great bowmen shot dense showers of shafts all around. Beholding that fierce battle, inspiring terror, between Drona's and Prishata's son, the Siddhas and Charanas and other sky-ranging beings applauded them highly. Filling the welkin and all the points of the compass with clouds of shafts, and creating a thick gloom therewith, those two warriors continued to fight with each other, unseen (by any of us). As if dancing in that battle, with their bows drawn to circles, resolutely aspiring to slay each other, those mighty-armed warriors, inspiring fear in every heart, fought wonderfully and with remarkable activity and skill. Applauded by thousands of foremost warriors in that battle, and thus resolutely engaged in fight like two wild elephants in the forest, both the armies, beholding them, became filled with delight. And leonine shouts were heard there, and all the combatants blew their conchs. And hundreds and thousands of musical instruments began to be sounded. That fierce fight, enhancing the terror of the timid, seemed only for a short time to be waged equally. Then Drona's son, O king, making a rush, cut off the bow, and standard, and umbrella, and the two Parshni drivers, and the principal driver, and the four steeds, of the high-souled son of Prishata. And that warrior of immeasurable soul then caused the Panchalas in hundreds and thousands, by means of his straight shafts, to fly away. Beholding those feats of Drona's son, resembling those of Vasava himself in battle, the Pandava host, O bull of Bharata race, began to tremble in fear. Slaying a hundred Panchalas with a hundred arrows, and three foremost of men with three keen arrows, in the very sight of Drupada's son and of Phalgun, that mighty car-warrior, viz., the son of Drona, slew a very large number of Panchalas that stayed before him. The Panchalas then, as also the Srinjayas, thus disconcerted in battle, fled away leaving Drona's son, with their banners torn. Then that mighty car-warrior, viz., the son of Drona, having vanquished his foes in battle, uttered a loud roar like that of a mass of clouds at the end of summer. Having slain a large number of foes, Aswatthaman looked resplendent like the blazing fire at the end of the Yuga, after having consumed all creatures. Applauded by all the Kauravas after having defeated thousands of foes in battle, the valiant son of Drona beamed forth in beauty, like the chief of the celestials himself after vanquishing his foes.'

SECTION 160

"Sanjaya said, 'Then king Yudhishtira, and Bhimasena, the son of Pandu, O monarch, encompassed Drona's son on all sides. Seeing this, king Duryodhana, aided by Bharadwaja's

son, rushed against the Pandavas in that encounter. Then commenced a battle that was fierce and terrific, enhancing the fears of the timid. Yudhishtira, in wrath began to despatch vast numbers of Amvashthas, Malavas, Vangas, Sivas, and Trigartas, to the domain of the dead. Bhima also, mangling the Abhishahas, the Surasenas, and other Kshatriyas difficult to defeat in battle, made the earth miry with blood. The diadem-decked (Arjuna) of white steeds despatched, O king, the Yaudheyas, the Mountaineers, the Madrakas, and the Malavas also, to the regions of the dead. Forcibly struck with swiftly-coursing shafts, elephants began to fall down on the earth like double-crested hills. Strewn with the lopped-off trunks elephants that still moved in convulsions, the earth seemed as if covered with moving snakes. Covered with the fallen umbrellas of kings that were adorned with gold, the field of battle looked resplendent like the firmament at the end of the Yuga bespangled with suns, moons and stars. About this time a fierce uproar arose near Drona's car, in the midst of which could be heard the words, 'Slay', 'Strike fearlessly', 'Pierce', 'cut in pieces'. Drona, however, filled with rage, began to destroy by means of the Vayavya weapon the foes about him, like a mighty tempest destroying gathering masses of clouds. Thus treated by Drona, the Panchalas fled away, from fear, in the very sight to Bhimasena and the high-souled Partha. Then the diadem-decked (Arjuna) and Bhimasena soon checked the flight of their troops and accompanied by a large car-force attacked the vast force of Drona. Vibhatsu attacking the right and Vrikodara the left, they both poured on Bharadwaja's son two dense showers of arrows. The mighty car-warriors among the Srinjayas and the Panchalas, with the Matsyas and the Somakas, O king, followed the two brothers thus engaged (in that encounter with Drona). Similarly, many foremost of car-warriors, skilled in smiting, belonging to thy son, accompanied by a large force, proceeded towards Drona's car (for supporting the latter). Then the Bharata host, slaughtered by the diadem-decked (Arjuna) and overcome with and afflicted by the darkness, began to break. Thy son himself, and Drona, both endeavoured to rally them. Thy troops, however, O king, could not be checked in their flight. Indeed, that vast host, slaughtered by the shafts of Pandu's son, began to fly away in all directions in that hour when the world was enveloped with gloom. Many kings, abandoning the animals and vehicles they rode, fled away on all sides, O monarch, overwhelmed with fear.'

SECTION 161

"Sanjaya said 'Beholding Somadatta shaking his large bow, Satyaki, addressing his driver, said, 'Bear me towards Somadatta. I tell thee truly, O Suta, that I shall not return from battle today without having slain that foe, viz., that worst of the Kurus, the son of Valhika'. Thus addressed, the charioteer then urged to battle those fleet steeds of the Sindhu breed, white as conch and capable of bearing every weapon. Those steeds endowed with the speed of the wind or the mind, bore Yuyudhana to battle like the steeds of Indra, O king, bearing the latter in days of yore when he proceeded to quell the Danavas. Beholding the Satwata hero thus advancing quickly in battle Somadatta, O king, fearlessly turned towards him. Scattering showers of shafts like the clouds pouring torrents of rain, he covered the grandson of Sini like the clouds covering the sun. Satyaki also, O bull of Bharata's race, in that encounter fearlessly covered that bull amongst the Kurus with showers of shafts. Then Somadatta pierced that hero of Madhu's race with sixty shafts in the chest. Satyaki, in turn, O king, pierced Somadatta with many whetted arrows. Mangled by each other with each-other's shafts, those two warriors looked resplendent like a couple of flowering Kinsukas in the season of spring. Dyed all over with blood, those illustrious warriors of the Kuru and the Vrishni races looked at each other with their glances. Riding on their cars that coursed in circles, those grinders of foes, of terrible countenances, resembled two clouds pouring torrents of rain. Their bodies mangled and pierced all over with arrows, they looked, O king, like two porcupines. Pierced with countless shafts, equipped with wings of gold, the two warriors looked resplendent, O monarch, like a couple of tall trees covered with fire-flies. Their bodies looking bright with the blazing arrows sticking to them, those two mighty car-warriors looked in that battle like two angry elephants decked with burning torches. Then, O monarch, the mighty car-warrior, Somadatta, in that battle, cut off with a crescent-shaped arrow the large bow of Madhava. With great speed also, at a time when speed was of the utmost consequence, the Kuru hero then pierced Satyaki with five and twenty shafts, and once again with ten. Then Satyaki, taking up a tougher bow, quickly pierced Somadatta with five shafts. With another broad-headed arrow, Satyaki also, O king, smiling the while, cut off the golden standard of Valhika's son. Somadatta, however, beholding his standard cut down, fearlessly pierced the grandson of Sini with five and twenty arrows. Satwata also, excited with rage, cut off with a razor-faced arrow the bow of Somadatta, in that encounter. And he also pierced Somadatta who then resembled a snake without fangs, with a

hundred straight arrows, equipped with wings of gold. The mighty car-warrior Somadatta, then, who was endowed with great strength taking up another bow, began to cover Satyaki (with showers of shafts). Satyaki too, inflamed with rage, pierced Somadatta with many shafts. Somadatta, in return, afflicted Satyaki with his arrowy showers. Then Bhima coming to the encounter, and fighting on behalf of Satyaki, struck Valhika's son with ten shafts. Somadatta, however, fearlessly struck Bhimasena with many whetted arrows. Then Satyaki, inflamed with rage, aiming at Somadatta's chest, shot a new and terrible Parigha equipped with a golden shaft and hard as the thunder. The Kuru warrior, however, smiling the while, cut off that terrible Parigha advancing with speed against him in two parts. That formidable Parigha of iron, then, thus cut off into two fragments, fell down like so many crests of a mountain riven by thunder. Then Satyaki, O king, with a broad-headed arrow, cut off in that encounter Somadatta's bow, and then with five arrows, the leathern fence that cased his fingers. Then, O Bharata, with four other shafts he speedily despatched the four excellent steeds of the Kuru warrior to Yama's presence. And then that tiger among car-warriors with another straight shaft, smiling the while, cut off from his trunk the head of Somadatta's driver. Then he sought at Somadatta himself a terrible shaft of fiery effulgence, whetted on stone, steeped in oil, and equipped with wings of gold. That excellent and fierce shaft, shot by the mighty grandson of Sini, quickly fell like a hawk, O Lord, upon the chest of Somadatta. Deeply pierced by the mighty Satwata, the great car-warrior Somadatta, O monarch, fell down (from his car) and expired. Beholding the great car-warrior Somadatta slain there, thy warriors with a large throng of cars rushed against Yuyudhana. Meanwhile, the Pandava also, O king, with all the Prabhadrakas and accompanied by a large force, rushed against Drona's army. Then Yudhishtira, excited with wrath, began, with his shafts, to strike and rout the troops of Bharadwaja's son at the very sight of the latter. Beholding Yudhishtira thus agitating his troops, Drona, with eyes red in wrath, furiously rushed against him. The preceptor, then, pierced the son of Pritha with seven keen arrows. Yudhishtira, in return, excited with wrath, pierced the preceptor with five arrows. Deeply pierced by the son of Pandu, the mighty bowman (Drona), licking the corners of his mouth for a moment, cut off both the standard and the bow of Yudhishtira. With great speed, at a time when speed was of the utmost consequence, that best of kings, whose bow had been cut off, took up another bow that was sufficiently tough and hard. The son of Pandu then pierced Drona with his steeds, driver, standard, and car, with a thousand arrows. All this seemed exceedingly wonderful. Afflicted with the strokes of those arrows and feeling great pain, Drona, that bull among Brahmanas, sat down for a while on the terrace of his car. Recovering his senses, sighing like a snake, and filled with great rage, the preceptor invoked into existence the Vayavya weapon. The valiant son of Pritha, bow in hand, fearlessly baffled that weapon with a similar weapon of his in that encounter. And the son of Pandu also cut in two fragments the large bow of the Brahmana. Then Drona, that grinder of Kshatriyas, took up another bow. That bull of Kuru's race, Yudhishtira, cut off that bow also, with many keen shafts. Then Vasudeva, addressing Yudhishtira, the son of Kunti, said, 'Listen, O mighty-armed Yudhishtira, to what I say. Cease, O best of the Bharatas, to fight with Drona. Drona always striveth to seize thee in battle. I do not think it fit that thou shouldst fight with him. He who hath been created for Drona's destruction will, without doubt, slay him. Leaving the preceptor, go where king Suyodhana is. Kings should fight with kings, they should not desire to fight with such as are not kings. Surrounded, therefore, by elephants and steeds and cars, repair thou thither, O son of Kunti, where Dhananjaya with myself, aided by a small force, and Bhima also, that tiger among men, are fighting with the Kurus'. Hearing these words of Vasudeva, king Yudhishtira the Just, reflecting for a moment, proceeded to that part of the field where that slayer of foes, viz., Bhima, engaged in fierce battle, was slaughtering thy troops like the Destroyer himself with wide-open mouth. Making the earth resound with the loud rattle of his car, which resembled the roar of the clouds at the end of summer, king Yudhishtira the Just, the (eldest) son of Pandu, took up the flank of Bhima, engaged in the slaughter of the foe. Drona also on that night, began to consume his foes, the Panchalas''

SECTION 162

"Sanjaya said, 'During the progress of that fierce and terrible battle, when the world was enveloped with darkness and dust, O king, the combatants, as they stood on the field, could not see one another. Those foremost of Kshatriyas fought with each other, guided by conjectures and the personal and other names (they uttered). And during the progress, O lord, of that terrible carnage of car-warriors and elephants and steeds and foot-soldiers, those heroes, viz., Drona and Karna and Kripa, and Bhima and Prishata's son and Satwata, afflicted one another and the troops of either party, O bull of Bharata's race. The combatants of both

armies, oppressed all around by those foremost of car-warriors, during the hour of darkness, fled away on all sides. Indeed, the warriors, broke and fled away in all directions with hearts perfectly cheerless. And as they fled away in all directions, they underwent a great carnage. Thousands of foremost car-warriors also, O king, slaughtered one another in that battle. Unable to see anything in the dark, the combatants became deprived of their senses. All this was the result of the evil counsels of thy son. Indeed, at that hour when the world was enveloped in darkness, all creatures, O Bharata, including even the foremost of warriors, overcome with panic, were deprived of their senses in that battle.'

"Dhritarashtra said, 'What became the state of your mind then when, afflicted by that darkness, ye all were deprived of your energy and furiously agitated by the Pandavas! How also, O Sanjaya, when everything was enveloped in darkness, did the Pandava troops as also mine once more become visible?'

"Sanjaya continued, 'Then the remnant of the army (of the Katirava), under the orders of their leaders, were once more disposed in (compact) array. Drona placed himself at the van, and Salya at the rear. And Drona's son and Sakuni, the son of Suvala, placed themselves on the right and the left flanks. And king Duryodhana himself, O monarch, on that night, busied himself in protecting all the troops. Cheering all the foot-soldiers, O king, Duryodhana said unto them, 'Laying aside your great weapons, take ye all blazing lamps in your hands.' Thus commanded by that best of kings, the foot-soldiers joyfully took up burning lamps. The gods and Rishis, Gandharvas and celestial Rishis, and the diverse tribes of Vidyadharas and Apsaras, and Nagas and Yakshas and Uragas and Kinnaras, stationed on the welkin also joyfully took up blazing lamps. Many lamps, filled with sweet-scented oil, were seen to fall from the Regents of the cardinal and the subsidiary points of the compass. For Duryodhana's sake, many such were seen to come from Narada and Parvata in especial, lighting up that darkness. The (Kaurava) army then, disposed in compact array, looked resplendent, on that night with the light of those lamps, the costly ornaments (on the persons of combatants), and the blazing celestial weapons as those were shot or hurled by it. On each car were placed five lamps, and on each infuriated elephant three. And upon each horse was placed a large lamp. Thus was that host lighted up by the Kuru warriors. 3 Set in their places within a short time, those lamps speedily lighted up thy army. Indeed, all the troops, thus made radiant by the foot-soldiers with oil-fed lamps in their hands, looked beautiful like clouds in the nocturnal sky illumined by flashes of lightning. When the Kuru host had thus been illumined, Drona, endued with the effulgence of fire, scorching everything around, looked radiant, O king, in his golden armour, like the midday sun of blazing ray. The light of those lamps began to be reflected from the golden ornaments, the bright cuirasses and bows, and the well-tempered weapons of the combatants. And maces twined with strings, and bright Parighas, and cars and shafts and darts, as they coursed along, repeatedly created, O Ajamidha, by their reflection myriads of lamps. And umbrellas and yak-tails and scimitars and blazing brands, O king, and necklaces of gold, as these were whirled or moved, reflecting that light, looked exceedingly beautiful. Illuminated by the light of those lamps and irradiated by the reflection from weapons and ornaments, that host, O king, blazed up with splendour. Well-tempered and beautiful weapons, red with blood, and whirled by heroes, created a blazing effulgence there, like flashes of lightning in the sky at the end of summer. The faces of warriors, impetuously pursuing foes for striking them down and themselves trembling in the ardour of the rush, looked beautiful like masses of clouds urged on by the wind. As the splendour of the sun becomes fierce on the occasion of the conflagration of a forest full of trees, even so on that terrible night became the splendour of that fierce and illumined host. Beholding that host of ours illumined, the Parthas also, with great speed, stirring up the foot-soldiers throughout their army, acted like ourselves. On each elephant, they placed seven lamps; on each car, ten; and on the back of each steed they placed two lamps; and on the flanks and rear (of their cars) and on their standard also, they placed many lamps. And on the flanks of their host, and on the rear and the van, and all around and within, many other lamps were lighted. The Kurus having done the same, both the armies were thus lighted. Throughout the host, the foot-soldiers became mingled with elephants and cars and cavalry. And the army of Pandu's son was also illumined by others (than foot-soldiers) standing with blazing torches in their hands. 1 With those lamps that host became fiercely effulgent, like a blazing fire made doubly resplendent by the dazzling rays of the maker of day. The splendour of both the armies, over-spreading the earth, the welkin, and all the points of the compass, seemed to increase. With that light, thy army as also theirs became distinctly visible. Awakened by that light which reached the skies, the gods, the Gandharvas, the Yakshas, the Rishis and other crowned with (ascetic) success, and the Apsaras, all came there. Crowded then with gods and Gandharvas, and Yakshas, and Rishis crowned with (ascetic) success, and Apsaras, and the

spirits of slain warriors about to enter the celestial regions, the field of battle looked like a second heaven. Teeming with cars and steeds and elephants, brilliantly illumined with lamps, with angry combatants and horses slain or wandering wildly, that vast force of arrayed warriors and steeds and elephants looked like the arrays of the celestials and the Asuras in days of old. The rush of darts formed the fierce winds; great cars, the cloud; the neigh and grunt of steeds and elephants, the roars; shafts, the showers; and the blood of warriors and animals, the flood, of that tempest like nocturnal encounter between those god-like men. In the midst of that battle, that foremost of Brahmanas, viz., the high-souled Aswatthaman, scorching the Pandavas, O ruler of men, resembled the midday sun at the end of the season of rains, scorching everything with his fierce ray.'

SECTION 163

"Sanjaya said, 'When the field of battle which had before been enveloped in darkness and dust had thus become illumined, heroic warriors encountered one another, desirous of taking one another's life. Encountering one another in battle, O king, those combatants, armed with lances and swords and other weapons, gazed at one another under the influence of rage. With thousands of lamps blazing all around and with the more blazing lamps of the gods and the Gandharvas, set upon golden stands decked with jewels, and fed with fragrant oil, the field of battle, O Bharata, looked resplendent like the firmament bespangled with stars. With hundreds upon hundreds of blazing brands, the earth looked exceedingly beautiful. Indeed, the earth seemed to be in a conflagration, like what happens at the universal destruction. All the points of the compass blazed up with those lamps all around and looked like trees covered by fire-flies at an evening in the season of rains. Heroic combatants, then, O king, engaged in battle with heroic rivals. Elephants engaged with elephants, and horsemen with horsemen, and car-warriors with car-warriors, filled with joy, on that fierce night at the command of thy son. The clash of the two armies both consisting of four kinds of forces, became terrible. Then Arjuna, O monarch, began, with great speed, to destroy the Kaurava ranks, weakening all the kings.'

"Dhritarashtra said, 'When the invincible Arjuna, excited with wrath and unable to brook (the feats of the Kurus), penetrated into the army of my son, what became the state of your minds? Indeed, when that scorcher of foes entered into their midst, what did the soldiers think? What steps also did Duryodhana think fit to be adopted then? Who were those chastisers of foes that proceeded in that battle against that hero? Indeed, when Arjuna, of white steeds, entered (our army), who were they that protected Drona? Who guarded the right wheel and who the left wheel of Drona's car? Who were those heroes that protected the rear of that battling hero? Indeed, when Bharadwaja's son proceeded, slaying the foe (along his route), who were they that proceeded in his van? That mighty and invincible Bowman who penetrated into the midst of the Panchalas, that tiger among men endued with great valour, who proceeded, as if dancing, along the track of his car, and consumed large throngs of Panchala cars by means of his shafts like a raging conflagration; alas, how did that Drona meet with his death? Thou always speakest of my foes as cool and unvanquished and cheerful and swelling with might in battle. Thou dost not, however, speak of mine in such words. On the other hand, thou describest them to be slain, pale, and routed, and thou speakest of my car-warriors, as always deprived of their cars in all the battles they fight!'

"Sanjaya continued, 'Understanding the wishes of Drona who was bent on battle, Duryodhana, on that night, O king, addressing his obedient brothers, viz., Vikarna and Chitrāsena and Suparsva and Durdharsha and Dirghavahu, and all those that followed them, said those words, 'Ye heroes of great valour, struggling with resolution, all of you protect Drona from the rear. The son of Hridika will protect his right and Sala his left.' Saying this, thy son then urged forward placing them at the van, the remnant of the brave and mighty Trigarta car-warriors, saying, 'The preceptor is merciful. The Pandavas are fighting with great resolution.. While engaged in slaughtering the foe in battle, protect him well, uniting together. Drona is mighty in battle; is endued with great lightness of hand and great valour. He can vanquish the very gods in battle,—what need then be said of the Pandavas and the Somakas? All of you, however, united together and struggling with great resolution in this terrible battle, protect the invincible Drona from that mighty car-warrior, viz., Dhristadyumna. Except Dhristadyumna, I do not see the man amongst all the warriors of the Pandavas that can vanquish Drona in battle. I, therefore, think that we should, with our whole soul, protect the son of Bharadwaja. Protected (by us), he is sure to slay the Somakas and the Srinjayas, one after another. Upon the slaughter of all the Srinjayas at the head of the (Pandava) army, Drona's son without doubt, will slay Dhristadyumna in battle. Similarly, the mighty car-warrior Karna will vanquish Arjuna in battle. As regards Bhimasena and others clad in mail, I will subjugate them all in fight. The rest of the Pandavas deprived of energy,

will be easily defeated by the warriors. It is evident, my success then will last for ever. For these reasons, protect the mighty car-warrior Drona in battle.' Having said these words, O chief of the Bharatas, thy son Duryodhana, urged his troops on that night of terrible darkness. Then commenced a battle, O chief of the Bharatas, between the two hosts. O Monarch, both actuated by the desire of victory. Arjuna began to afflict the Kauravas, and the Kauravas began to afflict Arjuna, with diverse kinds of weapons. Drona's son covered the, ruler of the Panchalas, and Drona himself covered the Srinjaya, with showers of straight shafts in that battle. And as the Pandava and the Panchala troops (on the one side) and the Kaurava troops (on the other), O Bharata, were engaged in slaughtering each other, there arose a furious uproar on the field. The battle that took place on that night was so terrible and fierce that its like had never been previously witnessed by ourselves or those gone before us.'

SECTION 164

"Sanjaya said, 'During the progress of that terrible nocturnal engagement, O king, which was fraught with an indiscriminate carnage, Dharmā's son Yudhishtira, addressed the Pandavas, the Panchalas, and the Somakas. Indeed, O king, for the destruction of men, cars, and elephants, king Yudhishtira commanded his own troops, saying, 'Proceed ye against Drona only, for slaying him!' At the command of the king, O monarch, the Panchalas and the Somakas rushed against Drona alone, uttering terrible shouts. Ourselves excited with rage, and loudly roaring in return, rushed against them, to the best of our prowess, courage, and might, in battle. Kritavarman, the son of Hridika, rushed against Yudhishtira, as the latter was advancing against Drona, like an infuriated elephant against an infuriated compeer. Against Sini's grandson who advanced scattering arrowy showers all around, rushed, O king, the Kuru warrior Bhuri, that grinder (of foes) in battle. Karna, the son of Vikartana, O king, resisted that mighty car-warrior, viz., Pandu's son, Sahadeva, as the latter advanced for getting at Drona. King Duryodhana, in that battle, himself rushed against that foremost of car-warriors, viz., Bhimasena, advancing on his car like the Destroyer. Sakuni, the son of Suvala, O king, proceeding quickly, resisted that foremost of warriors, viz., Nakula, who was conversant with every kind of battle. Kripa, the son of Saradwat, O king, resisted Sikhandin in that battle, that foremost of car-warrior, as the latter advanced on his car. Duhsasana, O king, contending vigorously, resisted Prativindhya as the latter advanced with resolution (on his car), drawn by steeds looking like peacocks. Aswatthaman, O monarch, resisted Bhimasena's son, viz., Rakshasa (Ghatotkacha) acquainted with a hundred kinds of illusion, as the latter advanced. Vrishasena, in that battle resisted the mighty Drupada with his troops and followers as the latter advanced for getting at Drona. The ruler of the Madras, O king, excited with wrath resisted Virata, O Bharata, as the latter quickly advanced for the slaughter of Drona; Chitrāsena, in that battle, resisted, with great force and shooting many shafts, Nakula's son, Satanika, as the latter advanced for slaying Drona. The prince of the Rakshasas, viz., Alambusha, O king, resisted Arjuna, that foremost of car-warriors, as the latter advanced. Dhristadyumna, the prince of the Panchalas, cheerfully resisted the great Bowman Drona as the latter was engaged in slaughtering the foe. As regards the mighty car-warriors of the Pandavas, that advanced (against Drona), other car-warriors of thy army, O king, resisted them with great force. Elephant riders speedily encountering elephant riders in that dreadful battle, began to fight, with each other and grind each other by thousands. At dead of night, O monarch, as the steeds rushed against each other with impetuosity, they looked like winged hills. Horsemen, O monarch, encountered horsemen, armed with lances and darts and swords, and uttering loud shouts. Large numbers of men slaughtered one another in heaps, with maces and short clubs and diverse other weapons. Kritavarman, the son of Hridika, excited with wrath, resisted Dharmā's son, Yudhishtira, like continents resisting the swelling sea. Yudhishtira, however, piercing Hridika's son with five arrows, once more pierced him with twenty, and addressing him, said, 'Wait, Wait.' Then Kritavarman, O sire, excited with wrath, cut off with a broad-headed shaft, the bow of king Yudhishtira the Just and pierced the latter with seven arrows. Taking up another bow, that mighty car-warrior, viz., Dharmā's son, pierced the son of Hridika in the arms and chest with ten arrows. Then that warrior of Madhu's race, thus pierced, O sire, by Dharmā's son in that battle, trembled with rage and afflicted Yudhishtira with seven shafts. Then Pritha's son cutting off his enemy's bow as also the leathern fence that cased his hands, sped at him five keen shafts whetted on stone. Those fierce shafts, piercing through the latter's costly armour, decked with gold, entered the earth like snakes into an ant-hill. With the twinkling of an eye, Kritavarman, taking up another bow, pierced the son of Pandu with sixty arrows and once more with ten. Of immeasurable soul, the son of Pandu, then placing his large bow on his car, sped at Kritavarman a dart